

UNITY

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

Vol. XVIII. KANSAS CITY, MO., FEBRUARY, 1903. No. 2.

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BUILT UPON THE FOUNDATION OF THE APOSTLES AND
PROPHETS, JESUS CHRIST HIMSELF BEING THE
CHIEF CORNER STONE.—EPIH. 2:20.

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VOL. XVIII.

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NO. 2.

THE ESTABLISHING OF AN IDEAL.

CHARLES EDGAR PRATHER.

EVERY man has some standard of right, some ideal which he is following; vague and visionary, it may be, but nevertheless it is at least an instinct to choose some goal that is higher and beyond his present attainments. To the degree the ideal is definitely realized man manifests perfection. To have an ideal is to have a conception of perfection, supremely excellent, most desirable. One dictionary says that an ideal exists only in imagination or notion, but to the metaphysician ideas, or thoughts, are realities, for, before anything can be brought into manifestation, or formed by the mind, it must originate in thought, in an idea. Ideas, then, are the concrete expressions of mind, made visible through the formative power of words.

There are three definite steps concerning an ideal which every thinker should take, *viz.*, the choosing of the ideal, the establishing of it in consciousness, and the attainment of it. According to the standard we make for ourselves will be the measure of perfection and happiness we shall attain. All people are instinctively searching for Truth, which will at some time, usually supposed to be after death, bring them perfect happiness, peace and plenty. This they call heaven, but in reality it is the tendency toward the absolute standard of goodness and right which they are seeking.

Truth is eternal. It matters not what one may think concerning Truth; man's views about Truth do not change or affect it, for God is the Absolute Truth, and God changes not; therefore, Truth is the same yesterday, today and forever. Man in his effort to

become conscious of the perfection in which he was created, sets up an ideal, which he frequently changes according to his environments. These are more or less limited, being products largely of the intellectual man reasoning from the sense plane. "For the bed is shorter than that a man can stretch himself upon it: and the covering narrower than that he can wrap himself in it." (Isa. 28:20.) Thus we find the creeds and dogmas of the church constantly changing to conform to the higher and broader conceptions of the Truth, for when we lay ourselves upon the bed of our personal standard of Truth, the bed of our personal limited ideal, we find it far short of the Absolute to stretch ourselves upon it, and the covering of our relative standard of morality and righteousness too narrow to wrap ourselves in it.

All ideals are either relative or absolute. Dealing largely with manifestations, the ideal of the majority is a relative one, that is, it is our standard of perfection as compared to some manifestation which we liken unto perfection, but which is necessarily limited, being subject to time, form and causation.

Any ideal is better than none; any definite ideal is better than a vague and illusionary one, for that definite ideal will lead to activity in bringing forth the manifestation of that ideal. This will mean growth, progress, and with the unfolding of the powers to attain that standard of excellence will come higher aspirations and a higher ideal. So I would not depreciate the relative standards of humanity, for man unconsciously seeks the higher, and will be changing his ideals from day to day. But to the student of things beyond and above the material, to the student of the soul, a low standard, or even an intermediary ideal, should not be taken.

It is true that many metaphysicians, while they recognize the final goal to be attained in manifestation, adopt intermediary standards to "conform to conditions," they say. They say they are like a man climbing a mountain, they know the goal (Absolute

Truth and Perfection) is at the summit, but that they must deal with the rocks and sharp points, the crevices and high peaks, the rough conditions incident to the way of their ascent; so they set up a relative standard, a point on the mountain only a little higher than they now are, because it will be more readily reached. But how often does even a so-called metaphysician, when he has reached a difficult place in his climb toward perfection, become discouraged when he has descended an apparently deep crevice of the mountain, when he has encountered sharp rocks and huge boulders, and is ready to abandon his upward way, declaring it all a failure, and forgetting the height he has already attained, and the broadened view of life he then has compared with the view he had when he began at the base. The trouble with that man is that his standard, his ideal, was a relative one and not the Absolute. If he had kept his eye fixed on the summit, the perfect and complete Truth, he would have known that these apparently hard places, these boulders of opposition, when surmounted, would themselves give a broader and grander and loftier view of the immensity and beauty of life. So, if you become discouraged over the failure of demonstration, in any manner whatever, you may be sure your standard is not that of the Absolute, which is the unlimited, the perfect Being, God. Your demonstrations are corresponding to your faith in your ideal, and if your ideals are limited, your demonstrations will necessarily partake of the limited; hence the failures in some cases while success attends others.

You may have an ideal of God as health, and have all faith in that ideal, and by which you demonstrate over sickness and pain; but when it comes to financial support, you have another ideal of your God. You attempt to reason it out from the human mind standpoint, that support must come to you through certain channels; that is, your standard is a relative one in this respect, it is limited by your sense

consciousness; you have attempted to reason it out, and find yourself in the tangled meshes of limitation, and you fail to demonstrate supply. These failures should not discourage you, but rather show that your standard is too short and too narrow—there is neither comfort nor satisfaction in any standard which is not long enough to embrace all the Truth and wide enough to cover perfect demonstrations in every line of that Truth.

When one lives alone in the sense consciousness, and measures his life upon such a bed, he finds it entirely too short; his ideal is too low, and he finds no rest. The standard of Truth, the standard of Absolute Right, is spiritual, yet it includes all the manifestations of Spirit, which we call materiality. It includes the use of all material things, but for Spiritual ends. When taken as a unit, this standard of perfectness, and the material as a visible manifestation of the Spiritual, the bed of Truth will be long enough and the covers wide enough to give rest without weariness, peace without fear, comfort without strife, life without sorrow; it will give health, it will give joy, it will give prosperity, it will give good, and only good. It will not only be a consciousness, but it will be realized in your physical life. You will behold its oneness with the life of God. Spiritual life will no longer be something vague, intangible and unreal, but you will have an abiding sense of reality in your personal manifestation. If you want to be like God, you must think like God, and your thinking will make you act like God. Any ideal less than Absoluteness, perfection, must necessarily fall short of the mark.

Intellectually, Truth may seem changeable, relative and adaptable, for intellectual investigation pertains to analyzing, separating and comparing. This tends to destroy the comprehension of Absoluteness, which means unlimited, unqualified by, absolved from any conditioning factors. Hence, if you are confused over apparent inconsistencies or lack of demon-

strating power, go straight to the primal principles. You recognize and acknowledge that God is Spirit; that Spirit is omnipresent, therefore everywhere present; "If I make my bed in hell, lo! thou art there;" that Spirit is Love, everywhere present; that Spirit is omnipotent, all powerful. Therefore, love and goodness and power are everywhere, in everything, in you. What, then, is evil or disease or weakness to you or me? Nothing. Take a stand on these fundamental principles, and whatever the appearances may be, you will know there is no reality in them. But your standard, your ideal, must be God, the Absolute, unmixed, unlimited, unconditioned, perfect. This God is man's greatest need, man's highest goal.

False ideals and false ideas have brought all the calamities of history. Rome had already been destroyed by ideas before the conquerors from the North pillaged and burned the city. The latter was but the effect of the ideas. False ideals bring dissatisfaction, misery, despair, failure; and false ideals are formed from a false view-point. Hence the necessity of starting from the very first principles of Being, and always adhering to these primal truths. We may have to recur to them again and again to dispel the illusions and delusions of sense consciousness arising from the appearance of things. Goodness is everywhere present. The purest, loftiest sentiments seldom fail to touch the inner spring of spiritual consciousness in any being. All desire Truth and Goodness. Truth dispels error as does light the darkness. Both good and bad seem realities to the sense man, and only by measuring them upon the bed of Truth, this standard of perfection, can we learn to distinguish the real from the unreal, the true from the false, and when we thus measure our sense conceptions we find that our standard has been too short to stretch our real Self upon it.

Some object to setting the ideal too high. They

say, "But what if I make my ideal so high that I cannot reach it?" The very fact that you aspire to such a state of consciousness is proof in itself that that standard can be reached, that it is attainable, or else you could not have conceived a desire for it. You absolutely cannot think of an impossibility. What you think must by its own force be made manifest sometime, somewhere. Such a condition must exist in reality somewhere, and as rapidly as we regenerate our thoughts, unfold our faculties and powers, we ascend toward that goal.

A recognition of a high standard does not by any means indicate present perfectness, or infallibility. There are times when we apparently descend into a valley, but when we arise out of it, if we have kept our ideal in front of us, we find ourselves further up the mountain of Truth, nearer the goal of perfection.

As human mind broadens, our comparative ideals change; that is, our spiritual perceptions broaden. All spiritual ideals point toward the one great Truth, the Absolute, and the formation of creeds is but the effort of the intellectual man to establish prescribed methods of right belief and right living. But so long as there is an undiscovered fact in the universe, so long as human nature is subject to growth, so long as there is a falling short in the human mind, there can be no fixed standard of creed or government of man by rule, for each law admits in the minds of some a doubt in its application. What may be your highest aspiration today may not be my ideal in my present state of consciousness. You must choose and establish your own standard. In the march of the finite toward the Infinite there can be no halting place till humanity reaches the realm of the unchangeable and eternal.

There is another world besides the material — it is within. "Never shall man know the Lord through any system or creed outside of his own heart and life. All faiths must disappear in the one faith; all relig-

ions must disappear in the one religion of Absolute Truth. The free reading of the Book of God must be accompanied by the free reading of the Book of Nature."

Perfection is the ideal of every religion, expressed perhaps in different terms, but with the same final object as its goal. It is found in the Vedas of Brahmin, the Koran of Mohammed, in the Christian Bible. It is voiced by all nature itself.

Swami Vivekananda says: "The pursuit of the Infinite, this struggle to grasp the Infinite, this effort to get beyond the limitation of the senses, out of matter, as it were, and to evolve the spiritual man, instead of filling the mind with low, narrow and little ideals; this striving day and night to make the Infinite one with our being—this struggle itself is the grandest and most glorious that man can make."

The greatest motive power that moves the mind, that gives the greatest force of energy, is a purely spiritual ideal. The histories of nations indicate that the loftier spiritual thought and ideals in its religion, the greater the power and influence of that nation, but as soon as pursuit of the Infinite is abandoned the fall of the nation begins.

Theodore F. Seward says: "The American people have two standards or ideals. On the one side is vigor, energy, activity, dominion, conquering circumstances by the strong right arm—'the strenuous life,' which is an appeal for the strongest possible exercise of the human will. Its standard of success is material prosperity. The ideal on the other side is exactly the opposite of this. It sees in the history of mankind a perpetual failure of the human will to give happiness, comfort, peace, or even permanent prosperity. It sees that not only the teachings of the world's Savior, the man of Galilee, but the analogies of science show that the secret of happiness lies in surrendering the finite human will to the Supreme Eternal Will, and that true success is not to be gained by a strenuous materialistic life, but by a spiritual life."

