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Unity



Unity







# UNITY

"Ye shall know the Truth and the Truth shall make you free!"

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE - EPH. 2 20.

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UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

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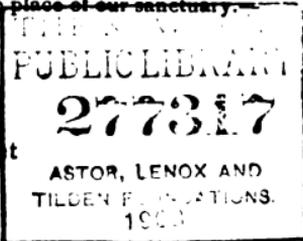
THE SILENCE.

BY B. ADAMS.

A glorious high throne from the beginning is the place of our sanctuary.

Jeremiah 17 : 12.

"A temple not made with hands."



Out of the rush and toil and fret  
That fill the streets of earth,  
We turn into a silent way  
That leads to where we fain would stay —  
The temple of God's heart!

We enter, when we know the way,  
In through its secret door;  
Faint grow all sounds, sweet, cool the air,  
Mid arches dim and cloisters fair,  
We walk serene and sure.

To where far off in distant aisle  
Our reverent steps are drawn,  
By streams of light from fretted height,  
And there mid radiant color bright,  
We kneel before God's throne.

TRUTH'S ONEFESS.

BY DAVID BANKS PAGE.

"Such as I have give I unto thee."

Truth is one, all else is naught,  
By its power all things are wrought;  
'Tis the Spirit's spoken word —  
Bringing joy wherever heard,  
Bringing peace unto the soul,  
Making the imperfect whole;  
Giving more abundant life,  
Quieting unseemly strife.  
'Tis the compass on life's sea  
Guiding unto Unity.

## THE CHANGELESS SUBSTANCE.

BY CHARLES FILLMORE.

And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening.— *Luke 9:29.*

The statement, "All is mind, there is no matter," is construed by many to mean that mind does not manifest in form, that because what the sense man terms "matter" does not harmonize in character with what is ideally perceived as true of Pure Mind it is mortal error, not only in its present finite appearance, but in its very essence also. This conclusion has no authority outside of mere assumption; spiritual understanding does not countenance it.

"All is mind, there is no matter," is a true statement, but he who makes it should be careful how he confounds the legitimate expression of Pure Mind with that limited formation of the sense man termed "matter."

There is a substance which is in its purity the direct offspring of the Spirit. It is the only substance that is permanent. The ego formulates this substance through its imaging faculty. If it is imaged as having length, breadth and thickness, it takes that shape in the consciousness of those who so limit it. If it is imaged as an inert mass without intelligence, it so seems to those who look at it in that way. If it is imaged as corruptible and subject to disintegration and diffusion, it follows such vagaries in the mental world of those who so image it. It is the clay in the hands of the potter, which is never changed as essence but obedient to infinite variety in form. So that which we term "matter" is a gauzy form which we have imaged for the substantial energy of Spirit, which is the real and only substance. Thus Spirit has its substance side. Mind has its expression in form, and it is legitimate.

Mind is not a dead level, an inert abstraction; it is infinite potentiality. It acts, idealizes, and sees

its ideals manifested. This is a process having its degrees or steps from inception to finish. The idea is the inception, and the form the finish. Forms represent completed ideals. From the character of the form the character of the ideal may be judged.

God created man in His image and after His likeness. To find out the nature of this man of God, we must know something about the God in whose image and likeness he is. We see life, love, truth, intelligence manifest, so we postulate that they had a beginning in a principle of like character — this must be God, or First Cause. Then man is the ideal creation of God, and the Son of Man is that ideal in course of manifestation. The Son of Man is never fully manifested and never will be any more than is the inherent capacity of any principle. The possibilities of music, mathematics, or art, are beyond conception. Man being the ideal through which the possibilities of God are expressed is also without limit as to completeness.

One familiar with computation knows of the infinite combinations possible to the ten digits. Yet how much vaster and more complicated must be the variety possible to the combinations in the Son of Man of the life, love, substance and intelligence perpetually flowing forth from the Father.

God is the omnipresent source; Christ is the ideal of that source, and the Son of Man, or the Son of the Ideal, is that which is formed from the combination of the attributes of the principle. It is the ideal in the process of expression. So we each and every one as to our consciousness are the sum total of life, love, substance and intelligence in its various combinations. To know that this is true, and to also know that an infinite storehouse of these potentialities is open to everyone, from which he may draw without stint, is to know the secret through which the most ambitious dreamer may realize his dreams.

When man realizes that he is not flesh and blood,

brains and brawn, but that he is life, love, substance and intelligence, he comes immediately into the perception of his possibilities. The next step is to possess in their right relation these fundamental elements of his being. Herein is where many lack judgment. Judgment is a quality in itself, the quality of just proportion — discrimination.

Eccentric, erratic men and women are plenty. Genius from the mortal view is found associated with eccentricity; that is, men and women who are above the mediocre level established by the common consent of the common herd are said to have genius. They also have unconventional, independent ways, which are pronounced idiosyncrasy; they are strong in some points, but weak in others; they lack balance; they are half made up giants, and do not know how to level up their full proportions. This is where the heart of God — Wisdom — plays such an important part, as evidenced by the life of Jesus of Nazareth. He was not in the beginning the perfectly rounded genius that he became. He knew the law of obedience, however, and was a willing pupil. He resolutely went to work to weed out his weaknesses and build them up with the fullness of the Omnipotent Father. He prayed often and fasted much, until he could say, "The prince of this world cometh and findeth nothing in me."

The ordinary genius receives the plaudits of the world and seeks to meet its approval, which is the approval of ignorance and selfishness. Jesus of Nazareth sought to be justified in the sight of God; he spurned the cheap tinsel of earthly rulership and popularity. Consequently he not only received the recognition of the Father's pleasure, but the world also has bowed before him for nineteen hundred years; this because he sought to know what man should be in the sight of God. He combined the life, love, wisdom and intelligence of God in their just proportion, and the result was the expression of man in a mould so grand, and a character so high.

that the world has pronounced him the very God himself.

We all intuitively perceive that a just God could not favor one of His children above all others, hence without argument we accept that which is written, "God is no respecter of persons." If this be true, what Jesus of Nazareth accomplished is open to every one of us. It is a matter of method only. The first requisite of one who would demonstrate the God-man is obedience. Jesus started out in his demonstration as the meek and lowly Moses. He was obedient to the voice of the Lord; his higher self, and it gave him the key that unlocks all the doors of the kingdom — *Yahveh*, I AM, or I will be what I will be. With this mighty engine of accomplishment he went forward in the face of apparently insurmountable difficulties.

This is the road which every one must travel. We can never know what the image and likeness, in which we are created, is until we become acquainted with the Creator. By virtue of our self-will we must open the way from without to the within by the meek and lowly attitude. We must declare our obedience to that higher consciousness which we feel exists, but which we do not cognize.

Jesus frequently made this inward spirit shine out by affording it a window in his soul through this attitude of obedience. He was always in an attitude of reverence, meekness and obedience whenever the Father was his theme. His prayers breathed the spirit of obedience and submission to a will and a wisdom which he acknowledged again and again as superior to his own. "Not as I will, but as thou wilt," was in different forms on his lips at every place of prayer, and he lived in an atmosphere of spiritual transcendency that passed the comprehension of his auditors and disciples at all times. Their cry always was, "Show us the Father." Jesus was in the presence of the Father, and he could only say to his sense-blind disciples, "He that hath seen me

hath seen the Father." As none of them saw him as he was, they consequently did not see the Father. But Jesus saw Him and manifested the power of His presence. It was this within which transfigured the without until the fashion of his countenance was altered.

The problem set before man is the manifestation of God. God is Spirit—the principle of life, love, substance and intelligence. Man is God's concept of himself in harmonious expression. The Son of Man is that expression on the way toward realization. We each represent that ideal in its different degrees of demonstration or expression. Jesus of Nazareth is our elder brother, the "first fruit," in that he reached the point where he was recognized by the Father as fulfilling the task set before him. "This is my beloved son; hear ye him."

But Jesus did not reach that unity with the Father in the space of a single lifetime. He had been sent back to his task many times. He did part of the work under the names of Moses, Elisha, David, *et al.* These lives were his days at school, and he arrived at a state of consciousness while manifesting as Jesus of Nazareth where he remembered his past lives. But to bring this memory into consciousness he "went into a mountain to pray," he ascended into the spiritual part of his being, and the past was there revealed to him. He also showed these experiences to Peter, John and James, and Peter thought it was three different men he saw, and wanted to build three tabernacles in their honor, "not knowing what he said," as the narrator wisely explains.

But the Father rebuked this interpretation, and "while he thus spake, there came a cloud and overshadowed them; and they feared as they entered into the cloud." "And there came a voice out of the cloud, saying, This is my beloved Son; hear ye him."

This clearly indicates that the Father recognized

but *one*, not three. Moses, \*Elias and Jesus were but the masks which the ideal Son had worn, and such was the lesson for the disciples. They did not understand it at the time, but judged from the sense plane as men do today. But Luke, or whoever wrote this gospel, caught sight of the truth, and very considerably added "not knowing what he said," in extenuation of Peter's blunder in wanting to build *three* tabernacles. What a lusty generation of Peters there has been since that time and how they predominate today! We hear them in the pulpit as they relate the history of the children of Israel in the long ago, little realizing that they themselves are doubtless those same children. In statistics we find them estimating the prodigious number of people who have lived, and bursting the sides of heaven and hell in their hypothetical attempts to crowd them all in. What a tremendous falling away in population there will be when these learn that they are counting the same people over and over again!

An actor takes many parts in his career, and when before the public performs as if he were the veritable one whom he represents. When the play is over he retires to private life until he is again required before the footlights. So man plays many parts in the process of bringing forth the likeness and image of the Father. Comedy and tragedy are both in his *repertoire*. Like Booth, Salvina and other great actors, he at times becomes so interested in the part he is playing that he merges his own identity into it and forgets that he is merely representing a character. But when, like Jesus of Nazareth, he goes up into the mountain of spiritual understanding he sees the parts he has played, and the images he has retained in his consciousness are pictured forth as personalities.

So it is the privilege of everyone who seeks and

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\*NOTE. The Spirit reveals to me that an error has been made in the text which gives Elias—it should be Elisha.

finds the "secret place of the Most High" to behold all his varied experiences in bringing out the likeness and image which he ideally *is*.

Buddha Gautama is said to have remembered eight hundred of his earthly incarnations. His doctrine, and especially this feature of it, is accepted by millions of the most spiritually-minded people on earth.

How life's horizon expands when man realizes that the little span of years between physical life and death are but a single recitation in the school-house of God. What an awakening when the soul catches sight of the many parts it has played in life's drama! Birth and death take on new complexions. They are no longer beginnings nor endings, but the modest entrance and exit of those in the cast of a drama growing more and more interesting at each new scene.

Where is the sting of death to one who *knows* this great truth? He knows that he was never born and never died, viewing these occurrences from the world's narrow standpoint. Birth and death are but two doors, one opening onto the stage of experience and the other opening out of it.

Life goes right on to the conscious ego, it never ends. The *end* is simply to that which began—the mask and the make-up. To the ego that has lost its bearing in the play, and forgotten for the time what it really is, these passing scenes seem very real; but the Spirit knows differently. It is not disturbed by the shifting scenes, the thunder and lightning, the high words, nor the tragedy that follows. These are but the merest child's play in the sight of the Spirit. It says, "Go on, little one, you are now playing a part which you need to bring out some of your latent faculties. When it is finished you will be stronger, and a more complete manifestation of the 'image and likeness.'" But this oft-repeated round of birth and death is not necessary when the ego goes up bodily into the mount of understanding. They are

the means to an end, and when that end has been reached they are no longer necessary.

In arriving at a solution of a problem in mathematics many sets of figures may be used, and partial products obtained which form the basis of other and higher steps, but when the answer is finally gotten, all the figures and partial products are erased. A similar process is involved in finding out the image and likeness of God created in each one of us. We must bring it out ourselves. It is potential in the Principle, and we will surely get the correct answer if we are persistent and faithful. Jesus of Nazareth got it and erased all his partial products—Moses and Elisha, the law and the prophets, were swallowed up in the realization, and "*Jesus was found alone.*"

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## THROW OUT THE LIFE-LINE.

"Throw out the life line across the dark wave,  
There is a brother whom some one should save."

These lines are often sung, but probably not always with a full realization of their meaning.

Thousands are battling with dark waves of discouragement, hopelessness and despair, and are grasping at straws to save themselves from sinking in a sea of poverty, sickness or distress of one kind or another. Doctors' advice, patent medicines, fleeting material promises and hopes of plenty are eagerly laid hold of as a means of salvation, but all such things prove to be mere straws. Comparatively few find the life-line.

Every awakened one can throw out the life-line. A letter containing the word of life, written in faith and love to a suffering one is a life-line. "God is the health of his people," sent out in the silence will reach some fainting one. In silent prayer and by spoken and written word the life-line of Truth may be sent out.

The word of Truth and Life is the word of God. It is quick and powerful, and it does accomplish that whereunto it is sent. Be not negligent, but be diligent and faithful in speaking the word in the power of the Spirit, knowing that your word is a life-line.  
— EDNA CARTER.

## CONDEMNATION.

BY HORATIO W. DRESSER.

Of all mental attitudes that cause suffering in the world none is so powerful as an attitude of suppressed condemnation. When a spirit of condemnation finds vent in occasional criticism, there is relief for all concerned. But let such a spirit accumulate and its power becomes very intense.

I will describe an actual case. Here is an elderly woman who grew up in a small country town, and who for a large part of her active life carried on a merely humdrum existence, with nothing to break its monotony, and with no ambition to lead the way into a larger sphere of interests. Her children, on the other hand, were very ambitious, went away from home to be educated, and created a new world for themselves. Years passed before they lived with the mother again. Meanwhile they had departed from the typical Orthodox faith, had got "new ideas," acquired new ways, and branched out very freely in many directions. The mother had not changed, did not intend to change, and, of course, strenuously resisted all efforts in her behalf. A victim of habitual conservatism, her only course seemed to be to maintain silence. But underneath this silence was the most bitter condemnation for every new idea, for every departure from the good old ways. This bitterness became so intense that it would express itself in positive disgust and ugliness in regard to things so trivial as thin slices of bread served at table, in place of the thick slices which were "good enough" for her ancestors.

Now, this is a typical case. Everybody has seen aged parents who were totally out of sympathy with every new departure made by their children. Everybody has heard about the typical love and charity which such children ought to feel for such parents — whether they really feel it or not. As a matter of

fact, love is likely to be lacking on both sides. It is pathetic, but it is one of the plain facts of human life, that often in such cases there is no love, and it is useless to pretend that there is. It is easy to see where the fault lies. But the real lesson is the avoidance of condemnation. One may say what one will about the lack of development on the part of parents who thus become victims of an attitude of condemnation. The plain fact is that when condemnation is suppressed it finds vent in a subtle atmosphere, a deep undercurrent of hatred, and this stream must be cut off at its source before its victims shall be free.

If it seems strange that progressive children do not love their parents, then here is the explanation in the attitude of hatred which drives the children away. A mother cannot rightfully complain that she is not loved if she does nothing to call love forth. The children may indeed cultivate a spirit of kindness, they may triumph over the hatred, well knowing that it is an expression of an old mode of life, an expression of hostile forces. But to rid a home of such hatred there must be co-operation; the one who feels it must turn her feelings into love.

We who look on, very readily fall into a spirit of condemnation. We condemn the children for not loving a mother who does nothing to merit love, except on the most general principles. We condemn the mother for her attitude of condemnation, when she is standing in her own light and does not know it. But it is not a time for condemnation. It is a time for sympathetic appreciation of the real situation. To trace the condemnation back to the attitude of hatred from which it springs, to note how its suppressed power plays havoc in the household, is to let in a flood of light on the inmost causes of human suffering. If it is a pathetic sight to see an aged person finishing her days in bitterness, then let us see to it that the young people all about us are educated to turn hatred into love, to make them-

selves plastic, yielding, rather than hard and conservative. Let us transmute all condemnation within ourselves, that there may be less of it in the world. Let us not even condemn those who condemn.

If any one need proof that mental attitudes can work havoc, let him study such cases as I have referred to, where even the illnesses of a household are traceable to an attitude of suppressed condemnation. Such studies show that an attitude unexpressed is far more powerful than one that is. That being so, the same principle will work for good. If you would overcome an attitude of condemnation, do not fight it, but be stronger in your own attitude of love than the other person is in the attitude of condemnation.

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### A VISION OF THE SOUL.

In answer to my earnest desire to know just how the soul operates from the inner spiritual center, and how influenced by the outer or objective mind, I was shown in visible form a small Center of Life and Light, throwing out what seemed to be electric sparks to circles of cloud-like transparent forms. Beginning next the Center of Light, the circle was small, each circle widening as it went to the center. I counted seven circles, the inner ones more bright and transparent and gradually growing less transparent and sparkling, but more like the colors of a rainbow toward the outer; and the Spirit gave me to understand that when the thoughts or mind were kept on the outer objective side of Life, that the soul circles were influenced by the outer, and could not unfold to the highest, but when the thoughts and desires were centered within with strong desire to know the Truth, then that Center of Life and Light became more active and radiated its life and light to the soul rings or circles, throwing out those sparks of living energy to each circle until even the outermost circle came under the powerful influence, and the whole being was permeated and unfolded in the divine order. That was shown to me and impressed on my mind several times until I wrote down the experience; then it was withdrawn.—MARY SHANE.

# SILENCE AN AID TO HEALTH AND HAPPINESS.

BY ROBERT BRYAN HARRISON.

Have you ever considered the wonderful power of silence? It is a well-known fact that the unseen and silent forces are the strongest in Nature. Light penetrates hard substances like glass, and travels with more than lightning rapidity, yet it makes no noise. Day breaks without noise, and the nightfall is a silent adieu. A silent fall of snow in the night causes no alarm, but it has a tremendous power for good or evil. While its white covering may enrich the earth and increase the harvest for the tiller of the soil, the destruction to life, property and traffic is at times appalling.

A mountain rivulet spatters and sputters over the rocks with a noisy rush, but the deep under-current of the mighty river flows noiselessly on its way to the sea, and woe be to the object that attempts to stay its progress.

The electric current that flashes messages across the continent or from one country to another under the ocean is a silent but swift messenger, only surpassed by the wonderful Marconi system of wireless telegraphy, whose steeds are waves of ether. Yet the silent but powerful thought currents, passing from mind to mind, are still more wonderful than all of these.

The power of silence in the desert is so graphically described by Balzac that to read it is to feel the weight of loneliness that surrounds the unfortunate man left without companions on the trackless plane.

As it is with Nature, so it is with man. The silent forces are the strongest. It has been the practice of many cults and divers people to go into the silence when it was desirable to attain spiritual growth or physical repose and rest. It is in the

silence that we get in harmony with the Universal Spirit, the source of all power and of all good, and which enables man to draw from that invisible fountain the supply of spirituality or health he desires. It was into this silence the perfect man went while in the Garden of Gethsemane to obtain strength to enable him to endure the crucifixion.

Pope says:

Silence! coeval with eternity  
 Thou wert, ere Nature self began to be;  
 'Twas one vast nothing, all in all kept fast in thee.

And Richard Flecknoc:

Still-born silence that thou art,  
 Floodgate of the deeper heart,  
 Offspring of a heavenly kind.

Mrs. Hale says:

The temple of our purest thoughts is silence.

And Shakespeare:

Silence is the perfectest herald of joy;  
 I was but little happy if I could say how much.

Then how beautifully Emerson expresses the thought when he says:

Let us be silent, that we may hear the whispers of the gods.

Among the many cruel devices used by Russia for torturing enemies of the Czar nothing surpasses the the horror of the prison of silence to which political offenders are sent. From the time the unhappy convict enters its portals, leaving all hope behind, until his death he never hears the sound of human voice, nor sees a living being. His food and water are passed silently into his cell, and it takes but a few brief years to take him into the silence of eternity.

While some of the uses of silence may be harmful, far more are helpful.

In what way can we be benefited in soul and body by silence? When any one attempts to get you into a controversy, be silent. When you hear

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## Class Thought. January 20th to February 20th, 1907.

(Held by all the members of The Society of Silent Unity, in all parts of the world, every evening at 9 o'clock. Headquarters, Unity Bldg., 913-915 Tracy Ave., Kansas City, Mo.)

### HEALING THOUGHT.

*The healing, purifying, vitalizing power of the Holy Spirit is now upon me, in the name of Jesus Christ.*

### Prosperity Thought.

*The Jesus Christ Consciousness of Abundance is now manifest in me and in all my affairs.*

(The words on this sheet, repeated over and over with earnestness and faith, will connect you with the Jesus Christ Consciousness, and the power of the Holy Spirit be manifest unto you. When you may ask what you will and it shall be done, in the fulfillment of the promise of the Lord.)

a scandal, close your ears, if possible; if not, be silent. When your husband or wife is quarreling, be silent. When you are tempted to speak ill or slightingly of any one, be silent. When you hear others speaking evil of their neighbors, be silent. When you are attempting to masticate your food, be silent.

At least once a day every one should be alone for at least half an hour. It is better for ladies to take this half hour along in the middle of the day. Not necessarily go to sleep, but to get into a perfectly comfortable position, either sitting or reclining, and closing the eyes, make the mind as perfect a blank as possible, and find sweet rest and strength.

I have a friend, who lived by me for many years, who practiced this with wonderful results. She was the wife of a German shoemaker who settled in Georgia sixty years ago. Once every day she went into the silence for half an hour and no one was allowed to disturb her. They were energetic people, and while the shoemaker was driving home the pigs, the good wife attended the garden, milked the cows and looked after her children. She had four sons, who all occupied prominent positions in business life, and six as sweet daughters as any man would wish to see. This good lady is now 94 years of age, hale, hearty and happy, strong in body and vigorous in mind. She says the half hour of perfect silence brought her long life, health and happiness. May she live to be an hundred years young!

It is through the power of silence that cures are made by absent treatment. The patient goes into the silence, becomes passive and receptive, and the health currents directed to him or her by the healer, hit the mark with unerring certainty.

Why should we want for anything with this great source of supply open to us? Learn to get connected with the Great Source of All Good, and you will find that "Ask and Ye Shall Receive" is not **only** a scriptural truth, but a psychological fact.

## PARAGRAPHS OF TRUTH.

BY EDNA L. CARTER.

“Out of Egypt have I called my son.” Out of the darkness and bondage of mortal thought are we called into the light and freedom, and health and peace and plenty of the Divine Mind.

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“There is no death,” is a much mis-used statement. There is no death just as there is no sickness or disease or lack. These conditions are not true *in Spirit*. One must get into Spirit to be free from them. The statement of a proposition is one thing, its demonstration is another. Nearly every one who is being awakened understands the difference between the statement of the truth, “There is no disease,” and its demonstration; but the statement and demonstration are confused, where the proposition, “There is no death” is concerned.

One who goes to the grave fails to demonstrate that there is no death, just as surely as one who is tied up with the rheumatism fails to demonstrate that there is no disease.

Life and Love, and all the Principles of being are eternal, and so is the Divine harmony and health. But unless a man makes himself consciously one with Life and Love, and builds them into his consciousness, and into his body, he will not escape the fires of dissolution and decay.

Oneness with Life and Love comes only through Jesus Christ. Apart from Him there is no eternal life. To claim, “I am one with the abundant, eternal life of Jesus Christ,” is one thing; to demonstrate it is something more. The time for this demonstration is now ripe, and many are already seeking earnestly and faithfully to make it. Those who are still satisfied with this mere statement of the Truth will sometime receive the quickening, awakening power of the Spirit, and will be awakened up to see the need of making this all-important demon

stration. Every one must, and will, in time, do his part in fulfilling the wondrous prophecies of the time when death and the grave shall be no more.

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Jesus said, "The words that I speak unto you, they are Spirit and they are life." His words are Truth. Words of Truth are Spirit and life, and this is why they are healing. Repeated over and over, and held faithfully in mind, they change the vibrations in the organism by lifting the whole being up into the fine, pure, harmonious vibrations of Spirit.

Truth words are a balm; they soothe, and harmonize and heal. They are a purifier; they cleanse and purify the blood. They are nourishment; they enrich the blood, and nourish and build up every cell in the body with the pure Substance of Spirit. They are a tonic; they strengthen, and invigorate and tone up the whole system.

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"The *Word* was made *flesh* and dwelt among us." (John 1:14.) "Except ye eat the *flesh* of the Son of man, and drink his blood, ye have no life in you." (John 1:53.) "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. *If* any man eat of this bread, he shall live forever: and the bread that I will give is my *flesh*, which I will give for the life of the world." (John 6:48-52.) "I am the *Truth*." (John 14:6.) "Thy *words* were found, and I did *eat* them." (Jer. 15:16.)

There is an interesting study in these texts. It is not only interesting, but it is absolutely necessary to salvation. The *Word* was made *flesh*. The *flesh* of the Son of man was Spirit and Truth. Words of Spirit and Truth have to be eaten—appropriated through the mind, and built into the body. The result of eating the word of Truth—the bread from heaven is eternal life, and there is no other way to gain eternal life.

Partaking of this flesh and blood of the Son of man is the true communion, of which the bread and wine are fitting emblems, and he who discerns the truth back of the symbols has no further need of the symbols.

“My flesh is meat indeed, and my blood is drink indeed.” The world is starving, dying for the flesh and blood of the Son of man. It recognizes it has need, but, because it does not understand its need, it looks to the flesh of animals for nourishment and strength to sustain life, and to medicines for tonics, instead of looking to the true meat and drink.

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“He that eateth and drinketh unworthily, eateth and drinketh damnation (judgment) to himself, *not discerning the Lord's body*. For this cause many are weak and sickly among you, and many sleep.” (I. Cor. 11:29, 30.)

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“Attend to my words; *keep them in the midst of thy heart*. For they are life unto those that find them, and health to all their flesh.” (Prov. 4:20-22.)

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Good affirmations to make daily:

“I feed upon the living Word. I am fed and nourished with the Bread of Life.”

“I have eternal life abiding in me, because I eat the flesh of the Son of man and drink His blood.”

“The cleansing life (the cleansing blood) of Jesus Christ flows freely through me, and I am saved by His life — by His blood.”

“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. ‘I am no longer dead in trespasses and sin. I am awake to the consciousness of the abundant, eternal, indwelling life of Christ.’”

“The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

“I ask and receive, because I abide in Christ, and His *words* abide in me.”

## COMMUNION.

BY WALTER DEVÖE.

"In divinest self-surrender,  
O my Lord, I come to Thee;  
All my life to Thee I render,  
I will Thine almoner be.

"The murmuring waves are sifting  
The golden sands of peace  
And the waves of my life are drifting  
Toward a sweet release.

"In blest enraptured vision  
I sense the bliss elysian,  
As I Thee in glory see —  
Thou who walked in Galilee."

My strength is in peacefulness of mind. My strength is in the meekness of my mind to my soul and to the Holy Power that overshadows my soul. My strength does not forsake me, because I do not strive to become a champion in the wrestlings and struggles of the world. I do not enter the lists for the favors and possessions of men.

In Jesus Christ I find my home of contentment. Pure, sweet words come from my soul-life to my conscious mind—the words of Truth. They bring me happiness, and they make others happy. These words are full of inspiration, and as those that hear them inbreathe them into their souls, they give birth to aspiration, for aspiration rightly defined is the breathing of the spirit.

In my soul communion I learn that I should hold silently this thought, "I am now breathing Spirit."

The air is filled with Spirit. It is radiant with God's presence. Thus I can take long deep breaths knowing in the sense of a great happiness that I am inbreathing the Spirit of God. As I thus in the silence inbreathe the Spirit, and breathe it out for my patients, I become united to the ministering power of the Holy Ones of God, and my patients

feel the healing emanations filling their bodies and souls with life Divine.

Another encouraging realization from my soul communion is, that there is no defeat possible to those who work and speak for Right. We cannot be defeated even in the seeming when we are holding true thoughts and using correct language. If we think and talk of defeat, it will bring absence of victory. Defeat is the negative side, but if encouraged by false faith it might hide from our view the power of Victory.

Jesus said, "My words are life." He thought and talked of life until he gained a great victory over negative appearances.

No power can quench me or my doctrine, for we are in and of the Omnipotent Truth.

As my soul awakens to the memory of its work as a teacher of Truth through ages past, it rises triumphant in the knowledge that there is no death to the hopes of those who battle with ignorance under the Banner of Truth and Right. There is no death to the hopes of those who speak of the Spirit, for they are sowing the seeds of immortal life in the service of Jesus Christ our King.

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## A PRACTICAL FAITH.

BY GEORGE SMITH.

Only those who, like Peter, have cast aside their fishing nets (mere materialities or gross material conceptions) and have followed Jesus (in oneness with the Father, God) can effectively realize the truths you propound, that all Power is within, is God in us, and that according as we bring ourselves into rightful relationship with Him, the Kingdom of Heaven (Harmony) will dwell within us. This condition being attained, it must follow as night the day, that we shall go on, attending daily to our tasks and perplexities, calmly and coolly, not fretting nor worrying, getting tremendously wrought up, for is

not God within? Is He not all powerful? "For whatsoever ye shall ask, *believing*, I will grant it unto you." Faith is the substance of things unseen—it is Spirit, it is God, and, most potent of all, it dwells within us, every one of us, not in some mystical sphere so far removed that the imagination cannot conceive the distance.

If we study the life of Napoleon, we find that his period of greatest success was also the period when he had implicit faith that his troops could and would accomplish the tasks assigned. Thus, at Austerlitz when a marshal counseled retreat, he exclaimed, "Sir, you do not understand that I and my troops are possessed of unshakable faith that we shall conquer. We *deny* defeat." On starting forth on his disastrous invasion of Russia, being importuned not to undertake this task, he is reported to have said, "Well, perhaps I shall be defeated. I am not confident of success, but I'll try it anyway." We cannot wonder at his defeat. Faith was lacking, he was not in harmony.

On smaller scale this is exactly the case with the "man in the street." Either he doubts (denies) his ability to achieve the good he longs for, or he presses forward to their achievement without taking any consideration of the Power within; he ignores it and by rigorous law, good ignored ignores us, and failure results. "Without me, ye can do nothing," said Jesus to his disciples. Unless we are in harmony, unless we recognize the Good (God) in us, we cannot round out our lives successfully.

The old Greeks had a splendid word expressing this thought, a word we have greatly changed in meaning. It is the word "enthusiasm." To the Greeks that meant "God-in-you," and the term was applied to one who succeeded in his ventures. They said he was enthused—he had God in him. And thus we must have the Kingdom of Heaven (Harmony) and Good (God) in us, ignore the possibility of failure, believing that God (the Good) "can bring all things to pass, whatsoever ye will."

# BIBLE LESSONS

• by Charles Fillmore •

(Text from the Revised Version.)

## Lesson 3. January 20.

MAN'S SIN AND GOD'S PROMISE. — Gen. 3:1-6; 13-15.

1. Now the serpent was more subtile than any beast of the field which Jehovah God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of any tree of the garden?

2. And the woman said unto the serpent, Of the fruit of the trees of the garden we may eat:

3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4. And the serpent said unto the woman, Ye shall not surely die:

5. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as God, knowing good and evil.

6. And when the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was to be desired to make one wise, she took of the fruit thereof, and did eat; and she gave also unto her husband with her, and he did eat.

13. And Jehovah God said unto the woman, What is this thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14. And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.

**GOLDEN TEXT** — *For as in Adam all die, so also in Christ shall all be made alive.* — I. Cor. 15:22.

The Serpent was a creation of the Lord God — the most “subtile beast of the field.” This represents the Life Centre, or Generative Function — (not evil when in obedience to the Law). The “woman” is the Heart Centre, or Love Nature. The “Garden” is the earthly consciousness, and the “Tree” is the connection between the earthly and the heavenly, which in the body is the nervous system. The “fruit” of this tree is the seminal or nerve fluid.

The spinal cord is the great central tree connecting the life reservoir in the generative function with the brain. In it is the reserve supply of the whole

organism and should never be drawn upon directly. Its fruit, or nerve energy, is set free in the glands through the avenues of the lateral nerve systems. These are the "trees of the garden," whose fruit the man and the woman, or the intellect and the heart, are allowed to eat. But the fruit of the tree in the *midst of the garden*, the great seminal reservoir, is to remain inviolate.

The serpent as "satan" is sensation suggesting to the soul indulgence in its pleasures beyond the law fixed by the Creative hand. When the soul lets sensation rule, the nerve fluid in the central reservoir is drawn upon, the connection is broken between the spiritual consciousness in top brain and life force in the body, and the beasts of the field are in ascendancy.

The argument of sense, or "satan," that through this knowledge of good and evil, man becomes as God, his eyes, or perceptions, are opened, is purely fallacious. People in this sense delusion even claim that it is part of the creative law, and that through it man is attaining wisdom. The fact is, that it is not through it, but in spite of it, that man grows in understanding.

Sense consciousness has involved both heart and intellect in a world of false relations. The separation between body and spiritual mind has made sad havoc in our race harmony. Physical generation has taken the place of soul generation. Instead of bringing forth children of the mind, we are reduced to the menial process of manufacturing physical children—egos who have lost their bodies in previous earth lives, and are seeking further incarnations.

Our bodies fall to pieces because we are generation after generation trying to bring forth after the wisdom of satan instead of the wisdom of God.

Jesus Christ made the unity in his body between the superconsciousness in the top brain and the Life Centre, and by following his methods and identify-

ing ourselves with his mental and spiritual consciousness, we may get back into our former spiritual estate in the Garden of Eden. "As in Adam all die, so in Christ all are made alive." The Apostle saw the law in its depths, and pointed the only way out.

### Lesson 4. January 27.

#### THE STORY OF CAIN AND ABEL.— Gen. 4:3-15.

3. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto Jehovah.

4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering:

5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6. And Jehovah said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7. If thou doest well, shalt thou not be accepted? and if thou doest not well, sin coucheth at the door: and unto thee shall be his desire, and thou shalt rule over him.

8. And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9. And Jehovah said unto Cain, Where is Abel thy brother? And he said, I know not: am I my brother's keeper?

10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11. And now cursed art thou from the ground, which hath opened her mouth to receive thy brother's blood from thy hand;

12. When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a wanderer shalt thou be in the earth.

13. And Cain said unto Jehovah, My punishment is greater than I can bear.

14. Behold, thou hast driven me out this day from the face of the ground; and from thy face shall I be hid; and I shall be a fugitive and a wanderer in the earth; and it shall come to pass, that whosoever findeth me shall slay me.

15. And Jehovah said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And Jehovah appointed a sign for Cain, lest any finding him should smite him.

**GOLDEN TEXT** — *Whosoever hateth his brother is a murderer.* — I. John 3:15.

The story of Cain and Abel is an allegory of the movement of certain departments of the soul. Cain means *possessor*. This refers directly to that part of human consciousness that strives to acquire and possess. Cain was a tiller of the soil, which places him in the earthly domain. Abel means *breath*,

which places him in the air or mental realm. These two are brothers, that is, closely related in consciousness. Abel does not represent the spiritual mind, but the mentality that controls the animal functions—he was a sheep raiser. In Hindu metaphysics, Abel would be termed the Animal Soul and Cain the Physical Body. Paul would call Abel the Creature and Cain the Flesh.

Making sacrifices unto the Lord is symbolical of a refining process which is constantly going on in consciousness. Every thought and act of man sets free an energy that gravitates to its appointed place in the various realms of mind and body. The Lord is the one Universal Mind which is the receptacle of all and receives all. If you have a thought of love and good will, you set free invisible emanations that are impregnated with those ideas. These ascend to a higher realm and form part of your spiritual soul, and at the same time relate you to the Lord, who is the presiding Oversoul of the Race. This is the inner meaning of offering sacrifices unto the Lord. Everything in Nature is going through this refining process, and there is a constant ascension of matter to mind, and mind to Spirit. We are taught that a period will finally come where the whole universe will be resolved back into its original essence in God.

The thoughts of the mind are nearer to Spirit than the emanations of the body, hence the affirming of Abel was more acceptable unto the Lord than Cain's. The killing out by the body-selfishness all human sympathy and love, is the slaying of Abel by Cain. When the body demands possession of all the resources of mind and soul and reduces existence to mere material living, it has slain Abel, and his blood, or life, continually cries from the earthly consciousness unto the Lord for expression.

When the selfishness of the body has killed out the finer impulses of the soul, and reduced to material existence all the higher aspirations, there is no

longer pleasure in living. Without the soul the body is a machine, with but little sensation and no progress. Cain thus tills the ground, but it yields unto him no strength.

The body feels its degradation, and those who get into this degenerate condition are usually miserable. Cain's punishment is great, and he fears the vengeance of the other faculties condemning the body for its impotency. But the Lord, or Divine Law, has fixed a limit to this, and we are warned not to destroy the body, no matter how great its sins. The mark set upon Cain to keep him from being slain, is the consciousness of his Divine origin. No matter how deep in transgressions the body may be, it still bears the stamp of God, and it can never be killed out entirely.

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### Lesson 5. February 3.

#### NOAH SAVED IN THE ARK. — Gen. 8:1-16.

1. And God remembered Noah, and every living thing, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assauged;
2. The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;
3. And the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased.
4. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.
5. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.
6. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:
7. And he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth.
8. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground;
9. But the dove found no rest for the soul of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her unto him into the ark.
10. And he stayed yet other seven days; and again he sent forth the dove out of the ark;
11. And the dove came in to him at eventide; and, lo, in her mouth an olive leaf plucked off: so Noah knew that the waters abated from off the earth.
12. And he stayed yet other seven days; and sent forth the dove; and she returned not again unto him any more.
13. And it came to pass in the six hundred and first year, in

the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried.

14. And in the second month, on the seven and twentieth day of the month, was the earth dry.

15. And God spake unto Noah, saying,

16. Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

**GOLDEN TEXT** — *The salvation of the righteous is of Jehovah.* — Ps. 37-39.

There have been many great floods, according to the records and traditions of numerous peoples. The Babylonian account stands pre-eminently next to the biblical record. It may be that the Hebrews borrowed it from this ancient race, and they in turn got it from the Egyptians. Geology says the earth has been submerged again and again, both from rains above and waters beneath. So it is not very important whether we believe this account literally or not. This Scripture is found to be allegory from beginning to end, and we shall learn something of practical value if we study this lesson as symbology. Noah means *repose, consolation*, according to Hitchcock. This has reference to a state of mind in which the individual is in peace and harmony. This condition makes it possible for the Lord to send thoughts into the mind, producing consolation. When we go into the silence and still the turbulent thoughts, we are Noah in *repose*, and our *consolation* follows.

While the pure mind is in this placid condition the body consciousness may have been in such disturbance that the Divine revelation could not be successfully given. When our bodies are acting independently of the higher consciousness, and filling us with fleshly thoughts, we are getting into a condition where the Divine Law will have to step in and cleanse the body with its Universal purifying and harmonizing elements. Some people call this a spell of sickness, for example, like biliousness.

When the flood of pure life from on high has cleansed the consciousness, the waters begin to recede. This is convalescence. The earth, or body,

does not at a single bound regain its natural condition, but there is a gradual recovery. The going forth of the raven is that reaching out of the thought from within to connect with the without. There is an individual consciousness, which is the ark, and a universal consciousness, which is the heavens and the earth. The raven is a bird of prey, representing that the first thought that suggests itself to us as to our relation to the world is resistant. The next thought is the dove, which is symbolical of peace. But this thought does not at first find a resting place, and has to be sent again, when it returns bearing the olive branch. The olive tree grows both under and above water, thus representing the restoration of unity between the material and spiritual, or God and man.

### Lesson 6. February 10.

**ABRAHAM CALLED TO BE A BLESSING.** — Gen. 12:1-8.

1. Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee:

2. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing:

3. And I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.

4. So Abram went, as Jehovah had spoken unto him; and Lot went with him: and Abram was seventy and five years old when he departed out of Haran.

5. And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

6. And Abram passed through the land unto the place of Shechem, unto the oak of Moreh. And the Canaanite was then in the land.

7. And Jehovah appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto Jehovah, who appeared unto him.

8. And he removed from thence unto the mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Ai on the east: and there he builded an altar unto Jehovah, and called upon the name of Jehovah.

**GOLDEN TEXT**—*I will bless thee, and make thy name great; and thou shalt be a blessing.*—Gen. 12:2.

**Abraham represents a type of faith. Faith grows**

in consciousness, although it is in spirit a perfected faculty. This lesson is replete with symbols that would require much elaboration to bring out. The action of thought on body through soul and vitality, is pictured forth in a lot of ingenious names and relations, every one of which has a meaning.

The Bible is the most wonderful book ever written. When the relation of Spirit, soul and body, and their action and inter-action in the evolution of human consciousness, dawns upon one, the Bible begins to reveal its hidden lore. It is as interesting to the metaphysician as the study of the higher mathematics to the mathematician, and much more complicated. As the inner faculties develop, their parallels are noted in the histories of personalities in the Scriptures, and they are seen to be living pictures of the various ways in which man's development takes place.

Beginners in this great study are often impatient because the teacher does not at once tell them just what everything means. Should he do so, they would not understand. The beginner in mathematics takes simple numbers first, and goes on lesson by lesson until he gets to the complex. The mind develops new brain cells as understanding grows, according to the discoveries of physiology. So in the study of Spirit, soul and body, the faculties are developed as the student proceeds. The Lord is the Great Teacher and man should always seek unto him for instruction.

In this lesson Abram represents one who is being taught of the Lord and guided by faith. He is instructed to make a change in his consciousness. He has been dwelling in a limited thought country, and he is now commanded to expand and increase his powers.

Man can bring about any condition he desires, if he knows how to use aright thoughts and words. Blessing is looked upon by the intellectual man as a religious affectation, when the fact is, it is an attitude

of mind, in connection with spiritual consciousness, that increases whatever it concentrates upon. The power of the blessing to produce results, depends upon the spiritual consciousness. If faith is great, the word of blessing brings forth abundantly. Jesus blessed the bread and it was immediately increased.

Thus the blessing of a spiritually-minded person upon a child, a man or woman, or even a so-called inanimate article, is more than mere mummery of words. When a devout Catholic receives the blessing of a spiritually-minded priest, or has his little amulet blessed, he is taking advantage of a privilege that the materially-minded misses entirely. Blessed things are surrounded with an aura that connects them with higher planes of consciousness.

Bible interpreters have been mystified over the peculiar idioms of the Hebrew Scriptures. For instance, in this lesson, "In thee shall all the families of the earth be blessed," They say that in the original it is also implied that all the families of the earth shall bless themselves. This is where one should call upon metaphysics to help out the understanding. The Lord blesses man, and man blesses all the families, (states of consciousness) in the earth (body).

The knowledge that you can by blessing, increase everything, is of more value to you than all the riches of the world, because through it you can make yourself happy, healthy and prosperous. If your faith is weak, pour out blessings of strength upon it; if you are suffering discomfort in any function or organ of your body, pour out blessings in the name of the Lord; if there is any condition of limitation or lack, you can change it by pouring out your blessings, charged with spiritual consciousness.

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Subjective conditions are the lens through which the world is seen, and they give it their own color, tone and quality.—HENRY WOOD.

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Time is measured by holy acts.—EROS.

## HOW JOSEPH R. CLARKSON LEFT THE CHURCH FOR "CHRISTIAN HEALING."

Formerly a lawyer and district judge on the bench in Omaha, and later successively Christian Scientist and Episcopal clergyman, and now Christian healer and teacher, Joseph R. Clarkson has had a strange career in the pursuit of religious thought. When a few days ago he severed his connection with St. Clement's Episcopal Church of South Omaha he settled back in his office in the New York Life Building with the determination to pursue his quiet way as a Christian healer. The statement below is written by Mr. Clarkson at the request of the *World-Herald*.

I believe that Jesus Christ was the Son of God and the son of man. The perfect God, the perfect man, I believe that he was endowed with all power, wisdom and goodness. I believe that the New Testament is a God-inspired narrative of the birth, life, teachings, actions and experiences of the men with whom it deals. I do not question the truth of any event, speech or deed therein set forth, however incredible some of them may seem. Incredible at first, the wonders, the miracles, the marvels of the performance on the part of Jesus and his followers have, for me, become the inevitable consequences of faith, godliness, knowledge and spiritual power of the men through whom, as God's instruments, the wonders were wrought. So, in my case, a strong and steadily strengthening belief has been transformed into a certainty that with God nothing is impossible.

I want my friends, and anyone interested, to know that for nine years, day and night, month in and month out, year in and year out, under all conditions and circumstances, I have stood for the healing power of God on earth today, tomorrow, and as long as the earth lasts; for the performance of miracles today, tomorrow, and as long as the earth lasts; and for the absolute subjection on earth of sin, sickness and death—the overcoming of satan, the devil, the dragon, the serpent, evil, death and hell—and that during these years, however erratic may have seemed my action, my one purpose has been to preach the wonderful gospel of Jesus Christ, and to prove the truth of his teachings and the possibility of the fulfillment of his promises.

The prayer, "Thy will be done on earth as it is in

heaven," means, and has meant for me, that God can and will bring to pass on earth for poor, suffering mortals, a condition of peace, joy and perfectness in spirit, soul and body—will cleanse from sin, heal of sickness and disease, and save from death and the grave—when men turn to Him with the faith and obedience and love that are due to Him from His wandering prodigal, though dearly loved children; when men prefer Him to the world as their refuge, their safety, their comfort and strength.

During the last four years, and more, in my church work, wherever occasion seemed to properly call for it, I have maintained that the church should be healing the sick, saving from death, raising the dead, and making other unquestionable demonstrations of divine power, if she is invested with the power of the Holy Spirit, and descended from Christ and the Apostles; that is, she should be doing today, and teaching today, what the early church did and taught, and that for her to claim, as she does through many of her representatives, and, possibly, through her modern doctrine, that the day of miracles is past, is practically to say that she cannot render such help to men as she did in the first 200 years of her existence, in other words, that she has lost instead of gained in spiritual power, and this notwithstanding the promise of Jesus, "Lo, I am with you always, even unto the end of the world."

Jesus made many most startling assertions. Jesus made many bewildering beatific promises. Jesus did many wonders, such as no one before him had been able in all respects to equal, and he made the unqualified statement, and repeated in various forms, that followers of him, believers in him, should outrank him as wonder performers. If he had been content to teach, and preach, and live, and act as the religionists of his day would have had him, if he had been willing to take up as his mode of worshipping God the stereotyped, prevalent mode of chief priests, elders, scribes and Pharisees, and not have insisted upon a more practical, godly way of doing the Father's will; if he had been content to take religious teachings and observances as they were, and make no effort to improve upon them, he never would have been persecuted, reviled, ridiculed, or crucified. It is this matter of miracle which is the pivotal point in Christianity.

If Jesus Christ was not a steady, consistent, day-in-and-day-out miracle worker on earth, then there is no such religion as Christianity; if his disciples were not steady, consistent, day-in-and-day-out miracles workers on earth, then there is no such religion as Christianity, because Christianity stands, if it stands at all, on the miraculous power and wisdom of God, on earth, in men, among men, working in ways out of the ordinary, past men's understanding, past men's powers, and yet, as man after man comes into possession and knowledge of this seemingly unattainable thing, investing each, in his order, with power to become

a Son of God, do the works of God, do what Jesus and his disciples did — triumph over the world, the flesh and the devil, or evil, it cannot be safely said of any man that he may not the next moment of his life be transformed by the renewing of his mind, and become an instrument of God for the healing of the sick, the cleansing of the sinner, and the working of other miracles.

To heal the sick or to work any other miracle, is never in contravention of law, that is, God's law. It may be in suspension of some material law, it may be in supremacy over some material law, but it is law which puts a man into oneness, union with God; it is law which requires that he receive into himself, his spirit, his soul, his body, the holy, regenerating, healing, purifying, strengthening, preserving, resurrecting spirit of truth, the holy comforter, the returned Son of God, whom Jesus promised to send back from the full glory, and wealth and power of God to take up abode in Christ's followers, and lead them into all truth.

I believe healing and the working of miracles to be proper and necessary departments, or branches, of the church's work on earth today, and by "healing" I mean healing by purely mental or spiritual means—by prayer, by the spoken word, by command, by obedience to God's laws.

If Jesus and his disciples caused men to praise and thank God because of wonderful things done upon them, which they knew must have been done by the power of God; if Jesus and his disciples laid peculiar stress upon the fact that wholeness was a birthright of man, and to render unmistakable their meaning, transformed misshapen, weak, imperfect, suffering, sickly, crippled, loathsome bodies into things of beauty, health and strength, Christians of today ought to be doing the same, unless there has come from God, not from man, a command to cease that sort of preaching and that sort of making whole. It will be remembered that the chief priests and elders commanded that the preaching and healing by the disciples, in the name of Jesus, should be stopped, and that this prayer was then offered by the followers of Christ: "And now, Lord, behold their threatenings, and grant unto Thy servants, that with all boldness they speak Thy word, by stretching forth Thine hand to heal, and that signs and wonders may be done by the name of Thy holy child Jesus."

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Permit me to thank you for the much improved atmosphere of my life, which has been brought about by beloved UNITY. I thank God that this knowledge has been permitted to come into my experience, as it has changed many of my former ideas. I feel very happy in the knowledge I have gained in the short space of five months. I have used the Red Leaf and found it a benefit on several occasions.—Mrs. M. C.

## FROM THE BISHOP'S QUARTERLY.

Bishop Joseph H. Johnson, of the Episcopal church, Los Angeles, issues a quarterly letter to the people of his diocese. The one for October is devoted to "Christian Science," and is a very fair and rational estimate of the doctrine of Mrs. Eddy, as written in "Science and Health." The following extract from this letter indicates that the Bishop has an understanding of the real pith of the Christian religion, and its statements are in general harmony with what we are teaching under the name of "Practical Christianity." If the Bishop has faith enough in the life of God dwelling in his soul to call upon it in his hour of physical weakness, it will prove to him that it is an intelligent thing, only waiting man's word of faith to make it manifest. If, however, he prays for the blessings of God upon the doctor's medicines, he will fail to call forth this original, indwelling life. Thus the pure doctrine of Jesus Christ must be proven every step of the way. It is not a system based upon material avenues of expression, but spiritual. Its keynote was struck loud and strong by Jesus when he said to the woman at the well, "God is Spirit, and they that worship him, must worship him in Spirit and in truth."

Here is a part of the Bishop's letter:

Now, my dear people, this is the pith of Christ's message. He tells us that the best place in which to find God is within our own souls; that as "the Word" He Himself dwells in human hearts, and that rest comes to those who go to Him there for the benediction of peace.

This fact was the potent one in the lives of the Apostles. St. Paul wrote to the Philippians that he could do all things through Christ who strengthened him, and he assured the Colossians that he only hoped for glory in this and the coming life as he was sure that Christ dwelt within him; the invariable ground for his hope and confidence alike was the abiding presence within his own heart of the Divine "Word." I think that if we keep this thought in mind we shall see that in Scripture the Christian life is always regarded as the expression of the deep

conviction that God is within each soul to aid it in its earthly career, and that this conviction will account for the fact that the early Christians were actuated by a fearless spirit. Virtually they claimed that nothing could harm them if they but held fast to the great fundamental truth that God resident in their hearts was to be the ever-present help in time of trouble. Neither life nor death, nor things present nor things to come, had any terrors for them, because their lives were hid with Christ in God.

The Christian Church has never specialized upon the immunities which this confidence should give to a disciple of Christ. She, however, might have done so, and perhaps, in view of the question which this paper is treating, it may be well for us to do so at this time. It is pertinent for us to ask, therefore, what should be the meaning of all this for us Christian men when physical ills menace us? Let me ask, what does the physician, skilled as he is in *materia medica*, do under such circumstances? He himself tells us that he does very little. Nature, he says, cures, and that he merely aids nature in the process. As the gardener digs and prunes and waters vegetation to secure a larger crop, so the physician endeavors to create a condition favorable to the action which nature by her force effects.

The physician says nature cures. Probably few physicians would question my alternative statement that God cures, and that we as Christians must do what the physician does. We too, as workers together with God, must make the conditions as favorable to recovery as possible.

It seems to me, for instance, that we have every reason to believe that the Christian man may in his own case, and often in the case of other men, by an act of his God-led will, so *predispose* the mind toward health that by concentration health will be insured. Mental processes appear, in some subtle way, to leave their mark upon the body, affecting the carriage, the walk, the physical contour and the expression upon the face. Some mighty master concealed within the brain seems to control the functions of the vital organs by his beck and call, and cases are authenticated where even death has followed mental illusion occasioned by some mechanical contrivance. It must be evident, then, that the most serious menace to health is to be found within the mind, and we see, therefore, how essential it is that correct ideals should be fixed there; unquestionably the mind should dwell upon thoughts of health and strength if the body is to be well and strong. We get that injunction from psychology, but do not our spiritual teachers say pretty much the same thing? Christ said that the first condition of spiritual growth is conversion, and conversion is "*meta noia*," a change of mind. If the mind has been thinking of wrong things it must thrust evil out and fill itself with good thoughts, if it is to develop in the right direction. And quite in the line of this injunction St. Paul

wrote to the Romans that they were to be "transformed by the renewing of their minds." And he closes his letter to the Philippians with these words: "Whatsoever things are true, and honest, and just, and lovely, and of good report, *think*—perhaps we might use the term concentrate—on these things." It is evident, therefore, that in the protection and the training of the spiritual life, both Christ and His great Apostle appreciated the importance of a correct mental attitude. In the healing of spiritual diseases both sought to bring the thought into captivity to Christ, believing, with Isaiah, that he would be kept in perfect peace, and could only be kept in perfect peace, whose mind was stayed on God.

That physical healing was, in Christ's mind, largely dependent upon the mental attitude of those about Him, will be apparent by the study of one case, the raising of the daughter of Jairus from the dead. First, on His way to the ruler's house He performed a miracle. Thus He secured an initial trust and created faith. Then He sent away all who had followed Him from curiosity, only retaining with Him Peter and James and John, who confidently believed in His ability to heal. Then, coming to Jairus' house, as He found it filled with scoffers, He drove them out, and went in only with those into whose minds He had infused a conviction of his power. Then he affirmed life. "She is not dead, but sleepeth. Damsel, I say unto thee, arise." It would seem to me that we have in this story an object lesson of the way in which we should deal with all infirmities, whatever they may be.

Before Christ undertook to revivify the dead, He created a certain mental condition in all who were about Him. On another occasion He implied that only in this mental atmosphere could He do His best work. Therefore only as the minds of those about the bedside of the maid had been adjusted to the proposed exercise of His healing gift could He readily effect the desired result. Because of the lack of this adjustment in some places He had felt Himself hampered, but when conviction in His power had been established, He could raise a dead body to life. In the presence of illness the Christian man should always remember that the mental condition of the patient and of those about him may contribute largely to recovery, and that the atmosphere of a Christian's sick room should be full of expectation and hope. The love that casteth out fear is the same love that hopeth all things. Like the Master, we should affirm life upon the principle that such affirmation predisposes to health and enlists the vital forces in its achievement.

It is my conviction that in the providence of God such thoughts of faith and hope, and, indeed, all of the thoughts toward which St. Paul turned the mind of the Philippians, are in themselves remedial. Undoubtedly thoughts of anger exhaust

the physical energies, and I am inclined to believe that thoughts of pride, and lust, and covetousness, and envy, tear down tissues and superinduce the baneful thing we call disease. And so I believe, on the other hand, that thoughts of an opposite nature not only arrest physical decay, but predispose to health. For some good reason God has suffered some of the saintliest people I have ever known to lie for years upon their beds permanently invalided. They, however, have been the exception to the law; but in spite of such exception, the law may be admitted that a sane mind insures soundness of body. This question of the relation of the mind to the body is an obscure one, but much light is being shed upon it in the psychological laboratory, and apparently the law has been established that varying mental conditions are reflected upon the physical man, and that the most effective remedies are those which reach the mind and charge it with God's ideals of the true, the beautiful and the good.

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WHAT I SEE IN THE OCTOBER CLASS  
THOUGHT—"YET IN MY FLESH  
SHALL I SEE GOD."

BY EDNA L. CARTER.

1. In my flesh shall I see God.
2. I see the pure substance of Spirit in my flesh.
3. I see the abundant life of God in every cell.
4. I see Divine Intelligence in every cell.
5. I see that mind is not separate from the body, nor something to be found in the head only. It is in every part of the organism, and every organ, every fiber, every cell is alive and knowing. Each knows its work, and does it right, and does it well.
6. I see that my body is the temple of the living God.
7. I see that literally I live, and move, and have my being in God.
8. I see that the pure, spiritual substance of which the temple is built makes it impossible for cancers or sores or rheumatism or any appearance of impurity to abide in it.
9. I see that the Life and Power in every part makes it impossible for paralysis and kindred diseases to appear in it.

10. I see that the Intelligence in every part makes it impossible for inharmonious action to cause such appearance as nervous disease, and epilepsy and other ailments where lack of intelligent control of Power and Life are manifest.

11. I see in my flesh Life, Intelligence, Power and Purity.

12. I see that when I no longer defile the flesh with ignorant error thoughts, then the pure spiritual substance will be manifest in my body in its purity, incorruptibility and glory even as was shown in the transfiguration of Jesus. And death shall be swallowed up in victory; for when, through knowledge of the Truth, this mortal shall put on immortality, and this corruptible shall put on incorruptibility, then the body can no longer be subject to, or liable to death.

“O grave, I will be thy destruction.”

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There is a kingdom on the earth, though it is not of it — a kingdom wider than the bounds of the earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact, as our hearts are facts, and we journey through it without seeing it; nor shall any man see it until he hath first known his own soul; for this kingdom is not for him, but for his soul.— *From Ben Hur.*

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We must feel deeply before we can think rightly. It is not in the tempest and storm of passions we can reflect, but afterwards when the waters have gone over our souls.—MRS. JAMESON.

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Divine revelations, no longer confined to one narrow channel, are being sought for and found in all directions.— HENRY WOOD.

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“The imagining faculty is a real creative force for each individual.”

## REPORTS OF THE KANSAS CITY MID-WEEK MEETING.

Mrs. Louise Orr, leader.

"The value of a thought cannot be told.  
He lives most who thinks most.  
It is much less what we do than  
What we think, that fits us for the future."

Thoughts are wonderful forces, and will bring to us conditions according to the quality of the thoughts. This is an immutable law. Every thought we entertain has a direct effect upon the body; and we are continually rebuilding this body and making it what it now is by the kind of thoughts we are holding. We desire a body that will express perfect harmony. Faithfulness and persistency must govern in the building. We cannot build well until we have laid our foundation, and we add to the foundation every time we overcome a difficulty; and we *can* overcome these difficulties, no matter how impossible it may seem.

Our feeling depends upon our condition of mind, and our condition of mind depends upon our thoughts. When we learn to direct the thought continually toward the source of all existence, to make it our constant habit of thought to realize the presence of the Supreme, we will grow as naturally as do the plants, physically, mentally, and spiritually, if we, like the plants, will *let go* and give this great universal life a chance to do its work — but thoughts are very powerful and if we hold those that have a tendency to obstruct the natural flow of the life principle, we will get the result in inharmonious minds and defective bodies.

Worry, for example, disturbs all the functions of the body. Constant anxiety is the mental cause of a physical effect. Man's thought alone is the dust that causes the obstruction. When we find ourselves thinking negative thoughts, we should use the

power we each one possess to direct the thinking in the right channel; be master there.

Don't talk of sickness and disease. By talking of these, the pictures are kept continually before us, and we not only bring harm to ourselves but to those who listen to us. We want to talk things that will make people the happier and better for listening to them, and so we will give them joy, strength and health instead of the opposite. The seeming ills of life are doubly burdensome when we brood over them and talk about them.

Jesus, the Christ, always spoke to the highest and best in men. He knew and recognized the Divine in each soul, and if we look deep enough we can always find it there, and it requires no very great effort.

There is nothing that will bring one more effectively into perfect harmony with this great Divine Law than the realization of this God within you and me and everything else in the universe, and he who realizes this will not long be buffeted about from one condition to another, but will know that he is master, and then the work of healing or rebuilding is begun.

Jesus, the Christ, taught us a wonderful lesson, but so much has been written and taught in the past, that the real meaning of his life has been so obscured that it is only in recent years that we are getting at the simple lesson his life was meant to convey; and that to me is to realize the oneness with the Father and to abide in this consciousness — all else will follow. What a joy to obey when obedience leads to the understanding of God. This is not blind faith, but the right understanding of God, man, and the entire universe, which dispels the mists of doubt and fear and reveals God and his perfect creation. When we are ready to give up our false idea of God and the universe and accept the real, true, spiritual God as revealed by Jesus, then will there be a steady and gradual growth toward perfection. This perfect idea

must so become a part of us that all evil is put out, and we see only God in everything — God the true, loving and living God.

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Mrs. Emma Benson, leader.

Silent thought: *The Spirit of Truth shall lead you into all Truth.*

The hour cometh and now is when the true worshippers shall worship the Father in Spirit and in Truth, for the Father seeketh such to worship Him. God is Spirit and they that worship Him must worship Him in Spirit and in Truth. It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are Life. Judas (not Iscariot) saith unto Jesus, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" Jesus answered and said unto him:

If a man love me he will keep my words; and my Father will love him and we will come unto him and make our abode with him. The word which ye hear is not mine, but the Father's which sent me. These things I have spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance, whatsoever I have said to you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Verily, verily I say unto you: He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father: and whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of Truth whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. I will not leave you comfortless. I will come to you.

Mrs. Drake: Your word is your only burden. It is the Spirit that quickeneth—that maketh alive. “My words are Spirit and Life to all that find them.” “Seek and ye shall find.”

About 20 years ago I came into this Truth, and I have been instrumental in helping hundreds of souls to come into this Heaven, and this Heaven is within you. Seek and ye shall find heavenly conditions. Seek and ye shall be free.

Judge Benson: We have been making a claim of the Practical Christianity of the New Thought; that it was the most soul-satisfying in the world. Now, cannot you prove this in your own lives? Cannot you demonstrate it? Cannot you radiate it?

I have wonderful experiences along spiritual lines. Having awoke in his likeness, I am satisfied for the first time.

Mrs. Heller: I think I must tell you of a little demonstration. Yesterday we were informed that the building where our things are stored was rented. So Mr. Heller and I got ready to go down there. It seemed to me I could not go. I felt so weak I could hardly drag myself upstairs. But I went to my strength center and I said: “There is no power stronger than I.” I went down to the building and did the necessary work for moving our things and did not feel tired.

Mr. Dunn: On Monday I was going down the street and I slipped and supposed I had sprained my ankle. It gave me considerable pain. I said, “Now this is the second time I resort to what I pretend to believe in as a healing power.” I affirmed, “My ankle does not hurt a particle. I am on that plane where I can demonstrate over this.” It stopped right there. That shows to me the importance of thinking right; of thinking the Truth.

Judge H. H. Benson: I just want to refer to one instance of healing—a little boy who lived down here on Tracy. Some of you may have seen him. He drew himself along through the dirt with his

hands. Mrs. Benson and I took up his case, and today he is going to school. He goes on a wagon; but by spring we will have him walking.

Mrs. Drake: I would like to say to you who are not clearly in the Understanding how to receive help. I was asked to see a lady who had been suffering for years and unable even to go to a neighbor's house. I went to see her and listened to her tale of woe and sorrow. She had prayed and prayed, but, said she, it is God's will that I should suffer. When she had finished, I said, "My dear sister, if it is God's will that you should suffer, why do you employ a physician? Now when you pray, just turn your thought to a word of thankfulness; turn your word God-ward and say, 'I thank thee, O God, that thou hast given me health and strength.' Be still and say these words of thankfulness. The Master says: 'Judge not according to appearance, but judge according to righteous judgment.'"

She promised me that she would pray in that way. She afterward sent for me and said, "Now my prayers are answered."

It is God's will for every one of us to be healed. Take that word home, dear friends, and your word will be manifest in the Spirit.

Mrs. Fillmore: I want to speak of this piece of money the sister spoke of awhile ago. On one side is the Goddess of Liberty and on the other the eagle. That dollar carries with it the idea of strength and liberty. Now every coin we take into our hands we can bless and vitalize, and what mind we put in it will be in it. Every coin we send forth, let us send forth vitalized and filled with blessings. We want the one who is touching it to know health manifest, freedom manifest and strength manifest. It is blessed to give, and we can not put it out of one hand faster than it will come into the other. Our thought ushered in today is: *I am rich in the consciousness of God as my support and my supply.* Let go of all belief in lack.

When I awake in thy likeness I shall be like thee. I am the Substance of things hoped for, because I and the Father are one and the Father manifests through me.

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Mrs. Edith Haseltine, leader.

Silent thought: "*The love of Jesus Christ pervades my heart and mind and the mind of everyone in this room.*"

"Though Christ a thousand times in Bethlehem be born,  
If he is not born in thee, thy soul is all forlorn."

In each one of us is a divine, a perfect Self. Not only are we to recognize and think of this perfect One, but we are to express it in its fullness. Jesus' purpose was to perfectly manifest the Christ, and give the way by which everyone can do the same. He said: "Be ye perfect," and "I and my Father are one." Every declaration Jesus made, he made for all who would live his principles. He said: "Believe me, I am in the Father and the Father is in me." At another time he said: "At that day ye shall know that I am in the Father and ye in me and I in you." We see that this I AM is the same in the Father, in himself and in you. He refers to the Christ Spirit. What is it that stands between us and the Christ Spirit? The personal self. This personal self must be overcome. Now, overcoming does not mean that we lose our individuality. The difference between personality and individuality is that personality demands and individuality radiates. The violet has no personality, but an individuality that radiates color, beauty and perfume.

Jesus Christ is the perfect manifestation. We may be likewise as we follow his example. The understanding of the two selves, the false and the true, gives the principles of divine healing. The one that is sick, sorrowful and dissatisfied is the false one. The true or Christ Spirit says: "Go tell the Kingdom of Heaven is at hand"—is here, within you. Tell of Goodness as the real presence and

power. "Let that mind be in you which was also in Christ Jesus." If we would radiate the Good, we must become selfless. The Good is made visible by the Word. "All things were made by the Word and without the Word was not anything made that was made." We are always speaking, for there are silent words as well as audible words. We must watch the words of our mouths and the meditations of our hearts that they be acceptable in thy sight, O Christ, our strength and our Redeemer. All are included in the Universal Brotherhood who recognize their divinity. "Whosoever shall do the will of God, the same is my brother." "The Spirit itself beareth witness with our spirit that we are the children of God; if children, then heirs, heirs of God and joint heirs with Christ."

All are in different stages of unfoldment. All are unfolding toward the same conscious unity with God. The belief in separation is the cause of all man's troubles. We must ever say, "The Lord watch between me and thee, and make me to know that there is no separation in Spirit." Then I can not be separated from the love of God, the life of God, the wisdom of God, only as I think falsely.

As someone has said, "Man's greatest need is to know how to think." When Jesus was asked the rule by which to manifest the perfect One, he said in his great wisdom: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself."

Jesus Christ is with us today. He is still the greatest healer. He still loves all humanity with his boundless love. He told his disciples that unless he went away as a personality, the Comforter or Spirit of Truth would not come. They would not look within. They would not come into recognition of the Christ Spirit within themselves.

