

# UNITY

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

VOL. XX.

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

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No. 5.

## EVIL.

BY REV. JOHN D. PERRIN.



SUPPOSE there is no question more engrossing, or one that has engaged the attention of thinking men and women in all walks of visible existence throughout the past ages, as much as this question of Evil.

I think, too, one would be safe in saying that it is a subject more discussed in this day and generation than ever before. This, I believe, is due to the great development and progress of the human race toward the realization of a higher Intelligence; as a result of a more correct line of thought. This thinking has penetrated the dense cloud of ignorance; it has gone beneath the surface of form, and dared to explore the realm of the invisible in search of that from which all things exist.

The owners and stockholders of the mine, be it copper, coal, gold or silver, derive benefit from the ore brought to the surface; they share in results, but it is the *miner*, who actually descends into the mine and digs out the ore, that has the most practical knowledge and understanding of what lies hidden beneath the surface.

There have always been miners, but we have today a far greater army of searchers, delving into the realms of the heretofore unknown, than ever before. These miners constitute the ever increasing multitude of individual thinkers, and they are from day to day bringing to the surface and revealing ore of such richness that for a time it astonishes such as are content to accept and share in the results, but who know little of that realm from whence the ore comes.

Some of these earnest, honest and logical searchers have revealed the fact that Evil is evil only so long as the individual permits it to live upon the life of the individual by reason of the latter's recognition of it.

In Truth there are no opposites, which fact brings to our mind the oft-repeated statement, "There is nothing either good or bad, but thinking makes it so." God in Expression and Manifestation is all there is in reality; hence, whether a thing is good or evil depends entirely upon the attitude of the individual. A man possessing, as he does, the power to choose, discriminate between two or more modes of procedure, and the result attained, the experience passed through, he terms either good or evil. It is all a question of what the terms applied represent to him. What appears to one as evil appears to another as good.

We have, as a rule, a well-defined idea as to what constitutes Evil, and we find upon investigation that the evil is in the Idea; that all the life or power it has, all the reality it seems to possess, is due to that idea. We also find that the same force used with a different idea will produce a result called good. One man will partake of a certain kind of food and pronounce it good, while another will partake of the same kind of food and pronounce it bad. The former is satisfied, and all the organs of his physical anatomy function harmoniously, but the latter is almost bent double with a distressed stomach, which shows the question to be one of individual attitude and self-conscious dominion.

There is much that is called Evil; in fact, *all* that is so called, is applicable to the growing soul, and is merely the mistakes and errors the latter makes due to its limited personal sense. Looking upon the great objective world, the infant soul forms many conclusions pertaining to itself and all that it sees, which conclusions are false and temporary, although natural, and are apparent to the soul only so long as the soul remains in that state of consciousness wherein



the conclusions were formed. They are the result of the soul's inability to see *into* or *understand* the surface appearance, in consequence of which it is unable to perceive of the *use* of a thing, and proceeds to *abuse* it. The *use* of anything never yet proved detrimental, or evil, to a man. Invariably, however, the abuse of that, which in using we have considered good, becomes a curse to the soul. With the thermometer many degrees below zero, a fire in the furnace is a good thing, but if I hold my hand in the fire, and am burned in consequence, it becomes temporarily my enemy, or, to me it is evil. The evil, however, as we clearly see, is or was not in the fire; I made it evil to me by foolishly putting my hand into it. As to whether the fire is good or evil depends entirely upon myself.

The error or mistake just noted produces but a temporary effect, and that which is temporary, or temporal, is unreal, possessing no life or substance. The real and eternal belongs to, is in and from God, partakes of the God-Nature, therefore is God-like, changeless and perfect. All that "appears" to the soul is temporal and unreal, has its place in time and space, but possesses no intelligence or power of its own. The one and only power is God, Omnipotence; were there two powers, of necessity there would be division, therefore no power *supreme*. There is no truer statement than that "A house divided against itself must fall." If there could be more than *one* Absolute, consequently two powers, there could be no stability in creation, no fundamentals. Were this true, one power would be in the ascendancy today, and the other tomorrow, but neither would be *supreme* or the *absolute*. The One Absolute God is *all* power itself. We know, and can reason, that this One Absolute God could not, from Its very nature, create a power to be in direct opposition to Itself. All that constitutes creation, every factor, operates together in perfect harmony; there is no discord; not an inharmonious note in creation; there is no working separate and

apart from each other by the different factors, but a working in unison with but *one* purpose, and that the *great purpose* of Infinite Mind.

In view of this, Evil, by whatever name we may choose to call it, possesses no *real* power whatever; the only power it has is the authority delegated unto it by the individual; the recognition given it by reason of a belief in a dual government. This is due to the first natural mistake of the infant soul in looking out, or away, from itself, which mistake causes the soul to accept the "appearances" for the real. This mistake on the part of the soul does not by any means make that which appears to it, and which it terms *real*, a reality. All that is real is fundamental, and no man, however orthodox in his views, would ascribe the creation of Evil to God, neither would he consider it a part of the God-Nature. Since this is true, since all that is real is fundamental and eternal, clear reasoning is bound to reveal the fact that there is much upon which the infant soul looks, and which appears to it as real, that is merely a shadow, and exists to that soul only so long as that soul remains in that state of consciousness; giving life unto it by its recognition. Apparently, it is quite necessary sometimes for the soul to make these mistakes, to burn its fingers, in order that it may not remain in the "infant class" always. Something is necessary to stir it to waken it into a higher state of consciousness, and by mis-taking, giving life to the unrealities, it learns by experience to place itself at-one with the Great Purpose.

The term "Evil" includes all errors, trials, disasters, hardships, dis-eases and unrest in fact, all that in any manner embitters the daily existence of humanity, and makes the natural life, as many say, such a burden. Out of the obscurity of the unknown, out of the nowhere, have they come, nurtured and fed, given life and all which they seem to possess, by men. Doubt and fear always accompany such as is born of ignorance. God is Knowledge, Omniscience;

hence, ignorance is not born of God, and has place only in that which we call time, or until the soul, by reason of its experiences, learns to look through appearances and into itself, where it locates that which is real and eternal. Ignorance originates with the infant soul, and cannot be traced to an *absolute cause*, hence is purely temporal. It only serves to awaken within the soul knowledge of itself, and enables it to pass from one degree of consciousness to another; thus it profits by the mistakes made, and learns to change its opinion regarding many things. It learns to *use* and not *abuse*, therefore it pronounces good that which in a former state of consciousness it pronounced evil. The change was to the consciousness, not in *reality*. All errors are due to the untaught imagination of the existent soul, but as it receives instruction, knowledge supplements ignorance, and so it passes from one degree of consciousness to another. The soul has many graduation exercises to pass through.