Then place your standard high—the perfect manifestation of your real Self; take nothing less, be nothing less. You will never be satisfied with anything short of perfection, anything short of the consciousness of this oneness with God. We require this absolute standard of God; Eternal Spirit demands nothing less of Its creations.

“But will my ideal never be changed as I progress in knowledge of the Truth?” Your conception of that standard may change, and undoubtedly will, but the ideal, being Absolute, can never change. You, as a Truth seeker, will never be satisfied until you reach the realm of fundamentals, the Absolute Truth. You may seem to reach that point at times, but upon investigation find that you have been making your standard a comparative or relative one instead of the Absolute; that it has been only a relative aspect of the Truth compared with your inner basic ideas of perfection; and thus you will continue your search until you finally arrive at a position that is absolute and final. Yes, your ideas of perfection will expand and broaden, yet your ideal will be the same. What you count perfect in your child when ten years old will be too narrow a view when he is twenty; that is, as you progress in Truth, perfection will mean more and more to you, yet as easy to attain. The child can easily master the problems in the first part of his Arithmetic, but as he progresses in his study the more extended problems in the middle or back of the book will unfold in easy and proper manner as he comes to them. So with man in his spiritual growth.

A disposition to follow the right will lead to its recognition and manifestation. This sense of rightness increases with exercise as with every other faculty or power. Consult your compass frequently and follow the gentle sensitive leadings of the Spirit, that innate faculty, which, when listened to and heeded, will draw you with unerring precision toward the very essence or fount of Truth, and the

experimental errors of sense will disappear, not all at once, probably, but just as fast as your spiritual consciousness is unfolded, and destructive ideas and practices will vanish as rapidly as the right relation you hold to perfect Being is recognized. You must learn to recognize, single out, and bring into focus, the real elements in Being to appreciate the meaning of life, its true idea, its genius.

Having once been convinced that Truth lies in a certain direction, no other course is open than to follow it, and man attains to spiritual consciousness by acting in unison with God through the absolute standard of perfection.

"Finally, brethren, be steadfast." Cultivate an intimate relationship with your ideal, and then you will be able to say with Paul: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:38, 39.)

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood (life) of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen." (Heb. 13:20, 21.)

If you follow Jesus you must be careful what words you speak. Jesus did not talk about his ills; he did not talk about the weaknesses of other people; he did not talk about poverty. Every true word you speak is a seed that will grow its sure crop. You are planting every moment, and the soil is receiving the glad seed all around you. "My words are spirit and they are life," is a good affirmation to make often.

"The law which controls is the law of use."

BRAINS EVERYWHERE.

BY THE EDITOR.

About a dozen years ago we began to delve into the depths of the life forces in the body. We have made it our daily practice since to let the I AM go from centre to centre throughout the organism, and inquire their office and find out their needs.

The discoveries in this underworld — this "kingdom within you" — have been so multitudinous that language has failed us, and we have said but little of the matter. Now and then reference has been made in articles published in UNITY to the various brain centres in the body, and our private concentration classes have been instructed up to a certain point, but no systematized teaching has been promulgated. Yet there is an exact science in body building through brain centres, called by physiologists ganglion centres, and it will eventually become part of man's scholastic curriculum.

This revelation of the office of the brains distributed throughout the body is being apprehended by many truth-seekers in many parts of the country. We have come in touch with some of them personally, and some through correspondence. Like all things that man discovers, the first attempts at description are faulty. A new realm of forces is opening up, and a set of terms as technical as that of electricity will have to be evolved before it can be discussed. Certain Scripture writers were more or less familiar with this subjective realm, and they refer to it in symbols, which the initiated only can understand. But it is not secret or occult science — it is open to everybody that has the patience to seek within.

The fact is, that nearly all those who have a system of spiritual or soul development have apprehended some phase of the inner life. The complexity, and in many instances apparent diversities and paradoxes arise from the various diverse planes of

perception. Three very definite phases of being have to be dealt with in this inner world — spirit, soul, body — and it takes some little experience to sort out the action and interaction that is constantly going on among this trinity. For instance, here is a letter from Thomas W. Whitestone, St. Louis, who has been an investigator for many years. He says, "I was awakened through and by a connection that is made between the solar plexus in and near the naval centre, and the conscious brain and the unconscious brain. The two brains are just above the roof of the mouth. The conscious brain is a small brain, and is between the roof of the mouth and the unconscious brain. The proper names for these brains are the conscious brain and the I AM mind brain. The top brain is Wisdom, and should be connected with Divine Mind. The front brain is Intelligence. The back brain is the place of subconscious mind, and is the storehouse for all thoughts. I have been working for several years on the inside of my body, and I am sure that it is here that the new birth takes place. It is through denials and affirmation, holding strong statements, also fasting, that the new life is built up in the body. I have fasted at one time nine days, at another four days, and at another three days. I am sure man cannot overcome death until he understands these inner minds and controls them."

Dr. William C. Gibbons, 14th Street, West, Minneapolis, Minn., has had a very clear revelation along this line. Here is an extract from a recent letter: "I am now writing a letter to you which framed itself in my mind some weeks ago. And it relates to a coincidence. I think you and I must often move in the same wave (consciously) of etheric vibrations. One day, some time ago, I was thinking over what should be the subject matter of my discourse to the people at the Wednesday mid-week meeting, when the following flashed into my consciousness: There are seven centers of activity or life-centers in the human body. They are located as follows and

are called plexus. First, the anus; second, the sexual organs; third, the navel; fourth, back of stomach and in front of the backbone; fifth, in the breast; sixth, region of eyebrows; seventh, top of head, known as pinial gland. I saw that the fourth one, the sun, or solar plexus was the pivotal center, and largely the center of all power.

"I saw that these seven centers of life were the seven sons of God. Commencing at the lower, first, Satan; second, Michael; third, Gadkill; fourth, Salmiel; fifth, Anael; sixth, Raphael; seventh, Uriel and Gabriel. The octave of seven is completed in the eighth note, Gabriel. I saw that while there was a Lord God supreme over all, that these seven were the intelligent centers of Being; that if there seemed to be any disturbance, such as commonly termed accident or disease, to treat the governing lord of that especial part would produce harmonious results. I saw farther that each center was possessed of two prime qualities, *to wit*: receptivity and intelligence. The nature of receptivity is to accept all, everything, all sorts of thoughts sent into it by the mortal mind, or general mind. But there is a safeguard at each center, namely, intelligence.

"This intelligence refuses to register what is not true, and the apparent friction of acceptance and refusal produces pain, disease, fever, or any other disturbance that one cares to name. Now, I saw if erroneous thoughts have been sent to any one center regarding it or its dominion, and which have not been registered — recorded, it only became necessary to dispatch true, unerring, pure thoughts which the intelligence could accept and register. Doing this in accord with a conscious knowledge of wholeness or soundness, the body in that case would be indefinitely continued in perfect form. Well, there is much more to this idea which I am working over, together with a number of tabulated 'sevens' which, when perfected, I may submit to you. Just at that time came into my possession an article stating that

Prof. Henry Fleetwood, of California, had introduced the musical wave theory with success in the treatment of disease, in connection with Prof. Virchow, of Berlin, and Prof. Loeb, of Chicago University, on electric cell theory, for prolonging the physical structure. Imagine my delight in reading the August number of *UNITY*, that you have been following out the knowledge you gained of building up the cells of your practical body so that the body shall do your bidding."

Here are some chunks of solid truth taken from a recent article on "How to be Well," by Ella Wheeler Wilcox, published in the *New York Journal*.

"The most successful athletes today are men who eat no meat.

"From all over the country come reports of conquests won by vegetarian swimmers, runners and cyclists.

"Some of the greatest intellects the world has ever enjoyed were fed by vegetables and fruits alone.

"Gautama, Plato, Plutarch, Swedenborg, Voltaire, Shelley, Tolstoi—these are but a few of the list which might be given of brilliant men of genius who ate no meat.

"The most wonderful human mind I ever came in contact with was that of a Hindoo sage and author who had never tasted meat. And the man's body was as superb as his mind.

"An old physician told me that the most difficult food for any but the most robust digestive organs to assimilate is beef.

"Some day we will realize that half the ills human flesh is supposed to be heir to are merely the result of an animal diet—the other half of worry."

I have no foes, no enemies, within or without. All are redeemed with love. Loving all as I love God and myself, I shall see God face to face.

—HANNAH MORE KOHAUS.

Bible Lessons

BY LEO VIG.

Lesson 7. February 15.

CHRISTIAN SELF-CONTROL.—I. Corinthians 8:1-13.

GOLDEN TEXT—*Let us therefore follow after the things which make for peace.*—Rom. 14:19.

An idol is a material form representing an idea. It is not idolatry to make idols, and worship *with* them, if the heart understands their significance. But if the understanding is without love, mere intellectual perception, then that man "knoweth not yet as he ought to know."

Those who have the love of God quickened in their hearts are not disturbed by idols. It does not make any difference to them how many representatives there are of God, because their inmost being, the very heart of their existence, is centered in the consciousness of the One.

The fact is that every form and shape in existence is representative. Forms have no permanence—they are mere images reflected by the mind upon the screen of visibility. They come and go as the mind shifts the ideas that slide back and forth before its prism. Those who are not familiar with the mechanism of this wonderful thing called the mind, fall into the belief that the images are real, and they become idol worshipers. Those who believe that the realm of forms is the real, seek to make friends with it—they bow down before it and pay it homage. They pour out the *substance* of their thought upon it, and thus perpetuate its *shape*. This makes a material universe, and this is the sacrifice of substance which the heathen mind makes to idols. The teaching of the Apostle is that the Christian, the one in understanding of Truth, should not partake of this food which has been offered to these material idols. That is, there should be no appropriation of sustenance from

the material side of existence by one who understands the true source of all substance. Not that we are afraid of the substance that has been materialized, because in the power of the Christ I AM we discern the true substance everywhere, and can appropriate it fearlessly, but we are to establish a standard of appropriation on a spiritual foundation. Although you may know that the substance underlying the materialized forms about you is of the one and only substance, you are not to draw any of your mental food from that source, because by so doing you open the door for some weak thought to take sides with materiality.

That which is called the Christ by Paul is the higher principle of man's being, which in the process of regeneration descends into the earthly consciousness and apparently dies. It is merely submerged for a purpose, and that purpose is to make a union with the lower principle and lift it up. The I AM of each individual is the Will in the highest aspect, and it is the centre around which all these forces revolve. The will may be said to be the man, because it is the directive power that decides the character formation which makes what we call individuality. If the Will moves without considering the result, it is liable to bring wrong relations into its associated thoughts. If it is careful to act with discretion, and a due regard for the effect upon its associated thoughts, it will bring into expression a state of consciousness that the Christ Principle can rapidly lift up.