Mary E. Baker: Although a stranger to you, dear people, the words spoken by our dear sister struck a chord in my heart and caused a thrill to go

through me. There is no limit to the God within us, to the power within us. This spirit grows up within us and we realize what there is for us. All things are ours. "Ye are Christ's and Christ is God's." Now all we have to do is to take hold of circumstances.

The scales are falling from our eyes—we who are teachable—we who are going into the Silence and seeking to know our good. In the Scriptures we read, "Then shall we know, if we follow on to know." "Seek and ye shall find; knock and it shall be opened unto you." Those who seek, find what is for them. Let us be more teachable and learners in God's school, for "God is no respecter of persons." He makes his revelations to the ones who become as little children and sit at his feet as learners. It is written, "They shall all be taught of God."

Judge H. H. Benson: We are the happiest people imaginable, and it all comes from having the vision of the Christ. How shall we attain unto that? As I said Sunday night, in the Silence, in the stillness of your soul. When the external senses are all still.

In the Holy of Holies the Christ is conceived in the matrix of the soul. Once we have this vision of the Christ—once the Christ is born within, and it abides with us, nothing can happen to us. We can all attain to it.

Mrs. Jennie H. Croft: In the lesson which Mrs. Hazeltine gave us is one beautiful thought, and that is, that in the heart of everyone, no matter what the external condition or appearance may be, in the heart of *everyone* is the infinite possibility of the Christ. It may be covered over with the desires of the earth, but in every heart is the Christ, and *sometime, somehow and somewhere* the bursting of the bonds will be, and that soul come forth into what it will be. That is the goal. That is what we are trying to do. Some *are* doing it, and it will come up *in*

a life of beauty and love and then will come the beautiful flower. We put away personality and come into the individuality of the Christ child. Then we will be what we are to be. Then may we say, "I AM THAT I AM and beside me there is none other."

Mrs. Cora Thomas: The thought came to me of an ocean that is so still it does not mind the tossing of the waves on top. It is so with us if we can look within. I am so glad to know that we can turn to that within and the billows on the outside make no difference to us.

Mrs. Myrtle Fillmore: When our beautiful lesson was being given to us from various ones of our friends, I was thinking about this little commotion that is going on in the back yard. It means change, and this change may symbolize the change that is going on with us. We are putting the old ideas and the old ways in the background and making room for the new; and this is going on in the external as well as the interior. When Jesus was asked when the Kingdom of Heaven should come, he said: "When the without shall become as the within."

Mr. Moore: I met a man down here in the city today that had, at eighty-five, an X-Ray practitioner to examine his body to find a bullet that was shot in there during the War of the Rebellion. He has been to the best physicians of the country.

I had not seen the man for 30 years until today, and I asked him if he had tried Christian Science. He said, yes, but that he did not have a bit of confidence in it. I said, "If you had spent half the time in finding the Truth that you have in finding the bullet, you would have found that there was no bullet, long ago."

It seemed strange to me that I should come in contact with the man as I did. His wife was taking him down town to find some specialist. If we would find the Truth that makes us free, that heals us from all our infirmities, all we have to do is to accept it—be one with it.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

243. The title under the picture of Hoffman's Christ is in German, and reads, "*Ich bin der Wey, die Wahrheit, und das Leben.*" I was wondering why the article before each noun is different. My Wee Wisdom, who is studying German, says it is masculine, feminine and neuter. I've no doubt there are others besides myself who would like to know if there is any spiritual significance in this.

— E. M. S.

The title of the painting referred to is the German rendering of the Bible verse, "I am the way, the truth and the life." The article is changed according to the German custom to give gender to the noun. While we do not know that any spiritual significance was intended, we may readily discern it for ourselves if we remember that there is but one Way—"The" Way, or the potential, creative way of the Christ, hence, masculine in power. Truth is the matrix which holds the All-Good and gives it to the world, thus Truth is feminine. Life is active in both Way and Truth and common to both, consequently neuter, although essential to the manifestation of the I AM.

244. In September UNITY you told a hungry soul that, "All is Spirit—there is no matter," etc. I am as sure as I live that you are utterly wrong in saying "All is Spirit." If you, with powerful microscope, could watch the marvelous bioplasts weaving nerve, muscle, bone, from the food pabulum they receive, you would, I think, be more ready to realize that while *Life* builds tissue from foods, yet *Life* is NOT *identical* with the tissue it builds, but as far superior to it as sunlight is to moonlight. Do you class the builder of a house with the bricks and say he is a brick, too? You take ice, water and steam in your illustration—the same substance—then say "matter is spiritual substance." Out of the same mouth proceed blessings and curses. Are the blessings and curses both spiritual, divine in essence? They proceed from the same individual. Flesh, bones, blood and hair make a body, but until life is imparted to it, can you say it is one and the same as the life that creates it? God created sun, moon and planets, etc.,

is He one with them? Is He the same as His creation? Is the musician his music? He gives it individuality and expression, but is the music the *musician*? — J. H. M.

We welcome earnest criticism as proof that we have set people to thinking, and in this alone we have accomplished a great good. Our friend has well sustained his argument, and he enclosed in his letter an article by a noted Theosophist in substantiation of his views, but in the face of it all we still stand by our statement that "All is Spirit" in varied phases of manifestation. Like attracts like, and the life in the bioplast attracts to itself the life in the food, and builds according to ordained order, the *same* substance going to the formation of nerve, muscle, bone, etc., which are but life in differentiated forms. The life in the builder of a house and the life in the stone of which he builds it, is one life, again differentiated. Both blessings and curses prove that the individual possesses the divine power of speech. There would be no body with flesh, bones, hair, etc., unless life created it, the first being but a manifestation of the latter, hence, one in substance. God, or Cause, is one with sun, moon and planets, for they exist in and of the great power called God. Cause and effect cannot be separated, for cause and effect is LAW. Creator and creation cannot be separated, for Creator and creation is Life in its expression. Music and musician cannot be separated, for the soul of music and of musician is Harmony. Life, Law, Harmony, are of Spirit and express Spirit, each in its own way. There is but one substance from which all that appears is formed and that is SPIRIT.

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I commenced getting better before I received your kind letter, and knew that I was under treatment. You are helping me in every way. My eyes, though not well, are gaining fast, and so much better that it surprises me. I know that you will cure them, and only for your kindly help I know that I should not have had strength to come back and take up my duties again.—B. F.



## **Inspired by the Spirit of Truth**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City Mo.

## **Class Thought.**

(Held daily at 9:00 P. M.)

January 20th to February 20th.

**The healing, purifying, vitalizing power of the Holy Spirit is now upon me, in the name of Jesus Christ.**

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## **Prosperity Thought.**

(Held daily at 12 M.)

**The Jesus Christ Consciousness of Abundance is now manifest in me and in all my affairs.**

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The Silent Unity Society is giving special treatments, this month, to all those who contributed to the new Unity building. The promise was that each one should be prospered in some way for this outlay, and it is being fulfilled.

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## **EXTRACTS FROM LETTERS WRITTEN BY SILENT UNITY HEALERS TO PATIENTS.**

Our correspondents are continually writing good letters to those we are treating, and some of them are excellent lessons and worthy of repeating to all our readers. The following are just a few extracts from such letters, made by the editor in a cursory examination of our day's mail. If this department meets with favor we can increase it to any extent, as about 100 letters are now being written daily:

### **LETTER TO A MOTHER ANXIOUS ABOUT HER SON.**

For many years we have been teaching mothers how to give their children into the care of the Father, and a few have learned how to do it, with the very best results, while others have hung on to the boys or girls, and with the results that they kept the child away from the Father who would do all, if we would give Him free access to the child's mind.

Now, can you know that W. is God's child? Can you trust God to care for him? Do you believe that God knows as much about

the child as you do? Do you have as much faith in the ability of God to direct the child as you do in your own ability?

If you have faith in God, give the child to God, and then *know* that God knows how to manage him. What you need is a steadfast faith in God, and to daily turn to God, and there find God as your wisdom, your peace, your faith, your trust, your health, your prosperity, your patience; and know that God is the very Ideal for W., working in him, as Divine Intelligence lights up his mentality, to reveal the Truth of his own being.

Take your attention away from bad boys, from evil of any name or nature, and know God, Good, only (Phil. 4:8), and meditate upon Good, not upon its opposite; and as you grow to know God, you will know there is nothing else to know or trust, and will be steadfast in the Truth, and that will help W. to stand fast in that same Peace and Strength that you find sustains you.

Take this thought, "*God is my Strength and my Salvation.*" Stand fast in that thought. Take the thoughts off from W., and *know* that God is his Strength and Salvation also. Affirm it. Affirm, "He has the perfect judgment of Jesus Christ, and reveals it fearlessly and faithfully in all right action. The peace of God folds him round, and he walks safely and securely and wisely and uprightly in Jesus Christ."

Be not at all anxious, and do not think of him any more than is necessary, but leave him to think for himself. All you need to do is to make the statements I have given you to hold, and hold them day after day in confidence, and they will be fulfilled. Do not doubt or question, but leave him to God.— C. A. S.

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I understand New Thought, and have practised it for five years, declaring myself lucky, praying in the name of the Spirit, yet I have always been unlucky Now I am thoroughly discouraged. This is the third month you have treated me.

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We are doing all we can for you, and you are now under daily treatment by the Society.

No, we have not forgotten to speak the Word for you, but you may have overlooked the fact that, before the Word can be made manifest unto you, there is something for you to do in the way of making conditions for it. Your letter does not indicate that you have any desire for the realization of the kingdom of heaven within, your desires seeming to go out for material things alone.

There is a great law behind all manifestation of Spirit-power, and if we would invoke this Power to our aid, we must first comply with this great law, the law which Jesus laid down for our guidance when he said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." This does not imply that we are to seek the things to "be

added " first, or that we are to keep one eye on the kingdom and the other on " these things," but that we are to seek the kingdom first, as an object in and of itself, without any thought of the things to be added, and when the kingdom, with its righteousness and power is found, and realized, it will bring into manifestation the things that we need for our highest good. There is no such thing as " luck." All things come through the operation of an immutable law, and if that law is put into operation, it will bring results as sure as the day follows the night. That thing sometimes called " luck," is nothing but a golden calf, which men too often bow down to worship. Remember this, in the realm of good there is nothing left to chance.

Christ said, " I came that ye might have life, and have it more abundantly." He also said, " Life is more than meat." Life is infinitely more than inhaling and exhaling the air which seems to keep the body alive. Life is the abundance of the Spirit, that is, it is the abundance of all that goes to make the perfect expression of the Christ in and through man. Life is spiritual, and in the measure that we manifest this Spirit of Life and Love, just in that measure will its abundance be measured out unto us.

The child first realizes life through the material, but the man, like the flower which grows up from the material to bloom and give forth its fragrance in the light of the sun, grows into a knowledge of the true Life through the " light that lighteth every man that cometh into the world," and he realizes that this lack of material things is but a dream of the mortal mind, which is dispelled by the light of Truth.

We suggest that you take this thought into the silence: " I have faith in the One God, the Father which dwelleth within me, whose power is now working for the manifestation of my highest good. All that is mine shall come to me, and there is no power that can come between me and a full realization of that which is for my highest good."—F. D.

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Do not try to have your own way. Let God have His way, and you will be better satisfied. So do not ask to have you? " dear boy all to yourself." Do you not see that that is selfish? Let God have His way, and trust and know that all is being done just right. The trouble with the world is that every one has wanted his way, and God has never been thought of, to wonder if He might not have a way in which He wanted things done. Jesus said, " I must be about my Father's business." God has a way, a regular business way, right here in this world, and men and women are waking up, and are learning to keep very still so they can learn what God's business is, and as they learn, they " arise quickly " and go do it. Thus they come into their own and rejoice in doing God's work, His will. That heals them, for God can't use sick men, and it makes them happy, for God does not have anything to do that makes one unhappy. \*\*\*

## CHATS WITH OUR READERS

"I have had a very successful month since taking your treatments and am getting stronger. I would like them continued, and enclose a dollar as my offering. Those testimonials are the only feature of your magazine that I do not like. They smack so of 'quack' medical advertisements. I have no doubt they are *all* true, but why publish them? I confess I am always ashamed to lend New Thought literature to my friends or have it on my table when it is mostly made up of these letters testamentary."

Once in a great while we get a letter like the foregoing, but the preponderance of our correspondence is expressions of gratitude for what this one complains, *viz*, confirmations of Holy Spirit healing. We do not do the work, nor do we lay claim to any copyright to the discovery that there is a great Law of Health that all may take advantage of. Jesus proclaimed it, and a great part of the New Testament is taken up with testimonies of the Holy Spirit healing. Thousands have had their faith in the presence and power of God strengthened by reading these New Testament evidences. So in this revival of the use of the same power, thousands are rejoicing and giving thanks for the "word" that is being passed from mouth to mouth—"Jesus of Nazareth passeth by."

Why should any good Christian be ashamed of the heartfelt acknowledgment of God's help on the part of these dear souls? When their letters come pouring into our office our souls leap within us for joy, and we are spurred on to greater exertions in our prayers and affirmations of the healing power of the everywhere present God.

If the venders of patent medicines help humanity as successfully as does the Holy Spirit, they, too, should be praised and blessed. But because some of their advertisements have an uncertain sound, we should not stop the honest proclamations of Truth

Healing. When the Scripture testimonials were written the healing of Peter and Paul was compared with that of Simon Magus, and it hinged on finances. Simon was not looking to the welfare of the people, but the money there was in it for him. So in this day, the healing system that has financial gain as its object smacks of the "quack," and of this we should be ashamed, and this only. If God has blessed you, tell it to your neighbor, or write it to us, and you will help some other needy soul to go and do likewise.

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After meditating over the article written by Charles Fillmore in November UNITY, page 340, I became convinced that the Ideal God and the true God are of the same nature. Idea signifies conception, thought, and thought is that which the mind thinks, and Mind is God. There is but one Universal Intelligence—God—that great Intelligence is within and without, active and creative; producing the wonderful phenomena we behold. While we are in this phenomenal life we study the great Cause through effects and from ideas of the loving, good and great Intelligence. For example, you may tell me of some great inventor or mechanic; I believe you are telling the truth about him, but when I can see the work he has produced, I not only believe, but I also know that he is a master mechanic. I not only believe, but I may know the absolute truth by studying effects produced by the great Intelligent Cause—beautiful Nature. Thus I learn to sense the Loving Author's presence and exclaim, "My Lord and my God, Thy works are Divine, and possess qualities and attributes too glorious and sublime to be expressed by human language. In Thy Universal, Infinite, Intelligent, Cause and Effect I see Thou art absolute, real and ever-existing Spirit in whom I live, move and have my being. It is Thy Spirit that does the things that I do through my body. I of myself can do nothing." —PETER BROADBOOKS.

The foregoing, which is an extract from a letter from our good Brother Broadbooks, brings up a question in spiritual education that needs elucidation. Can we know God by viewing His works? Can you know a mechanic by looking at the machinery which he has produced? Your answer is, "No, I must meet the man face to face, and know him as one man knows another."

This comparison holds good in our acquaintance

with Divine Mind. We may be greatly elevated in thought by observing the sublimity of Nature; we may think profoundly as we study the laws of the phenomenal universe, but we shall never truly know God until we meet Him face to face as the quickening life and inflowing intelligence within our souls.

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The UNITY is much read by some friends of mine, but to them, in the doctrine of reincarnation madness lies. One asks, "Where is all my family, am I never to meet those loving, beautiful ones? And what happens to us when we leave this body? Has consciousness, intelligence ceased, and do we go into an uninhabited space?" I ask where are Eva Huling, D. L. Sullivan, Mrs. Cramer; all teachers of immortality in the flesh, and many others I could name? Emerson, Ingersoll, Phillips Brooks? Those of our own who believed they should meet mother and dear ones in the "Beautiful Isle of Somewhere," as McKinley's funeral hymn has it; where are they? What does our beautiful Practical Christianity teach about it? Kindly reply in UNITY for the benefit of others. To some of them the doctrine of reincarnation is as hard to reflect upon as annihilation. I believe to me it seems worse.

—A. M. G. H.

If death had never entered the world, there would be no necessity for reincarnation, consequently it is no part of the Divine Law.

Through a misuse of the Law man has brought such discord into his mind that the soul and body separate — the body falls asleep, and we call it death, although Jesus plainly taught that it was *sleep*. He said, "Lazarus is asleep." The Apostles also refer to those who have "fallen asleep in Christ." When the body falls asleep, the soul, or mental part, passes into the mental plane of consciousness, which is right here in our midst, consequently they do not go anywhere. They come in close relations with us mentally, and the spiritualist's theory of inter-communication between them and us is, in a measure, correct. Having left their material avenue of expression, they never fully communicate their thoughts, consequently all messages from them partake very largely of the medium's mentality. For

this reason, spiritual communications are very uncertain.

The dominant desires in a soul sooner or later find a way to express themselves. As these are largely connected with material things, the soul eventually connects itself with material conditions in order to work them out. This is reincarnation, or rebirth.

In accomplishing this, it is necessary to borrow for the time being a body from someone in the flesh. This changes the personality, but the real character of the Ego always remains the same. Our friends do not change, but simply put on new clothing.

The time elapsing between death and rebirth varies with the individual. A child passing out of the body with the dominant thought of growth strong in the mentality, would continue that growth-idea, and carry it out on the mental plane in the astral body. But this is not the real development which builds character, but a sort of imaginary moonshine unfoldment that has no real Substance in it. The substantial work is done here on this plane of consciousness, where mind and matter are rightly joined together.

When we have learned the law of right living, and so spiritualize our bodies that they shall not fall asleep or die, reincarnation will no longer take place.

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I wish to thank you for all you have done for me. A month ago I applied to you for help for headaches, from which I had not been free for nearly two years. I think I felt the healing power almost as soon as my letter reached you, and have not had any headache for over four weeks until today, but by sitting in the silence and using some of the formulas I have found in UNITY I soon conquered it.—  
C. A. S.

The Court brought in a verdict in my favor in the case I asked you to treat me for. I was very thankful. I find UNITY just what I needed. It helps in every walk of life. It teaches a higher life, and does away with strife. I have been studying New Thought for fifteen years, but never found just what I needed until I found UNITY. It brings peace, sweet peace.—M. P.

I received your treatments, both written and spiritual, for myself and daughter, for which I do heartily thank you. I certainly do feel very much better, and my daughter has succeeded far beyond our expectations, as she received a teacher's certificate and has secured a school. I do feel I have reason to thank you all for your prayers.—Mrs. E. G.

I found your little magazine, UNITY. Some one had left it in their linen bag, and I have been reading it and feel that I must write you at once.—E. K., Bloemfontein, Orange River Colony, South Africa.

It is with a heart full of gratitude that I enclose this offering to you. Your treatments this past month have done more for me than I can describe. I can concentrate better, and my financial condition has improved. I am delighted with UNITY. It is very helpful to me.—Mrs. H. E. M.

I want to write and tell you how much I and mine are benefited by your teachings of the Word of God. You have brought me nearer to the light of Truth and close to Christ. I now feel sure that he hears me and that my prayers are answered. Then the dear little Red Leaf, I can not understand it, but it has been a real daily help to me.—V. V. S.

I wish to tell you that I am much stronger than when I wrote last; the weak spells are leaving me. It was like heart failure and I did not know if I would come out of them sometimes. Have not had any for over a week and have no pain, and think I will keep gaining right along. My sister is still gaining and feels so thankful. May the Lord bless you all with every good thing.—J. C. H.

I thank you for your prompt response to my call for help, and your splendid affirmation. I am very much uplifted by it, and my condition was bettered at once. I sleep better, and have better courage. Thank God for this gain.—A. E. H.

I want to tell you how much Unity has done and is doing for me. My stomach is much better, and prosperity seems to be coming my way. I do not know what I would do without Unity. It is a blessed Unity to me. I thank you so much for your help and kindness.—M. E. D.

My mother has been very much benefited by your treatments. She admires UNITY and Cady Lessons, and the reading and thinking is helping her. She has been a sufferer for a great many years and of late has almost lived on toasted stale bread, but since you began treating her she has eaten a little of almost everything.—Mrs. C.

You had given me treatments for about a month, when things came about as by magic. I keep your magazine and take all the leaves with me when I retire, and carry the shreds with me during the way. They are sweet companions I have grown accustomed to. You have given me the most helpful suggestions, and I hold these thoughts all I can.—J. V. B.

Have been holding the thought you sent, regularly. I began at once to perceive a change in my mental state. The feeling of depression has passed off to a great extent, and I am much more peaceful in mind—not so easily disturbed or annoyed by circumstances. Am sure I am more obedient to the voice of the Spirit, which I think I plainly hear. Am also feeling better and stronger. My mother seems very bright and cheerful and her cough is much better.—A. P. P.

The Red Sheet has acted almost like a miracle. I can hardly realize that it is possible that I am getting well so fast when I think of the spirit of hate and desire for revenge that was eating up my very vitality, and sinking me to such a low level. I have been able to help others who were in distress by just letting go the evil thing. I am getting rid of the fear and anxiety about money.—A. D.

The results of last month's treatments were certainly the surprise of my life. I obtained a position that I would say was exactly what I desired, and I never even dreamed of getting the place. It is certainly wonderful. And I cannot tell you how thankful I am for the help you have given mamma. She is so much stronger and looks so much better that all our friends are making remarks about her improved appearance.—E. S.

I received a letter from my sister that was sick. She says she praises God for all the good help the friends have given her in time of need. The God of Truth is helping her, and I am glad she is getting along so well. I am sure she loves Unity and all the kind friends that have been so good to her.

My little boy was very sick two weeks ago. His stomach swelled up and he cried and fretted. I at once went and treated him, and in half an hour it was all gone, and he has not been bothered since. I also cured my baby of stomach trouble. This is her second summer. I have not given her any medicine, and really I don't keep it in the house, for I won't use it.—Mrs. K. M. S.

Your kind letter and statement was received, for which I am very thankful to you. The spiritual assistance you have given me, in regard to my friends who were on the verge of separation, has brought about their reunion.

Kind friends, words cannot express the gratitude of my heart for all you have done for these dear ones, and for me. God bless you, one and all! All glory be to God, His name be praised for evermore, through Jesus Christ.—Mrs. M. A. L.

I wish to report to you about my sister whom you are treating. The first week of the treatment she was much upset, and did not sleep for four nights; the next night she slept three hours or so; the next week was a little better, and last Monday slept all night and late the next day, waking up better and willing to admit feeling much refreshed. She also said that her eyes seemed a little clearer, and I have perfect faith that she will recover her sight.—M. B.

I have been conscious of your treatments this last month and have been helped by them. When I wrote you I had seemingly lost hold of myself and began to worry. Now I feel that "there is no longer any room in my mind for thoughts of failure or of lack." Thank you so much.—M. A. M.

I am getting along finely. My peace is returning. I slept excellently last night. My nervousness is leaving me, and the heart palpitation very much better. I am improving wonderfully, and I give thanks to the Father daily for all good things, and especially these blessings. My appreciation for your assistance can not be expressed. I make every endeavor to help others in part return for your treatments, and I shall be able to pay you too.—D. N. S.

I am gaining ground every day. I have a fine appetite, which I have not had before for three months. My daughter is getting better; she has a good appetite, sleeps well nights, and her nerves are getting quiet. My son has a stronger look than he has ever had before. He has also gained in flesh, and his throat is getting better all the time.—Mrs. C. B.

I wish to inform you that, although you did not mention in your letter of the 7th instant the date you began my treatments, I felt the vibrations distinctly on the evening of the 5th, just about five minutes after nine o'clock. It was the strongest current I ever received. From that date I have been improving. I can hear the voices of people talking on their porches across the street, when sitting out evenings, and this is something I have not been able to do for about four years. It gives me new hope and courage, and I know that I am coming out all right. I am getting wonderful demonstrations, with your assistance, and I will soon be able to take up my work again. Words cannot express the loving, heartfelt gratitude I hold for you. May God ever bless and prosper you.—Mrs. C. B. L.

I feel that you all have been such a great help to me and my husband, and he is so much pleased over his condition. He seems a changed man since your treatments. His leg, which has given him so much trouble, is almost cured, and his disposition much improved.—Mrs. J. C. B.

I am using the Red Leaf. I like the beautiful realization—so peaceful and quieting. As I hold it I seem to be surrounded by a protecting power that is so satisfying.—J. W. J.

I am keeping the silent hour right along and am feeling so much better, and am so thankful to you and God for what you have done for me and my son. He, also, is getting along finely.—S. D. M.

My son has been transferred to N. B., salary raised and position better in every way. Praise to God for all the good that has come to my boy, who, I am thankful to say, gives thanksgiving to God with a grateful heart.—I. F. R.

## EDITORIAL NOTES.

The candid statement of my impression of the New Thought Federation has been taken by some as a criticism of the Chicago Convention. It was not so intended. The officers of the Convention did nobly, and it could hardly have been better handled. What I saw as a hopeless task was the attempt to unify so many lines of individual thought, the basis of which was not in the absolute, but the relative, and must therefore always be disintegrating.

There is but one foundation upon which we can have a permanent federation, and that is the One Absolute Mind. From that Mind, statements of truth can be formulated that will be accepted by all who are functioning in the top brain, where the superconsciousness has its seat of action. Those in whom the tide of life flows no higher than intellectual perception, will not rise to this consciousness of the Absolute, hence we cannot expect them to accept its basis of the origin of all things.

Only those who think purely and act virtuously in all ways, conserving the vitalities of mind and body, can rise and stay in the top brain, hence we may not get together a very large convention in the beginning, but it will come, and be a permanent federation of all men who are truly seeking unselfishly to do the will of God.

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### 1907 Greeting!

UNITY, being published on the fifteenth of the month, will carry New Year's greetings too late to be appreciated, so we affirm for you that continuous health and prosperity which you have had ever since you became one of our readers.

It is a fact that all who come into our thought radiation are made more healthy and prosperous day by day. This condition sets in just as soon as they catch the spirit of the philosophy which we teach, and

it increases right along. With some it is very gradual, and with others immediate, but to all it comes sooner or later, if they *enter into the secret of the Presence*.

This Presence cannot be described; it must be realized. A young man who has found it says it is just like a summer's day. Hundreds have written that when UNITY comes into the house this Presence comes with it, and they *feel* the comfort of a friend and the security of an unseen power. This beautiful Presence is the Holy Spirit.

Jesus said it would go to whoever asked for it in his name, and so it does. We cultivate its acquaintance as we would that of a very dear friend whom we loved for his virtues and powers; except that we ask the Spirit to do a thousand things for us that we would not impose upon a friend. The more intimate we get with it, the more we ask, and it never disappoints us. The last thing at night, we ask that the Holy Spirit be with us while we sleep; and the first thing in the morning we affirm its presence and power in all the affairs of the day.

When the calls for help come in from all parts of the country, and for a time we seem almost overwhelmed, we retire into the secret of its Presence and its radiant power goes in a thousand directions all at once, carrying consolation and health to all who receive it. Jesus first proclaimed the advent of the Holy Spirit, and it was through his high realization of man's spiritual nature that it was opened to human consciousness.

Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believed on him were to receive: for the Spirit was not yet given because Jesus was not yet glorified.— John 7:38.

Jesus made a mighty impression on the mentality of our race, and left a spiritual force that has been

gathering power year after year. The Holy Spirit is the reservoir in which that force is stored, and it is ready to be poured out upon whoever *believes in it*, and seeks conscientiously to conform to its will and law.

Jesus put all his wisdom and power into the keeping of this Holy Spirit, to be used by it for the benefit of all his followers who are true to his teaching of love, liberty and justice. Read Chapters 14, 15 and 16 of John, where the work of the Holy Spirit is set forth. It is the universal representative of Jesus in redeeming the world and unifying men with God. If everybody could all at once realize the tremendous importance of this proclamation in the 16th chapter of John, they would give time, talents and money to the cultivation of the mind within, that relates them to this Great Presence.

“Howbeit when he, the Spirit of Truth, is come, he shall guide you into all the truth; for he shall not speak from himself; but what things soever he shall hear, these shall he speak; and he shall declare unto you the things that are to come. He shall glorify me; for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine; therefore said I, that he taketh of mine, and shall declare it unto you.”

Here is the positive statement that all that the Father possesses was turned over to Jesus and he gave it without reservation into the hands of the Holy Spirit, to be *declared* unto you. Just here is the key to the attainment of all your soul yearns for — the *declaration* of it. You must *declare* that you do believe in Jesus and the supremacy of man over every mortal limitation, “the world, the flesh and the devil,” which is human, mortal, material claims, fleshly consciousness and sense sensations of all kinds, and personal ambitions and selfish lusts.

Jesus demonstrated these problems and opened the way for you, making it easy through the presence and power of the Holy Spirit. The various steps you

will have to take, cannot be given in any system of instruction, no matter how complete. The Spirit of Truth will give it to you just as fast as you utilize it. If you get it any faster it will, like the manna from heaven, spoil on your hands.

But there is an Invisible Radiant Force that links in one great family all those who believe in the presence and power of the Holy Spirit, and we do help one another to come into fuller concepts and realizations of God's immanence through communion and study. This is the object of UNITY, and the Society of Silent Unity. We believe so implicitly in the power of Jesus Christ, and his representative, the Holy Spirit, that we strengthen and stimulate those who are weak or negligent. If the thoughts of those about you are so densely material that you cannot call successfully upon the Holy Spirit and get results, let us help you. We can do it, because we pray without ceasing for this power, and our proclamations of the sayings of Jesus the Christ are going forth without cessation. The result is just as promised in the Scriptures, and the works—preaching the gospel, healing the sick, casting out demons and raising the dead—are given numerously as “signs” that we do believe in the living God.

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We are often asked if spiritual healing will ever take the place of surgery. Our answer has always been that we should use the Divine Law to the highest point of our faith. If faith is weak, the power manifests weakly; if faith is great, the Spiritual Mind is greatly present. In last month's UNITY was the experience of a woman in Texas who trusted the Lord to set her dislocated shoulder, and it was done. Here is a case in Wyoming, in which a man ran a needle in his foot. The letter is from his wife, but they both had faith and joined in the healing thought:

Thanks be to God and you. The red leaf came, and as directed, I put it on my husband's foot, and held the thought, applying it for two nights, and at noon today the piece of needle, about three quarters of an inch in length, came out. We are so thankful.—E. H. S.

# DIET DEPARTMENT

LOWELL FILLMORE · EDITOR

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## ALL IS GOOD.

“God is good and God is all. We need not stop to think what we shall eat for all is good. Flesh is good. Cow flesh is good. Horse flesh is good. Tobacco is good. Alcohol is good. Gold is good.”

But because these things are good is no reason why we should eat them. They are good in their right relations. Cow flesh is good when a part of the cow. Horse flesh is good when it is a part of the horse. Tobacco is good when it is a growing plant. Alcohol is good in the lamp to make heat. Gold is good to look upon. All things are good in their proper places. Fire is good in the stove, but when consuming a house the relation is not good.

Then it is our place to find out what the right relation is, and it is the work of this Diet Department to show what food is best for body, mind and spirit.

It certainly does not seem the right relation for a loving, thinking person to tell an innocent animal that it must give up its life to satisfy a man's appetite.

It certainly does not seem the right relation for a man to put pepper into his stomach so that things will taste good after he has already had enough. He thus fools his stomach and himself.

It certainly does not seem the right relation of things when a man eats every day more than he needs and has to spend a large part of his time in seeking relief.

It certainly does not seem the right relation of things when stimulating ri nwiussw,ieh hyns, ksdka and coffee, are taken to make the organs of the body work overtime.

Most of us fill the “temple” so full of undesirable matter that there is no room for the Spirit.

Let us remember that everything is good in its right place; that sticks of dynamite are not to drive nails with, and rocks and poisons are not to eat. Let us ask for Divine Wisdom, and when we are guided, let us follow.

---

Our friend, Mrs. Barnhouse, was in the other day, and said she had thoroughly demonstrated that cakes of most kinds need no eggs when well stirred. This is a valuable suggestion to those who desire to get along without eggs, and to all of us when eggs are high. Here is a receipt she gave for making pancakes:

I start with a cup of water, one teaspoonful of vinegar and two spoonfuls of flour, in the morning. In the evening I add more water and flour, sufficient for the number of cakes I wish to fry the next morning, one teaspoonful of sugar and a little salt. The following morning I add a little soda dissolved in hot water. If not light enough, add a little baking powder and fry. Save a teacupful of batter for the next batch.

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A number of inquiries have come to hand, asking what we eat to take the place of milk, eggs and butter. It is also suggested that these products do not cause any loss of life to the animals and should therefore not be avoided.

In reply, we say to you that any and all of the ordinary vegetables and fruits properly prepared will give you the food elements desired. Eat the fruits and vegetables and grains you like, and you will get what you need. Milk, butter and eggs are not necessary to the human, diet and therefore we do not have to worry about what can be used to take their places. They have no place.

The obtaining of these three animal products does not cause the direct killing of the animal, but they do take the strength of the beast and bird and are permeated with the animal mentality which either becomes

a part of us or requires extraordinary energy to eliminate. If you leave these out of your diet for a time, you will lose your desire for them, and butter will taste absolutely rancid. The domestic animals are nearly all diseased. They get the diseased ideas from man, with whom they are associated.

The following is taken from the *Vegetarian Magazine* of Chicago: "Geo. Tanner of Illinois, after killing and examining the cattle of the dairy that had furnished his mansion for two years, said to the committee: 'I can see they are rotten; I will have no more milk or meat on my table.'"

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Another lady urges that God lets the coffee bean grow and why should we not use it?

God also lets the buckeye grow and the opium poppies, but we do not eat them.

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If you want a real good whole-wheat wafer that contains no animal fats, yeast or chemicals; if you want something that will save you the trouble of making bread, and the work of digesting it; if you want something that tastes good and is full of the pure life of the wheat, send to Dr. Hill for some of his Health Wafers. We have used quite a few ourselves, and find them very delicious. They are about the size of small crackers. Following are the prices:

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The following article, clipped from a diet magazine, shows how little a person really needs to eat, and

what small danger there is of a man really starving to death for want of material food.

Roger Crab wagered £1,000 that he would live for a year on three shillings and sixpence, and won his bet. Indeed, he more than won it, for at the end of the twelve months he had managed to save threepence out of his "housekeeping money," his expenditure for food, therefore, averaging just over three farthings a week. For this sum even the cheapest of ordinary vegetarian diet—such as lentils, for instance, was quite out of the question, and he had to content himself with nettle soup, thickened with acorn flour, pudding made of bran, and turnip leaves chopped together, and so forth. Yet on this diet Crab not only survived, but actually gained some few pounds in weight; while as for his general health, he declared that he had never felt better than he did at the termination of his self-imposed ordeal.—*English Exchange.*

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### COARSE BREAD.

ADELINE J. NOETHEN.

Three cups of graham flour, 3 cups bran, 2 small teaspoonfuls of salt, 3 teaspoonfuls of sugar; stir with milk. The salt can be left out if desired. I work and knead the bread very well on a board sprinkled with white flour, then I bake it in a slow oven about two hours so that it is well baked; besides I like a good, hard, crispy crust.

[We believe that water can be stirred in instead of milk, and the result will be all right.—ED.]

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### BARLEY SOUP.

Soak 4 tablespoonfuls of Scotch barley in cold water for an hour. Put it in a stew pan with about a pint of cold water. Stew it gently on a moderate fire, and add 3 good-sized onions, 2 small turnips, 1 carrot, and a head of celery. Season to taste with salt, and when quite soft add a tablespoonful of mushroom ketchup.

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### SPAGHETTI WITH TOMATOES.

Stew 1 pt. of tomatoes with 1 small onion chopped fine, and season with oil, salt and a little sugar. Cook  $\frac{1}{2}$  package spaghetti in salt water till done. Then add tomatoes, and season with tomato ketchup and Worcestershire sauce. Bake about 30 minutes.

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W. Walter is improving nicely, and I think will soon be well without further treatments. I am very grateful for what you have done for him, and for the understanding that has come through the demonstration.—J. D.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

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*WER WISDOM* began its eleventh year with the August number. It is improved in every way. The contents for January are: "How the Great Dipper Got Up in the Skies," poem; "The Story of Stella," by Mary B. De Witt; "The Cricket," by Lucy C. Kellerhouse, with three original illustrations by E. A. Filleau; "Golden Hair and Blue Eyes," by Frances Griffith; "How Uncle Dave Made an Encyclopedia;" The Youth's Department (made up of many items); Epistles, (letters from little people); "What Christmas Brings," poem, Alpha Orr; "The New Year," by Bothilda B. Curtz; "Pretty Leaves, a musical composition by Prof. Moore and Jessie I. Sloan; "Goosie Gander," illustrated; "The Gospel of Nature Study," by Lida H. Hardy, illustrated; "Morning," Chatena's Talk with Little Sunshiners; "God's Temple," by Edna; *WER WISDOM*'s Way of Healing, Healing Statements and Testimonial; Ye Editor's Sanctum; New Year Poem by Mamie, and a New Year's Pillow Verse.

"What an interesting little magazine for children," said a lady in our hearing, and she had not seen this January number, which is by far the best that has ever been issued. If you are trying to raise your children in Truth, *WER WISDOM* will help you; in fact, we do not see how any mother who wants her children trained in right thought, can do without it.

It is still at the very low price of 50 cents per year.

UNITY TRACT SOCIETY.

### THE WOMAN'S AUXILIARY.

At the annual meeting of the Woman's Auxiliary, held Friday, Dec. 28, 1906, the following officers were elected for the ensuing year: President, Mrs. S. Mayer; Vice President, Mrs. A. M. Moore; Secretary, Mrs. H. R. Walmsley; Treasurer, Mrs. Le Roy Moore.

The Auxiliary is a flourishing and enterprising organization and has done much in support of the work of the Unity Society of Practical Christianity. In April, 1906, the treasurer turned over to the building committee \$400.00 for the furnishing of the auditorium, and at the annual meeting just held, the additional sum of \$150.00 was given for the same purpose. This is in addition to paying for a piano for the building, carpeting the auditorium, and other things for the benefit of Unity Society. There is a bright outlook for the Woman's Auxiliary in the year just opening.

— J. H. C.

Every patient under treatment by the Society of Silent Unity should be a subscriber to UNITY. Understanding of the Divine Law of existence is the savior from disease, and this is plainly taught in UNITY.

We have for years been proclaiming the necessity of a rubber stamp, or other printed address, on every letter. The *New York Sun* recently devoted a column to the subject. It would certainly help greatly to make smooth correspondence between man and man, and be a source of ready identification. Here is what I use:

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Allow me to say that "Lessons in Truth" have done more to make New Thought clear to me than anything I have ever read. I am not the same person I was six months ago. This is the fifth copy I have sent for to distribute among my friends and all have been just as much helped as I have.

— MRS. PETER BEULE, Beaver Dam, Wis.

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UNITY TRACT SOCIETY, Kansas City, Mo. DEAR FRIENDS—I wish to call your attention to the importance of your emphasizing the value of that great little book, "Wee Wisdom's Way," to beginners in this study of the true teachings of the Bible and of Jesus Christ. And I will not limit it to beginners, but will say that everyone should read this book, for it is one of the truly inspired expressions of an illumined soul. Then the cost is so small that everyone, though still bound by the false beliefs of lack, can feel that they can have it. And then, again: It is a story of real healing, true in every respect, thus all the more valuable. Please push it, and I know that everyone who reads it, will bless and thank you for it. I recommend it to everybody, and everybody gets wonderful light from it. Sincerely yours,

— C. A. S.

A good beginning has been made in establishing branches of the Unity Library in various parts of the United States. We are in correspondence with people in Canada also, and hope to start Unity Libraries in every country of the world before we are through. Here is an opportunity afforded all those who are interested in the spread of the Gospel of Truth, to place literature in the hands of friends and neighbors which will enable them to attain health, peace and prosperity. This may be done with a very small outlay of time or money. Write Jennie H. Croft, Librarian, and you will be given full information concerning the plan.

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This Society began in February, 1904, with three members. It now has over 300. Robert Bryan Harrison, who organized the Society, is still the president. Society meets every Sunday afternoon at 3 o'clock. Has one hour for ten-minute talks on lesson topics and one hour for music. Has excellent musical features with piano, violin, vocal solos, duets, etc. This Society practices the hour of silent unity every night at 9 o'clock. The Society is very Democratic. Has no rules nor creed. The president rules that if a person attends once he is interested. If he attends twice, he is a member, and can't resign nor will he be turned out. The object of the Society is to seek and teach the Truth, heal the sick, and aid in the uplift of humanity. The Society has a circulating library and solicits sample copies of all kinds of New Thought and Psychological literature. Address ROBERT BRYAN HARRISON, 415 Austell Building, Atlanta, Ga.

### Unity Emblem Pin.



THIS is an engraving of the beautiful Unity Emblem Pin. It cannot give you very much of an idea of its beauty, other than its exact size and design. The wings and lines on the world and the word UNITY are in roll-plate gold, the face of the world being in light pink-tinted enamel and the poles in red enamel. You jeweler would charge you at least \$2.50 for one like it, but as we contracted for a thousand at a time we can send you one for \$1.00 and still have a little profit for the benefit of the Building Fund. The pin is suitable for either lady or gentleman. Price, \$1.00.

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## MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services in Unity Auditorium, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also in Unity Auditorium, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Service: every Sunday at 8:00 P. M., Unity Auditorium, 913 Tracy Ave.

Truth Students' Society, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

## HOMES AND CENTERS OF TRUTH.

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- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.  
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8.00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
- New Thought Center, 418 12th St., (C. G. Pomeroy), Toledo, O.
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# **The Unity Society of Kansas City.**

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This Society is an independent movement which was established in 1889, with headquarters in Kansas City.

It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 15,000.

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## THE SILENCE.

BY MAY SHANKLIN.

All religious systems that have meant much in the progress of the race, have laid stress on the importance of mental worship. All religions that have penetrated the so-called occult, and touched the springs of spiritual demonstration over the things of the physical realm, have practiced a mental discipline which our school of metaphysicians call the Silence. The early Hebrew student tells us that God was not in the wind-storm, the fire, nor the earthquake, but in the stillness.

The teachings of Jesus Christ are filled with the idea of inner prayer. He said, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to the Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

Closet here refers to the inner, or mental being, the most hidden part and very center of life. To shut the door means to close the active mind to things of the outer life, its aspirations and thoughts. To "pray to thy Father which is in secret," teaches the communion of the individual mind with the universal, or the opening of our minds toward God. We do not see God in the outer manifestations of life. We know He is in all, through all, but the formed object is not God; it only bears testimony of Him. Neither does God see us in the outer, for we are Spirit, even as He, and it is as Spirit that our Father sees us. "Thy Father which seeth in secret shall reward thee openly." This tells us that when we give the Holy Spirit opportunity to come into our conscious minds, its outworkings testify in

the fruits of the Spirit that we receive God as the known source, and thus does He "reward" us by taking possession of us, and reaching out to all things through us.

After Jesus had delivered these instructions as to the conditions, he gave us the model prayer of the ages. In that prayer is no trace of self-seeking. It is a recognition of God as the source of life; an invocation of the God-consciousness which sees everything as Spirit; an acknowledgment of Spirit as our sustenance; a cancellation of sin through the act of forgiveness on our part, and a declaration of security through abiding in God. It concludes with an all-comprehending statement of the universality, the power and glory of Spirit-consciousness.

Closely following this, Jesus states that fasting carried on in secret shall be rewarded openly by the Father who seeth in secret. By this we are given to understand, that if there is a manifestation of inharmony, enter the silence, declare the nothingness of the material sense, and acknowledge Spirit as the one Life and Substance. This is a recognition of Truth, and its affirmation sets the tides of Spirit into operation. The reward appears as a freeing of the condition, the fast.

The practical entrance into the silence is the withdrawal of the conscious thought from the things of the phenomenal world, and centering it on the changeless Essence. For those unaccustomed to this kind of worship, the following directions will give the mode:

Select an hour of the day in which you will be free from outside interruption. Take the same chair, in the same place, at the same hour each day. Sit in a comfortable attitude, making the body neither lazy nor tense. Clear the mind by an invocation of the higher consciousness, such as, "Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my Strength,

and my Redeemer." Use any preliminary thought that appeals to you.

This preparation is John Baptist crying in the wilderness of sense, "Repent, repent." When his work is accomplished, let the redeeming Jesus enter in the declaration of the consciousness you wish to attain. Boldly assert your oneness with God: "I and my Father are one." If you seek the God-consciousness as health, declare, "I Am Health." If you wish a manifestation of supply, let your unchallenged word go out, "I Am Substance." Whatsoever you desire to bring forth into the visible, that affirm, audibly and silently, until you have obliterated the sense-consciousness that believes in limitation. Then be very still in your soul. Do not strain after stillness, for that is the extreme opposite of stillness. Be still in the calm knowing that God will be true to Himself and fill in every part of your consciousness from which you do not debar Him. This infilling is the descent of the Holy Ghost, completely reconciling the conscious mind to the Omnipresence of Spirit.

If, in this practice, the sense mind seeks intrusion, recall the thoughts to the work at hand by simply coming back to the statement you are making, or the consciousness you are exercising. This is worshiping, in Spirit and in Truth, our God who is Spirit. The act of worship is acknowledging the worshiped one as true to its own nature.

The degree of steadfastness to which the silence is practiced will measure the growth in the spiritual consciousness. Sooner or later, for each, will that state of mastery be reached in which the thought may go back into the secret place and make conscious connection with the Omnipotent. All intervals of waiting can be devoted to mental worship, and sometimes the point in experience will be found where, even though the hands be busy and the thought on objective matters, there can be a known linking of the outer to the inner, and the two made

one, and that one glorified by the radiance of the Divine.

It takes practice. Remember that God cannot force Himself into your consciousness any more than the physical air can force itself into your lungs. He is very patient, and will wait æons upon æons, as He has already waited, for your recognition. If you choose to mask in the flesh, and believe matter to be your God, you shall not be denied; but the dispensation is arriving in which your knees shall rejoice to bow, and your tongue herald alleluias of confession that our God is Spirit and Father of all.

“As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness.”

---

### HOLY SPIRIT HEALING.

Jesus Christ is called the “Great Physician” because he healed so many people so quickly and in such easy ways. His healing method is admitted to be the best ever given to men, and yet it is not referred to in the medical books of the day. One would think that doctors, who are looking for efficient ways of healing sick people, would study His system first, because it brought forth such marvelous results. But they have left Him out of their medical books.

Wonderful healing is being done and the process is openly revealed. We are taking literally the promise of Jesus, “Where two or three are gathered together in my name, there am I in the midst of them”—then “ask what ye will,” etc. We are fulfilling the conditions as carefully as we know how, and the results are proof that we are right. His healing was promised to all who *believed* on him. “He that believeth on me . . . out of his belly shall flow rivers of living water.” John 7:38.

The promise was, that this believing state of mind would open the way for the Holy Ghost, or Holy Spirit, which would do a special healing and

illuminating work as his helper. This was promised as part of the Christian system of "signs," or proofs of the power of God in the world, when certain laws were complied with.

Read in the New Testament the great mass of testimony to substantiate this healing system, and how it was to be perpetuated. It is to take the place of all systems eventually, because it is based upon the understanding and use of that Divine Law upon which all existence rests.

These things have I spoken unto you while yet abiding with you. But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I have said unto you.—John 14:25,26.

Then laid they their hands on them, and they received the Holy Ghost.—Acts 8:17.

The gift of the Holy Ghost was poured out on the Gentiles.—Acts 10:45.

Even Jesus of Nazareth, how that God anointed him with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.—Acts 10:38.

**Certain disciples at Ephesus were asked by Paul:**

Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given.—Acts 19:2.

And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied.—Acts 19:6.

He breathed on them, and said unto them, Receive ye the Holy Spirit; whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.—John 20:22,23.

And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.—Acts 2:38.

And God wrought special miracles by the hands of Paul; insomuch that unto the sick were carried away from his body handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out.—Acts 19:11,12.

---

He that uttereth a slander, is a fool.—Prov. 10:18.

## THE WAY, THE TRUTH AND THE LIFE.

BY MARY BREWERTON DE WITT.

I am the way, the truth and the life: no man cometh unto the Father but by me.— John 14:6.

According to the present existence of things, it has seemed difficult to know just what the way and the truth and the life may be.

Jesus said, "I am the way, the truth and the life: no man cometh unto the Father but by me;" and the churches naturally understand this to mean that no man cometh unto the Father save by, or through, Jesus; therefore they have made a law that Jesus forgives our sins and pleads to an angry God to take us into His fold for Jesus' sake.

Here the ministers show a complete misunderstanding of the beautiful teachings of the Master. In the first place, Jesus pointed the way, he spoke the truth, and led the life; hence the declaration, "I am the way, the truth and the life."

But remembering his words spoken on another occasion, "I am in you and ye are in me," a yet deeper meaning is gathered from the words, "I am the way, the truth and the life."

Not only has it been legitimate for Jesus to use this statement, but man also must declare it from the standpoint of his divine sonship, or oneness with the Father, in order to obey the mandate, "Follow thou me," which were also words of the Christ.

As we have stated that man uses these words by the authority of Jesus, the question naturally arises, How can he make this declaration, when, according to the appearance of things, man has not proved himself to be either a good way, or a true way or the way of life? All those men known or written of, that have lived since the time of Jesus, have not proved a way of life, inasmuch as they have proved the way of death. The wages of sin is death

(Romans 6:23). How then can man say, "I am the way, the truth and the life?"

No man considering himself flesh can in truth make this declaration; but man speaking from his soul center, or divine self, may honestly say, "I am the way, the truth and the life." Then must he go to work and see to it that his flesh outpictures this truth of his being, for the real man is God-man, as was Jesus. Thus knowing, remember always it is the soul that speaks, and it is through this God-man, or soul, that he comes unto the Father; therefore, man comes to God through God.

He must follow the teachings of Jesus in the Spirit. He must love first — love his neighbor, love his divine self, not the external; and loving thus, he will love God. He must know peace, he must be harmonious with all people and all things, animate or inanimate. He must resist no evil, he must find only good, and be like God, with eyes so pure that he will behold only the things of purity. He must feel the joy of heaven within his heart, and know no desire save that of becoming more at one with his soul nature.

This is God in man; this is the Jesus Christ attitude which enabled him to say, "I am the way, the truth and the life." This is the only truthful basis for a happy existence here upon the earth and a life that will show forth blessing and an eternity of good.

In very truth, man can never escape from his soul teaching, which will eventually bring him into his kingdom here, which is the kingdom of God, or the kingdom of heaven within man; therefore, at some time or another, in some life upon earth or on some star, man will awake and say with Jesus "I am the way, the truth and the life: no man cometh unto the Father, but by me."

Soul life is the only life there is; therefore, life without the knowledge of the soul is empty and without satisfaction to the liver. One must seek for his soul until he find it in all its glory, its richness, its

completeness; for it is the counterpart of God, being the handiwork of the Creator, and can never be lost, for that which is God-created cannot be destroyed. It is like God, eternal. As God cannot die, neither can man, for man is His offspring, His son.

Some day the world will feel the importance of these words, "I am the way, the truth and the life," and will bring them home. Some day the words of Jesus will be understood, for the one who said, "The words that I speak unto you, they are spirit and they are life" (John 6:63), did not speak idly, but gave this teaching in order that man might stand beside him in his kingdom, that kingdom of heaven which is within the soul; therefore the words, "I am the way, the truth and the life," do not imply one personality as being that way, but were intended as the utterance of the soul; for Jesus said many times, "I do not the works, but my Father which dwelleth in me, he doeth the works," and, "The words that I speak, I speak not of myself, but of my Father."

"Follow thou me," were words of Jesus, therefore we are to watch ourselves closely and see that we do follow him in every ideal which he brought forth. Knowing now that the soul represents the way, the truth and the life, we are to follow closely that conscience within which is the God, created by a God who can never create less than Himself.

All the possibilities lie within man if he would remember that he is the son of God and that he can speak the same words that the Master spoke, if he will speak from the center, or the truth, which is the soul; for the soul is ever crying out to the flesh, "I am the way, the truth and the life: no man cometh unto the Father but by me."

---

## SUPERCONSCIOUSNESS REVEALED.

BY CHARLES FILLMORE.

And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven, and swore by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay (time) no longer: but in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.—Rev. 10:5-7.

## INTERPRETATION.

“Angel”—An idea of the Absolute.

“Standing”—Abiding.

“Sea”—Active Mind.

“Earth”—Inactive Mind.

“Right Hand”—Expressed dominion.

“Heaven”—Spiritual Consciousness.

“Sware”—Affirm.

“Him that liveth for ever and ever”—Omnipresence.

“Delay (time)”—Measure of events by man.

“Voice of Seventh Angel”—Statements of Absolute Truth in seven departments of Conscious Being, *viz.*, Life, Love, Power, Substance, Intelligence, Order, Strength.

‡ “Mystery of God finished”—Divine law revealed.

“Good Tidings”—Fulfillment of the Law in the Perfect Man.

## I AM DEMONSTRATION.

A concept of Absolute Truth is an angel from God.

The realization that I am a spiritual being is an absolute concept, hence an angel of the Lord.

Abiding in this thought my understanding is secure.

The turbulent sea of conscious thought is at rest.

The sense of body is at peace.

Spiritual power is dominant within me.

Through Spirit Mind I can do all things.

I am in the One Omnipresence.

My seven supreme affirmations are:

I am Life Omnipresent.

I am Love Omnipresent.

I am Power Omnipresent.

I am Substance Omnipresent.

I am Order and Harmony Omnipresent.

I am Strength Omnipresent.

I am Intelligence Omnipresent.

The Divine law is fulfilled in me, through Christ Jesus.

In Omnipresence is no sense of time. I am free from the bondage of time.

I do not believe in days or years. There shall be time no longer in my consciousness.

The voice of the angel in me hath said it—time is at an end and Eternity is begun, through Christ Jesus. Amen.

## LETTER TO A MINISTER.

## ESTEEMED FRIEND:

During the last fifty years there has been a revival of faith in Divine Healing. The number who accept Christ's promises of healing, in a literal sense, is constantly increasing. As they cannot find consolation and spiritual encouragement in their churches they are seeking new places of worship and new ministers, and consequently the organized churches are losing those who have the most vital faith in the Presence and Power of Jesus Christ. The Episcopal Church in this country and in England is now seeking means to satisfy those of its members who desire a larger faith, and expects to do so by reviving the use of the healing unction. Dr. Worcester of Emmanuel Church, Boston, has gone a step farther and is having specialists of note address his congregation on "Suggestion" and Mind Cure in general. He forms smaller circles, of those specially interested, for the practical application of the healing ideas. His efforts are already meeting with hearty appreciation by the public, and success in healing is reported.

These efforts show advancement in the right direction, and will lead, I am sure, to a positive revival in the orthodox world of that living faith through which the Christ and His angels of mercy can heal humanity in both body and mind.

The conditions of Pentecost must be fulfilled if there is to be mighty healing done. This is demonstrated in the mighty cures wrought at the various shrines, such as Lourdes in France, Ste. Anne de Beaupre in Canada, and numerous others. The deep and sincere devotion of a number of needy souls, continued for a period of nine days or more, results in miraculous organic changes which have carried conviction of their reality to the most skeptical members of the medical profession who have investigated the cures. In answer to the fervent prayers

of His children, the mighty Spirit of Love touches those afflicted with crippled limbs, deaf ears and sightless eyes, tumorous and cancerous conditions, and makes them whole and clean. An expectant and devotional faith is necessary, that the Spirit may bring forth these mighty results, and this faith can best be aroused, and the true conditions for healing fulfilled where two or more are gathered together in the name of the Great Physician.

You can form a healing group in your church where a few devoted souls can meet to wait on the Lord for the influx of healing life that is certain to come in response to your expectant faith. Thus you can gain the co-operation of the Spirit in addition to the material means used to heal your friends.

There are many in your parish that would be drawn to you because of your faith, and the demonstrations that would come as a result of such faith, and you would find your influence for good extended and strengthened. Is it not the duty of the servant of Christ to fulfill His words and make the conditions for the healing of the sins, sorrows, pains and diseases of humanity which present-day demonstrations prove can be done?

I trust that you will pardon my boldness in sending this letter to you. I know that Christ is healing the sick wherever His conditions are fulfilled, and I feel it is my duty to call the attention of the world to these glad tidings of great joy which bring surcease from pain, and spiritual health to God's beloved.

Sincerely yours in the work of the Living Christ.

— WALTER DE VOE.

---

My body cannot know decay,  
For God renews it day by day.

— CLARA NEWMAN MURRAY.

---

He that hath a bountiful eye shall be blessed.—  
Proverbs 22:9.

# BIBLE LESSONS

• by Charles Fillmore •

(Text from the Revised Version.)

Lesson 7. February 17.

LOT'S CHOICE. — Gen. 13:1-13.

1. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South.
2. And Abram was very rich in cattle, in silver, and in gold.
3. And he went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Ai;
4. Unto the the place of the altar, which he had made there at the first: and there Abram called on the name of Jehovah.
5. And Lot also, who went with Abram, had flocks, and herds, and tents.
6. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.
7. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelled then in the land.
8. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we are brethren.
9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go the right; or if thou take the right hand, then I will go to the left.
10. And Lot lifted up his eyes, and beheld all the Plain of Jordan, that it was well watered every where, before Jehovah destroyed Sodom and Gomorrah, like the garden of Jehovah, like the land of Egypt, as thou goest unto Zoar.
11. So Lot chose him all the Plain of Jordan; and Lot journeyed east: and they separated themselves the one from the other.
12. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the Plain, and moved his tent as far as Sodom.
13. Now the men of Sodom were wicked and sinners against Jehovah exceedingly.

**GOLDEN TEXT** — *Take heed and beware of covetousness.* — Luke 12:15.

One of the unwritten rules of metaphysics is that *thought* and *thing* are always closely related. With this rule before us we can often interpret the Oriental symbols of the Scripture readily, where without it all would be dark.

Applying this rule to the leading characters in

this lesson we find that Abram and Lot represent the *thought* and the *thing* of a certain faculty of man. Abram means *father, faith*. Lot means *substance*. "Faith is the substance of things hoped for." Faith in *mind* expresses itself in *substance* in body. Whatever you have faith in, forms itself in your organism. The *substance* of every form in existence rests upon faith.

Egypt represents the dark, the hidden, the earthly—in man's constitution the subconscious realm. Egypt is the land of productiveness. There was "corn in Egypt" when Canaan was in want. You may be apparently lacking in life and vigor in your outer consciousness, while down in this inner storehouse there is abundance.

As seeds planted in the earth gather substance and grow, finally bursting forth on the surface in plant and tree, so ideas gathering force in the subconsciousness expand into thought forms that require a larger field of action. Thus Abram, Faith in the All-Providing Good, and Lot, its form, find the land not able to bear them because their "substance was so great." We often wonder what has become of our thoughts and oft-repeated affirmations of God's abundant supply and support, when all the time they are growing down in the subconsciousness and will some day come out "very rich in cattle, in silver and in gold."

The *thought* and the *thing* come into the light of expression as people into a new land. They are not yet *established*, and we should be wise in proper expression. That faith which you have so long secretly held to will all at once some day become a firm conviction of realization. You will *feel* that the fulfillment is near, although there is yet no outward manifestation. This is the *thought* (Abram) and its *thought-form* (Lot) expressing themselves in consciousness. They are not yet in manifestation, but will be under certain mental conditions. Those conditions may be summed up in the one word *unselfishness*.

## Lesson 8. February 24.

GOD'S COVENANT WITH ABRAHAM.—Gen. 15:1, 5-16.

1. After these things the word of Jehovah came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward.

5. And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

6. And he believed in Jehovah; and he counted it to him for righteousness.

7. And he said unto him, I am Jehovah that brought thee out of Ur of the Chaldees, to give thee this land to inherit it.

8. And he said, O Lord Jehovah, whereby shall I know that I shall inherit it?

9. And he said unto him, Take me a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon.

10. And he took him all these, and divided them in the midst, and laid each half over against the other: but the birds divided he not.

11. And the birds of prey came down upon the carcasses, and Abram drove them away.

12. And when the sun was going down, a deep sleep fell upon Abram; and, lo, a horror of great darkness fell upon him.

13. And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

14. And also that nation, whom they shall serve, will I judge; and afterward shall they come out with great substance.

15. But thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16. And in the fourth generation they shall come hither again: for the iniquity of the Amorite is not yet full.

**GOLDEN TEXT**—*And he believed in Jehovah; and he counted it to him for righteousness.*—Gen. 15:16.

Samuel Cox says: "When we ask, What is the meaning of all this? the writer of the Epistle to the Hebrews teaches us to see in it simply the education and development of faith. Abraham does not receive the promised land; he has to wait long for the promised seed, in order that, compelled to brood over the promise by perpetual disappointment, he may learn to see it in a higher meaning than he saw it at first; that the horizons of thought and hope may be enlarged; that he may look for a better country than Canaan, even a heavenly, and for a better seed than Isaac, even a divine."

This exposition by an orthodox writer shows a very clear discernment of the "allegory" (which

Paul calls it) and opens up the subject of the development of faith from a right standpoint. All the faculties of man are spiritual and their ultimate use and end must be spiritual; hence the development through which we pass in sense life must have for its object the building up of powers for a higher plane of consciousness. The Lord "brought Abram forth abroad," expanded his consciousness, and gave him as a comparison for his possibilities the innumerable stars of heaven. When you have apparently been disappointed in the fulfillment of your faith, remember that the Divine Law is never thwarted and that the good seed you have sown will yet bring forth a crop. Your righteousness has been counted by the Lord.

What evidence have you that you will get the fruit of your own good thoughts? That which you have already accomplished. The animals which Abram sacrificed unto the Lord represent what has been overcome and mastered in sense consciousness. You have also developed the ability to protect from the devouring thoughts that fill the air, your inner vitalities.

The concluding verses indicate that faith has yet a deeper work to do in subconsciousness. When the Sun of Divine Understanding seems to go down and we are left in darkness for a time, fear falls upon us. This is the reflex of subconscious ignorance. The temple has not been fully cleansed of past errors which have been in possession of the body and are secretly carrying on their savage orgies below the line of consciousness. These Amorites are a race inheritance and their seat of action is the generative function. They are overcome by the faithful who trust in the Lord and purify themselves both within and without — that is, in thought and deed.

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### Lesson 9. March 3.

ABRAHAM PLEADING FOR SODOM.—Gen. 18:16-33.

16. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17. And Jehovah said, Shall I hide from Abraham that which I do;

18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19. For I have known him, to the end that he may command his children and his household after him, that they may keep the way of Jehovah, to do righteousness and justice; to the end that Jehovah may bring upon Abraham that which he hath spoken of him.

20. And Jehovah said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous;

21. I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

22. And the men turned from thence, and went toward Sodom: but Abraham stood yet before Jehovah.

23. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked?

24. Peradventure there be fifty righteous within the city: wilt thou consume and not spare the place for the fifty righteous that are therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee: shall not the Judge of all the earth do right?

26. And Jehovah said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes:

28. Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake.

30. And he said, Oh let not the Lord be angry, and I will speak: peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord: peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once: peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake.

33. And Jehovah went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

**GOLDEN TEXT**— *Men ought always to pray and not to faint.*— Luke 18:1.

The import of this lesson is that we do not at once give up our cherished evil ways. Sodom is the lowest form of sense desire in the procreative center. Sodomy is to this day the synonym of an unmentionable sin. Yet the spiritually minded

Abraham hung on to the last that there was some good in it.

This tendency to plead for the good in sense habits is characteristic of man's development. We cannot conceive why these functions that seem so necessary to the reproduction of the race, should not be under the Divine Law. We have not yet awakened to the fact that they are a makeshift that is allowed until the true law of reproduction is established.

We do not quickly see the spiritual truth, and protest that there is good in sense functions. In the early stages of the work we see a very large proportion of good, but as we go on in spiritual discernment it grows gradually less until it is cut down to one and a cipher. This ten is not proven, because only Lot and his wife and their two daughters were found righteous in that city. These escaped and the city was destroyed.

Error must be wholly wiped out of consciousness, and the sooner we accept the fullness of the Divine Law, the sooner do we arrive at the door of the kingdom. Do not hold to your so-called natural functions as all divine. There are great mysteries in human consciousness. The race has gone through strange experiences, and wonderful revelations come to those who get beneath the surface of things. There walk the earth today men who could startle the world with revelations of truth going on right under the eyes of men, yet which they see not. Turn your back resolutely on all forms of sense thought and you will gradually see the light that shines *within the light*.

### Lesson 10. March 10.

ISAAC A LOVER OF PEACE.—Gen. 26:12-25.

12. And Isaac sowed in that land, and found in the same year a hundredfold: and Jehovah blessed him.

13. And the man waxed great, and grew more and more until he became very great:

14. And he had possessions of flocks, and possessions of herds, and a great household: and the Philistines envied him.

15. Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16. Abimelech said unto Isaac, Go from us; for thou art much mightier than we.

17. And Isaac departed thence, and encamped in the valley of Gerar, and dwelt there.

18. And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

19. And Isaac's servants digged in the valley, and found there a well of springing water.

20. And the herdmen of Gerar strove with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they contended with him.

21. And they digged another well, and they strove for that also: and he called the name of it Sitnah.

22. And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now Jehovah hath made room for us, and we shall be fruitful in the land.

23. And he went up from thence to Beer-sheba.

24. And Jehovah appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake.

25. And he builded an altar there, and called upon the name of Jehovah, and pitched his tent there: and there Isaac's servants digged a well.

*GOLDEN TEXT — Blessed are the peacemakers: for they shall be called sons of God. — Matt. 5:9.*

How to claim and possess his own, and at the same time live in peace, is a problem the Christian has to demonstrate. The way of the Lord is a joyous, happy way, and those who continually seek to follow the guidance of the Spirit, through their faithfulness attain that state of mind represented by Isaac, whose name means *laughter*. A true Christian has an inward joy that the worldly minded know nothing of. It is the result of the union which the soul has made with the spiritual sources of life. There is a perpetual inflow of pure life essence, through the inner centers of consciousness, coming originally from Christ. "That my joy may be in you."

From one viewpoint the Christian initiate is a great warrior. Paul was naturally a fighter, and his language is freely interspersed with military

terms, yet he was a man of peace. Jesus laid down the law of non-resistance as it was never laid down before, yet he cast the money changers out of the temple.

This spirit of war in Scripture characters is reconciled to the peace premise when we understand that all their conquests were over self, and their battles were for the possession of the life, love and liberty in their own characters. When we fight the sins of sense within ourselves, the war does not kill our neighbor nor in any way interfere with his possessions. In fact, such battles always give peace to the world. If you overcome your acquisitiveness it may redound to the benefit of the neighbor whose possessions you were about to trade him out of. When Jesus cast out of his temple that inherited Jewish trait that makes profit by changing money from one hand to the other, he elevated the whole race, and showed us that the spiritually minded do not seek to make gain out of religion.

Isaac, the happy man of the Lord, had great possessions of flocks and herds. These are the inner animal forces, which are increased amazingly when we are in joyous states of mind. Deep-seated sorrow stops the action of the heart and retards the circulation of the blood, while joy sends the life flood bounding to every part of the organism. "Laugh and grow fat."