Although ignorance is very prolific, its products are very unreal; very much like the shadows cast on the walk. The child very frequently peoples the dark room with imaginary shapes, and while, temporarily, they appear to the child very real, they are but distorted fancies or unsubstantial images, and remain just so long as the child holds them in its imagination, but are perfectly harmless in themselves, because they possess neither life, substance or intelligence.

The first of every year many dear souls decide to overcome certain habits which have appeared to them as evil. They succeed, but what has become of the "habit?" If it had been a *reality*, it could never have been overcome. What transpired? The attitude of the individual was changed, and the idea being effaced from the mentality, or consciousness, that which heretofore "appeared" simply failed to "appear" because the individual refused to entertain the idea, consequently it remained in its native state of nothingness.

When one acknowledges, or recognizes, Evil, it is proof that that one has failed to realize true Being. That one will continue recognizing and making conditions and environments of all descriptions; continue pronouncing this thing good and that evil, until, through experience, the soul is brought from its infancy and childhood to a more mature state of consciousness. The failure to realize true Being makes possible all that follows in the wake of ignorance. One in this state is not aware of his true source, neither does he recognize Unity, the one all, but fancies one has more than another, which is responsible for all the jealousy, discontent, envy, malice, and anger so prevalent in the existence of many. All of these enumerated vipers are children of ignorance, and, while they are due entirely to the supposition of the child-soul, their sting sometimes is very painful. We should always remember that however deep the fangs may sink, or the teeth penetrate; however severe the pain resulting, the one suffering is solely responsible. When this is realized the individual goes in search of *knowledge*, for inherent in every living soul there is a desire to *know*, which desire will not down. It is the *reality*, or *real*, of the soul endeavoring to assert itself; endeavoring to throw aside the mantle of ignorance with which the soul, by looking away from itself, has covered it.

"Oh, when shall I be free?" is the constant cry of the burden-laden, evil-believing soul. It must continue in bondage until it ceases to mis-take the object, the shape, for the thing itself. It must be burden-laden until it ceases to look upon the senses as material, and beholds them instead as spiritual and belonging to spiritual Man — the image and likeness of God.

Oh, how often we have placed our confidence in the shadows; how often we have set up idols only to be rudely torn down and broken; how often we have tried to make ourselves believe the shadow was the substance, and how many times, in consequence, we

have severely burned our fingers, and inflicted much pain. The thorn and thistle do not bear grapes and figs, and we only deceive ourselves by trying to arrive at any such conclusion, or attempt to still the inner longings of the soul by such self-deception. Such false reasoning will only lacerate the youthful soul still further, and postpone the realization of the presence of the Savior ever waiting to liberate and set free from such mis-taking.

The term "Evil" covers all that results in what is looked upon as sin, sickness, sorrow and death, and is due, as before stated, to a lack of knowledge. The seeming effect, or result, is just as temporary and unreal as the cause, ignorance.

If you would do away with what appears as evil begin, not on the outside, or the apparent result, but within the soul; eradicate all the morbid fancies, fears and erroneous beliefs; wipe out the false conceptions. Do not entertain for a moment such visitors, for, if held in the imagination long enough, they will leave their impress upon or in the soul. Examine yourselves; look into the inner recesses of your human self; ascertain what are the longings and ambitions that fret the soul; turn on the search-light of Truth, and with the sword of the Spirit grapple with these unreal devils, and cast them out, ceasing to countenance and foster them. Rest assured they appear to you, turn and rend you, only because you are willing, and have clothed them with all the power or authority which they seem to possess.

Realize your "dominion," which realization brings forth the understanding that in all this vast universe there is nothing that can stand against you. You came forth from God, and God being Spirit, the only Substance, there is nothing substantial outside of Man.

Change your attitude towards everything heretofore considered evil; remove the opposition to yourself, created by yourself, by ceasing to see evil. Know that God and God manifest is all there is,

hence if a thing appears to you as evil, go to work immediately upon yourself; reverse your judgment, change your ideas; see all things for *use*, but not *abuse*, then note how quickly you pass from the position of pessimist to the optimist, and observe how beautiful all things are indeed, when viewed from the unprejudiced, unbiased standpoint.

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### WEAVING MUSIC.

A recent traveller through northern India tells an interesting incident in connection with a visit which she made to one of the rude little houses in Cashmere, where the world-renowned India shawls are made. It chanced to be a very hot day, even for India, and when our traveller found herself being conducted through a dusty, dingy, narrow street toward a squalid little house, she almost regretted her thirst for knowledge.

However, upon entering a little room she found ten or a dozen men sitting on the floor, patiently weaving the richly-hued threads in and out, and evidently happy, since, notwithstanding the heat and general dinginess, they were chanting some pleasing little melody.

While watching them at their careful, painstaking labor, she noticed that each man had a little slip of paper pinned to his work, which she naturally took to be the design of his particular shawl. Upon closer investigation, however, she found that they all contained musical notes.

Fancy her surprise to learn that it really was the pattern expressed in musical notation and represented in point of fact the tune the men were then singing. She further learned that they had discovered a curious relation between color and sound whereby they determine the colors they were to use by the way they harmonized in music—an inharmonious blending of tones always signifying inharmonious coloring.—*Ex.*

## THE PROSPERITY THOUGHT.

BY C. F.



THE Prosperity Thought is for everybody. Whoever you are, and wherever you may be, you can join with us in the thought and get the results in a greater prosperity.

It is your birthright to be prosperous. In the great source of all there is no thought of lack, and it has no right in the mind of man. Jesus said, "Seek first the Kingdom of God and his righteousness, and all these things shall be added unto you." This has been interpreted by the various sects to mean, "Belong to our church, and the Lord will prosper you." But a fuller understanding of the law of creation reveals that this "righteousness" is not conforming to some religious belief, but becoming right mentally, regardless of creed, dogma or religious form of any description.

Get into the right thought, and you will demonstrate prosperity. Cultivate a habit of thinking about abundance everywhere, not only within the images of your imagination, but in the forms without. When Jesus was shown the piece of money with the image of Cæsar upon it, and said, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," he did not mean to make a great separation between the two, as if they were at enmity. The lesson was one of right relation—know where the material belongs, and put it there; know where the spiritual belongs, and render unto it its own.

First of all, remember that prosperity does not depend upon condition or environment wholly. Poverty is a condition brought about by certain ideas ruling in consciousness. Change those ideas, and the condition changes in spite of environment. Those who come suddenly into riches without the *consciousness* of riches as a balance-wheel, soon part with their money. Those who are born and bred to

riches usually have plenty, though they never make an effort to earn a dollar themselves. This is because the idea of plenty is so interwoven in their thought-atmosphere that it is part of their very lives. They have no concept of a condition where the necessities of life are lacking. Like Queen Elizabeth who, when told that the poor had no bread, said, "Let them eat cake," these children of luxurious ideas give no place in their thought to the poverty possibility. And it is woe unto them if they through sympathy or study enter into the contemplation of a condition where there is lack. They invariably reap the result in a slipping away of their financial resources.