In your consciousness of strength do not do anything that another not so strong may take as an example and fail at. This is the teaching of the thirteenth verse literally interpreted. We should certainly all set a good example, and have care that our acts shall not be a stumbling block to those who are seeking the way to right living. But man is by nature free, and should not be a slave to custom, even though in his freedom he may seem to set a bad example. The Jews thought Jesus a sinner because

he healed the sick on the Sabbath day. They made an idol of the day — he said the day was for the convenience of man, and he went into the field and plucked the grain regardless of the bad example of his acts. Socrates was condemned for corrupting the youth of Athens by his doctrine of freedom. He was led by the Spirit, as was Jesus, and he was setting men free from their self-imposed burdens. The true disciple does not pay so much attention to the influence his acts will have upon others as he does the leading of the Spirit. When we are always thinking and looking to the effect of our lives on those we associate with we soon merge our individuality into theirs and lose our identity in God.

Lesson 8. February 22.

CHRISTIAN LOVE. I. Corinthians 13:1-13.

GOLDEN TEXT — *Now abideth faith, hope, charity, these three; but the greatest of these is charity.* — I. Cor. 13:13.

It is possible for the unloving, cynical, hateful, to demonstrate love if they give themselves the proper mental treatment. That treatment is set forth in this thirteenth chapter of I. Corinthians.

First, we realize that love is more than the mere word of affection that passes current for love. Though we have the eloquence of men and of angels and have not this deeper current, it profits us nothing. We then deny the mere conventional surface affection and set our minds on the very *substance* of Love.

Prophecy as applied to love is that human affection that looks forward to a revealment of a like feeling in another. This should be denied. The belief that love is an occult hidden force and that it can be developed through the acquirement of mysterious knowledge, is error, and should be denied. Love is not dependent upon one's faith. You may have faith in spiritual power so that you can remove burdens as great as mountains and yet not have the real love.

Charity is not love. You may be kind-hearted, and give to the poor and needy till you are impoverished, yet not acquire love. You may be a martyr to the cause of Truth, and consume your vitality in good works, yet be far from love.

Love is a substance that runs in the mind and body like molten gold in a furnace. It does not mix with the baser metals—it has no affinity for anything less than itself. Love is patient—it never gets weary nor discouraged in its field of labor. It is kind and gentle. It does not envy—jealousy has no place in its world. Love does not brag about itself, nor those it loves; therefore it never becomes puffed up with human pride. Love makes the refinement which the natural gentleman or lady manifests, though they may be ignorant of the world's standard of culture. Love does not seek its own because it does not have to—its own comes to it without seeking. “Is not easily provoked,” says the old version. The Revised Version omits the word “easily.” Love could not be provoked no matter how great the cause. “Taketh no account of evil,” says the Revised Version. If you are in the consciousness of this Divine Substance you absolutely ignore all evil. You do not take it as anything—you make no account of it.

Prof. Henry Drummond made an analysis of this love poem of Paul's which has become almost as famous as the original. It is called “Love: The Greatest Thing in the World.” In this remarkable essay he says: “Light is a something more than the sum of its ingredients—a glowing, dazzling, tremulous ether. And love is something more than all its elements—a palpitating, quivering, sensitive living thing. By synthesis of all the colors, men can make whiteness; they cannot make light. By synthesis of all the virtues men can make virtue; they cannot make love.”

THE SPECTRUM OF LOVE. “Love is a compound thing, Paul tells us. It is like light. As you have seen a man of science take a beam of light and pass

it through a crystal prism, as you have seen it come out on the other side of the prism broken up into its component colors—red and blue and yellow and orange, and all the colors of the rainbow—so Paul passes this thing, Love, through the magnificent prism of his inspired intellect, and it comes out on the other side broken up into its elements. And in these few words we have what one might call the Spectrum of Love, the analysis of Love. Will you observe what its elements are? Will you notice that they have common names; that they are virtues which we hear about every day; that they are things that can be practiced by every man in every place in life; and how by a multitude of small things and ordinary virtues, the supreme thing, the *summum bonum*, is made up? The Spectrum of Love has nine ingredients, *viz.*,

“Patience—‘Love suffereth long.’ Kindness—‘and is kind.’ Generosity—‘Love envieth not.’ Humility—‘Love vaunteth not itself, is not puffed up.’ Courtesy—‘Doth not behave itself unseemly.’ Unselfishness—‘Seeketh not her own.’ Good Temper—‘Is not easily provoked.’ Guilelessness—‘Thinketh no evil.’ Sincerity—‘Rejoiceth not in iniquity, but rejoiceth in the truth.’”

Professor Drummond in his address upon this chapter at Mr. Moody’s students’ gathering at Northfield, Mass., said: “How many of you will join me in reading this chapter once a week for the next three months? A man did that once and it changed his whole life. Will you do it?” *Will you?*

Lesson 9. March 1.

PAUL AND APOLLOS.—Acts 18:24, 19:6.

GOLDEN TEXT—*If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him.*—Luke 11:13.

The Four Gospels represent Truth poured into the mind, and the Acts represent that same Truth

working its way through the body. After spending some time at Antioch, Paul went over all the country of Galatia and Phrygia in order. Antioch means speed applied to a vehicle, and points to the idea of activity in dealing with the body. Antioch was the home church, the centre from which went forth the word to the other churches or centres. This centre is that little brain at the root of the tongue which controls the vibrations in the larynx, and is the point of departure into the body consciousness of that power and mastery which controls and marshals in order the whole cell life of the organism. When we let the idea of weakness and inability prevail in the mind there is a convulsive gulp in the throat, which becomes chronic in a hacking cough. But the idea of power, mastery and ability sets this little brain into swift vibrations—it sends its currents to the nerves (Galatia), and to the muscles (Phrygia), the jaws are set firmly, the head is uplifted, the chest thrown out, and a sweep of strength is imparted to “all the disciples,” or directive centres of intelligence throughout the organism.

The Jew Apollos means one who destroys, denies. But he is a native of Alexandria, a name which carries the idea of assistance to man. He preaches the baptism of John, which is “Repent ye.” The idea of repentance is the sequence of the belief of having done wrong. This is apt to run into self-condemnation and fear of punishment, which produces weakness in body. Thus many good Christian people repent of their sins until they deny away all their bodily strength. Others who are not Christians have remorse of conscience until they rob the body of its vigor.

A certain amount of denial is necessary, but it should always be balanced with affirmation, that the body structure may be sustained. This is illustrated in the lesson by the act of Aquila and Priscilla instructing Apollos more perfectly in the Gospel after they heard him preach. They are the industrious

tent-makers, and they represent the equalized positive and negative forces that are always at work within, building up and preserving the organism.

The tendency to extremes is native to the growing consciousness, and after we have found the error of too much repentance we are apt to condemn it. When we do this there is a tendency to sadness. Apollos was disposed to pass into Achai (sadness, grief). But the brethren encouraged him—his influence is kept alive in the consciousness. The positive and negative, the receptive and expressive, the affirmation and denial, the asking and receiving, the prayer and thanksgiving, these need to be balanced in every well-ordered mind. Paul plants, affirms; Apollos waters, denies; and God gives the increase. All growth, wherever found, in the earth or in the soul, is based upon these two activities. If you want to grow fast, open your soul daily in prayer, then affirm with all your might that you have received all that you asked for.

The Holy Ghost, as applied to the realm of forms, means the *whole appearance*. The one who is in the John the Baptist state of consciousness, denying his Jesus Christ ability, "has not so much as heard whether there be any Holy Ghost." The perfection of the Son of God must extend to the very form and shape of the body. We are to put on Christ until we "awake in His likeness," which means just like Him in every part. How can we do this if we are denying in our ignorance a fundamental part of our birthright, which is an incorruptible body?

When Paul (the Truth) lays its hands (power) upon us, this realization of our divine wholeness gives us an increased ability to express ourselves (spoke with tongues), and we see mentally (prophecy) that we shall demonstrate that perfection which is divinely ours. The "twelve men" are the twelve intelligences that preside over the twelve centres in the body. When this idea of body immortality is affirmed, they are baptised—immersed in a truer mentality.

Lesson 10. March 8.

PAUL AT EPHESUS.—Acts 19:13-20.

GOLDEN TEXT—*The name of the Lord Jesus was magnified.*—Acts 19:17.

Ephesus means *desire*. It was here that Paul, Truth, preached longer than at any other place. Ephesus was one of the most important cities of ancient Greece and well represents that central building faculty of the consciousness called *desire*. Ephesus was famed for its tents, so much so that the luxurious Athenian General Alcibiades thought his furniture not complete unless he had a tent from Ephesus. It was also famed for its arts, the temple of Diana was there, and many craftsmen made up the city's inhabitants. This all shows its prevailing mental state, and symbolizes a certain centre of consciousness in the body of man.

Some people think it far-fetched to claim that a city or place on the earth has any relation to man's mind. The fact is, that all places are representative of the mind. The prevailing idea in the race mind at any age of its history may be told by the character of its cities. The American people are picturing in their cities what exists in their minds, and we readily locate the intellectual, governmental, artistic, manufacturing, etc., cities of our country. If we take this country as a whole and call it a man we can easily locate the head, the heart, the stomach, etc.; in fact, every part of the man may be found in a representative city. Man makes the world about him after the pattern of his own mind. He has no other pattern. So we say that the Greek meaning of the word Ephesus, *desire*, represented that faculty in the mind, and was used by Gospel writers to symbolize certain movements that go on when the Truth is spoken there. In its physical aspect Ephesus is the stomach. In its mental, it is that ganglion centre at the pit of the stomach which controls and directs all the organs pertaining to digestion and assimilation.

Philosophers like Darwin and Spencer say that *d sire* is the root of all body building. They claim that desire draws together the few protoplasmic cells that make the stomach of the most primitive life forms. The giraffe desires to nip the tender shoots that grow high up on the trees, and he adds cell by cell to his neck until he reaches them. The deer desires to flee from his enemies, and his desire builds the muscles of swiftness. The fish desired to get out into the air above the water, and eventually became a bird. Thus science proves the law of thought in building the body. Desire is but another name for thought. The desire is the centre from which goes forth the impetus that makes the form.

The cells that build the form are moved upon by ideas; hence the character of the form is determined by the prevailing ideas back of it. Ephesus was given up to idolatry, superstition and general materialism. So we find in unregenerate man that this centre is given up to physical and mortal ideas, and must be raised to the spiritual through the impregnating power of the Word. Hence Paul spent three years preaching the Gospel in Ephesus.

The word of Truth cast out evil spirits and healed the sick at Ephesus, and this was imitated by strolling Jew exorcists. They used the same formulas that Paul did, but they had not been converted, or mentally purified, and the evil spirits turned upon them and overpowered them so that they fled.

We find people who want to be healed without repentance — they want to be freed from the penalty of error but do not wish to do right. These ask for word formulas, magic, and they create a demand for the exorcists, that imitate the Truth, but are not in the understanding of that change of heart and thought which must accompany all true healing.

Sceva, the Jew, means an *established instrument*, and refers to the fixed state of mind which prevails in the physical consciousness. The "seven sons" are the seven centres of thought and action in the body.