Joy also opens up inward sources of life (wells) that have been covered up by thoughts (Philistines), in opposition to the good. It does not have any strife with opposition, but moves on from place to place, always leaving its impress of joy on the old wells of its forefathers.

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### Lesson 11. March 17.

JACOB AND ESAU.—Gen. 27:15-23, 41-45.

15. And Rebekah took the goodly garments of Esau her elder son, which were with her in the house, and put them upon Jacob her younger son:

16. And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck:

17. And she gave the savoury food and the bread, which she had prepared, into the hand of her son Jacob.

18. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son?

19. And Jacob said unto his father, I am Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because Jehovah thy God sent me good speed.

21. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

41. And Esau hated Jacob because of the blessing wherewith his father blessed him: and Esau said in his heart, The days of mourning for my father are at hand; then will I slay my brother Jacob.

42. And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth comfort himself, purposing to kill thee.

43. Now therefore, my son, obey my voice; and arise, flee thou to Laban my brother to Haran;

44. And tarry with him a few days, until thy brother's fury turn away;

45. Until thy brother's anger turn away from thee, and he forget that which thou hast done to him: then I will send, and fetch thee from thence: why should I be bereaved of you both in one day?

**GOLDEN TEXT**—*Lying lips are an abomination to Jehovah: but they that deal truly are his delight.*—Prov. 12:22.

The development of man goes steadily forward. New phases of character are constantly being added and old ones toned down or eliminated. Isaac, the inner joyous life current, gradually builds up a body of great vitality, and also active mentality. These are represented as Jacob and Esau. They are twins, but Esau was slightly the older. Physical vigor comes first in this phase of development, but the mind that accompanies it is a close second.

Rebekah, the mother-principle in which these two states of mind were gestated and are still growing, desires the mental to take precedence of the animal, so she suggests through her inner imagery to

the dominant consciousness, Isaac, that his blessing shall fall upon Jacob. This seems a trick upon the blind old father, but it is an Oriental illustration of how we are moved by subjective states of consciousness, and, in our half blind understanding, accept them. The fact is, that the soul is constantly suggesting to us in dreams, visions and mental flashes. These suggestions are not always to be followed. They may be for our highest good and they may not. Spiritual Understanding must determine this.

Eating always represents mental affirmation. Isaac's desire for venison suggests an affirmation for swiftness, freedom — that unfettered range of expression that opens the way for character expansion. A blessing is an outpouring of the best that is in us upon some cherished ideal. When Isaac blessed Jacob he gave to the mentality the dominant force of his character, and it was thereafter leader of all the faculties.

The threat of Esau against the life of Jacob represents that inward rebellion which we often feel when we change our modes of thought. To avoid a conflict the soul suggests that Jacob flee to her brother Laban at Haran. Laban means *white, shining, gentle*; and Haran, *mountainous country*. This clearly indicates that the attention shall be located in exalted states of mind, and united with spiritual intelligence and non-resistance. Jacob grew rapidly in understanding and possessions in the land of Laban, and the choice was a good one for the man developing to the full stature in Christ Jesus.

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All applications for treatments should properly be signed by the one who desires the help. Where we get in direct touch with the patient the power is much greater. If you can only sign your name, do so, and we will discern your needs. The Spirit *knows*, and we are guided wholly by the Spirit.

## IS THE KINGDOM EXCLUSIVELY THE INHERITANCE OF PAUPERS?

In "The Dawn of a New Day," in December UNITY you say that "Only those may come in (to the kingdom) who are willing to give up *all* their ideas of earthly possessions for it." That is rather a broad statement. It cuts deep. Taken literally, as I understand its meaning, it would imply that he who "seeks" this kingdom must first impoverish himself (and of necessity also his dependents) before he can become eligible, as you say "*there can be no reservation.*" I have always understood the promise that "all these things shall be added unto you," to apply to those who earnestly and in faith "seek" the kingdom. It is not made to those who "seek and find," but to those who "seek." The Master has told us that the Father knows that we "have need of all these things," and if that is so, why should we be compelled to give away to others *all* the supply that the Father has provided us with? If one owns his home and the necessaries of existence only, must he give them *all* to others and deprive himself and those dependent upon him for food, clothing and shelter, to the end that *we* may attain the "kingdom"? That is practically what you teach, as I understand it.

I am aware that the Master told the rich young man to sell all he had and give it to the poor, and to follow Him; but as all the rest of the Bible is subject to explanation and construction, so I believe this clause to be also. The admonition evidently applied to the surplus riches of the man; riches that he had no need of.

If we are to render service to others, I am unable to see how we can do so when we have so impoverished ourselves that we are unable to supply our own needs.

We are told that he who fails to provide for his family is worse than an infidel. That is my belief, and I doubt very much that I am called upon to impoverish myself and my family as a condition to attainment of the kingdom. I therefore think that the line should be drawn sharply by those who have the inspired wisdom to do so, that we (the "seekers") may know exactly what is required of us. If we must first become paupers before we can "seek," we are entitled to know it from those who have the wisdom to tell us.

Are we to infer that no one who merely owns his home and the necessary means of existence, ever has or can enter the kingdom? Have none attained the kingdom except paupers? Who can say that?

If the doctrine you teach, as I understand it, should be carried out to its logical conclusion, in the ultimate all the posses

sions of all the "seekers" would pass to the hands of the infidel; for of course the seeker could not give his property to one of his own class, who would be under equal obligations to get rid of it. So the unbeliever would have "all things" which we are assured are ours, and the mass of seekers after the kingdom would be pauperized and impoverished. *Cui bono?*

I am not now considering the case of the rich man who has a surplus of wealth that he has no need of, and which he does not use for the good of others. That is another matter entirely, and has no connection with the subject under consideration.

The questions under consideration are these:

First: If a man has merely a home and the necessary means of existence for himself and those dependent upon him, with some ability to be of service to those who need, must he give it all to others to make himself eligible to seek the kingdom?

Second: Is the kingdom exclusively the inheritance of paupers?

With all due consideration for the views of others, I cannot accede to either postulate; and I will add that they come very nearly to being questions of fact, rather than of Biblical construction.

I am unable to conceive of a man so low in the scale of humanity that he would, to make himself technically eligible to seek the kingdom, selfishly and consciously make conditions of suffering, want and misery for others. And if I were to consciously deprive myself of all power to render service to others, I should regard myself as more than an infidel. With all due reverence, I must decline to believe that God requires this of me.

I do not write this in any spirit of criticism, but with the sole object of arriving at the truth. Will you be kind enough to explain the matter clearly, so that he who runs may read and understand?

— H. B. C.

I do not find anything in Luke 18:22, nor Mark 10:21, where is recorded the conversation of Jesus with the rich young man, which indicates that it was his *surplus* possessions which he was commanded to sell and give to the poor. In Luke the command is, "Sell *all* that thou hast, and distribute unto the poor," and in Mark, "Sell whatsoever thou hast, and give to the poor." If this be taken literally we must conclude that the residents of heaven are paupers. One thing sure, from the orthodox standpoint, those who go to heaven do not take any of their riches with them, so their heaven must be made up of paupers.

But Jesus taught that the kingdom of heaven is *within* you. It is a state of consciousness to be attained by man at any time and in any place; you do not have to die to get there, but you do have to *change your mind*. John the Baptist came proclaiming, "Change your mind! Change your mind!" This is the right meaning of "Repent ye! Repent ye!" Jesus taught what we all observe—the gross ignorance of the man who lays up riches with the thought that they are his and that he will get enjoyment out of them.

Thou foolish one, this night is thy soul required of thee and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12:20.

Man must enter into a more permanent possession of things, which comes to those who follow Jesus Christ. When Peter began to whine, "We have left all and have followed thee," Jesus said, "There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time." All who have entered into that understanding where is revealed the spiritual substance upon which all things rest, will testify that this promise has been fulfilled in them. A willingness to give up every earthly possession for the sake of the Spirit of Wisdom and Understanding, as revealed by Jesus Christ, opens the mind to another world, and all fear of want or lack for self or others disappears. In this kingdom of heaven God provides for all his children and there is no sense of parental provision or responsibility on the part of man. If you accept this in sense consciousness, and act upon it, you may be arrested for non-providence for your family; if you accept it in spiritual understanding, and trust the Divine Law, as revealed by Christ Jesus, you will realize both the hundredfold increase in this world's

possessions and the permanent riches of the kingdom of your own mind, and all those who seem to be dependent upon you will become *independent*. This doctrine is given in the *absolute*, and should be applied in its fullness by those who are in that understanding.

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## PHYSICIAN AND PRIEST.

### CARLYLE LETTER.

The *British Medical Journal* publishes the following letter, which was written by Thomas Carlyle to an Edinburgh firm of publishers in acknowledgment of a book entitled, "The Healing Art the Right Hand of the Church."

CHELSEA, 25th FEBRUARY, 1859.

DEAR SIR—I have received the book which you were kind enough to send me, and I beg to return you thanks for the same. It is a book (unlike many that come to me here) of a serious nature, the fruit of long study, meditation, inquiry, and evidently of perfect conviction on your part.

I believe, and have long believed, the essential idea it sets forth to be not only true but of the very highest importance to mankind, namely, that the Physician must first of all be a priest (that is to say, a man of pious nobleness, devoted to the Highest, and prepared to endure and endeavour for that same, taking no counsel of flesh and blood, as the theory of Priests is)—first of all, a real priest, and then that the whole world should take supreme counsel of him, as it does of its real or imaginary Priests or Pontiffs this long while back, and follow such counsel as the actual will of God—which it would be were the Physician what I say.

It is curious to remark that *Heilig* in our old Teutonic speech is both Holy and also Healthy; that the words Holy and Healthy, as our antique fathers understood them, are one and the same. A thousand times has that etymology risen sorrowfully upon me in looking at the present distracted position of affairs, which is horrible to think of if we look earnestly into it, and which cannot well be spoken of at all. We, sure enough, have completely contrived to divorce holiness (as we call it) from health, and have been reaping the fruits plentifully during these fifteen hundred years.

The notion of bringing our present distracted anomaly of a Physician into union with our ditto ditto of a Priest and making them identical is, of course, extremely chimerical; nor can one easily say what ought to be the first step towards bringing each of them back from his anomalous, imaginary condition and nearer to veracity and the possibility of coalescing. But I am very glad to see the idea started in any form, under any vesture, and heartily wish you success in bringing it home to men's minds.

I remain yours truly,

T. CARLYLE.

## NEW THOUGHT VS. OLD THOUGHT.

BY NELLIE WHIPPLE FAWCETT.

Experience teaches that belief in the reality of sin, sickness, poverty, misery, disease, death, inheres in old thought orthodoxy and cannot be separated from it, so that no progress can be made in Divine Science, neither can one learn how to heal oneself or others until, ready to cut the cable which ties and holds one to the old thought orthodoxy.

This "right eye" must be plucked out before the true spiritual vision which brings health can be realized; this "right hand" must be cut off before one can lay hold upon God-power; the "right foot" of human understanding must be sacrificed to the divine Wisdom which is "foolishness" to the unregenerated intellect. The theologian's "atonement" must yield to the true concept of Jesus of Nazareth, that "I and my Father are *one*;" which means, I am at one with life, energy, vitality, health, strength, power; I am at one with holiness, purity, peace, happiness, good-will, opulence; I am at one with Divine Love and Wisdom; at one with eternal Spirit, Mind, Soul; with Omnipresence, Omniscience, Omnipotence.

What limitless freedom there is in this concept of the "atonement."

The spiritual liberty found in this statement of Truth from the view-point of the absolute, is satisfactory beyond the power of words to describe. The mind's fetters are thrown off, the old slave of human tradition, dogma and creed is emancipated, mentally blind eyes are opened to Truth as never before, and the soul is overwhelmed with joy as its spiritual faculties are quickened to spiritually discern the things of Spirit, and to consciously realize its oneness with its Source, whom Jesus called "Father."

Intense craving for knowledge of Absolute Truth

supplies the moral heroism necessary for one to cut the cable binding self to old thought orthodoxy, while the seeming sacrifice of earthly interests and associations is nothing as compared to the joy of finding the essential, indwelling Christ, whose Presence brings realization of at-one-ment with God.

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## A VISION OF THE NATURES.

BY EDITH CONARD.

Once upon a time a man-child was born into the world. With him there came, for his company, the beautiful animal natures. As the child grew, they grew. He loved them and fed them with kind, generous hand, though he was as yet ignorant of their power with him.

He joyed in their joy. He was vigorous with their vigor. And so, satisfied with their satisfaction, proud in their pride, and loving only as they loved, the boy developed into manhood.

One day he met a beautiful woman, and his soul longed for her. He cried out, "Oh, come with me, fair one! I want you. I desire to have you for myself. I love you." She smiled at him, but as the door of his home swung open she shrank back with fear, at sight of the animals within. "Oh, no; I cannot enter. I cannot go with you. Those beasts would hurt me." He laughed at her with a strong man's disregard of danger. "They will not hurt you. I will not allow it. I can defend you."

But still she hesitated, agitated and alarmed, and stronger became his desire and his plea with her.

"These beasts," he said, "are under my control. They do not harm me."

"Yes, but they know you to be of themselves; you are like them; you are living as they live, and they will not injure you; but they would tear and rend me."

Compelled to go alone into his home, he found the animals surly and ill-tempered as never before.

He struggled with them, for they had become wild and uncontrollable. At last, in a terrible battle with one of the strongest, the man was thrown down and lay helpless, while the cruel teeth sank deeper and deeper into the quivering flesh. Unable to move, his mind sought vainly for something to comfort him, and there came the sound of a tiny voice. It was so small and weak that had he not been in such pain he would have paid no attention to it. The voice spoke so mildly and calmly, he was soothed.

"You have power greater than the beast," it said. "In yourself is the strength to control it."

Encouraged, he made a mighty effort to shake off the merciless fangs, and succeeded in gaining his feet, though the beast's hold was not relaxed. Recalling the words of the little voice, he continued his efforts for freedom, finding always his strength increased with each attempt.

From time to time he heard the voice in cheering tones, which helped to keep him from sinking down when the pain would cause him to cry out in agony.

Thus struggling and gaining a degree of control and peace, he one day found the little voice as a sweet-faced child beside him. Its presence was comforting and uplifting, and the man loved it with a great reverence.

He passed to and fro, and always was the child near, and when the beast had loosened its hold and lay at his feet in submission, the child came as the beautiful smiling woman, who placed her hand in his and walked ever with him.

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By declaring the truth and holding the daily thought, I have been able to do much for myself and others, both spiritually and financially. It sometimes seemed hard for me to concentrate my mind, so I would sing to myself amid the turmoil that is often about me in my work, and aloud when alone.

Ask what I may, I will receive,

All things are mine if I only believe;

Farewell to pain, to toil and to strife.

God is my health, my light and my life.

—C. B.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

245. How may we know what is God's will? What is the meaning of "Thy will be done on earth as it is in heaven?"

—C. L. G.

Heaven is that state of consciousness within each individual where all is harmony; where there is but one will, or purpose, and that is God's, or Good's. Desiring that the same harmony shall exist in our earthly consciousness, we direct our Good (God) will, or purpose, to our bodily intelligences until they respond, and perfect health results from the action of this one Will. Our heaven and our earth are not places outside ourselves, but states of consciousness within.

We may know what is God's will, or what is the will of the Good, when we place ourselves consciously and wholly under the guidance of the Spirit, desiring to know and to be nothing but that which is true and good. Then our whole aspiration is for righteousness, and we are never led astray in our desires, but the promptings of the inner voice are always for the right, and are God's will.

246. What is the difference between going into the silence, and prayer?

—Mrs. S. R. G.

Prayer is concentration of desire, and if it is effectual, must be so strong and powerful that the concentration becomes realization that the thing desired is ours *now*, and this realization forms itself into affirmations of what *is*, and not into petitions for that which is desired. Silence is the result of training the conscious mind so that, at will, the flood-gates of thought are shut down and the soul in stillness is taught of the Spirit. Prayer should precede silence, and prepare the soul for the presence of the Spirit.

247. Please explain, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—Matt. 16:19.

This means that unto us is given the power to establish the kingdom within our consciousness, and to make it just as we shall decree that it shall be. The keys are given to those in authority. If, in our physical consciousness (earth), we make laws which bind us to conditions, we shall continue bound in the mental consciousness (heaven) just so long as we continue to make those laws. If, however, we free ourselves from all bonds and apply spiritual laws in every plane of consciousness, then we are in a heavenly or harmonious state both in our earth and our heaven, and the Spirit is in absolute dominion everywhere. The binding is done by affirming that erroneous ideas, race beliefs, etc., are true and have power over us. The loosing is the freeing of our minds from these falsities by denying their reality, and then filling their place in consciousness with affirmations of Truth. "Affirmations" and "denials" play an important part in the establishment of our kingdom.

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The UNITY winged globe typifies the upward course of the soul in its ascent from the consciousness of sense to that of Spirit. It is the overcoming, triumphant mentality, turning from the realm of dead effects to seek out the Living Cause. The new feature of the cover of the January UNITY portrays the incense of Spiritual thought lifting the soul upward to God. Every thought, every word of dimly recognized aspiration or conscious reaching for the higher levels, lifts the individual life to a purer sphere, and identifies it with the state of consciousness to which the thought or word is native.—M. S.

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I am very much improved, and can say I am healed.—  
F. R. D.

## THE BIBLE TEACHING ABOUT HELL.

Your reference to this subject in the November number was interesting. Many of your readers, while discarding the old church teaching on this subject, are still perplexed how to reconcile their present hopeful views with the "hard sayings" of Jesus on this subject: for the main support of the dark view which has so long overshadowed the church was derived from his words, and especially from the judgment scene of Matt. 25, which ends with the consignment of the unrighteous to the "everlasting fire, prepared for the devil and his angels." I wish to point out how these words have been misunderstood.

Not to dwell upon the fact that the word "everlasting" is an adjective formed from the Greek word *aeon*, and therefore means age-long, and that Scripture speaks of a long succession of ages in the future, the primary mistake has been in locating this judgment scene after a future and long-delayed resurrection; whereas not a word about resurrection occurs anywhere in the discourse of which it forms a part. And this discourse throughout assumes and distinctly affirms that the Son of Man would enter upon his office as judge before that generation should pass away.

There is but one uniform penalty for sin affirmed through all Scripture. Its wages are death. And therefore all its teaching about hell-fire must fall under that category; and therefore resurrection, which is recovery from death, must be an essentially redemptive act, graded however by the law which prevails in all the realms of life — "To every seed his own body." Embodiment must always be expressive of character.

During this period of Creation an age-long law of death has prevailed. Out of the womb of eternal fire, from which the cosmos was evolved, there has proceeded progressive forms of creature-life, from

nomad to man created in God's image, and destined to inherit His vast estate. The ideal of this divine manhood was reached in Jesus Christ, who entered through resurrection upon this dominion "prepared from the foundation of the world." And all other sons of men in whom the Christ nature is formed, become joint heirs with Him. But every form of creature-life, including man, that falls short of this ideal, must by the eternal law of all creaturehood, fall back into the womb of the eternal fire out of which it sprang—not for the destruction of the divine substance which is at the root and ground of its being, which is indestructible, but for its reconstruction under the operation of that law of resurrection which underlies the whole redemptive economy of nature and of God.

The sentence then of the Divine Judge, "Depart, ye cursed, into everlasting fire," is merely his assertion that this eternal law of the cosmos requires the dissolution and disintegration of every form of creature-life that is unloving and unfit for the permanent indwelling of God through the Spirit. It is merely the assertion of the universal law of death. Down into this pit have gone the successive types of creature-life, and the generations of mankind. But through all this reign of death there has been progress toward that final type of ideal, immortal manhood which is the heir of all things. And the victory of Jesus, "the second man, the Lord from heaven," is the harbinger and pledge that in Him shall all be made alive, but "every man in his own order."

From this point of view it is manifest that the mystery of the "everlasting fire" is no harder to explain than the familiar fact of death. They are virtually the same. Fire is the concrete form for this universal agent of dissolution. Science informs us that a tree rotting on the ground for fifty years gives out the same quantity of heat as if it were consumed in an hour. All corruption is slow combus-

tion. The eternal fire just as surely consumes the body mouldering in the grave as if it were burnt to ashes in a crematory.

But there is a great promise and hope in the added words that the everlasting fire is prepared — not for the human race — but “for the devil and his angels.” All the malign forces that have imposed upon the cosmos this “bondage to corruption” are finally to be destroyed out of it. “Death and hell are to be cast into the lake of fire.” The last enemy shall be destroyed and God shall be all in all.

Respectfully submitted,

— L. C. B.

## QUESTIONINGS.

BY M. EVALYN DAVIS.

Did you never stop to gather a flower, when a something from within, that seemed like an overwhelming tide of love, swept through your entire consciousness, and your whole heart went out like a mighty current of water, breaking loose from its pent-up walls, and all in love for this tiny blossom, as its sweet face was raised to yours? Did you never query, at such a moment, “Am I bringing you pain, my sweet flower?” Did you not feel the great heart-throb of God within, as you caressingly held it in your hands, and pressed it slyly to your lips, that you might not be seen of men to be so tender-hearted?

And, after enjoying its fragrance, its sweetness, have you not, oh, so often, close pressed its faded beauty in your hands, and felt a touch, yes, a real pang of sorrow, as you thrust it from you, casting it aside for fresher and brighter blossoms?

This is genuine love, that is calling you to recognize the *oneness of all life*. No wonder it costs you such a pang of regret; for the love given to you from the tender blossom was its sweetest fragrance, its rarest beauty, all enveloped in the One Great Life, which is but a part of your very own.

If, at times, there floats across thy horizon a cloud, heed it not, save to perceive its loveliness; but let *Love, the motive power*, guide thee safely home.

Not striving to love, but loving;  
 Not striving to live, but living;  
 Not striving to be, but being;  
*This is the teaching of Christ.*

## “DELIVER US FROM EVIL.”

BY MRS. E. A. ALLEN.

Let evil be understood as wholly negative, a condition in which good is *not*, and hence in which *nothing* is, a wide emptiness into which God can flow to manifestation. There are two starting forces that urge to being—the positive and negative poles; or, rather, there are two phases of one force which dovetail together and act in absolute poise and counterpoise—the one the pressure of the overflowing fountain which must find expression, the other the irresistible suction and drawing power of the vacuum.

Wherever we discern that which we call evil, it may be taken as an unailing promise of expansion, growth and completion unto perfection. Thus the fierce storms and bitter cold of winter constitute the womb from which summer is born. Nature cannot endure the emptiness, which is the cold, and hastens to hurl herself in all her lavish waste of glory and beauty into the chasm. Thus, on the ethical plane, the most revolting crime possible to conception—the malicious, wanton murder of the Son of God—becomes the essence of the world's redemption.

Evil is the circumference of God. The circumference is, of course, no part of the sphere. It merely defines it—is its boundary—and the illimitable glory of the Infinite is forever causing it to recede, to dissolve, to be swallowed up in Him.

This boundary, this confine of the universe, is that which manifests itself through the senses; it is the visible, tangible, so-called creation. And we, the Sons of God, in the journey of our consciousness to the heart of the Father, are caught, entangled, in its meshes. We have believed ourselves to be a part of it. We are ensnared in materiality through a belief in our own materiality. Hence the scope

and vitality of this seventh and greatest petition of the Lord's Prayer, "Deliver us from evil."

But how can this deliverance, this second birth, be brought about? If all that we see and hear and touch is evil—is the matrix of the gem, the mould or external shape of the reality, the door of the truth—how shall we get through and be delivered into the glorious liberty of the Sons of God? We are caught by our materiality on the confines of God—how shall we escape?

There is but one way: we must let go of ourselves. Of course the deliverance must be effected by the power of God. It is not the province of the objective to bring it about, else we should not be taught that prayer. We, in our objective selves, have but one thing to do, and that is, to cease doing; to resist not evil; to lose our lives; to leave the shell, the external, so far as our consciousness is concerned, out there on the edge of things, and so slip through into God, our dwelling place, our life and light and true being.

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### THEY PERISH.

Can you tell me anything that is going to last? Many things Paul did not condescend to name. He did not mention money, fortune, fame; but he picked out the great things of his time, the things the best men thought had something in them, and brushed them peremptorily aside. Paul had no charge against these things in themselves. All he said about them was that they would not last. They were great things, but not supreme things. There were things beyond them. What we are, stretches past what we do, beyond what we possess. Many things that men denounce as sins are not sins; but they are temporary. And that is a favorite argument of the New Testament. John says of the world, not that it is wrong, but simply that it "passeth away." There is a great deal in the world that is

delightful and beautiful; there is a great deal in it that is great and engrossing; but it will not last. All that is in the world, the lust of the eye, the lust of the flesh, and the pride of life, are but for a little while. Love not the world, therefore. Nothing that it contains is worth the life and consecration of an immortal soul. The immortal soul must give itself to something that is immortal. And the only immortal things are these: "Now abideth faith, hope, love, but the greatest of these is love."

Some think the time may come when two of these three things will also pass away—faith into sight, hope into fruition. Paul does not say so. We know but little now about the conditions of the life that is to come. But what is certain is that Love must last. God, the eternal God, is Love. Covet therefore that everlasting gift, that one thing which it is certain is going to stand, that one coinage which will be current in the Universe when all the other coinages of all the nations of the world shall be useless and unhonored. You will give yourselves to many things; give yourselves first to Love. Hold things in their proportion. *Hold things in their proportion.* Let at least the first great object of our lives be to achieve the character defended in these words, the character—and it is the character of Christ—which is built round Love.—DRUMMOND.

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### A GOOD AFFIRMATION.

I do not believe in lack. I mentally see, and persistently proclaim everybody rich and prosperous in every way.

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God's Love and Life in me abiding,  
 All strength and power possess.  
 I go forth in their strength power,  
 To quicken, heal and bless.

— FAYETTE M. DRAKE.

## DESIRE.

BY NELLE EBERHART.

There is much more embraced in the thought of desire than we realize—pitfalls as well as possibilities. Every old orthodox statement is the petrified symbol of a living truth. So when we used to pray, and ended our petitions with “Nevertheless, not my will, but Thine be done,” we voiced unconsciously scientific surrender to an intelligence higher than our own.

How often have our granted desires come to mock, yea, to scourge us; and all because we take an absolute truth and apply it relatively.

The only legitimate desire is the hunger and thirst after righteousness; the deep yearning of the soul for perfection, which we vainly strive to satisfy by material things.

Are we in poverty? To desire wealth is not the remedy. Our condition has been brought about by thoughts and actions long past, and the only course open to us is to build now for the future.

Are we in distressing environments? If circumstances really hold us there, we may be sure we are where we belong for the present, and our only hope is to exhaust its possibilities as soon as possible. We must learn thoroughly the lesson presented in the unpleasantness which afflicts us. We may be able to make over the environment, to teach the ignorant, to be a pattern. It is certain that in uncongenial surroundings we may so train our souls in serenity that the environment ceases to offend, and when an experience ceases to be necessary to our progression something different is provided.

Material blessings are not to be despised; they may be greatly appreciated when present, but should not be ardently desired when absent. Each progressing soul must learn, either here or elsewhere, the insufficiency of mere clothes, furniture, position,

even love; when we give these things undue prominence we are sharply taught at some stage of our evolution to appraise them at their true value. We may delight in them, but if we depend upon them, they may be given us at the expense of some greater good.

Serenity is the distinguishing mark of those who rest in the Absolute. To use the orthodox symbol, they "leave all with the Lord." They fulfill their parts by seeking "first the kingdom of God," and abundance of good is poured upon them. They attain a happiness far removed from all sensuous delights. They realize that in their present degree of unfoldment it is impossible for them to know their real inward need, and that to desire passionately certain places, persons, or things often attracts to them conditions which they may rebel against later. When they feel any lack, they do not immediately begin to desire, but they search within for the fault or weakness which is the cause of the trouble, and correct it.

Progress in evolution is the only thing which partially satisfies the need of the unfolding soul. Let us, then, "Seek first the kingdom of God and His righteousness."

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#### TRUE STATEMENTS.

FLORENCE DOUGLAS.

There is no death, but life to live,

There is no hate, but love to give;

There is no sick, for all is health,

There is no poor, for all is wealth;

There is no loss, for all is gain,

There is no cause for any pain;

There is no lie, for all is Truth,

There is no age, for all is youth;

There is no hell, for all is heaven,

There is no evil where Christ is living.

## THERE IS A SCIENCE OF HEALTH,

But whether there is a Science of Medicine is still a question. And yet no one has ever founded or endowed a college devoted to radiating health, strength and happiness through a more perfect knowledge of Nature.

The medical colleges have vats in which dead men are pickled; dissecting rooms where, on tables, is rotten human meat clawed over by young men who smoke vile tobacco to neutralize the vileness of the place; there are glass jars containing tumors; long rows of appendices that have gone wrong; deformed human organs; and when there are pictures on the walls they are always those of ladies with elephantiasis, and gents with tubercular joints.

A medical college deals with the abnormal and the monstrous. A "medical education" is an education in the pathological, the unusual, and the strange—in disease and death. Read any medical journal and you will find the pages devoted to extraordinary diseases, and cats that have two tails. A plain, ordinary, normal cat is of no interest to your doctor or editor; they want something about the anthropophagi whose heads do grow beneath their shoulders.

And the constant study of disease; this mousing over the monstrous, and gloating over the decomposed, must of necessity have its sure effect on the character of the man.

We become like that on which our minds are fixed. Hence we find the average doctor is an advance agent for disease, and not health. He breathes disease, thinks it and talks it all day long. Doctors carry with them an odor of dope, not sanctity—they radiate formaldehyde, tobacco and booze, not health.

Isn't it about time to found The College of Health, where young men and women will be taught the science of right food, right breathing, right exercise and right thinking? Have not doctors, medical colleges, medical periodicals and medical advertisements, in very large degree, created and fostered the ills they pretend to cure?—ELBERT HUBBARD, in January *Philistine*.

## QUIMBY'S "SCIENTIFIC MAN."

In every individual, according to Quimby, there were two persons. The first was the Truth, Goodness and Wisdom, into which he had been naturally born. In this condition he was the child of God, the embodiment of Divine Love and Divine Principle. This man had no flesh, no bones, and no blood; he did not breathe, eat, or sleep. He could never sin, never become sick, never die. He knew nothing of matter or of the physical senses; he was simply Spirit, Wisdom, Principle, Truth, Mind, Science. Quimby, above all, loved to call him the "Scientific Man." This first person was, so to speak, encrusted in another man, formed of matter, sense, and all the accumulated "errors" of time. This man had what Quimby called "Knowledge"—that is, the ideas heaped up by the human mind. According to Quimby, this second man held the first, or truly scientific man, in bondage. The bonds consisted of false human beliefs. The idea, above all, which held him enthralled, was that of disease. The man of Science knew nothing of sickness. The man of ignorance, however, consciously and unconsciously, had been impregnated for centuries with this belief. His whole life, from earliest infancy, was encompassed with suggestions of this kind. Parents constantly suggest illness to their children; doctors preach it twenty-four hours a day; the clergy, the newspapers, books, ordinary conversation—the whole modern world, thought Quimby—had engaged in a huge conspiracy to familiarize the human mind with this false concept. This process had been going on for thousands of years, until finally unhealthy ideas had triumphed over healthy; beliefs had got the upper hand of truth; knowledge had supplanted wisdom; ignorance had taken the place of science; matter had superseded mind; Jesus had dethroned Christ.

Quimby regarded his mission in the world as the re-establishment of the original and natural harmony. Though his philosophy embraces the whole of life, he used all his energies in eradicating one of man's many false "beliefs," or "errors"—that of disease. His method was simplicity itself. The medical profession constantly harped on the idea of sickness; Quimby constantly harped on the idea of health. The doctor told the patient that disease was inevitable, man's natural inheritance. Quimby told him that disease was merely an "error," that it was created "not by God, but by man," and that health was the true and scientific state. "The idea that a beneficent God had anything to do with disease," said Quimby, "is superstition." "Disease," reads another of his manuscripts, "is false reasoning. True scientific wisdom is health and happiness. False reasoning is sickness and death." Again, he says, "This is my theory: to put man in possession of a science that will destroy the ideas of the sick, and teach man one living profession of his own identity with life, free from error and disease. As man passes through these combinations, they differ one from another . . . He is dying and living all the time to error, till he dies the death of all his opinions and beliefs. Therefore, to be free from death is to be alive in truth; for sin, or error, is death, and science, or wisdom, is eternal life; and this is the Christ." "My philosophy," he says at another time, "will make man free and independent of all creeds and laws of man, and subject him to his own agreement, he being free from the laws of sin, sickness, and death."

Quimby, after quitting Burkmar in 1845, never used mesmerism. Nor did he manipulate his patients. Occasionally, after talking for a time, he would dip his hands in water and rub the patient's head. He always asserted that this was not an essential part of the cure. His ideas were so startling, he said, that the average mind could not grasp them, but required some outward indication to bolster up its faith. The cure itself, Quimby always insisted, was purely mental.—From *McClure's Magazine* for February.



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

**Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.**

## Class Thought.

(Held daily at 9:00 P. M.)

February 20th to March 20th.

**I am strong in the Lord and the Power of his Might.**

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## Prosperity Thought.

(Held daily at 12 M.)

**I rest in the assurance of all sufficiency in all things.**

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### EXTRACTS FROM LETTERS WRITTEN TO PATIENTS BY THE SOCIETY OF SILENT UNITY.

Every day UNITY mail brings suggestive comments on the subject-matter of the magazine. The by far greater number of these letters express a heartfelt commendation of the different departments of the publication, and witness the good that has been accomplished in this way. Occasionally, however, we receive a letter from one objecting to points that have been frequently met in editorial or other comment.

In the belief that it may help both those who do and those who do not approve of all the magazine contains, we give below some excerpts from a recent letter, and the response thereto:

“ Since you have added the Red Leaf, a number of people to whom I introduced UNITY, say they do not care for it since it became superstitious.

“ The testimonials in the back sound like patent medicine recommendations. Why publish them?

“ Then, your constant harping on vegetarianism is narrow(?) Granted, it is good for some; why not publish it in a separate edition or a magazine devoted

to diet exclusively? Because you prefer a vegetarian diet, what right have you to make another diet unclean and evil to another by your suggestion?"

If you were conducting a hotel, you would not consult the taste of any one of your guests, and accept that person's desires as a basis for the menu of all; on the other hand, you would prepare a variety of food from which all could choose that which would satisfy their needs and desires.

A magazine like UNITY is simply a "hotel," supplying food for the spiritual man, and if we should undertake to supply food for one, or for a few only, others of the thousands now being fed from its pages would go hungry. UNITY has from fifty to one hundred thousand readers, among that number those of all planes of spiritual unfoldment; and to supply their varying needs we have given the matter careful consideration, realizing that that which would be nourishing food to one would not be to another; some requiring strong meat, while others need to be fed upon milk, and some of that diluted.

The healing of disease through the application of a material substance which has passed through the hands of one endowed with the "gift of healing" is not a new theory or principle that we are trying to establish. Jesus put clay on the eyes of the blind, and Paul blessed the napkins, and both were successful in healing; not because there is virtue in the material thing itself, but because it does become impregnated with the power of the Spoken Word, and also because it appeals to a certain element of faith in the mind of the patient, and that faith, working through the mind, heals. Red is a distinctive color, and is used because it tends to emphasize the thought printed upon it.

That the Red Leaf has more than fulfilled our most earnest expectations, is attested by the hundreds of testimonials of healing, through its use, coming from all parts of the world; and when

we omitted it one month recently, our mail was, for a time, filled with requests to have it restored. Some may call it "superstition," but who will undertake to draw a line between superstition and faith? Both are based upon a power, or a belief in a power, higher than that of which mankind, as a race, is at present conscious of; and that which one may call superstition today, may be a living reality tomorrow, in the light of an increased knowledge; as that which is our highest ideal now may, if we follow it, soon come to us as a beautiful realization.

Faith is a very strong, in fact the very strongest, factor in the healing of disease, and it is with a view of establishing and strengthening that quality in the minds of those needing help, that we, after careful consideration, thought it best to publish the testimonials—only a few of the many received being used; and we incurred the expense of increasing the size of the magazine for that purpose. There are many being healed every day through our instrumentality, who would never have thought of appealing to us but for the testimonials published in UNITY.

We do not condemn anything, not even meat, as an article of diet; but we do believe that the spiritual, mental, and physical being of man is far better off without it, to say nothing of the thought of taking life for the purpose of satisfying the appetite; and, believing as we do, we cannot consistently do otherwise than advocate the principle, not with an idea of forcing our opinions upon others, but to let our "light shine." There are many sincere and earnest souls, those well advanced along the line of spiritual unfoldment, who do not accept our ideas in regard to these things; but we each recognize the inherent right of all to individual freedom, therefore grant to others that freedom which we claim as a Divine inheritance for ourselves, knowing that all Unity and all Truth must be based upon the unlimited freedom of the individual.

To a young lady who desires to help her father to greater prosperity:

In the first place, you must clear your thoughts of the belief that supply is of a material nature. It is Spirit-substance, and is as free as the air you take into your lungs. It simply awaits your appropriation. A good affirmation for both you and your father is this:

“Divine Substance is NOW poured out in my life, enriching me beyond measure. The Spirit of Understanding enlarges my capacity for receiving, and I am taking abundantly from this Substance all that my heart desires.”

Remember that Jesus said, that if any two of you on earth shall agree as touching anything you would ask of God, it would be granted. Therefore be full of faith, knowing that God is waiting to bless you without measure in the thing you ask.



To one who writes that she has been helped of her deafness, but acknowledges that the gain would have been greater had she observed the hours of silence as directed:

In order to get results, you must give the Spirit freedom to act through you. Your experience shows this. The silence is where the soul banquets at the table of Spirit. When we sit in the conscious presence of Spirit, and partake of its substance as revealed in the Word of Truth the soul's hunger is satisfied. Then, when we go about the outer affairs of life, the inner forces appropriate this heavenly manna, and we are built up daily to a more conscious recognition of the image and likeness in which we were created. The physical senses fall into abeyance because the soul is neglected, and this soul must, through lack of strength, withdraw its outposts to recruit its central forces. In such cases the soul, in order to maintain life within the organism, must

concentrate its strength in the vital parts, and the communication with the outer world through the sense channels is cut off.

If you would approach the stature of Jesus Christ, feed the soul. He spent days and nights communing with the Spirit, and he so cleansed his physical body that it became immortal. He said, "I thank thee, Father, that thou hearest me, and I know that thou hearest me always." The Father heard him because he always heard the Father, and the Father honored the Son to the degree that the Son proved his Sonship. There is but one law of Spiritual manifestation: What we appropriate of Spirit works out in the visible.

Hear. Listen for the lowest whisper of the Spirit, as it tells you all its ways of power and directs your life. Say over and over, "Father, I listen. I thank thee for thy Word to me, and I am obedient to it always." Saying this to the Father, hear his voice as it comes to you in the word of friend, the song of bird, and the whisper of the wind.



In response to one who wants to make a "no-cure-no-pay" bargain with the Spirit:

We do not do our work for a stated recompense, but through a sense of love and a desire to do good, trusting to the Father to recompense us, and to supply all our needs.

Faith is one of the strongest—in fact the very strongest—factors in the healing of disease. You know Christ said of certain ones that they did not have faith sufficient to be healed, and you will excuse us if we say that your last letter manifests that lack of faith. We do not say this in a spirit of criticism, but in all love, and for your highest good. You say in this letter, "I stated at the start that I would gladly donate a love offering when I felt the witness of the Spirit, with signs following." Now if you

have not enough faith in the Spirit to trust it for a sum, however small it may be, you have not enough faith to be healed, not enough to invoke the healing power of the Spirit. We do not say this because we are not willing to do all we can for you, without money and without price, as we are doing for thousands of others, but because we have never yet seen a person who tried to make a bargain with the Spirit realize the help he desired.

It is not the money we are after, but a loving and faithful co-operation on the part of those we undertake to serve; and healing can come in no other way.

Continue to abide in the words we have given you, and it will be unto you according to your faith.



For the restoration of sight:

Get the idea of perfect sight in your mentality. Think of perfect sight, the sight of the eagle and of the birds, and of the perfect man. Think of vigor and vitality, and keep the thoughts fixed attentively on the good, the Good. Do not think of evil or anything that is not absolutely good. Do not find any fault with anybody or anything. If people do not do what you think is right, give no heed to it, but bless them. Have no standard for another. Let each one do what they feel they should, and you do the same. Thus you will call forth your own powers and they will not be hindered in their expression by the actions of other people.

Please observe this during the coming month, and praise and thank God for the good you have, the health you have, the sight you have, and call it all perfect, and you will be able to send us a good report next time.



A treatment for cold:

You should affirm the vigor and vitality of the

Spirit, vitalizing every cell of your body, filling you with the joy and zeal of the Spirit. Never acknowledge that you have a cold. To ever get free from that, or from anything else, you must deny that you have it, and then affirm that you are Spirit, and now and forever well and whole and sound, through Jesus Christ.

Be faithful to the 9 o'clock silence, and affirm the power of the Spirit for at least ten minutes, and then sit silently and wait for the realization to come within you.



To one suffering from bowel trouble, and whose ill condition of body has resulted in mental depression:

You should practice holding thoughts that will relax the muscles of the organism, such as denying fear in any form, declaring that your life is safe and secure in the keeping of God's love.

Do not be disheartened over anything. All that you ever saw as good and desirable in life is still yours, and very much more than you have ever really known awaits you if you will turn to Spirit, where the fullness of Life abides. If you have a child, think of how much you love and would do for it; think of all your mother did for you, and how much more she would have done for you if she had known how or had it in her power. God loves you infinitely beyond any tenderness a woman can feel for her child after the flesh. He has all Power, all Health, all Supply. It is not His will that you should suffer in any way or for any thing. He cannot force His Good upon you, but He will give you freely all that you put out your hand to receive.

Trust God. *Believe* in Him as your loving Father. Turn to Him in confidence, as the willing Supply of everything you can wish. Take this thought, repeating it many times each day:

"I am Thy child, O God, and I know that Thou

lovest me with a love that passes human understanding. In that love I find Health and Riches, Peace and Content. I am well and strong, through and through. I am abundantly supplied with all I desire."

Praise God aloud and silently, thanking Him for things you wish as well as the things you already have. Sing. Go about your work with a glad hymn of praise. This will stir your soul out of its present lethargy, and in a short time you will sing because everything is so good that you cannot keep from singing. Learn to laugh. The streams of health are joyous rivers proceeding out from the throne of God and of the Lamb. Say happy, pleasant things to the people you meet, and so clear your life of the dolor of sick thoughts and let in the cheer of others' light-heartedness.

This is a good world. Notice those creatures who never harbor a sad thought. They will tell you that life is worth while. Listen to the birds, and the children at play. Life is glorious to them because they make it so. Think of the words of Jesus, "In my Father's house are many mansions." Then set about making your mansion beautiful by letting in the sunlight of God's love to dispel the shadows that have crept in.



For demonstration of supply and business success:

In demonstrating supply, as well as in any other matter of bringing the spiritual idea into the conditions of everyday life, it is necessary to train the thoughts to *believe* that the thing desired is ready for us in the Invisible Resource, only waiting for our word of faith to bring it into manifestation. That the God-Substance is in us and all about us, and that this Substance contains all we can think or dream as necessary or desirable, is absolutely true.

Paul said that faith is the substance of things hoped for, the evidence of things not seen, which

means that we must have faith in order to demonstrate. Jesus said that when we pray for a thing as if we had already received it, the prayer would be granted. A good way to train the faith to this point, is to make some strong declaration and hold to it, repeating over and over until the words become a part of our thinking; then faith links itself to the statement, and we see our heart's desire taking form in the visible world. Now for you, a good thought is this:

**“I am not poor. I am rich with the riches of my Father, God. All things I desire are granted me by my loving Father, who delights to give me the thing I ask. I am prosperous and happy.”**

If you can observe the noon silence with us, unite your thought to ours at that time. If not, use the above words when about your daily affairs, and join to your hour of silence. Praise the house you wish to sell, and see it so comfortable and desirable that just the right person will come for it and make in it a happy home. Do not fasten on it any thought of poverty by seeing it under a cloud of debt, but declare that it is full of the opulence of God.

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Most people enjoy reading the extracts from letters and many write that they are helped thereby. Often we are asked by grateful ones why we did not print their testimonials. We could fill a larger magazine than UNITY with extracts just as strong as those we print. We select those that are to the point, and leave out all that have words of doubt or express incomplete healing. Often a dear heart is so filled with joy that the letter is full of scattered thoughts, which we have not the time to boil down. We are always glad to hear from you. Write from the fullness of your hearts and your *word* will lighten the burdens of some soul somewhere.

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**“Labor not for the meat that perisheth.”**

## CHATS WITH OUR READERS

And let me tell you we think UNITY is one of the highest, most spiritual magazines published. Twice I have received marked copies of articles which were as a personal message to me during a crisis both times. You know at times in our lives several important matters pile up together and we are forced to make vital decisions; then when a marked message is dropped at your door bearing on the very subject and pointing your way clear and plain, you feel that it is a message from the Divine and right to follow. So I have found the dear little UNITY a living presence filled with love and strength, left in my hands with marked messages from God. I often wonder who was the instrument who marked and sent them to me. I have been longing for another just now in a most important matter, so I decided to send and I believe there will be a marked answer to my queries. such is the faith I have in your paper; and I wish you every success and a long lift to UNITY.—M. M. E. H.

I have to thank God that by your treatments I am now improving every day. I am growing stronger in mind and body; especially is my mind more restful, and I am now enabled to trust my life and my affairs to the great Loving Power in Whom I live, move and have my being. It seems wonderful how my mind has followed the leadings of what you have sent me to hold in mind, before I would get your letter telling me what to hold; I would have it all formulated in my own mind. I am sure I am going to overcome, and I thank you for your interest in me.—L. C.

I asked you to treat my son for success in school and that he might want to go. The results have been simply wonderful. He goes to school every morning whistling or singing, is doing well in his studies and I am happy. I thank God that I was led to such blessed people to learn something of the Truth. I wish it were possible to go down this winter and study with you when you have your class. I have had a good many demonstrations since I came home, which encourage me greatly.—E. J. B.

I wish to tell you how glad I am for the Red Leaf, so filled with the Spirit of Life that in holding it powerful vibrations passed through my entire body, extending to my throat and reaching the tips of my fingers and toes. I am filled to overflowing with love and gratitude for such gifts of love from God the living Word. And to know it comes to me through loving friends, those whom God has blessed and chosen to do such good work. I thank you again and again for the light and peace coming into my heart. Through your teachings new life is coming to me. I can see good in persons now where once they were all wrong. I have overcome all

prejudice. What peace the Red Leaf and Unity emblem bring to me. The pin bearing the emblem of our Society is both beautiful and significant, and I feel I shall be blessed in many ways in wearing it.—A. M. B.

Inclosed find offering for treatment for my eyes. They are so much better, and I do not see floating objects as much as I did.—M. G.

I write to tell you of all the good you and UNITY are doing myself and family; and through the Truth I am able to help so many, and in that way I help myself. I feel the vibrations at 9 o'clock very strongly, and always take the 12 o'clock silence and it rests me so much. I sleep much better nights, as I go to sleep with thoughts of love and harmony; my nights used to be so tiresome and long.

My little baby girl of three years is a perfect little healer; she treats everybody and everything.

My son laughed about the healing, but I demonstrated over a cut on his arm; stopped the bleeding with just a short treatment. Now I think he begins to see a little Truth in it.

I must tell you of a friend. She has subscribed for UNITY, has been a great sufferer from stomach trouble for years. When she and her daughter sat for the silence, her daughter said: "Mamma, there is no reason why you can't be healed right now," and when they finished they both felt she was. She eats everything and is the happiest woman.—M. Y.

After the October number of UNITY had gone out without the "red leaf" we received a letter from which the following is an extract:

"I am greatly disappointed that the 'red leaf' has been abandoned, although I can easily understand how it might become a fetich with some people, and cause adverse criticism fro mothers; but the separate page with inspiring thoughts in large type surely couldn't hurt anyone, and might help many even if not treated, as an aid to concentration. Wishing you all heaven's richest blessings upon your work for the Kingdom of God, Very sincerely yours."—L. M. R.

My sister and myself were reared in the Methodist church and nourished in the old doctrine of a material God who lived in a material heaven and conducted a material hell into which he put everyone who failed to give him the glory and honor he exacted. As we grew to womanhood this idea became so repugnant and we rebelled so firmly against such a God that a minister became an object of contempt and the Bible a jumble of legends. Like hundreds of others, our tastes, desires and appreciations were on one plane and our finances on another.

One day about two years ago my sister found that some one had discovered a way whereby every desire might be gratified and we started immediately to find it entirely for the loaves and fishes. The way we traveled was long and roundabout.

Psychology was the first step, and we lived with the conscious, the sub-conscious and the super-conscious. Oriental philosophy came next, and at last we came to an understanding of UNITY and Emilie Cady, and when we did we looked at one another in amaze; it had been so simple all the time.

I frankly confess that I jeered at the Red Leaf, and the letters from those who had used it were the cause of considerable merriment. But there came a day when I took the thought one carried and was healed in ten minutes of a physical pain from which I was accustomed to suffer for hours; and the friend for whom I asked your help was delivered from the conditions by which he was bound before your reply reached me.

And, strangest of all, the material things for which we so longed and toward which every effort was bent have ceased to be of chief importance. We are no longer held by material things, but hold them.—B.

My friend wishes me to inform you of the birth of a daughter. She realizes that your treatments have reached her, and she was greatly helped at the time of delivery. Praise the Lord!—Mrs. A. H.

I am getting along nicely. I am gaining strength and have no more weak spells, thank God!—Mrs. J. C. H.

Liver, stomach and bowels acting finely, and good appetite, and I feel wonderfully encouraged.—J. R. W.

Monday my husband said he felt as badly as any day. In fact I think he was more discouraged. But Tuesday he said he felt perfectly well, and that after a whole month's sickness. Today he says the same, that he feels all right every way. I thank you for your treatments, and for those you gave in the letter, and will use them. A clearer understanding has come to me, and I am very grateful. Something has said over and over to me again, "Thy will be done." Finally it urged me to say, "Even to the uttermost." I was afraid to say it, thinking it meant that my husband was going to be taken from me, but after I did say it with all my heart, and really let go, this came to me: That if God's will is done, even to the uttermost, my husband shall know perfect health in body and mind, and we shall be prospered financially, and all will be such joy and peace and plenty as we have never realized before; and now I know that His will is being done.—Mrs. C. H. B.

A copy of your magazine, UNITY, recently came into my hands and it filled a long-felt want so completely that I inclose one dollar and fifty cents, and desire you to send UNITY for one year, also "Lessons in Truth," by H. Emilie Cady, to the address given below.—M. J. B.

Here is my renewal to UNITY, which it is a pleasure to send. I enjoy UNITY so much that I count the time after I finish reading one until the arrival of the next. It grows better all the time.—L. G.

I am strong in the Lord  
and the Power of his Might.

## **Treatment for Strength and Power.**

The *Word* on this leaf is a treatment for strength and power.

Special Spiritual force has been given to it by the Unity Society, Unity Building, Kansas City, Mo., and it will connect with Superconsciousness all who repeat it mentally or audibly.

Your strength and your power are from God. Acknowledge this truth, and it will be made manifest.

“Acknowledge Me in all thy ways and I will pour you out a blessing.”

I enjoy the Cady Lessons exceedingly and know the book has helped me very much. It has cleared my doubt on many points and given me a better understanding of God, for which I am most grateful.—F. H. H.

My spine was badly affected when you began treating me. It was sunken in at the waist line about six inches. It is now filling out naturally and my back is strong.

My corns were hard as stones when you began treating them; they have peeled off and are now almost gone.—R.

The sample copy applied for and received (August) scored a tremendous demonstration when in curiosity I held the blessed Red Leaf in my palms. Material duties seemed to have me swimming to keep my nose above the surface, but I am now catching my breath pretty well exhausted, and have inward quiet enough to sit down and write for the regular coming of UNITY.—A. S.

When I get "crossways" with the world I get UNITY and the red sheet, and the sun soon shines.—J. C. S.

I have received so much benefit from Unitey magazine during the last year. Each book brings with it an assurance, "Just what I need is here," and with each assurance Mrs. R. T. W.

I received the sample copy of your grand publication, UNITY, and I will say to you I wish from my soul I had an income that I could send you \$100.00 per month to me the only pleasure and the Living the Life has given me help you in this good cause. The study of Life has given a new and ever-brightening glory of my being.—S. G. A. I know that I grow stronger in God's beautiful Truth.—Mrs. R. H. G.



Unity has brought about a number of changes in my life, and this is one of them: I seem to have found the right place to locate, something I could not do until Unity's influence was brought to bear upon my life. I feel that I can never express my gratitude to my friend who lent me copies. I thank you for the literature I received during the summer.—M. L. S.

We thank you heartily for your spoken word in our behalf. I could write a small book in recounting the wonderful things that have been done for me trying to live by the teachings of Unity. I must be brief, as I know your time is precious.—M. E. L.

I wrote to the Society of Silent Unity for treatments in July, and in August I secured the employment I wished, and am now comfortable, and realize how much you did to carry me over a crisis in affairs. I could not explain the courage and hopefulness I felt, other than knowing the power of concentrated thought.—N. C. B.

# DIET DEPARTMENT

LOWELL FILLMORE, EDITOR

## THE APPETITE.

Some people tell us to eat just what we like, and that our appetite will be the best guide as to what we need. This we believe to be true, but not in its common acceptance.

We must stop to think whether these appetites which we call our own really belong to us or have come down to us from our forefathers, who had gained them through ages of wars and years of hunting for something that would surprise the palate more and more.

We know from experience that we seldom like that which we eat for the first time; and therefore when we are hungry our desires are for something that we have already learned to like. Our parents teach us when we are young to eat meat, and many other things, and now because the *habit appetite* calls for these things we say, "I will eat just what my appetite calls for; it knows best." It is easy to see that this appetite is not our own real appetite; it is a false or acquired one.

Now we come to the question of what our real appetite is and how we shall know it.

Wouldn't it be a good idea to sit down in the silence and ask for divine guidance; to ask for your real appetite? Deny the old ideas of your earthly fathers, and affirm that you are a child of the loving Father in heaven, who will guide you in the matter of diet as he will in all things. To give your new real appetite a chance to manifest, it might be well to miss several regular meals while asking to be guided. The real appetite will come to you by degrees.

You will see when you have found this natural appetite that you will enjoy the food more and no

care for nearly so much as you used to eat, and that each morsel will go directly to work building up healthy brain and body cells instead of being partly wasted. If it were wasted, it would not be so bad, aside from the expense; but a good deal of the waste is thrown into the system and must be taken care of by the organs of the body.

It is by this over-eating or wrong eating that the "temple" is weakened physically, and is thus more liable to be sick under adverse mental conditions. If we would think only the purest Godlike thoughts, the writer firmly believes that we would eat only the foods that are best for us. "But," some one will say, "I have spent ten years thinking along the lines of New Thought, and I still like meat, pepper, tea and coffee, and I like to eat until I am stuffed." In reply we would ask, "Have your new thoughts or your old ones been in the majority all these years? How many times have you sat in the silence affirming strength, and then gone out and affirmed just as forcibly, 'I can't go, the weather is too bad'? How many times have you declared love for all creatures, and then fretted at the members of your own family, expressed your joy because a fellow being was to hang, or ordered the friendly cow to be butchered?" Why should we make such strong affirmations on both sides of the question when we know the power of our words? As a result we wonder why we do not get all that we affirm in the silence.

If we are going to be practical we must carry with us all the time the thoughts we desire to manifest. They must be with us in the morning, while we work, while we are enjoying our meals and when we go to sleep.

We must first find out who *we* are before we talk about *our* appetite's guiding us. — L. F.

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Harry Gaze, 419 Huntington Chambers, Boston, Mass., is publishing a daily New Thought leaflet called "New Life Daily." It is \$10.00 per year and

contains some excellent suggestions for perpetual health, youth and beauty, through proper diet and living.

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**Food Thought.**

(Feb. 20th to March 20th.)

*The love of God now fills my heart for all things and all creatures.*

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**VEGETARIAN RECEIPTS.**

The following is an extract from a letter received recently:

I appreciate very much the articles and receipts in the "New Thought Diet" department. Please give us more receipts for the main dinner dish. Tried the peanut roast right away, and we think it is fine. Wonder if you know what delicious hash it makes when chopped with potatoes? Even after we ceased buying meat for anything else, I thought I must have just a bit of pork when I baked beans; but it is three or four years since then. At first I baked them in butter and milk, but Mr. M. suggested that I tell you how I do them now; for he says they are the best he ever ate.

Put 1 qt. of beans to soak a little while in the morning. (We dine at night.) Then put on to cook with a pinch of soda and parboil. As soon as they begin to soften take out a generous amount for soup, and put the rest in the bake dish with  $\frac{1}{2}$  cup Wesson oil, salt, and tablespoon of molasses or brown sugar. Cover well with water and bake three or four hours. This way of baking beans may not be new to you, but it is original with me, and I believe anyone who found it hard to give up the old pork and beans could eat these with a relish.

The soup, by the way, is very good too. Just add a large potato cut into dice, salt and water. Cook about one hour and thicken with a heaping teaspoon of whole-wheat flour.

Do you know how delicious hot boiled rice is when sprinkled thickly with ground peanuts?

Then there is a hearty Southern dish we like: Boil 1 cup of rice, fry 3 onions or more, and add to 1 can of tomatoes; salt and thicken a little if necessary to make it dry enough to serve on a platter.

— MRS. W. M.

As I am one with you in the matter of diet, I wish to pass along a receipt which I think the most perfect food my husband and I have ever eaten:  $\frac{3}{4}$  of a cup of milk,  $\frac{1}{2}$  cup white flour, 1 cup bran, 2 tablespoons of molasses, a pinch of salt and  $\frac{1}{2}$  teaspoon of soda. Bake in a slow oven one hour.

*New England Brown Bread:* Sift together  $\frac{1}{2}$  cup each of corn meal, rye meal, graham flour (white flour or sifted bread crumbs can be used in place of the graham), 1 level teaspoon of salt, 1 slightly rounded teaspoon of soda; add  $\frac{1}{3}$  cup of molasses, 1 scant cup of sour milk, or lukewarm water. If water is used less soda is needed, but it is not so light. Mix well, and steam three hours. I put the mixture into a greased three-pound pail, cover, and either put it into a kettle partially filled with boiling water over the fire, or else into a five-pound pail, partially filling the space with water, and put in the oven. A few raisins added to the mixture makes a nice change.

*Mock Cherry Pie:* 1 cup cranberries and  $\frac{1}{2}$  cup raisins chopped, one scant cup of sugar, a pinch of salt, 1 tablespoon of flour, and  $\frac{1}{2}$  cup of water. Bake between crusts. —E. C. E.

I wish to tell you something about cooking vegetables. People generally cook everything in a large amount of water, and when this is drained off, a large amount of the vegetable is thrown away. I cut cabbage in strips and put it into a saucepan with a cup of water and a little salt and butter, and about three or four tomatoes cut up. Let this stew slowly for one hour, covered up well. It must not be watery. If it is, I thicken with graham flour.

Spinach I wash and chop a little before cooking, then put it on with a little water and let it stew for half an hour, covered up well in the same manner as the cabbage. If people would follow this rule of cooking vegetables they would need only half the quantity. —A. T.

Mrs. Filkin served a dish at the Unity Inn the other evening which everyone enjoyed very much. She called it protose sausage. This is how she made it: 1 lb. of protose, 12 rolled crackers, 4 well-beaten eggs, 1 tablespoon of pulverized sage, 2 tablespoons of cooking oil; moisten to right consistency with milk, pepper and salt to taste. Mould in shape and fry, or bake in cooking oil. It is also good baked in loaf and sliced, with brown gravy poured over. Protose can be purchased in large cities at the larger grocery stores, or can be obtained from the Battle Creek Sanitarium at Battle Creek, Michigan.

*Nut Loaf:* Soak 2 cups of fine bread crumbs in cold water ten minutes. Add  $1\frac{1}{2}$  cups crushed nut meats, 1 teaspoon mixed sweet herbs,  $\frac{1}{4}$  teaspoon salt, 1 egg. Shape into loaf and bake one hour, basting frequently with hot water in which a little butter has been melted. Serve with brown sauce.

*Brown Sauce:* Melt 2 tablespoons butter in saucepan, and brown; whip in 2 tablespoons browned flour; add slowly 1 cup of water, and season to taste.—*Woodside Cook Book.*

VANCOUVER, B. C.

ED. DIET DEPT.—I have been endeavoring to get things organized for starting a vegetarian restaurant in this city, as there are a number of people here who are along this line, and a still greater number who would patronize such an institution if started. Some years since we had one running for about twelve months, but owing to the difficulty of getting reliable cooks, it had to be discontinued.

Now it occurs to me that this is a point that should be brought before the notice of the community, as there is evidently a field open for training young persons to follow this profession, the pay being from \$40 to \$70 per month with board, to competent cooks. Here is a chance for some of the ladies to gain an independency in a few years.

I would suggest that anyone who may read this and is well up in the art of cooking, and would like to take up with the work, to write to me, as I would be pleased to hear from them. Once I get the business going there would be a chance for one or two to come in as learners and take the place of assistant cooks. I am convinced that vegetarianism is rapidly on the increase, and it therefore behooves those who believe in it to do what they can to spread the teaching and the work, hence I propose to do what I can. This is a live city of 60,000 people, and growing fast, and so I mean to take up my end of the stick and do all I am able to help people to live on a healthy and rational diet.

Myself and family have now been entirely vegetarian for about two years, and feel better in every way: clear headed and more bright and active in thought and body, with more energy and power to do things.

My chief reason for addressing this letter to you is because I wrote to the Battle Creek Sanitarium, inquiring if they had any cooks to spare and received a reply as follows: "Now with reference to the matter of cooks—cooks are nearly as scarce as hens' teeth in this vicinity. It would undoubtedly be possible to make some arrangement for the training of any person you might select to do this work here at the Sanitarium, but it is out of the question to think of sending a cook from here to you, as good cooks are scarce. . . ."

Now it's an obvious fact that if people are going to be vegetarians there must be places for them to get the food properly prepared, as many a thousand cannot get it at their own homes; hence the opening for a profitable occupation. The principal objection is no doubt that the hours of work are long and every day in the week; but with proper assistance, leisure might be arranged all right for some hours off part of the day. I am convinced that opportunities will occur in all large cities for restaurants of this sort to be started, so go ahead all you who can see your way to do so. Thanking you for the space given this letter,

Yours truly,

## STRENGTH.

The strength of the ox is proverbial, and he is a vegetarian. This should be considered by those who think it necessary to eat meat for the sake of strength.

It is the idea of strength which is associated with animals that gives faith in their flesh as being strengthening; and it is that faith, and not the meat, which gives any increased strength.

This idea of strength can be associated with strength's true source, and faith in God as one's strength be established. Then faith being founded on God, the result will be an increasing and abiding strength which could never come while faith was founded upon the mortal thought that strength can be obtained from material things. Strength is spiritual and cannot come from anything material.

It is just a question of right association of the idea of strength with the true source of strength—  
God.

—EDNA L. CARTER.

## PRINTERS' "PI."

Many of our readers must have been surprised and puzzled when they saw half a line of "pi" in the last month's Diet Department. It read as though some unheard-of Russian drink were referred to. The paragraph should have been as follows: "It certainly does not seem the right relation of things when stimulating (drinks, such as wine, whisky) and coffee, are taken to make the organs of the body work overtime." The words in parentheses are the ones which were translated. No one seems to know just how this accident happened, but it simply shows what mixed drinks are like on paper. We can guess how they would act in the stomach.

I have only been a subscriber to Unity one year, and during that time have found it a great help to me. My life has been made happier from its teachings.—I. F. R.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

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(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)  
All subscriptions payable in advance.

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*WEE WISDOM* for February is good. Send for a free sample copy.

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We want a new or second-hand copy of "The Harper," being the life of Francis Schlatter, by Mrs. Morley. Send with bill.

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A little girl said, "UNITY is the magazine with healing in its wings." That is just what it is, and those wings are brushing away the cobwebs of disease from the minds of its readers everywhere. UNITY is proving that there is greater healing power in *words* than in drugs. Yet this priceless magazine will be sent to you for \$1.00 per year, or 3 subscriptions for \$2.00.

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### NOTICE

That I may have more time for teaching and writing, I shall, March 1st, discontinue my office treatments in Kansas City. We have a number of good healers here who will give special attention to local patients, and the healing will go right forward as usual.

I shall continue my absent healing with the Society of Silent Unity.

CHARLES FILLMORE.

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UNITY and *WEE WISDOM* a whole year for only \$1.50.

## HEALTH SCHOOLS.

A great movement is already in active operation throughout this country to teach people how to be healthy and happy here and now. In the medical schools and colleges students study disease. In the new schools pupils study health. That there is a demand for these schools is evident, or they would not spring into existence in different parts of the country simultaneously. There are hundreds of magazines and periodicals devoted to health culture and right living, and they are doing a world of good.

In Boston, the Rev. Elwood Worcester, rector of Emanuel Episcopal church, has a class of 50 persons suffering from various nervous troubles, who are being cured by suggestion, and taught to live properly. Half a dozen eminent physicians co-operate with Dr. Worcester, and there are absolutely no fees charged.

In Rochester, N. Y., two noted ministers are conducting schools of health in connection with their pastoral work.

In Kansas City, Mo., Rev. Charles Fillmore conducts the most unique and practical Christian church in the world. He has been teaching and healing the sick for twelve years. From free-will offerings a handsome building has been erected, and in this building, services are held without creed or dogma, without fee or pew rental. Six assistants aid him in healing the sick and teaching people how to be happy — all without salaries.

The epidemic of health is spreading, and one of the schools is in active operation in Atlanta. It is being conducted by the Atlanta Psychological Society, and has grown from three to three hundred members in two years.

This movement points clearly to a union of the forces of science and religion, and will go far toward setting up the kingdom of heaven on earth.—ROBERT BRYAN HARRISON, in *Atlanta Constitution*.

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There are all kinds of cowards — the weakest those who are afraid their friends will laugh at them if they speak of their spiritual experiences. If Paul had been too cowardly to tell of his heavenly vision on the way to Damascus, would he ever have been the Great Apostle? Yet it was no more startling than the experiences many people are having, but who are afraid to tell of them for fear of criticism. Paul's friends not only criticised him, but they stoned him and flayed him and tried in various ways to kill him. The soul is made great by its displays of courage. Are you belittling your soul through fear of criticism?

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The club rate of 3 subscriptions to UNITY for \$2.00 is still very popular.

## SAMPLE COPIES.

Sample copies of UNITY and WISE WISDOM are always gladly sent. People appreciate them and many are greatly helped. By a little effort you can do great good to your neighbor by using this means of opening his eyes. Here is what a few have said:

I would miss the dear magazine, for I have found it always a helpful, loving friend, and to the simple words of Truth I find on its pages do I owe my peace, trust and faith. By its light have I been guided into the joy of life and understanding of Being. I sincerely thank you for comfort of words, for your kindness in sending me extra copies of UNITY for others, also for tracts which have been very helpful to me, and I trust also to others.  
— F. L. U.