Then you advocate the accumulation of riches? we are asked. No, we advocate the accumulation of *rich ideas*. When one has large ideas of bounty, there is no necessity for laying up gold, nor investing in stocks or property that will insure a steady income. The rich ideas will keep one in constant touch with abundance, and with it may be a great generosity, and yet no fear of depletion. Those who have the accumulative thought dominant in the financial world are unbalanced, because right with it there is a thought of fear of loss of riches. This makes the tenure insecure. It is based upon a wrong idea of the source of riches, and eventually meets disaster. The sin of being rich is the *love of money*. This is material selfishness, and leads to soul starvation. "What does it profit a man if he gain the whole world and lose his own soul?"

Certain reformers are sowing broadcast the idea that it is a crime to be rich, even prophesying that a war between the rich and the poor is impending. It is a crime to hoard money, but a virtue to be rich. The fact is, that the rich are the salvation of the country. If we were all in "poverty hollow," famines would be as prevalent here as they are in India. In that land millions upon millions of the people are held in the perpetual thought of poverty and hunger, and want in all its forms is with them from the cradle



to the grave. This awful burden of poverty-thought acts upon the fecundity of Mother Earth, and year after year she withholds her products, and millions of Hindus starve in consequence.

It is the rich thought that does things. The man of resources has confidence in a providing power. He may not be in possession of a dollar himself, but he knows that his undertaking has merit, and that the money to carry it forward will be forthcoming. This is true riches — confidence in a resource that is ever ready to meet our righteous demand.

Some people think that all one has to do is to sit down and hold thoughts of abundant supply and it will come without other effort. This is a limitation of the law to thought alone. The law must be fulfilled in manifestation also. Holding the thought of abundance is the first step in the process. Being alert in doing whatever comes to you to do, cheerfully and competently, is the second step. This second step is very essential and necessary to the fulfillment of the law.

“The earth is the Lord's and the fullness thereof.” This is a truth. The One Mind that moves all nature is in possession of all its products. Puny personal man uses all his craft to get control of these products, but is always defeated in the end. The universal man only is in permanent possession, and it is unto him that the Father says, “All mine are thine.” Jesus did not own in fee a foot of land, had “not where to lay his head,” and was evidently without money—his disciples carried whatever funds the company had. He did not burden himself with even the tub of Diogenes, yet he was always provided with the very best of entertainment. He took for granted that what he needed was his to command. If it was wheat, he entered the field and plucked it; if it was a room for a feast, he sent word to the owner that he had need of it; he demonstrated that he was the Son of God. The fishes carried his pocket-book; his sideboard was the invisible ethers, from which he

easily handed out food for thousands. He was rich all the way through, and he proved that the earth does belong in all its fullness to the Lord, and that his righteous sons are in possession of everything.

Jesus said, "Be not anxious for your life, what ye shall eat; nor yet for your body, what ye shall put on." (Read Luke 12:22-34, Revised Version.) The old version says, "Take no thought for your life." This is not the correct translation. Jesus was giving a treatment against mortal thought, anxiety and fear of future lack. The assurance of the all providing care of God, as illustrated by the lilies of the field and the sparrows, is striking and convincing.

The anxious thought must be eliminated, and the perfect abandon of the child of nature assumed. To this add the thought of unlimited resource, and you have the fulfillment of law Divine.

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#### REQUIREMENT.

BY SUSIE M. BEST.

Help me today  
Rightly to say,  
    "Eternal Truth is all."  
    This I must learn,  
If I would turn  
Away from evil's thrall.

Help me to trust;  
I am not dust,  
    A bit of plastic clay.  
    Help me to see  
Infinity  
Does not create to slay.

Help me to claim  
God as my name;  
    God's circle as my own.  
    I must believe  
Would I achieve  
Christ's triumph and his throne.

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Life forces are generated by Love.

# Bible Lessons

BY C. F.

## Lesson 8. May 22.

JESUS TEACHES HUMILITY.— Mark 10:35-45.

35. And James and John, the sons of Zebedee, come unto him saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask, can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41. And when the ten heard it they began to be much displeased with James and John.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44. And whosoever of you will be the chiefest shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

**GOLDEN TEXT** — *For even the Son of man came not to be ministered unto, but to minister.*— Mark 10:45.

Personal ambition is a bar to spiritual development. Even to anticipate how great we will be when we get into glory has in this lesson the mark of Jesus' disapproval. Following this to its righteous conclusion, we see that all that great mass of Christian literature and song which has for its foundation the glory of the Christian in heaven has a false basis. Instead of "Like the stars of the morning, his bright crown adorning," the spiritually ambitious will be put to serving in the kingdom of Jesus.

We have to be constantly on the watch against

personal ambition and selfishness. It crops out in many ways — where we least expect it there we find it. When we see a man or woman so zealous for their religious convictions that they will sacrifice their means and comfort we think that one is surely acceptable in the sight of God. Yet there may be a subtle per cent of ambition there that will defeat their high hope of heaven. Mr. Moody used to tell of one Dr. Bonar who once had a dream that the angels took his zeal and weighed it. It was full weight, plump 100. He was much pleased. But then they began to analyze it in various ways, and found 14 parts were selfishness; 15 parts sectarianism; 22 parts ambition; and but 3 parts pure love to man, and 4 parts love to God, etc. He was greatly concerned that but 7 parts in 100 were purely good.

Metaphysically John represents Love, and James Judgment. When Jesus did marvelous things he was accompanied by Peter, James and John — Faith, Judgment and Love. We find that in doing work spiritually we need these three faculties active. Faith in the power of Spirit is the very rock foundation — “He that cometh to God must believe that he *is*” — and Love must be tempered by sound Judgment. But even these chosen ones may be listening to the suggestions of the subtle serpent, self, and planning for supremacy when they have come into power.

There is a period or degree of unfoldment in which certain faculties are infused with a desire to rule, but a higher degree of understanding does away with this. Spirit gives itself without stint to its creations — it does not dominate anything, but pours out lavishly all its potentialities. When we merge our thought into the Universal Mind, we see quickly that it is everywhere as the one sustaining force, not dominating but holding up and giving the utmost freedom to all creation. When man denies personality sufficiently, he merges his consciousness into this great sustaining Mind of God, and becomes

a co-worker or co-sustainer of the created universe. This is what Jesus meant when he said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

A sure sign of selfishness and mortal weakness in a religious system is this ambition to rule over people. Verses 42 and 43 set forth and contrast the Gentile, or mortal thought, with the spiritual. The true spiritual thought gives absolute freedom to everybody and everything. "Where Christ is, there is liberty." To "lord it" over those to whom we have given the Truth is "stealing the livery of heaven to serve the devil in." Those who exercise this power over their fellowmen are to be pitied, because they bind themselves to all the limitations which they affirm for their followers, and thus become entangled in a thought-web that will require great effort to break.