When we find that through the mere use of words and formulas there is no permanent casting out of the evil that besets us, fear falls upon us, and the name of the Lord Jesus is magnified. "And many that had believed came and confessed and showed their deeds." Randall, a Bible authority, says, "Confessing, being used absolutely, denotes giving thanks to God for this manifestation of His goodness and power; and showing, declaring, announcing, denotes a report of what they had seen, not a confession of what they had done."

The burning of the books of those who practised "curious arts," means the total denial of all formulas and aids that are not based in the understanding of Truth.

Lesson II. March 15.

THE RIOT AT EPHESUS.—ACTS 19: 29-40.

GOLDEN TEXT—*The Lord preserveeth the faithful.*
—Ps. 31:23.

Material ideas make a material body. Spiritual ideas make a spiritual body. All ideas embody themselves according to thier character. If you find yourself using a body in which matter prevails, you are safe in assuming that somewhere in your consciousness are material ideas upon which its manufacture is based, and which manufactory is being carried forward day by day. Your body in its form and shape and the general character of its visibility represents your idea of Substance—which idea always is, and in its most spiritual or absolute aspect, forms one of the fundamental ideas of the Divine Mind. Man can idealize the Divine Substance Idea in any way he wishes, and his idea of it will make him a body as he sees it. In its most spiritual state it is "without body, parts or passions," and man will doubtless arrive at a point in his understanding where he can project his ideas into any form desired. But before he reaches that point he must spiritualize these ideas that are continually manufacturing a

material body for him. This process of spiritualization begins and is carried forward in the mind through the introduction of true ideas about God and man.

Paul preached the truth of the Lord Jesus Christ at Ephesus until the material ideas there making material images began to lose their hold. The master craftsman, or chief idea, is Demetrius (substance) the silversmith. Out of the substance he and his fellow craftsmen have been making material images of Diana, the goddess of vitality. Describing this famous image at Ephesus, which was one of the seven wonders of the world, a writer says: "She was the impersonation of vitality and power of nature, of the reproductive power which keeps up the race of man and animals in an unbroken series of offspring, and of the nourishing power by which the earth tends to the use of man and animals all they require to keep them in life." "The upper part of her body was covered with rows of breasts, symbolizing her as the universal mother of all life."

But Demetrius was materializing the pure ideal and spreading broadcast little bronze, silver and terra cotta images. At the vital centre, the stomach, the food is turned into milk. This change is one of the most wonderful processes of any that occur in the chemistry of body building. Every cell that passes from this centre into the circulation bears the exact image of the whole body — it is a picture of the body in minature. Here we find Demetrius and his fellow craftsmen making images that build the body of flesh. But some new and higher ideals are beginning to prevail there. The mind has become saturated with the thought of a more substantial, more permanent body.

The resurrection of Jesus, the I AM, from this death of matter is being proclaimed, and it stirs up these makers of matter. You cannot change established states of thoughts without some commotion. This is called "mental chemicalization." It is not uncommon for metaphysicians to have a "riot" in

their stomachs after a denial of matter and powerful affirmation of the purity and permanency of spirit. Sometimes this confusion is so great with beginners that they think themselves seriously ill, when it is merely a riot of the little workers who are opposing a change of ideas. This turmoil continues until poise is gained in the Alexander thought, who "beckons with the hand," symbolical of the word of power and mastery. But this battle of spirit against matter is not won without effort. After Alexander began his treatment the craftsmen "with one voice about the space of two hours cried out, 'Great is Diana of the Ephesians.' " An appeal to the law of justice and the right relation of things in the body politic restores harmony, and a point has been gained that will have lasting effect in establishing a new and greater vitality in every part of the organism, or church of Jesus Christ.

PATIENCE.

MARIE LOUISE FOSTER.

But let patience have her perfect work, that ye may be perfect and entire wanting nothing.—James 1:4.

Patience, my heart, I bid thee fail nor falter not,
 Although the night is dark that has fallen to thy lot;
 Thy peace will come, as surely comes the day,
 If thou wilt let patience have her perfect way.

Patience, my heart, then falter not, nor fail, I pray;
 Give *now* thyself to patience's calm expectant sway;
 Thus only canst thou hope to find the promised way;
 Thus only canst there break for thee the perfect day.

Patience, my heart, and yet again I bid thee falter not,
 Although a gloom like Egypt's night has fallen to thy lot.
 Within thy cloistered walls there burns a steadfast ray
 By which thou mayest discern thine own and patience's way.

"Knowing that God is everywhere present, and that He is good, and that all power is His, there is nothing to make one afraid."

MAN'S MAN.

CHARLES FILLMORE.

Third Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society at Kansas City, Mo.

Who are men saying that the Son of Man is?

And they said —

Some indeed, John the Immerser,

And others Elijah.

But others Jeremiah, or one of the prophets.

He said unto them —

But who say ye that I am?

And Simon Peter answering said —

Thou art the Christ, the Son of the Living God. — Matt. 16:13-16, Rotherham's Translation.

Man seems to be dual, a higher and a lower man, an inner and an outer man, a material and a spiritual man, a God man and an Adam man, but a close analysis reveals but one man, the God-man. We have to admit that there is an outer consciousness that sees personality as man. When man does extraordinary things, as did Jesus, it assumes that he is the reincarnation of one of the prophets of old. This outer consciousness sees everything from the view point of personality. It does not think for itself, but bases its conclusions upon what others say. This is the consciousness that inherits its religion — its authorities are all external, its ideas are reflections, it has no originating capacity. But at the centre of this realm of floating thought there is a discerning faculty which when appealed to upon its individual merits perceives the truth and proclaims it: "Thou art Christ, the Son of the Living God."

The question naturally arises, What relation does this outer realm of thought bear to the all-potential cause within? This is no easy question to answer in words. Words are the symbols of the thought realm, and they are competent to express nothing higher. The Spirit expresses itself in ideas. Thoughts are the characters of ideas and words the masks of thoughts. Words bear witness of ideas, but being removed to

the third degree they more often obscure the truth than reveal it. A philosopher once said, "Language was invented by man to conceal the truth." To the Pharisees, who made the letter of the Scriptures their authority, Jesus said, "Ye search the Scriptures, ye think that in them ye have eternal life; and these are they which bear witness of me; and ye will not come to me that ye may have life."

Life is a principle whose legitimate expression is energy and activity in the thing which conceives and receives it. When the life principle is generating its power in us, we feel the thrill and are moved by the energy. We might read about life and talk about it in an abstract way for ages and yet never experience its presence. So words can never describe the Real Man. He must be felt by the inner side of the soul—discerned by the light of Spirit. "Flesh and blood hath not revealed it unto thee, but my Father who is in the heavens." No explanation of the relation of the thought to the idea, the soul to the Spirit, will even prove satisfactory. But we can in words point the way to a mental attitude or process through which the soul may know for itself the existence of that higher principle of which it is the expression. That way is, *Look within*. "The Kingdom of God is within you."

This inner principle is the epitome of all existence. We speak of it as pervading everything in the universe. Here language is at fault. It does not pervade as a space-occupying element. It is the Mind whose ideas are the standard of all existence. This Mind and its ideas do not fill space any more than do the rules of mathematics or music. Yet from this Principle originate those concepts whose outer expression make what we call space. When we vibrate a stringed instrument according to the rules of symphony waves are sent forth, which, when received by another instrument called an ear, a certain state of consciousness is established, and music is said to pervade the air. But the fact is that

music is nowhere outside the ears that receive the vibrative impulses from the instrument. So we know that the One Mind does not fill the Universe, but that it is the Principle which man uses to send forth his thoughts, and they fill the universe and establish those relations which we name time, space, and the many material conditions which we see about us.

Looking within we discern that the real of each of us is Spirit—the Christ of God, and that it is the maker of the man of thought and action. This Spirit-Man cannot be comprehended by the thought man except as the thought man conforms to his superlative degree of consciousness. This conformation is first spiritual, then mental. That in us which says *I* is the door to the higher realms, the “kingdom of the heavens,” mentioned by Jesus. If the *I* opens to the lower world of mentality and matter, it is linked to their limitations and shorn of its heavenly power. If it looks up and links itself to the realm of Spirit it becomes God-Man. When thus lifted up it elevates the whole consciousness—soul and body. “I, if I be lifted up, will draw all unto me.”—R. V.

When, through this process of *I am Spirit* identification, we have opened to us the inner realm of Being, which cannot be described in words, we begin gradually to perceive that we are forming by our thought and word the man of intellect and body. Jesus said a man should be held accountable for his lightest word, so we find that this man we are making is our word put into force and visibility, and that we are held accountable for his character and acts. God made us and finished us on the sixth day “in his image and likeness”—then he entered into his “rest” or completeness. Now we, the Lord God, or *I AM Will*, make our man Adam out of the “dust of the ground,” or changeable thought substance.

We make this Adam-man according to the law fixed by God. His first estate is a consciousness of life—he is an animal; we breathe into his nostrils the breath of life and he becomes a living animal.

This is the exact language of a careful translation of that part of the process from Second Genesis. Through experience he is ready for the inspiration or in-thought of intelligence. This is his part of the work — this trimming and keeping of the garden, the consciousness of substance. Here is also where our Adam man goes astray. He is endowed with free-will, and he develops tastes of his own — he seeks other sources of knowledge than the *I AM Will* and dissipates his energies. He can no longer hold his centre of consciousness in the garden, or body, and is forced outside, where we find him today among nearly all men.

But now we have again recognized for this Adam-man his birthright in God, and the way is being opened for his re-entering the garden. We now declare his disobedience at an end, his sin annulled, and the voice of the Lord his willing guide. This declaration opens the way for the soul realization of that super-consciousness which cannot be described in human language. Those who do the will of the Lord shall know the doctrine.

Concentrating our attention within, at the *solar plexus*, brings us into intelligent communion with the mind that controls the body. This plexus is the brain of the physical, and through it the processes that build up and tear down the organism are carried forward. Here is the centre of our garden, and from this point we must work to cleanse it of the weeds that have grown up in the absence of the real keeper. Before we can put our man back in the garden, all inharmonious conditions must be put out. Thus we find that there is really a dual process necessary to the complete compliance with the Divine Law. The Adam consciousness must be cultivated in right thinking, and the physical gradually purified.

This is character building and true physical culture combined in Christian discipline. The character is built up in the image and likeness of God, and the body spiritualized by declaring it free from

all material thought. If in this process there is an impulse to muscular exercise it should be given expression. Whatever the force within suggests should be carried into manifestation. This is not mere muscular strengthening but a transformation of muscle into vital energy through mental dynamics. Those who practise this from this standpoint find the result very different from that of mere muscle building.