Received the sample copies of UNITY, and thank you for sending them. I gave them where I thought they were most needed. I inclose subscription, which please send to Mrs. D., and oblige. At one time I thought all my effort to bring the light to those that were in need was not availing anything, but lately I learn that "after many days" the seeds have come forth. I gave Mrs. R. a Christmas present of a year's subscription to UNITY a number of years ago, but she did not seem to understand it, and took very little notice of it. I believe she subscribed another year and then dropped it, saying there was nothing in it for her. She was too busy then, thinking she was sick. I took a lot of my UNITS down to her summer home afterwards and left them where she could see them, telling her if anyone were interested in them to tell them to take some home with them. Well, she got interested in them herself and has since subscribed for it, and says she now loves it and does not feel as though she could get along without it. I feel that I would like to suggest to those suffering with their old loads all about their light, but they so often look at me as though they thought I was daft or astray somewhere, that I do not say very much unless they ask me to; but I give them a UNITY and that tells them many truths better than I can tell them, and sets them to thinking, until often they want more and more of the Truth; and "they that seek shall find."  
— C. M. B.

The Truth taught in UNITY just suits me and is of inestimable value and great comfort.  
— A. J. K.

I received your sample copy of UNITY. Liked it very much. Please find inclosed 15c. for three months. I tried the red leaf several different times and found it all right. I have not taken medicine for three years or given it to my children. They range from nineteen to four years, my baby boy. Last week a man

called at my door and asked for money to buy medicine. He had rheumatism. After he had gone the boy said, "Mamma, why didn't you ask me who helped me when I was sick? I would have told him Jesus."  
— L. B. C.

I am glad to write you what a blessing UNITY magazine is to the people of this place. Of all helps along this line that find their way into our homes, we do rejoice when the postman brings this magazine, which always contains words of comfort and cheer.  
— Mrs. R. P. W.

I am sure there are many loving and responsive hearts among the thousands of UNITY readers, who will send 35c. to Miss Willie Jane Sheppard, Wedowee, Alabama, for her little booklet which she calls "Golden Moments" (because, as she says, she feels every moment of her life is precious), although she has known none of the joys of childhood and has not walked for over twenty years. She tells her own story in her booklet, which she sells to support herself. Beloved, from far and near let us respond and bring unto her a manifestation of the goodness and bounty of our Father. "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

EVALENE M. DREW.

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Many people write that they would like to help along this good work of revealing the great law of Being to suffering humanity, if they only had an opportunity. Tell it to your next door neighbor. Write to your friends how you have been helped, and see that they are supplied with literature. Send us a list of names of those to whom we can send sample copies of UNITY.

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We invited Annie Rix Millitz to stop in Kansas City on her way West and give us a course of lectures. Here is what she says in a letter from Chicago, dated February 1st:

"I feel it best to go on directly by the shortest and quickest route between here and San Francisco, and so will forego the pleasure of meeting you and the other good friends of Kansas City. It is now nearly two and a half months since I landed upon dear American soil, and my face has been steadily set towards my native city, which has passed through such ordeals of fire and earthquake, and great desire has filled me to minister again in her midst. Doubtless I shall settle for some time upon the Pacific Coast, my headquarters at first being at the Home of Truth in Alameda, Cal., and later in Southern California. My trip around the world has been a great joy, and many sights and experiences have come to me that are out of ordinary careers of travelers. As I trust to wield my pen oftener in the coming days I hope to meet you all again in the pages of dear UNITY."

## FREE LITERATURE.

There are just about enough old UNITYS to last another month. Send and get them. They comprise back numbers, some as old as 1898. We have made up assorted packages of these, which will be sent on application to any address. Thousands of copies of tracts and booklets have been sent out by this department during the past few months; most of them reach people who know little or nothing of this great Truth, but who are much in need of it, and a lot of good is being done. Send in the names of those who need the literature, or tell us what kind you could place to good advantage, and how much.

Some months ago we asked for a bounteous contribution of money to carry on this work in a larger way. According to appearances the response has not been very strong, but we know that we will have plenty of means with which to do the work. We look at it this way: If a person has received good, if his life has been made brighter and happier, or he has grown healthier through a knowledge of this Truth, a few dollars given that others may be afforded an opportunity of learning the same truths, would be well spent. Address all communications to the Free Literature Department, Lowell Fillmore, Custodian, 913 Tracy Ave., Kansas City, Mo.

"Noticing you had old UNITYS you would send on application, I wish you would send me a large package. I have already had some, but am distributing them. Have sent some to Iowa and California, to friends who are getting very much interested, also giving to friends here, and all tell me they think it fine as far as they can comprehend it. To me it is glorious. I don't see how I lived before I learned of this way. Nothing takes the place of it, for it brings *all* good to me."—M. F. M. G.

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Miss Edith Martin, teacher of Practical Christianity, is now located at 233 Orchard St., New Haven, Conn. Her office hours are for consultation and treatment, every day except Thursdays and Sundays, 10 A. M. to 2 P. M.; other hours by appointment. Practical talks, Wednesdays at 3 P. M.

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Do not address letters for H. Emilie Cady to Kansas City. Her address is 1027 Park Ave., New York City.

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The club rate of 3 subscriptions for \$2.00 remains for 1907. "UNITY is getting better every month," many of its readers write.

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**UNITY! 3 subscriptions, \$2!!**

## BOOK REVIEWS.

BY J. H. C.

## THE OPEN SHUTTERS, By Clara Louise Burnham.

Good fiction along the line of Truth teaching is always welcome, and we are glad of a story like "The Open Shutters," believing it will create a desire to know more of the Power which solves the problems of life and makes the rough paths smooth. Just enough of the principles of Truth and the power of thought are wrought into the book to make it interesting. "Think-right" is a strong character and we believe must have read UNITY, for he makes use of many of our statements in teaching "Sylvia" to understand the true way of thinking and living. A well-written story, bright and pure in sentiment and style, and well worth reading. 12 mo., cloth, \$1.50. Published by Houghton, Mifflin & Co., New York.

## OUT OF THE SILENCE, By James Rhoades.

A poem which conveys to the reader the fact that by conscious union with the indwelling Principle of Life, man may attain completeness here and now. Fashioned after the style of the Rubaiyat, yet wholly different in teaching, this beautiful poem is as the voice of God calling to the soul to awake to its divine heritage of power and perfect life which dwell within.

"Look not without thee: thou hast that within,  
 Makes whole thy sickness, impotent thy sin:  
 Survey thy forces, rally to thyself:  
 That which thou wouldst not, hath no power to win."

We recommend the poem to our readers, believing that a study of its teachings will help each one to an understanding of his powers and implant a desire in the soul to measure up to the Creator's plan for him, and to manifest the Creator's expectation of him. A neat little cloth-bound pocket edition in red stamped with gold, price 50c. Published by James Lane, New York.

## THROUGH SILENCE TO REALIZATION, By Floyd B. Wilson.

A companion book to "Paths to Power," by the same author, which is so deservedly popular. "Through Silence to Realization" teaches the wonderful power which may be obtained in the silence, and how one may shape and regulate his life through this power. Mr. Wilson tells you *how* to do things by the mighty power of thought, for he is one of the most clear, forceful and able writers in the New Thought field. Those who have read "Paths to Power" will welcome this last book from Mr. Wilson's pen. Cloth, \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

**NEW THOUGHT PASTELS, By Ella Wheeler Wilcox.**

This gifted writer is a universal favorite, and a new book of poems from her pen will be heartily welcomed. From her own loving heart Ella Wheeler Wilcox sends strong, helpful and cheering thoughts to the hearts of a hungry world, and the burdens grow lighter and the joy deepens, because of the beautiful, true words of a beautiful, true soul, and man takes new courage for his daily living. The book is printed on heavy paper; each poem begins with fancy, initial letter, and there is a fine half-tone photo and autograph of Mrs. Wilcox. Heavy paper covers, price 50c. Published by Elizabeth Towne, Holyoke, Mass.

**MORNING LESSONS FOR SPIRITUAL UNFOLDMENT, By Prof. LeRoy Moore.**

One of the most helpful as well as dainty books which come forth with the new year, is the little volume which bears the above attractive title. Attractive, because spiritual unfoldment is what we are all seeking, and any lessons which will help us, we gladly accept. The introductory is by Charles Edgar Prather, one of the UNITY corps, and sets forth the value of orderly, persistent thinking, also gives directions for entering the silence. Following an invocation by the author, which breathes the sweetness of a soul filled with the Holy Spirit, come the fifty-two lessons which comprise the book. These lessons consist of twelve statements or affirmations upon different subjects, one for each week of the year.

In "Silence" we find this:

"Every atom of my Being feels Thy Presence in the Silence, O Holy Spirit."

In "Healing":

"The Spirit of Health is my Healing Portion. I am in Divine Order now."

In "Unfoldment":

"The Spirit of God within me unfolds into the Beautiful Life of Christ."

There are many other gems which we have not the space to quote. Read for yourself, and appropriate the spiritual strength and power which fill the whole book. Printed on fine laid paper with a border around each page of meditations, bound in russet crepe cover, 30c.; in cloth stamped in gold, 50c., and in full morocco, gold edges, \$1.00. For sale by Unity Tract Society.

**BUFF: A TALE FOR THE THOUGHTFUL, By a Physiopath.**

Hardly a story, but a treatise on the healing methods of Nature. The book assumes that the methods of Nature are superior to man's methods, consequently Nature should furnish

the standard for medical practice as well as right living. The author seeks to furnish a correct basis for obtaining a perfect physical endowment, illustrating Buff's progress as thought, reason, and experience taught him the advantages of working with Nature. It is not a book on Mind Cure, or Christian Science, or healing, other than through Nature's methods. Cloth, \$1.00. Brown, Little & Co., Boston, Mass.

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#### TO THE READERS OF UNITY.

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Pardon me for telling you a little personal experience in regard to the pins: When you advertised the pins in October UNITY, I said to myself, "Oh, I am so glad! I want one." And although I have never cared for jewelry, yet I felt that I must have one of those pins, because the symbol has always interested me intensely, but I could not order one just then, for my finances appeared to be at a very low ebb; but I decided that some time in the future I would have one. Well, in the forenoon of Dec. 27th I made up my mind that I would send for a pin if it took my last dollar. Then I knew that something within me approved mightily of my decision, for a glad warm feeling went all over me and I felt as though I was freed from something. In the afternoon of the same day (27th) I received a letter from my sister containing a money order for one dollar for a Christmas present (she usually sends me a handkerchief). I waved the money order in the air and said, "God bless you, you have come to supply me with a Unity emblem pin;" and I blessed my sister for sending it, and now it goes to you with blessings and good will.—S. L. K.

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South Bend, Ind., 617 S. St. Joe St.	Mrs. Eva O. Taggart
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THIS is an engraving of the beautiful Unity Emblem Pin. It cannot give you very much of an idea of its beauty, other than its exact size and design. The wings and lines on the world and the word UNITY are in roll-plate gold, the face of the world being in light pink-tinted enamel and the poles in red enamel. You jeweler would charge you at least \$2.50 for one like it, but as we contracted for a thousand at a time we can send you one for \$1.00 and still have a little profit for the benefit of the Building Fund. The pin is suitable for either lady or gentleman. Price, \$1.00.

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- Home of Truth, 1830 Turk St., San Francisco, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
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1209 Spring St., Seattle, Wash.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer, 2312 Wabash Ave., Kansas City, Mo.
- The Metaphysical Club, 30 Huntington Ave., Boston Mass.
- New Thought Center, 418 12th St. (C. G. Pomeroy), Toledo, O.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.  
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- Circle of Divine Ministry, 35 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
- Science of Sciences Society (Mrs. Hannah More Kohaus), 3 Tower House, Candover St., Nassau St., London, W. England.

# NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
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- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.
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- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
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## MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services in Unity Auditorium, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also in Unity Auditorium, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Service every Sunday at 8:00 P. M., Unity Auditorium, 913 Tracy Ave.

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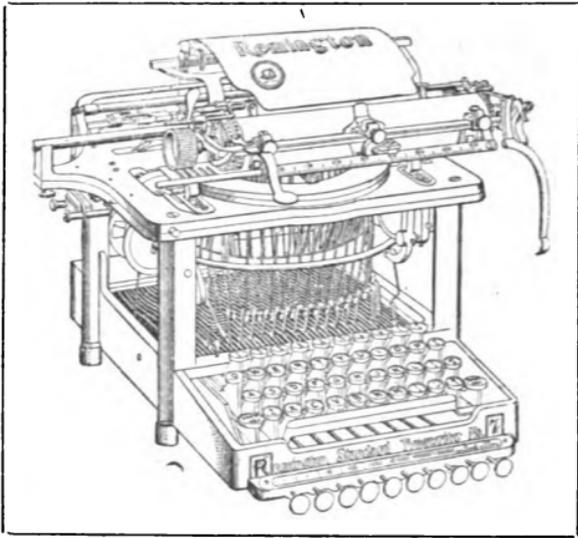
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June 07

**Mrs. S. A. McMahon,**  
230 Bradley Place, Chicago, Ill

**Geo. C. Bear,**  
**Julia S. Bear,**  
Teachers and Healers.  
Present or absens treatments.  
Mosier, Oregon.  
Dec 05

**National New Thought Centre,  
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and 9th Sts., Washington,  
D. C.**

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library. Monthly Classes. Sunday  
meetings at 4 P. M. at Rauscher's,  
1032 Conn. Ave.

Emma Gray and Geo. E. Ricker,  
Teachers and Healers.

(Aug 07)

**Judge Joseph R. Clarkson,**

Christian Healer and Teacher and  
Lecturer.

301 New York Life Building,  
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(Jan 07)

**Mrs. Rose Howe,**

Teacher and Healer.

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invalidism through the mighty  
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(Sept 05)

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March 06

**Milly H. Esmond,**

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Glens Falls, New York.

[July 06]

**Mrs. Lizzie C. Head,**

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(Nov. '06)

**Jean Kenworthy,**

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**Prof. LeRoy Moore,**

Teacher and Healer.

913 Tracy Ave., Kansas City, Mo

**Harriet W. Coolidge,**

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[Sept 05]

**Judge H. H. Benson,**

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ing to know more of the principles  
governing supply, leads me to con-  
tinue my card in more explicit form-  
sincerely desiring to help others  
through the knowledge which freed  
me from a confirmed belief in lack.

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Mch 07

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[March 07]

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BUILT UPON THE FOUNDATION OF THE APOSTLES  
AND PROPHETS, JESUS CHRIST HIMSELF BEING  
THE CHIEF CORNER STONE - EPH 2:20.

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## SPIRITUAL EDUCATION.

BY ANNIE RIX MILITZ.

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise.

"For the wisdom of this world is foolishness with God."—I. Cor. 3:18, 19.

Paul was what may be termed in the language of the world, one of the most learned men of his time. He was an excellent Hebrew scholar, his knowledge of Jewish law having been acquired under Gamaliel, that wise priest who advised those who were persecuting the Christians to refrain: "For," said he, "if this counsel or this work be of men it will come to naught; but if it be of God, ye cannot overthrow it." Not only was Paul well educated in the letter of the Jewish rabbinical law, but he was a good Greek scholar, as his familiarity in quoting the Greek poets would testify. One who was drilled in the learning of the Greeks and Romans of those days was considered to be a master mind, wholly capable of judging respecting the profit of school-education. So when Paul speaks so scornfully of the wise of this world we cannot think that he is speaking of that of which he knows nothing, but that he is just the one to tell us of the comparative values of spiritual knowledge and material learning; and to those who seem to be wise in this world he advises that they become fools in order to be wise.

Learning is an accumulation of exterior material knowledge. Education is the drawing forth from within, true interior knowledge. The process which is so largely carried on in our great institutions of learning, of cramming the mind with words, defi-

nitions and book-knowledge, is that false process of covering up and overloading which is called learning; whereas, that system which starts with the premise that within the child is the man — that *within* the student is all the knowledge that he will ever get and will ever understand, and *not external* to him — is the true and only system. That system which holds that the teacher's duty is to draw forth that knowledge to its completest usefulness is the real and only education in the whole universe. One who has been so fortunate as to come under the tutorship of such minds will find when he enters upon the true study of life that he has less to unlearn and more to build upon, than one who is heavy and dragged with the dead learning of centuries of unspiritual thought.

True education is uplifting, joyful and inspiring. Whereas book-learning is heavy and sordid and limiting. A much greater distinction is being made between these two kinds of teaching by the educators today than ever before. Out of the modern impetus which the school reformers have given to education have sprung the fair blossoms of the Kindergarten and the sturdy growth of the polytechnic schools, where knowledge of immediate usefulness is taught.

But were Paul preaching to you today, again he would say: "Let no man deceive himself; for the wisdom of this world is foolishness with God." And you would say, perhaps: "But what would you have us to do? go without the learning of the schools? why, how should we get along? We could not read or write, nor transact business without something of this knowledge." And we can imagine Paul answering you somewhat as he spoke to these same Corinthians further on in his epistle: "'All things are lawful to you, but all things do not edify.' You may learn, for it is lawful; but all the learning of the schools is not helpful to you in your spiritual ongoing, and we have learned that what does not edify must be cleansed from the mind in order to get the true conception of spiritual law. 'These ye ought to do, but

not to leave the other undone.' Both knowledges should be studied side by side; then we might know what to accept and what to reject."

Many of our modern educators are realizing the comparative uselessness of studying certain of the dead languages as a part of a finished education. Seventy years ago a man was considered uneducated who could not translate somewhat of the Iliad or parse some of the words in the Æneid; whereas to-day a man can be called a scholar of fair attainments whose education may not include ability to write a single Greek word or correctly read one Latin sentence. So do ideas change respecting the learning of the schools, and during the next fifty years we shall see radical changes respecting what it is best for students to spend their days and nights upon in their school work.

Herbert Spencer, one of our authorities upon educational reforms, has done much toward changing the manner of studying history and mathematics, but what does he advocate as the prime thing to be studied in the schools? Physiology. He puts this first, and he has caught the true idea when he brings physiology forward so conspicuously; for to him it represents a means of bringing to the individual that which is of first importance to each member of the human race — perfect life, perfect health. He places that study first in the order of procedure which will be the greatest means of self-preservation. He has not learned *what study* will bring to us the greatest knowledge of how to get health — how to get lasting life, and best of all, how to keep it.

Not all the physiology studying in the world can tell us what life is, nor where it lies, nor what is its cause. Nothing but the study of Life itself can do this. And what have we found is Life? Those who have earnestly bent all their energies to finding out what Life is, have arrived at the great truth that God is Life. "God is thy life and the length of thy days."

“I am the way, the truth and the life.” “I am the resurrection and the life.”

We cannot recognize Life with the senses; not Life itself, but only the expression of Life, the manifestations of Life. For the Life-essence, the Life principle is ever invisible to the eye of flesh, being everywhere present, working ever towards Good, God. Now it is not physiology we need to study in order to learn the secret of self-preservation, but it is First Principle, and *that* is Life itself. And Life is God, and to study Life is to study God.

There is recorded among some of the ancient histories of the oldest nations of the earth an account of a people who realized that, in order to acquire that knowledge which was worth most, it was necessary to study First Principle, or, as they termed it, First Cause. This they recognized to be Deity himself.

We read how these students withdrew themselves from the world and how they bent all their energies upon studying First Cause. As they studied upon Causing Power, they found themselves acquiring marvelous gifts, becoming causing powers themselves, although they had not studied with any idea of such strange results, had not studied with any such object in view. They found themselves acquiring wonderful control over their own bodies; they discovered that the elements were obedient to their words—they acquired the same knowledge that has always come to all devoted students of all time, men who walked with God, whether they lived 20,000 years ago or during the early biblical days, or 1,800 years ago, or right in our own generation.

We become like that which we study. The man who searches into old volumes, not for truth, but just because they are old, becomes like those old books, dry as dust and lifeless and still; the entomologist, the man who studies bugs and flies, is thin and jerky and silent, just like the poor coleoptera he pins to his hat; the mathematician squares all his ways by the rule of three. We are like what we study, and those

men who studied Causing Power became causing powers themselves, and they ruled the winds and the waves at their will; they caused the rains to fall and the clouds to flee away at their word; the waters of the sea obeyed them, and the birds of the air brought them food. Nothing seemed impossible to those who studied First Cause. Those who study Spirit—God is Spirit—become spiritual; those who study mind become mental powers; those who study Life become filled with the life force and energy which is the secret of success. Those who study Health—Divine health—become healthful and health-giving. They overflow with health, and all who come into their presence feel their health increased and their life energies re-enforced. As man shall realize that all true knowledge may come to him only through studying First Cause, then he will begin to search for spiritual truth and not spend so much time learning about the knowledge that profiteth nothing—that is foolishness beside spiritual knowledge, of which it is the shadow, and a very faint and imperfect shadow.

Spiritual knowledge includes all that seems necessary to be known in material things. Jesus says, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." Jesus was instructed just as all Jewish boys were in those days, and that consisted in a thorough knowledge of the Law and the Prophets; and yet at the age of twelve he was able to discuss deep subjects with the learned rabbis in the synagogue, astonishing them with his learning. In one of the Apocryphal Gospels we read that this discussion included questions and answers upon astronomy, physics and metaphysics, as well as the interior meanings of the Scriptures.

Now, whence came this wonderful knowledge? From his understanding of spiritual law—not his studying of the letter of the Scriptures, but his obedience to the instructions of the Spirit, to find the secret laws that lay behind the outward symbols. He

knew the laws of Love, to which the laws of gravitation correspond; therefore, he knew the secrets of the swinging of the planets in their orbits long before the light burst upon the mind of Sir Isaac Newton, who was heir to all the information accumulated by generations of men who had searched for this same truth upon a material basis.

What can make the hand cunning, quick and skillful? This same spiritual knowledge; for continually we read how the Spirit of the Lord instructed the children of Israel how to build, how to weave, how to devise and plan. (Exodus 31:1-5.)

Nothing so clears the mind, strengthens the judgment, steadies the purpose, as the knowledge of spiritual law—knowledge of your own being; that you are a child of God, a spiritual being, not material; that God is Immortal Mind, and that you are the thought of that Mind. You dwell in Mind, in God, just as your own thoughts dwell in your own mind. As your thought cannot be separated from your mind, or have any existence outside it, so you have no existence out of the Mind that is God. Paul says: "In Him you live, move, and have your being." You are the thought of God, therefore you are spiritual; you are the reflection of God, made in His image and likeness, and you reflect perfect health, perfect strength, perfect wisdom.

Just as we work through our thoughts, God works through you, His thought, to will and to do whatever ought to be done by you.

Would you realize this? Then learn His law, learn His method, and the sooner you do so the sooner you will come up out of ignorance and disease and poverty into light and life, peace and joy and riches. Do you think you cannot learn? It is very easy to understand. It was the common mind that followed after Jesus and understood him. "And the common people heard him gladly."

The time is hastening when many hours of each day will be given to the study of Spiritual Law, in-

stead of the meager time that so many who are called earnest Christians are giving. How many hours are given to regular forms of worship? In a whole week only about three to ten hours — while to the pursuit after worldly knowledge of all kinds, from 75 to 90 of the waking hours of the week are given, some of those hours being most ardently devoted, with all the power of concentration possessed by the human mind, to the attaining of such knowledge, which to God is foolishness and vanity of vanities.

Truth teachers, commence to instruct the young minds about you in the spiritual laws of health and strength. Teach them how they may dispel their rising tempers. Tell them how they may put out of their minds all low thoughts by speaking the truth about the real Self, that Self that reflects God, who is Purity itself. Talk freely with them, asking them the leading questions that a loving mother can put without at all intruding upon the little Holy of Holies within them, sacred to God alone. Let your spirit bear witness with their spirit that they are children of God. Many times all your talks must be in the silence, that is, mentally, until you find yourself brave and wise, to speak openly and in common-sense fashion to them.

Never make a mystery of these laws to them. When you cannot answer their question so that they can understand, say, "Let us think about that together," and then teach them mentally, and you may as the reward see your Father glorified by a grand revelation which the simple unclouded mind of your child will receive; for "Out of the mouths of babes and sucklings Thou hast perfected praise."

We are like what we study. Our minds partake of the quality of the minds we associate with. Let us study the words of Jesus. Let us appropriate his thoughts if we would have his knowledge, his power to foresee, his understanding of men, his ability to heal, and his control over the elements. Let us follow his directions and eat of his flesh and drink of

his blood; let the thoughts that made his body become a part of our minds and so make over our bodies. When we become one with our Master, then the works he did we shall do also; then indeed we may do his bidding, go forth into all the world under all kinds of circumstances, with brave hearts and stanch minds, heal the sick, preach the gospel, cast out demons and raise the dead, until all are alive and happy, prosperous and everlastingly safe in Christ our Lord and Master, Head over all.

---

HOLD THOU MY HAND.

BY HELEN B. TRUE.

I am weary with the strife,  
 And the way seems dark and drear.  
 Savior, thou hast planned my life;  
 Let me feel thy presence near.  
 Dear Savior, hold my hand;  
 Hold thou my hand!

"All your burdens I will bear;  
 Simply lay them at my feet;  
 For the morrow have no care,"  
 Comes in accents low and sweet  
 Dear Savior, hold my hand;  
 Hold thou my hand!

"Ask whatever things ye may;  
 Ye have only to believe  
 All is yours before ye pray,  
 And ye surely shall receive."  
 Dear Savior, hold my hand;  
 Hold thou my hand!

So I'll put my hand in His—  
 Full of Love and Good for me;  
 He my sure supplier is,  
 And I'll trust where I can't see.  
 Dear Savior, hold my hand;  
 Hold thou my hand!

Walking hand in hand with Him,  
 Naught can harm me on the way.  
 I have found the heaven within,  
 And my night is changed to day.  
 Dear Savior, hold my hand;  
 Hold thou my hand!

## THE STAMP OF THOUGHT.

BY MAY SHANKLIN.

(Given at the Mid-week Meeting, February 13.)

Thought for the Silence: *The Light that lighteth every man that cometh into the world illumines all my way. I Am that Light.*

What am I? What is my destiny? How am I to work out that destiny? These are the considerations of spiritually awakened minds.

The Psalmist queries, "What is man that Thou art mindful of him, and the son of man that Thou visitest him?" One civilization had for its motto, "Man, know thy thyself." An individual has declared, "The proper study of mankind is man." Jesus Christ said, "Have I been so long with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

Man is the perennial mystery of the ages. He is portrayed as the creature known to the plane of consciousness attempting the delineation. The sense plane sees him as sense, flesh and blood, and appetite. The intellect finds him to be a reasoning, arguing, sifting, weighing being, always in the midst of speculations whose fruits are those of the Dead Sea, mere ashes and inertness. The soul apprehends him to be emotions, memories, and hopes. The supreme in us ascends to the undisturbed heights of Spirit, and there says: "Man is made in the image and after the likeness of God."

Man, made in the image and after the likeness of God, differentiates himself in varying degrees of Intelligence. These range from the degree of the prodigal, feeding on the husks of materiality and wallowing with the swine of sense, to the plane of the Jesus Christ mind, at all times one with the Father.

Whether in the flesh or out of the flesh, there is one Source from which proceed all things formed or form producing. That source is Mind. There is one

Material out of which all things are constructed. This material is Universal Substance. There is one Architect who draws the plans and specifications of the structure. This Architect is Will. There is one Builder, who, operating upon Universal Substance, executes the designs of the Architect. This builder is Thought.

Upon whatever plane the individual mind functions, there it rears its habitation and there it expresses itself. By the expression the mind may know what progress is being made along the path of destiny.

“The Lord is the light of thy countenance.” Whatsoever lord ye choose to serve, that lord will light your countenance in all the affairs of life. Thy lord is the light of thy household. Thy lord is the light of thy revelation to thyself and to the world of man.

This light is its own witness; there is nothing in you it will not bring into evidence. Everything in you will, of its own force, come into expression.

The lord of the sensualist is sense, and the law of expression comes forth in him as bloated flesh and a leering eye. The lord of the seer is communion with God, and the law lights up the seeker's presence with the glory of heaven. The lord of the little child is confidence and love, and the law sets these all about him. The next time you have opportunity on a crowded street car, observe the triumphal entry of the babe borne in his mother's arms. The aisle is cleared for his progress, and he gets his mother the choice of seats. He is the observed of observers. The weary shopwoman, returning from a hard day's work, longs to so much as stretch out her hand and touch the white wrappages infolding the little body. The sober man of business breaks up his face into unaccustomed lines meant to be a smile of conciliation, hoping thereby to win, perhaps, a fleeting glance from the one who has all the world at his diminutive feet.

You have seen, in throngs, the passing face of one

you had not before looked upon, and one you may never know after the flesh. Through the face you looked down into the heart, and there you saw that which spoke to you of courage, faith, and victory. You gave but little thought to coloring, dress, or form; you gave but little consideration to station or situation in life, for the things of time obtruded slightly. The light of that countenance flashed in upon you, and your soul cried, "Hail, brother!"

There are those whose presence in the room is a benediction of peace. There are those of whom to merely think is helpful. I knew a sick woman who watched each morning at the window for the passing of a working-girl on the way to her daily opportunity. The invalid was cheered and encouraged and strengthened by the serene face and buoyant step of the girl, who little knew of the blessings she was showering about her.

This law of expression, whereby the inner thought outlines itself in every part of the thinker, is one much referred to by Jesus. He said, "By their fruits ye shall know them," "A city that is set on a hill cannot be hid," and "Whatsoever a man soweth, that shall he also reap."

You have known persons brought in a few days from a consciousness of sickness to a realization of perfect health. In these cases, there was a complete reorganization of the facial muscles, to the effect that the features which before had been set in the tense lines of suffering became transformed into a countenance radiant with health and joy. The thought had been withdrawn from the realm of limitation and was delighting itself in the infinite possibilities of Mind. Accordingly, the obedient flesh took up the light of the new-found Lord and was glorified in its brightness.

It is recorded that Jesus said, "Thou canst not make one hair white or black." When the Master of Life gave forth the wonderful teachings known as the Sermon on the Mount, he was speaking to a multitude

composed of persons in different degrees of understanding. His disciples were now and then catching a beam of the Light that had come into the world; there were those who were conscious of the first faint glimmer of the dawn; others were in utter darkness. From the nature of some of the statements, it would seem that Jesus meant to explicitly declare the ignorance of a part of his audience. Whether he used the words quoted, I know not; but this I do know: I am speaking to you an absolute truth when I say there is no part of your body that will not respond to the thought consistently and persistently held for it. You know persons whose hair, blond in youth, changed to darker shades as experience progressed. Would you call that nature? Choose your own language, but do not deny the fact, nor the truth back of the fact.

I know one who, when the veil of materiality was lifted from her eyes, gave much study to the Sermon on the Mount, believing in it would be found the sure guide to the higher state she sought. For a season, one idea in this discourse held her attention to the exclusion of all others. This idea is the one embodied in the question, "Which of you by taking thought can add one cubit unto his stature?" My friend gave up the interpretation that this was meant to figuratively express Spiritual increase, and reasoned that it probably had no reference to such matters. She refused to believe that it was meant as a denial, but read in it the question, Which of you has such power over his physical organism that he is able to produce growth in stature after the normal period for such has passed? My friend had closed the usual period of growth by a space of ten years. She had no intention of affecting her own physical stature, her thought being a consideration of the most probable meaning of the words. Three months after she took up this line of meditation, the Spirit bore testimony in her body to an increase of two inches in height.

As it is on the constructive scale, so it is on the

destructive scale. I believe we reckon too little with the destructive. I am sure we should give enough attention to the negations to enable us to avoid them. We say, "Thought builds my world." So it does. We make the statement, and the thought, quickened, made strong and zealous by the recognition of its power, runs off into negatives—and builds our worlds.

Not all the power of the Godhead could produce a blemish on your hand if that blemish was not in your mind. Not all the strength of the universe, outside yourself, could set a kink in a muscle in your body if that kink was not in your mind. Not all the glories of Deity could limn your face with the loveliness that attracts the child, the sage, and the dog, if that loveliness did not repose in your heart. Be not deceived; God is not mocked, nor the world of your life within or without for one moment misled by pretense. Character can no more be covered than can the sun be blotted out.

Verily, I say unto you this second time, Thought is the Builder, and his handiwork no man can hide.

Thy lord is the light that lighteth everything that cometh into thy world.

When the wind whips around to the north, and the thermometer runs to zero or below, does your throat register the temperature? If so, thy lord is fear and he will gloom thy countenance with a cold.

Every piece of furniture in your home, every picture on your walls, each tracery in the carpet on your floors proclaims you. You say of that carpet, "It's ugly, and I didn't like it when I bought it; but it doesn't show usage, I got it at a reduction, and I took it as a matter of economy." Then thy lord is poverty, and he will veil thy countenance with fear and worry and lack.

Whatever comes into your life comes because you have made room for it. Whatever enters is led in by the law. We must forsake the habit of trying to shoulder onto God the responsibility for conditions

we must recognize as our own. In this new tongue we are acquiring we sometimes hear strange lapsings into the jargon of the world. We hear it said, "God wills" this, or that. God does not specifically will for you. God is. We hear it said, This or that occurred, and "I took cold." Stop taking the thing which does not belong to you. Whatever your field of activity, if you take the thing which does not belong to you, you are brought before the judge. We hear it said, "An adverse condition crept in." Let me tell you that an adverse condition will not creep in until you make the opening through which it creeps. The fences are yours, not the adversary's. Keep the fences snug, and the adversary will not creep in. In these regards, we are not greatly in advance of those people who performed the mummery of laying their sins on a goat and then drove the goat into the wilderness. We are learning something they perhaps never learned, and that is that in due season the goat returns, bringing with him a herd, and each back bears its burden.

Endurance and strength are faculties in Mind that readily express themselves in the organism. It is not a strict statement of healing to say, "God heals." God does not heal. God is Health. We let God in, thereby letting in Health, and sickness is not. God is. Let us recognize this always, and set about ordering our lives in conformity to the truth that whatsoever we wish to accomplish that we do accomplish by diverting Mind, the One Cause, into the channel through which we wish it to operate.

Think of this: The sea is, to man's sense of usage, a limitless body of water. All the men that are and all that have been and shall be, might stand on the shores of the sea and dip for ages, but the quantity would not decrease. Some of these men might dip with cups, some with pitchers, and some with pails. The vessels would come up, filled to the brim and running over, but the water would be in shape that of the vessel dipped. The cup locked in the cupboard

PEACE and  
HEALTH

be unto Thee and  
unto Thy House.

# Treatment for Peace and Health.

The *Word* on this leaf is a treatment for Peace and Health.

Special Spiritual force has been given to it by the Unity Society, Unity Building, Kansas City, Mo., and it will connect with Superconsciousness all who repeat it mentally or audibly.

Your Peace and your Health are from God. Acknowledge this truth, and it will be made manifest.

"Acknowledge Me in all thy ways and I will pour you out a blessing."

would not be filled. You must dip. You might weep and howl and beseech the ocean a million of years, and the calm tides would daily ebb and flow in placid deafness to your call. The fogs would come up and drench you, and the spray would settle down upon you, but the cup locked in the cupboard would not be filled. You may wish water and not get it. If you get water you must dip. If you dip the open vessel of receptivity into God, it will come forth filled to the brim and overflowing. If you dip health, you will receive health. If you dip supply, you will receive supply. But you must dip. God is in you and in your circumstances after the pattern of your individual mind. If your life is not satisfactory, you will have to change the pattern before you can change results. God cannot do. God is. We do by thinking, and God is in us as our thoughts.

If thy Lord is Strength, he will light up thy body with Strength, and no burden can be laid upon you. If thy Lord is Health, no pestilence shall come nigh thy dwelling.

If the will be kept in conformity to the Will of God, no inharmony can draw close to you. Do not mistake the Will of God and blaspheme it by naming it adversity. The one who lets the thoughts weakly float here and there will find the outpicturing of these thoughts far from desirable. It will not do to call conditions God's Will unless they are the product of God-Thought. God is at all times true to himself, and that self is not weakness in any shape. The Will of God is peace ineffable.

When you step out of God you step into law whose penalties are exacted to the uttermost farthing. In this state, thy lord is contention, and his inharmnies darken thy countenance.

The Lord is the light of thy countenance in work and in associates. The soul that is stayed on God will shed his peace along all the paths of life. If we do in the name of Jesus Christ make his affirmation, "It is my meat to do the will of Him that sent me,"

there is no event or circumstance in which we will lack the conscious presence of the Father, and at no time when it is needed will the Voice from on High fail to proclaim, "This is my beloved Son; hear ye him."

The manifestation depends upon the standard. Figs are not gathered from thistles, nor do harmonious conditions proceed from vacillating, petulant thinking. Like a peevish child, importuning for this, and again for that, man corrupts the Divine Substance by projecting into it his wavering, ignorant thought, and then he marvels at the misshapen forms he brings to birth. Let Wisdom, Wisdom, Wisdom, be the watchword. Not your wisdom, not another's wisdom, but Wisdom. Open your mind in the form of Wisdom, and Infinity will fill in to your uttermost capacity. The only limit to that capacity is the limit you have set by your thinking.

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Faith, according to Jesus, has a lifting power greater than any force known to man. He said that a portion of faith no larger than a mustard seed would remove a mountain and cast it into the sea. It would take many of tons of dynamite to remove even a very small mountain, yet here the wisest man that ever lived, says that a mere speck of that wonderful power called faith will do the work of all this material force. "According to thy faith so be it unto you." How great is your faith in God?

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In demonstrating along any line, we must first train our thoughts to the Truth that all the Good we can desire is ready for us, awaiting our appropriation. Health, Love, Prosperity, are just different names for God, and as God is Life, He is also the fullness of those things that make life successful in every sense.

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"All but God is changing day by day."

# BIBLE LESSONS

• by Charles Fillmore •

(Text from the Revised Version.)

## Lesson 12. March 24.

WOES OF DRUNKENNESS.—Isaiah 28:7-13.

7. Even these reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are swallowed up of wine, they stagger with strong drink; they err in vision, they stumble in judgment.

8. For all tables are full of vomit and filthiness, so that there is no place clean.

9. Whom will he teach knowledge? and whom will he make to understand the message? them that are weaned from the milk, and drawn from the breasts?

10. For it is precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a little.

11. Nay, but by men of strange lips and with another tongue will he speak to this people:

12. To whom he said, This is the rest, give ye rest to him that is weary; and this is the refreshing: yet they would not hear.

13. Therefore shall the word of Jehovah be unto them precept upon precept, precept upon precept; line upon line; line upon line; here a little, there a little; that they may go, and fall backward, and be broken, and snared, and taken.

**GOLDEN TEXT**—*Wine and new wine take away the understanding.*—Hosea 4:11.

The "wine" and "strong drink" referred to in this lesson are evidently symbolical, as evidenced by the context. Failure to understand the true "doctrine" is designated by the prophet as a sort of mental drunkenness.

Thoughts out of harmony with truth do cause a confusion in the mind that sometimes amounts to drunkenness, and the erroneous vision and stumbling judgment are painfully evident. The "priest" and the "prophet" are the faculties that direct our religious thoughts. The "strong drink" of which they partake is worldly thought. In all questions that relate us to God, we should go to God for answers. To successfully receive the instruction of the Most High we must have developed spiritual powers

beyond the average. Ordinary spiritual development is not equal to receiving Divine doctrine direct from God. The mind has not been weaned from race infancy — mortal loves and dependence. These are weak, selfish, immature; they have to be raised to a higher plane. This has to be done by repeated lessons, "line upon line, precept upon precept."

The "trials of faith," and various hard experiences which truly spiritual people often have, are the result of the "strong drink" of mortal, worldly thought which they have mentally imbibed through their sympathies (breasts) and human weakness (milk). If the mind was pure and clear, the Spirit would reflect into it truth as perfectly as the moon and stars are reflected into the placid lake.

The Word of the Lord has many ways of reaching man's consciousness. Denial upon denial, affirmation after affirmation — these are the "line upon line and precept upon precept" ways of clearing the confused and muddy thoughts of the mental drunkard. Our methods of repeating statements of Truth, holding thoughts at stated times, and in other ways disciplining the mind, seem childish and crude to those who are not in the understanding of mental laws. Ignorance of the real science of life, and the wrong use of mental forces, have reduced the race to a condition of childishness, and we have to begin at the very foundation and learn our lessons like little children.

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### Lesson 13. March 31.

#### REVIEW.

(Read Psalm 104.)

(Review first twenty-seven chapters of Genesis.)

**GOLDEN TEXT** — *The Lord knoweth them that are his.* — II. Tim. 2:19.

All is mind, and all forms are pictures of ideas. By studying the picture we may get a concept of the idea which it represents. The statue of Liberty Enlightening the World, at the entrance to New

York harbor, is a picture of an idea which nearly everybody understands. It was made by a man as an embodiment of his idea of American freedom and majesty. Divine Mind has ideas, and they become embodied through natural processes. The Hebrew Scriptures give a series of pictures representing these ideas.

The first day's creation in Genesis is "heaven," "earth," and "light." Heaven represents a spiritual standard, or law of order and harmony. Earth represents that law in process of manifestation. Light is the presiding wisdom.

The firmament in the midst of the waters is an idea of confidence or faith in the invisible. Waters represent the changing conditions, which are a necessary part of creation; but when faith establishes itself and separates that which is above (spiritual) from that which is below (material) the result is harmony, or heaven.

The dry land is the form idea, or substance, in which the seed of propagation or increase is implanted.

The lights in the firmament, one to rule the day and the other to rule the night, are ideas of intelligent (light) action in both the conscious and subconscious realms.

The abundant bringing forth of the waters is the fecundity of the mind, which the great fishes symbolize. In order to bring forth great ideas the mind must realize its innate capacity to be very great.

After this idea of unlimited capacity comes the "image and likeness of God," Divine Man. Then follows the ongoing of this Man Idea in its development. As Adam and Eve it is the innocent child of Nature just entering experience. As Cain and Abel it is developing the idea of self-preservation from the standpoint of personality. Noah is the thought of obedience and the safety that follows.

Abraham is a partially developed photograph of the faith idea, which is more fully brought out in

Peter. Jacob is the accumulative idea in process of development under Divine guidance. The fact that it sometimes went wrong does not condemn it in the sight of the Infinite Good. When we are following the highest light we know, and doing our very best, we should never cry over our mistakes. Although Jacob did a number of tricky things in order to get ahead in the world, the Lord does not seem to have called him to account. So long as he was not conscious of his sins they were not counted against him.

## SECOND QUARTER.

### Lesson 1. April 7.

JACOB'S VISION AND GOD'S PROMISE.—Gen. 28:1-5;  
10-22.

1. And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2. Arise, go to Paddan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.

3. And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a company of peoples;

4. And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land of thy sojournings, which God gave unto Abraham.

5. And Isaac sent away Jacob: and he went to Paddan-aram unto Laban, son of Bethuel the Syrian, and brother of Rebekah, Jacob's and Esau's mother.

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10. And Jacob went out from Beer-sheba, and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took one of the stones of the place, and put it under his head, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13. And behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

14. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee whithersoever thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Beth-el: but the name of the city was Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, then shall Jehovah be my God,

22. And this stone, which I have set up for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.

**GOLDEN TEXT**—*And, behold, I am with thee, and will keep thee whithersoever thou goest.*—Gen. 28:15.

When we understand that Jacob and Esau, and all the people and places mentioned in these allegories, represent ideas in the mind of a single individual, they are more easily reconciled with justice and righteousness. Jacob, the ambition for higher things, supplants Esau, the contented creature of sense, and appropriates his birthright and receives his blessing. These are legitimate steps in the upward way of the aspiring soul. The strong man of sense must be bound and his goods taken away from him, taught Jesus. If you do not overcome the animal in you it will finally be your master. It is easy for a great soul to fall under the illusions of sense and go down instead of up. The law ordained for man is "that ye go forward."

Taking a wife represents a unification of the I AM with the affections. Jacob was admonished to go to Paddan-aram (table-land) to the house of Bethuel (unity with God) and take a wife from the daughters of Laban (white, pure, shining). This points the way to a unification with the Love Principle in its higher aspects. Exalted ideas, Divine aspirations and pure motives are here designated as necessary to that union with the soul which the I AM is about to make.

The various changes that are perceived as a possibility are realized through experience. When we are going through the experience leading up to a new and higher state of consciousness, we often do not understand it. Jacob lighted upon a certain place in his journey, where it was night and the sun was set and the place was stony, and he fell asleep. These symbols are plain to the one who has without the light of spiritual understanding passed through some material experience.

But the Lord finds a way to encourage the faithful one, and right in the midst of materiality and darkness of understanding the "visions of the night" reveal the ladder leading from earth to heaven, and the angels of God (spiritual thoughts) ascending and descending upon it. The poet says, "We rise on stepping-stones of our dead selves to higher things." Jacob recognized this truth and appreciated that the hard experience through which he was passing was good. So he took the stone he had used for a pillow and made a *pillar* of it. Instead of whining over his adversity he blessed it and made it a sustaining point in his mentality.

"Surely the Lord is in this place; and I knew it not." Jacob was awestruck by this tremendous thought of Omnipresence. What seems commonplace may be the house of God; and the gate to heaven, thinking some true thought or doing some loving act. The vow of Jacob to be more faithful to God, and to give Him one-tenth of all that was given to him, is a recognition of God as the source of all that man requires, and also that there shall be a constant reminder of this fact; hence the agreement to give back the tithe. Those who practice this testify that it leads to an understanding of the relation which God bears to temporal affairs, that can be had in no other way. When one feels that he has God for partner in all his finances he is never afraid of failure or lack. "Then shall the Lord be my God."

## Lesson 2. April 14.

GOD GIVES JACOB A NEW NAME.—Gen. 32:9-12; 22-30.

9. And Jacob said, O God of my father Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good:

10. I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan; and now I am become two companies.

11. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children.

12. And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, that cannot be numbered for multitude.

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22. And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of Jabbok.

23. And he took them, and sent them over the stream, and sent over that he had.

24. And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

25. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

27. And he said unto him, What is thy name? And he said, Jacob.

28. And he said, Thy name shall be called no more Jacob, but Israel: for thou hast striven with God and with men, and hast prevailed.

29. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.

30. And Jacob called the name of the place Peniel: for, said he, I have seen God face to face, and my life is preserved.

**GOLDEN TEXT**—*Rejoice that your names are written in heaven.*—Luke 10:20.

All through the Bible life is compared to a battle; yet not war—"the battle is the Lord's." The Lord does not fight ignorance and evil, but the foundation of all existence being Good, the Law is constantly reducing all error to its exact standard. Man goes forward in consciousness—the soul and the body constantly becoming more refined under the Law of the Spirit, and there seems to be a struggle with adverse conditions, evil, materiality and ignorance.

In this ongoing the higher principles forge ahead

and establish states of consciousness and gather possessions that are afterwards distributed to the lower. Jacob represents the soul rich in possessions on an advanced plane of consciousness. But a time comes when an evening-up process begins—the body (Esau) must be given some of the riches of the soul. But the soul does not like to enter the struggle necessary to overcoming material habits. The “ford Jabbok” means *struggle*, and the inference is that it was hard for Jacob to put away all the things he loved and enter alone the invisible and wrestle alone with the forces of the subjective consciousness in darkness.

The life in the subjective consciousness has several planes of action. In the deep recesses of the nerves it sends its energy to and fro, coming to the surface here and there in flesh and blood sensation. There is a strong man down there whom the average personality knows little about. He lives so far below the plane of common consciousness that the great majority go from the cradle to the grave without becoming acquainted with him. This man is Pure Nature—the foundation of the body. Without him we could not make a form, and it is his tenacity that keeps our organisms intact. He belongs to Nature, and when the individual attempts to control him and lift him up, there is resistance.

The mind controls the body through the nerves, and a great nerve leader, the *sciatic*, runs down the leg through the hollow of the thigh. The *will* acts directly through this nerve and when the individual (Jacob) exercises his I AM power upon the natural man in an attempt to make a unity between the Spirit above and the Divine Natural within, there is a letting go of human will—Jacob’s thigh is out of joint.

A great light of understanding breaks into the struggling soul when it discovers that there is a Divine Natural Body, and it clings to that inner life and strength until it brings it to the surface in perpetual physical vigor. This is the blessing and the new name, Israel, one who has power with God and man, spiritual and material.

## MISCELLANEOUS EXTRACTS.

BY CHARLES FILLMORE.

### ABOUT "BLESSING."

The act of "blessing" has a significance that only the spiritually wise discern in its fullness. It is a fact of experience in mind action, and cannot be explained in detail in words. The deeper the spiritual realization, the greater the power of the blessing; yet all have the power in degree, and may exercise it and get results without understanding the law. To "bless" is to magnify spiritually. It is another form of praise. Its mental law is increase—multiplication. Jesus always "blessed" what he had in hand as a working capital, and it was increased—the few loaves and fishes expanded under this law to the satisfaction of the hunger of thousands.

We find that we can magnify any quality of character or faculty of mind by blessing and praising it. It does not make any difference what your mental limitations may be, you can, through the faithful application of this law, bring about an entire change. You can literally make yourself over. You can do away, in its entirety, with the personality, if you will bless in the name of the Lord all your inherent capacities and ignore your limitations. "While he blessed them, he was parted from them and carried up into heaven." The *form* of the thing disappears under the expanding power of the word of blessing. It is not a loss, but a gain. Blessing is the fire that expands the mobile water of life, and it becomes a quickening energy that stimulates the whole man. It raises man from a material to a spiritual basis, which, under the action of what might be termed mental precipitation, becomes permanent in consciousness. Through blessing and praising the personality we spiritualize it until it disappears, as to its limited aspect; but it comes again into con-

sciousness, the same, yet not the same. "Ye men of Galilee, why stand ye looking into heaven? this Jesus which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven." Do not look off into the heavenly part of your being for this spiritual man whom you have blessed, but realize him as the practical, everyday man, who comes again and again before you in your daily life. Look for the spiritual man to supplant the mortal man — gaze not up into heaven for Jesus, but see him in your heart. "Let Christ be formed in you."

I said that through blessing we might make ourselves over, and I am sure it can be done; but I did not say how much effort it might require, nor how much time it would take in specific cases. Some have been blessing themselves and their surroundings until they are far along on the road, while others have been doing right the opposite. The one who has blessed has multiplied the good, and the result is an easier way into the Kingdom of Bliss. (Blessing and bliss are from the same root.) Beauty of body should always be the outpicturing of beauty of soul; and this inner beauty should always be the first consideration, because external beauty must necessarily be transitory unless the goodness and harmony of God be incorporated into it. So the first step in this process is to attain that peace, purity and power of soul which God only can give. Pray much, forgive all, praise all, condemn not, put away pride, seek beauty for its spiritual radiance rather than its mortal form, then you will attain both.

The second step is to quicken through the power of the word all the functions of the body. The specific details of this process each will find for himself as he proceeds. The body has many brains, or ganglion centers, through which the mind acts. We use *consciously* the brain in the head only. We should think through every brain cell in the organism, and consciously direct its action in building up the body.

When you have attained control of the various functions in the organism through thinking through the brain center that holds the vital energy there as a storage battery, then you can stop all decay and dissolution and perpetually renew the body. This requires much interior concentration and blessing of the run-down, weak and discouraged flesh man. I know, because I have been at it many years, and I am just now beginning to feel the new currents of life flow steady and strong through my organism. I spend from four to six hours daily in this work. At first it was difficult to get started and I had many back-sets; but now it is quite interesting, and I often stay up all night intent upon making some point in the control of these subjective functions of the body.

I will give you this key as a starter: Being is mind; Being is formless ideas; these ideas are Intelligence, Power, Love, Substance, Truth, Life. These formless ideas take form through centers of consciousness called cells. In man Intelligence is manifest through the front brain, Power through a little brain at the root of the tongue, Love through the solar plexus, Substance through a center just below and a little back of the heart, Truth the navel center, and Life through the sexual center. To get control of these centers is the great overcoming of the Master, and it is accomplished in this way: Sit in the silence and affirm; say, "*Power.*" Realize the mighty power of God. Get a great understanding of power. Then say, "I am that Power. My body is a battery of Power Omnipotent. That Power is now vibrating at the root of my tongue and through my larynx." Then center your attention at that point and think Power, Power, Power, until you feel a quickening. Sometimes the first manifestation will be a fit of coughing, showing that you have stirred up the conditions there. Then go to the Love center and talk about God-Love. Send out thoughts of love to everybody, yourself and your own body included; then to each of the other centers. Keep

this up until you have all the centers *alive* and under your mental direction.

As I say, this requires persistence and patience; but it is the only permanent way to get control of the body and renew it. You can see that the word of blessing and praise is the most important to use in this work, because it needs a stimulant. This will give you work enough to last a long time. When you have gotten these six centers purified and filled with the pure water of life, then you can turn it into wine and thus perform the first miracle at the wedding of mind and body in Cana (place of reeds, the larynx) of Galilee (power of vibration). When you have accomplished this, you are far on the road to Jerusalem, or City of Peace.

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#### HEAVEN AND EARTH.

The Scripture symbols "heaven" and "earth" stand for mind and body. The word translated "new," in the original means *renovated*. In making all these Bible symbols relate to the mind and body of man we do not mean that there shall not be a corresponding transformation in the planet and its mentality. The change must first be in humanity, then in the environment. When the individuals of the human race have renovated their minds and bodies through Divine Metaphysics, then will the transformation of the outer quickly appear.

The fact is that there is no permanent, fixed state external to us which may be termed heaven and earth. When our minds change, these seeming conditions without go through a like transformation. Things are reflections of ideas, and when the idea changes, the thing cannot help but do likewise. We see this exemplified in a measure in our sensitiveness to heat and cold, which is dependent in large degree upon the vitality in the body and the poise of the mind controlling it. One who is filled with vigor, and affirms his ability, can withstand a degree of cold

which under other states of mind and body would congeal his blood. Under the Divine Law man will learn to conserve the life of his organism and generate through the action of his mind a life force that will be so rapid in its action that he will not be conscious of heat or cold, and to him they will have disappeared. There is no doubt but that Jesus attained a state of mind and body where he was oblivious to heat and cold, the pain and sorrow, the ignorance and death of this race mind. To him "there is no more sea," the sea being a type of the race thought which has formed itself into vibratory waves of ignorance, in which people swim and eat and fight and die as fishes in the sea. In the *renovated* mind and body this is to be done away with. We will not be swayed by what our ancestors have thought, what the world thinks, nor what those about us think, but each will draw direct from Spirit and become an original fount of life and thought. "I will give unto him that is athirst of the fountain of the water of life freely."

"This tabernacle of God is with men." We do not have to go to God; He is right here with us now. He will "dwell," or as in the original, *tabernacle* with us here in earth. This means that the place of spiritual communion between God and man is right with men — in their minds, souls, bodies. When this renovated state of mind and body is at its highest there shall be "no temple."

The consciousness of body as a fixed form is even to disappear to consciousness. We shall not need the "sun," the wisdom of the heart, nor the "moon," the intelligence of the head, for the "glory of God," or the everywhere presence of the Divine Mind, shall lighten it. This state comes into our consciousness just as fast as we let it, by "overcoming" the "abominations and lies" of materiality. People all over this earth are today coming into this "New Jerusalem" which is let down out of heaven. They are being renovated and purified by an inner life cur-

rent entering their bodies through their minds, and they can testify that this new heaven and new earth is not an illusion, but a veritable fact. They feel the new life quickening the nerve centers. The Principle of Life is so conscious, that they realize that the Divine relation between Father and son is established.

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#### GENESIS.

Who wrote Genesis is not known. Says an orthodox Bible authority in a standard work (Peloubet's Notes): "The author of Genesis as we have it now is unknown. It is more than probable that Moses wrote a greater or lesser portion from ancient documents, though it is not so stated in the book itself. The history of Genesis closes at least a century before Moses. The documents or narratives incorporated into the history were doubtless very ancient. In any case there must have been recensions and almost retranslations, so that they could keep pace with the changes in language during more than a thousand years, as has been done with our English Bible. Compare the Lord's Prayer as now printed, with that issued in 1258:

"'Fader ure in heune, haleweide boeth thi neune, cumen thi kuneriche, thi wille beoth idon in heune and in erthe. The euerych daw bried gif us thilk dawe. And worzif ure dettes as vi vorzifen ure dettours. And lene us nought in temptation, but delyvor of uvel. Amen.'"

So we see that it is not expedient or profitable to make this an historical account of the creation of the heavens and the earth. This view has long ago been given up by intelligent Bible students. The modern school of higher Christian critics looks upon it from various standpoints. Prof. Briggs says it is "a Hebrew poem of creation." "A solemn hymn," says Dr. Gladden. Prof. Moulton calls it "Epic Stories." Some call it an allegory; but

just what the key to its meaning, orthodoxy saith not.

The key to Genesis, as to all the Bible, is *mind*. Find out about the working of the mind of man and you will easily unravel by analogy the allegorical statements of Genesis. Everything visible is the picture of an idea in the invisible. Man's body is a standing forth of an aggregation of ideas invisible. These invisible ideas constitute what he calls his mind. Those ideas are based upon primal ideas inherent in Being. These primal ideas are the foundation of the multiplied minds of humanity, and all have their source in them. God creates the primal ideas only; man incorporates his concepts of them into his consciousness, and we have the visible universe. But the visible universe is not created by God, but by man. It may not be true that the human family as we see it formed the planet upon which we now live, but these conditions were brought about through the mental action of the man-idea. We are told that this "image and likeness" of Being has all the lesser ideas under dominion. The impulse from Being is to increase and multiply and replenish the earth. This means far more than the physical generation of families.

The first chapter of Genesis describes the primal mind of man with all its potentialities as it appears to God or Being. The second and third chapters describe the manifestation or forming of man. The first is ideal, the second is the limitation or forming of the ideal for a purpose. God rests in the ideal "from all his work"; then the Lord God, or ideal of God, begins to clothe itself under Divine Law, and Adam appears.

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In a most marvelous way (it seemed to me) I was able to sell the property I so much desired to, and put the money where I so much desired, toward paying for other property. Other financial prosperity came soon after, which enabled me to make another payment, and I feel that I have been blessed most wonderfully. UNITY is a blessed comfort to me every time it comes.—Mrs. A. C. F.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

248. Why do New Thought editors and writers say, "God is Spirit and we are spiritual, God is Love, and all the rest? And again, God is First Cause?" To say that God is First Cause implies that there must be a second cause somewhere, does it not? Now, I could never accept this. I know God is *not* Spirit, Life, Love, nor Mind. My God is just *Cause*, the Cause of everything in the universe; the Cause of mind, love, life, etc. Again, some say "Father-Mother God." This too makes me weary. If God were mind and there were any feminine in it, she would be apt to change her mind. Perhaps this is why God is sometimes Mind, and again Love, etc. Don't you think yourself that God is just Cause?"

— C. M. W.

Bless your heart, you and we are saying the very same thing. God *is* Cause, but God may be termed First Cause for the reason that the effect of the Cause sometimes becomes in its turn a cause. Man, the effect of Cause, becomes a creator also, and might be called secondary cause.

Now, as to Love, Life, and the other names of God. What is it that causes all nature to bud, to bloom and to fruit? What is the source of the beauty and the activity of the animal world? It is the great energy which we call Life, and which is but another name for God, or Cause. What is the motive power which prompts all unselfish action and devotion? Love, which again is but another name for Cause. What is the infinite Force working in and through all things, which holds the planets in their orbits and decrees the order of the whole universe? Working in stillness and yet accomplishing much, we call it Spirit; others call it Cause. Intelligence is ever active, ideas are continually taking form, and we see no reason why we should refuse to say that Mind and God are synonymous terms for that which others call Cause. We must remember that Mind is not a thing, but a Force. In this Infinite Energy which is known to us under these various names, there are the positive and negative, or the masculine and feminine forces, which, in their action and reaction upon each other, produce the effect. This is why some speak of the Father-Mother God, but which, in the opinion of this Department, is rather an

ill-advised term. It carries the idea of sex, which has no part in Spirit.

So, you see, when we get down to realities, we all mean the same thing whether we speak of God as Cause, or Life, or Love, or Spirit.

249. Will you kindly inform me what you understand the "Jesus Christ Consciousness of abundance" to mean?—M. L. S.

Jesus Christ possessed the knowledge that abundance along all lines was his through his recognition and appropriation of inherent power. Jesus recognized his true relation to his Source and knew that the same properties were in him as in the Source from which he sprang. The Christ Consciousness is that which knows only perfection. There can be no idea of lack in any form in this consciousness. Jesus knew this, and he knew that because the Source, or Father, was all Life, Love, Intelligence, Power and Wisdom, therefore he possessed these qualities in abundance also. This knowledge is the consciousness which filled Jesus' whole mind, and is called the "Jesus Christ Consciousness." This consciousness manifests in us and in our affairs just to that degree that we believe that the "same mind" is in us that was in Jesus Christ. He knew that he had but to speak the word, and all that he desired was accomplished.

250. Please explain what Jesus meant when he said, "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck and that he be drowned in the depth of the sea." Matt. 18:6.

—E. L. B.

It is not to be believed that Jesus intended to convey the idea that a person had better be destroyed than to commit this offense, and when we look for the inner meaning of the words, we discern the teaching. A "child" stands for a new state of consciousness, and in this case it would mean new ideas of righteousness. We can easily offend, or "cause to stumble," as the Revised Version has it, by refusing to follow or allow these ideas to guide us, or by perverting them. If we do this, it were better for our spiritual unfoldment that we be sunk (R. V.) in the depths of a sea of true thoughts until all unrighteousness is washed away. Water is symbolical of thought.



### **Inspired by the Spirit of Truth,**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

March 20th to April 20th.

Peace and Health be unto thee and unto thy house.

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## Prosperity Thought.

(Held daily at 12 M.)

Trusting in Thee my Success is Assured and I am Bountifully Supplied.

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### EXTRACTS FROM LETTERS WE HAVE WRITTEN.

To a grandmother whose grandchild is suffering with constipation. Also whose son-in-law is being influenced by another woman, to the neglect of his wife:

The first thing to be done for your grandchild is for the parents and others about it to get their minds free from all fear in connection with it. The child's condition is, without doubt, caused by being held in close thoughts of fear, care, worry and anxiety. Look upon the little one as a child of God, as being surrounded and filled with the Father's love; that its body is now filled with the strength, vitality and power of Spirit; as being the perfect image and likeness of God in which it was created; and in doing this you are generating a force that will be powerful in bringing these things into manifestation.

Take this thought into the silence for it:

“You are a child of God, created in the image and likeness of the Father's love. You are surrounded and filled with love, and are free from all the fears and doubts of mortal mind.

“Your bowels are filled with the energy and power of Divine Love; there is no power that can hold them in bondage, and they now manifest the freedom of Spirit.

“You are now receptive to the peaceful, harmonizing power of the Holy Spirit, and are made whole.”

If your daughter wishes to hold her husband, she must not let him know that she distrusts him. There is nothing that will create unrest and dissatisfaction in a man so soon as the thought that he is not trusted. It would be better for her not to recognize this thing, to say nothing to him in regard to it, and to show him in every way that she can, that she loves and trusts him, has faith in his honor and integrity, and believes in him as the embodiment of truth and virtue. And she should not hold the woman in any thought of condemnation. Under the law that each thing creates of its kind, the thought of condemnation but adds to the reality of the thing at which it is aimed, and it tends to make matters worse. Just send out to her thoughts of love. Take her up in the silence and tell her that as a child of God she is filled with the good, and desires to manifest only that which is good; that she is filled with that love which seeketh to do good to others rather than her own good; that she is filled with the spirit of wisdom and understanding, which leads her in paths of truth and righteousness.

If you are faithful in this thought, and send it out to her in the spirit of perfect love, trust and faith, it will accomplish that which you desire.

Take this thought into the silence for the husband:

“You are a child of God, created in the image and likeness of Divine wisdom and understanding. The spirit of wisdom and understanding now leads you in the paths of truth and righteousness, in the way of all good. Justice and right now rule supreme in all your world, and you desire to do that which is just and right at all times, and desire to manifest only that which is good, pure and true.”

It is the law of the Spirit that we reap what we sow; therefore if we would reap love we must sow love, we must be love, and manifest love to all; and if your daughter will manifest toward her husband

that love which "thinketh no evil"; that love which "hopeth all things, believeth all things (good), endureth all things," she will sooner or later realize that "Love never faileth."

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To one who is discouraged with business because of the worries that were encountered with it:

In your letter you say, "I hate business; am getting real sick or out of harmony on account of it."

It is not business that is doing this; it is your attitude of mind toward business; and if you would draw the good to you, would have your business settled in a harmonious manner, you must get yourself into harmony with yourself, and then with your environment. Just so long as you look for the trouble in everything, just so long you will find it, and just so long will the good that you desire keep at a distance. It should not matter to you what a phrenologist, or any other person, for that matter, tells you: the thing that most concerns you is what the Spirit within tells you, and it is that which you should seek, and trust its guiding hand to lead you, its wisdom and understanding to inspire you.

When you get where you can lay aside all fear, care, anxiety and worry, and do cheerfully, patiently and well the things that come to you day by day, seeking first the kingdom of God and its righteousness because it is right, you will be on the road to prosperity and success.

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To one who asks help for the overcoming of in-harmony in the home:

There is but one way to establish harmony in the home, and that is to establish it first in the individual. It is the law of Spirit that we must be that which we would draw unto us. If we would draw to us love, we must be love, be loving and kind; if we would have peace and harmony in our environment, we must establish it within ourselves.

There is but one way to do this: that is to faithfully and persistently deny the appearance of that which seems to be inharmonious, and silently and faithfully affirm the omnipresent peace, love and harmony that you would see made manifest. It is the law of Spirit that that which we hold in consciousness will be made manifest unto us in greater degree; therefore, we should not hold in consciousness anything that we would not see made manifest.

Take this thought into the silence:

“We are children of God, filled with His perfect love. In His love we now live, move and have our being. We abide in love, and desire to manifest love in all our ways.

“The Spirit of peace and harmony now abides in each one of us, and is manifest in our surroundings.

“We are peaceful and harmonious.”

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Directions given a man who is seeking to establish himself in business:

Your success is certain if you now follow in the way you have begun. Remember that one of the surest ways to establish yourself in success is to appreciate the good you enjoy daily and give sincere thanks for it.

Often affirm that you are absolutely honest, and love honesty and integrity, and show it forth in all you do, and that will call about you people of that character. Never accuse anyone of dishonesty, but if they have dishonest thoughts, your loving affirmations of integrity, that you love it and desire it, will have that effect upon them also, and they will love honesty and purity and will show it forth.

Also affirm virtue and put away from you all contrary thoughts. Affirm that you love purity and virtue, and you will establish that atmosphere about you, and have congenial help.

We call attention to these things—integrity and virtue—because they are essential to health and success.

Written one whose faith needs steadying:

When faith seems to waver, ask yourself the question Peter asked of Jesus, "To whom else can we go? Thou hast the words of eternal Life." You know that there is no reality in the appearance of evil in any of the forms that man has sub-divided his thought into to express denial of the One Good. You know that everything contrary to the One Good is a dream of the intellect seeking about among the shadows of its own misgivings, crying, "They have taken away my Lord, and I know not where they have laid him."