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### Lesson 9. May 29.

#### THE PASSOVER.—Matt. 26:17-30.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19. And the disciples did as Jesus had appointed them; and they made ready the passover.

20. Now when the even was come, he sat down with the twelve.

21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.

24. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.

25. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

28. For this is my blood of the new testament, which is shed for many for the remission of sins.

29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung an hymn, they went out into the mount of Olives.

**GOLDEN TEXT**—*For even Christ our Passover is sacrificed for us.*—I. Cor. 5:7.

The "passover" is symbolical of a mental attitude in which we escape the results of our past sinful thoughts. Paul said, "As a man soweth so shall he also reap." This is true of those who are under the law of cause and effect, designated in Scripture as the law of Moses. But those "in Christ" are "no longer under the law." They know how to do away with the effect of a wrong thought by bringing to bear upon it a right thought of a higher potency. Outwardly, the "possover" was a Jewish feast to commemorate the exemption or *passing over* of the families of the Israelites when the destroying angel smote the first-born of Egypt. This "angel" is the destroying power of ignorant thoughts descending into conscious mind. If they are not met and annulled they cause death.

The Christ Mind, or Mind of Understanding, prepares for this reaction of error thought and meets it in a scientific way. Jesus told his disciples to go into the city to a certain man and tell him that the Master would keep the passover at his house. In Mark it is stated that they were to recognize this man by his carrying a pitcher of water. Water is symbolical of weakness—"Weak as water thou shalt not prevail"—and the meaning is that we should meet the error thought at the weakest point in consciousness.

The error thought to be met in this case was designated as Judas, one of the disciples who was possessed of a devil. This means that Jesus had discovered that he had one point in his character which was not yet cleansed and spiritualized by the power of the Word or regenerating thought given by the Father. He said on a former occasion that they were all clean

through the power of the Word save this one. So Jesus had to meet the reaction in the Judas faculty of an error thought which was working there from the personal or adverse side of existence.

As a personality Judas has been excoriated without limit, and his name has become the synonym of perfidy. But Spiritual discernment elevates him to first place among the disciples or faculties of man. The Hebrew meaning of Judas, or Judah, is *praised*, and is used to designate that faculty in us which recognizes and appropriates God through prayer, praise and thanksgiving. Phrenologically it is reverence, and its centre of action is in the brain cells at the crown of the head. This faculty is the most powerful of all in building up the character. In Numbers 1:27, Judah is described as the head and representative of the most powerful of the twelve tribes and had the first lot in the division of the promised land. Isaiah calls him Ariel, "lion of God." He is that in us which recognizes and appropriates the wise things of God, hence he is Wisdom on the Spiritual side and *serpent* on the mortal side, and one of his devils is called acquisitiveness. Jesus designated acquisitiveness as the special error of Judas. He was the treasurer of the company, yet he appropriated their substance to his own use. He found fault because of the precious ointment which might have been sold for money, and he finally betrayed the Master for filthy lucre. All this indicates the error thought that was working in this most high faculty.

Yet Jesus could not have demonstrated over death and raised his body without the Judas faculty active on the acquisitive side. He gave the "sop" to Judas, which means that he recognized and fed this thought. The substance of the body is held in place and moved from this Judas centre, and without it, it would quickly disintegrate. Thus in the present race-thought it would not do to all at once spiritualize every faculty, because it would throw the man right

out of touch with humanity, however great the error in which it revels. Jesus had a work to do with and for men, and he could not do it unless he submitted to this selfish thought that held him to the material demonstration. It was a great trial for one of his spiritual discernment and power to submit to this ordeal but it was necessary in order to carry forward the work of redemption which he had undertaken.

### Lesson 10. June 5.

#### CHRIST'S TRIAL BEFORE PILATE.—Mark 15:1-15.

1. And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate.

2. And Pilate asked him, Art thou the King of the Jews? and he answering, said unto him, Thou sayest.

3. And the chief priests accused him of many things, but he answered nothing.

4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5. But Jesus yet answered nothing, so that Pilate marvelled.

6. Now at that feast he released unto them one prisoner, whomsoever they desired.

7. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8. And the multitude crying aloud began to desire him to do as he had ever done unto them.

9. But Pilate answered them saying, Will ye that I release unto you the King of the Jews?

10. For he knew that the chief priests had delivered him for envy.

11. But the chief priests moved the people, that he should rather release Barabbas unto them.

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

14. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15. And so Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

**GOLDEN TEXT** — *Then said Pilate to the chief priests and to the people, I find no fault in this man.*— Luke 23:4.

Pilate represents the ruling state of mind in the sense world. The Sanhedrim and chief priests are the ruling religious thoughts. When the Christ



Truth comes into consciousness these rulers are fearful of being dispossessed, and array themselves against the new state of mind. The religious thought is the most active in its opposition because of the teaching that would upset many of its most cherished doctrines. The "New Mind in Christ" claims a very close intimacy with God. This the old theology denounces as blasphemy. When we feel the very presence of the God-mind, there rises up those old "chief priests," with their claims of blasphemy, and we feel guilty for presuming to be so at-one with our Father.

Verse 1. The Christ Truth is non-resistant. The old religious thought is allowed to exhaust itself in its efforts to find Truth. Hence it is always best not to antagonize, but quietly demonstrate in the Silence. Outwardly, Jesus seemed to be bound and delivered to Pilate, but we who know the power of thought and how active one may be without saying a word, can well imagine what he was doing in Silence.

Verses 2-5. The kingdom of Christ is not of this world, and it is impossible to explain to sense the kind of a king Truth is. So the better way is to quietly affirm your Spiritual dominion and rulership and let sense marvel.

Verses 6-11. Barabbas represents some evil thought that should be gotten rid of, and even sense consciousness recognizes that it should be crucified instead of Truth. When we let the fanaticism of religious thought rule we are blind to even common sense. The religious fanatic is more to be dreaded than the ignorant indifference of sense.

Verses 12-15. The great point of contention is rulership. So long as we have merely a theory of the Christ Truth it will be entertained by the mind without much commotion, but when we begin to proclaim its rulership, and square our thought and word by its understanding, there is opposition from both religion and sense. But we find more justice and equity in the sense consciousness than in the religious.

## Lesson 11. June 12.

## CHRIST CRUCIFIED.—Mark 15:22-39.

22. And they bring him unto the place of Golgotha, which is interpreted, The place of a skull.

23. And they gave him to drink wine mingled with myrrh: but he received it not.

24. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25. And it was the third hour, and they crucified him.