The character of the thinking mind, Adam, and its temple, the body, are transformed through a renewing of the whole consciousness. "Be ye transformed by the renewing of your mind." The mind works upon ideas, so we see plainly that we need only plant right ideas in this thinking mind to bring forth whatever we desire. The only ideas worth planting in the mind are those that have their origin in the Divine Mind. What we term the Idea is called in Scripture the Word. Jesus said, "the word is the Seed." The Word grows in the mind like a seed in the ground. If you plant right words in the thinking mind, and fertilize and water them by your watchful attention, they will transform your character. This is the supreme culture system, and it will build man up until he outgrows human man and attains the stature of God-man.

To attain the Jesus Christ standard we must incorporate into the thinking mind the *Logos*, the Word which was in the beginning with God, and which makes all things. This *Logos* is not far away—"it is nigh thee, even in thy mouth." It became flesh in Jesus, and it becomes flesh, God-flesh, in all who are bold enough, strong enough, and persistent enough to claim its perfection and power. We cannot have its perfection unless we make a standard of perfection in ourselves and strive to demonstrate it in our lives. It is not sacrilegious to aspire to God perfection. Jesus understood this when he said, "Be ye perfect even as your Father in heaven is perfect." Paul says he thought it not robbery to make himself equal with God. God is the Spirit of Goodness, of

Love, of Purity, of Power, of Truth, of Justice. Is it sacrilegious for us to be all this?

Then be not afraid to affirm the truth taught by the ancient prophets, by Jesus, by Paul, by all the mystically wise of every age and clime, that man is the offspring of God, that all that the parent has the offspring is heir to, and that that offspring is not fulfilling his destiny until he enters into that inheritance.

MAN A MAKER BY THE FORMATIVE POWER OF THOUGHT.

MRS. A. A. PEARSON.

Fourth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society at Kansas City, Mo.

Man, considered from an outside standpoint is a dual being, a queer combination of Divinity and deviltry, of sublimity and absurdity. Three things enter into his construction, *viz.*, Imagination, Emotion and Sensation. By the exercise of the first faculty, he becomes an image maker, a veritable God, creating both heaven and hell.

Imagination is of God, and is therefore good, and so long as man keeps it in the upper story, he is a law unto himself, but when he descends into the lower chamber called emotion, he frequently becomes confused, and gets lost in the fog. Imagination builds up. Emotion, undirected by Wisdom, tears down. Emotion is, as it were, the middle pasture between imagination and sensation, an intermediary between Soul and Body. Emotion is the motive power of the solar plexus, the dynamo of sensation. But as all is good, so emotion is only inverted Aspiration; and sensation, while it is called the "trail of the serpent," is only the outward spiral of Perception. Mortal man lives mostly in his emotional nature, and is therefore always on the borderland of sensation. Nevertheless, Man is a great success, no matter from what point you view him. As an image maker he would be admirable if he only built on permanent

ground. As a "destroying angel" he certainly understands his business, as the marble slabs in the graveyards attest.

Man apparently lives, moves, and has his being in the abstract, but when he learns to live and breathe in the Absolute then will his imagination begin to create perpetual existence. His emotions will occupy their rightful place, and aspire to eternal life. Sensation will then perceive that it is no longer a trailer, but a leader, a "John the Baptist" going before and preparing the way for Eternity in the body.

We speak of the army as one body, yet it is made up of majors, generals, captains, lieutenants, corporals and privates. So the three great commanders of the human body have their subdivisions, their representatives, down to the minutest faculty of the human brain, and so perfect are the accoustics against the sounding board, the skull, that the slightest command of any one of these three great generals is instantly telephoned all down the line, and duly recorded on the memory tablets of the brain.

The nerves are the telephone wires, the tubes through which the message is sent, and travels at the rate of 38,000 vibrations per second. Thoughts are concentrated vibrations, or accumulated vital force, and are veritable things, and when put to work by the intellect, and sent forth by the Will become saviors of life or servants of death.

The quality of the thought depends on the kind of emotions you have entertained. If you think good thoughts, you generate good vital force, or Spirit substance. Concentrated thought enhances its power many fold. To illustrate: The air in this room has a very light pressure, but if it was compressed into a small space, say one foot square, the power would be increased one hundred feet to the square inch. In this manner it is now being utilized by mankind for many purposes.

So concentrated thought generates a great force for good or ill. The development of a faculty

depends on the exercise of its functions. Every time you dwell upon an idea you exercise a thought function, and you are developing a faculty, just as the exercise of a muscle strengthens it; but thought functions, being so much finer, and less incumbered, are more rapidly developed, and the nerves, being such instantaneous communicators, the effect of a thought current is felt instantly in every part of the body. The emotions of fear, or anger — who has not felt the instantaneous effect on the body? Then if you want a good body, you must generate good thought currents. If you want a whole body, you must entertain wholesome thoughts. If you want to be free, unincumbered, you must not contract the thought currents in your nerve centers. Fear, anger, worry, and all the thoughts that are not good, contract, cut off, dam up; and, by the way, that word *dam* expresses exactly the condition of the one who, by cutting off the current of Spirit substance in his nerve centers, cuts off the supply, and is literally damned. A stream of water that is dammed up soon becomes foul, a lodgment for debris, a breeder of bacteria. How much more pitiable the condition of the man or woman who cuts off the supply of God-substance in the nerve centres by contracting them with fear, malice, envy, anger, or worry. A body thus contracted becomes a lodging house for thieves and thugs and thoughts that rob both body and soul.

How necessary then that we keep the nerve centers open. There are three great nerve centers, or central suns in the body; in fact, there are five, and as many more centers of attraction as there are stars in the sky; they cannot be numbered, but can be felt. The great central suns are the head and the heart. Elizabeth Towne says that we are all in reality the literal "Suns of God, and made to shine." Jesus must have meant to imply this when he said, "Let your light shine." In order to do this, we must get control of these central suns, we must enter into conscious relationship and intimate communion with them.

The head is the seat of spiritual faculties, the home of intelligent will. To receive Spiritual influx, we concentrate in the head, affirming the omnipresence of Omniscient Spirit-substance, which is wisdom, or knowledge — a knowing substance. "All wisdom is mine now, and I know just what to do." This is receiving, or letting the Sun of God in. All inspiration comes from this Central Sun.

The heart is the great giving Sun of the human system. When we want to give, we concentrate in the heart. All true healers understand this. Two of the disciples felt the influence of this giving-forth principle when they said, "Did not our hearts burn within us as we conversed on the way?" Jesus was giving to them his divine love, and they felt it, not knowing who he was. Love is warm, life is warm. The Chinese say, "Love is warm, life is warm, cold is death."

Every living soul exercises this function every time he sends forth a loving or condemnatory thought. The only difference is, that loving thoughts flow free, the channel is open, while condemnation contracts the sun's rays, and reflects back upon the sender. So remember, when you seek to limit another, you are cutting off your own supply. When you try to bind another, you are weaving a rope with which to hang yourself. When you censure another, you cheat yourself. So you see "we are punished by our sins (falling short of the perfect Self), not for them."

The solar plexus is to the physical system what the sun is to the solar system — a manufacturer of light and heat. The sun inhales spirit and exhales light and heat. The solar plexus inhales life and light, and exhales magnetism, the very finest quality of pure heat, a very drawing quality. So if you would be magnetic and draw all mankind unto you, get acquainted with your solar plexus. Go often into the great laboratory of the body, take with you the Divine Alchemist, a conscience devoid of offense.

The avenue to this laboratory is through the lungs. Therefore, practise "soul breathing." This will give the mind peace and the body poise. While concentrating, breathe deeply and slowly, acknowledging the presence in this breath of Spirit-substance, refusing to entertain the thought of any other presence than Spirit in this breath you breathe. If you inhale nothing but Spirit-substance (breath of God), you will become polarized with Divine power, and you will exhale a light that will penetrate, a power that will be felt; you will create around yourself an aura that is impenetrable; no cross-current of the evil-minded can enter your atmosphere, for the very air that surrounds you is tintured with the Good.

"Be constant in prayer," that is, don't be spasmodic; that is, "in tune with the Infinite" today and out of tune tomorrow. "Be steadfast, always abounding in faith," be persistent. Watch your compass, get your focus, seek your soul's poise, every day, every hour, every minute. Think deeply, and you will breathe deeply. Think only good thoughts, and you will breathe in only the good. Paul summed it all up when he said, "Finally, my brethren, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report, *think on these things.*"

If you wish success in life make Perseverance your bosom friend, Experience your wise counselor, Caution your elder brother, and Hope your guardian genius.—ADDISON.

It is better to suffer wrong than to do it, and happier to be sometimes cheated than not to trust.—SAMUEL JOHNSON.

"Next to doing the things that should be done is leaving undone the things that should not be done."



CHARLES FILLMORE }
MARTIN FILLMORE }
CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a 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 join every night at 9 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. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these 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 thirteen years and has over 9 000 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 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; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

February 20th to March 20th.

I will; be thou whole.

Noon Thought.

(Held daily at 12 M.)

Not my will, but thine be done.

A DAILY WORD.

SUNDAY — I am the wisdom of God made manifest.

MONDAY — I am the life of God made active.

TUESDAY — I am the power of God in dominion.

WEDNESDAY — I am the substance of God in form.

THURSDAY — I am the love of God radiant.

FRIDAY — I am Divine order.

SATURDAY — I am Infinite strength.

Man has but one legitimate mission on earth — to do good — to express God in himself. All else is waste of energy and counts for nought. When goodness and not gold becomes the goal of life, peace on earth and good will to man will become the law and the gospel in life. Until this time, life will be fortuitous. Fear and famine will beset the soul. Pain and plague will harass the body. Man must become the embodiment of God, or the Good, before he is eligible to the gratuitous providences of God. "It is God's good pleasure to give us his kingdom," and we prove our heirship to it only as we are sons and daughters of God. — *Dominion*.

"The higher you think the more harmonious will your body be, for the body is merely the garment of the thought. We will become without spot or blemish just as soon as our minds are without spots and blemishes."

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, December 17, was led by Mrs. Harriet Pool. Subject: "Nothing but the Good is True."

The meeting opened with singing, "God is Love."

Mrs. Pool asked all present to take into their innermost consciousness this thought, "Unto me this day a child is born, unto me a son is given."

Mrs. Pool: "There is nothing that is not dual except God Itself. God is the circumference of all things visible and invisible. Everything is within the Source, but out from the Source or God we begin immediately to find duality. God is ceaseless activity, and must ceaselessly create, not because of choice, but on account of the nature of God. Activity is forever compelled because it is in the beginning. God is Infinite in aspects, but not dual in nature. There is nothing negative in God, but in the expression of God and in all conditions which proceed out from the effect of cause, there must be two sides, the positive and the negative, the inner and outer. We deal on this plane with the outer, or negative side, long before we are able to see the inner or positive, but the greater includes the lesser. We have light and darkness, heat and cold, for by comparison we learn.

"From the subject, 'Nothing but the Good is True,' I wish to make a point which may seem negative, for, although many know the meaning of the subject, a great many do not, and they should be taught that there is a use and a misuse of this thought we have under consideration.