Declare that you have faith; declare that you are faith. These statements are true, for without faith there would be no manifestation of life. Then hold yourself up to the statement every day:

"I have faith in God. I Am the Faith of God."

Faith in what? Faith of what? There is only one faith. Then, "I have faith in God, knowing him to be the One Cause of all things. I Am the Faith of God, pronouncing all my creations Good."

Read the Sermon on the Mount; study it; meditate upon it

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In response to a woman who has not attained control of her mental states:

You are very likely too much inclined to be anxious in regard to your unfoldment, and that very anxiety will prevent the realization of that which you desire. Then, too, you should not hold any thought of condemnation toward that which you term an "ungovernable temper"; neither should you call it ungovernable, for in so doing you are giving it more strength and power over you, and are minimizing the power of the Spirit. Do not become discouraged or lose faith if you do not progress as fast as you would like; the thought activities of a lifetime, perhaps for generations, cannot usually be overcome with our consciousness of the Infinite power, at once. We

must be patient, never losing faith even though we do fall; just pick ourselves up again, and know that we are getting strength and experience with each fall, and press on the way. All power is within you, and through earnestly and faithfully seeking for its kingdom within you, you will surely find.

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About selfishness and unselfishness:

The question that puzzles you, if stated rightly, would be very easily solved. The difference between selfishness and unselfishness is: selfishness is a personal desire; it is continually wanting something it has not. It is very limited in its understanding, and thinks it can own something exclusively. Unselfishness belongs to the individual. It knows that God's good belongs to all alike. It prays as if it had already received, because it knows it is heir to all the Father hath, and that the good that belongs to it belongs alike to every child of God. It takes the attitude that Jesus did, and is confident of its possession.

You see the difference. Personal self takes the attitude of a menial, and is always working for wages and rewards, but the true self realizes its Divine Inheritance and believes in it, and has what it wants because it is right. Our Father has never limited us. Divine Mind is full of unlimited possibilities, which become individualized to each one who realizes he is its center of expression.

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Suggested to a correspondent who has met misunderstanding in her neighborhood:

Give no attention to anything that may be said of your religious views. Do not notice it in thought, word or act, but live daily the sweet, true life of the Christ, and soon, if there now are untrue criticisms, these will give way to the sincere love for you that your very beliefs have brought into action.

If any come to you bearing tales of remarks, tel

them gently that you have nothing but the kindest feelings for all, and meet the reports in such a wise spirit that they will not again be brought before you.

You have nothing to do with your neighbors' opinions. Your work is to live the Truth as your highest understanding reveals it to your soul, weighing neither censure nor praise. Let the mind that was in Christ Jesus dwell in you, and you will know how to meet every condition that arises. This mind will be in you as Forgiveness and Love, and very soon all will see your good works and glorify your Father for such evidence of his presence in the life of his child.

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For one who is filled with courage, but who asks help against a prevailing belief in epidemics:

You take a splendid attitude when you say to the appearances that are troubling you at present, "I know I will come out all right." This is good, but go a step forward, and, affirming your oneness with God, the Unmovable Health, declare:

"I Am this minute, and eternally, every whit whole, through power of Jesus Christ."

Deny the power of the race thought to in any way affect you. It is nothing to the mind anchored in the Jesus Christ consciousness. In the race thought is the fear of contagion, epidemics, and all the brood of false conceptions of power. When the light of the Christ Mind is turned upon them, they are not to be found; hence we know their nothingness.

Let your thoughts be those of praise, joyfulness, and song. Microbes are the dark thoughts of race belief in disease, and they cannot penetrate the sunlight of a mind attuned to a thankful recognition of Indwelling Harmony.

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A month since I wrote asking your spiritual assistance for my niece in Texas. She writes that since you took her case she has had but one slight headache. She is much improved; has gained two and one-half pounds, and thinks it wonderful what has been done for her.—G. W. S.

# DIET DEPARTMENT

LOWELL FILLMORE · EDITOR

## THE MISSION OF THE DIET DEPARTMENT.

Some of our friends are asking why we should add a department to **UNITY** that takes the mind away from spiritual things and brings it down to such material ideas as diet. We appreciate the argument which they bring to bear, viz., If Spirit is all-powerful and everywhere present, then why should we waste our time thinking about anything but Spirit?

We can all see that if this was followed literally the world would be very spiritual indeed; but will the reader please note how much of his valuable time is taken up with thoughts of what he shall eat? Ideas about food really occupy more of the average mind than spiritual thoughts. Now, since we are considering thought and its action on the body, and we have these thoughts to deal with, let us guide them in the right way so that they will cause the least possible friction in the body. As long as we have material bodies we need material food to keep them alive; but we are working toward spiritualizing the body, and we must co-operate with the strong, pure, vitalizing, spiritual thoughts by taking only the cleanest, most healthful food into the organism. Our spirit is already perfect; we must work on the body now, and we cannot expect to spend part of the time building it up and the rest of our time tearing it down, if we really wish to redeem it.

Many people who take up this thought find the appetite for meat and many other things gradually dropping away from them; but the world says you must eat meat or you cannot be strong. It is one of the ends of this Department to assure people that they can be just as strong on a vegetarian diet, and stronger, than they ever were on a meat diet.

Other people do not know what to eat in place of

meat, and this Department gives receipts, which when used will be found to produce just as appetizing meals as any of the old meat dishes. So the Diet Department is simply here to help those who desire to make their bodies a fit temple for the Spirit to live in; and when the need of the Department is no longer felt we will discontinue it and spend all our efforts on spiritual thoughts.— L. F.

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### MAN'S DOMINION.

It is stated, in the Genesis account of creation, that God gave man dominion over the earth and all its inhabitants. This declaration is the golden precept of those who are vegetarian in diet from Spiritual considerations. The consciousness of life is brotherhood in some degree, the form of expression sacred to those who have the abiding conception of a universal Creator. Those who make the word "dominion" a synonym for "devouring" fail to grasp the beauty of creation, and surrender the primal glory of man's sovereignty.

That the warfare existing between man and the lower forms of life manifestation is due to the murderous intent of the former, is the plain teaching of Scripture. The initial sin of the race, given also in Genesis, is the sin of appetite, the effort to feed upon that which is not food, the expression of the selfish idea that sustenance comes from a source outside of Man. This generates the thought of slaughter: Yield that thou hast that I may eat.

It is the testimony of experience that, removed from the zone of man's mental influence, the animal world lives in a friendship not known elsewhere. Occasionally, ships' crews navigating unfrequented waters, find islands upon which no human being has habitation. Invariably, the creatures of these lands show a confidence in man which the law of self-preservation excludes in those regions where the pillage of appetite slays the bodies of the innocent. Birds

permit the seamen to pick them up and fondle them. They have never been harmed, hence have no fear.

In the forests of beautiful Banff, Canada, the squirrels are protected from gun and trap. These bright little fellows recognize their immunity and respond with a generous familiarity, pleasing to one accustomed to the shyness in groves where squirrels are held outside the law, "Thou shalt not kill." One day at Banff, I sat on the end of a log, and toward the other end of the log sat a squirrel. We were a fearless two. I smiled at him by way of introduction, and he perked his head from side to side, studying me with intentness. He soon found I was from the States, but like myself, being a citizen of the Universe, he was not prejudiced. We talked to one another at quite a length; as the conversation was confidential, I am not recording it.

This rule of amity holds true on the part of the protected bears in our own national park at Yellowstone.

In India, the wisdom of the serpent is tenderly exemplified. Venomous snakes abound in that land of oppression, and the annual mortality from their stings reaches the many thousand. The native women perform the labor of field hands. A mother, going to her day's work, carries her babe with her and places it in the shade of tree or shrub. Of the great numbers thus left to nature daily, it is said not one has been struck by a snake. Not until the period of the conscious initiative is entered by man does the serpent recognize an enmity between himself and the seed of woman. The little one with its flower-consciousness does not excite the defensive qualities of the serpent-mind, so the babe plays in safety where the adult wears stout leather shoes and leggings to repel the fangs of the hatred he creates.

Poets sing of an age bygone in which man and beast lived in peace, and the heart of the world vaguely remembers that golden era. The gentle

Burns regrets its lapsing in this address to a mouse:

I'm truly sorry man's dominion  
 Has broken nature's social union  
 An' justifies that ill opinion  
     That makes thee startle  
 At me, thy poor earth-born companion,  
 An' fellow-mortal.

Clear-seeing Isaiah looks adown time to the restoration of the Edenic state, when violence shall cease and the beasts of the field shall be redeemed by man. Consider this picture, ye who believe that vegetarianism has no proper grounds in a religion that aims at the establishment of God's Kingdom on earth:

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

“And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

“And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

“They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”— M. S.

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An extract from a letter to one interested in the question of meat-eating:

“The question of meat-eating is not one of right or wrong, or upon which we should make arbitrary laws for other people to observe. The question of right and wrong applies to the taking of life, and laws should be made by the individual for himself alone.”

But, “A better way show I unto you.” If one desires to unfold spiritually, and do this as rapidly as possible, that one should avail himself of all the aids at his command, and one of the greatest physical and mental aids is the abstinence from all flesh foods. Whatever the people of the Bible times did or did not do, we have proven that when we do not clog our systems with the grosser foods, the mind works much more clearly, and we are in

better condition to understand and to receive the things of the Spirit. However, there is plenty of evidence in the Bible that meat-eating is not justified.

If we can get past the horror of killing, there is another fact which makes flesh-eating unprofitable, and this is, that we take upon ourselves the mental states of the animal, and also that there are poisons in the flesh of animals which cannot be eradicated by cooking, and which produce many of the ills of the human race. For all of these reasons a thinking man will refrain from meat-eating, and I believe that when we give these matters careful consideration, we will see these things in their true light. Then, we must have the courage of our convictions, and practice what we know to be the "better way." — J. H. C.

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### Food Thought.

(To be held while eating.)

*I praise God that this food is filled with his infinite life.*

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### VEGETARIAN RECEIPTS.

*Crushed Toast:* Take fresh, but thoroughly toasted bread or crackers, or some of each, grind closely in a coffee or hand mill, or crush with a rolling pin, and serve in small dishes with fruit juice. Crushed toast is also a very serviceable article for use in soups and puddings.

*Boiled Sweet Potatoes:* Wash well, put into cold water with the skins on, and boil until easily pierced with a fork; remove the skins and place in the oven to dry for five or ten minutes; serve in a hot dish.

*Bean Soup:* For two quarts of soup soak one pint of beans over night. In the morning drain, and put to cook in cold water, adding one-third cup of well-washed rice if desired; boil slowly for about two hours. When done rub through a colander, thin with boiling water, and season with a little cooking oil or butter and salt.

*Plain Boiled Rice:* Wash one cupful of rice and put to cook in a saucepan with a quart of boiling water, adding a half teaspoon of salt; stir up once or twice as it begins to boil, then cover and cook without stirring until the water is all absorbed; remove the cover and let dry a little on the back of the stove. Serve with sauce or gravy.

*Apples with Raisins:* Pare, quarter, and core half a dozen good cooking apples. Wash a small cup of raisins, and put to cook in a quart of boiling water. When they have begun to swell, add the apples, a little sugar to sweeten, and cook until tender.

*Potato Rolls:* Take two potatoes, one turnip, a small onion, a stalk of celery, and a little powdered sage; chop all into fine pieces and mix well together, adding salt as desired. Make a paste as for pies, roll out rather thin, cut into squares, and place on each square as much of the mixture as it will hold; wet the edges, and fold up as a sausage roll, pressing the dough together at the ends. Place in a pan, and bake from thirty to forty minutes in a moderate oven. Serve hot.

The foregoing receipts are taken from "A Friend to the Kitchen," by Mrs. Anna L. Colcord, Pacific Press Publishing Co., Oakland, Cal., which contains many very good receipts.

*Celery Soup:* Boil  $\frac{1}{2}$  cup of large barley in plenty of water; half an hour before done add peeled and sliced celery roots; when done, mash and strain and put back on stove to boil for a few minutes. Wholesome served with small squares of toast. Other kinds of vegetables can be substituted for celery.

— MARIE JESENIUS-PETERSON.

*A Nice Dish for Supper:* Cut a few oranges in slices. Add a little pineapple (canned), and sprinkle with a little sugar and cocoanut.

— MINNIE BENEDICT.

*Banana Salad:* Make a syrup of 1 cup of sugar and a little water. Roll the bananas in the syrup and sprinkle chopped nuts and a little salad dressing over them. — MINNIE BENEDICT.

A friend writes that she has found the coarse stalks of celery stewed with rice until tender are very fine. She seasons with salt and butter and a little cream, although it is very good without the cream, she says.

— MRS. M. S. C.

*Creamed Potatoes Without Cream:* Take six cold baked potatoes. Peel so that some of the brown will be left on them, and dice. Put in a skillet, and sprinkle two level tablespoons of flour over them, and add two tablespoons of cooking oil. Then put on water enough to almost cover them, and boil fifteen minutes, or until thick enough for gravy. Salt to taste. More cooking will not hurt, but the mixture should be stirred well while boiling.

— GRANDMA FILLMORE.

*Potato Soup:* Take four small potatoes, and after peeling and slicing them, cover with water. Boil to make one quart of soup. Add more water if necessary. Mash in the same water in which they are boiled, and season with a teaspoon of cooking oil and salt to taste. If too thin, thicken with flour. Two slices of onion put in with potatoes will give soup a good flavor, if onions are liked.

— GRANDMA FILLMORE.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor  
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### SEPTEMBER, 1906, UNITYS WANTED.

To anyone who will send us a copy of September, 1906, *UNITY*, we will send any one of our 15c. booklets, or will credit their subscription two months in advance.

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### LESSONS IN PRACTICAL CHRISTIANITY AND CHRISTIAN HEALING.

Lessons are being constantly given at this Center by one or more of the many teachers. Just now we are in the midst of a twelve-lesson course by various members of the Unity Society, and it has so far been very satisfactory. Here are twelve teachers, drawn right from our midst, who are competent to instruct others in this greatest of all philosophies. This is an evidence of the depth and strength of the work at this Center.

Beginning the first Monday in April another course of lessons will be given by Mr. and Mrs. Fillmore, which will last during the month, three lessons per week — Monday, Wednesday and Friday evenings.

A Healing Class is held every afternoon, 4 to 4:30, by Mr. and Mrs. Fillmore, to which all are welcome.

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The club rate of 3 subscriptions to *UNITY* for \$2.00 is still very popular.

## HOW SCIENCE ILLUMINATES.

The following extracts are from a letter written to Mr. and Mrs. LeRoy Moore, 913 Tracy Avenue, Kansas City, Mo.

Oh, I have so many good things to tell — where shall I commence? First, I want to say that before my last letter reached you, all the trouble that I had written about had vanished. I am overcoming everything. The Spirit is revealing things to me so fast! . . . I am not wasting ten minutes a day; every minute is full of good things. It doesn't seem to me there is a thing I do or say in my housework but what I am demonstrating the Truth in it. If I have misplaced anything, I realize that God within me knows just where that is; I have placed my hands on it at once. In hundreds of things I have realized the Truth. My health is fine. Never in my life have I felt so well. Every one here is astounded; want to know what doctor is treating me now. One lady said once when she saw me during the fall, "Well, Mrs. K. is dying right before our very eyes; but she won't give up." She can't get over talking of my improved looks. I am surprising myself every time I go to the looking glass. . . .

As to other demonstrations of Truth: I told you we had put in bids for land in O. We were successful, and have a fine farm. . . .

But I have saved the grandest of all for the last. You know I so wished for just one friend here that believed in New Thought, that I might talk to. There are a dozen here who are starving for it, and reaching out for it. There is one who just moved here who has been a New Thought woman for years. The first hour I spent with her was the happiest hour of my life while here.

Last Sunday I felt impressed to help a lady who has been trying to study Christian Science. I took her buggy riding. About the first words she said to me were: "Do tell me the secret of your beautiful life and health? What have you got? I am starving for it." God himself took my place in that buggy, and told her things that I even didn't know I knew. I cannot tell you what a grand week we two have had. Today we took the eighth chapter of Romans and studied it. So this is the way my time is going. Different ones are coming to me daily, or 'phoning me for just a few minutes of time to help them. I give them all that beautiful saying, "Sweet Holy Spirit, manifest thyself in me" I tell them all that I cannot reveal the Spirit to them, but God does that when they really want it.

If I were going to stay here I certainly would start a circle; so many would be too glad. . . . I have poorly expressed all the grand, good, glorious things that have come into my life.

Our editor's wife wants UNITY and "Lessons in Truth." She has been wonderfully blessed this week. She is learning the Truth and living it.

I know you will rejoice over the glad tidings I am sending you.

Mr. K. has n't read the first line in book or paper in New Thought. He is living it in many ways, and believes in it stronger each day.

I never had so many real, true friends before in my life. My life is just full of everything I ever wanted, but didn't know how to get. I now have the key to the storehouse, so I am always going to have all I want. The most that I really, truly do want is *Wisdom* — Wisdom to help myself and to help others.

— L. M. K.

R. C. Douglass writes:

I am in Washington this winter with a view to doing the Spirit's work. Shall give some Class and Bible Lesson Studies.

I am in Mrs. Day's "Temple of Truth," where she has for some time been doing the Spirit's work in a modest, but efficient, way. My class, which is very interesting, will keep me here till March at least; possibly I may stay till another Greenacre season calls me.

I have been working out some new problems in Scripture interpretation, such as "The Mysticism of Job," "The Eden Allegory," "The Antediluvian Mystery," and many others. I think of preparing something in this line for UNITY by and by, if it is desirable.

There seems to be a revival of interest in Mental Science in Boston of late, especially in the Newberry Street Episcopal (Immanuel) Church and in many centers around there, according to January *Practical Ideals*. Somehow I am looking for a great and widespread interest in the near future. The church has yet work to do, and will be revived more or less here and there; but the great awakening is not coming through that channel. I believe it has served its day.

The world has the great lesson to learn of knowing God without any intermediaries; to be in the consciousness of God just as naturally as the lily or the butterfly, because "The earth shall be filled with the knowledge of God." It cannot be propagated by the institution. It is indigenous to the soil, and will spring up as by an Immaculate Conception in the heart. The fact that "The Son of Man was three days and three nights in the heart of the earth," not the tomb — it was not true of the tomb — in human conditions — humanity's "earth" — indicates to me that we have got to realize not Christ alone, but Jesus Christ — Christ in the flesh. We have got to be in the realization of Christ-ed flesh, "Christ in the heart of our earth"; not the "Son of God" in us, but the "Son of Man," the Divine Humanity, Divine Flesh. For Jesus represents the Christ-ed flesh, because "The Son of Man was three days and three nights in the heart of the earth."

We must know that we have a God-body. We have not to wait till we are disembodied spirits, or even angels. All of that, and more, is ours while we walk the earth. We haven't yet conceived what "Immanuel" means. "God with us" means, to be so consciously God, that the whole man is included in that consciousness — body, soul, and spirit — "Christ in you the hope of glory."

My heart is all aglow, as I get a mere glimpse of what awaits us — not "New-Thought-ers," but the "New Christians," who so far are without a name — except that the name of Christ is in their own "white stone."

Religion is henceforth so universal, that the individual is the

Church, where Christ is the High Priest, where "ye know of yourselves" and "need not that any should teach you." All our teaching and training is preliminary to something greater that is coming to the world. Let us pray that we may be accounted worthy to remain on the earth to share in this fuller manifestation of "Immanuel."

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Inclosed you will find \$1.00, for which please credit me on UNITY subscription. I would not like to be without the dear little magazine again. The Diet Department adds immeasurably to its value, but all of its departments are invaluable. May you continue a center of Light, Love and Health.—Mrs. A. H.

I have been a subscriber to UNITY just a year. It has been worth many times the price to me. Would feel lost without its monthly visits.—S. H. R.

UNITY is such a help to me. I could not get along without it. I could not mention the numerous ways in which it has aided me.—N. B.

Inclosed please find 25c. for "Wee Wisdom's Way." I received "Lessons in Truth" and have carefully read it through. Am studying it now. Think it one of the best helps to the attainment of the spiritual life. Wish I were able to place a copy in the home of every friend, for it is bound to do great good wherever it goes. I love UNITY more and more.—Mrs. J. M. C.

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### HOLY SPIRIT HEALING.

The testimonials of Silent Unity healing do not appear in this number of UNITY; we have put them, with other matter, in a publication called "Holy Spirit Healing," which will be issued quarterly. These acknowledgments of help were so numerous, and they had such a spirit of natural spontaneity, that the editor was tempted to overload UNITY with them, hence it has been decided to put the bulk of them in a paper by themselves. Matter pertaining to healing, and Scripture authority for the same, will also appear in this new publication. The subscription price will be free-will offerings. Please let us know how many you can use. It will be ready about April 1st.

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The Stockham Publishing Company have just brought out a new edition of "Brother of the Third Degree" to sell at \$1.25. There is an increasing demand for this interesting romance, and students of philosophy will be glad to know of its reappearance.

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UNITY and WEE WISDOM a whole year for only \$1.50.

## BOOK REVIEWS.

BY I. H. C.

**EVERY MAN A KING, By Orison Swett Marden.**

The sub-title of this book is "Might in Mind-Mastery," and it explains the teaching of the whole book. The very first chapter, "Steering Thought Prevents Life Wrecks," whets your appetite for more, and each following chapter, short and to the point, tells us how thought-control results in self-development. "Cheerful Thinking" is the name of another good chapter which is filled with wisdom and sound, practical advice. Then the author tells how "Thinking Brings Success," and as he is the successful editor and publisher of *Success*, he knows all about it. He says, "The moment you admit weakness, the moment you confess defeat, you are gone." "People who do great things are powerful in their affirmations; they do not know the meaning of negatives." Finally we are told about "The Coming Man," and as we read we are filled with the aspiration to become that man ourselves. Published by Thomas Y. Crowell & Co., New York. Cloth, \$1.00.

**IN THE FIRE OF THE HEART, By Ralph Waldo Trine.**

A fine book on Christian Socialism; one in which the author turns the search-light of careful examination upon the conditions which exist today in the social, the labor, and the political worlds, and goes below the surface to seek the cause of these conditions. We are shown the "Agencies Whereby We Shall Secure the People's Greatest Good," and the last chapter points the fact that "As is the individual life so is the national life," and pleads for the life which aims for the highest in all things. Published by McClure, Phillips & Co., New York. Cloth, \$1.00; \$1.10, post-paid.

**THE DIVINITY OF DESIRE, By Eugene Del Mar.**

It is for those who are seeking freedom, the freedom which Truth gives and not the liberty which is license, that this book is written. The true value is placed upon "Desire," one which demands a wise direction in its expression. Mr. Del Mar makes plain the fact that all growth and development depend upon desire, and it is our part to express desire through exalted manifestation.

"The restraint of freedom comes from the within. Freedom imposes the limitation of beneficent co-operation; it involves a restriction to that which is wise, true and beautiful, and it permits only harmonious mental and physical activities."

Published by the Progressive Literature Co., New York. Cloth, \$1.00.

**LAW ABSOLUTE, By Margaretta Gray Bothwell.**

A well-written treatise in which the author makes plain the fact that the universe is law-governed, and that it is the understanding of this Law which reveals the "Unity of Things." Cause and effect is the Law Absolute in every atom of the Universe. Published by the Progressive Literature Co., New York. Paper, 25c.

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We have in stock a number of copies of that excellent book, "The Elixir of Life, or Robert's Pilgrimage," by Eleve, which we offer to our readers at the above rate. This book is written by the same author who wrote "Spiritual Law in the Natural World," so popular with Truth students. The "Elixir or Life" is an allegory of a soul seeking an understanding of Truth and the way of true living, and in the form of a narrative are the incidents of such a quest presented. With unflagging interest we follow the youth "Robert" as he seeks among the different sects for the Truth, until finally he arrives at "The City of the King" and there finds the "Elixir," and is satisfied. *Do you want a copy?*

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"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

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Right and Wrong Thinking	<i>Crane</i>		1.50
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- Divine Science Center of Seattle, Agnes McCarthy in charge, 1209 Spring St., Seattle, Wash.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum. Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
- Home of Truth, May D. Wolzak, teacher and healer, 2312 Wabash Ave., Kansas City, Mo.
- The Metaphysical Club, 30 Huntington Ave., Boston, Mass.
- New Thought Center, 418 12th St. (C. G. Pomeroy), Toledo, O.
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- New Thought Temple, services Sundays 10 A. M. and 8 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
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Also in Unity Auditorium, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Service every Sunday at 8:00 P. M., Unity Auditorium, 913 Tracy Ave. Truth Students' Society, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

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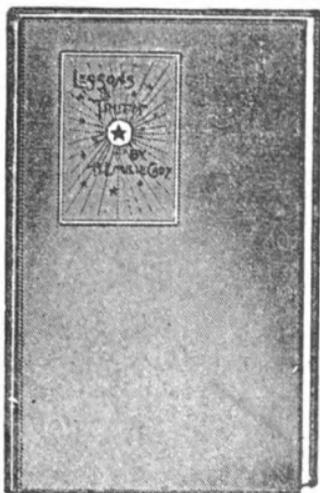
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913 TRACY AVE. UNITY TRACT SOCIETY. KANSAS CITY, MO

# **The Unity Society of Kansas City**

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This Society is an independent movement which was established in 1889, with headquarters in Kansas City.

It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 15,000.

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Devoted to  
Practical Christianity

Vol. XXVI.

KANSAS CITY, MO., APRIL, 1907.

No. 4.

## THE POWER OF JESUS' WORDS.

CHARLES FILLMORE.

Ideas are formed in the mind—words are the vehicles through which ideas make themselves manifest; therefore words have a certain power on their plane of consciousness. That is, the word may be used in an independent way to dissolve an idea that has become concrete in the consciousness. The word itself is representative only; but when used by a master in mental dynamics it takes on a character and power proportionate to his understanding of the inner forces of Being. John Smith, for instance, might give voice to a saying that would pass current among his immediate acquaintances as a truth, but as he has not sounded the depths of the mental realm and become cognizant of the idea upon which that truth rests, his saying would carry with it a mere husk—it would not be vitalized with self-increasing perpetuity, like the word of one who had aroused that inner life in his consciousness and attached it to his words.

This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one great Father, and they have within themselves the self-perpetuating germ that keeps them growing from year to year. The scriptures of the different races are examples of the outward expression of the inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source

drifted into the Hebrew Scriptures. It may have come to the Arabs from the more ancient peoples of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all people. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of flesh; but the records of those who had to do with the realm higher than this are preserved, and they are living again today as they have lived ever since they were given forth — through the power derived from the Spirit. The true prophet of God does not have to even write his words down; he may speak them to the ethers, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line that we know of, except in the sand, yet his words are treasured up today as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual the one who gives forth these words, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people — according to the world's standard — by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they

are life," he touched that inner Word that created all things, and he knew that his words were vivified with a life essence and a moving power that would demonstrate the truth of his statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages.

This is because they are spiritual words — they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense; that it could not perceive Truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence he sent forth his powerful words of Truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind — to go over it in all its aspects; to believe in it as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all known nations, have their various ways of applying the sacred words to the molification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm

of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reading the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express his goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life.

He said that those who kept his sayings should even escape death, so potent was the energy attached to them. This is a startling promise; but when we understand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father which sent me." This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind

the words of Jesus — it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness, and right motive, and withal a determination to understand the spiritual import. This requires attention, time and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to "keep."

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be "heard of men."

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic. Jesus said, "My words are Spirit." Spirit is that indescribable, invisible cause that produces effects. He who lives in the consciousness of effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to Spirit-land by traveling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. "Spiritual things are spiritually discerned," was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you and to everyone when

it dawns upon the consciousness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of mother earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the goal because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for every-day practical use.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get right where he was, and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying, neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and water; *life* as well as purity. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are

to be electric lights that glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic vibrations.

The mind moves upon ideas, and ideas are made visible in words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus reveled in. He delighted to make great and mighty claims for his God, himself, his words, and for all men. "I and my Father are one," "All power is given unto me in heaven and in earth," "The Father is greater than I," "Is it not written in your law, I said, Ye are gods?" "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results — he fulfilled his words.

But he did not copyright those words, nor forbid anyone using them. He importuned you and me to keep them as he had kept them — right in our hearts, realizing that it was no idle repetition of idle words, but the setting up a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody who keeps them in the inner sanctuary of the mind. They will kindle a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied; but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against

its truth. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears, and delusions, trying to catch sight of that "promised land," but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ship and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments; but in addition, there was the inevitable, "Sell all thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the mainsprings of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one"? Have you opened the pores of your mind by mentally repeating the one solvent of crystallized condition, "I in Thee and Thou in me"? This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you—you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountain Head. If it were possible for one to reveal Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of his children, and from no other source can they get Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life;" but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the Father that he has found. But the Father still continues his monopoly on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is sometimes kept

alive for ages, especially if there be an appendage of commerce. When religion becomes a ship of industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

But Jesus did not peddle his doctrine. He did not copyright his "sayings." He claimed to hold converse with the Father, and demonstrated extraordinary abilities in many ways in substantiation thereof. He did not found a sect or in any way fence off his doctrine. He opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his words might be made one with the Father as he was one with him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that same place where he now is. "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

---

I have lately read portions of the "Rubaiyat," by Omar Khayyam, the Persian poet, who lived about eight hundred years ago. In two stanzas of his work he answers a question that many have propounded unto themselves. Omar says:

I sent my Soul through the Invisible,  
 Some letter of that After-life to spell:  
 And by and by my Soul return'd to me,  
 And answer'd, "I Myself am Heav'n and Hell."

Heav'n but the Vision of fulfill'd Desire,  
 And Hell the Shadow from a Soul on fire,  
 Cast on the Darkness into which Ourselves,  
 So late emerg'd from, shall so soon expire.

This quotation indicates that people of other nations and times agree with the declarations of the awakened of the present era.—C. T. KENNEY.

## DENIALS AND AFFIRMATIONS.

EDNA L. CARTER.

Understanding reveals that the whole human race is coming into a new consciousness of God. That many men do not recognize this fact, and that few seem fully awake to it, does not alter it. The changes go right on.

Whatever concerns the race concerns each member of it, and sooner or later the matter of humanity's spiritual advancement comes home to every man and woman. Every one must some time measure up to the standard of Spirit. The mighty impulse of the Divine command "Forward" is in the world, and the world feels it, even if it does not understand what it is that it feels; and there is no resisting that almighty word. Efforts to resist only leave one bruised and broken. Man must move forward; it is the only way there is to move. There is no standing still, and if there be an apparent going backward it is not real.

The conviction that the world is coming out of the darkness of belief in separation from God into the knowledge and light of conscious oneness with him, usually comes to each one first through experiences within himself. Later he sees that others have like experiences, and gradually the truth dawns upon him that the old heavens and earth are dissolving and passing away, and that the new heavens and earth are being established. He realizes that he is in the midst of a revolution; that all men are involved in it, and that all must come forth finally new creatures in Christ Jesus.

This awakening comes through the quickening power of the Spirit. It is the Spirit that quickens; it is the Spirit that convinces.

Being brought face to face with his individual responsibility, the awakened one concerns himself now, not so much with efforts to convince the world

of the changes coming to it, as with seeking how best to further the spiritual progress of himself and such others as have sensed the import of conditions, and are willing to be helped on the way. Spiritual education becomes the matter of prime importance, and methods of promoting growth are eagerly sought.

As a result of the quickening, he begins to discern that the things which appear are not real, and he learns to obey the command, "Judge not according to appearances." He obeys because he understands that the real of all things is invisible, and that the things which do appear are deceptive. They may or may not be true.

Clearly his conscious mind comprehends all this; but in putting it into practical use he finds he has another factor to reckon with—the subconscious mind—the heart. Here are stored up old error beliefs that he has held many years. Some of these beliefs he has formed himself; some he has received from his ancestors, while others he has accepted and made part of himself, because they are dominant in the world, and have forced themselves in upon him. How shall he cleanse his heart of all this error? Just here he has special need of understanding and faithfulness.

"As a man thinketh in his heart, so is he." Whatever he thinks down deep in his sub-conscious mind — his heart — that he is, and that he will manifest. If he wishes to be different, he must change his thoughts; and this change must take place not only in the conscious mind, but must reach down into the subconscious and transform that also. There must be a tearing down and clearing away of old error states of mind, and a building up of new ones. This transformation can be brought about only by the use of the Word. All things are made by the Word. "Without the Word was not anything made that was made." All things are done by the Word. The heart must be cleansed with the washing of wa-

ter by the Word. "The Word of God is quick and powerful, and sharper than any two-edged sword, even to the dividing asunder of soul and spirit."

The word is an almighty power, and is either destructive or constructive, according to the way it is used. Put in the form of denial it is destructive; in the form of affirmation it is constructive, and there is never a moment of time but man is using this power either against or for himself. So with good reason, denials of error and affirmations of Truth have come to be recognized as the true means of renewing the mind and body; of making a new heaven and a new earth.

Some one may say, "Why are not affirmations sufficient? Is there not in every affirmation an indirect denial?"

If we say, "Only the good is true," we are admitting that that which is not good is not true; but it takes the strength and power of the direct, specific denial to break up long-established beliefs. Therefore we have need of both denial and affirmations.

The one who said that the use of denials and affirmations as a means of growth was like a man trying to raise himself by the bootstraps, betrayed ignorance of the power of the word, and of the workings of his own mind.

Every thought is either a denial or an affirmation, so it is not a question whether one chooses to use them, for he is already using them all the time, and can give no expression to his ideas without them. The whole problem moves forward then and centers itself in the question of their right use. They have a place in man's development, and no amount of controversy as to their worth lessens their value. They go right on wielding their mighty power whether man acknowledges that power or not.

By misuse of the power of thoughts and words, through denying Truth and affirming error, the temple of God, the body, has been defiled and over-

thrown. The rebuilding and restoring of the temple is accomplished through right use of thoughts and their expression in words—through denying error and affirming Truth.

At least three things are necessary in order to make denials and affirmations effective in the up-building of the character and the body. First, these denials and affirmations must be founded upon Absolute Truth. Second, one must be consistent in making them. That is, he must not make a good, strong affirmation of Absolute Truth, and then in ordinary thinking and conversation deny it. For instance, to declare the Truth "My body is the temple of God—it is pure, holy, and spiritual," and then in thought and speech to deny this truth, and affirm that the body is a hindrance, and that one is free if he gets rid of it, is an inconsistency that can work only discord and destruction. The untruth itself will make discord, and the inconsistency added to the untruth increases the discord.

If one were perfectly consistent, he would hold to the Absolute Truth regardless of appearances, and by his faithfulness to the Absolute, the body would take on its true character, and be delivered from the grave.

Such inconsistencies as the one mentioned are common, and they are so subtle that they undermine faith and work havoc oftentimes before the victim realizes what the disturbing element is.

The third thing needful is to make the denials and affirmations deep in the within—in the Spirit. While they doubtless do good when made in the outer consciousness, they will produce far more satisfactory results if made in the inner consciousness.

The time when man can be satisfied with knowing *about* God, is passing. Now he must know God. He must feel His indwelling Presence. "Take with you words and turn unto the Lord." Hos. 14:2. Which way shall we turn to find Him? Within. There is the secret place of the Most High—the

Treatment for Health.

**I AM NOW HEALED**

**by the**

**Vitalizing Power of Spirit.**

## Treatment for Health.

The *Word* on this leaf is a treatment for Health.

Special Spiritual force has been given to it by the Unity Society, Unity Building, Kansas City, Mo., and it will connect with Superconsciousness all who repeat it mentally or audibly. (Hold this leaf in your hand during treatment.)

Your Health is from God. Acknowledge this truth, and it will be made manifest.

"Acknowledge Me in all thy ways and I will pour you out a blessing."

place of man's conscious oneness with God. In no other place can He be known, although in every place we may know about Him.

How shall we turn unto Him? By directing the attention wholly within. Jesus claimed the Father within him as the Source of all his wisdom and power, and taught men to seek this same Father within themselves. He told in marvelously simple language how to seek and find God. "Enter into thy closet, and when thou hast shut to the door, pray to thy Father which seeth in secret, and thy Father which seeth in secret shall reward thee openly." Enter into the within, and pray or take with you words, as the prophet says. What kind of words? Truth words, affirmations of absolute truth.

In the closet of prayer we come into a consciousness of the Truth we declare, and coming into conscious oneness with it we are one with Him, for He is Truth. We are in the presence of God; we feel His presence; we know Him.

Not in books and not in teachers can our God be found. They may be helpful, but they are so only as they direct us to the place where we may know God for ourselves.

When we take with us words and turn unto the Lord, the assurance is that these words shall come forth into the visible, and it is wonderfully helpful to acknowledge gladly and triumphantly, deep in the silence of the within, "My Father rewards me openly."

Words of Truth are the very Substance of Spirit, and when they abide in the consciousness they will renew the mind and body, and change every undesirable condition. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." "He who eats of the living bread shall live forever." John 6:58. "He shall never die." John 6:50.

The inner closet of prayer is the secret place of the Most High. It is a place of stillness, and this

calls attention to a necessary condition for the planting, growth, and fruitage of word seed.

Upon entering the closet, close the door, and shut out every disturbing thought. One must be still to know God, and he is not still when the mind is filled with noisy, confusing thoughts. Mind as well as the body must be quiet. When one has felt the peace and stillness of the within, he is prepared to begin to establish peace throughout his whole mentality, his body, his world. Very often, when denials and affirmations fail to bring forth the results expected, it is because there has been failure to first establish peace.

Solomon's temple was doubtless a type of the real temple, and much may be learned about the body and the body building, by studying the building and furnishings of Solomon's temple, and the temple service.

David could not build the temple because he was a man of war. The honor of being the builder came to Solomon because he was a man of peace. His name means Peaceable.

He who would build the house of God to the honor and glory of God, must choose wisdom, as did Solomon. Wisdom calls for peace; establishes peace. Wisdom's ways are ways of pleasantness, and all her paths are peace.

Jesus in his words of wisdom gives much instruction about making and keeping peace. He taught men to make any sacrifice to avoid disagreements, and to live in perfect harmony in the within and the without. "Forgive. Resist not evil. Give to him that asketh thee. If any man sue thee at the law and take away thy coat, let him have thy cloke also. Agree with thine adversary quickly."

Where these instructions are followed, mental conditions favorable to the growth of the word are established, and mind and body and affairs are blessed. The body grows up into a holy temple unto the Lord, where acceptable worship never ceases,

but day and night the fires burn bright on the altars, and the sacrifices of righteousness and thanksgiving are offered continually.

If the words of wisdom as given by Jesus are not heeded, discord and confusion reign, and unless there is a time of repentance the temple will be overthrown. There is no mystery about the failure of anyone to make his word manifest in health and plenty so long as he ignores the teachings of Wisdom and continues to defile the temple with selfishness and discord.

These words of Jesus are in the world, judging the world, and it is because of these words that men find such obstacles in the way of carrying out selfish designs. When men appear successful in such cases it is but for a time, and the fruit of their success is bitter.

There is a mighty force lying back of Jesus' words and working in and through them. This is because they are the expression of Absolute Truth. They are statements of law, which, though eternal, needed just the expression he gave to it in his words to bring it into form necessary for entrance into the consciousness of man. And if man would come into the same consciousness of things spiritual as Jesus, he cannot do better than to make for himself the same statements of Truth that Jesus made for himself.

*(To be concluded.)*

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If we cannot find God in your house and mine, upon the roadside or the margin of the sea, in the bursting seed or opening flower, in the day duty and the night musing, I do not think we should discern him any more on the grass of Eden or beneath the moonlight of Gethsemane.—JAMES MARTINEAU.

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When one's mightiness and meekness do agree,  
And his egoism and humility —

When he says, "I'm meek and lowly,  
Yet I'm one with God most holy,"

Then the Son of God in human form is he.

## A MESSAGE TO AN IMPRISONED SOUL.

HORATIO W. DRESSER.

Dear, troubled soul, shut within the subjective world, I would fain speak as only the dearest friend might talk with you, conveying words of comfort and a spirit of peace. You scarcely know me as yet, and hence you are still shy. But I am already acquainted with you, and you will kindly bear with me if I speak as freely as a brother might. A brother might seem nearer to you, merely because he chanced to be of the same parentage, or because you had known him all your life. But fleshly ties do not guarantee affinity of character. Two people may become better acquainted the first time they meet than two who have met a thousand times. Time is not an important factor in the eternal world of the soul. In that world, man and man may truly know each other. I knew you better when I first heard your voice than many a one who has heard that voice for years and years. I could not tell precisely what your life had been. But there was a note in that voice which the physical ear could not hear. It was a note that bespoke a troubled, pent-up heart, and my own heart responded to the solitary cry. It was a cry that elicited the deepest sympathy, the most eager longing to respond. I could have gone to you at once and uttered words of cheer and gentle sympathy. But I refrained from saying all that I would. You might not have understood. You are scarcely ready now. For in this conventional world, with its cold spaces and its formalities, we are not accustomed to frankness and dispassionate affection.

Moreover, when a soul has long lived a pent-up life, even the tenderest sympathy must be proffered gradually. It is indeed strange that one can be so bound within one's own being. Yet you are not free in your own world. For years you have been under constraint, suppressed by circumstances and by peo-

ple, held in check by your own beliefs. You have so long dwelt within the narrow confines of your introspective selfhood that you scarcely have courage to venture forth, even now when friendly aid is proffered. You have hardly dared call your soul your own; for its destiny has appeared to be in the keeping of others. On-lookers who understood you not, members of your family who were not in sympathy with your inmost selfhood, have claimed to know what was wisest for you. In your servitude you have accepted their pronouncements and have abided by them. Hence you have disparaged, condemned yourself because you apparently were not what you ought to be. This constant judgment of yourself in the light of a foreign estimate has led you into greater and greater bondage. As a result your outlook upon life is in large part morbid. Those who passed judgment upon you deemed it man's duty to hold his life down to the hard tasks of daily routine. Emulating them — because you dared not be yourself — you have become conscientious to the puritanical extreme. Hence you have borne other people's sorrows as a burden upon your heart. You have taken the weight of responsibility upon you and have been cast down by it. You are at present taking life far too seriously. The element of joy has gone out of your days. Your weeks have grown more weary, till the heart has cried out in bitter pain.

I heard your troubled cry and knew its plaintive accents. I perceived your burdened soul and was moved with deep compassion. I come to you now with outstretched hands, bidding you be free, for I know where you stand. You yourself are unable to see the situation in its true light, since you are the victim of an imported point of view. In part an alien in your own household, you do not realize that when you coerce your life into a certain mould you are suppressing your best selfhood. The ideal should be, not to do your duty merely because it is

difficult and others have deemed it your task, but to complete the work at hand, that you may presently engage in a more fitting occupation. The person you really ought to be is the one you scarcely venture to dream of while you evaluate your life by external standards. You are not an objective person. There are many treasures for you in the wondrous realm of the soul, this same realm wherein you are imprisoned by your acceptance of external standards. You will begin to recognize these treasures when you cease to coerce your life as you are now compelling it. The fineness of sentiment, the delicacy of touch which for the time being appears to be a source of pain, will some time aid you to do your special work in the world. Hence I look for the day when you will accept yourself as what you are in the deeper sense which the heart knows when encouraged by the comfort of friendly hearts.

I would not say aught that might lead you to think yourself better than objective people. I am pointing out that your life is of a certain type, calls for appreciation on its own ground. Subjective people, those who are not only highly introspective but are gifted with an exquisite organization, are most likely to be misunderstood in this matter-of-fact world. The majority of men are objective in their interests and in their lives. When they meet a tender, gentle soul, they disparage where they are unable to understand, or where they behold only the negative surfaces of a life still in process of evolution into objectivity. But if any person in the wide world needs to be sympathetically judged it is the essentially subjective soul. Such souls of all others are most likely to be lonely. They have few friends, precisely because they are in the minority and little likely to be rightly estimated. When in company they are made painfully aware of the unworded criticism of the objective conventional people by whom they are surrounded. Feeling themselves to be peculiar, they deem this peculiarity a bitter fault of

their own, and shrink more narrowly into their subjectivity in their efforts to be what they are not. Hence they are relegated to the rear as uninteresting by those who lack the faintest inkling into their true worth. They are deemed uncommunicative when, as a matter of fact, they could talk as freely as any one if met more than half way, or if they chanced upon a friendly soul of the same type. Their alleged peculiarity is often the mark of genius, however, and their very remoteness from the conventional trivialities bespeaks something that is worth while. But in their evolutionary stages their sensitivity is sure to involve them in problems and pains which others escape. This same sensitivity, understood, may become the channel of the choicest gifts ever bestowed upon men and women. It is a question, then, of right estimate and of appropriate expression.

You who have become so shy that you are disinclined to meet people, need above all else to respect the divine gifts of your own nature. When you revere the individuality within you as you should, it will be a delight to come forth and share your thoughts with others. It is not natural to be so shy. It is natural to come forth into fullness of self-expression. Your whole nature cries out for such manifestation of itself. Now that you have met a sympathetic soul, you may well take advantage of every opportunity that will aid you to become free. I speak thus confidently because I have stood where you are, and know how much self-persuasion is required ere one venture forth. If I could communicate the benefits of my experience to you, you would quickly break free and come forth. Your very hesitancy springs from the bondage which you are under. Your larger self is not thus hesitant, but is at heart deeply confident. In reality you are entirely competent to meet the present situation.

The bondage of your present circumstance is due in part to the fatigue which weighs you down. But

that fatigue is not wholly due to the work you are doing day by day. Much energy has been spent in your persistent effort to "steel yourself" to face the work before you, to coerce yourself into obedience. In so far as you become free in spirit and adopt a normal attitude you will overcome this nervous tension and have the full benefit of the day's energy. Do not, then, condemn yourself because you are weary. You will be less weary when you work more wisely.

In the first place, you may well begin by taking the responsibilities of your position more lightly. Life is serious, to be sure, and the problems you are helping people to solve are momentous. But you cannot live another's life, cannot manage humanity. Study these problems thoughtfully while you work, but then as conscientiously consign them "to the powers that be," when your normal day's work is done. You cannot expect to solve serious problems if you are serious all the time. There must be a "saving grace" in your work. You must drop your work as a man of affairs would close the office door upon the business of the day. You owe it both to those whom you would serve and to yourself to keep mind and heart in the best condition for work — during the hours when it is wise to work. Remember that every one needs both a vocation and an avocation.

But do not regard this message as merely general. It is above all personal. It is meant for you. If it would also appeal to other souls, that is because it is in some measure universal. But it is a special utterance from friend to friend. I speak not because I would enunciate a law for the benefit of all who are in your plight, but because I believe that you are in some sense unique and that I have the clue to this uniqueness within you. I say "within you," inasmuch as your larger selfhood is locked up, shut in, suppressed. I say within, because I know that when you realize more fully the truth of what I am saying you will revere this same subjective world

which now confines you so narrowly. Your real present situation is the wisest for you. Become free in spirit by recognizing the wisdom of the situation, and you will no longer find it hard to meet and complete the work you are now doing.

It may cheer you to know that another has stood where you stand. Not precisely where you stand, for no two lives are alike. I have not only met similar conditions in my own life, but have aided others to meet and triumph over them. Once I met one who in all her life had never been understood. Hence she had long lived two lives. She seemed to others insincere because of this. In truth she longed to pour forth the pent-up life of her inmost self. So long had she been thus divided within, that even when I met her in sympathy and affection she came forth only after much struggle and with great emotion. To me she told many an event which no one else had ever known about, till I came with ready ear. Each time she brought forth an inner burden great relief came in the mere conversing about it, in the mere bringing of it into objectivity. It was really a new birth of the soul.

To you I come in the same spirit of fellowship and sympathy. That I chance to be the one to aid you to come forth into objectivity — this is a secondary matter, for some one else might serve as well. That is, there is more in this message than the personal word of him who writes it. "No man liveth unto himself alone," and I am but an instrument of a life and a love that unite persons in a larger world. This is why you trust me as you do. Your heart has been hungry for love which your objective friends could not give you. You have perhaps longed to possess some one and possess him solely. But a selfish affection would not have set you free. I come not as one to be possessed, not to possess. I come because of a more noble love of which my heart is for your sake the messenger. Such love is for all. It transcends the petty relationships of

that which passes for love here on earth. It is of the soul and from the soul, and it may be felt for more than one. It is the love that frees, the love that gives peace, the love that assuages the troubled sea of the heart's inmost struggles. Hence you will understand me when I say, May this message bring you the sweet rest of the Spirit! For you know that I do not assume to convey spiritual blessings. You know that I speak not from myself alone, else could I not utter words that strike home and illumine the lonely pathway of your soul. I come enjoying the sweetest of privileges — the opportunity of friendly converse and gentle helpfulness in that rarest of moments in human life, the moment of spiritual affinity. Your soul was in need. Mine felt the need and came. What happens is not to be uttered in prosaic speech; for the language of the soul's affinity is the language of the heart.

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### RIGHT THOUGHT.

Yet, the right act  
Is less, far less, than the right-thinking mind.

Seek refuge in thy soul; have there thy heaven!  
Scorn them that follow Virtue for her gifts!  
The mind of pure devotion — even here —  
Casts equally aside good deeds and bad,  
Passing above them. Upon pure devotion  
Devote thyself: With perfect meditation  
Comes perfect act, and the right-hearted rise —  
More certainly because they seek no gain —  
Forth from the bands of body, step by step,  
To highest seats of bliss. When thy firm soul  
Hath shaken off those tangled oracles  
Which ignorantly guide, then shall it soar  
To high neglect of what's denied or said,  
This way or that way, in doctrinal writ.  
Troubled no longer by the priestly lore,  
Safe shall it live, and sure; steadfastly bent  
On meditation.

— "Song Celestial," by ARNOLD.

## UNFOLDMENT.

BETH CARSON.

We become impatient with our loved ones and wish to compel their growth when we should simply give them their freedom and let them unfold. Look yonder at that beautiful rosebud swinging on the parent stem. I am impatient for the rose, and rudely I tear the tender petals apart and soon there droops a bruised and broken wreck, when, if I had given it freedom and time, I would have had the *queen* of flowers fragrant and lovely. This is a wonderful illustration of the result of dictation to our loved ones. Ah! can we not learn a lesson of the roses, and "Loose them and let them go"? No wonder Jesus wept as he beheld the antagonism, and the spirit of dictation and the rebellion which always follows, when we might have such beautiful unfoldment and such wonderful harmony if we would only take the attitude of May and Rosa, who were asked how it was they always had such lovely times together, and May replied, "Why, only this: I *let* Rosa and Rosa *lets* me." In this new century, "To make way for liberty" would be to stand aside and let the unfoldment continue. The sun of Righteousness is above the horizon and radiating *floods* of purifying, healing, vitalizing brightness for all those who are willing to step up on the table-land above the shadows. "Whosoever will may come," was written for us as well as for those who lived nineteen hundred years ago.

There are places on the earth's surface where they have twilight for six months at a time, but we can imagine a high table-land to which we could climb and see the glorious sunshine day and night and feel its soothing, revivifying power. The beams from the sun of Righteousness are *mine*. They are *ours*, and the only way we can be deprived of their healing balm is by refusing to accept the high posi-

tion which is ours by right. I can *inspire* by climbing, but when I try to *compel* I make *war*, and *war is hell*.

There is no argument needed to prove there is a hell, when we make it for ourselves. First, fear takes possession, then dictation, then anger, which are beasts of prey which down us and rack us, and we are in darkness; pains and aches, sickness and sorrow seize us. There is but *one* remedy: we *must* come within the range of the rays from the sun of Righteousness. We climb to the heights; we are delighted; joy fills our souls.

Will we maintain our position? Have we learned our lesson? Only a short step down brings us to the mire and the clay. Envy, jealousy, covetousness, despondency, and gloom are the quicksands that envelop us, and all the fruits of the flesh soon manifest. But *why* do we turn from the light? Do we *prefer* the darkness, the pains and aches, the fainting in the blood? No, oh no! we all love brightness; we love and *long* for the pure and the true. There never was a time in all the history of the world, when those who are genuine were so much sought after; the spirit is surely willing, but the flesh is weak. "Of myself I can do nothing," was written of the flesh without a recognition of the *oneness* with the Father with the All-Life which gives us infinite power.

Come, dear one, let us climb to the heights; let us drink of this purifying power; let us bask in this glorious sunlight; let us say to these beasts of prey these children of darkness, "Get thee behind me Satan." I am unwilling to grope in the darkness. I would behold my Saviour's face. I would let the bright rays from the sun of Righteousness flood my *soul*. I will pray without ceasing. I will in *everything* give thanks. I will give thanks for seeming trials, and change them into joys; and best of all I will allow my brothers and sisters to unfold in freedom. If they grope in darkness for a while they will rejoice all the more in the light when the

find it. The Christ consciousness is *mine*. All good is attracted to me. I will sing:

- “ Just being happy is a fine thing to do —  
 Looking on the bright side rather than the blue.  
 Sad or sunny musing is largely in the choosing,  
 And just being happy is a brave work and true.
- “ Just being happy helps other souls along;  
 Their burdens may be heavy and they not strong.  
 Your own skies will lighten if other skies you brighten  
 By just being happy with a heart full of song.”

## THE POWER OF SUGGESTION.

The most astonishing instance of hypnotism by “suggestion,” comes in a report furnished by the French Society of Hypnology and Psychology, by M. Gorflichze, an expert in mesmerism. The story he has to tell is of a little girl of eleven in one of the French provinces, who used to accompany a cousin, who was a country doctor, on his rounds, and in this way got to understand a good many medical expressions.

One day she fell ill. The illness was slight, and she was on the high road to recovery when her cousin, the doctor, happened to say unthinkingly and smilingly in her presence, “Oh, good heavens! She is paralyzed!” At once the child exhibited every symptom of paralysis, and she remained in that state at the will of the doctor. Afterwards he asked her if she was not becoming consumptive, and immediately she began to suffer from the dreadful coughing and blood spitting that consumptive patients have.

She seemed so extraordinarily open to every sort of mesmeric “suggestion” that the doctor tried her with half the diseases known in medical annals, and one by one she responded to them all. He needed only to remark that she was cured, to have her well a moment later. Perhaps the strangest of the experiences she went through was when one of her schoolmates got a paper pellet in her eye. From pure sympathy the child imagined that she had the same trouble too, and she rubbed her eye to such an extent that she felt the pain of it for nearly a year.—  
*New York World.*

## WHY DO I MAKE MISTAKES?

NELLIE C. BLAKESLEY.

This question is so often asked by the earnest truth student. By mistakes, I understand, the doing of those things which are not conducive to our permanent happiness. We will admit that oftentimes much good comes to us ultimately from these so-called "mistakes"; that "all is good," it is only *apparently* wrong; and yet the earnest seeker sincerely says, If I am God, why should I do what I really do not wish to do, or, why should the Infinite Good which I Am, pass through such a school of experiences? Granted it is only an appearance, but that appearance is a matter of prime importance. We as truth students wish to control these appearances in the objective life and make that life beautiful.

The "I" that makes mistakes is the personality, and not the "I" of the "I Am" at the center of our being. In essence of Being we are what God is — only good, omniscient, omnipotent, omnipresent. But on the present plane of manifestation we bear a distinct relation to the material world, or the realm of appearances. God created these appearances and pronounced them "good." The Christ neither lived nor taught separateness from them. He emphasized a certain spiritual superiority over and through them. It is, then, with true instinct that we seek a place where in the common walk of life we make no mistakes; or, to say the same thing a little differently, only harmony prevails in manifestation.

The perception that we are spirit does not do away with the fact that there is here an appearance we call "body." And the truth that we, in essence of Being, are perfection does not exclude the fact of a personality not in conscious harmony with it. Our chief duty in this incarnation is to bring about harmony, to make the objective life a true likeness of the image within.

We read, "In the beginning was the Word, and the Word was God;" and again we read, "God said, Let there be light: and there was light." We as truth students have come to know the power of the Word, and have used the creative element of our Divine spirit center to speak into' expression blessings of health and prosperity even as in the ancient story; but back of the spoken word is the divine element of selection—the choice of what our word shall be. We all admit our freedom of choice, but choose we must and always do.

Ex-pression is the *pressing out* of what is within. All demonstration is an ex-pression of truth. And all manifestation in the objective life is the counterpart of a hidden life beneath. I see no "chance" in the various experiences of life unfolded day by day. The world is a mirror and reflects a true picture of the hidden life just beneath the surface. And that sub-stratum of consciousness is, I will say, the subconsciousness; in other words, the storehouse or warehouse of life. It is not the Divine spirit center any more than the body is. It is the warehouse into which all our experiences go for preservation and future employment. Not a thought nor an act is annihilated. The substance of the experience is maintained and becomes an element of the personality. Then if all our experiences are thus preserved, the question rather becomes—How, indeed, may I eliminate mistakes from my life?

The Divine power of selection is with us and we may purify the subconsciousness by governing what shall or shall not enter our house of life. Of all the sights around me, what shall I *see*? Of all the sounds floating about my ears, what shall I *hear*? Only what I choose to make an element of expression a little later on. If I see only beauty and goodness and purity in my environment, arising out of the subconsciousness will be peaceful experiences; and if I hear only the sounds that are melody to my soul, naturally will there ensue a harmony flowing out,

into and through the objective life, like deeds of rhythm set to music. We cannot in the natural order of things take in discord and give out concord. Mistakes are discords. How often we see where some have at some time in their lives received a fright, and ever after a similar circumstance is an element of fear to them, and not so to their neighbors. The subconsciousness may be cleansed and clarified by the direct application of the spoken word of truth to itself. Yet we should as diligently keep the door closed to anything less than our highest perception of truth, as we would keep moths out of our trunks or rats out of the storeroom.

As all the expressions of power, which may have been termed miracles once, are an unfoldment of the spiritual life within, arising from the divine plane of consciousness, so all other manifestations, many of which we call "mistakes," are the emanations of the lesser life and take their rise in the plane of the subconscious personality. To let the Light of the higher consciousness shine through and envelop the lesser is the theme of our study and the lesson of our experiences. Let us recognize the twofold nature of our work, and while we speak out the word of life, learn to take in only the true appearing in our environment; and thus hasten the day when life shall be "one sweet song" and mistakes will no longer appear, to mar the harmony of a life in tune with itself.

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I sent for Red Leaf for the month of September and since that time I have gained so much. The statement seemed to be just what I needed. I felt such strong vibrations for the first time when repeating them. I have also been talking to the organs of my body as instructed by a tract sent me some time ago, and when I concentrate upon any organ it will quiver like a leaf. It startled me at first, but I feel stronger. The whole body feels like it was charged with electricity. I shall ever feel grateful to you for your kindness.—S. E. H.

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I am so in love with UNITY and grow more so each month. I am thankful to say that my heart is entirely well. I am perfectly well and happy.—Mrs. I. L. H.

## ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

251. Please explain to me Matthew 13:12, "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." This has recently been quoted to me, and now that I am holding prosperity thoughts and being treated for prosperity, I do not like to be disturbed by something I do not understand.

—G. Y.

This does not refer to material possessions, although it is true on that plane also, for, if a man has money, by it he can gain other money; if he has no money, he is liable to lose even that which he may earn, through lack of judgment in its use. Each soul holds within itself the seeds of infinite possibilities. If we do our part in the cultivation of these divine qualities, in other words, if we use the spiritual powers and forces inherent in man, we shall "increase in wisdom and stature and in favor with God and man," and shall have abundance along all lines. But if we fail to recognize and to use these possessions, burying our talents in the earth of worldly strife or pleasure, they become atrophied and thus lost to us. We need, then, to be awake and on the alert, using all of our powers that they may increase in efficiency and not become less as the days go by.

252. What was the cause of Dr. Sullivan's passing over, and Mrs. Small's? Their passing away seems so contradictory to their teachings. There must have been a cause of which I am not able to imagine.

—E. S. M.

These dear friends, as well as some others whom we know, had not made perfect connection with the Life Dynamo. Had they done so the current would never have become "short-circuited" and the light of life cut off. They thoroughly believed in perpetual life, and were doing their best to build into soul and body those states and conditions which belong to the regenerated and eternal life, but down in their subconscious minds was an idea—a race idea it may be—of death, of which they were probably unconscious, and this was the one weak point in an other-

wise impregnable armor. When the enemy assailed them it was here the dart found entrance. They had much to eliminate from their consciousness which the present generation of Practical Christians, born to the Truth, do not have to meet, and this generation should prove to the world the possibility of immortality in the flesh.

253. If I am suffering intensely, and have in my possession a remedy which will relieve me, why cannot I accept that remedy as a good gift from God just as I do food and clothing? Did not Jesus put clay upon the eyes of the blind man? Was not another told to wash in the pool of Siloam? If all good is from God, why not the remedy?  
— MRS. T. C. E.

If I am in a state of abject poverty and I am looking to others for help rather than exert myself and use what energy I possess in providing for my needs, would it be best for me to accept money from any charitably disposed person, and thus keep myself a pauper just so much longer? Would it not be better for me if friends refused to aid me, and my necessity become so dire that I would be compelled to work out my own salvation? So it is when one depends upon so-called remedies. He simply keeps himself in a state of dependence which prevents the development of his own divine powers. By asserting his spiritual self-hood man may not only master pain, but may remove the cause and forever prevent its return. A certain amount of food and clothing is necessary for the sustenance and protection of the body under present conditions, but man provides himself with them; they are not gifts from God. The only thing which is God-given is the *ability* to provide for himself. Man compounds drugs and prepares what he looks upon as remedies, but the gift of God is the power of the Spirit, and it does not need pills, powders, or plasters to bolster up its work. The anointing with clay and then bidding the man to go wash in the pool, was simply a test in the faith of Jesus' word, and not in itself a remedial agency. His unquestioning obedience was his healing. Let your faith and trust in the healing power of the Spirit be strong: Make high statements

of the truth of Being and affirm persistently that pain has no power over you; that through your oneness with the Father you have dominion over all things, and you will have no need for drugs, and you will be beyond the temptation to yield to a desire to resort to them as remedies.

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## HEALING DEPARTMENT.

### THE EDITOR.

I am troubled with superfluous hair; how shall I get rid of it?  
— SUBSCRIBER.

Hair represents reserve strength, or strength in a state of repose. It can be vibrated onto the higher plane of manifestation through activity, and disappear in its physical aspect. This is done through understanding and application of mental dynamics. Say to the stored-up strength on your face: "You are now free from every material limitation; the swift energy of the Spirit vibrates you into free energy." Continue this treatment until the superfluous hair disappears.

Will you please tell me what is the correspondence to malaria, and what word of Truth shall I use to cure it?  
— M. M. S.

The root cause of malaria is inertia, that is, laziness. The remedy is to increase the activity of both mind and body. This is done through denials and affirmations. Some people take a purgative, which is a temporary denial. We find that Truth does the work *effectually*. Give yourself this treatment every day, especially in the morning when you awake: "I am not mentally lazy, nor ignorant, nor under any mental laws of material inertia. I am Spirit, and the swift energy of the Spirit fills and thrills every function and every organ of my body."

Please tell me what is the correspondence to blackheads, pimples and boils?  
— A. S.

Primarily, impure thoughts, which some people allow to express themselves in uncleanness. The remedy is: Drill yourself in holding in mind the highest and purest ideas you can conceive. Next,

take a bath every morning, pound your liver, expand your lungs, and exercise yourself generally. Let your faith express itself in acts; be pure in thought and body, and clean in your whole attire.

I am a slave to the tobacco habit. Will you give me a thought to overcome this habit? —F. Mc.

Say to yourself, "I am Spirit; I have dominion and power; I am mind, and I am master of matter. I control every appetite in this temple; I deny the craving for material stimulant which expresses itself in the desire for tobacco. The substance of the infinite God satisfies me, and fulfills every desire of this consciousness."

Please publish a word formula for goiter? —Mrs. C. S.

"My mind is no longer crystallized in the belief that matter is a solid substance; I know that all that appears is radiant energy. All the fluids in this body are free, and flow free, when I let go the grip of my material mind. I now, in the name of Jesus Christ, fully set free all thoughts in bondage to matter or material conditions. Every gland, every cell, and every blood-vessel now lets flow freely the life of infinite Spirit. There is no congestion anywhere." While giving this treatment place your right hand on the goiter.

What is the cause of and cure for insomnia? —E. C.

There may be many causes for insomnia; for instance, worry, anxiety, anger, revenge, disappointment, ambition. Any state of mind that causes continuous and irregular thought currents will produce insomnia. The remedy is mental harmony, which will work out in a balanced circulation, and a knitting up of the raveled sleeve of care. Center your attention about where you locate your heart, and say: "I now am at peace with all the world; the spirit of love in me sends forth its words of harmony, forgiveness, and steady, poised power to everybody and everything. There is no enmity in my love; I forgive everybody, every wrong, and ask to be forgiven in return. Infinite Love fulfills her will in me, through Jesus Christ."

## VOLUNTARY RECIPROCITY.

The Society of Silent Unity seeks to demonstrate voluntary compensation for all services rendered. We are not giving out drugs, or anything that can be measured or seen, yet there is a constant outpouring of Spiritual Life Energy from this center, and all who put themselves *en rapport* with us get its effect. It has taken twenty years' constant work to get this current established, and we know that it is the greatest healing agent in the universe. Those who take advantage of this offer of help "without money and without price," should appreciate the value of that Holy Spirit power which the Lord pours out upon those who are obedient to his law in thought and word.

We have much to contend with in the widespread error that Jesus and his disciples did not receive compensation for their services. We are told in Luke 8:2, 3, of certain women which had been healed, . . . Mary, Joanna, and Susanna, and many others, which "ministered unto them of their substance." Mary poured \$300 worth of ointment on Jesus' feet at one time, and he rebuked those who criticised her extravagance. He was asked to wedding feasts, and invited himself to the board of the wealthy Zaccheus. Jesus did not even ask for his just compensation, but boldly took it whenever he had need. He went into the field with his disciples, and they helped themselves to the grain; he ordered his disciples to go and take an ass and colt when he wished to ride; he appropriated the upper room for his feast, and demanded that it be prepared. He carried out to the letter, "The earth is the Lord's, and the fullness thereof." In the face of this Scripture testimony of lavish compensation to Jesus and his disciples, it is right opposed to facts to claim that he did not receive pay for his services.

Jesus said, "The laborer is worthy of his hire."

It is evident that he received compensation for his services, because he lived, and lived well, and the Scriptures do not recite that he did any labor during his three years' ministry. He was feasted and sumptuously entertained, by those he helped, on every side. We are told of his seamless robe, and it is evident that he was supplied with rich raiment at the hands of those to whom he ministered. He said, "Freely ye have received, freely give." Paul said that those to whom spiritual things were given, should not feel offended if temporal things were asked in return.

There is, or should be, a certain unity and balance between the spiritual and material in every walk of life. Under the Mosaic Law one-tenth of every man's income was devoted to the support of the temporal needs of those who were doing spiritual work. Thus we might say that those who are engrossed in the temporal, devote nine-tenths of their efforts to material needs, and one-tenth to spiritual, while those who have given themselves up to spiritual work devote one-tenth to the material and nine-tenths to the spiritual; thus between the two a balance is established.