26. And the superscription of his accusation was written over, The King of the Jews.

27. And with him they crucify two thieves; the one on his right hand, and the other on his left.

28. And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29. And they that passed by railed on him, wagging their heads and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him,

33. And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, My God, why hast thou forsaken me?

35. And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

36. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37. And Jesus cried with a loud voice, and gave up the ghost.

38. And the veil of the temple was rent in twain, from the top to the bottom.

39. And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

GOLDEN TEXT — *Christ died for our sins, according to the Scriptures.*—I. Cor. 15:3.

Intellectual understanding is the place where spiritual Truth meets crucifixion—Golgotha means the place of a skull. The head is the seat of personal will. Around this is built that complex consciousness termed personality, which includes the mortal mind and its fleshly body.

When spiritual Truth, which Jesus represented, comes into consciousness, it sends out its words of truth according to the universal concept. Jesus the

Son of God proclaimed that he had all power. Such statements were directly opposed to appearances from the personal viewpoint, hence the intelligence in the place of the skull is the location of Truth's crucifixion.

But this crucifixion is apparent only. The fact is that personality is being crucified, as future events prove. When Truth meets error in the mind, there is a conflict, and it may seem that Truth is being defeated. If the one in whom this struggle for supremacy is going on is in right understanding, he permits it up to a certain point that he may demonstrate farther on. Jesus had prophesied what he went through on the cross. He said it was necessary to carry out the will of God.

It was a mighty ordeal, because he voluntarily made himself a mediator for many, and he suffered the full voltage of their error thoughts. Those who have developed the interior planes of consciousness can testify how sensitive they get to the thoughts of others, and how through their sympathies they take on the sorrows and fears of those with whom they associate. Very sympathetic healers are quite liable to reflect in their own bodies the ills of which they relieve their patients. When they know the Christ Truth, and use it in denials and affirmations, they can speedily dissolve these reflected errors. But this is on a small scale an illustration of what one highly developed in Spirit might do for the error thoughts of all who will enter his sphere of thinking; and that is just what Jesus the Christ has done for us. Hence there is a mighty truth in the forgiveness of sin through him, and that specific formulation of Divine Truth which he gave forth.

In this process of getting rid of sin and its effects in mind and body we have to pass through mental states very like those written of Jesus. When after making our high statements we suffer a reaction, and the personality rebels, we should be on the alert and know how to deal with the situation. The lesson says that when Jesus was in great suffering they

offered him the usual wine and myrrh. This was a medicated wine; the myrrh is the gum of ladanum, a narcotic to stupefy and deaden the sense of pain. This Jesus refused. Do not do anything to stupefy your understanding, for a lesson is to be learned from every experience. The parting of the garment is the separating of the outer realm of thought. "The King of the Jews" was written in three languages, Greek, Latin and Hebrew, and put on a tablet on the cross. It was written in derision, but was nevertheless true. The Jew is that in us which recognizes God as the indwelling I AM. Jew and Jehovah come from the same root, I AM.

The two robbers are the belief in the past and future. There is some hope for the latter, but the former dies cursing.

In the course of this demonstration the outer realm of thoughts seems to have everything its own way for a time. While the focal point of will is being transferred from the personal to the spiritual plane of consciousness there is often almost total loss of external power. We should not allow ourselves to be swerved from our spiritual concentration by the mockings and revilings of the sense thoughts. In due season the temple will be rebuilt, and we shall come down from the cross and shall save others. Be patient and persistent.

In extreme cases of chemicalization there is sometimes almost total loss of consciousness. This is the "darkness over the whole land." This is so great that man seems to even lose hold on the divine understanding of God's presence, and he cries out, "Why hast thou forsaken me?" Then he took in his delirium the unmedicated vinegar and in loud ravings gave up the "ghost." This is the final letting go of sense-consciousness. The ghost of matter and its laws are relinquished, and a new realm is opened to man.

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"As we grow better we meet better people."

## KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meetings held April 6th, at Unity Headquarters, 1315 McGee Street. Mrs. M. E. Meldrum, leader. Subject: "Truth."

"Ye shall know the truth, and the truth shall make you free."

How shall we know the Truth? By asking the Spirit within, which is in every one; not by running here and there, or by asking our great teachers and leaders, or by reading many books; but these all teach us the way and help us greatly.

We must seek within for this great prize, which, the Bible says, shall lead us into all Truth. What spirit shall lead you? There is but one Spirit, the Spirit of Truth; and it shall lead you—where? Into all Truth, the Truth that Christ taught.

Jesus taught the gospel of Love and Truth, persistently declaring in various ways that every soul who will gain an understanding and realization of man's true being, will find his yoke easy and his burden light. To be in ignorance of Truth is to suffer grievous experiences, but to be obedient to the Christ teaching is to find the straight and easy way. The Christ way is the intelligent love method, which lightens all labor and melts away all obstacles.

We must all recognize the Christ which made Jesus what he was. Our power to help ourselves and others lies in our learning to comprehend the Truth, for it is a truth, whether we understand it or not, that this same Christ lives in us as it lived in Jesus. It is a part of him which God has put in us, and ever lives there with an inexpressible love and desire to spring to the circumference, or to our consciousness. It is in us, this Spirit of Truth, as it was in Jesus Christ.

With this knowledge of God's indwelling presence, which is always Life, Love and Power, now

ready and waiting to flow forth abundantly into our consciousness, and through us into others the moment we open ourselves to it and truthfully expect it, we can accomplish all the desires of our heart.

How shall we find this Spirit of Truth within us? Christ said, "The kingdom of heaven is within you." To find this inner voice, or Spirit of Truth, we must get still; get away from all care, worry, anxiety, trouble of all kinds; shut out all thoughts of inharmony; get as still as life itself. Take the beautiful rose, for an example. You can sit and watch each petal unfold, and not a sound can you hear in all the unfolding glory. It is just the same with each of us in unfolding our soul's growth. "Be still, and know that I AM God," Love, Power, Health, Spirit of Truth, Life eternal. "I am the Way, the Truth, and the Life," saith the Christ at the center of our being.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." Our soul must take time daily for quiet and meditation. In this lies the secret of power, for no one can grow in spiritual knowledge and power without it. Unless one has practised it, he can have no idea how it quiets one from all the everyday duties and annoyances such as come to every one.

The ultimate aim of every soul should be to come into the consciousness of an indwelling God. In that consciousness we may successfully affirm deliverance from all external matters, and freedom from all bondage of error and its consequence, through this one divine Spirit of Truth, which dissipates the darkness of sin as does the morning light that of the darkness of night.

When you seem to be sick and discouraged, and look on the dark side of everything, and think you are poor and limited in every way, and everything is against you, and even your friends seem to misunderstand you; oh, then stop, turn square around, and see and know that all these seeming shadows are not

real, but only fleeting conditions. Go back to Principle, the real true Being, the I AM, in you, and know that you are created in the image and after the likeness of God; and this being so, we, to be true to that image and likeness, must express life, health, substance, love, joy, and all other good qualities forming the perfect idea of God and the real truth of our being; and this is the Truth that will free us from all our error thoughts and make us free indeed.