"God created man in His own Image. God is dependent on nothing as Cause, but is dependent on man for manifestation. Man is dependent on God for everything, and as the image of God he is perfect, but this perfection must be brought forth into mani-

festation, and manifestation is made possible by means of the living soul, which grows from infancy to maturity by degrees; but it begins in a state of ignorance, and because of its youth makes mistakes, or misuses what it does not wholly understand. A soul at first recognizes the outer alone, and thinks it is all there is. If we say to such a soul, Nothing but the good is true, it will start wrong, because it has, as yet, no comprehension of anything but the visible or negative side. A child is told that fire is good, but it is very necessary it should be taught its right use.

“Trains are run on schedule time for our convenience, but if we arrive at the station too late to catch the train we find we are left behind, for it will not wait for us. The trouble lies with us either through carelessness or ignorance. The law is undeviating, and we sometimes think the conditions we bring upon ourselves very hard, and blame the law, but it is simply our misuse of it through our lack of understanding. Sometimes when we ignore conditions, we are leaving something with which we will have to deal further on. We should be very careful what we teach, but our responsibility ends there, for we have nothing to do with results.”

Mrs. Jane Yarnall: “It is necessary to understand the difference between facts and truth. Facts are not born of truth. Many things occur which are not of the truth; a fact may be a fact but not true. God is Truth and Truth is God. Every soul that is studying Truth is studying God, and in studying God the Christ is revealed to us. Every little gleam of Truth we gain is the Christ-child born to us, and it grows and waxes strong as we accomplish what we desire that is true. Our acquisition of Truth nourishes the child, and finally the Christ will be perfected in each soul. We may count that day lost in which no truth is born to us. One great mistake the world makes in reference to religion, is the undue solemnity with which they regard it, for undue solemnity takes away

the understanding. The understanding of that which is Truth is not solemn. We reverence the Truth, but we must be free to reason, for we must give a reason for the hope within us. When talking on Divine Principle, we should be very careful how we express ourselves that we may not mislead those who come to learn."

By request Mrs. Yarnall gave a few statements on the fundamental principles of Science. "We acknowledge but one Source, which is Absolute Life, Love, Power and Wisdom. Everything good that cannot be qualified, is God. God created man in His own image. This God-created man is the spiritual man which is invisible, and the soul must be awakened and educated out of its ignorance that it may bring forth to manifestation the Christ within. Just as we think will we develop, and according as we think true thoughts will the Christ be born in us, and our soul-body be formed. The intellect is that which reasons, but we must unite reason with intuition. Never were they perfectly united until Jesus came. We reason according to that which we know, and we know by intuition. At-one-ment means to become at-one with Divine Principle, at-one with the Father, and at-one with the Christ."

Mrs. Fanny M. Harley: "If we wish to get the exact meaning of words we go to the dictionary, for we are often more or less at sea, regarding the words we use. The word God means Good. A few of the definitions of true are genuine, exact, real, pure; not counterfeit, adulterated or false. If we want a correct consciousness we must have a correct understanding. When humanity has attained divine consciousness, it will be correct, real, true. Real and true are synonyms. There is no word used more frequently than error. Error means a wandering, an inaccuracy, but it is all in the consciousness; the good and true are real. What is the good? It is possessing desirable qualities, it is serviceable. Anything then which possesses undesirable qualities is

not true or real. Anything that is good is good for all. God is Good. If you claim success from the Omnipresence, it takes no success from me; there is enough for all. God has given to each of us the ability to cultivate a godly character, the ability to put away error and to see the Truth and practise it."

Mrs. Pool: "Into each heart the Christmas season has come. Let us all watch our flocks or thoughts faithfully, that there may come to each one this beautiful Christmas greeting, 'Peace on earth, good will toward men.'—S. L. WELD, Sec'y *pro tem*."

MEETING OF JANUARY 7TH.

Mrs. Jane Yarnall presided. Subject, "Words that are Life-giving."

The meeting opened with singing, "Sweet Bells of Heaven," and "There is Naught but Peace."

Then followed affirmations: "Because I, in my real being, am the expression of all that is godly, I am endowed with power to make that perfect expression manifest in the earth-life. I am also the perfect expression of Life, and by thinking and speaking words that are life-giving, I shall manifest Life in the flesh. I am the perfect expression of Peace and Power, which may be made manifest by persistent thinking and speaking words that are life-giving; therefore, to be consistent with the righteous law, I must repudiate every thought or word that does not accord with the positive good."

For the silence: "I will to use only words that are life-giving."

Mrs. Yarnall: "Without intending it, we use many words that are negative, not life-giving. The words we use have vibratory force and power. They go out into the unseen, and attract vibrations which correspond in strength, and which bring results to us according to their quality. Thousands of people today recognize the truth that our thoughts have vibratory force that carries with it either life or death

in its passage through ether. To know this fact is the first step toward a conscious responsibility in the control of our thoughts, as words are the offspring of thought. We have all been more or less in the habit of speaking of our burdens, and complaining of the very circumstances that may have contained a most valuable lesson, had we been conscious of our powers of transformation. It is the way we look upon events and circumstances which makes them seem misfortune or a blessing. We are responsible on the soul-plane for the way we think and speak, therefore we are responsible for the conditions we suffer or enjoy, and we cannot shirk that responsibility. Ignorance of the fact is no protection against results, hence the truth of the statement, "Knowledge of Truth will make us free." What is the mighty Truth we need to know in order to be free? The truth regarding origin, source, what Being is, what our relation to source, what our powers, from whence derived, and how to utilize them. Our thoughts and words should spring always from a realization of our true being, and not from the false conception that we are born of the flesh. The flesh has no claim to life and intelligence, but is acted upon by the words of life. At the same time it is also subject to and affected by the untrue words that bring unhappy results. All words that harmonize with Divine Principle are life-giving words, because Principle is the source of Life, omnipresent and ever-acting. Get knowledge. Get understanding. Learn to know what you are, and live by the knowledge that you are divinely begotten, and let your every thought and word agree with that knowledge, and you will find your words *living* words. 'My words are Spirit and they are Life.' Opinions not based upon Principles will not bring what we want. Tradition, dogma, and human opinion are unreliable guides. The teaching of Jesus has been proven to be reliable. With Pilate we are asking daily, "What is Truth?" Truth is God, and God is Life, and true

words are words of Life. It is the aim of the New Thought teaching to establish a more general knowledge of the working power of Truth, and a more careful consistent practice of words that are true, words that are life-giving, words that lighten the burden that is the result of false words."

Mrs. Pool said, regarding one's changing the habit of thinking error instead of Truth, that a little boy who was told to write an essay on the overcoming a habit wrote, "If you leave off the first letter, you have not overcome 'a bit.' Leaving off the next letter leaves a 'bit,' while with the next letter gone, you still have 'it.' So you must see that the only thing to be done is to wipe out the whole thing at once." Mrs. Slonaker spoke briefly of the value of fundamental teaching which shows us how to replace untrue thinking with that which accords with the truth of what we are.

Mrs. Chester See, of Kalamazoo, spoke most eloquently and helpfully. She said: "It is most important to read positive words. There need be no fear of reading anything, because fear engenders bondage to the thing we are afraid of, and without fear of it, nothing can hurt us. Wisdom guides in the matter of what we shall read. Nothing is more convincing than dissection of the human organism, that Man is not matter, nor *un*-matter, that he never was and never will be matter. The organism is kept in order or in discord according to the quality of individual knowledge of the user of it. Man is governor of his circumstances, master of his fate and human condition, through recognition of his divinity. He gains knowledge of his dominion through knowing that his origin is divine, and his possibilities God-like. Socrates was the first teacher to turn our thoughts inward from externals. He said man is not what he seems, but what he is. He cannot make or mar himself by means of that which comes to him externally, and when forced to drink of the fatal Hemlock cup, he said, 'You may kill my body, but you can't kill me.' Plato also teaches the power of words, and all modern philosophy but crystallizes and concretes, and makes practical that earlier, mistier, more vague theory of life, living, adjustment, relations, values and possibilities."

MARY E. SLONAKER, Sec'y *pro tem*,

SADNESS.

The Apocryphal New Testament comprises the Scriptures declared uncanonical by the Nicene Council. They were considered genuine and authentic by most early Christian writers. Upon what grounds they were excluded is not known. In the light of modern metaphysics, some of the books are interesting and truthful. The following is a conversation supposed to be taking place between Christ (the Higher Self) and Hermas (the personality) on the subject of sorrow.

1. Put all sadness far from thee; for it is the sister of doubting and of anger. How, sir, said I, is it the sister of these? for sadness, and anger, and doubting, seem to me to be very different from one another.

2. And he answered: Art thou without sense that thou dost not understand it? For sadness is the most mischievous of all spirits, and the worst to the servants of God: It destroys the spirits of all men, and torments the Holy Spirit; and again, it saves.

3. Sir, said I, I am very foolish, and understand not these things. I cannot apprehend how it can torment, and yet save. Hear, said he, and understand. They who never sought out the truth, nor inquired concerning the majesty of God, but only believed, are involved in the affairs of the heathen.

4. And there is another lying prophet that destroys the minds of the servants of God; that is of those that are doubtful, not of those that fully trust in the Lord. Now those doubtful persons come to him, as to a divine spirit, and inquire of him what shall befall them.

5. And this lying prophet having no power in him of the divine Spirit, answers them according to their demands, and fills their souls with promises according as they desire. Howbeit that prophet is vain, and answers vain things to those who are themselves vain.

6. And whatsoever is asked of him by vain men, he answers them vainly. Nevertheless he speaketh some things truly. For the devil fills him with his spirit, that he may overthrow some of the righteous.

7. ¶ Whosoever therefore are strong in the faith of the Lord, and have put on the truth: they are not joined to such spirits, but depart from them. But they that are doubtful, and often repenting like the heathens, consult them, and heap up to themselves great sin, serving idols.

8. As many therefore as are such, inquire of them upon every occasion; worship idols; and are foolish, and void of the truth.

9. For every spirit that is given from God needs not to be asked; but having the power of divinity speaks all things of itself; because he comes from above, from the power of God.

10. But he that being asked speaks according to men's desires, and concerning many other affairs of the present world, understands not the things which relate unto God. For these spirits are darkened through such affairs, and corrupted and broken.

11. As good vines if they are neglected, are oppressed with weeds and thorns, and at last killed by them; so are the men who believe such spirits.

12. They fall into many actions and businesses, and are void of sense, and when they think of things pertaining unto God, they understand nothing at all: but if at any time they chance to hear anything concerning the Lord, their thoughts are upon their business.

13. But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts towards the Lord; apprehend whatsoever is said to them, and forthwith understand it, because they have the fear of the Lord in them.

14. For where the spirit of the Lord dwells, there is also much understanding added. Wherefore join thyself to the Lord, and thou shalt understand all things.