Our Society of Silent Unity work is not in the field of merchandise at all. We send no bills, keep no books, and hold no one in our debt. We only ask that the just and equitable law of compensation be established in our ministry. But the Lord shows us clearly that the people must be educated in this law, and learn to be just, because they love to give as they receive. There is no compulsion whatever, and we lay no burden upon any one. The widow's mite is just as welcome as the millionaire's dollars, and we give the spiritual word to one as freely as to the other. But no one can make us believe they are so poor that they can give no equivalent for our services. Part of our work is to heal them of this idea of poverty, which is a mental disease, a material limitation, which can be denied and erased from the

mind, as Jesus told the blind man to wash the clay from his eyes. The first step in this process is to deny the idea of poverty, and then fulfill the law in the realm of expression, by giving something right where you thought you had nothing to give. Then affirm the unlimited supply and support of God as yours, right now, and keep on affirming until you set free the frozen ethers of thought-stuff in your mental atmosphere. We have no charity patients or poverty-stricken members of this Society. We see all prosperous, and the God of prosperity smiles upon all of those who crave, not riches, but the bounty of God from day to day.

“Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.”—Luke 6:38.

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I want to tell you of the beautiful demonstration over the belief in rheumatism in my mother's case. When I wrote you six weeks ago, she could not sew or write without excruciating pain. I gave her your affirmation, begging her to make use of it if only for my sake. To please me, perhaps, as much as anything else, she pasted it on a piece of cardboard and placed it up by the side of her dresser, where she could see it frequently each day. I left home then for two weeks and fancy my joy when, after a few days, I received a letter from her saying: “I am writing without pain, which is a wonderful improvement.” When I came home I found her well, and only once have I heard her mention her old enemy, except to declare her freedom from bondage, and to rejoice in the fact. The one time was during a bad spell of weather, but those parting twinges passed, and she is “Every whit whole.” She pronounces the New Thought beautiful, and has great faith and confidence in the dear Unity people.—S. W. F.

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I am overjoyed to tell you that a few days after you treated us, we were able to pay a debt of several years' standing. I cannot express my thanks on paper, but the blessings I have showered upon you will surely bring forth fruit. I have had letters from two friends to whom I sent New Thought literature; they are so well pleased and both say they have been able to help themselves with good results.—Mrs. L. A. H.

## SILENT UNITY SOCIETIES.

We are constantly in receipt of requests for instructions how to start a Silent Unity Society. To all of these we would say, Launch out at once, if you have but two persons to begin with. Do not seek numbers, but harmony in those who meet with you. Meet regularly at stated times, and the Spirit will eventually draw to you those desired. Two persons in perfect harmony will do the work of the Spirit more effectually than a hundred in discord.

Begin with music, and sing frequently during the entire time of the meeting. Immediately after each song hold in the Silence for a moment some thought of Truth. You cannot overdo this feature of the meeting. It is always uplifting and harmonizing to hold in unison some high spiritual thought. "Speech is silver; silence is golden."

The early part of the meeting may be passed in a general discussion of matters spiritual. If in the evening, when the clock strikes nine go into the Silence and hold in consciousness a few moments, "BE STILL AND KNOW THAT I AM GOD."

Then after music hold the class thought for the month, in unison for a few moments. It is sometimes advisable to repeat this aloud a few times until the mental vibrations become harmonious. In holding these universal thoughts let your consciousness go out and take in all the minds of men. Feel that you are talking to every soul in the universe, and that all are listening to your call. This mental drill will center your thoughts, and those of you who are spiritually alive will sense the vibrations of the Unity Spirit. Then is the time to do effective work.

Take up those you desire to help, and hold them in thought by name separately, always saying to each, "In the name of Divine Unity," or "Christ Jesus," as you prefer. Thought vibrates the mental atmosphere as sound does the physical, and every word is a symbol of the keynote of some silent principle.

The word "Divine Unity," or "Christ Jesus," is the keynote of the same principle, and its help can be invoked by silent concentration upon either. Thus there is an occult reason for working mentally "in the name" of a known powerful principle. Jesus Christ told his followers to do "in my name," and they always preceded their miracle-working with, "In the name of Christ Jesus."

Always remember that the thoughts you send out are pregnant with power, and will sooner or later produce effects. There is *no* exception to this, and no one is exempt from the law. Selfish thoughts are engines of destruction that eventually react upon those who evolve them. Therefore, never give selfishness any part whatsoever in your work. Do all things from the standpoint of the Universal, and the Universal will carry your plans to perfection without specific directions on your part. See only the good — the pure, the perfect, the just, the true — then will the Divine Principle of Life, Love, and Truth manifest in all you do.

*But these are only suggestions.*

"For where two or three are assembled in my name, I am there in the midst of them." "The Helper, the Holy Spirit, which the Father will send in my *name*, shall teach you all things." That Spirit which you meet to invoke must in the end be your only instructor. It will direct you aright in every instance if you will only ask in the silence.

The only object and aim of this society is to get people to listen to that "still, small voice" and know that God will lead them into all wisdom, health and happiness if they will spend but a few moments each day in his company—the silent realm of Divine Unity. External rules are but temporary leading-strings and must eventually all be put aside.

"Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)  
April 20th to May 20th.

**I Am now Healed by the Vitalizing Power of the Spirit.**

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## Prosperity Thought.

(Held daily at 12 M.)

**The Prosperity Spirit goes before me and makes plenty substantial.**

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### EXTRACTS FROM LETTERS WE HAVE WRITTEN.

Given a woman who reports great improvement in health, and who asks how she may direct her life into a perfect manifestation of Truth:

You are to continue to give God thanks for perfect health. You are to know that you are a child of God, for God alone creates. You never created anything. You cannot create Intelligence or Life.

God is the Creator, and created all that ever was created. You bring forth out of the invisible what the Father has created, but it is His. "Call no man on earth your Father," said Jesus, "for one is your Father, even God." Then you do not inherit anything from ancestors of the flesh. Your heredity is God, and you rejoice and give thanks to the Father for perfect health and continued life and strength, and all that you desire. This same law is true of your so-called parents, and you can set them free from the burdens of a belief in heredity.

God's Life fills your lungs, your whole body, with its pure health and power. God's Strength fills your nerves and muscles, and you acknowledge it and are strong. This Life is pure and the air you breathe is pure and the food you eat is pure, and you are fed and satisfied. Say those words often, and

send them into your lungs and all through your body, into the generative organs and all over the body, and you will feel as strong and vigorous as a mighty spiritual being with immortal life ought to feel. You will be healed instantly, for life cannot be consumed, and your body is sustained by that Life which is God.

There are not many lives, but all life is the One Life, God. "God is my Life." Then you are secure as God, and healthy as God, and perfectly whole through Jesus Christ.

We are with you daily, but God is with you and in you continually. "God is within me." Say that often, and turn within and feel the perfect Health there is in every cell.

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To meet the thought of postponement of realization:

You say, "In God's good time." God has no time but the eternal *Now*. All that He is, all that we let Him be in us, is *Now*. Procrastination defies the Spirit and robs life of its one glory, the putting on of Christ. Cast away all thought of a past or a future. They are not, never have been, and never shall be. They are terms coined to express man's ignorance of Being. The language of Life is *Now*.

"Arise and shine, for thy light is come," not *shall* come. Enter thou into the joy of thy Lord, now.

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To one who is *demanding* the fulfillment of a great desire:

The unqualified statement of the law, as made by Jesus, is: "Ask and it shall be given to you; seek and ye shall find; knock and it shall be opened unto you." In another place he gives the conditions on which the request is granted: "All things whatsoever ye shall ask in prayer, believing, ye shall receive." Spiritually enlightened minds, since time

began, have known this law and acted upon it, some with the modifications their stage of development suggested. Paul says, "All things are lawful for me, but all things are not expedient."

The law of spiritual supply is being more fully tested today than ever before in the life of the race, and the marvelous results obtained clearly demonstrate the propositions made by Jesus. There are two things to be observed. One is the speaking of the word, the "asking"; the other is faith. Faith here implies the co-operation of the faculty called conscience. So complete is the law of mental control that the least suggestion that the asking is not "expedient," that it is more than we can expect, etc., nullifies the conscious prayer, and becomes itself the prayer, the word that is fulfilled unto the speaker.

First, compose your mind with the thought that all things necessary for your good are already supplied in the Infinite Love. Then take this statement, making it many times each day, and go to sleep at night trying to realize the absolute truth of the words:

"Divine Love flows through my life and satisfies my every desire. My own shall come to me; my own is now with me. Father, I thank Thee that Thou hearest my prayers, and I know that Thou hearest me always."

\* \* \*

I am improving slowly but surely. When I look back to where I started out, I find I have made a marked improvement. A gentleman here who calls himself an occultist is organizing a class, and I am thinking of taking his lessons. Do you think it will be all right for me to do so?—E. J. D.

We are glad to note that you are taking hold of the Truth in a conscious way. The "signs that follow" will not be slow in coming into the visible, if you go on using the spiritual light that you now know yourself to be in possession of. Use it; use it in all things. Apply it to every condition and circumstance of your daily life, affirming steadfastly a

fullness of understanding. You have gotten hold of the better part, the spiritual or cause side of all things, and as your faith goes forward and learns that all supply is in the Spirit, you will be able to demonstrate on the physical plane.

The word "occult" has a variety of meanings. It is erroneously used when it is made to convey the meaning that there are truths hidden from the understanding of men. There is no such thing as a corner on power, no necessity for making Truth a matter of mystery. The Sermon on the Mount contains the whole philosophy of life. It is an open book to all who read in spiritual faith. The Nazarene, the Master of life on the physical plane, taught that the kingdom of heaven is within, and that the seeking of this kingdom opens to us the treasures of the Father. Much occultism is a mere will-o'-the-wisp, leading its devotees through an interminable jungle of speculation, arriving at nowhere. You will have to be your own judge as to the lines of development you pursue. We do not restrain.

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To one who reports herself without faith or hope, ever seeking God, but not finding him; afraid to die, yet wishing to, as an escape from conditions here; questions as to the future state:

Jesus said, "The kingdom of God is within you." If you ever find and realize God, you must find him within yourself, and the fact that you have not found him is probably because you have been looking elsewhere for him. You need not be afraid to die, for you could not die if you wished to. The putting off of this mortal body is not death, as it is generally understood; it is simply the passing from one state of consciousness to another. And as there is always an eternal progression in life, there will always be this passing from one state of consciousness to another, always be that thing which we call "death." Only when we come to look upon it as it really is, eternal progression, will so-called death have lost its

sting, and the grave will have been robbed of its victory. Do not let your anxious thoughts go out to your husband; in holding him in this thought you are but holding him in a bondage from which he would be free: for thoughts are things, and exert a power for good or ill; and at the same time you are holding yourself in an inharmonious condition.

The thing for us to do is to fill our minds with thoughts of peace, love, joy and harmony, leaving those who have passed to the other side of life free to seek their highest good without being burdened by our anxious thought in regard to their welfare, and to live our highest every day, trusting to the future to take care of itself. The future is simply the unfolding of the present; therefore, if we live our best, and do our best today, we need have no fear for the future; it will take care of itself.

Just lay aside all your anxious, fearful thoughts, and seek earnestly, faithfully and lovingly for the kingdom of God which is within you, and you will find its peace and harmony.

Take this thought into the silence:

“I am now safely folded in the everlasting arms of love, and have nothing to fear; and there is no cause for anxiety in me. The peace and harmony of the Holy Spirit now abide with me, and I am peaceful, harmonious, and free.”

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Response to a woman who reports an improved environment and who seeks a desirable tenant for some property. She also asks if it is permissible to go to law in defense of property rights, and if one should pay a debt twice rather than become involved in the law courts.

We are indeed glad to receive your report, evidencing your success in letting in the Divine Life. You have the light on the path. Now walk by that light, and there will be no more occasion for stumbling.

Hold that the Eternal Equilibrium establishes all your affairs. In preparing the way for the desired

tenant, declare that "justice reigns everywhere. My own shall come to me; my own is ever with me. My own is the Divine Love, setting in order all the events of my life."

Courts of law do not deal in justice as we know it. They represent man's views that force can establish peace. They are a long entanglement to those who resort to them, and deal in symbols only. They can restore nothing that is worth having, nothing that can enrich. The teachings of Jesus on this subject seem conclusive to us. You will remember that he so fully avoided the resort to law courts, that he did not defend himself when on trial for his life. To answer your question direct—It is permissible but not wise, and I have paid twice rather than argue such a point. In the application to individual cases, each must be his own judge.

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For the building up of Substance into the perfect tooth structure:

We have been treating you for a fuller realization of the Divine Substance in your teeth. We perceive that there is a resistance in the tooth substance, caused by the race thought of decay. This must be erased through denial, and the truth established there. Concentrate your mind in your teeth, and use this thought:

"The race belief in decay and dissolution and inflammation is now made powerless. The pure Substance of Divine Mind is now filling and building the perfect tooth idea into manifestation. Divine order, with peace and harmony, is now established in the name of Jesus Christ."

This treatment should be used both audibly and silently, several times a day. In a general way, ulceration should be denied, also any other negative conditions that the race thought has suggested. Insist on perfection being expressed in your teeth in every particular.

Attention should also be given to the stomach.

Corn products help to build up the tooth substance. The consciousness of Spirit, mind and body, each in its perfection, builds the perfect structure.

We shall treat the case in our Society, and you may rest in the assurance of a healing power going on in that part of your consciousness, whether or not it immediately shows forth. "Pray, believing that ye have received, and ye shall receive."

\* \* \*

To a man who has attained a new position through the power of the word, and who now seeks a greater degree of efficiency in the discharge of duties:

Keep your attention expectant. Do not give any heed to results, except to take note that you may need to give a little more care or attention to some part of your work, but keep the attention upon the Power, the Ideal, and the measure you mete (what you see) shall be measured to you again.

Do not believe in an opposing power or presence. Deny it and affirm that everything is just right. Right here is where you must stand. One of the leading civil engineers in this country has attained his present position through adhering to this law, "Everything is just right," through thick and thin. Reports may come to him to the contrary, but they never move him. The writer taught him and his wife, and they hold fast to that statement, while, of course, practicing the whole truth along all lines, and it has brought him marvelous success and good fortune.

So take fast hold of that statement, and permit no other to enter into your work.

Do not say you "do not know" about anything, but affirm that you do know all that pertains to your business or affairs; and never use the words "*I wonder if*" so and so will be the result if you do so and so. You do not wonder about anything; you always *know*.

Again, do not criticise anybody or find fault with

anything. Learn to know that everything is just right, and you know what that is for you, and affirm that you find fault with no person or thing, for everything is just right.

So you will find that everything will in due season fall into line, and you will rejoice to see what perfect harmony prevails about you everywhere. Find no fault at all. Just settle right down to that, for that is making friends with your enemies.

Then you will have no enemies, and no one can harm you and no adverse thought reach you. The cooking, the weather, the people about you, everything, everything, is just right, and you bless them and praise them. Everything is just as it ought to be.

To illustrate more definitely: Suppose something is out of order; you wish to have certain conditions prevail, but they do not show forth. See them as you would like to have them, and silently affirm that they are so. One woman wanted her little boy to have clean hands, and he wanted to play marbles, and of course his hands were anything but clean. She still affirmed, "His hands are so clean, and he loves to keep them clean." He kept on playing, but after a little he began to try to keep his hands clean, and soon his hands were always clean.

The word comes forth. So be patient, kind, tolerant, loving and helpful. Love to hear of the success and prosperity of others. Fill the mentality with thoughts of blessing and peace, and virtue and integrity, and strength of character and endurance, and victory and prosperity and wisdom, and they will fold you round with an armor of success that will delight your soul.

But, dear friend, learn to know Jesus Christ. Without him all success and all attainment will be without the right savor, a something that makes it worth while; but if you know him, you will find every day and every hour of your existence a delight. He is your helper, and he stands watching over you, even as your mother would if she were with you, and he is with you, and he really and truly directs you and sustains you and encourages you at every moment.

Make a confident of him, and you will know things that others do not know.

# DIET DEPARTMENT

LOWELL FILLMORE, EDITOR

When to thinkers one of the chief claims and recommendations of the non-meat diet is its simplicity and saving of time and labor, thus cutting out useless tasks and giving more time to the eternal thoughts, why should elaborate combinations of non-meat foods be sought?—J. M. R.

The above suggestion comes from one of our interested readers, and it brings up a vital point in the food question. There is no doubt in our minds that the simplest forms of food are the best. The most ideal food is raw fruit. But this particular diet is one that a person must educate himself to, and must take up step by step. He has been used to a certain kind of food and his stomach is accustomed to it; therefore the stomach and the whole body must be gradually trained to take care of and use the new kind of food. The first step in the diet reform with most people is to obtain something that looks and tastes like meat, and we give receipts in this department which when properly used will produce very delicious dishes, so that the habitual meat eater may not seem to miss the meat at all. He has gone a step forward, for he is rid of the undesirable effects of the meat. The next step is the getting rid of tea, coffee, milk, butter, eggs and cheese, although these do not produce nearly the unsatisfactory results that meat does. After we get beyond these the next step in our diet education is the eating entirely of raw fruits and grains and nuts. After this comes the raw-fruit diet. It takes time and practice to reach this point. So you see, we give receipts of all kinds in this department for those at the various stages of their training. All of this is simply the material side, which should co-operate with the thoughts and spiritual side of our natures, and all should unfold together in harmony; then there will be no discords in the process. But we believe

that after a person once gets the knack of cooking these new, seemingly elaborate dishes he will find them less trouble than the flesh foods. The dishes are also much easier to wash, as the grease does not stick to them as in meat cooking.

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I buy wheat by the half bushel. I grind a portion in a coffee mill, and soak till thoroughly soft but not mushy. This is purer, cheaper, more palatable than any bought package-cereals. It is delicious as a breakfast food, or as a dessert with whipped cream, pure fruit juice or hard-sauce dressing; also warmed up or made over in the oven as a pudding. It is good eaten raw too, as is corn parched in a skillet and ground through a coffee mill.

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I wonder how many of UNITY readers have eaten or made the corn bread eaten by our southern people and called "plain corn bread" in distinction from "egg bread." Here is the receipt: Put meal and salt to taste in a vessel and pour boiling water over it, putting in all the water necessary at one time if possible. The meal will swell; then work with the hands thoroughly, and mould into cakes about as large as the hand and an inch thick. Bake until thoroughly done and browned in the oven. It can be baked on top of the stove if turned when half done. Don't say you don't like it. You will if it's made properly. Experience and experiments will teach you how.—  
J. M. R.

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It is interesting to note the reasons which the Rev. Henry S. Club gives for his being a vegetarian, in his little book — "Thirty-nine Reasons Why I Am a Vegetarian." We give here some extracts:

"1. I am an optimist; I believe that human life is destined to become a divine life; that man is created for a higher condition than that of a carnivorous or an omnivorous animal.

"2. In the progressive development from the

animal to the spiritual man, there is necessarily a change in the habits of eating and drinking, as well as in those of affection and thought.

“ 3. A spiritual-minded man cannot partake of that which requires him to destroy the lives of in-offensive creatures in order to partake of their bodies, because the very thought is repugnant to his nature.

“ 4. Eating a lamb does not make a man lamb-like in his character, any more than eating a missionary converts a savage into a Christian. It is the wolf nature in man that is developed by killing and eating lamb, just as the cannibal nature is developed by killing and eating missionary.

“ 14. The consumption of flesh as food has, like the use of tobacco and alcoholic liquors, a tendency to deaden the moral and intellectual faculties so as to blind the perceptions to the danger of the practice.

“ 15. The only way to obtain a clear perception and an unbiased judgment on the subject is to abstain long enough to get clear of this blinding influence. ‘If any man will do His will he shall know of the doctrine, whether it be of God’ (John 7:17).

“ 30. Observance of the divine law in relation to food produces that condition of confidence, hope and tranquillity which is the essence of optimism.

“ 38. The power of the mind over the body grows with obedience to divine law. The exercise of kindness towards all creatures is productive of intense satisfaction and delight. The heart and affections become tender towards all, and soul and body become permeated with the divine love and wisdom.

“ 39. Such are the convictions and reasons derived from the experience of the writer, whose health, vigor and true enjoyment of life at the age of seventy-six years bear ample testimony.”

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I am very much pleased with the Diet Department. My mother and I started in three weeks ago to do without meat, tea and coffee. Already the results are wonderful. I no longer have the tired, heavy,

depressed spells in the morning. My mind is so much clearer, and I have been filled with a new hope and interest in life. Before, I was troubled with rheumatism and other ailments that have nearly left me now. The queer part is, we have no craving for meat—even when we smell our neighbors cooking it.— N. M. T.

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A Yale professor has been making some experiments, and finds that vegetarians excel flesh eaters in tests of endurance. Forty-nine persons were examined, including students, college instructors, physicians and nurses. The tests were made in leg raising with subject on his back, deep knee bending, and holding out the arms.

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### Food Thought.

(To be held while eating.)

*My body is built of the substance of the spirit of good.*

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### VEGETARIAN RECEIPTS.

*A New Way of Making Griddle Cakes:* A good batter without eggs or shortening to fry on the griddle—or made a little stiffer to bake in gem pans—is mixed with orange juice (or any acid fruit juice) and soda. A good proportion is the juice of two sweet oranges and one even teaspoon of soda, the soda to be stirred in at the very last when everything is hot and ready; first mixed with a little dry flour if the batter should be stiff, or dissolved in a little water to make it less stiff. This amount makes about six griddle cakes. The batter can be varied by using (with the white flour) parts of corn meal, brown flour, or any cereal. — J. P. H.

*Strawberry Short Cake:* Sift two cups of flour with one heaping teaspoon of baking powder in a dish, with a little salt; add one-half teacup of Wesson cooking oil thoroughly mixed with the flour by the hands. Moisten with water, roll out into two cakes, and bake in a very quick oven. Have berries ready picked over and standing in sugar. If they are large they should be cut in two. Spread the berries upon one cake; place the other cake on this, and cover with berries. Put the whole in the oven again for a few minutes. — GRANDMA FILLMORE.

*Stewed Raisins:* A capital dish for breakfast is a small plateful of stewed raisins. Take ordinary, good cooking raisins with thin skins and put them into a deep bowl and pour boiling water over them in the afternoon. Cover them over and let them stand aside until the next morning, when they should be all swelled and soft like beautiful sweet grapes.

*Pea Soup:* Ingredients — Split peas, one pint; one onion, one tablespoon of oil.

Method — Put the peas to soak over night. Then cook until nearly soft, add the onion sliced up thin, and complete the cooking. Salt and pepper and fresh mint may be added to taste, or the juice of a fresh lemon. Add the oil a minute before removing from the fire.

*Butter Bean Fritters:* Ingredients — Half a pint of butter beans, one egg, half a pint of stale bread crumbs, a teaspoon of minced herbs.

Method — Wash and soak the beans over night in a basin, in about a pint and a half of water. Stew them for three hours in this same water, adding more if necessary. Keep the lid well closed so as to keep the steam in, but do not let them come to a full boil until they are nearly soft. Add herbs about a quarter of an hour before taking them off the fire. Beat the whole through a colander, mix with yolk of the egg and remainder of bread crumbs, and fry in oil till brown.

The foregoing receipts are taken from "The Penny Guide to Fruitarian Diet and Cookery," by Dr. Josiah Oldfield, Paignton, England.

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#### THE CHAIN LETTER.

Several months ago, a chain letter, spuriously credited to Bishop Lawrence, created consternation in the minds of some who received it. The letter contained a prayer and carried an implied threat against those who failed to write and send out copies.

It seems that this letter is still on its itinerancy. The prayer is a silly, nondescript affair, without logic or sequence. The threat is vague and impotent. The proper destiny for the letter is the waste-basket or ash-heap.

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I find my health is greatly improved, and many times a day I thank the All-Good, through UNITY, for the many blessings I am receiving.—O. D. B.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

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## Publishers' Department.

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The next course of lessons by Mr. and Mrs. Fillmore, will begin at Unity Headquarters, Monday, May 6th, and continue one month, three lessons per week.

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The Bible Lessons were not ready for this number of *UNITY* and we had to go to press without them. We are affirming that this shall not occur again.

### THE SIGNS THAT FOLLOW.

Our new quarterly is called "THE SIGNS THAT FOLLOW." It is intended primarily to relieve *UNITY* of the testimonials. Many of our readers objected to this feature, and it was getting to be very prominent because of the rapidly increasing power of the Spirit in our work, and we did not have the heart to wholly ignore these acknowledgments. From every part of the world letters are coming to us telling of help mentally and physically, and all praising God. How could we consistently submerge these and refuse them a place in our literature, which promises just such "signs"? We could not, so we have started *THE SIGNS THAT FOLLOW*, in which we shall give liberally the wonderful voluntary and unsolicited testimonies of the multitudes who are being healed by this Spiritual Truth. There will be no subscription price for *THE SIGNS THAT FOLLOW*, but free-will offerings for its support will be acceptable. If you want it regularly send us your address.

## FREE LITERATURE.

Mrs. J. C. Ramsier, of Hendersonville, N. C., writes: "From the UNITYS which I have passed on, results have come that I know of, and of course, many that I do not know of. I know of seven subscriptions to UNITY from the ones to whom I gave the copies with a few words of encouragement for them to subscribe. I have done the same for WEE WISDOM. Please send some more UNITYS for sample copies.

I write you again to-night to acknowledge your great kindness in sending the beautiful literature received to-day. Yes, I know just where I can place each leaflet. They are so well chosen for the people of V., I do certainly feel that the sacred truths will strike home to each soul as they peruse the pages, and mean much in breaking up the petty little ways that are dark into which so many have fallen. — Mrs. E. C. L.

I received the old numbers of UNITY, and send many thanks for same. I am having a feast of good things reading them. I just live by these dear books, and I have helped others to do so too — E. A. C.

I want to thank you for the sample copies sent. There are so many who have not heard of UNITY and want to know of its teachings, that I always find room for all copies. You have no idea of the good they are doing; one woman, who was told she had consumption and would not live long (by the doctors), after I showed her that it was not possible for her to have it, and gave her a Red Sheet and the August number (unadulterated truth), has gained her usual health. The cough is gone, she is fat, has a good color, and does her own work; and this is only one of many who are coming to know the truth as it is. — L. F.

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We have a letter from a lady who wants to know if we would advise her to make her will in favor of some benevolent institution or humane society. We have never taken the making of wills into our philosophy, but we are equal to the advice in this case, which is, Give your property to some institution that will instruct people in right ways of *thinking*. Do not waste money on charity or benevolence where ignorance prevails.

## BRANCH LIBRARIES.

The work of establishing Branch Libraries in the various towns and localities of our land is progressing most satisfactorily. To the list previously published we add the names of five new Branches which have been established this last month. We want others to take up this work until Unity Literature is within the reach of everyone. Ask yourself if this is not your opportunity to spread the Truth, and then write Mrs. Croft for the plans.

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Address: UNITY LIBRARY, JENNIE H. CROFT, Librarian,  
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## NOTES FROM OUR WORKERS IN THE FIELD.

Reports of most successful work come from the Truth Center which Mr. Chas. R. Haydn of Cleveland, Ohio, is conducting in connection with a Branch of Unity Library. Regular meetings are held each Sunday and great interest manifested. At present Mr. R. C. Douglass, of New York and Washington, is teaching a course of Lessons at this Center, which are received with much appreciation and largely attended. Many subscriptions to UNITY are being received from this Branch.

DEAR MRS. CROFT — I am glad to report that a widening influence for good is quietly radiating from our weekly meetings and our Circulating Library. One by one those who are ready for the Truth are coming into line, and together we are "seeking first the kingdom of God and His righteousness" by way of "Practical Christianity" and the "Silence," and rejoice that all other things are being added. Yours in love,

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### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services in Unity Auditorium, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also in Unity Auditorium, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

New Thought Center, Judge H. H. Benson, speaker. Service every Sunday at 8:00 P. M., Unity Auditorium, 913 Tracy Ave.

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 governing supply, leads me to con-  
 tinue my card in more explicit form-  
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 Jan 08
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 [March 08]

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"Ye shall know the Truth and the Truth shall  
make you free!"

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BUILT UPON THE FOUNDATION OF THE APOSTLES  
AND PROPHETS, JESUS CHRIST HIMSELF BEING  
THE CHIEF CORNER STONE - EPH 2, 20.

# ANNOUNCEMENT.

**UNITY** is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now

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## THE POWER OF THE BODY.

WALTER DE VOE.

The God-idea, the soul, incarnated in the flesh, not to expiate some sin, as is so often stated (for it was perfect from its inception), but that it might gain from Mother Nature certain elements of mind necessary for the full development of a self-conscious individuality.

The course pursued by many students in denying the body, is one that oftentimes causes a separation of the spirit form and its physical counterpart. The thought of the nothingness of the body, if consistently carried out, would rob the developing ego of all the power to be gained by a proper recognition of the intelligent force latent in the body.

Those who teach that the physical body is nothing, and deny its existence, make a great mistake. They do not discriminate between the body and the false ideas that exist regarding the body. They associate the ideas of carnality and matter with the body; and because these are delusions, they deny the body which has been dominated by these delusions, and state that it also is a delusion, non-existent, nothing. We must distinguish between the thought-phantoms or beliefs of disease and carnality that beset the body-mind, and this negative mentality in its primeval purity and strength.

The body form had its origin in the Universal Mind, and by recognizing its innate and powerful intelligence we will be guided to unfold its hidden blessings of life and health. If the physical body were nothing, when it was cast off by the spirit that inhabited it, every possibility of life would be gone

from it. This bundle of so-called "nothingness" proves that it contains latent possibilities that have not been exhausted by the indwelling spirit, for as soon as the spirit departs, the individual cells renew their efforts to grow (as may be seen by the continued growth of the hair), and the body is filled with active energy caused by the changing polarity of the molecules as they endeavor to attain their freedom from the organism.

Not one in a thousand realizes and develops the powers latent in the cell life of the body. Few spirits departing from the flesh take with them the powers of dominion that the body would have given them if they had developed its latent intelligence.

One there was who proved that His body and mind were one and the same substance, radiant with the glory of Divinity. His body as well as His mind had to be spiritualized or lifted up in order that He might become a magnet to draw all men unto Him. Any forceful personality that wants to accomplish anything on the physical plane must express the attractive power of his spirit through his physical body. It is not enough to form plans in the interior realms of his mind; he must use his magnetic force, his voice, and all the energy of his being, to impress others and make his plans real — to give them a physical body, as it were.

When we deny matter, we deny the false idea that matter and mind have a separate existence. There is no matter, because all is mind. As there is but one substance, matter and mind must be that substance in different degrees of development, or in a crude and refined form. That the body is responsive to thought action and may be termed "mind" is illustrated by a person fainting from fright. The shock touches the thought centers and the thought acts on the nerves and blood-vessels until it traverses the space of the whole organism. If the body were an inert and unresponsive substance the mental shock would produce no effect upon it.

This responsiveness of the body-mind is the basis for all mental and spiritual healing. When we speak the word of truth it acts on the thought centers and speeds through the nerves, blood-vessels, muscles and organs with healing power, and the truth becomes externalized in the flesh.

We must fully understand that body and mind are one, that the mind lives in all parts of the body, and that there is nothing in the body to hinder thought action, if we would have the truth penetrate to the most external degree of our lives, if we would become the living embodiment of our realization of truth. Thus this beautiful science becomes of practical benefit to us. We realize perfect life resident in all parts of the body, and there is no place for disease to exist, because we keep all parts polarized, or harmonized, to our conscious realization of love and wisdom.

Let us not be satisfied with a mere intellectual understanding of this noble truth. To be sure, even this will accomplish healing results for self and others; but it is a psychological process of one mind temporarily influencing another, and soon wears away, leaving the patient in the same condition as before the treatment.

The case of a metaphysical healer of prominence in a certain sect who died recently of "fatty degeneration" will illustrate this phase of intellectual perception of truth. He could formulate statements of truth and think thoughts of health that were of benefit to many: at least he was considered a leading light as a teacher and healer. He denied the reality of the physical body, and, consistent with his theoretical belief, he catered to the physical appetite until the coarsening of the cells hindered the orderly control of the body by the mind. Instead of regenerating the body by infusing it with mental energy, he denied its existence, and while living in his intellectual abstractions allowed the body to degenerate. He called upon the best healers in the

country, but their united denials of his body did not give it life. As a last resort he called in noted physicians, who told him it was too late; and so he and the non-existent form which he was so anxious to retain separated. His friends did not realize that his mode of living was not conducive to health. It was stated that his disease was caused by a physician who suggested that if he did not eat less and take more exercise he would die of "fatty degeneration," as the signs were already apparent.

We must organize the understanding of this science in the flesh. This negative pole of the human magnet is just as essential to the perfect working of the magnet as is the positive pole.

The body may be compared to the roots of a plant, for we are drawing from the body the elements which sustain the mind, just as the stalk and leaves of the plant draw their nourishment through the roots.

We should strive to glorify the body and redeem its substance from false desires and the beliefs of carnality, that we may remain in it and have it as a beautiful temple as long as the soul desires to function on the physical plane. We can make our bodies over by the gradual but sure process of right thinking, and educate every atom of the flesh to a clear and perfect understanding of the living truth. The true law and order of growth is right thinking, which produces right being, which leads to right doing.

We should make every effort to incorporate the truth into our entire structure, mental and physical. We must become saturated with the life of truth. A splendid transformation will come to us as we organize the life and intelligence of God into our physical bodies, and in proportion as we do this we shall be prepared to organize it in others. We can impart with a touch or a word the power that we *are*, and thus help our friends to more quickly attain what we have realized after much hard experience and persistent effort. Then we shall *be* the Power, from soul to physical atoms, the Life Divine, and heal through our own deep conviction of the mighty prevalence of God's life and power.

## DENIALS AND AFFIRMATIONS.

EDNA L. CARTER.

*(Conclusion.)*

Knowing some of the conditions necessary to give satisfactory results from the use of denials and affirmations, we come next to consider some of the foundation truths which must be declared, and to which all thinking must conform.

The affirmation first in importance in mind and body building is that of the all-wise, all-powerful, everywhere-present Presence of God. The second is an acknowledgment of man's true nature and his relation to God — his likeness to and oneness with the Source of all; and the third is a declaration of the reality of good and the unreality of evil. Only that which God made is real, and all that he made is good. Evil is a mere appearance, resulting from seeing things in the relative instead of in the absolute. All that is necessary to cause the false appearance to vanish is to look right — to see as God sees, who is of too pure eyes to behold iniquity.

There is a close connection between seeing or beholding, and affirming, which any one can readily perceive. In a sense, they are one and the samething. Whatever we see, we affirm.

In the Bible there is a good promise to the man "who shutteth his eyes from seeing evil." To see evil is to acknowledge its reality. To refuse to see evil, it is not necessary to call evil good. The evil is simply ignored as having no substance to it; as having no place in God, nor in man's true self.

We become like whatever we behold. The transformation of the mind into the likeness of Truth comes through beholding the Truth. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."

The habit of seeing evil is the cause of all the

unhappiness in the world. Believing in evil as a reality is the foundation of this habit, and upon this foundation are built all the denials of Truth and affirmations of error which have racked and wrecked the minds and bodies of men. Now we build upon a new foundation, even this, that "Only the good is true."

To resist evil is to make the strongest kind of affirmation of its reality. However, in seeking to obey the command "Resist not evil," one will become negative and let adverse conditions dominate him, unless he keeps himself positive by holding the overcoming idea. Evil is not to be resisted, but it is to be overcome. We are not to sit down and do nothing, and let the winds of adversity blow us about. We are not to be dominated by any body or any thing, but are to keep ever uppermost the idea of mastery and dominion, and to affirm that dominion positively and faithfully until we see it established.

Jesus taught us to pray, "Deliver us from evil." This has always been taken to mean "Deliver us from the appearances of evil," and has therefore been directed against effects instead of causes. Man has prayed to be delivered from disease and poverty, instead of asking to be delivered from the ignorant thoughts which produce these conditions. To be delivered from evil is to be so enlightened by the Spirit as to be able to see good, to see things in their right relations, to see them in the absolute, where all is perfect and harmonious. Seeing thus, man will affirm accordingly, and will get the fruit of his words in harmonious conditions of mind, body, and affairs.

A recognition of God as ever present, all wise, all knowing, prepares the mind of man to see that divine Intelligence is active in all his affairs, directing all things according to Divine Order. This relieves him of the great burden of responsibility in regard to his spiritual development, and leaves him free to grow. The restful assurance that every lesson is rightly

timed and has back of it the love and wisdom of God himself, makes easy the lessons which would otherwise be very hard. Such assurance can only come through affirming that Divine Order is, and that one's life is established in that Order.

Some years ago a puzzle called the "13-14-15 puzzle" claimed the attention of the people. Fifteen small blocks, numbered from 1 to 15, were put in a box just large enough to hold 16, thus leaving space to move one block at a time. The 15 blocks were placed in the box in a haphazard order, and were to be arranged in right numerical order through moving the blocks about, one at a time, in the space left by the one missing block.

The first twelve were comparatively easy to arrange, but it was almost impossible to put the last three in order. There was a peculiar fascination about the puzzle, and nearly everybody tried to work it out. The amount of time and energy spent upon it gave the newspapers something new for a joke. One newspaper picture represented a skeleton sitting at a table with the puzzle before him, and the long column of verses given with the picture told the story that day after day and night after night, without food or sleep, this man had sat there moving the blocks back and forth until there was nothing left of him but his bones; and the skeleton hand still continued to move, always bringing a wrong result—13, 15, 14; 14, 15, 13—always something else than 13, 14, 15.

One would think that such concentration of mental effort might have been better employed than in solving a useless puzzle, and so it might. But exactly the same waste of thought-force is going on continually in the world. Life to most men is a 13-14-15 puzzle, and they wear themselves out mentally and physically trying to solve it. In seeking to bring about success, the whole mind is concentrated in making such daily moves and changes as will put everything in order in the line to success. No mat-

ter what the idea of success is, whether it be true or not, and whether the motives in all the moves are right motives, still the mental action is the same. There is the aim and effort to put all things in order, that order which leads to success. Night and day — and often especially at night — are the hopes and plans gone over and over, arranged and rearranged. Many things are comparatively easy to arrange, but nearly always some two or three factors in life's problem seem hard to deal with, hard to get into right relations; and the mind settles down into a daily, hourly grind of 15, 14, 13 — 13, 15, 14. The picture of the man with the puzzle is hardly an exaggeration of the result of wrong concentration of mental effort, as graves and asylums bear witness.

There is a right way out of all such perplexity, and that way is simple and easy. It is the way of Truth. By recognizing the perfection of Divine Mind, and the oneness of man's mind with the Divine, it is seen that Divine Order already exists. The way to establish one's self in it, is to rest in the consciousness that it *is*, and to bring it forth by the word of affirmation. Faithfully, systematically, all in divine order, all under the direction of the great Teacher, do these lessons in spiritual unfoldment come. Sometimes there are seasons of darkness, because we are ignorant of just what the lesson of the moment is. But as soon as there has been quickening enough for the pupil to understand what his lesson is meant to teach, then he can go to work intelligently using the word for his help. When he knows just what to deny and what to affirm, he knows his way out of any difficulty. At all times there is need of knowing, not only how to make the general affirmations of the foundation truths, but also what denials and affirmations to make for special needs.

Men sometimes ask for prosperity, and set up in their minds certain ideas about how it is to come: a lot is to be sold, or some certain business transaction

is to take place which will bring the desired good. Unconsciously they limit the Divine Supply, and build their faith upon these limitations. Then they affirm plenty, plenty, plenty, and plenty doesn't come. When their eyes are opened to see what hinders the manifestation of their prosperity, then they can deny away the limitations they have set, and affirm Spirit as both the source and means of supply, and at once they begin to see their word bringing forth its good fruit.

When the conscious mind is awakened to the truth of man's divine nature, there sometimes come times of discouragement because full results from believing and declaring this truth are not realized at once. But there is no real cause for discouragement. All that is needed is to continue faithful in training the subconscious mind, through denials of error and affirmations of truth, until the subconscious and the conscious act together in harmony. One might know the principles of music and yet never be able to play on a musical instrument if he had not by daily practice trained the subconscious mind to act with the conscious in accord with those principles.

If under proper training the harsh tones and awkward movements of the fingers of the beginner in music are changed into pleasing tones and graceful movements, shall not the mind and body even more surely respond to the training of the Spirit in its work of redemption? No one regrets the time spent in giving attention to the training of the mind along any line that brings out the powers of the mind and helps it give right, true expression to the principles of any science. As we are faithful to every lesson, the cross, peevish tones of the voice will be changed, the seemingly deep-rooted tendency to ill-feelings will vanish, and the habit of the flesh to feel disease will be no more. The body can be trained to manifest health just as it can be trained along any other line, and when people take up the true spiritual training of the mind and body (that training which comes

through the word) with the earnestness and persistence with which they take up education along material lines, the time will come speedily when these words of the prophet shall be fulfilled: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34.)

Much is said in Scripture about being rooted and grounded, and settled and established in the Truth. Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up." Every error thought which has taken root in the consciousness of men is to be uprooted, and this uprooting process isn't always altogether a comfortable one. But we have the privilege of helping to make it easy with the word of denial, and of sowing seeds of Truth with the word of affirmation. The good seed spring up and take deep root in the consciousness, and by and by the whole man is deep-rooted in Truth. One has to claim this rooting by faith to help make it manifest.

The Spirit has given to some one for the encouragement of many the beautiful illustration of the flower rooted in the ground, strengthened and helped to grow by the very sun that would wither, and the rain and storms that would beat upon it and destroy it if it were not rooted. Men, rooted and grounded in Christ the Truth, are helped and strengthened in bringing forth their powers, by storms of adversity that would crush them if they were not so rooted.

Sometimes men ask for healing with much the same thought back of the asking that they would have in buying a bottle of medicine—a little curing, a little patching up is all they want, all they expect. No cure is anything more than temporary unless it reaches and removes the cause of the disease. The cause is always some error thought. When the

Spirit begins to uproot the plant of error, the one without understanding thinks he is not being healed, and he forsakes Spirit for doctors. With all due respect to doctors, what do they know about these spiritual forces working in man for his redemption, dealing as they do with material things — material remedies that can never reach the real cause of disease? Pills and powders and the knife cannot cure anger and hate and pride, nor cure the effects of these evils upon the body. Only the freeing, forgiving, cleansing, healing, redeeming love of Jesus Christ can truly heal, and this healing power we put in operation by the spoken word of Truth.

Thoughts which are not true become, by continual affirmation of them, so deeply imbedded in the consciousness, that their uprooting is almost like taking the life of man, because they seem to be part of him. If he is not wise enough yet himself to know how to let go of such thoughts and separate himself from them by the word of denial, he needs the help of some spiritual physician who understands what is going on in the consciousness, and can work intelligently with the Spirit. Then he will have true healing. By many figures is the work of the complete transformation of the whole man pictured; but whether as a new growth from a new seed, whether by cleansing water or purifying fire, whether by a new building upon a new foundation, the process is the same. The work is all done by the word in the two forms which we are considering — denial and affirmation; and nowhere is there such great need of the wisdom which judges not according to appearances, as in this work. Because the perfect man, mentally, spiritually, physically, does not appear at once, the wise do not doubt the reality of the presence of the perfect. They, like Moses, trust "as seeing Him who is invisible" They do see Him with the eye of faith, and by beholding Him He becomes manifest. The question is not, Has one attained? but Is he attaining?

Just here, however, may be a pitfall. If one fixes his attention on the idea that it is all growth, and he can't expect much anyway, he comes to an apparent standstill. The attention must be kept upon the Absolute, else there will be no growth. All things are already fulfilled; all is now perfect. It is the faithful affirmation of the perfect — denial of all less than the perfect — that steadily moves the consciousness forward, into a realization of the perfect.

The broader one's views are of the great work he is doing daily as a builder, the greater courage he will have to sustain him in his work, and the better work he will do. The foundation of the building is already laid, and it is so great that only the mind quickened by the Spirit can conceive of its dimensions. Every phase of temple-building receives more attention than the foundation. This should not be. If men realized that the foundation is already laid, they would study it and try to build upon it, instead of laying foundations of their own. The true foundation is prepared for a perfect, complete structure. Not one-third of a man, and not two-thirds of him is to be saved, but the whole man. Spirit, soul, and body are all to be built up together in this holy temple, and many a building falls because it doesn't fit the foundation. Other foundation can no man lay than that is laid, which is Jesus Christ, the perfect man.

Prophets of all ages have had glimpses of the earth and its people when both earth and people have been blessed through the redemptive work of Christ. Through man's true words the curse of evil is to be removed from the earth — *is* being removed — and every living thing shall rejoice. To the one who believes surely in the triumph of Truth — in the establishment of Christ's kingdom throughout the earth — there is an indescribable beauty and a soul-quickenning power in prophecies of old such as these:

“And it shall come to pass in the last days, that the mountain of the Lord's house shall be established

in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." (Isaiah 2:2.)

"Let the people praise thee, O God; let all the people praise thee. *Then* shall the earth yield her increase." (Psalm 67:5, 6.)

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isaiah 9:6, 7.)

"The whole earth is at rest, and is quiet: they break forth into singing." (Isaiah 14:7.)

"In this mountain shall the Lord of hosts make unto all people a feast of fat things. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." (Isaiah 25:6, 7, 8.)

"Judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." (Isaiah 32:16, 17, 18.)

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isaiah 51:11.)

Sorrow and sighing shall flee away because that which causes them shall be put out of the earth by the mighty word of Truth. And every knee shall bow and every tongue confess that Jesus is Lord to the glory of God.

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"The law of success is to expect success."

## WHO ARE YOU?

JOSEPH R. CLARKSON.

What have you to say of yourself? How are you descended? Who is your father? Who is your mother? Who are your brethren? Whence have you your mind? Whence have you your body? Whose is your soul? whose your spirit? Where lie your strength, your health, your glory? Whence come your food, your shelter, your raiment? Is your descent according to the flesh, or according to the Spirit? Have you arisen and gone to your Father, and has your Father met you half way and fallen on your neck? What is your name?

Have you taken the name of God in vain? Are you alive, or dead, or both? Where do you dwell, and who dwells in you? Are you in Christ Jesus, and has he broken down the "middle wall of partition" between him and you, and made in Himself, of twain, one new man? and are you that man, and in the peace and joy and glory of God? Are you complete in Christ? Have you put on Jesus Christ? Is your body the temple of the living God? Are you God's tabernacle? Is the Lord himself the portion of your inheritance?

Do you realize that you are changing from glory to glory through the working in you of the all-powerful Spirit of God, slowly but surely cleansing the leper, casting out the devils, healing the sick, raising the dead, quickening, making alive your mortal body, chastening, correcting, rebuking, scourging—preparing to raise up himself again when he has made you one with himself and frustrated all the efforts of the accuser of man before God to put him out whom God would exalt? Has it in your case, as in the case of St. Paul, pleased God to reveal his Son in you, and have you ceased to confer with flesh and blood? Do you *know* that you are one with God your Father, God your Saviour, and God your Holy

Spirit? Are you what you are—God and Man, and Man and God—in and by and through and with your Redeemer, Jesus Christ? Have you the Son? Is there a Son born unto you?

If you have the Son, you have overcome; the last enemy, death, has been destroyed; the Church is triumphant. "He that hath the Son hath life. He that hath not the Son of God hath not life."

"I am the way, the truth, and the life. No man cometh unto the Father but by me." If you have not the Son, you should have him. If you have not the Son, you will have him when you awake in his likeness and *know* yourself.

Had Adam chosen to forego knowledge of evil his stay on earth would have been a continuous advancement towards a higher plane of existence, and his departure would have been after the manner of Enoch, or Elijah, or Jesus when he ascended. All experience for Adam would have been an increase of life. He would have had no knowledge of death or its precursors—sin, sickness, suffering. His walk, though his feet were on earth, would have been with God. His talk, his daily talk, would have been with God. His eyes would have feasted, and continued to feast, upon God. He went to sleep. He became a dreamer. His vision, his hearing, doubled. His senses were distorted. He seemed to himself a mixture of good and evil. He wove for himself and his descendants a veil which obscured the light of God's presence—hid God's face. He seemed separated from God—an alien, an outcast, a thing to perish, instead of a living soul. He was "full of dead men's bones and all uncleanness"; he was feeding swine, and himself living on husks, because he had left his Father's house.

We know the course of the first man—Adam: tempest and calm, darkness and light, shadow and sunshine, cold and heat, night and day, famine and plenty, sickness and health, suffering and respite, evil and good, despair and hope, death and life—

always, seemingly—though helped by prophets, priests, judges, kings; though given, through flood and fire, through miracle and sign, through heavenly food, through face of earth renewed, chance to regain his former self—in his rebellion, his perverseness, his obtuseness, putting a wider and wider gulf between him and his Father—God. The man of the earth, the man of flesh and blood, the sinner, the wicked man, the man who spurned his birthright, was lost, unless his God should come to him. His God came, and came to save. His God came, and came as Life. His God came, and came as Love. His God came, and came as Purity. His God came, and came as Power and Wisdom infinite, as Mercy and Spirit and Truth.

His God came as a destroyer of all evil, a sweeping destruction of destruction, an engulfer of hell and the pit, a killer of death, a despiser of grave and tomb. His God came to let the prisoner go free, to bind up the broken-hearted, to heal the sick, to raise the dead, to feed the starving, to lead captivity captive.

His God came to make of mankind, and all "sorts and conditions" of mankind, one great and glorious Being, greater and more glorious than was man original. Man original was the image and likeness of God. Man redeemed, wholly saved, reconciled to God, given Sonship, is one great, spiritual, intellectual and bodily glory, "joint heir of God with Christ," "hid with Christ in God"—God-Man and Man-God.

The only difference today between Man and God, if men will avail themselves of what God has given and has done for them, and is giving and is doing for them, if men "will accept the cup of salvation" and take unto themselves the body and blood and mind and spirit of Christ Jesus, deport themselves as sons of God should, and as — they *really* praying for it — God will give them power to, is that Christ is the "*first* fruits of them that slept," and with

the Holy Spirit, higher in the infinite glory of God.

This present dispensation is "of the Spirit: for the letter killeth, but the Spirit giveth life." Quoting further from St. Paul — "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory."

Referring to the children of Israel — "But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

" Changed from glory into glory,  
Till in heaven we find our place,  
Till we cast our crowns before thee,  
Lost in wonder, love, and praise."

Who are you?

If you have been baptized in the name of the Triune God; if you have been baptized into the body of Christ Jesus; if the Holy Spirit of God has come to you and taken up his permanent abode in you; if you have eaten of the flesh and drunk of the blood of Christ, have been partaker of his body and been made one with his body; if you dwell in him and he in you; if you are one with him as he is one with the Father; if you live because he lives, and he lives because God lives — *is* Life — who are you?

The Son of God, or the son of the devil? The Son

of Truth, or the son of the liar and the father of lies? The Son of Life, or the son of death? The Son of Health, or the son of sickness? The Son of Strength, or the son of weakness? The Son of Love, or the son of hate? The Son of Wisdom, or the son of foolishness? Will you enter the kingdom by the way of Jesus Christ — the straight and narrow way, the door of the fold, the way of Life — or will you enter by the broad way, the way of destruction? Choose; because you have your choice.

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### YOUR WORK.

ARTHUR P. BUCK.

There's a work in the world to be done today,  
 A work that is grand and true,  
 And the duties each moment may place in your way  
 Make up the grand work, and you may not delay;  
 For though humble thy task, 'tis divine, and, I say,  
 It cannot be done but by you.

The work may be humble I find to my hand;  
 Unpleasant the task may be;  
 Far, far it may differ from what I had planned,  
 And why it is so I may not understand;  
 But 'tis part of life's work, and is noble and grand,  
 And is waiting for none but for me.

Each task has its lesson and is for our gain,  
 And 'tis best we learn each in its turn;  
 For each lesson not mastered is given again,  
 And tasks that are slighted, in sorrow or pain  
 Enforce our attention; we slight them in vain.  
 Till mastered, they'll always return.

The lesson hard learned is remembered the best,  
 Or history, problem, or rule.  
 And some I recall, on my mind firm impressed,  
 That stand out alone, quite distinct from the rest,  
 That were learned on compulsion, it must be confessed,  
 While staying awhile after school.

In the high school of life, where the teacher is God,  
 Whatever the lesson may be,  
 From the day of my birth till I'm under the sod  
 My spirit gains light through this physical clod.  
 Though I reign o'er an empire or carry a hod,  
 Each event has its lesson for me.

And in the few days or the eons that roll,  
 Though at times I seem "under the red,"  
 The knowledge of Truth shall uncover my soul  
 Till, selfless, I know myself part of the whole.  
 And, painful or pleasant, each step toward the goal  
 Is a "sum" in my schooling from God.

# BIBLE LESSONS

• by Charles Fillmore •

(Texts from the Revised Version.)

## Lesson 7. May 19.

### ISRAEL ENSLAVED IN EGYPT.—Exodus 1:1-14.

1. Now these are the names of the sons of Israel, that came into Egypt; every man and his household came with Jacob.
2. Reuben, Simeon, Levi, and Judah;
3. Issachar, Zebulun, and Benjamin;
4. Dan and Naphtali, Gad and Asher.
5. And all the souls that came out of the loins of Jacob were seventy souls: and Joseph was in Egypt already.
6. And Joseph died, and all his brethren, and all that generation.
7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them.
8. Now there arose a new king over Egypt, that knew not Joseph.
9. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we:
10. Come, let us deal wisely with them: lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land.
11. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store cities, Pithom and Raamses.
12. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel.
13. And the Egyptians made the children of Israel to serve with rigour:
14. And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigour.

**GOLDEN TEXT**—*Then they cried unto Jehovah in their trouble, and he saved them out of their distresses.*  
—Psalm 107:13.

Canaan means *low country*, and Egypt *fortified land*. They represent to the metaphysician two phases of substance in consciousness. Canaan is the invisible substance that surrounds and interpenetrates all bodies, and Egypt is the visible or solid form perceived by the outer senses. Canaan is the "Promised Land" because it is not bound by the limitations of material consciousness. It is invaded by alien tribes, but they are to be

driven out when the real owners come into their inheritance.

The faculties of the mind, represented by the sons of Jacob, inhabit first the invisible substance, then the visible. This is the way the mind makes that wonderful musician, the soul, and its instrument, the body. Thoughts are first manifest in the invisible substance, then projected into the visible.

When man is ignorant of the laws of creation, and the powers of his mind, he naturally gravitates to a material base of thought and act. Of the sons of Jacob but one, Joseph (the imagination), had knowledge of the invisible, and when he told his dreams and visions the others scoffed. When he appeared they cried in derision, "Behold, this dreamer cometh." They refused to plant their seed words in the soil of the invisible substance, and the result was a famine. "There was no corn in Canaan."

When we refuse to observe the law of the Lord and work our life problem according to Divine Principle, we are compelled to work it in another way. Thousands go down into Egypt and suffer its bondage and trials, who might remain in the "Promised Land" and produce corn enough and to spare, if they were more observant of and obedient to spiritual leadings.

But even in the world of materiality the "chosen of the Lord" increase and multiply. The strong point of the Israelites was their faith in the One God. No matter how great your trials, nor how dark the way, if you firmly believe in the Omnipresent Good you will succeed, and no oppression will ever be great enough to hold you down.

### Lesson 8. May 26.

CHILDHOOD AND EDUCATION OF MOSES. — Exodus  
2:1-15.

1. And there went a man of the house of Levi, and took to wife a daughter of Levi.
2. And the woman conceived, and bare a son: and when

she saw him that he was a goodly child, she hid him three months.

3. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink.

4. And his sister stood afar off, to know what would be done to him.

5. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river side; and she saw the ark among the flags, and sent her handmaid to fetch it.

6. And she opened it, and saw the child: and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children.

7. Then said his sister to Pharaoh's daughter, Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?

8. And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother.

9. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it.

10. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, Because I drew him out of the water.

11. And it came to pass in those days, when Moses was grown up, that he went out unto his brethren, and looked on their burdens: and he saw an Egyptian smiting a Hebrew, one of his brethren.

12. And he looked this way and that way, and when he saw that there was no man, he smote the Egyptian and hid him in the sand.

13. And he went out the second day, and, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14. And he said, Who made thee a prince and a judge over us? thinkest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely the thing is known.

15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

**GOLDEN TEXT**—*And Moses was instructed in all the wisdom of the Egyptians; and he was mighty in his words and works.* — Acts 7:22.

The birth of Moses represents the development in consciousness of the law of man's being from the negative side. The meaning of the word Moses is "drawn out of the water." Water represents universal Negation—the All Possibility of Nature. "The spirit of God moved upon the face of the waters." "Let there be a firmament in the midst of the waters." "Let the waters be gathered together." **Geology says that life on this planet was first manifest in the waters. Thus the mind that created the**

earth had to sow its thoughts in a universal solvent, that they might be increased.

All of God's creations are under laws whose foundation is mind. That is, we can resolve every so-called fact of nature into a mental statement and thereby find the law of its being and its object. This is mental science in its highest aspect.

When we are in what seems Egyptian darkness, and "weak as water," we are ripe for the higher understanding. The thoughts that rule in the darkness are beat upon putting out all the children of light, but if we are "of the house of faith," which was said of Moses' parents, then our desire to bring forth the higher consciousness will find a protector.

We must care for the infant thought of Truth and surround it with the ark of love and trust, right in the midst of its seeming enemies. "Surely the wrath of man shall praise Thee."

When we have arrived at a certain understanding of Truth, represented by "when Moses was grown," we are zealous for our principles to the point of destroying anything that interferes with their freedom. The thought that seeks to destroy those that oppose us reacts and we find our own people in contention. This leads to self-examination and the revelation that we have been in great error and tried to hide our sin in the deceptions of matter. This calls down upon us the wrath of the mortal law and our Truth is obscured for a season. But "he sat down by a well." The All Possibility is about to manifest from another view-point, the well of living water within the soul.

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### Lesson 9. June 2.

MOSES CALLED TO DELIVER ISRAEL. — Exod. 3:1-14.

1. Now Moses was keeping the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back of the wilderness, and came to the mountain of God, unto Horeb

2. And the angel of Jehovah appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will turn aside now, and see this great sight, why the bush is not burnt.

4. And when Jehovah saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

7. And Jehovah said, I have surely seen the affliction of my people who are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

9. And now, behold, the cry of the children of Israel is come unto me: moreover I have seen the oppression wherewith the Egyptians oppress them.

10. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt

11. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12. And he said, Certainly I will be with thee: and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them?

14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

**GOLDEN TEXT**— *And he said, Certainly I will be with thee.* — Exodus 3:12.

All great structures are erected on heavy foundations. When the Lord calls a man to a work he must succeed in the end if he has laid his foundation deep and strong in spiritual understanding. This understanding is attained through meditation and study in the silence. Moses was forty years separated from the busy haunts of men, learning to know God "face to face."

In silent meditation we infuse into the inner mind-realms of our being that same energy that used without would make us notable in some worldly

achievement. But unless we do this, and lay the foundation of strength and power in our subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort.

The angel of the Lord, the flame of fire, and the bush, are all within the consciousness of man, becoming manifest through interior concentration. The bush is a nerve center through which the universal life energy runs like electricity over a wire, making a light, but not consuming. The angel is the presiding intelligence always present in every life action or function.

Man is first attracted by the phenomenal side of spiritual things; then when he gives his attention for the purpose of knowing the cause, the Lord reveals himself. When Moses turned aside and began to investigate, he found he was on holy ground. The forces of the spirit at the center of man's body are so intense that the outer consciousness cannot stand the current and hold itself together. Absolutely pure in essence, this inner fire must be approached by the pure spiritual thought. The removing the sandals is symbolical of this taking from the understanding all material concepts.

The Spirit of the Lord has been evolving in the subconsciousness incarnation after incarnation. This I Am had been the moving factor in Abraham, Isaac and Jacob — the Lord was present in all.

Egypt is strictly material consciousness. It pertains to the physical sense of life — the corporal organism. Canaan is the life and substance in its radiant state. Here the Spirit finds its natural expression. The thoughts that belong in the radiant body have become slaves of material sense, and the higher self — the Lord — would set them free. But to do this the higher understanding must become part of their consciousness. All things are created by and through certain states of mind or consciousness.

The higher spiritual consciousness is infused into

the mortal or personal. Personal I Am must take on Supreme I Am. When this is first experienced, there is a feeling of inefficiency. But the Lord's inner promise of his presence under all circumstances is a mighty assurance.

Metaphysicians have learned by experience the power of words and thoughts sent forth in the name of the Supreme I Am. The Word of the Lord has often been spoken by naturally weak men and produced marvelous results. They set their minds, not upon their own weak ideas of man and his abilities, but upon the almightiness of the great I Am. The Lord God, speaking through them, does the work of the Master. "It is not I, but the Father (Supreme I Am), he doeth the works." — Jesus.

### Lesson 10. June 9.

#### THE PASSOVER. — Exodus 12:21-30.

21. Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover.

22. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

23. For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

24. And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

25. And it shall come to pass, when ye be come to the land which Jehovah will give you, according as he hath promised, that ye shall keep this service.

26. And it shall come to pass, when your children shall say unto you, What mean ye by this service?

27. That ye shall say, It is the sacrifice of Jehovah's pass-over, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

28. And the children of Israel went and did so; as Jehovah had commanded Moses and Aaron, so did they.

29. And it came to pass at midnight, that Jehovah smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

30. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

**GOLDEN TEXT** — *When I see the blood, I will pass over you.* — Exodus 12:13.

In order to get the esoteric interpretation of the Passover it is necessary to go into the descent of the Spirit into the subjective consciousness and follow it step by step in its many manifestations. Physically Egypt is that part of the body below the diaphragm. The various plagues brought upon the Egyptians, by the Lord through Moses, are symbolical representations of appearances in this part of the organism when the presiding intelligence (Pharaoh) opposes the influx of the higher life.

The bloody waters, frogs, lice, flies, murrain, boils, hail, locusts, darkness, and death of first-born, may all be found in the various diseases of bowels, kidneys and other organs of the body, as named by doctors. A very large portion of these ills is the result of mortal resistance to spiritual consciousness, which is working widely in humanity.

A concept of Truth in the head will eventually find its way through the whole body; and when its vibrations get down into the purely animal centers there is sometimes great resistance, and pain follows. This sets up a chronic irritation and gives rise to a local condition to which the physician gives a name. Did the patient only know that it was the Spirit at work, and fearlessly affirm the presence and power of the Divine Life, the opposition of the physical would pass away and a new and more enduring life-flow would follow.

There is a physical basis of life through which the natural world is perpetuated. Physical generation is its law, and its seed is the material cell. In Exodus it is called Egypt; Jesus spoke of it as "this world." Then there is the true world, whose foundation is Spirit-Life. This is the "heaven" of Jesus, and the "house not made with hands, eternal in the heavens," referred to by Paul. These are both in evidence in man's soul and body, and in regeneration there is a breaking up and passing away of the

physical basis and an ushering in of the spiritual.

The "first born" of the Egyptians is the highest concept of life perpetuation that the physical man possesses. When the Spirit Word, or Angel of the Lord, passes through the consciousness, a transformation takes place in this life-thought. If the consciousness is established in materiality, and has no expectation or thought of spiritual life, the germ is destroyed by the high vibration and passes away through the kidneys or bowels, and a general physical weakness follows.

This is the death of the first-born of the Egyptians. If the mind is set on higher things, and the understanding that the enduring life is spiritual both within and without (blood on the door posts), then the destruction of the germ is avoided; it is retained in the organism, goes through a regenerating process, is multiplied, and eventually strengthens the whole man.

### Lesson 11. June 16.

ISRAEL'S ESCAPE FROM EGYPT. — Exodus 14:13-27.

13. And Moses said unto the people, Fear ye not, stand still, and see the salvation of Jehovah, which he will work for you to-day: for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.

14. Jehovah shall fight for you, and ye shall hold your peace.

15. And Jehovah said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward.

16. And lift thou up thy rod, and stretch out thy hand over the sea, and divide it: and the children of Israel shall go into the midst of the sea on dry ground.

17. And I, behold, I will harden the hearts of the Egyptians, and they shall go in after them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.

18. And the Egyptians shall know that I am Jehovah, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.

19. And the angel of God, that went before the camp of Israel, removed and went behind them; and the pillar of cloud removed from before them, and stood behind them:

20. And it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness, yet gave it light by night: and the one came not near the other all the night.

21. And Moses stretched out his hand over the sea; and Jehovah caused the sea to go back by a strong east wind all the night, and made the sea dry land, and the waters were divided.

22. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

23. And the Egyptians pursued, and went in after them into the midst of the sea, all Pharaoh's horses, his chariots, and his horsemen.

24. And it came to pass in the morning watch, that Jehovah looked forth upon the host of the Egyptians through the pillar of fire and of cloud, and discomfited the host of the Egyptians.

25. And he took off their chariot wheels, that they drove them heavily: so that the Egyptians said, Let us flee from the face of Israel; for Jehovah fighteth for them against the Egyptians.

26. And Jehovah said unto Moses, Stretch out thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27. And Moses stretched forth his hand over the sea, and the sea returned to its strength when the morning appeared; and the Egyptians fled against it; and Jehovah overthrew the Egyptians in the midst of the sea.

*GOLDEN TEXT — Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. — Exodus 14:30.*

When the Word of Truth has worked in the mortal subconsciousness to a certain point, there is a breaking up of the fixed conditions and a separation between the higher and lower. There is often a season of great commotion in the body when this takes place, and fear is very apt to sweep through the whole consciousness. Then the understanding of the working of the One Mind comes to our aid, and we mentally realize that we are to "fear not," but "stand still, and see the salvation of the Lord." "The Lord shall fight for you, and ye shall hold your peace." At such times there is little the individual can do except hold fearlessly to the truth that the Spirit is doing its perfect work, and there is no cause for alarm.

The "sea" is the negative consciousness, and the "rod" of Moses is the power of the *I Am* on the universal plane. The Lord, or Higher Law, works in regeneration similar to electricity in a dynamo. Make yourself a willing instrument by observing the Divine Law, then turn on the current by centralizing your thought upon God as the One Source of life and intelligence, and the forces of Being itself will raise

your soul and body to a higher vibration and separate the material from the spiritual.

Spiritual forces are within. Jesus said, "The kingdom of God is within you." Our bodies are the outer of a number of layers of mind emanations, at the very center of which is the formless energy called Spirit. This inner is called "east" in Scripture symbols. So when we read of the Lord causing the *east* wind to blow, we know that a current of life was sent forth from the center to the circumference, opening the way for the escape to higher planes of manifestation of the Is-real thoughts that have been oppressed there. The destruction of the Egyptians is the natural result of the new order of life established in the organism. These experiences may occur many times in the life of the individual, but at each engulfment there is a destruction of the lower, or material phase of consciousness, and a realization of the higher; which means more force, life and intelligence in every direction.

But we should remember that this new freedom, and the powers that are opened to the Is-real children, must be disciplined. We do not jump into heaven at a single bound. The "promised land" must be conquered.