"Let nothing disturb thee,  
Nothing affright thee;  
All things are passing;  
God never changeth.  
Patience, endurance  
Attaineth to all things;  
Who God possesseth  
In nothing is wanting;  
Alone God sufficeth."

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MEETING OF APRIL 13th.

Mrs. H. R. Walmsley, leader. Subject: "Freedom."

Thought for Silence, "Ye shall know the truth, and the truth shall make you free."

Ye shall know the truth, and the truth shall make you free—free from all limitations, all discord, all condemnation. If we believe in limitations, we are not free. Jesus, the Christ, made such statements as these: "All power is given unto me in heaven and earth;" "All that the Father hath is mine." We, also, may make such statements concerning ourselves, the Christ within. Jesus also said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

We are free from sin, sickness, and death, by not believing in such superstitions, and *knowing* that we are one with infinite Good, the fountain of eternal health and life. "For the law of the spirit of life, in Christ Jesus, hath made us free from the law of sin and death."

We learn from the Spirit of Truth that it is not

well to condemn any person or thing; when we condemn ourselves, we feel depressed and burdened. In such a consciousness there can be no progression. If we condemn others, we not only injure them, but ourselves also. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

We should be careful in using our freedom, that we do not deprive others of the same privilege. If I object to what another is doing, I am not wholly conscious of my own freedom, for the fact that I do disapprove, proves to me that I am beholding error in that one, instead of knowing that he is also made free by the Spirit of Truth. Perhaps if I could see things as he does, I would do just as he is doing, and realize that the final results would be good.

Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brother's way.

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MEETING OF APRIL 20th.

Mrs. Emma Scott, leader. Subject: "God."

Thought for the Silence, "I am One with the Infinite Mind."

What is God? God is Principle; Omniscient, Omnipotent, Omnipresent Mind, Wisdom, Love, Life, Substance, Power, Intelligence. This we all possess, and in just the degree that we are open and receptive to these higher powers do we make it possible for them to be made manifest through us. God *fills all space*, and there is naught beside. Then, if God is all, and fills all space, where is there room for sickness and disease, so-called? In God we live, move and have our being. God is formless, invisible. You cannot measure, handle or touch Him. God is Spirit; and they that worship Him must worship in Spirit and in Truth. God is never changing; the same yesterday, today and tomorrow, without doubt or shadow of turning. When a



shadow comes, it is only a lack of realization of an ever-present God.

We say, "God is Mind." Then comes thought, a force we should be careful as to how we direct in order to protect ourselves and others. Sow a thought, you reap an act. Sow an act, you reap a habit. Sow a habit, you reap a character. Sow a character, you reap a destiny. We need not struggle to think aright. Just let the All-wise One guide. And the more we listen to the Inner Voice the better acquainted we become with it. "Be still, and know that I am God." To know God aright is to know ourselves aright, and to know ourselves aright is to know God aright.

My friends, this knowledge is not accomplished in a day. Power—we can do nothing without power. The more we use Power, directed in the right way, the more powerful we are. There is no limit to the God powers, only as we place limitation upon ourselves. "All power is given unto you in heaven and in earth." We have the power to rule our own heaven and earth. Life—God is life of all life. Then, how important to learn to protect every living creature, which only differs in degree. Live and let live. God is my life. God is your life. "Know ye not that ye are the temple of the living God, and His spirit dwelleth in you?" We are children of the most high God. Let's learn to live accordingly, for by our fruits shall we be known. Intelligence—sight of mind. Love—the redeeming feature of the world. Substance is that from which all things invisible are made visible.

Jesus, while here upon earth, tried in so many parables to get the people to understand their relation to the Father. They looked at the personal. They asked, "What manner of man is it that doeth these works?" Jesus answered, "Not I, but the Father that dwelleth in me doeth these works." "He that hath seen me hath seen the Father. The Father and I are One." So we have just the same right to claim these truths for ourselves. We do not need to take praise, but give all praise to our higher self, for without God we are nothing.

## THE SEED IS THE WORD OF GOD.

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*Speaker:* How does God create?

*Congregation:* Through the power of his Word or Thought, as it is written in John 1:1, "In the beginning was the Word, and the Word was with God and the Word was God. And all things were made by him."

*Speaker:* Does man assist in this creative process?

*Congregation:* The words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee.—John 17:8.

*Speaker:* Is this Word of God encompassed by any book or scripture?

*Congregation:* Be admonished: of making many books there is no end; and much study is a weariness of the flesh. (Ec. 12:12.) And ye have not his word abiding in you: for whom he sent, him ye believe not. Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me. (John 5:38.)

*Speaker:* Where may this Word be found?

*Congregation:* The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it. (Deut. 30:14.)

*Speaker:* Having realized the Omnipresent Word of Truth, we should be on our guard and not lose it. There is the "adversary," or belief that the power of God is not in the world, to be denied.

*Congregation:* Those by the wayside are they that have heard; then cometh the devil, and taketh away the word from their heart, that they may not believe and be saved. (Luke 8:12.)

*Speaker:* There is the mere surface understanding, which requires prayer and thanksgiving to strengthen.

*Congregation:* Those on the rock are they which, when they have heard, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. (Luke 8:13.)

*Speaker:* There is the thought of reality of the things of this world to be denied.

*Congregation:* That which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. (Luke 8:14.)

*Speaker:* To the obedient mind of the child add patience, and God's Word will do its mighty work in you.

*Congregation:* That in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience. (Luke 8:15.)

*Speaker:* The words of those who do the will of God endure forever.

*Congregation:* And everyone therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man, which built his house upon the rock. (Matt. 7:24.) Heaven and earth shall pass away: but my words shall not pass away. (Mark 13:31.)

*Speaker:* The creative power of the God Word increases as it is used.

*Congregation:* My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. (Is. 59:21.)

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“Let other's sins alone; attend to your own.”



Inspired by the Spirit of Truth.

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 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.)

May 20th to June 20th.

My mind and body are no longer clogged with thought of the reality of material conditions. I am Spirit, and the untrammelled ideas of Spirit penetrate and set into swift action every function of mind and body.

## Prosperity Thought.

(Held daily at 12 M.)

The riches of Jesus Christ are now fulfilled in me.

## GUARDING ONE'S SELF.

It is unscientific to revile, accuse, or condemn. If you are going to make your science practical, you must declare only Good. It is always the best policy. The man who strikes back at an adversary will keep up the quarrel and get many other wounds and bruises. It takes two to make a quarrel; never make one of the two.