15. Learn now, O unwise man! how sadness troubleth the Holy Spirit, and how it saves. When a man that is doubtful is engaged in any affair, and does not accomplish it by reason of his doubting, this sadness enters into him, and grieves the Holy Spirit, and makes him sad.

16. Again, anger when it overtakes any man for any business he is greatly moved; and then again sadness entereth into the heart of him, who was moved with anger, and he is troubled for what he hath done, and repenteth, because he hath done amiss.

17. This sadness therefore seemeth to bring salvation, because he repenteth of his evil deed. But both the other things, namely, doubting and sadness, such as before was mentioned, vex the spirit: doubting because his work did not succeed: and sadness, because he angered the Holy Spirit.

18. Remove therefore sadness from thyself, and afflict not the Holy Spirit which dwelleth in thee, lest he entreat God, and depart from thee. For the spirit of the Lord which is given to dwell in the flesh, endureth no such sadness.

19. Wherefore clothe thyself with cheerfulness, which has always favour with the Lord, and thou shalt rejoice in it. For every cheerful man does well; and relishes those things that are good, and despises sadness.

20. But the sad man does always wickedly. First, he doth

wickedly, because he grieveth the Holy Spirit, which is given to man, being of cheerful nature. And again he does ill, because he prays with sadness unto the Lord, and maketh not at first thankful acknowledgment unto him of former mercies, and obtains not of God what he asks.

21. For the prayer of a sad man has not always efficacy to come up to the altar of God. And I said unto him, Sir, why has not the prayer of a sad man virtue to come up to the altar of God? because, said he, that sadness remaineth in his heart.

22. When therefore a man's prayer shall be accompanied with sadness, it will not suffer his requests to ascend pure to the altar of God. For as wine when it is mingled with vinegar, has not the sweetness it had before; so sadness being mixed with the Holy Spirit, suffers not a man's prayer to be the same as it would be otherwise.

23. Wherefore cleanse thyself from sadness, which is evil, and thou shalt live unto God. And all others shall live unto God, as many as shall lay aside sadness and put on cheerfulness.

What's the use of worrying?

Fretting does n't pay.

What's the use of hurrying?

It's the slowest way.

Half the whims that worry you

Never will come true;

Then why let them flurry you,

As you daily do?

Let your life out easily,

Then it will be long.

Take what happens breezily,

Whistle, sing a song!

Don't waste strength in worrying

Over phantom ills,

Don't waste time in hurrying —

That's the pace that kills.

— *Somerville Journal*.

"Plant lilies, and lilies will bloom;

Plant roses, and roses will grow;

Plant hate, and hate to life will spring;

Plant love, and love will bring

The fruit of the seed you sow."

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

80. What shall I do to overcome the prejudice held against me on account of a reckless past? I feel that I am proof against all temptations, but people who would gladly help me hesitate; then I lose confidence in myself. — W. F. S.

The first, and above all else, the most important thing for you to do is to have an *unwavering* confidence in yourself. Recognize the fact that you are one with Omnipotence, for you had your source in Omnipotence, and all possibilities are yours. Do not allow a thought of failure to enter your mind — just *know* that whatever you set yourself to do you will accomplish. Affirm for yourself strength of purpose and ability to perform. This attitude of mind, if persistently held to, will have its effect upon your friends, and they will unconsciously absorb the idea until they, too, believe in your ability to succeed. Do not be discouraged if you seem to make slow progress in regaining the confidence of people. You are building a new foundation for your character, the old one having been marred by mistakes, and you know it takes time to do this work well, so that on-lookers can see a change of plan. But it is sure to come, for through your indomitable will and resolute effort you will compel people to believe in you as you believe in yourself. All honor to those who redeem their lives from the mistakes of the past.

81. I am a woman, at present making my home on a ranch, while I teach in a near-by school. When I come home from school I like to be entirely alone; something within me seems to demand it, so I have made a practice of going to my room and staying there till supper time. On Saturdays and Sundays I also remain much alone. The family on the ranch — a widow and children — intimate to me that it is selfish of me to spend so much time by myself, when they are lonely, and would enjoy my company. I do not like talking and laughing with them in their manner of doing, though I like them well, and have in my heart only love for them. Am I selfish from a mortal mind's standpoint? And should I mingle more with them? — C. P. C.

The motive which causes you to withdraw from the society of the family with whom you are staying will answer your question as to whether or not you are selfish. If it is because you prefer your own society rather than to mingle with them, and cheer them in their loneliness, then we may conclude it is selfishness. If you feel the need of being by yourself that you may the more readily know and understand the true Self, that you may commune with the Spirit of Truth and come into a realization of what you are in Being, then it is not selfish. At the same time you must neglect no opportunity of being of real service to them, of witnessing to the Truth before them. I do not believe in separation from the world, for we are strengthened by meeting and overcoming the conditions surrounding us. But I know that we cannot be in the social swim and develop spiritually; we must have our times of retirement that we may know God, know ourselves, and thus attain life eternal. Declare that you are guided by Infinite Wisdom, that all things are established in divine order, and you will make no mistakes, you will know when to mingle with the family and when to retire from them.

83. In all the writings of the metaphysical teachers I find the idea set forth that Spirit is the real life, the Spirit of Christ, the God within. If one becomes unconscious, that is, the bodily senses in abeyance, the life or Spirit, still within, has no power or consciousness in or of itself; what then is your conception of its condition at, or after, death of the body? Has it any consciousness then as an individual Spirit, or is it merged in the Universal Spirit with no personality or consciousness? Prior to this bodily existence we had no conscious life or personality. If, then, we return to God from whence we came, how can we have personality or consciousness? — M.

If we would arrive at a correct conclusion we must see that the premise is correctly stated, we must view the position taken from all sides, that we may render it impregnable in its strength. In this question the pivotal point is "consciousness." Now

consciousness is, "The faculty or power of knowing." The Spirit, the God within, is Omniscience, that is, all-knowledge. As God is Life, and life cannot know death—else it would not be life—then, this Omniscient Spirit is eternal consciousness, Universal Mind. In man there are three planes of consciousness, or mind: The conscious mind, which is the sense consciousness; the sub-conscious mind, which is the storehouse of knowledge gained in all our varied experiences; the super-conscious mind, or spiritual consciousness. If one becomes unconscious it is the personal or sense consciousness which is inactive; the Spirit never loses its power of consciousness, these faculties being existent in Spirit. Until man attains that dominion over all things, which is his birthright, he will go through that change called death, but which is merely laying aside of the personality. The individual, the knower, the Spirit, continues its life in another phase of manifestation, and never loses its identity. It is possible, and there are those on record of whom it is said that they have attained this perfect dominion, so that they can leave the body and return to it at will. Jesus said, "I have power to lay down my life and I have power to take it again," and what one man can do is within the power of all. Prior to this bodily existence we had no human or personal consciousness, but we existed in God as thoughts exist in the mind of the thinker before they are expressed in words or manifested in things. Should those things or words be blotted out, the thought or idea remains, distinct from all other ideas, but still a part of the Universal Consciousness. Man does not return to God, for he never left God. He is eternal, co-existent with God.

Believe in truth; believe in virtue. They are not shams, but realities. Do not think the world is stronger than God in the conflict with falsehood and wrong.—JOHN JAMES TAYLER.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

The right uses of life forces causes every day to be thanksgiving day. So, a right religion makes us pray and love everybody and everything each day equally with the seventh day. Pure

THANKFULNESS,
TRUE *vs.* FALSE.

thoughts and integrity can give mental tonics that tone up without any reaction as is the case with alcoholics. No good without the All-Good. If we hold in our mind that part of our race are depraved and the rest saints, we make God double-minded, and throw mud at the 30,000 promises in the old Bible. All experience, sooner or later, becomes full of valuable lessons. Well for you and me if we can wisely ward off failure and bitterness by *self-knowledge* and *living the Christ life*. Where there is love for all humanity, manifested life and external nature, we inherit all things. Clearness of mind attends genial concentration. All false gratitude is born in some form of ignorant selfishness. Harmony and evenness of all bodily, soul, and spiritual powers will make our life one long and ever a new and fresh day of rejoicing. Fears must be utterly banished by every power of affirmative Good we can command.

"Resist not evil," says Jesus. This means conquer evils by steadily living their opposites and not by critical condemnation. This is the great and main line of difference between New Thought, or Christ manifest, and sectarianism. I must allow every one the privilege of finding Truth in his own way. We are gods and inherit all time, earth, heaven, past, present and future. The way to be truly thankful is by sending out uplifting thoughts unto all persons about us.

The extent of our powers to attain is unlimited when they are unselfishly used. Spiritual mindedness is life and constant renewing of life. The physj.

ological and mental life alone makes us but few degrees above the animals. You and I must claim our co-equal sonship or daughterhood of God as did the Nazarene. "Ho! ye that hunger and thirst, come unto the waters and drink freely, without money and without price."

—CHAS. F. MULFORD.

As the taking of food is an every day experience, it is well to understand *what it means*. Everything that we do can be looked at in two different ways. There is the superficial outside sense of it, and then there is, or may be, a recognition that down underneath the surface of life there is some truth that is being expressed by our act. This underneath reason exists whether we realize it or not; but it is *good* that we know and understand the full purport of our acts, and little by little we shall come to do so, if we listen to the voice of Truth, which is always whispering her secrets to those who love her.

FOOD.

What does the taking of food signify? One day Truth whispered to me and said, "Open your eyes," and when I had opened them I saw a beautiful thing. I saw that all life was *one*. "The earth and the fullness thereof," one with man in unity of Being. And then I saw that as man took to himself the offerings of nature, and day by day placed within his own body the fruits of manifold expressions of life, digesting and assimilating them, so that they became his own blood and bone, that he was expressing his unity with it all.

In that hour of illumination I saw life as all one great love feast—life giving in gladness of giving, and life receiving in gladness of receiving, because all life was one, and life loves to express its unity.

This was the picture that met my eye when Truth said, "Look." A picture that belongs to the Kingdom where His will is done on earth as it is in heaven. There was another picture that followed

after — a shadow picture — sad to look upon because the gladness was gone. The gladness of this circulation of life's free gift as food — which I had seen in the Kingdom — was not there. In the shadow, man had not light enough to know what food was. He saw that he was to take to his body things of nature, as in that way the particles of his structure would be renewed, but this was all he knew about it. And so there was pictured to my thought man taking as his food, not alone the fruits of nature — love's offering — but struggling creatures, trying to regain their liberty, he held in his grasp, and by superior strength was laying them low and then devouring them. The cow was giving forth her milk willingly, but that did not satisfy man — she must be butchered. Fowls laid their eggs — the hen cackling in pride at her delivery — but that did not satisfy man; her neck must be wrung, that he might feed upon her flesh.

The harmony of life as a whole was gone. Dear ones, I love the Kingdom picture, don't you? Can we not live it? Of course, at first our sense of food will be the old material sense; but if we take to ourselves the ideal, and dwell upon it, I think that gradually the veil will lift from our consciousness, and we will come to so rejoice in the Truth, which we are expressing, that soul sense will take the place of material sense, and our meals become a feast for mind and soul as well as body. — JULIA CROSBY,
in *Harmony*.