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Thank you so much for the beautiful thoughts. I know they are helping me every day. My financial affairs are improving, and money comes from the most unexpected sources. I drew out from the bank practically all the money deposited there to pay a debt, and almost immediately a sum twice as large came to us. I hold the thoughts of peace and success constantly, and my heart sings, and I am happy. Through it all I can see the good like a golden thread weaving through the pattern. I am glad that it came to me, for I realize the benefit and the blessing it has been, for it has taught me to know myself, and has led me to an understanding of these beautiful and wonderful truths. It has also opened the eyes of my husband, who has been blind to spiritual things and has spent his life seeking worldly gain; he is learning to look upward and onward, and to place his trust in the Infinite Love and Wisdom that surround us everywhere.

—G. M. F.

## LIFE.

ROBERT BRYAN HARRISON.

No subject has been discussed more, or understood less, than the one we are now considering.

The various philosophies of centuries, containing speculations of the greatest thinkers and writers, have never yet told us where life originated. Some day we may be wise enough to tell what becomes of the flame when we blow out a candle, or where the wind is when not blowing. At present we don't know; neither do we know what life is.

The object of each and every one should be to find out for himself his or her relation to life as we find it, and work out our own salvation, at the same time doing all we can to help our fellow men. What concerns us is today — not yesterday nor tomorrow, but now. What difference does it make to you and me, whether the world was made in six days or six centuries? What concern is it to us, whether we evolved from mud or monkeys? If we understand thoroughly the cell theory or the atomic theory, how much better are we fitted for the battle of life than merely to know that we are here?

In order to get the best in life for us as individuals (for we are not trying to solve the problem of life for the world at large), we must have an ideal. What do I wish to be? What will realize my ideal as to what life is for me? The four planes of consciousness of man — physical, mental, psychical and spiritual — have been discussed until we should all know that we live in a four-story house, and that man, who is gifted with the power of selection, can choose for his abiding place any story that he wishes. If the gratification of the appetites alone is his highest ideal, he will never get higher than the first story. If ambitious, however, he can move up from one story to another until he reaches an atmosphere of spiritual wholesomeness, where the body will be free

from all the ills of life and immune from its cares and sorrows.

If thought created the world—and we are told that it did—thought can also create man. “I am that which I think I am.” Not what another thinks about me, or says about me, but what I think I am, represents my individuality. How true is it, then, that “As a man thinketh in his heart, so is he.” This being true, we should think or picture a high ideal and then live up to it. If you think that you were conceived in iniquity and born in sin, that you are but one unworthy caterpillar or grub worm, you will remain so until some larger and more powerful animal crushes what little life there is in you.

On the other hand, if we picture ourselves strong, healthy, and successful, and hold to the idea faithfully, we will become so, as we grow like things we study most. To study Health, means to become healthy. To study Happiness will make us happy. The more a person studies the Christ life, the more like Christ will he live.

We are prepared to accept the statement that man is a living soul. We also believe in the oneness of life. Life is likened unto an ocean of mind, or thought. What affects one mind affects another. We can touch the thoughts of others and help them in solving the problem of life. How can we best do that? By so living that our lives will reflect the character within. So live that when a person looks at you he can say, That man or woman radiates health and happiness. He looks as if he lived it. So live that the “Ten Shall Nots” do not apply to you, and by showing others that you are immune from sickness and sin, encourage them that they can become so. What any man has done once, other men can do always. Some people have conceived an idea that the object of life was to suffer here in order to be happy hereafter. Christ did not preach this. He said most emphatically, “I am the Way and the Life.” Live the kind of life that he did, and learn

that the kingdom of heaven is within you, and that it is here and now. What kind of a life did he lead? We read that he healed the sick, bound up the wounds of the broken-hearted, and went about doing good.

Now there is only one way to be really happy in this life, and that is to make others happy. Have you tried it? If not, do so for a week, and you will be astonished at the results. By endeavoring to make others happy as you go about among your friends doing good, you will find that life is really worth living, and that as you solve life's problem for yourself, enjoying life more abundantly, you are doing it for the world.

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#### SUGGESTIONS TO A MOTHER

Whose little son should picture forth more composure:

A child is very susceptible to the thought influence of the mother, therefore you should guard your thought and your actions so far as they concern him. If you would see him manifest a calm, quiet, peaceful disposition, manifest the same yourself, and then your attitude of thought will have a strong power over him, or upon him. Do not manifest toward him any impatience, or be careful, fearful or anxious in regard to him; just be patient, loving and kind, looking upon him as now manifesting the qualities you would see in him, knowing that they are there ready for unfoldment.

After he has retired at night, and is asleep, sit beside him and speak these words to him quietly, and with a faith that they are powerful and will accomplish that whereunto you send them; also speak them to him at any time during the day that he may be asleep, and take them up in the silence at different times:

“You are a child of Love; your entire being is now filled with love, and you are folded in the everlasting arms of peace. The peace and harmony of the Holy Spirit abide with you, vitalizing, quickening and strengthening your mind and body. You are now peaceful and harmonious.”

## HOW A BUSINESS MAN PRAYS.

A man of affairs in one of the eastern cities is a very devoted friend of UNITY. His letters are an inspiration — the outpouring of a full soul. He writes often because he loves to express himself. He is not offended when we fail to answer his letters by mail. He has faith in our spiritual co-operation in the true words he is sending forth, and he very often mails us copies of them. He is a busy man in the very center of the most material financial vortex in the world, yet is not now moved by it; in fact, is *moving it*. He speaks *fearlessly* to his business associates about Truth, and we hear from his converts right often. His letters are private, and we are therefore not at liberty to give his name, but quote the following as an example of the prayers and affirmations he is daily making for himself and others:

I am thankfulness. I am appreciation. I have nothing in common with thoughts of depreciation. I see that every reality is of God, who is my Source, and in whom I abide mentally. I cannot afford to give any time or thought to inharmony as having any power. I see that it is a result of ignorance, but that, having nothing tangible to hold it, even in view of the mortal, my righteous Word resolves it into proper proportions, and there is nothing lost.

I call on the Christ within to bear witness to these words of Truth. Why should I think of using them but to co-operate with God, our Father? Hence I know that as all Good and all Presence Thou art with me and dost speak these words through me, the Son of Man, who is obedient to the Son of God.

In the name of Jesus Christ, glorious Truth, I am free. There are no limitations, no losses for me. I, as a Son of God, express through the Son of Man the attributes of God, which are perfection on every plane.

I desire to express Power; I desire to express Wisdom; I desire to manifest Love in its purity and unselfishness; I desire to manifest Strength; I desire to see clearly, to rest my eyes on the inward things of God; I desire to hear the messages of the Spirit of Truth; I desire to use my solar plexus brain to its fullest capacity; I desire to be Divinely intuitive; I desire to express life in its fullness, to express purity and strength in the life center — to remove all limitations from this channel of purity and holiness and be conscious of life unending; and I believe in Jesus Christ, and his words are precious to me. I seek and I find; I knock and it is opened unto me; I ask and I receive. How can I be otherwise than happy, joyous, and exuberant?

## REPORT OF KANSAS CITY MID-WEEK MEETING.

Mrs. A. A. Pearson, leader.

After singing numbers 1, 29, and 16, from "Truth in Song," the leader asked that 46, "In the Stillness," be sung.

She said: I wonder how many of us know this — "Be still and ye shall know" ? Mother Nature has been trying to teach us this for ages, and yet we have not known it. I think the reason has been that we have lived too hurriedly. We have thought that much activity was necessary to accomplish anything worth while. We have thought that noise and bustle were necessary to make a good showing, and we have in that way tried to prove our sincerity. But we are told to "Be still," and if we are still we shall know. Not being still, we have not heard the Voice that is ever speaking to those who have learned to be still. (Number 46 was then sung.)

The leader, in a low tone, slowly and very impressively said:

Now, let us go into the silence and there find out what we want to know. Close the eyes—that is one door. Close the ears—that is another. Close all the senses, and be still, be very still, and know. Let us find out what we want to know. We want to know what God is. We want to know where God is. We want to know this great "I Am." "Be still, and know that I Am God."

God is — God is in me — when I know that I know God. When I have found that, I have found the great "I Am," the God that is in me. Oh, do you real-I-ze that God is now within you? that Omnipresence, Omnipotence, Omniscience is within you? "Be still, and know that I Am God." "I am the Vine, ye are the branches."

Now "I am in the Father and the Father is in me." Now "I and the Father are one," "I in Thee and Thou in me," and there is only One.

The leader then spoke on the subject of "Practical Christianity," as follows:

I have often read these two words, "Practical Christianity," on the sign-board in front of Unity headquarters, and have pondered on the idea back of them, and longed to live up to the principles for which they stand, and wondered if it were possible under all circumstances to embody the principles in our daily living.

Christian, "a follower of Christ"; that alone will not do. Peter followed afar off, yet denied the Master; we may follow after, and not be close to him. "Be ye doers of the Word." Without that word "practical," the word "Christian" would mean nothing.

I have recently come to the conclusion that the word "Christianity" should be spelled in a different way to bring out its full meaning: The *n* should be *m*, and the word would then read, "Christ-I-am-i-ty." If the I Am of Jesus the Christ be fully developed in me, then will I be able to keep his sayings; then will I be able to follow *in* his footsteps; not after him, but *in* him.

"Take up thy cross and follow me." Every disagreeable incident in my life affords an opportunity for the I Am consciousness.

But why should I travail so long? Joy comes when the child is born. With many of us it might be said, Such and such persons have the full understanding of the I Am doctrine, and yet their manners, and their faces, and their affairs do not indicate this second birth.

And why is this? Because we do not put into practice our understanding of the Christ doctrine. We are *hearers*, but not *doers* of the word. We are Christians in name only. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Blessed is that servant, whom his Lord, when he cometh shall find so

*doing*” — not *hearing*, but *doing* — being a “Practical Christian.”

When I lie down in my bed at night, and make my affirmations and denials, and talk to the I Am of Christ in me — in me — can I truthfully say I have through all the hours of the day done the will of my Father, put into practice the Christ philosophy?

Let me see — what is the Christ philosophy? Love is the fulfillment of the law. Love your enemies, do good to them that hate you, and pray for them which spitefully use you. Did I give the “soft answer” that turns away wrath, to the one who spitefully accosted me today? Did I “overcome the evil with good”? If I did not, then I cannot claim the promise; I am no practical Christian. “Agree with thine adversary quickly, whilst thou art in the way.”

Who are my adversaries? Everything that frets or annoys, every feeling that looks like the blues; every discouraging aspect; every unwelcome thought, even disagreeable circumstance. How can I agree with these adversaries? By meeting them with a calm and fearless mien; by looking them squarely in the face, claiming their inability to harm me or make me afraid; nay, even agreeing with them that they are friends in disguise, and meant to really help me.

“If thy right hand offend thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.”

Jesus the Christ said this, and in my self-examination let me see if I am a “practical Christian.” Did I today, when criticised or condemned, crucify that old tendency of mine to answer back? Did I give the “soft answer” that turns away wrath? Did I sacrifice my pleasure for some one’s good? Did I deny myself a personal comfort to gratify the wish of a loved one? Did I go out of my way to serve a needy one? If I did not, then I did not practice the Christ doctrine, and I am not ready to enter into the

kingdom of power and peace. The power, were it given me, would not be lasting, nor the peace serene.

“Ye are the light of the world.” I have often been discouraged and dissatisfied with myself because I could not demonstrate for myself, when I could so readily realize the truth of *being* for others. You see, when I, like the pilgrim in Bunyan, suffered the I Am of me to get into the “slough of despond,” the truth of myself was all covered up by my negative thoughts; my light was under a bushel, and the I Am was laid away.

Perhaps I do not always keep my lamp trimmed and burning, and the bridegroom (opportunities for demonstration) finds me sleeping (negative), and passes me by.

“Let your light shine.” The I Am consciousness is the light that lighteth every one that cometh into this world of “truth.” “Take heed, therefore, that the light in thee” be not darkened (by the shadow of the negative). “The light of the body is the eye; if thine eye be single, thy whole body shall be full of light.”

The single purpose to walk by the Divine light—to cultivate the Divinity of self—should be my greatest endeavor; to know the I Am of me should be my heightened aim. “Know ye not, little children,” that ye are made of divine stuff? every atom of your bodies has its star of hope, its central sun, and they not only light up the inner, but the outer world as well. But alas! few of us are willing to be led by this light, until pain and sorrow have pushed us out of the womb of time; and we then experience what it is to be “born again.” It may be in a moment of peril, or in the midst of a catastrophe, or we may even be brought to the “parting of the ways,” before the I Am consciousness is awakened; then we realize that the Christ has been asleep in our midst.

These are they who have “come up through much tribulation”; this seems to be the way that most a

us come to a knowledge of the second birth. "And these signs shall follow:" all power shall be given, not only to conquer self, but "to heal the sick, cleanse the leper, and raise the dead"; power to tread on serpents; and nothing shall hurt or make us afraid.

Now these promises of Jesus the Christ have been fulfilled right here in Kansas City.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." When we see this promise being fulfilled among the Unity people—and every day some evidence of this power is displayed—should not our hearts burn within us? Should not hope lead us on, courage strengthen us, patience sustain us, and faith be the torch-bearer to light our pathway to victory?

There are eight special benedictions pronounced upon the life of the practical Christian. Then let us, when we feel poor in Spirit, realize that we are rich, for ours is the kingdom of heaven.

Let us be comforted when we mourn over our inability to demonstrate, knowing that all things work together for our good. Let us be meek, and give God the glory when we demonstrate for others.

Let us "hunger and thirst" for the right-use-ness of the power given us. Let us be "merciful," "pure in heart," "peace makers." Let us revile not, nor complain, knowing that we are the "salt of the earth, the light of the world." Knowing these things should make us "rejoice always"; doing these things will make us, not in name only, but in deed and in truth, PRACTICAL CHRISTIANS.

Several then quoted passages from the Sermon on the Mount, and Mrs. Croft and Mrs. Van Marter and Judge Benson and Mr. Shafer spoke briefly upon the verses quoted.

Mrs. Fillmore then took charge of the healing meeting, after which an opportunity was given to contribute to the support of the work.

# **I am the Word.**

**Speak and it shall be done unto you.**

**I am Strength and Power.**

**I am Health and Harmony.**

# **I am Success.**

**God's Will is Expressed in me,**

**and there is no opposition.**

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(From UNITY, published monthly at 913 Tracy Avenue, Kansas City, Mo.)



## PENTECOSTAL POWER.

Will you please tell me if you use any particular kind of paper or ink, or chemicals, in printing your magazine? The reason I ask is, I feel a subtle power proceeding from your magazine, and I would like to know what makes it. —C. R. S.

There is nothing out of the ordinary in paper or printing of our publications, yet many people write that they feel the subtle power proceeding from them which this friend mentions. It is the vibratory energy of the spiritual life coming down from heaven, as it did on the day of Pentecost, when the disciples heard it as a sound of the rushing of a mighty wind, filling all the house where they were sitting. We have this experience daily when we are sitting in our Silent Unity room treating the patients at a distance. It is a distinct vibration that fills our bodies and all things in the room. We can sometimes see it like a radiant white light, and again it shimmers like waves of heat on a summer's day. This is the power of the Holy Spirit, and it is imparted to everything we treat for that purpose.

The Red Leaf is prepared for the specific purpose of imparting these life thoughts, or words, to those who join in life affirmations. Some get the effects without feeling the vibrations, while others get both the effects and the vibrations. This Spirit force is not imaginary, nor is it what is termed psychic force—it comes from a higher consciousness than any of the soul vibrations, as is evidenced by the work it does. This magazine carries the life-giving Word of the Spirit, and anyone can test it by quietly holding it in the clasped hands while repeating audibly, then silently:

*“And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting.”*

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“It is a good thing to be clever and smart, but better to be kind.”



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, Mo.

## Class Thought.

(Held daily at 9:00 P. M.)

May 20th to June 20th.

I am the Word. Speak, and it shall be done unto you. I am Strength and Power. I am Health and Harmony.

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## Prosperity Thought.

(Held daily at 12 M.)

I am Success. God's Will is Expressed in me, and there is no opposition.

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For a student who finds it difficult to keep the silence:

We do not make any laws for you. We have stated the way in which you can come into our thought current, and the time that we are with you. We would advise you to keep the morning hour also; but it is very important that you keep the evening hour, and the noon hour also.

The noon hour does not require you to go apart, but to stop a moment, wherever you are, and turn your attention to the thought and affirm it a few times, and recognize that you are uniting with us in so doing. Then go on with your affairs, knowing that you united your life forces with the one Power and Presence, and that it blesses you.

At night, if the hour is not convenient, make some other; but it is of the utmost importance that you keep this silence every night before going to sleep. The affairs of the day should be gone over and straightened out, and all the objectionable and false denied and erased and made utterly without power or ability to bring forth after their own kind. Thus you prevent the seed that would bring forth evil, from taking root, and you sow in its place the good seed, the good word, of the kind to destroy and obliterate from your consciousness the subconscious beliefs that would permit such thoughts to find expression or acceptance by your mentality.

Then affirm the class thought over and over for ten minutes at least, and then that the words have fallen into good ground and will bring forth after their kind, a hundredfold.

## ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

254. In considering the question of the existence of evil and the desirability of cultivating a state of mind where it will not appear to us, some curious problems present themselves, and in this connection I would be glad to have your views upon the following: Would the good Samaritan have been a better man if he had so trained himself to see only the good that he failed utterly to detect the wounds and bruises of his brother who had been beaten and had fallen by the wayside? Would he have done more good if he had passed on, simply remarking upon the beauty and comeliness of the suffering stranger? Was it not necessary to recognize the evil in that case in order to rectify it? I should be very glad if you would answer this question in UNITY, and oblige

—C. W. B.

In cultivating that state of consciousness which sees good only, it is not necessary for us to fix our gaze far above the heads of the people, and fail to recognize conditions which need to be changed so that harmony may reign. Though our heads may be in the clouds of glory, and we may be engaged in contemplating the beauties of holiness, we must never forget that our feet are upon the earth, and that we should not overlook opportunities of service to our fellow men which lie right in our pathway. The Samaritan was good because he did *not* pass by, and because he seized this opportunity and dealt with the condition which he found. Neither did he recognize evil in this condition; he saw only the good he could do then, and how he could do still more good by helping the man to become able to help himself. There is no state or condition which is wholly bad, or evil, any more than the unripe apple is evil because it is hard and bitter. We seek to make conditions favorable for the perfect development and ripening of the fruit; just so we should let the sunshine of practical righteousness shine in us and our affairs, and through us to all men and conditions, until that which seems hard and bitter goes on to better, best. Then, in all our world there can be only the good.

# DIET DEPARTMENT

LOWELL FILLMORE, EDITOR

## POISONOUS EFFECTS OF MEAT-EATING.

There are two beings in each of us: the spiritual man—the real—and the material, or, as we often say, “the manifestation.” The latter is the machine, and the spiritual man is the workman who operates the machinery. In considering man’s diet, then, we must take into account both of these parts, and do what is for the good of both.

The spiritual man is known to the material man through the realm of thought, and it is through thought that the material man is guided. So we can all see that the thoughts must be clear and pure, and as free as possible from all outside influences, and the machinery must be in good condition and respond to the intelligence of the machinist. We all desire to be masters of ourselves, and this can be attained only when the machinery is kept in good condition by proper treatment. By treatment I do not mean that the machinery should be doctored or “doped” by outside means, but that only good material should be used to keep it oiled and in repair, and nothing but clean fuel burned.

Now in regard to the use of flesh in the body machine, please read what John H. Girdner, M. D., says. The following is an extract from his article in the *March Cosmopolitan*:

There is another curious class of diseases which are either caused or aggravated by a flesh diet, even when the flesh is from healthy animals. They may be arranged under the general head of diseases due to faulty elimination. Gout, rheumatism, and certain forms of kidney disease are good examples of what I mean. The following statement will make clear the connection between flesh-eating and these diseases:

Every animal body, man’s included, is a poison factory; that is, the waste materials or by-products of digestion and assimilation are rank poison to the life of the animal which produces them. These waste materials are called “excretions,” and if their elimination is stopped for thirty-six or forty-eight

hours the animal dies — killed by its own poison. The amount of these poisonous excretions an individual's organs are called upon to eliminate depends on the amount of poison taken in with his food. Now think of the enormous amount of poison in process of excretion from the body of an ox at any moment of its life. When the ox is killed all excretion stops, and the poison remains in the tissues where it happened to be at the moment of death, and when we take this flesh into our system as food our organs of excretion have to take up the work of elimination where the ox's organs left off. Cooking does not help matters. Cooked poison of this character is no better than raw poison. The bulk of this extra work of elimination falls on the kidneys.

In view of these facts, is it any wonder that dyspepsia, gout, rheumatism, Bright's disease, and a host of minor ills which go with so-called civilization should be so much more prevalent in meat-eating England and America than in China, Japan, and India?

You see we must not clog the machinery any more than we can help, if we wish to gain a complete mastery over it, and have it do good work. We must rule instead of being ruled by its sense cravings.

Now let us see what effect the flesh diet would have upon the thoughts.

Let each of you who read this imagine yourself a cow, if you will, standing in line after having traveled hundreds of miles through many hardships, weary and tired and hungry; standing in line awaiting your turn to be deliberately killed, seeing your brothers and sisters go down before you and dragged away one by one, and the odor of blood in your nostrils. What kind of thoughts would fill your mind? what awful feelings of fear would permeate every atom of your being? Every bit of your flesh would be filled with that fear; and after the tragedy was all over, the flesh would still carry that mental condition. Fear is probably not the only horrible sensation that sweeps over the animal, and I have not told all the harrowing details; but it is enough to show that the flesh carries many undesirable thought conditions. When we eat, we appropriate all that the food contains: we must take care of the food substance, and we must take care of the mental conditions surrounding it. Many of us have no doubt been seized with

an uncontrollable feeling of fear or anger that we know is foreign to us, and this after we have been thinking good, true thoughts. These conditions are in many cases caused by the outside influences which we have appropriated with our food, coming to the surface, and they must be met. Why need we spend all our time overcoming these conditions and putting the kingdom of heaven farther off each day, when we can find an easier way? When harmony exists between the workman and the machine (the spirit and the body), then one comes to know himself better and to understand the wonderful powers of the spirit working through the body. The spiritual force can then be directed against outside conditions with greater efficiency, and with better results than ever before. The body as well as the mind needs training.

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In one of the newspapers several weeks ago appeared an article which told of a lady in Grand Rapids who bakes good cakes made from receipts found in the Bible. That is, she finds the different ingredients in various passages of the Scriptures. For instance, she finds flour in I. Kings 4:22; sugar in Jeremiah 6:20; raisins in I. Sam. 30:12. We had heard before of a cook book being used for a Bible in an emergency marriage ceremony, but never before had we heard of a Bible being used as a cook book. There is no limit, though, to the number of keys to good and wonderful things which we can get from the Bible if we look at it from the right standpoint.

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#### VEGETARIAN RECEIPTS.

*Olive Cream Salad Dressing:* Use plenty of olive oil and a small amount of lemon juice. Beat rapidly together for a few minutes, until it is of the consistency of cream. Add a little sugar, or salt, as preferred.

This is quickly made and is very satisfactory. When serving salad place a section of lemon on each salad dish, so more of the acid may be added as desired.

*Creamed Potatoes:* One cup of milk for two cups of boiled potatoes cut into cubes; one tablespoon of butter; one-half tablespoon of flour, stirred smooth in cold water; one tablespoon of chopped parsley. Heat milk and butter together. Stir in the flour and cook slowly for a few minutes. Add potatoes and parsley and a dash of salt. Simmer for a few minutes. Serve hot.

*Vegetable Croquettes:* One-half cup each of lima beans and lentils; soak, and cook slowly; one onion; one stalk of celery (or one-half teaspoon of celery salt); one-half cup bread crumbs, one egg; a pinch of thyme; dash of salt. Roll into pats. Dip into egg and bread crumbs, and fry lightly in vegetable oil.

The foregoing receipts are taken from the *Vegetarian Magazine* of Chicago.

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"I often eat at Bernarr McFadden's Vegetarian Restaurant, New York, and at noon it is filled to its limit, and those who formerly ridiculed the idea patronize it. Wife and I have an orange each morning—sometimes two—and we find them an ideal breakfast. All of those I dine with are seeing the benefit of proper diet. Surely the word is active."—D. W. P.

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DEAR FRIENDS—I am overjoyed to report a complete change in my condition.

On April 4th, in the afternoon, as I was on my way to my place of business, a peculiar sensation came over me: I felt, and stated so to my own self, that I was the child of the Infinite, and therefore full of life, health, and happiness. From that very moment on, a noticeable change took place. The ailment which for months had been so distressing, left me as if by magic. Only once since that day have I had a slight attack, which I account for by indiscretion in matter of eating. I am positive that Spirit has healed me, and that much through your assistance, by awakening my slumbering consciousness of the Truth. Glory to God, for the love bestowed upon me in this particular case. My heart is filled with joy and gladness, and new hope and life seem to vibrate through every part of my being. Please accept inclosed small love offering. — J. F. GALLMANN, Fresno, Cal.

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The source of the endless-chain letter has been traced to an insane peeress in Mayfair, London. She had been insane six months. It has caused a great deal of trouble to blameless people.—ALICE C. GOULD, West Medford, Mass.

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But I am all right now. By going up to the clock I can hear it tick now, while formerly I could not hear it at all, not even by opening the door.—M. D.

## THE UNITY OF THE SPIRIT.

The Unity of the Spirit must be kept in the bonds of peace.

Spiritual development of man requires him to be true to whatever he believes to be Truth; but different dispositions, environments, and educations make much difference of opinion as to what is Truth, and while people are growing up into a consciousness of the Absolute Truth, these differences will be more or less in evidence. It is plain that he who waits for Unity until likeness of opinion is established has a long wait before him. True Unity is not a matter of beliefs and opinions. It is of and in the Spirit. Those who have not the Spirit cannot be one. There may be apparent harmony for a season, but in time the elements of discord are sure to appear.

The Unity of the Spirit should be and can be now, and furthermore it must be; for perfection cannot be realized except in this Unity. He who refuses to come into it, and demands that all shall accept his beliefs before he will be one with them, is putting off his day of salvation.

There is much satisfaction and profit in exchange of views between and among Truth-seekers; but when discussion reaches the point of argument, it has passed the place of profit. It then becomes the purely personal effort of self to dominate. In religious meetings where argument and striving about right interpretations of Scripture are permitted, the Spirit is quenched, and spiritual growth is retarded. One would much better spend the time at home by himself, where he can enter into the inner closet of prayer, and be still and know God and Truth. In the secret place of the Most High within, self is silenced. There God is all, and the deep peace of Spirit is felt. There, in the stillness, the still, small voice of the Spirit of Truth can be heard, and the Truth known which could not be found by argument.

It is not enough to cease all outward contention, for Unity is as surely disturbed by thoughts as words. Thoughts of contention and argument keep the mind in a confused state which prevents one from coming into consciousness of Truth.

“Be still and know that I am God.” Dwell in the peace and unity of Spirit, “for ye are all one in Christ Jesus.”—EDNA L. CARTER.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.

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## Publishers' Department.

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Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City, Mo., subscriptions \$1.25; 3 subscriptions \$2.75. (These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

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Mr. Charles Edgar Prather has retired as Business Manager of the Unity Tract Society. Believing that the time had come for him to enter into a work which would afford larger opportunities for individual effort, resulting in greater personal advancement, he has severed his business connection with this Society, and has tendered his resignation, to take effect May 23d.

Mr. Prather has managed the business interests of the Unity Tract Society for eight years, years of faithful and most efficient service which his ability made valuable as a factor in the success which has come to us. We recognize the value of the services rendered by Mr. Prather, and take this occasion to express our appreciation of them, and of him as a man of honor and uprightness of character. As he goes out from us to embark in business for himself, he takes with him our blessings and our best wishes for his success and prosperity, the love and respect of all his co-workers, and our prayers that he may continue to keep his gaze fixed upon the goal of highest spiritual attainment and become a leader in the forward movement of the race toward the Christ likeness.

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**UNITY! 3 subscriptions, \$2!!**

## CONFERENCE OF THE WESTERN DISTRICT OF THE WORLD NEW THOUGHT FEDERATION.

The Western District of the World New Thought Federation is to hold a conference early in July for the further organization of the District and to consider its future work. This conference will be held in Denver, Colo., although invitations have been received from other cities. Denver being more central in the District, it is deemed advisable to meet there:

Let all who are interested in the federated New Thought movement make their preparations to attend this Convention. The railroads all give rates to Colorado at this season of the year, and this will afford an opportunity to enjoy an ideal summer outing in the mountains and at the same time receive the benefits which such a gathering provides. Some of the best talent in the New Thought field will be present as speakers. The exact date and full particulars will be given in the June number of UNITY.

The Western District comprises all of the territory west of the Mississippi river.

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All who do not already know will be very glad to hear that there is a large and flourishing New Thought Society in Minneapolis, Minnesota. This Society is known as "New Thought Lyceum," and its work is to teach right thinking as a basis for right living. Regular services are held Sundays at 10:45 a. m., in Knights of Pythias Hall, 2d floor Masonic Temple, Hennepin Avenue; addresses by Ruth Beryman-Ridges. At 10 o'clock is the children's hour, conducted by Miss Anna Christensen. The Lyceum also has reading rooms open daily except Sundays, from 10 a. m. to 1 p. m., and from 2 to 5 p. m. Some time ago the Society purchased a lot, and will build a church of its own in the near future. May the spirit of success and prosperity be with these workers, and God prosper them in the good work!

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The Church of Practical Christianity, Chicago, of which the Rev. John D. Perrin is president, is doing a good and varied work. The church home is in Hall 825 the Fine Arts Building, where each Sunday there is held a training class for those who wish to take up the work of teaching and healing, with a public address, and Sunday school. Aside from these features, there are classes and lectures carried on in different parts of the city. The social side of life also receives attention, the aim of the organization being to develop all the powers of the individual.

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Sample copies of our new paper, THE SIGNS THAT FOLLOW, sent free to all who apply. This paper is full of healing testimonials.

## BRANCH LIBRARIES.

We have to report that other Branches of Unity Library have been established during the last month, and we herewith give a complete list of these Branch Libraries and where located. Is there not an opening for such a work in your community, and will you not interest yourself in placing UNITY literature before your townspeople, or, send us the name of some one who you think would like to investigate our plans?

TOWN.	LIBRARIAN.
Sweet Water, Texas	Mrs. Walter Alexander
Kansas City, Kans., 620 State St.	Mrs. W. J. Fuller
Atlanta, Ga., 415 Austell Bldg.	Robert Bryan Harrison
Ashtabula, Ohio, 188 Center St.	Mrs. Bertha W. Spalding
South Bend, Ind., 617 S. St. Joe St.	Mrs. Eva O. Taggart
San Luis Obispo, Cal., 1028 Islay St.	Mrs. R. P. Williams
Ottawa, Kans., 224 Tecumseh St.	Mrs. Isabella G. Wilson
Minneapolis, Minn., 1429 6th St. S. E.	Mrs. Caroline Willoughby
Battle Lake, Minn., Box I	Mrs. Melissa Bullock
Morton Park, Ill.,	Mrs. J. B. Caldwell
Cleveland, O., 4417 Carnegie Ave.	Chas. R. Haydn
Louisville, Ky., 1633 Jackson St.	H. Moorman
Vallejo, Cal., 803 Capitol St.	Frances J. Babcock
Easton, Pa., East Paxinosa Ave.	A. E. Lothrop
Ind'polis, Ind., 311 S. Keystone Ave.	Mrs. Edith E. Vincent
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Belleville, Ill.	H. Howell
St. Paul, Minn., 1406 W. Minnehaha Street	Emma J. Davis
Calistoga, Cal.	Mrs. J. W. Youngclaus
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Cincinnati, Ohio, (Walnut Hills) 1224 Lincoln Ave.	Mrs. Rebecca S. Browne
Chicago, 4000 Cottage Grove Ave.	M. Jesenius-Petersen
" 1151 Seminary Ave.	Mrs. Augusta Johnson
St. Louis, Mo., 2836 Manchester St	Mrs. Emma Jones
Tyabb, Melbourne, Victoria, Australia.	Rose E. Foley
Merritt, Indian River, Fla.	Miss Julia P. Hascall
Spring Valley, Minn., Box 165	Mrs. Rose Howe
Rochester, N. Y., 90 S. Union St.	Dr. and Mrs. J. G. Murray

Address: UNITY LIBRARY, JENNIE H. CROFT, Librarian,  
Unity Bldg., 913 Tracy Ave., Kansas City, Mo.

## NOTES FROM OUR WORKERS IN THE FIELD.

Every body needs a heart or center, and we would be the Heart for the Body here. We have a pleasant cottage and have rented a piano, as we feel that we must make our rooms attractive.

MRS. HENRY J. ORR, Los Angeles, Cal.

Our society is growing slowly, but upon a firm foundation. We have about twenty subscribers to UNITY now.

ROBERT BRYAN HARRISON, Atlanta, Ga.

I can report much interest in our center. I distributed the extra UNITYs, and thank you for same. Please send books and literature for sale and for rent.

FRANCES J. BABCOCK, Vallejo, Cal.

Our Prof. LeRoy Moore is now in Decatur, Ill., giving a course of ten lessons on Practical Christianity, or the Way of Peace, Health and Prosperity. The lessons began May 13th, and are given under the auspices of the Woman's Club. Professor Moore is an able teacher, and the people of Decatur are to be congratulated upon securing his services.

We publish a Catechism that is the boiled-down essence of Truth. We use it nearly every Sunday in our meetings and consider it about the best exposition of our doctrine we have found. Price 15c per copy; \$1.50 per dozen.

Henry Wood, the eminent metaphysical writer, has anticipated us in issuing a beautiful chromo of the "Winged Globe." For years we have had such an idea in mind, but allowed many things to crowd its manifestation aside. Now it has found expression, and all our friends can have a reproduction of the famed oil painting of the "Winged Globe" in the "Silence Room" of the Metaphysical Club, 30 Huntington Ave., Boston. The price is 50 cts. each, 3 for \$1.25, or \$4.50 per dozen. It is a very fine production — even a work of art.

THE SIGNS THAT FOLLOW is a paper of testimonials, published every two months. It is filled with extracts from letters we are constantly receiving from and writing to patients. It has no subscription price — is supported by free-will offerings. If you want it sent to you regularly let us know. A friend in New York City upon receipt of the first copy says: "THE SIGNS THAT FOLLOW is a great success in every way. Please put me down for five copies each issue. I inclose \$5 to cover."

I have derived much benefit through your help. I am happier, brighter, and my financial affairs came about in such a way as to enable me to get out of debt, and such a comfort it has been to me. Oh, I love your UNITY; it makes things so clear, and comes so close to one's self, and has made me feel that the sun  
h for all.—MRS. E. M.

## FREE LITERATURE.

Reports of the good work the literature has done are coming in every day. The number of requests for literature, both for distribution and to be sent to friends, is increasing, and we know that there is a lot of good being done through the literature that we do not hear about.

All who read this are invited to co-operate with us in distributing literature where it will bring health, happiness, peace, and harmony into the lives of others, or to ask for literature for personal use. We still have on hand some of the assorted back numbers of *UNITY*, although we had hoped to send them all out last month. Please write for them. If you wish literature for distribution or for your own use, please write us what kind you desire and about how much, so we will know what to send.

This work of free distribution of literature is sustained by the free-will offerings of all who feel inclined to donate.

Send all communications to

FREE LITERATURE DEPT.,

*Lowell Fillmore*, Custodian,

Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

A letter from Annie Rix Militz, 1805 Devisadero Street, San Francisco, says:

"Our quarters here are temporary, pending the finding a suitable house or having one built for us that shall exactly meet our needs. San Francisco is building up rapidly, and the vigor and indomitable spirit of its people are an inspiration to all that behold."

In this connection the Editor of *UNITY* would say: The time has come for permanent homes to be erected and owned by the various schools of Practical Christianity, in every town and city in the country. We are affirming that San Francisco shall be provided with such a place, and that the people shall generously contribute for that purpose. A hint to the wise is sufficient. "Give, and it shall be given unto you, heaped up, pressed down, and running over."

### A Popular \$1.25 Combination

12 Lessons in Truth (1 volume), by H. Emilie Cady.....	\$0.50
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New Thought Catechism, by Worthington.....	.15
Faith's Fruition, by A. P. Barton .....	.15
Love: The Supreme Gift, by Drummond.....	.15

\$1.60

All above books, \$1.25, or with *UNITY* one year

\$2.00.

## HOW TO HANDLE THE CHAIN-PRAYER.

ALAMEDA, CAL., April 17, 1907.

DEAR FRIENDS—We were glad to receive UNITY for April today, but missed the good Bible Lessons. A little later I read, on page 279, a comment on that Lawrence prayer that has been going the rounds of the United States and even crossed the water—for we received one from far-off Tahiti. Then it came to me to give you the benefit of a suggestion in regard to this prayer, that came to me not long since, after I had broken no less than a dozen chains myself. When these first began coming to the Home we felt indignant, especially at the threat they contain, and destroyed them. Then it came to me that many people, with no faith in the power of mind to heal, would do the same, but that faith can do more than destroy the effect: it can heal the cause; and I set about to do it. I there and then sat down, and first sent Bishop Lawrence the reminder that God is Mercy, God is Love, and from Love comes no punishment at all. Then I took the letter in my hand and gave a good treatment to the one who had sent it to me, telling them the truth, denying fear, personal influence, superstition, etc., and affirming faith in the All-Good. Then I destroyed the letter and the chain of error at the same time, because on its basis it is a prison chain. We have had several people at a distance write and ask our advice as to the wisest course to pursue in such matters, and have given them the substance of this suggestion, and we feel a blessing in it. Would it not be well to give it forth in UNITY? With love,

HARRIET H. RIX.

[In this connection read what Mrs. Gould says on another page about the origin of this prayer.—ED.]

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If this paragraph is marked with a blue pencil you will take notice that this sample copy is sent to you at the suggestion of a friend who believes you are interested in all efforts tending to the betterment or uplifting of mankind. Should the subject-matter of our magazine appeal to you we would be glad to have you subscribe for UNITY, 913 Tracy Ave., Kansas City, Mo."

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"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

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UNITY—3 yearly subscriptions \$2 00; foreign, \$2.75. These may be sent to any addresses.

**"SILENCE ROOM" FOR THE WEARY.**

*Boston Sanctum Where One May Enjoy the Influence of Beautiful Thoughts.*

A room where one may sit in silence and absorb sweet thoughts and partake of the uplifting and harmonizing influence of intelligent auto-suggestion, has been opened by the Metaphysical club in Huntington chambers, through the work of Henry Wood of Cambridge, one of the founders of the organization and one of the leading students of psycho-therapeutic law and metaphysics in the state.

The power of suggestion is greatly augmented in this room by the aid, through the eye, of graphic golden texts with appropriate symbolism. When one is in this room one is supposed to put one's self in a passive attitude toward these.

The treatment is good for nervous prostration, insomnia and chronic troubles, it is claimed.

It will also awaken latent souls.

Here pastors seeking inspiration for weighty sermons retreat.

Society women tired of the brainless social whirl find sweet peace and comfort.

The mentally weary and physically ill find rest and relaxation.

Everyone is welcome, but only four may enter this sanctum of beautiful thought at one time

The four chairs face a wall on which, on a blue background and framed in dark wood, appears the symbol of ancient times of the perfected soul.

It is a round globe, and from each side stretches out broad pinions of shades of violet. The whole may be shut off from view by draperies of royal purple velvet.

On the pinions appear the texts, some of which are; "Love never faileth," "Thy faith hath made thee whole," "I absorb the good," "I am strong in the Lord," "I am full of faith," "I love peace," "I rule the body," "I make harmony," "Fear not," "Truth lives," "Love God and all humanity," "The body is a temple," "Love thinketh no evil," "Heal the sick," "Thought is formative," "I am happy," "Demand brings supply."

A statement regarding the idea, issued by the Metaphysical club, states regarding these texts:

"When merely read under ordinary conditions the effect is superficial and soon fades away. But when mentally photographed, through the passive exposure of sensitive consciousness they take on a living reality."

Above the symbol are these words in gold: "God is here and everywhere. In Him we live and move and have our being."

—*Boston Post.*

## BOOK REVIEWS.

J. E. C.

## THE GREATEST TRUTH, By Horatio W. Dresser.

This book is composed of a series of discourses and interpretations, and presents the principles of Truth in a very practical and consequently, helpful manner. Mr. Dresser's message to the world is one of "Glad Tidings," which is the title of the first chapter. This is followed by twenty-two other chapters with enticing names, leading the reader on with interest until the book is finished and read with satisfaction. Published by the Progressive Literature Co., New York. Price 90c.

## HEALTH THROUGH SELF-CONTROL

## IN THINKING, BREATHING, EATING.

By William Anthony Spinney.

Mr. Spinney has put the results of years of thought and observation into an exceptionally practical and valuable book. He points the way to health and happiness in a thoroughly scientific way, giving much importance to habit-formation and the attainment of mind poise. By the simple exercise of knowledge and self control that are at the command of each one, we may make ourselves in every way better and happier. The book will have a widespread influence for good, and we recommend it to our readers. Published by Lothrop, Lee & Shepard Co., Boston. Cloth, price \$1.20 net; \$1.30 postpaid.

## SEVEN STEPS, By Grace M. Brown.

Seven Steps in the life of Prof. S. A. Weltmer is a most interesting narration of the progress of a remarkable man. Through childhood, boyhood and young manhood Sydney Weltmer sought the knowledge which is power, and in his whole life as teacher, healer and writer he has demonstrated the power and self-reliance which applied knowledge gives its possessor? Mr. Weltmer's premise is: "Each person can find in his own being sufficient evidence of the eternal character of Truth, so that by acting upon it and abiding by it he may reap completeness in any direction he may choose." Upon this premise he has acted and has achieved most satisfactory results. Published by the Weltmer Institute, Nevada, Mo. Cloth, price \$1.00.

## SPIRITUAL LAW IN THE NATURAL WORLD, By Eleve.

This most deservedly popular book is again upon the market in a new and revised edition. The treatments which were a helpful feature of the old edition are omitted from this, but we trust that they will be given to us in another form. This excellent book explains many of the principles of New Thought doc-

trine, and should be in the hands of everyone. Published by the Parly Publishing Co., Chicago. Cloth, \$1.00; paper, 50c.

**THE OUT-REACHED HAND,** By Clinton D. French.

In the preface our author says: "Honesty in the fullness of its illumination is the sense in which the word is used in the seven chapters of 'The Out-Reached Hand.' This means the harmonious application of all mental faculties as applied to thought and energy." Honesty is the sum of true existence; and becomes the Light, the Life and the Way, the fulfillment of the law, because it means loyalty to the highest idea — to God. An unique volume, paper bound, each page embellished with etchings. Published by French Publishing Co. Price not given.

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**REMEDIES OF THE GREAT PHYSICIAN.**

*(The Word of Truth.)*

BY HANNAH MORE KOHAUS. Price 50 Cents.

This priceless little book contains short treatments for nearly all diseases to which the human family is heir. These treatments are founded upon the positive, unalterable Truth that God, the absolute Good, is the one and only Power which, soon or late, will triumph over every seeming opposite; that eternal Life is the ever-present Reality, which may now and must eventually become the self-conscious possession of every living Being. Thousands of cases of diseases have been cured through the treatments contained in this marvelous book. It ought to be in every House and Family. Send for a copy to

R. KOHAUS, 2603 Hermitage Ave.,  
Ravenswood, Chicago.

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**HEALTH AND THE INNER LIFE.**

BY HORATIO W. DRESSER.

The publication in a popular magazine of the first adequate account of Mrs. Eddy's life naturally gives rise to the question, What is the original source of the teachings and methods of "Christian Science"? Those who have no desire to take part in the controversy which has long been waged in regard to the indebtedness of Mrs. Eddy to Mr. P. P. Quimby, will find a direct clue in this new volume, in which the author dispassionately sets forth the teachings of Mr. Quimby with a minimum amount of reference to Mrs. Eddy. The book is not controversial, but is a study of the modern mental healing movement from the point of view of its beginnings. It contains a brief sketch of Mr. Quimby's life and teachings, together with quotations from his manuscripts, and an estimate of his teachings from the point of view of their historical value. The unprejudiced reader will be able to judge the case for himself, inasmuch as he is here given

the plain facts and the needed principles of criticism, without that unfairness and bitterness of spirit which have characterized nearly all studies of Christian Science. (Price of book, \$1.35.)

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### DOES THE BIBLE JUSTIFY FLESH-EATING?

BY HON. H. R. WALMSLEY,

Member of the Missouri Legislature, and Author of the  
Missouri Game and Fish Law.

We are often asked what authority we have for recommending or prescribing a meatless diet, and we very gladly refer our questioners to the above booklet, which gives the Bible authority as well as the logical authority of good reasoning. We recommend a careful reading of this article to all who are interested in the matter of a choice of foods in their relation to health and strength giving qualities for both body and brain.

Published by the UNITY TRACT SOCIETY. Price 10c.

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### LIFE OF SCHLATTER.

"The Life of the Harp in the Hands of the Harper," a biography of Francis Schlatter, can be had from Mrs. Ada Morley, Datil, N. M. Price 50 cts.

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The article on "Voluntary Reciprocity" moves me to write and tell the experience of a friend of mine. This woman made up her mind that she would do all in her power to help her children to grow—physically, mentally, and spiritually. She wanted just the help that UNITY could give. Her own development along the healing line was not sufficient for this emergency, her funds not sufficient to pay for any "extra" things. She had too strong a sense of justice and personal responsibility to receive all and give nothing. What did she do? She sat down and made a mental survey of her "goods and chattels," including the silver and jewels which she possessed. Then she asked herself which were the *more* vital, these material possessions, or the qualities and powers she so desired for her children. Needless to answer. The woman disposed of enough things to pay a *fair* price (not the price the average M. D. would have asked) in return for health and happiness for the children. The *final* outcome is not yet visible, but the signs point to large returns for this just point of view. Giving and receiving *must* be balanced. We must pay—in some coin—for all that we receive if we truly *want* to grow.

Cordially yours, H. A. S.

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Communities desiring a teacher should get up a class. We can always send one who can give the proper instruction and establish a center, if the local committee will form the class. Write us about your plans.

## FURNISHINGS DONATED TO THE PARLORS OF UNITY BUILDING,

BY SOME OF OUR GOOD FRIENDS.

First, we will note a beautiful large picture of Christ, a reproduction of Hoffman's famous painting "I am the Way, the Truth and the Life." Then, a copy of another of Hoffman's Christs, smaller than the first, and also a photographic copy of an original painting of a small head of the Christ, done by a student of our esteemed contemporary, Mrs. Josephine Barton, and presented by her to our parlors. All of these pictures from separate friends are most acceptable for the different places they occupy.

We have also a beautiful rug which was given expressly for the use of the Society of Silent Unity, and is upon the floor of the "upper room" where the silent work is done. In the parlor is a handsome davenport, mission style, with fine leather cushions; an elegant "Grandfather" clock; a mission settee; various chairs, pedestals and jardinieres, all fitting in most harmoniously in beautifying the rooms.

There is still room for other chairs, some tables—a mission library table especially—rugs, and a few good pictures. A bronze bust of Emerson would look well upon the top of the clock. Who will place it there?

We are very grateful to our kind friends who have done and are still doing so much for us, and we trust that we may have the pleasure of welcoming them all at Unity Building, their home as well as ours.

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## NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 313 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver Colo. \$1.00 a year. With **UNITY**, \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.30.
- DAY-LIGHT,** a new magazine by Hannah More Kohaus. Monthly. \$1.00 a year, postpaid. Teaches "Science of Sciences." Mabel Haselhurst, Secretary, 8 Tower House, Candover St., Nassau St., W., London, England.



HEADQUARTERS, Unity Building,  
913 Tracy Ave., Kansas City, Mo.  
Home Phone, Main 5653.

APPLICATION FOR TREATMENT.

DEAR FRIENDS—I desire your treatments. A letter herewith more fully explains my needs.

NAME.....

STREET.....

TOWN.....

STATE..... DATE.....  
(Every patient should sign one of these blanks.)

NOTICE TO APPLICANTS.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE - EPH. 2, 20.

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UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now

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## Devoted to Practical Christianity

Vol. XXVI.

KANSAS CITY, MO., JUNE, 1907.

No. 6.

### TO A SKEPTIC.

HORATIO W. DRESSER.

To you, in your wrestlings with doubt, there seems to be no way of entrance into the fullness of belief for which you long. You behold the possibility of such conviction fleeing as it were before you. You are most eager to have faith. Yet you see no escape from your unbelief. This your skepticism seems to spring from the perversity of your nature. Apparently, then, it is your very selfhood that is at fault. Still you are unable to restrain this cry, "Lord, I believe, help thou mine unbelief."

Now this unbelief of yours springs in part from popular conceptions which you have unconsciously acquired. In your heart of hearts you really possess faith. In your heart of hearts you are really worthy of the kingdom. You would not so diligently pursue spiritual things were this not so. The element of faith is not only deeper, but stronger than the doubt. Faith more truly characterizes your attitude than these troublesome thoughts to which you give constant expression; for, as matter of fact, the doubts pertain to your external selfhood. You have been surrounded by those who viewed life with materialistic eyes. You have heard arguments against immortality, against the very existence of the soul. You have sought deeper knowledge of the self, while repeatedly told that thought is a mere product of the brain. Perplexed to know what consciousness is, you have been assured that it is dissipated with the scattering of the bodily particles at death. So many times you have heard these arguments insisted upon, that you would fain persuade

yourself that you believe them. Yet you cannot believe them. Something within you will not let you rest. Hence all this distress and this tribulation.

Your difficulty springs primarily from the fact that you are regarding and trying to understand mental life from a merely objective point of view. Guided by all that you have heard about the body and the brain, you look up, as it were, at the mind from the level of its physiological basis. Thus looking, it seems plain enough that mental life is a product of cerebral processes. It is not strange that you make no headway while you thus gaze. For why should you expect to perceive, from the point of view of space, that which is not in space? If you would know what is going on within, why not look within? If the mind is non-spatial and is apprehensible through direct experience, it must be discovered in its own province.

Try, then, to take the point of view of the mind itself. Where shall you go? Nowhere. This present moment of inquiry is an event within the mind. All appearances to the contrary notwithstanding, it is not the body which you know directly, but the mind. The very essence of knowing is mental. The sensation which just now attracts your attention, the sensation of warmth perceived in relation with your body, is apprehended by you within the mind. The sensation is on the inside and the warmth which you seem to feel in different parts of the body is outside — that is, so far as it is due to physiological processes, to the heat of the room, or of the sun. The sensation of sound, of light, of color, of touch, is within the mind. Without senses you would not, of course, experience these sensations. The sense organs must first be stimulated before a sensation can arise. But what you directly perceive is the mental event, the sensation within your consciousness which you believe to correspond with the event that takes place outside of you.

Likewise with a pain. You seem to feel it in

your finger, in the aching tooth. But what you feel is the sense experience corresponding to the cut in your finger, the disorder in the nerve leading to the tooth. When you experience emotion, tears gather in your eyes, but the emotion is your mental experience at the time. You seem to think in your head. But you cannot tell what is going on within your head by actual experience. At best you are able to picture it in imagination by aid of your knowledge of physiology. When you think, you deal with ideas, not brain cells. You do not move the nerve substance about, upset its equilibrium, and cast it into new shapes; you weigh, compare, reflect, and an idea is in nothing like a cell or a nerve tissue. When you will, you apparently take hold of the muscles and make them work. But this is a complete illusion. And the whole trouble is that you are fairly beset by illusions. You are not at home in your own consciousness. Although dwelling in the mind, you have never learned that whether you take an objective or a subjective point of view you can only do it with the mind, from the mind.

I counsel you, therefore, to take up the point of view of the inner life in actuality of thought, consciously, as you really have from first to last unconsciously. I could not hope to persuade you of aught that is not already true. Every item of your present experience is through and through mental; you are each instant using just the consciousness you would understand. Hence you have only to learn what you are now doing. Once learn it, once begin to be at home within, and a flood of light will dawn upon you. You will be simply amazed that you ever could have deemed matter a direct possession, consciousness an indirect one. You will learn to your surprise that whatever you know about matter you know through consciousness. You will even discover that much that you seemed to perceive directly in matter, in the things about you, you learned only by inference from the data of consciousness.

Once at home within, you will be able to solve your other problems.

Likewise in regard to spiritual healing. You are much interested and would like to believe. But when you hear the underlying principles expounded doubts arise within you. You do not, for example, see how the fact of spiritual healing could be established, when for all anybody knows the patient in question would have recovered anyway. You hold that a competent physician should first make his diagnosis, that an "intelligent" person should describe the case, lest the "mystical" therapist make a serious mistake. It seems possible that such healing methods might apply to nervous diseases, but surely not to organic troubles! And why should not one consult a physician as one would a dentist?

Now, all this skepticism shows plainly that your mind has been made up for you, or that you have permitted yourself to judge in advance of experience. If you could see that these views stand in your light you would dismiss them and do your own thinking. The healing work has been done, and the healing movement has been developed by people who were willing to branch out freely into the new field, without preconceptions. Had the physicians first been consulted and the spiritual treatment given only when they consented, the cures would never have been wrought. You assume that only the physician is "intelligent." The facts are that the most "intelligent" physicians have given up the cases which have later come under the spiritual therapists' care. At least this has been true for the most part. If today the rule should be established that the doctor must first pass judgment, the result would be that many a person would be condemned to death. The difficulty is that the physician judges the case from without. But the spiritual healer diagnoses the case from within, and discovers conditions and resources of which the doctor is ignorant. Hence a new definition of "intelligence" is needed.

You assume that the spiritual healer does not know what he is doing, hence is not to be trusted with the case until the doctor has passed judgment. You also assume—without having had any experience—that the therapist does not know when his work is decisive in effecting a cure. One might remark in passing that there is a considerable degree of uncertainty in the work of even the best physician, as he experimentally seeks to understand his cases, and perhaps blindly prescribes some remedy without knowing what is likely to happen. However this may be, actual experience shows that the spiritual healer does know what he is doing. He deals with interior conditions, not with external symptoms. He draws upon resources that are concealed except for those whose attention has been specifically called to them. The work he accomplishes is often decidedly the reverse of that which might be expected by those who pass judgment on external conditions.

That the mode of dealing with disease is radically different from the outset is exemplified by such a case as the following. A person comes into the house in a feverishly threatening condition. A physician, if summoned, might pronounce the impending trouble "pneumonia," and order the patient to take to his bed accordingly. That is, a certain mode of dealing with the case would be followed when the symptoms had been correctly diagnosed. But the spiritual healer would make no external examination, attach no name to the symptoms. Instead, he would sit quietly by the patient and by the proper process of therapeutic consciousness give the mental and physical condition another turn, so that the fever should subside, and the activity which might indeed have led to pneumonia under medical treatment be directed into another channel. Now whether this sounds reasonable or not, it has been done. And those able to do such work, or who have had evidence of its power, know whereof they speak. My advice to you, therefore, is, Think yourself sympathetically into this interior point of view, and keep open minded, that you may learn what is being accomplished.

## T A K E N O T H O U G H T .

MARY BREWERTON DE WITT.

“Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that Solomon in all his glory was not arrayed like one of these.”—Matthew 6:28, 29.

In the eternal *regime* of life as outpictured upon the earth it has been customary as far back as man of the present day can remember or has any record of, to take thought for the things that seem to be necessary to existence. The consequence is, man's thought has been so extreme, so filled with anxiety for the preservation of his own, that he has swung far from his orbit and has lived not only out of the law, but away from the Spirit.

Following a line of fearsome thoughts, clinging to superstitions, and resisting evil (which evil is of his own imagination) at every turn of the road, his on-going must necessarily be a series of mishaps and adventures that bode no good.

Through constant thought of self-preservation and a continued grasping at all that lies in the way, for self and selfish interests, the earth has been made a most unpleasant place to live upon. It was not always thus.

So far, taking thought for the things of life has not proved beneficial to mankind. Man must find a truer and a better way to live his life. Not through grasping and getting can he solve the problem; for as the world is today, it is the common saying of even well-intentioned men, “I must do as the other man does,” and thus it is the same old game of “follow the leader,” whether that leadership may take you over rough ways or pleasant.

All the world seems to be rushing, running, begging, cheating, fighting for control and for possession of things—those things that perish.

“Lay not up for yourselves treasures upon earth,

where moth and rust doth corrupt, and where thieves break through and steal," said the Master.

Not by taking thought for the things of this world can man make of his environment a soft and easy spot; for this has been tried many times over, and has been proven a failure at every trial.

Jesus said in one of his famous discourses, "Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on."— Luke 12:22. In other words, do not be troubled; take no thought of the world, for the world will care for itself.

In his wisdom Jesus drew his hearers' attention to the lilies of the field, a most beautiful symbol of perfection. In those days, as in these, the lily represented all that was pure and beautiful. The eyes rested upon it lovingly, and even with reverence, for along the Nile the lily was considered as sacred; therefore when the eyes of the disciples fell upon these fair blossoms they understood the meaning of those words, "Consider the lilies, how they grow; they toil not, neither do they spin: yet Solomon in all his glory was not arrayed like one of these."

Who could be so pure, so perfect in outward form? And yet the lilies took no thought; they simply grew as nature caused them to grow.

Then what should man do? If he were to have no thought it would appear that he could not succeed or be of use to himself and to others. But if he took thought as he had been doing for many, many years, it would avail him no more than past experiences had shown. Life still continued as before; the same problems faced him, and it did not seem easy—this idea of existence, or living, without thought.

What, then, did Jesus mean? In another place we are told — "Resist not evil." The disciples had heard this many times, expressed in different ways. Thus it must be that "Resist not evil" meant the same as "Take no thought."

What is the special point about the lilies of the

field? *They toil not* neither do they *spin*. Yet man must work, we say; he must not sit idle and dream.

This was not what Jesus meant, for we are told, "Work while it is yet day." No, what he meant was, "Do not worry, do not look for evil, do not plot and plan to get and to have merely the things of existence;" but rather, "labor for that meat which endureth unto everlasting life."

The greatest point in life is not to fear. Then follows the mandate, "Take no thought;" for these two are really one. If fear and anxiety do not possess the mind the Spirit is given an opportunity to make itself felt and known, and thus one is conscious of his own faith in an abiding good; and this good, carrying him through all the experiences of life, will cause that life to shine forth in joy.

The lilies of the field do not toil in their efforts to become; the idea brought forth is that they without effort know and are — thus their perfection.

Imagine man taking this stand — not one man, but the whole race!

Imagine man knowing his perfection, his oneness with the Father! Would not this be the millennium so long talked of? Such a state may seem impossible to the finite mind, yet such a state is possible with God; and as God has begotten man, man should prove his birthright and be as the expression of his Father.

The lilies of the field are very fair, graceful, and beautiful. Their pure and innocent faces are lifted to the sun. It is not impossible for mankind to be as the lilies; but in order to do this, he must, like the flower, forget himself: He must, like the flower, lift his head up to God, to the light, to that something that holds him above the outer and makes him at times cognizant of the fact that he is not finite, but infinite, and that all power lies within his hand; that he can do glorious things and prove his perfection here and now.

Selflessness is the price to pay for perfection — a

forgetting of the external, a sacrifice of the desire for things, and a turning to the Spirit within — a resting in the knowledge of that inner self that knoweth no evil and taketh no thought for the morrow.

If man could find his inner self he would no longer envy Solomon; he would no longer desire the riches of the external, for he would find there, in the hollow of his own heart, that lily of the field in all its loveliness, in all its perfection.

---

My life blends into the Universal. Its wavelets ripple and undulate to the verge of the limitless. Where life is, I Am. Melted into and of that infinite, shoreless ocean, makes me one with Thee, Father, O God, O Christ, O Life.

I see with clarified vision, through that light that never was on sea or land. The illumined ones bend down, touching mine eyes with the coal of fire from off the altar of Love. The light shineth out from my purified soul, and I see the world of humanity glorified, clothed in whiteness.

Grand of form, serene of feature, beside me stands the Ancient of Days; His smile of satisfied lovingness glorifies a redeemed earth; His wisdom hath illumined the nations; and His celestial beauty is mirrored in all mankind.

King of kings and Lord of lords is He, now and forever. Jesus, thou only One, I love thee! In all of humanity I love thee.—REV. J. GILBERT MURRAY.

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## RECEPTIVITY.

E. A. A.

The good we get out of life depends upon our mental attitude toward it. There is a homely saying to the effect that we should always have our bowls turned right side up when it rains porridge. Now in this, God's glorious world, it always rains porridge to those whose bowls are right side up; but most of us clothe ourselves in blessing-proof armor and invert our bowls, and hold them down with both hands lest they at unawares catch some drop of good.

We receive physical nourishment through breathing, drinking, and eating, and for the most part we take air and water and food in a wholly mechanical manner, much as we would supply an engine with fuel, when if we would but open our whole beings to receive these good things we would find that not only would we grow spiritually and mentally, but our bodies would at the same time be far more perfectly nourished. As it is, much of our ill health (and all disease and pain, you know, are but a lack, a starved condition) is due to the fact that we eat and drink and breathe only with our bodies. Being ourselves spiritual, nothing is done perfectly that is not done of the Spirit.

There was never a more beneficent rule of health given than the injunction, "In everything give thanks." Jesus never ate without first giving thanks, and it is not without reason that blessing the food has become an established form everywhere among religious people. Too often it is a mere form. To be effective, it must be a mental attitude of receptivity, appreciation, and love. It is of God we are partaking. Not only in the sacrament is the miracle of transubstantiation wrought. In the fullness of Him who filleth all things, God is pleased, if we will recognize and receive Him, to so enter our lives to our upbuilding.

The man who partakes of his food in anger, in depression, or in a fault-finding frame of mind is on the highway to the dyspeptic's hell. The most delicious food becomes poison to him who eats it in doubt and fear, and there are few things that may not be transformed into good flesh and blood if served with the sauce of thanksgiving and love. Only those who thus discern the Lord's body can avoid eating and drinking to themselves damnation.

We seldom think of water as nourishment, and yet the body is more than nine-tenths water and can be sustained for an undetermined period upon water and air alone, especially if it be received consciously with a mind open to the blessing that is in it. It is one of the few things that human greed has been content to leave in the hands of God for free distribution among his creatures. Therefore let us drink, and drink deeply of his bounty, realizing that it may be as the water of life to our souls if we take it with the spirit and the understanding also.

But now we come to the highest, the most important, and the least understood and regarded of all the channels of physical life, of all the functions of the body—that of breathing. There is a very mysterious connection between consciousness and the air. It is said that in the beginning the Lord God breathed into man's nostrils the breath of life and man became a living soul. There is food for much thought in that statement. The indrawing of air through the nostrils is the beginning of consciousness to all animate life, and with the last exhalation physical consciousness ceases, and man expires, breathes out. To respire is to know; to expire is to cease to know. Can the wisdom of this world resolve us this riddle? Why should the contact of air with the fluids of a dust-formed body cause its nerves to see, hear, feel and know, and the body itself to become a temple of the living God? What is the air any way? Are we certain that its most vital element may not have eluded the questioning of the chemist?

We know now that it is everywhere permeated by electricity, itself a mystery; but the chemist never told us that. He does tell us, however, that the most nourishing part of our food is nitrogen, and the air is seven-tenths nitrogen. Scientists are seeking to capture this free nitrogen to their uses. It may be that psychical science may yet come to their aid in teaching people how to breathe so as to nourish their bodies directly from the air, as does the vegetable world for the most part. Those who have tried it know that when they breathe deeply, rhythmically, consciously and with a purpose, their bodies are more generously nourished on far less food than is otherwise required, and they may thus be free to use their time and strength for other purposes than the procuring, preparing, eating, and digesting of victuals.

The world is awaking to the fact that the thousands who are dying from what is known as the "white plague" are simply being smothered by the customs of a false civilization, and that the great remedy for that and a thousand other ills is plenty of fresh air.

Strange to say, most of us live in fear and dread of this beneficent friend. We cover our bodies from its touch and house ourselves away from its blessings, spending the most of our shortened lives in almost air-tight structures, dreading a draft as we would the death angel, and reaping the fruits of this insane fear in a harvest of colds and throat and lung troubles which we hope will some day become immoral even to mention, as we must now apologize for doing. Let us not be afraid to breathe the Lord God into our nostrils, and so become living souls capable of lasting at least a thousand years on the earth.

But is that all we may become? How deep did the breath of the Lord God reach into our being? He made us conscious on the physical and mental planes — how shall we attain consciousness on the

spiritual plane? By the same process. You remember it is written, "He breathed on them and said, Receive ye the Holy Ghost." "There is a spirit in man, and the inspiration of the Almighty (literally, the in-breathing of God) giveth him understanding." Is it not a suggestive thought that the highest phase of human activity — inspiration — is named from the process of breathing?

There are some very curious experiments to be made along these lines, and those who are skeptical have not far to go to test the truth of what we say. Remember that the mind — the whole being — must be open to all good influences. Then fill the consciousness with a thought, the highest of which you can conceive — the words quoted above regarding the in-breathing of God giving understanding to the spirit man are very useful for this purpose — and while in this attitude of faith draw in the breath of life to the very depths of your soul, and see what will happen. If you are already awakened spiritually, you will be refreshed and renewed in the spirit of your mind. If you are seeking some particular blessing, join your petition to your thought, and it may be this will prove the propitious moment for taking unto yourself the desire of your heart. If you are on the verge of a new life, this may prove the baptismal hour when you will come to know yourself as the child of God.

Receptivity as herein set forth recognizes the unity of the triune man. There may be danger in making too great a distinction between what is called "matter" and spirit. Man is not partly matter and partly spirit — he is altogether spirit; and the physical functions must be performed through and by the conscious child of God or they fail of their purpose. So whether we eat or drink or breathe, or whatsoever we do, we do it all to the glory of God, and thus our whole being, body, soul, and spirit, is preserved blameless in this the great day of his power.

## MEDITATIONS.

E. L. C.

Everyone who seeks God desires much to realize oneness with him, and would not willfully believe in separation from him.

Meditation upon the statement, "The good that is for me is my God," makes clear that if one thinks of any good as being separate from him, he is by his thought denying his oneness with God; for if he is really one with God, he is also one with all Good. Belief in lack of any kind is therefore a contradiction of the statement, "I and my Father are one," and hinders the realization of oneness with the Father.

\* \* \* \*

The simple statement, "I know, I do," was once the means of leading one who was in a very threatening physical condition, and in great need of financial help, out of the darkness of these two shadows. Something had to be done, and nothing could be done. That is the way it appeared. She did not know what to do, and she didn't have the strength to do if she had known.

The healer to whom she applied for help gave her the statement, "I know, I do," and requested her to declare it regardless of appearances. She took hold of it gladly, and repeated it many times during the remainder of the day. The following day was a busy one. She realized that the words were really true of her spiritual self, and through faith was so quickened in a day by the words—living words—that she found something to do all the next day. That something was just one little household duty after another, and the much-needed money was not in it; but she experienced such great joy in finding strength came to do them that there was no thought of worry about money matters. She was faithful day after day to her little statement, and to its fulfilling in every little thing that her hand found to do, and it

was not long until her time was wholly taken up with the work she had longed for many years to do, and the financial difficulty melted away.

\* \* \* \*

Every home must come into peace and harmony through a recognition of Christ as the Master of the household. This acknowledgment of him as Lord must be made in words. Mottoes and words of truth on the walls are good, for they help to keep the truth in mind. But printed words on the wall are not sufficient. Truth must be spoken, and the rooms filled with the living word.