When you are accused and abused, praise your adversaries. It is scientific. The true resistance is in the silence. Take out and keep out of your own heart all bitterness, denunciation, anger, and envy, and you will be armed against all the devils in other people. The only way you can be hurt from without is to open your own door and let the outside come inside of your own sanctuary. Keep your own light within and you are in no danger.

"But I just can't stand it." Oh, yes, you can. It will be easy after you have practised it awhile. You will find non-resistance powerful and practical. It is the only weapon fit for the warfare against error. When you recognize opposition, you lend it your own power.— *Wisdom of the Ages.*

## TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

### IMPORTANT NOTICE.

The Truth Students of Chicago will change their place of meeting from Oriental Hall, 7th floor, Masonic Temple, to Room 600 on the 6th floor of the same building. Meetings to be held as usual, the first and third Wednesday of every month at 2:00 P. M.

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, April 20th. Mrs. Lucy Walker, leader. Subject: "Four Steps Heavenward."

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:32.) "The kingdom of God is within you." (Luke 17:21.)

In that first verse are to be noticed four things: A command, seek; it will not seek us, we must seek it *first* before anything else; *all* these things, not a few or many, but *all*, shall be *added*, not subtracted; not given up as unworthy, but *added*, placed after, not before; and then later we are told *where* to seek, so our directions are plain enough, and if we do not follow them the fault is our own, and also the loss.

Heaven, according to the orthodox belief, is a place where God dwells, and where good (God) people go when they die. The Bible speaks in many places about the kingdom of heaven, and about seeing the prophets in the kingdom of God, but says nothing about dying to get there; on the contrary, there is one place where it distinctly states that "there be some standing here, which shall not taste of death, till they see the kingdom of God." (Luke 9:27.) Paul says, "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost."

Where? Jesus said, "The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of

God is within you." Then, if heaven is a place it is not far off in the clouds, but *within* each soul, and a condition to be attained *by* each soul. *How* shall we attain it? In trying to reach either a place or condition, some preliminary effort is necessary. A child usually creeps before it walks, but its first real step is a noted event in its life, and deservedly so, because it cannot walk till its first step is taken, and it may be some time before it ventures on a second. We may creep into the Truth by degrees, but our first real step is the foundation of future progress, and therefore very important.

First step: The first *real* step toward heaven, or harmony, is to *know*. How can we know? Not by rushing around from one teaching to another, nor by reading everything that comes in our way. Those things may help turn us in the right direction, and we may believe them, but we never *know* till the knowledge is born of our own consciousness. One may know a thing positively for himself, and yet not be able to prove it to the satisfaction of some one else; therefore, *knowing* must depend entirely upon ourselves, and when we *know* we have taken our first real step.

What to know: "Know the Truth." Each may not know the whole Truth, for Truth is vast and many-sided, but each may know the part that is presented to him. David says, "Cause me to know the way wherein I should walk, for I lift my soul unto thee." (Ps. 143:8.) And that is *how* we may know, by lifting up our souls unto the Most High. "To know wisdom and instruction." (Prov. 1:2.)

Second step: The second step is to *will*, and to *will* does not mean simply to be willing, for that is passive, and to *will* is active. We cannot, as the old hymn has it,

"Be carried to the skies  
On flowery beds of ease."

We must work out our own salvation. The man at Bethesda had lain long at the pool, waiting for

some one to put him in, but when Jesus came he said, "Wilt thou be made whole? Arise." When he was commanded to exert himself, he no longer said he could not, but immediately obeyed a will which aroused his own.

Example: A friend had been in bed for weeks, suffering from nervous prostration, which is really what it is named; the nerves so prostrated that the will no longer acts on them. She had been doctored, fed and waited upon, all to no purpose, seemingly, and she lay there apparently helpless. One day about dusk, she heard an explosion down stairs in the kitchen, and, before she knew it, she was down there, to find her sister badly burned, and the maid badly frightened, but I never heard that she was any the worse for her hurried exit from bed. Most of us have been suffering from nervous prostration, and we need an explosion to set our wills in motion. The leper said to Jesus, "If thou wilt," and Jesus replied, "I will, be thou clean." But it is not the personal will alone which must be aroused, that must come under, and be guided by "Thy will," but the will of "our Father in heaven," the real self within us. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39.) The Father which sent me is the Lord, or real self, which created this personal self as a representative, and it is his will that the personal self should lose none of its powers, senses, or faculties given to it, but should raise them up to their highest degree of excellence. That is his will; let ours be one with it.

Third step: When we *know* the way, and have *willed* to follow it, then comes another step which seems to be quite different, even after we have willed to take it, and that is, to *dare*. It seems simple enough till we try it; not all have "the courage of their convictions" at first, but if we have taken the first step and then the second deliberately, the third is sure



to follow, for, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." (Luke 9:62.) That is, he is not fitted or ready for it, but must needs have further discipline, or experience, to make him follow that which he *knows* even in the face of ridicule, opposition, or oppression. But the time will come when we dare, because we have taken the first and second steps, and the third must surely follow, and because we are as much afraid to turn back as to go forward, and we cannot stand still.

Fourth step: But if we cannot *stand* still, we can *be* still, which is the fourth step—to *be* silent. So many have said, "talk," "do," "give as fast as you get," etc., but that is not the scientific way. Does a seed as soon as it is put in the ground begin to make a noise, and shout and tell every body that it is growing and coming up, and going to be a tree? No, it lies quietly in its place till its environments have had time to affect it, and then it sets quietly about its work. It first sends a shoot downward, and then another upward; all done in silence. Most of us talk too much. Talk is all right in its place, but it should not take the place of other things. All growth is silent, even that of the soul, and it cannot be hurried, or, if it is, the growth is weak. If we give as fast as we get, we do not assimilate, and if we do not assimilate our food, either material or spiritual, we do not grow strong and healthy. It takes more knowledge and daring to be silent than to talk, and the more knowledge we get the less we feel inclined to talk. Jesus knew what Truth was, but he also knew that it was of no use to try to explain it to Pilate, and so he was silent, "As a sheep before her shearers is dumb, so he openeth not his mouth." (Isa. 53:7.) Argument is vain and uses strength, which would be better employed in getting more knowledge, and unless we have wisdom, and discretion as well as knowledge, we will serve better by keeping silent. "Be still and know that I am

God." (Ps. 46:10.) "But the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice." (I. Kings 19:11-12.) "Commune with your own heart upon your bed, and be still." (Ps. 4:4.) "He leadeth me beside still waters." (Ps. 23:2.) "Their strength is to sit still." (Isa. 30-7.) "O thou sword of the Lord (the tongue), how long will it be ere thou be quiet? put up thyself into thy scabbard, rest, and be still." (Jer. 47:6.) "Peace, be still." (Mark 4:39.)