Love, not logic; goodness, not creed; acts, not ritual; truth, not tradition, are the divine elements that constitute nobility of character and divinity of purpose. Patience, not prayer; kindness, not dogma; progress, not precedent, equips the soul with spiritual graces. Man is known by his fruits, not by religious beliefs. When simple goodness is the only creed, and love the only ritual, the fatherhood of God and the brotherhood of man will be established.

— *Dominion*.



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Mrs. T. B. H. Brown, editor of *The Truth Circle*, was recently elected secretary of the St. Louis News Boys' Home.

Our good associate editor, Mrs. Jennie H. Croft, left on the 11th inst for a pleasure trip to California, where she will greet UNITY readers in the various centers of Truth during a stay of several weeks.

A new impetus has been given to the work of Practical Christianity in Akron, Ohio, as is evidenced by the increased attendance at the meetings held each Tuesday evening at Mrs. J. H. Christy's, 405 West Market St., and by the opening of rooms for teaching and healing by Mr. M. F. Bollinger at his home, 569 West Market St. Unity rejoices in the activity of the Spirit of Truth, and knows that blessings will be upon these good workers, and those who come under their ministrations.

The graduation exercises of the Vancouver, B. C., branch of the Seattle Mental Science School was held January 10th, 1903, at 8 P. M., in O'Brien's Hall, Hasting St., in the presence of a large audience whose riveted attention bespoke appreciation. Owing to unavoidable absense and limited time, but eight essays were read, as follows: Susie Beam, subject, "Mental Science;" David Evans, subject, "Affirmations;" L. L. Barnes, subject, "Healing;" W. E. O'Brien, subject, "Culture;" Neil Berg, subject, "Attraction;" M. B. Evans, subject, "The Child;" M. E. Fisher, subject, "Mind;" The readings were interspersed with captivating music and dancing by children. Then came the pointed and eloquent closing address of Prof. Knox. Much food for the thinkers was dispensed. Palms, flowers, flags, buntings, applause and congratulations were the order of the evening, and the unanimous voice was that Vancouver Mental Science Class was a grand success.

— L. L. BARNES.

It may not be generally known among so-called New Thought people that the Society of Christian Endeavor has for five years been reading a little book, of 102 pages, written by their president, Francis Edward Clark, who is also president of the World's Christian Endeavor Union. The book is entitled "The Great Secret," and explains the secrets of Health, Beauty, Happiness, Friend-Making, Common Sense and Success. A short chapter is devoted to each subject, and the seventh and last chapter reveals "The Great Secret" itself. A few quotations will serve to show that the author carries his readers along lines that are parallel to, if not identical with, Practical Christianity. The prominence of the author makes the book more noteworthy. "In God alone (I say it with all reverence) we find the real test cure, for He alone is the source of rest." "The beautiful soul must in time come to look out through beautiful eyes." "It remains certain that the secret spring of happiness must be sought within." "Any friendship in this wide world that is worth having would be at the disposal of a really Christlike man." "You will unconsciously come to measure by God's rule and weigh by His balances. You will know the trivial from the important, the permanent from the transient, the passing from the eternal." "Communion with God clarifies the mind, steadies the nerves, dispels the fog of prejudice, calms the fever of envy and ill-will, which often make even the lowest forms of success unattainable." "The Great Secret" is found in "practicing the presence of God," which, as the author states in the preface, is a "somewhat unusual synonym for communion with God." One paragraph of the last chapter reads as follows, "Say to yourself over and over again, '*God is here, God is here. God is within me. I am His child. God is my Father.*'" The reader is then told that one of these thoughts is soul-food enough for one day. "The Great Secret" is issued by Publishing Department of U. S. C. E., 153 LaSalle St., Chicago, Ill. 102 pages. Cloth; price, 30 cents.

— LUCIUS GOSS.

DIVINE SCIENCE MEETINGS.

A local center of the Divine Scientists was established in Kansas City the first of this month, and regular Sunday services are held in the Pythian Hall, corner 9th & Walnut Streets, at 11 o'clock, with Dr. D. L. Sullivan as speaker. Dr. Sullivan is an energetic and interesting speaker as well as an excellent healer, and this new society will accomplish much good in a field ripe for the harvest.

Human Culture is the new name of *Human Nature*. It is one of our most interesting and valuable exchanges. Edited by L. A. Vaught, Inter-Ocean Building, Chicago, Ill. \$1.00 per year.

A PERMANENT HOME FOR UNITY HEADQUARTERS.

Kansas City is the central city of the United States, and also the strongest New Thought center. Here is located the Headquarters of the Unity Society of Practical Christianity, and although we have received many urgent calls to locate in some of the other large cities, the Spirit shows us that Kansas City is to continue to be the radiant center of pure Spiritual enlightenment and advancement. For twelve or thirteen years Unity Headquarters has been occupying office buildings, etc., but the time has now come when, in the minds of the Board of Trustees, that a movement should be begun looking to the erection of a permanent building to be devoted to the carrying forward of the Spiritual work now so successful.

Therefore, at its last regular meeting, the Board, by a unanimous vote, adopted a resolution instructing the Building Committee to receive subscriptions for the purchase of a centrally located site and the erection thereon of a suitable audience and office building, and that notice thereof be made in all the Unity publications so that the 10,000 subscribers (or 50,000 readers, counting that 5 persons read each magazine) throughout the world may have the privilege and opportunity of contributing any sum from 10 cents up to \$1,000, or more, toward the erection of a grand Unity Headquarters Home that shall be an honor to the Society and reflect credit upon the generosity of the donors.

The title is not to be vested in any individuals, but shall be held for the Society in the name of the Board of Trustees. The building will not only provide for a large audience room, but also reading rooms, healing rooms, study rooms, offices, and publishing departments.

We are confident that all readers of the Unity publications will be glad of this opportunity to individually share in the enterprise, and upon visiting your Headquarters you will feel at home in your own building where a sweet and happy hour or day may be spent. The building and all its contents will be dedicated to the Truth.

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from month to month in Unity publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

The resolutions of the Building Committee follow:

WHEREAS, The Unity Society of Practical Christianity has never had a permanent home, but has moved about renting such quarters as it has found convenient and suitable; and

WHEREAS, The several buildings said Society now rents and occupies are inadequate to the needs of such Society; and

WHEREAS, We believe that many members and others are

willing and even anxious to help with financial donations and love-offerings to the end that said Unity Society may erect in Kansas City a home befitting its needs and in keeping with its advanced ideas; therefore, be it

RESOLVED, That all who may so desire are hereby invited to aid in the erection of such a home by sending in subscriptions in the sum of from 10 cents to \$1,000, or more, receipt of same to be acknowledged from time to time in the Unity publications, and individual receipts to be sent when so desired.

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REVIEW OF NEW BOOKS.

J. H. C.

THE LOVER'S WORLD, A WHEEL OF LIFE, by Alice B.
Stockham.

This book is a treatise on Love, so-termed by the author—the appropriation and mastery of sexual energy, and the use of the creative force. It teaches that man, through knowledge, becomes dominant over every function, and controls his creations. Several chapters are devoted to parenthood and the proper care, dress and training of children. Healing is considered, and recreation, sleep and dress have each an especial chapter. 500 pages. Price, cloth, \$2.25; full morocco, \$2.75. Published by the Stockham Publishing Co., 56 Fifth Ave., Chicago, Ill.

DIVINE SCIENCE IN EVERYDAY LIFE, by Elizabeth H. Remmel.

A small booklet upon the practical use of the teachings of Science, with suggestions as to their practise in the home, social, and business life. A helpful little treatise. Paper; price, 15 cents.

WHAT SHALL THE NEW YEAR BRING?

By the same ruthor as the above, is a short poem, very neatly gotten up in folder style, and makes a good New Year's greeting, full of Truth teachings. Price, 10 cents.

THE CHRIST IDEAL, a Study of the Spiritual Teachings of Jesus,
by Horatio W. Dresser.

Contents: The Spiritual Method; The Kingdom of God; The Kingdom of Man; The Fall of Man; The New Birth; Christ and Nature; The Ethics of Jesus; The Denunciations; The Christ Life.

Read what is said of it: "The author of 'Living by the Spirit' and 'Education and the Philosophical Ideal' has added to his thoughtful and reverent essays a study of the spiritual teachings of Jesus. He takes consecration as the key of a man's spiritual life, and proves that the greatest happiness comes in obedience to divine laws. It is a suggestive topic and in virtue of the subject always timely. The publishers have made an attractive little volume of it, and fitted it for a place on the shelf of private books of devotion."—*Philadelphia Ledger*.

"The teachings throughout are uplifting and helpful."—*The Progress, Minneapolis*. "The book is characterized by the same uplifting and invigorating insight and devotion as the author's other works."—*Literary Era, Philadelphia*. "There is a large amount of good in this little volume."—*Boston Times*. "It is a great work that would fill the demands of anything that could fairly be the 'Christ Ideal.' Perhaps Horatio Dresser is as pure

a spirit as any that could undertake to embody it."— *St. Louis Globe-Democrat*. "Mr. Dresser has come to his subject with reverence and spiritual insight, with a deep knowledge of things religious."— *Lowell Courier*.

MEETINGS IN WORCESTER, MASS.

For three years on each Monday afternoon at 3 o'clock, a circle of earnest Truth lovers have met to share, each with the others, what they have seen, felt, used and experienced. Many hungry souls have been fed, led to know the light within, encouraged on the way, and much good seed has been sown. The circle seldom numbers over 20, but not one week have they missed holding the regular meeting from the very first. The 9 o'clock and Noon thought is given and copied by the ladies each month, keeping in close touch with the Society of Silent Unity and UNITY, from which selections are often read and commented upon. Many of the "pillow verses" from *WEE WISDOM* have been carried home for the heads of grown people to rest upon. The meetings are held at 10 Windsor St., Grant Square, Worcester, Mass., where all UNITY friends will find a welcome.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), *FRUIT FROM THE TREE OF LIFE*. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations of the Force of Forces. R. Kohaus, 182 Howe Street, Chicago, Ill.

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This valuable book contains all the lessons in the Basic course of the "Science of Being," as given by the author in her classes. It is the clearest, most logical exposition of this great Science, and intended for self-instruction, and for teaching. All who are interested in the New Thought movement should have a copy. Bound in cloth, \$1.50. Send to R. Kohaus, 182 Howe Street, Chicago, Ill.

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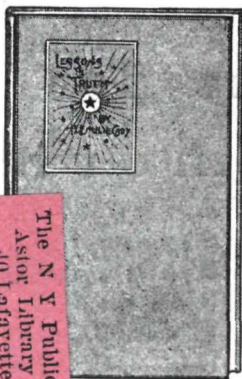
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