If there is one in the home who speaks adverse words, there must be some one just as diligent in speaking true words.

Over every doorway of the home picture mentally the words "Jesus is Lord," and declare this truth often.

Keep the rooms filled with words like these: "Jesus is Lord. He is Lord in this house. The brightness of his presence fills these rooms with peace and love and righteousness, and dispels every shadow of error or discord. Truth is established here. No plague of sickness or evil-speaking or in-harmony of any kind shall come nigh this dwelling. The almighty cleansing, freeing word cleanses this house of every adverse word and thought, and makes all free."

"Every knee shall bow, and every tongue confess that Jesus is Lord to the glory of God." By confessing Jesus as Lord, you wrong no member of the household. You are not setting up your own standard. You are lifting up the standard of Truth, knowing that you too must measure up to it. This takes away the personal desire to rule, or to have one's opinions rule in the house.

It is true Jesus said "I am come to set at variance"; but whether this be understood to mean variance within one's self or in the home, it is not a

condition which is to remain. This teaching about variance must be interpreted in harmony with all the Truth teachings about peace, else one will find himself overwhelmed with variance.

If adverse thoughts either within one or within the home do rise up in open rebellion to Jesus the Truth, this will all change when the word is spoken in the power and authority and love and wisdom of Jesus Christ.

\* \* \* \*

“Ye cannot serve two masters.”

Mammon is not alone in exercising lordship over man. Anything which dominates the thought and draws forth the attention and energies in a certain direction is a master. God must be loved with all the heart and mind and soul. The things of the Spirit must claim the whole attention.

Lodges, clubs, and societies of every kind and name which have for their aim any mere temporal benefit will, if served, divide the heart and quench the Spirit. This is especially true of those organizations which recognize and lay up for rainy days, and which reckon on providing for friends in case of death. Faith cannot be exercised against such odds.

\* \* \* \*

One cannot reasonably expect true spiritual prosperity while engaged in occupations which are out of harmony with Spirit, such as conducting an insurance business or running a meat market.

\* \* \* \*

The oft-quoted text, “Thou wilt keep him in perfect peace whose mind is stayed on Thee,” reads, according to the margin, “Thou wilt keep him in perfect peace whose *imagination* is stayed on Thee.” The training of the imagination is therefore important.

It is the work of this faculty to form mental images and pictures, and the images it forms are the patterns by which all things are made. If one allows

the imagination to form mental pictures of disease and lack, and fearful conditions of all kinds, the mind will not only be disturbed, but body and affairs will be built according to the pattern furnished, and the building will be undesirable; while if the imagination be trained to form only true images (and only the good is true), then there will be peace, and the good formed in the within will take form in the without.

This makes plain why blessing follows him who sees no evil, who thinks no evil. If he does not see evil — does not create mental images of it — it cannot become manifest in his life.

“Cleanse your hearts, ye double-minded.” If the heart believes in two powers, good and evil, the imagination will form pictures of evil, and it will continue to do so until the heart is cleansed of all belief in evil. Then the eye will be single, will see good only, will picture good; and faith, working with the imagination, will bring the good into manifestation.

When one feels disturbed, he may know that he is not making proper use of his imagination. To find peace he must stay his imagination upon the Good.

Is it not wise for man to bless this good faculty, and to give heed to its right to be trained in the Truth? He can say, “My imagination, I bless you! I love you for the good work you can do for me in helping me into a realization of my oneness with all Good.”

\* \* \* \*

A neat, tidy house and an orderly household is a helpful influence. One cannot bring himself and his affairs into divine order, and leave out of consideration his home life. Every member of a household is responsible for a share in establishing and maintaining order and peace. This is sometimes overlooked in the desire to do “greater things,” and it is one reason why there is often a failure to realize the privilege of doing the greater. To be a good housewife,

or to be a co-worker with her, is not a little thing; and if it were, it has with it a good promise: "He that is faithful in that which is least is faithful also in much."

\* \* \* \*

Remember the three steps in every demonstration:  
1. Being open and receptive to the word; 2. Laying hold of the word; 3. Giving expression to the word.

\* \* \* \*

Do not give names to appearances of ailments. Naming a disease gives it a set form and picture in the mind, and makes the work of erasing the error more difficult. Then, too, the name suggests certain symptoms and certain results, and these will appear so long as they are suggested through holding the name in mind.

\* \* \* \*

*Freeing, Healing Words.*

God in the midst of me is mighty.

I am a new creature in Christ Jesus.

My yoke is easy, and my burden is light. I am one with all the spiritual forces represented in Christ Jesus, and I find rest to my soul.

I press forward in the courage and boldness of faith.

I stand fast in the liberty wherewith Christ hath made me free.

I do not resent nor resist anything. I overcome with the Good.

I drink freely of the water of life.

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"Facts are stubborn things." Yes, but theirs is the stubbornness of faithful guards. They are good soldiers and make conquerors of those who marshal them into the ranks of divine order, and charge with them through the gates of Fear and Ignorance.  
— E. L. K.

# BIBLE LESSONS

• by Charles Fillmore •

(Texts from the Revised Version.)

Lesson 12. June 23.

REVIEW.

(Read Psalm 106:1-12.)

**GOLDEN TEXT** — *When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.* — Isaiah 43:2.

Water represents material cleansing, and fire spiritual cleansing. When John baptized with water he washed away the sins of an external character. He did not enter into the subconsciousness. It takes something more powerful than water to purify the error conditions accumulated by the soul in its many incarnations. The presence of God through Christ is necessary to purify this part of man.

Water also represents that great mass of thoughts that conform to environment. Every thought we have leaves its form in the consciousness, and all the weak, characterless words and expressions gather in the subconscious as water. When we get discouraged or disappointed and "give up," this flood of negative thought from the undertow of life comes to the surface, and we are conscious of bodily weakness of some sort. When this becomes chronic the doctor names it diabetes or Bright's disease. Then if we get scared, there is trouble ahead.

But when we know the Truth, and "brace up," the waters are confined to their natural channels again and our strength is restored. It is the Lord that responds under the Divine Law to our thought and word. It is those who "believe through their word," that demonstrate. When one is so attached to property or position that its loss takes away courage and ambition, the body functions corresponding to that materiality sympathize.

We build into our organisms whatever we most think about. A woman decided that she must put a part of her husband's salary in the bank every month, which she did for several years, and it became an absorbing thought with her. But she found that a tumor was forming in her abdomen, which grew in size as the bank account grew. She was threatened with an operation, but took Science treatment instead, and the tumor has been gradually disappearing. (She is denying the power of that bank account to build up in her mind and body its material counterpart.)

When we "let go," and give up to material conditions, and get the result in a sense of weakness, the Spirit usually warns us in some way of the watery flood into which we have dropped. To dream of falling into the water is a pointer in this direction. The remedy is, Lay hold on God. His life and power are everywhere, and he is always with those who *believe* in him and affirm his presence. God will save you out of all negative thought-conditions if you will seek him and conform to his Law.

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### Lesson 13. June 30.

TEMPERANCE LESSON. — I. Cor. 10:23-33.

23. All things are lawful; but all things are not expedient. All things are lawful; but all things edify not.
24. Let no man seek his own, but each his neighbour's good.
25. Whatsoever is sold in the shambles, eat, asking no question for conscience sake;
26. For the earth is the Lord's, and the fulness thereof.
27. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.
28. But if any man say unto you, This hath been offered in sacrifice, eat not, for his sake that showed it, and for conscience sake:
29. Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?
30. If I by grace partake, why am I evil spoken of for that for which I give thanks?
31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
32. Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God:

33. Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.

**GOLDEN TEXT**—*It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.* — Romans 14:21.

In the statement "All things are lawful for me, but all things are not expedient," Paul places himself in the Absolute and recognizes that man is above the law when he realizes and acts from the standpoint of his spiritual selfhood. The Absolute is not bound by the relative; the law maker is above the law; God can do no evil, no matter what he does. This must be the conclusion of the logic of pure truth. Men often catch sight of this truth and proceed to carry it out in their lives. They say, "It does not matter what we do; we can dissolve the results of our acts by denial, and stop the working out of the law." Many crimes have been committed in the name of this kind of reasoning. "The end justifies the means" is based upon it. Regular confessions for sins that are committed with the expectation of confession and forgiveness, are in line with it; and the modern metaphysical practices of bringing about external results to prove the power of the "science," are all based upon an evasion of the law. Paul saw the possibility of doing all this, yet he was wise with the wisdom of the Spirit, and he said, It is not expedient; it does not edify.

In all these questions we must take into consideration the rights of others. "Let no man seek his own, but every man another's wealth," or good. If this view of the subject was always righteously applied, there would be no interference with human liberty. We should beware how, in our zeal to help people, we interfere with their liberties. Not only should we discern the law in the Absolute, but also its relation in the lives of those who are in the consciousness of the relative.

In the matter of eating and drinking, Paul laid

down rules that in different epistles are in direct opposition. In this lesson he says, "Eat, asking no question for conscience sake," and in Romans 14:21 — "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Thus even prophets and preachers often trim their sails to suit the popular wind.

The saving grace of these questions is found in the admonition, "Do all to the glory of God." If we are truly seeking to conform to the Divine Law and glorify the Spirit in manifestation, we shall not go far wrong.

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### THIRD QUARTER.

#### Lesson 1. July 7.

#### GOD FEEDS ISRAEL IN THE WILDERNESS.—Exodus 16:1-15.

1. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2. And the whole congregation of the children of Israel murmured against Moses and against Aaron in the wilderness:

3. And the children of Israel said unto them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

4. Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law, or no.

5. And it shall come to pass on the sixth day, that they shall prepare that which they bring in, and it shall be twice as much as they gather daily.

6. And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that Jehovah hath brought you out from the land of Egypt:

7. And in the morning, then ye shall see the glory of Jehovah; for that he heareth your murmurings against Jehovah: and what are we, that ye murmur against us?

8. And Moses said, This shall be, when Jehovah shall give you in the evening flesh to eat, and in the morning bread to the full; for that Jehovah heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against Jehovah.

9. And Moses said unto Aaron, Say unto all the congregation of the children of Israel, Come near before Jehovah: for he hath heard your murmurings.

10. And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the

wilderness, and, behold, the glory of Jehovah appeared in the cloud.

11. And Jehovah spake unto Moses, saying,

12. I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13. And it came to pass at even, that the quails came up, and covered the camp: and in the morning the dew lay round about the camp.

14. And when the dew that lay was gone up, behold, upon the face of the wilderness a small round thing, small as the hoar frost on the ground.

15. And when the children of Israel saw it, they said one to another, What is it? for they knew not what it was. And Moses said unto them, It is the bread which Jehovah hath given you to eat.

**GOLDEN TEXT**— *I am the living bread which came down out of heaven.* — John 6:51.

According to the record, the children of Israel wandered in the wilderness for forty years on their way to the Promised Land, although the journey might have been easily accomplished in forty weeks. The reason is given in Deuteronomy 8:2, 3:

And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

When under spiritual discipline we should accept without murmurings whatever comes to us, and try to find the mental cause. We do not go direct to the Promised Land, because we are ignorant of the law of existence. We attribute it to a physical instead of a metaphysical basis. We try to solve the problem of life in material ways instead of spiritual, and thus continually fall short. Thus we wander to and fro, here and there, searching for a way out of our difficulties, yet ignoring the only way, which is an adjustment of our thoughts to Divine Mind. The soul of man is a mental thing, and its growth depends upon spiritual food—thoughts and words of truth.

The Lord is really striving to make himself known to our confused thoughts, and when we cry out in our sense of lack there is an invisible outpouring and temporary satisfaction. We are not always aware of the source, but we know that we have in some unseen way been fed inwardly. Quails represent thoughts of inward truth in the spiritual sense, and manna the material sense. These are both from the Lord, but in their descent into human consciousness they take on these two aspects. People who have had this spiritual refreshing, after a period of darkness, often exclaim: "What an outpouring of the blessed Spirit we have had! Oh, if it would only stay with us always!"

When we are obedient to the Divine Law, having cast out of our minds all error, the heavenly substance will be ours consciously all the time. But we shall not attain this condition by murmuring against the law, nor calling blindly upon the Lord. We must patiently and earnestly strive to overcome our errors, our sins, our shortcomings. Then the Word of God will create in us a new man, and we shall know that there is a flesh, blood, and substance of an abiding nature, which Jesus Christ manifested, and of which we can also partake through him.

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## Lesson 2. July 14.

### THE TEN COMMANDMENTS—DUTIES TOWARD GOD.

— Exodus 20:1-11.

1. And God spake all these words, saying,
2. I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.
3. Thou shalt have none other gods before me.
4. Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:
5. Thou shalt not bow down thyself unto them, nor serve them: for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me;
6. And showing lovingkindness unto thousands, of them that love me and keep my commandments.
7. Thou shalt not take the name of Jehovah thy God in vain;

for Jehovah will not hold him guiltless that taketh his name in vain.

8. Remember the sabbath day, to keep it holy.

9. Six days shalt thou labour, and do all thy work:

10. But the seventh day is a sabbath unto Jehovah thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

11. For in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.

**GOLDEN TEXT**— *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.* — Deuteronomy 6:5.

The commandments are for the children of God, not the sons. The children of God do not understand the truth of being. They have not reached a point in mental development where the character of Deity, and their relation to it, can be fully explained to them; hence these rules of worship.

The first commandment is wholly superfluous to the one who understands the unity of the One Mind. There can be but the One Supreme Mind, "in you all, and through you all, and above you all." But it is possible for one with a theoretical understanding of the truths of being to have other gods. Some very bright metaphysicians have other gods than the One God. There is the money god, the family god, the god of pride and ambition, and other deities of less degree. These often occupy so much space in the mind that the God who is Spirit finds but small place there.

One would think it utterly impossible for a metaphysician to make a graven image of the God who is Spirit, yet it is possible. When we imagine God to be in any way limited in capacity we are making him material, that is, a "graven image." To think of God as present in some places and not in others gives him locality, which implies form and shape—a "graven image." If we fall short in any respect in realizing the meaning of the omnipotence, omniscience, and omnipresence of Deity, we make a mental "graven image."

Many people ask how heredity can be true in mind. Bless you! it is only true there. Memory is necessary to heredity, and only mind remembers. Matter does not transmit conditions from body to body; it is *mind*, and only mind. Bodies are the ground in which mind sows its seed, and that seed is the thought, or word. "The seed is the word." Whatever the fathers think, whether it be good or evil, the minds of the children bring forth generation after generation. This is an inherent law of being, and it perpetuates beyond the fourth generation in those who fail to change their minds. But through obedience to the Supreme Law, and *love*, the mind is transformed and mercy shown upon the redeemed body.

It is vain to take the name of the Lord in any but a reverent, holy way.

The Sabbath day is kept by the devout by dwelling in thought upon the *rest* that is now established in Divine Mind for all who believe in weariness. "Come unto me, all ye that labor and are heavy laden, and I will give you *rest*."

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"It was only a glad 'Good morning,'  
As she passed along the way;  
But it spread the morning's glory  
Over the livelong day.

"It was only a written word,  
And little it cost in giving;  
But it scattered the night like morning light,  
And made the day worth living.

"For our lives of song God writes the words,  
And we set them to music at pleasure;  
And the song grows glad, or sweet, or sad,  
As we choose to fashion the measure.

"We must write the music whatever the song,  
Whatever its rhyme or meter;  
And if it is sad we can make it glad;  
Or if sweet, we can make it sweeter."

## A NEW THOUGHT ABOUT REINCARNA- TION.

L. C. BAKER.

Without doubt many of your readers sympathize with the repugnance to this doctrine shown by your correspondent "A. M. G. H.," in the January number of *UNITY*. It seems to them to violate both the traditions of the Christian faith and the sacred instincts of the human heart.

And yet two strong arguments in its favor are hard to overcome: 1. The age-long and widespread belief of the majority of mankind in some form of reincarnation; 2. Its accord with the divine law of spiritual progress that it is through "judgment in the flesh that men learn to live according to God in the Spirit."

Scripture makes mention of but two possible forms of manhood—the natural and the spiritual, the earthy and the heavenly. If, therefore, on the plane of this mortal existence, men do not rise above the earthy and natural to the plane of the spiritual, there remains the necessity of their further judgment and correction on this flesh-and-blood arena. It teaches that a select body of mankind are all the time overcoming the downward trend of their earthy nature, and rising into the spiritual. In their case there is no need of another incarnation. They "come forth to the resurrection of life," while those of the race who fail to win this crown of life "come forth to the resurrection of judgment"; that is, their recovery from death can only be to that form of embodied life which puts them again under trial and corrective discipline.

But the purpose of their trial, and, indeed, that of every one of us who is now passing through this life conflict, is not simply their individual perfection. Each of us stands as the representative of a series of lives behind us, the rills from which run into the

stream of our existing personality. From these we have derived our own faults of character and propensities to evil.

Here we find ourselves abreast of a great principle underlying the constitution of the race; namely, that it is an *organism* from which the dead are not sundered. In the hidden recesses of the great body of humanity they remain incorporate with us. By unseen ties we are all linked together, and in such a way that their final perfection can only be achieved through the spiritual triumphs of those of us who take up the battle of life where they laid it down. "They without us cannot be made perfect." This principle greatly modifies and broadens the Oriental conception of reincarnation. It introduces into it the Christian conception that the salvation of the whole race, living and dead, is being progressively achieved through a conquering seed of which the Christ is the head. Those in whom the Christ nature is being formed become the members of his body, through whom this redeeming and saving work is being accomplished. A "church of the first born" implies of necessity that there are to be later born. "The firstfruits of His creatures" are both the harbingers and the seed of future harvests.

We arrive, then, at this broad view of humanity, and of God's gracious designs concerning it. Each generation of those whom we call the living stands on this earthly arena as representing, and as having stored up in itself, all that is worth preserving of the generations past. They are virtually reincarnated in them. Their shattered and imperfect lives seek recovery and rehabilitation through them. The saints, who have already reached the goal of immortal manhood, are the helpers and defenders of those of us who are here struggling. As we yield to the Spirit which inspired them, we become the saviors of our fallen brethren, and so add to the number of the conquering seed. Outcast and imprisoned spirits of the dead receive their quickening from those in whom

the Christ spirit is triumphant. The command of Jesus to his apostles to cast out demons and raise the dead is seen to be not limited to the sphere of this present life or to this earthly environment. This work is going on on a much broader scale behind this veil of "the things that are seen." In the depths of the existing body of humanity, of which we form a part, are hidden all the mysteries of heaven and hell, and of those unseen wrestlings by which souls are helped on to scale the heights of glory of the one, and rescued from the chains and darkness of the other. Each one of us who shares in the Christ spirit is anointed to preach deliverance to the captives and the opening of the prison doors to them that are bound.

Our new thought about reincarnation, then, is that it is not to be viewed simply as the reinvestment of each single human person with another body for further discipline, but as the gathering up and grouping of the shattered fragments of a series of imperfect lives for further trial and advancement along the ascending scale, until finally the whole race shall become the habitation of God through the Spirit, and death shall be swallowed up in victory.

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And here is the argument: The fear of death, as taught by the clergy, the fear of disease, as fostered by the doctors, and the fear of the law, as disseminated by lawyers, have created a fog of fear that has permeated us like a miasma, and cut human life short one-third, causing the brain to reel and rock at a time when it should be the serene and steadfast pilot of our lives. "What then," you ask, "shall we go back to savagery?" And my answer is, No, we must, and will, and are, going on, on to enlightenment. — ELBERT HUBBARD.

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The activities of God are ever pressing on to ore righteous fulfillment.— M. EVALYN DAVIS.



### Inspired by the Spirit of Truth,

It is found that when many people hold the same thought there is unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 15,000 registered members. Through its ministry, thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 5¢

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

The simple written request to be enrolled a member of Silent Unity Society is all that is required to join with us.

Address, SOCIETY OF SILENT UNITY,  
Unity Bldg., 913 Tracy Avenue, Kansas City, M



**I Fulfill the Law of Love.**

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**I Rejoice and am Glad for the  
Completeness of Good that has  
Come to Me this Day.**

## **Class Thought.**

(Held daily at 9:00 P. M.)

June 20th to July 20th.

**I fulfill the Law of Love.**

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## **Prosperity Thought.**

(Held daily at 12 M.)

**I Rejoice and am Glad for the Completeness of Good that has Come to Me this Day.**

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### **EXTRACTS FROM LETTERS WE HAVE WRITTEN.**

Do not allow yourself to become anxious as to your hearing. Remember that it is the Spirit that hears, and that your consciousness of hearing will become stronger and more perfect as you come into the higher realization of Spirit.

Bless your ears; bless the life that is flowing freely through them. Keep the ear ever open to the voice of the Spirit, and follow its leadings.



Hold to the thought that there is no confusion or misunderstanding in Spirit; that divine Love now rules in all your world, and all your affairs are in divine order; that you are surrounded by the mighty powers of the universe, all of which are working for the manifestation of your good, and that there is no power that can come between you and the full realization of that which is your own.

Remember that the words that you speak are God's words; that it is the God within you that is speaking them, and that they will be strong and powerful in the measure of your faith in them.



It is the continual abiding in the words of truth that makes them powerful in realization. Jesus

Christ said, "If ye abide in my words, ye shall know the truth, and the truth shall make you free."

His words are words of life, of health, and of strength; never words of sickness, disease, discord and inharmony. Therefore abide in the words of life. Hold fast to them. Have faith in their power; and remember that God is a living presence of Love, Life, Health, Strength and Peace; that you are at one with him. Try to realize his presence with you; that you are folded in it; and, letting go of your fear and anxiety, that all is well.



There is a belief in the mind of the race that the substance of the body, and its life, are more or less separate and apart from Spirit; that there is a reality in matter apart from Spirit; and that evil, and other inharmonious conditions of the body and the mind, are realities. These are the false beliefs, or the beliefs not founded on the truth of being that we referred to. They are the beliefs of the mortal mind, and are realities only to that mind, and it is that mind, only that is injured through them. The Spirit, the real, cannot be injured, cannot suffer.

Hold to this thought in the silence: "The Lord God within me is mighty. I have faith in his power now ruling in all my world, shaping all my affairs in divine order; quickening, vitalizing, and strengthening my body, making me every whit whole."



#### UNREALITY OF EVIL.

We do not deny that evil appears. There is in the world an appearance of evil. Let us consider the nature of that appearance.

But first, let us be sure that we have an understanding about the meaning of the word "real." To us it means that which is eternal, unchanging, and unchangeable. The unreal is that which is but temporary. It can be changed.

All that God made is real, and all that he made is

good. If all man's thinking was founded upon this truth; if he measured up to this perfect standard in his every thought, there would be no appearance of anything but this Absolute Good. Sin is a falling short in man's thoughts of this standard, and the discords and inharmonies which result are what is called evil.

There is a good promise in the Bible to the man who "shutteth his eyes from seeing evil." To refuse to see evil, it is not necessary to call evil good; the evil is simply ignored as having no substance to it; it is an appearance resulting from seeing things in the relative, instead of in the absolute. All that is necessary to cause the false appearance to vanish is to look right — to see as God sees, who is of too pure eyes to behold iniquity.

Hospitals, lunatic asylums, jails, and homes for incurables are the world's methods of dealing with this problem of the appearance of evil. But these methods deal only with the appearance, with the effect of a cause that is entirely overlooked.

The Jesus method of overcoming evil was not that of resistance. He looked back of appearances and used the one right method of overcoming it. He removed the cause, and the effect disappeared. And so his followers who understand his method, use his method. They do not direct their attention towards effects, for these are nothing in themselves.

When one sees the Good, and Good only, and refuses to see evil as a reality, he makes changes in the cause realm, and corresponding changes follow in the realm of effects.

Jesus taught us to pray, "Deliver us from evil," and a new understanding of the nature of evil gives a new understanding of the prayer. It has always been taken to mean "Deliver us from the appearances of evil," and has therefore been directed towards effects instead of causes. Man has prayed to be delivered from disease and poverty, instead of praying to be delivered from the ignorant thoughts which

cause these conditions. To be delivered from evil is to be so enlightened by the Spirit as to be able to see all things in their right relations—to see the Absolute Truth; and then man will realize in his life the perfection and harmony of the Absolute. By beholding the glory of the perfect, he is transformed into the likeness of perfection. Man must ever be what he beholds as real. So long as men continue to behold evil, so long will they find it appearing in their world.

Medicines, material means of every kind, have no power to reach the inner man and transform him, and no real, permanent change for good can be manifest in the outer man, except as the inner is transformed into the likeness of Truth.

There are not two gods—two powers. “Thou shalt have no other gods before me.”—E. C.



#### WATCH AND PRAY.

This correspondent says each letter from Silent Unity awakens her powers for a time, then they seem to become less active. She also speaks of slipping down into valleys. The further statement is made that she is responding to the treatments, but thinks she would get quicker results if she had fewer things with which to contend. She tells us she would like to sing as she feels.

You ask why your powers seem to go back after the awakening received in our letters. Here is something to think about: When Jesus was in Gethsemane, he said to his disciples, “Watch and pray, that ye enter not into temptation.” When he came to them again he found them asleep, and the account explains it by saying that “their eyes were heavy.” There is a subtle temptation for which we must be on the alert, and this temptation is pictured by Gethsemane. When we let the conscious thought become heavy and withdraw its support from the spiritual consciousness, we are preparing the denial of our Lord that always precedes his crucifixion.

Our thoughts get laggard by the suggestion, either open or concealed, that the spiritual is able to take care of itself. This is quite true; but the fact to be remembered is that the sense-mind is not able to take care of itself; and when we drop our conscious thinking into a lethargic trust in Spirit, the soldiers of Rome come and lead away our Lord.

Speaking in a figure, you should give yourself a good shaking, and repeat the shaking every time you feel you are making the first step toward what you call a "valley." To turn your statement about, let us say that you would not have so many things to contend with if you would respond to the treatment. In truth, a complete response would obliterate the contentions. Give up the contentions and accept peace.

That which is in you desiring to express itself in song will sing itself into the world if you go within and catch the melody. — M. S.



#### A TREATMENT.

The treatment for stopping the flow of blood came to me one day in the silence, when my little son had almost cut off a finger. I took the finger in my hand and said: "Blood, stop right here and now, in the name of Jesus Christ, the son of Nazareth!" The blood stopped at once, and the cut healed at once. I have used this treatment for persons and animals. I had a severe case of a child bleeding at the nose. I treated her before I reached the place, a ten minutes' drive, and the bleeding had stopped altogether when I arrived.

A treatment for pain: "I am Spirit, and Spirit is good, and good is God. God is not pain, and I am not pain."

The above is out of a letter received from one of our friends. It cites the beautiful fact that the days of priestcraft are at an end in the fulfillment of the prophecy that all men, from the least to the greatest, shall know God.

In the great spiritual awakening that is permeat-

ing the mind of the race, the vital consideration is that of man's control in the phenomenal world he has constructed.

The priests of materiality have taught that the body is matter and subject to laws of matter. The princes of God know that the body is one phase of mind, and therefore subject to mind. What the mental healing movement of today requires is a large infusion of the faith that takes God at his own worth, and not at the depreciated value attached by tradition. This is the faith that staggers not at appearances, the faith that compels obedience when the command goes out to the sleeper, "Lazarus, come forth!"

There is no ground for compromise. Either God is all or he is nothing. Either he saves to the uttermost or he abandons utterly. It is not faith that aims at soul salvation while the body is disintegrating; it is a truce, a makeshift, and its aims an impossibility. The body is the only part of man that can be saved, for it is the only part that has denied oneness with the Father.



#### SELF-CONDEMNATION.

We see from your letter that you are still holding to the thought of self-condemnation and self-criticism. In our letter of June 15th we tried to explain to you why such thoughts should not be allowed to form in the mind.

In the truth and reality of your being, you are spiritual; the Spirit of God dwelling within you is your real self, and, although you have, through ignorance of your real being, not manifested it in the light of wisdom and understanding, that is no reason why you should condemn and criticise it. Remember this: In condemning and criticising yourself, you are condemning and criticising the Spirit of God which dwelleth in you; and while under this condemnation you cannot expect it to do for you that

which you desire — that is, to manifest good conditions of mind and body.

You are clinging to these thoughts of self-condemnation, and at the same time trying to bring another realization of power and strength into action to overcome the result of such thought; and the result is, there is a continual struggle going on within you, producing inharmony in the mind and body.

You need to let go of yourself; that is, to let go of these thoughts of self-condemnation and criticism of self. Let go of this striving that you are now putting forth or working under, to get yourself into the realization of Spirit, and know this — that if you will free your mind from all these thoughts of fear, care, anxiety, worry, self-condemnation and criticism, and fill it with perfect love, trust, and faith, the Spirit will manifest itself through you.

We can all gather a lesson from the flowers. They toil not, neither do they spin; that is, they do not strive for anything. They simply turn their faces to the sun, having no fear of the storm, and gather beauty and fragrance from both the storm and the sun, and give it out freely to all. This faculty of giving out is the secret of receiving. One cannot continue to receive and hold to one's self. The stream will soon clog and become stagnant. Love is ever active, and the soul that is filled with perfect love will let it flow out as freely and spontaneously as water flows from a living spring. Let it flow out to all the world, with its blessings of good will, and as it goes out it will carry away on its bosom all these old thoughts of fear, care, doubt and anxiety which have so long held us in bondage, and a realization of perfect freedom will be ours. And as we let this great love flow out, it will also flow back to us, bearing unto us a full and perfect measure of all that is good.

When Jesus said, "Take no thought of what ye shall eat," etc., he did not mean that we are to neglect our bodies and give them insufficient food. He

meant that we should take no anxious thought; he knew what such thoughts would do for one. Our bodies are the "temple of the living God"; therefore we should care for them accordingly, filling them with nothing but pure, clean, uplifting thoughts; keeping them clean, outside and in. The body should be given necessary exercise and sunlight; the lungs should be exercised and expanded by taking deep-breathing exercises in the open air, or where the air is pure.

You do not need to make a great effort to get into the silence. Too many do that; and the anxious effort prevents attainment. Spiritual unfoldment is a growth, and one must grow into it. If you were going to refurnish your house, you would not bring in the new furniture and carpets and place them on top of the old. No, you would first remove the old, thoroughly clean your house, then put in the new furnishings. That is exactly what you should do with your body, the house in which you, the child of God, dwell. You should clean out this old mind of the flesh, these old thoughts which we have enumerated, together with all their kindred, and fill in with the good, the pure, and the true.

Do not think that because your mother, or any other of your ancestors, had a certain disease, you are obliged to have it. You need not unless you so choose. But if you hold to that belief, you are creating a force that will tend to bring it into the manifest. Get the idea into your mind that you are a child of God *now*; that as a child of God you inherit from him only; that you inherit nothing from your earthly parents; and that from your Father — God — you inherit life, health, and strength.

It is not necessary always to have stillness of body to have stillness of mind. We know that the mind can be at rest even though the body be active; and when you affirm for strength, for life, etc., it is well to give the word which you speak for yourself the power of your faith, making your faith alive by

your works; that is, by acting, by using your strength and manifesting your life.

Take this thought into the silence: "I am a child of God, created in the image and likeness of the Father's perfection; therefore I am perfect in all ways. No thought of condemnation can form in or abide with me. I do not inherit anything from the flesh, for I Am Spirit, and from the Spirit I inherit nothing but the perfection of life, health, and strength. There is nothing in all this universe of love to fear, or to cause care and anxiety, for God is in all, for all, and over all. In him I live, move, and have my being. His love o'ershadows me; his strength sustains me; his peace and joy fill me, and in him I am now made whole in mind and body." —  
F. M. D.



It frequently occurs that spiritual understanding must precede the realization of health in the body, for the reason that it is the most important thing. The command is to seek first the kingdom of God; and the promise to those who seek, find, and abide in the kingdom, doing its works of righteousness, is, "and all these things shall be added unto you."

Let your seeking be earnest and faithful, free from fear and anxiety, and you will surely find.



Remember that he that soweth sparingly shall also reap sparingly, and he that soweth abundantly shall reap abundantly; so speak the word many, many times. Then trust the Father to bring forth out of the abundance that he has in store for you, the very prosperity you desire. "I thank thee, Father, that thou art now directing me in all that I do, and thou art now bringing me prosperity and success and health and plenty. I thank thee for the success I am now enjoying." God is right there where you are, and that means that the way you should go is to be shown you from there. Infinite Wisdom is now guiding you, and all is well.

## ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

255. I cannot yet see that "God is all" except in a limited sense. If I am God's child, and he has given me a separate being and made me a free moral agent, then I am not God, and God is not me; therefore, God is not all. While God's creations are his work, and exist by God, yet if God gives them a being and makes them accountable, he seems to limit himself in a measure, and hence is not *all*. Now, if God is all, then I am God and could make no mistake or be bound by error, for his will would be my will. If I am God, does error arise in God? Where does error, evil, or devil come from?—A. J. H.

You are God's child; or, God is the Cause and you are the effect or expression of that Cause. God is not a being and we separate beings, as in the human relation of father and son, nor is God you or are you God; but you are one *with* God, united together. God is all, in the sense that God is the great Energy or Force which is the source or cause of all that is. You cannot separate cause from effect; you cannot separate word from the thought back of it, nor can you separate light from the rate of vibration which causes light. The only will or law which God knows is the law of expression; and this will expresses itself through man just as fast as he puts himself in right relation to it. Electricity is a great unknown force which has always existed and has expressed itself through everything in the universe in a greater or less degree, although man was not aware of this force for years. This energy symbolizes the spirit of Life, or, God expressing through all nature. We live, move, and have our being in this Divine Force and it lives in us; thus there can be no separation, there is but One. Error does not arise in God; the error is in man's lack of knowledge of this beneficent Force dwelling within him. Is electricity to blame if man does not press the button which turns on the light? When we get away from all limited ideas of God, and come to know that God is

the Presence of power, life, love and wisdom, then we will appreciate and rejoice in the fact that there can be no separateness between this Omnipresence and its expression; that God is all; and we can say with Jesus, "I and my Father are one."

256. Your Silent Unity Society says that geographical difference in time is not a factor in spiritual unity. As Eastern time is an hour earlier than Central time, I am a little puzzled over the matter. Will you please explain? — C. C.

The measurement of time is man's plan, made to assist him in various calculations and actions. Spirit knows no such limitation: Spirit is Omnipresence, or, everywhere present at all times. A certain hour is chosen and our members are requested to observe this time regularly, and by this practice form the habit of becoming mentally or soul receptive to the Spirit. Not that they are to look to this or any other center for their inspiration, but to the Spirit, which is Omniscience and Omnipotence. A definite word is given, for the power of concentrated thought is well known. Then, too, our membership encircles the globe, and there are always those who, according to their geographical location, are observing the hour chosen, thus forming a circle of ever-increasing potency as thought force is constantly added. In this way unending spiritual unity, as symbolized by the circle, is established.

257. If Spirit is all, are we not all living wrong? Children are spending years attaining knowledge. We consider this most important, but even those teachers who are believers in New Thought can do but little in the way they would. We are given certain studies and must teach them. Take physiology; if our children are to pass their exams., we must teach things we do not believe. What do you think the duty of a teacher? — A NEW THOUGHTER.

The duty of any and every person who accepts a position is to do what is required of him, or retire from that position. But let us consider the subject of Physiology. As we understand it, physiology teaches the construction of the human body; the

wonderful system of circulation which supplies every atom and cell with life; the marvelous ramifications of the nerves which carry the messages of the senses to the brain, thus making all education possible; the part the muscles play in all bodily activities; the location and functions of the different organs, all of which when properly understood puts power beyond calculation within the grasp of the student. Physiology treats of the perfect physical man; it does not deal with disease or prescribe remedies. In our estimation, there is no other study in the *curricula* of the schools which presents such an opportunity for a wide-awake New Thought teacher to get in his most effective work. The perfect physical body is one of the trinity which is man — body, soul, Spirit — and if we know how it is constructed we can intelligently direct the formative power of the Spirit in its body building. Study and teach physiology with the light of Truth thrown upon it, and it becomes a part of the Christ Science.

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### LIFE AND DEATH.

ERNEST CROSBY.

So he died for his faith. That is fine —  
 More than most of us do.  
 But say, can you add to that line  
 That he lived for it, too?  
 In his death he bore witness at last  
 As a martyr to truth.  
 Did his life do the same in the past  
 From the days of his youth?  
 It is easy to die! Men have died  
 For a wish or a whim —  
 From bravado or passion or pride.  
 Was it harder for him?  
 But to live — every day to live out  
 All the truth that he dreamt,  
 While his friends met his conduct with doubt  
 And the world with contempt!  
 Was it thus that he plodded ahead,  
 Never turning aside?  
 Then we'll talk of the life that he lived.  
 Never mind how he died.

# CHATS WITH OUR READERS

## HOW A COLLEGE STUDENT DEMONSTRATED.

Some time ago—last summer—I wrote asking your advice as to my college course, and whether I would do well to borrow money to see my way through. Now with the experiences of the last six months clamoring to tell the power of God over every phase of our every-day life, I write to you from a full heart, thanking you most earnestly for your letter and the interest which you took, and expressing the utmost faith in the power which has caused the almost incredible success and happiness that have come to me, not only this year, but all the days of my life.

So many little experiences occur daily where the divine power alone is of aid, that it would fill a volume to recount them all. But I must tell you, as an example—a great and wonderful example—of what one can do if one but heeds the “still, small voice” within. You remember I said that I received a scholarship that paid for my tuition, and I needed three hundred dollars more for the other bare expenses. I borrowed one hundred dollars from the society of which I told you, and father borrowed \$125 from a friend. The rest of the money was not needed till March, so I waited and trusted for that. Every night when I went to bed—and in fact whenever a thought of fear would come in regard to that extra money—I would assert most strongly that the God which had carried me over larger issues of life in the past was by me constantly and would never fail, and that the money would be paid in his highest way. Well, the time came and went when the debt was to be paid, and I heard nothing from father as to how he had raised the money. Concluding he had borrowed it as he had the rest, I was at first a little disappointed; but I resolutely put that thought from me and reasserted

the supreme power of God. Not long ago, when I was home, my father informed me that the \$125 which he had borrowed in the beginning of the term had been presented to him by his friend as a New Year's gift; and as for the second debt, he had earned the money for that in an unusual way. I am giving you these details only as an example of the incomprehensible power which we all have, by the knowledge of God, over our own lives and fortunes.

In many other ways besides I have proved to myself most conclusively that by the power of God alone I can live and have the highest success and happiness: just by considering that I need less study to allow me to gain good marks; that I am stronger and healthier than most of the other girls; that athletics come easier to me, even though I have not had much chance before this year to take up sports as I should have liked. Such successes cannot fill a person with the overweening pride and self-conceit that others feel who know not whence come these successes. But instead, when one reflects on the awfulness and grandeur of the God who rules not only the great questions of the universe, but even the minute, every-day affairs of every individual — why, the heart is filled with such an overflowing tide of gratitude and love and reverence for this Supreme Being, that one's whole life is controlled by it.

And so I want to thank you for helping me to realize this power and its wonderful extent.

Wishing you and your work a still greater success and a still wider influence, I am,— M. S. K.

10 Radnor Hall, Bryn Mawr College.

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Tonight as I look back over a few years of my life, I can distinctly see a guiding hand, a divine plan to bring me where I am. For years I have struggled with all sorts of difficulties — poverty, envy, oversensitiveness, and many other drawbacks. The path has been beset with stumbling-blocks of all

kinds — great boulders of prejudice, black chasms of fear, rebellion at conditions, and many other disagreeable things.

But one year ago a light was given me, showing the way to freedom. I started in fear and trembling, not daring to believe that there could be deliverance for me; but as I stumbled along, a little rift came in the blackness and I followed it, sometimes to lose it for a short time in the turn in the path, but surely finding it again further on. It grew wider and wider. I began to walk with more confidence. Things began to work with me. Health began to manifest. Hope walked with me. Despair began to recede further and further into the background, until *now* I stand at the end of the narrow path which has opened out into all that there is of God, Good. Now I look back over these past years and can trace distinctly the guiding hand; can see where I have been led through all that black darkness up to this glorious light. I can look ahead with confidence to the future. I stand just now eager, expectant, hesitating a little to advance, yet knowing that I shall from now on see more and more of the beautiful light that is shining on me through this opening; and I shall walk out into the full radiance of it soon. The brightness of it dazzles me. From now on, joy, soul peace, and happiness are mine (three things that a few years ago I deemed it impossible for me to know), and I know the further I go the more I shall be satisfied — the more beautiful the prospect.

There is nothing too great for me to aspire to. All my desires are already fulfilled, and as fast as I am ready for them the fulfillment will be made visible to me. Is not this worth working for, worth striving for with all the life there is in us? It surely is, and there is no reason why all cannot gain what I have, if they are willing to work for it. — ELIZABETH CRYSLER.

# DIET DEPARTMENT

LOWELL FILLMORE, EDITOR

## THE POWER OF HABIT.

The average person thinks and acts just as he has been taught. He changes his habits only a little now and then, when the majority of his associates adopt new customs as the fashion changes. He does not realize how tightly he is bound by the ideas and opinions of others. It is now time for him to *think*, and be free. Let him look about and see what strange and unnatural things some of his fellows are doing: indulging in odd inconsistencies, with but one reason — "Because they all do it."

When we stop to think about it, doesn't it seem a little barbarous for a man to drive up before a store with a wagon full of parts of cows and pigs and sheep; to draw rein and carry a leg of a cow into the store? Nobody seems to notice a thing of this kind, for it happens every day and everybody is used to it. But suppose a man should carry in a leg of a horse, and the people who were standing near should know that it was a part of a horse — wouldn't they have a strong feeling of disgust? The difference in feeling would be caused only by the fact that people are not used to seeing horse flesh distributed for food, while they are quite familiar with cow flesh: and not because the horse is any less fit to eat than the cow.

The fact that good, clean people will eat oysters is a puzzle also. The oyster is eaten whole, which simply means that the digestive organs of the fish, together with its food in all stages of assimilation, are taken into the systems of the people who enjoy the rich flavor of the oyster. It is a trifle too rich for any one who stops to think about it. There is surely no need of burdening the system with this kind of filth, when all the energies should be used in a higher development.

It is not our intention to present the dark side of this matter, but we do wish to show just enough of it so that our friends will see the danger and avoid being engulfed by it.

A finer impulse or voice of conscience is too often silenced by an argument of necessity. There is a prevailing idea that certain material things are necessary to our happiness, when the fact is, we would really be better off physically, mentally, and spiritually if we were deprived of about two-thirds of these habit necessities.

This story is in one of the school readers: A father went fishing and brought home a basket of fish to his little one, who was delighted, but on second thought asked its mother if it were not too bad to catch the poor little fish. The mother replied that she supposed it was, but that it was all right, because people needed them to eat. Would she have thought it all right if cannibals had *needed* her little one to eat? The child was satisfied with the answer, and its tender love for living creatures was probably never so strong again. Is it any wonder that the people of the world have cruel thoughts, when little children are taught that it is all right to torture poor defenseless creatures?

We know a small boy who is not so easily influenced as the child in the story. His father and mother are students of the Unity teaching, and the little fellow is certainly a fine example of what a boy can be when properly trained.

When he first came to this world his parents were in the habit of eating a little meat once in a while, and after he was old enough to take some lessons in eating, his mother gave him a chicken bone to suck, as she had heard that was the proper thing. But our young man would none of it. He could not talk, but he was eloquent in his sign language, assisted by a powerful set of lungs. After that all attempts to give him meat were futile: he would not even eat things which had been cooked with meat. When he

began to talk he often remonstrated with the rest of the family for eating flesh. If meat was being cooked and he came into the kitchen he would say, "Why you cook 'at nassy ole meat?" and when the meal was ready he would not sit at the table where the flesh was served. He kept preaching to the family until now they no longer have "nassy ole meat" in their house, and the proud parents are very glad. They say it is a case of "A little child shall lead them." — L. F.

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#### VEGETARIAN RECEIPTS.

*Soft Gingerbread:* One cup of molasses; one-half cup of cold water; one-quarter cup cooking oil; two cups of flour, sifted with one level teaspoon of soda and one teaspoon of ginger. Mix well, and bake about half an hour.

*A new way to use Carrots:* Take some small, tender carrots, and grate; serve raw with a little salt and olive oil. They make a delicious and nourishing dish.

*Parsnip Stew:* Take three rather small parsnips and six rather small potatoes, pare and slice, and boil together until tender; then add one cup of milk, thickened with flour. Season with pepper and salt and a good-sized lump of butter; let all boil together about three minutes.

*Bran Bread:* One pint of white bread flour; one quart of bread bran; one-half cup molasses; two teaspoons of soda; one teaspoon of salt, and one pint of sweet milk. Stir together and bake one hour in a hot oven. This makes two loaves.

*Corn Chowder:* Pare and slice five or six medium-sized potatoes and boil till tender with one onion sliced thin, in a little water; then add one pint of milk, thickened with one-half cup of cracker crumbs rolled very fine. Let it boil up once, then add one can of corn, and let it almost boil again. Lastly, put in salt and pepper to taste, and a good-sized piece of butter.

*Nut Loaf:* One cup of bread and cracker crumbs; one cup of milk; one cup of chopped nuts; one egg; one teaspoon of salt; one teaspoon of seasoning, for dressing. Any kind of nuts may be used; English walnuts and pecans mixed are good. Bake in a moderate oven, half or three-quarters of an hour.

The foregoing receipts were sent us by our good friend Mrs. Salome A. Frost, of Massachusetts, and we feel sure our readers will find them a valuable addition to their culinary departments.

*Baked Peanuts:* Shell two quarts of raw peanuts, pour boiling water over them, and rub off the skin. Parboil with a pinch of soda, same as beans. Boil gently nearly all day. Put into a bake-dish with one and a half teaspoons of salt and about one large teaspoon of brown sugar (no oil). Bake two and a half hours; this is delicious.

*Peanut Salad:* Boil raw peanuts until tender; serve on lettuce leaves with Mayonnaise dressing.

*Vegetable Salad:* Four medium-sized cold boiled potatoes; one medium-sized cucumber; two large onions. Keep the cucumber on ice over night. Do not soak in salted water at all, but when ready cut all into dice and mix. Slice red radishes over the top and pour over all a cup of Mayonnaise.

*For those who care for egg salad, this is good:* Place watercress thickly over individual plates, slice one hard-boiled egg on each plate, and cut olives into square pieces and lay them around on slices of egg. Use a dressing of oil and lemon, or any salad dressing.

The above receipts were sent by another good friend of ours, Mrs. Walter Mathews of New York, and she says: "We appreciate this department very much indeed, and we want to contribute when we have anything you can use." We value very much the interest our friends are taking in this department, and are always glad to receive receipts.

*Cream Pie:* One pint of milk, scalded; two tablespoons of corn starch. Wet corn starch in a little water, and add the scalded milk. Beat the yolks of two eggs, add three tablespoons of sugar, and stir the whole into the scalded milk. Set aside to cool; flavor with lemon or vanilla. Line a pie tin with pie crust, and bake. Fill it with this cream, and cover it with frosting made with the whites of the eggs, beaten dry, with two tablespoons of granulated sugar. Bake a delicate brown. This receipt was sent to us by another kind friend — Minnie Benedict of Illinois.

It is estimated that half the people of the world are vegetarians, and yet we have never seen a vegetarian who was a drunkard. This is not strange when we consider the fact that meat is an unnatural food, and stimulates the linings of the throat and stomach to an unnatural action, which causes a craving for drink. As a matter of information we would like to hear if any of our readers have ever known of a case where a person living on a vegetarian diet was a drunkard.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor.  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.

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Unity Building, 913, 915 Tracy Avenue.

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## Publishers' Department.

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including *WEE WISDOM*), 15 cents. Canada subscriptions, \$1.12 (Canadian bills, silver or postage stamps not accepted). Foreign countries, \$1.25 (5 s.) per year.

**SPECIAL TERMS:** Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; 3 subscriptions to foreign countries, \$2.75 (11 s.)

Kansas City Mo., subscriptions \$1.25; 3 subscriptions \$2.75.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

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The Unity Kansas City Monday Evening Healing Meeting has been changed to Tuesday evening.

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Mr. and Mrs. C. A. Shafer, our esteemed contemporaries of Chicago, have completed negotiations for the purchase of the business of the Liberal Book Concern, of that city, and will now be at the head of the good work which has been established at 87 Washington St. for the past twenty years. Our best wishes are with them for the success which they so richly merit.

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Prof. LeRoy Moore and wife will leave Kansas City the last of June for a two months' vacation in the East. Their address for July and August will be Blossburg Pa. Professor Moore is open for engagements to teach or lecture, and can make arrangements to stop en route, either going or coming. If any of our friends wish to secure his services, write him here until June 30th, or later at Blossburg, Pa.

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The June *WEE WISDOM* is finer than ever. If you want a sample copy, drop us a postal to that effect.

The good people of Unity were a unit on Sunday morning, May 19th, when nearly the whole of the lecture hour was devoted to a reception given to Mr. and Mrs. Chas. Edgar Prather and Mrs. Filkin, previous to their departure from Kansas City on the following Thursday, and the beginning of their journey to the farther West.

Among the incidents were the presentation of a love-offering from the Unity Tract Society by Chas. Fillmore to Mr. Prather, also one from the Unity Society of Practical Christianity through Mr. Haseltine, another from the Unity workers through Mrs. Croft, and most graceful of all, a great bunch of American beauty roses by Mrs. Haseltine on behalf of the Woman's Auxiliary to Mrs. Prather, each accompanied by an appropriate speech, which was replied to by the recipients in a few words of gracious acceptance.

There was the spirit of the banquet at the send-off dinner at the Inn an hour or two later, when the partakers of the feast vied with each other in hearty expressions of their appreciation of the work of the past performed by the departing trio, and their wishes and good will for the future. Toasts and original verses furnished mental pabulum, while the delicious dinner prepared by Mrs. Filkin was catering to the fine sense of taste and perhaps distending the stomachs of the listeners.

Mr. Fillmore's remarks tended toward a reminder in Mr. Prather of the incalculable benefit the latter had derived from his intimate association with the Unity societies, in both his mental and business relations. Mr. Prather happily coincided with the suggestion that this association had been worth to him more than the possession of a million dollars. The fact that Mr. Prather had performed the work of two people was not forgotten; his indefatigable industry and unalterable good humor were mentioned, and the good feeling that existed between the workers and himself was expressed more than once.

All agreed that the reception and dinner were a hearty success. Smiles and cheerful words fairly sparkled in the atmosphere, good wishes darted from lips to lips like cross-currents in a stream of buoyant good-will, and the deep undercurrent of satisfaction bespoke the healthful digestion of a good dinner. —  
W. S.

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It is proposed to hold a Mid-Continent Convention of Practical Christians in Kansas City the first week in October. We should like to hear from all who are interested in such a gathering, as to the convenience of that date; also how many of you will be here.

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If you desire to know more about the demonstrations of this ministry in matters of health, happiness, and prosperity, send for a sample copy of **THE SIGNS THAT FOLLOW** — free.

### "IN THE SILENCE,"

Our new song, was composed and written by Mr. and Mrs. Isaacs, of Vincennes, Ind., and presented to the Society of Silent Unity nearly ten years ago. It is the grateful tribute of two loving souls who felt that Silent Unity had done so much for them that they wanted to pass the blessing on to others through their song and music.

At the time it was written the finances of the Society did not admit of its publication, but the original copy was greatly appreciated in the local center, where it was often sung by our sweet singer, Mrs. Anna Johnson, who was with us then. Afterwards it was borrowed by a singer and lost, which loss seemed a great calamity to Silent Unity.

Mr. Isaacs recently, in looking over his old MSS., ran across a duplicate copy which he had not known existed, and which he promptly sent us to replace the lost one. So there has been no time wasted in getting this one published; and we are sure every member of Silent Unity and every one who appreciates "the silence" will rejoice in Silent Unity's song, and send its authors a blessing in the silence.

It is desired by Mr. and Mrs. Isaacs that all moneys derived from the sale of this song, over and above the expense of publishing it, should go towards the support of the Society of Silent Unity.

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One of the most successful classes in Practical Christianity ever taught in Decatur, Ill., was that by Prof. LeRoy Moore, which closed on Friday evening, May 24th. The attendance was large and regular, in spite of the fact that there were many other calls on the public attention. Mr. Moore says: "I never saw people so hungry for the Truth, so earnest in their attention, and so appreciative in their expression." Many were healed, some of the cases having been of long standing and pronounced incurable. Professor Moore not only teaches in classes, but he instructs all his patients how to do their own work and keep well. Such was the verdict pronounced by his class at Decatur. One feature of the course was the two special classes held, one for women only, and one for men, on the subject of "Regeneration." Every seat in the Women's Club Rooms was filled in the afternoon, many of the leading ladies of the city being in attendance, several saying, "I shall never forget this lesson, and I am so grateful for this privilege," etc. A permanent organization will be formed as a result of this class, and Decatur, Ill., will be one of the most active New Thought centers in the state.

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What a lot of work it would save us if everybody would remember to write all business orders to the Tract Society and all matters about healing to the Society of Silent Unity!

## NEW THOUGHT FEDERATION CONFERENCE.

A Conference of the Western District of the World New Thought Federation will be held in Denver, beginning the evening of July 4th, at 8 o'clock, in the Divine Science Church, Clarkson and E. 17th Avenue.

All interested in the New Thought are cordially invited to attend.

The afternoon meetings will be devoted to business. In the evening there will be good speaking and good music. President Perrin and many prominent workers in the New Thought will be present.

Saturday, the 6th, will be left free so that those wishing to take advantage of the low rates that prevail on that day may have the pleasure of a trip into the grand old "Rockies."

There will be two meetings of special interest on Sunday, a business meeting Monday afternoon, and a reception Monday evening, July 8th, given by the Divine Science Church to the visitors.

The program and further details will be published later.

NONA L. BROOKS, *Chairman*, 864 Clarkson St.,  
Denver, Colo.

JENNIE H. CROFT,  
ERNEST WELTNER,  
CLARENCE TISDALE,  
DR. W. R. PRICE,  
JOSEPHINE WILSON.

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The Red Leaf this month is Pink! We decided that red was too warm for this weather, also that the color of the leaf should represent the Word it carries. Love is the dominant idea in this month's Word, and its radiation is pink. When you see a pink radiation in the silence you may know that the most active thought in your consciousness is love. If the color is tinged with red, your love is on the physical plane; if it has a blue cast, human love predominates; but if it is pure pink it is spiritual love. This is the love that Paul wrote about in what Prof. Henry Drummond calls the greatest of all the love poems, the 13th chapter of I. Corinthians.

By the way, people are getting results from using those leaves as aids to concentration. Here is one that is read to us as we write: I must tell you of the wonder of the Red Leaf. At one time I felt as if there was something smothering me. I could not swallow it nor get it up, and it seemed to be getting larger. I took the Red Leaf and placed it over the spot, and in less than five minutes the feeling had left me. I kept repeating, "I am strong in the Lord and the power of his might." I have not been distressed since.—H. A.

## ANNOUNCEMENT.

I desire to announce to the readers of UNITY that, after having been in Kansas City co-operating with the Unity workers there since the dedication of the new Unity Building, in August last, I have now returned to my home in Chicago and resumed the teaching of the fundamental principles of Practical Christianity, with headquarters at 87 Washington St., in 419 and adjoining rooms, in the U. S. Express Building.

We have also purchased the business known as the Liberal Book Concern, located in these rooms, which will be under the management of Mrs. Shafer. It is said that we now have (and we will continue to carry) the largest stock of metaphysical and occult literature in the world, and we will furnish any book in that class of literature — or what is called New Thought — that is in print, or procurable.

We will also receive subscriptions for all New Thought papers or magazines at their regular rates of subscription, either in clubs or single subscriptions. UNITY and WEE WISDOM and other New Thought papers and magazines are always on our tables.

We extend a cordial invitation to all to come in and rest and read. We have also a circulating library, and loan books at customary rates.

These rooms were dedicated to the teaching of the pure doctrine of Practical Christianity, twenty-two years ago, and have been continuously occupied for that purpose ever since, making this the oldest New Thought headquarters in the country.

I shall give my whole attention to the teaching of the fundamental principles of Practical Christianity, or the Truth which alone can heal man and make him free indeed.

The noon silence is held daily except Sunday, from 12 to 12:30 o'clock.

Classes in the fundamental principles of Practical Christianity, and in concentration and thought control, will be taught, beginning the first week in July, and regularly thereafter, according to announcement. Also the laws and principles of inner development, the locating of the centers, the cleansing and purifying of the temple, and the establishing of the true spiritual or Christ consciousness, the finding of the Self and the bringing forth of the powers or faculties of the mind (the calling of the disciples), will be taught to such as are ready and able to take up this advanced work.

Health and happiness, peace and plenty, and success in all legitimate and just desires are man's inherent birthright, and our doctrine understood and applied insures this result.

Individual instruction given by mail to students living out of the city. In the love and unity of the Spirit,

CASSIUS A. SHAFER.

Room 419, 87 Washington St.; Tel. 4252 Central. Residence, 539 La Salle Ave.; Tel. 1482 Black.

It always seems queer to me for people to write criticisms on a magazine to the editor. It is so easy for one to take it or not, as he finds it helpful or not, and leave the editor to his own ways. As for me, after taking UNITY seven years, I find it stronger than ever. I like it because it sticks to the point all the time, is always consistent and practical, and is so beautifully impersonal and loving, even in answer to criticism. I think it takes great courage to send out the red sheet, and also some of the Bible Lessons even *knowing* they are right — so few people have informed themselves along these lines. The letters to patients (the new departure) are very helpful to me. The testimonials I never read, because I do not need them, but realize that some may. I am only just beginning to appreciate the Bible Lessons, and intend to follow them closely this year. — J. C. P.

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A young man claiming that he is a Jew who has been ostracized by his family because he has embraced New Thought, has for several years made it a practice to borrow money from our people. He calls upon those who are interested and tells them he has a position offered him in some other place, which he can reach if he has a few dollars more. He then tells of his Unity and other friends of the movement, and is so well posted that many people have been victimized in the past five or six years that he has been at work. We called attention to him two years ago and he dropped out of sight; but we are again getting letters about him — now in the New England States. His home is in San Francisco, and he has worked every city from the Pacific to the Atlantic, and makes a specialty of New Thought people, who he says healed him of a so-called incurable disease in California. Such gratitude should be headed off.

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"Morning Lessons for Spiritual Unfoldment," by Prof. LeRoy Moore, Russet Crape, 30 cents; Maroon Cloth, 50 cents; Maroon Flexible Morocco, gold titles and edges, \$1.00. Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. Fifty-two subjects of twelve affirmations each, one subject for each week of the year, with Introductory Articles, "The Pathway to Attainment" and "How to Enter the Silence," by Charles Edgar Prather. Perfectly beautiful, and extremely helpful; a rare jewel indeed. We wish it could be in every home. — *Eternal Progress.*

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#### PRIVATE HEALTH HOME FOR PATIENTS.

Under Divine or Mental Science Treatment, by any healer.

Treatments given at home. Lessons by correspondence.

Correspondence solicited.

MRS. E. I. NOYES, 18 Dartmouth St., Winter Hill Sta., Boston.

## BOOK REVIEWS.

J. H. C.

## UNCOOKED FOODS. By Eugene Christian.

In this book on Uncooked Foods and How to Use Them we are given a treatise on how to get the highest form of animal energy from food. Thinking people are beginning to ask, "Why is disease so common, and perfect health so rare?" "Why do we find so many specimens of perfect health and development in all other forms of life, and so few among mankind — *the king?*" Our author states that "the answer must be found in a consideration of the material from which his body is constructed." There are chapters upon "The Function of Foods," "Food Products," "The Preparation of Uncooked Foods." Tables of food values are given, and many receipts and menus given. The authors of this book have worked out their own salvation from disease, through selection and combination of natural foods, and given the benefit of their experience to the general public. Mr. Christian has suffered persecution and arrest incited by the medical profession of his state, because his dietetic method of healing was so successful. We believe that if the instructions given in this book were carefully followed, mankind would be free from many, if not all the ills of the flesh, and attain strength of both body and mind which the civilization of the present day has so largely destroyed. We recommend the book to our readers' careful attention. Published by The Health Culture Co., New York. Cloth, price \$1.

## MIND POWER AND PRIVILEGES. By Albert B. Olston.

The author deals in a most intelligent and rational manner with the great possibilities of the mind. The subconscious mind is full of puzzles to the average student, and all such will find Mr. Olston's explanations and teachings lucid and wholesome, showing the great privileges within the reach of the man who understands his powers and makes intelligent use of them. The author's purpose is to give evidence of the mind's power over the functions and conditions of the body, and to teach the reader how to avail himself of these wonderful resources. Published by Thomas Y. Crowell & Co., New York. Cloth, price \$1.50 net; \$1.60 post paid.

A new catalogue of our publications has just been issued. Sent free on application.

Three subscriptions to UNITY for \$2, is growing more popular every month.

We understand a New Thought Convention was held in Boston in April, but we have had no direct information about it.

BRANCH LIBRARIES.

TOWN.	LIBRARIAN.
Haywards, Calif.	Mrs. Walter Alexander
Kansas City, Kans., 620 State St.	Mrs. W. J. Fuller
Atlanta, Ga., 415 Austell Bldg.	Robert Bryan Hartison
Ashtabula, Ohio, 188 Center St.	Mrs. Bertha W. Spalding
South Bend, Ind., 617 S. St. Joe St.	Mrs. Eva O. Taggart
San Luis Obispo, Cal., 1028 Islay St.	Mrs. R. P. Williams
Ottawa, Kans., 224 Tecumseh St.	Mrs. Isabella G. Wilson
Minneapolis, Minn., 1429 6th St. S. E.	Mrs. Caroline Willoughby
Battle Lake, Minn., Box 1	Mrs. Melissa Bullock
Morton Park, Ill.,	Mrs. J. B. Caldwell
Cleveland, O., 4417 Carnegie Ave.	Chas. R. Haydn
Louisville, Ky., 1633 Jackson St.	H. Moorman
Vallejo, Cal., 803 Capitol St.	Frances J. Babcock
Easton, Pa., East Paxinosa Ave.	A. E. Lothrop
Ind'polis, Ind., 311 S. Keystone Ave.	Mrs. Edith E. Vincent
Lincoln, Neb., 1229 S. St.	Mrs. Ada J. Hayes
Belleville, Ill.	H. Howell
St. Paul, Minn., 1406 W. Minnehaha Street	Emma J. Davis
Calistoga, Cal.	Mrs. J. W. Youngclaus
Los Angeles, Cal., 506 S. Figueroa St.	Mrs. Mary Orr
Cincinnati, Ohio, (Walnut Hills) 1224 Lincoln Ave.	Mrs. Rebecca S. Browne
Chicago, 4000 Cottage Grove Ave.	M. Jesenius-Petersen
" 1151 Seminary Ave.	Mrs. Augusta Johnson
St. Louis, Mo., 2836 Manchester St	Mrs. Emma Jones
Tyabb, Melbourne, Victoria, Australia.	Rose E. Foley
Merritt, Indian River, Fla.	Miss Julia P. Haslet
Spring Valley, Minn., Box 165	Mrs. Rose Howe
Rochester, N. Y., 90 S. Union St.	Dr. and Mrs. J. G. Murray
Chicago, Ill., 87 Washington St.	Mrs. C. A. Shafer
Trenton, Mo., 2020 Trenton Ave.	Miss Edna Beals
Fruita, Colo.	Mrs. M. L. Ross
Ocean City, N. J., Boardwalk near 8th Street	L. N. McQuaide
Address: UNITY LIBRARY, JENNIE H. CROFT, Librarian, Unity Bldg., 913 Tracy Ave., Kansas City, Mo.	

NOTES FROM OUR BRANCH LIBRARIES.

DEAR LIBRARIAN—The magazines came in time for the afternoon meeting today, and were very much appreciated. The meeting was surely blessed! Never did we realize such power. All present were freed from something which has seemed to hold them. The wonderful power that is in His Name! We are more hopeful than ever, because we feel the Divine Presence.

MRS. MARY ORR, Los Angeles Branch.

Our new Branch at Ocean City, N. J., L. N. McQuaide in charge, is open each day in the week except Sunday, from 2 to 4 o'clock. New Thought literature on sale and for rent, and subscriptions to our periodicals taken. Give them a call.

## **Our Beautiful New Song, "In the Silence."**

Every member of the Society of Silent Unity should have a copy of this sweet song, dedicated to the Society. Words by Francois E Isaacs, music by Sheridan H. Isaacs.

When one is seeking to enter the silence there is nothing so helpful as the harmony of music, and "In the Silence" is particularly good for this purpose, because of both words and music. Send for a copy; price only **25c.**

For sale by

**Unity Tract Society.**

**Unity Bldg., 913 Tracy Ave., Kansas City, Mo.**

### **NEW THOUGHT PUBLICATIONS.**

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- THE SCIENCE QUARTERLY.** For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With **UNITY**, \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.30.
- DAY-LIGHT,** a new magazine by Hannah More Kohaus. Monthly. \$1.00 a year, postpaid. Teaches "Science of Sciences." Mabel Haselhurst, Secretary, 8 Tower House, C a ndover St., Nassau St., W., London, England.

## HOMES AND CENTERS OF TRUTH

- Home of Truth, 1233a J Street, Sacramento, Cal.  
Home of Truth, cor. Grand St. and Alameda Ave., Alameda, Calif.  
Co-operative Truth Center, Library and Reading-Room, 2309 Santa Clara Ave., Alameda, Calif.  
Home of Truth, 1805 Devisadero St., near Bush, San Francisco  
Home of Truth, 275 North Third St., San Jose, Cal.  
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.  
New Center of Truth, 1292 McAllister St., San Francisco, Calif. Mrs. Lizzie Robe, Manager.  
Truth Students Center, 506 S. Figueroa St., Los Angeles, Cal.  
Divine Science Center of Seattle, Agnes McCarthy in charge, 1209 Spring St., Seattle, Wash.  
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.  
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.  
New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.  
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.  
Sarah Wilder Pratt Rooms (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.  
Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.  
Home of Truth, May D. Wolzak, teacher and healer, 2312 Wabash Ave., Kansas City, Mo.  
The Metaphysical Club, 30 Huntington Ave., Boston, Mass.  
New Thought Center, 418 12th St. (C. G. Pomeroy), Toledo, O.  
New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.  
New Thought Temple, services Sundays 10 A. M. and 8 P. M. McMillan St. and Gilbert Ave., Cincinnati, Ohio.  
Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.  
Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y. Mrs. P. E. Sayre in charge.  
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tinue my card in more explicit form,  
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Jan 08

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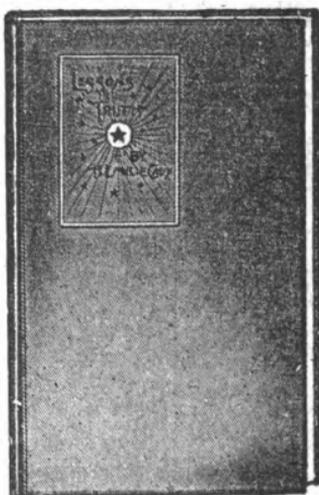
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