These are four very important steps leading to that heaven within, and the sooner we take these the sooner shall we be able to take others, and to "walk in the light of the Lord." (Isa. 2:5.) "I will walk in thy truth." (Ps. 86:11.) "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of his countenance." (Ps. 89:15.) "And he will teach us of his ways, and we will walk in his paths." (Isa. 2:3.) "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint." (Isa. 40:32.) "For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever." (Micah 4:5.)

—HARRIET DELANO POOL. Sec. *pro tem.*

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Goodness and love mould the form into their own image, and cause the joy and beauty to shine forth from every part of the face. When this love is seen, it appears ineffably beautiful, and affects with delight the inmost life of the soul.—SWEDENBORG.

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With love the heart becomes a fair and fertile garden, glowing with sunshine and warm hues, and exhaling sweet odors; but without love it is a bleak desert covered with ashes.—CHARLES WARREN.

## RAW FOOD DIET.

Several of our readers have asked our opinion of the raw food diet. We have tried it for short periods, and found it a great aid to body cleansing. Ultimately man will live upon a food substance now floating in the atmosphere, and a step in that direction will be a return to natural products, in nuts, grains and fruits. Simplicity in every department of life is a factor in spiritual development. The naturalness of a little child is the sure sign that one has found the inner force of life. Nature cooks her products with the heat of the sun, and they are always ready for man's use.

In a recent number of the *Chicago American*, Ella Wheeler Wilcox has this to say on the subject:

While the tendency of the age is toward enlightenment and common sense, yet a large strata of ignorance still exists in minds where one expects to find knowledge and understanding. An educated and intelligent woman spoke of her niece as "a sufferer from an inherited weak constitution."

"But your niece has done nothing to make herself strong, and everything to keep herself weak," was urged by her listener.

"Well, of course, one cannot overcome inheritance," the woman replied.

That idea belongs back with infant damnation and original sin. It is inconsistent with the facts of the age.

As well might the man born poor say he must die in poverty. So long as a human being is born with mental faculties and will power and reason, health is within his grasp, however he may be handicapped by inheritance from his parents or his former lives.

Despite all the awful conditions which surround the poor in our large cities, there are more ailing people and semi-invalids among the well-to-do classes.

Inaction kills more human beings than overaction.

Too much food and too rich food destroy more than starvation.

Improper breathing — the use of only a few lung cells — brings more destruction to the system than bad air.

However poor you may be, and however hampered by a weak constitution, health is possible for you if you have the perseverance to pursue it. However you are occupied, you can exercise your lungs by continual deep breaths. If you have only money enough to buy the cheapest foods, try living on natural grains and uncooked vegetables for awhile, with milk and raw eggs, and nuts for variety. I know a man who has brought himself from invalidism to strength by such a diet. He has eaten no cooked food for more than a year. He has gained in weight and strength and good looks, and is perfectly healthy and able to do more work with less fatigue than ever in his life before. He is a long time at his meals and masticates his food thoroughly. And he has saved a snug bank account by paying nothing to bad cooks for spoiling his digestion. When one stops to think of it, it is surprising to find how many things nature has provided for our appetites which require no cooks to prepare.

If you are suffering from indigestion or an inability to assimilate your food, try the raw foods for awhile and see what comes of it. Of course, you will not enjoy it at first. Cooked foods act as a stimulant often when they do not otherwise benefit the consumer, and in the beginning you will miss them. But as you find your health improving and your appearance changing for the better you will become interested in the experiment. It is wiser than turning your system into a drug laboratory and spending all you earn on doctors and drugs. You can be well if you are determined to be.

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Never strike sail to a fear. — EMERSON.

## A QUERY.

EDITOR STAR—A few days ago I read in your columns that the State Medical Board would try Rev. Ryder for allowing a young girl to die of pneumonia under his prayer-cure system. Last night's paper stated that three children of Morris Klein had died in the last eight days of pneumonia and scarlet fever, presumably under the medical-healing system. Will the Medical Board have the doctor that waited on these children punished three times as severely as Rev. Ryder?

In this connection I would call your attention to the statement recently made by Dr. A. D. Bevan, before the Chicago Medical Society, that drugs are useless as a cure for pneumonia. Dr. W. K. Jaques in rejoinder said, "While many cases are fatal from the start, in other instances the physician can influence the patient to recovery; fresh air, a good nurse, nourishments and stimulants assist the resisting powers of a patient, but drugs have no curative powers over it."

In other words, it is the vitality, or life forces that overcomes the disease, and not medicines. May it not be that there is a great healing panacea in the intelligent forces animating the body, which can be called into fuller expression by finding its law of harmony? Rev. Ryder says that through prayer he has healed many cases, and, although he is a stranger to me, I believe what he states, because I have been witness to a very considerable number of cures wrought in a similar manner. Jesus was undoubtedly the greatest physician the world has ever produced, and he used no medicines, but appealed to this indwelling Life, or Spirit (which he said God was), to do the healing. As he said, "It is not I, but the Father dwelling in me, he doeth the works."

He did not confine this healing power to himself, but stated in the last chapter of Mark, "These signs shall follow them that believe: in my name they shall lay hands on the sick and they shall recover."

Would it not be well for our doctors to investigate this healing system of the greatest physician of them all, before attempting to prosecute those who are trying to put it into practice?—C. F.

Kansas City, Mo., April 25, 1904.

[The foregoing was sent to the *Kansas City Star*, but it never appeared in that paper, hence the necessity of printing it here.—ED.]

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

The lotus flower of India is an esthetic emblem of life, having its being in three elements, viz., the

ESTHETIC EMBLEMS.	mire of material existence, the upper air of spirituality, and the mediating element of water,
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which supports the stem of consciousness in its ascent to the perfect life above. It suits the dreamy metaphysical country of its birth.

America is at the opposite pole of thought, being governed by hard practical ideas. The commonplace useful nut may represent the same metaphysical idea to us, and possibly more clearly. It also has three phases of life, viz, the inner meat or real self, the shell which is in contact with the real nut, and the outer burr; and this outer burr, which alone is visible, in the unripe stage of development, corresponds to the mortal self.

While the lotus flower draws its sustenance from the grossest element at its roots, our modern symbol represents life as flowing into its individual expression from the parent tree, its perfect development depending upon the at-one-ment remaining unbroken during the unripe condition of the nut. Then, when the frost of material life detaches the burr and causes it to fall away, there is no death, but the victory of life.

Leaving the symbol and turning to human life with its developed consciousness, the same fact of existence holds true. As we all know, growth and success depend on oneness with the parent life. This is so simple that it seems insufficient. If we are in a state of fear from storms without, and terribly conscious of our utter lack of power to fight and overcome them, we need only to remember that we are now one with God and that nothing can separate us. Our life is from within, and does not

depend on the absence of storms. We can only suffer in consciousness through lack of understanding of our real condition.

Our strength lies in our ability to continually realize that we are not separate, and bound to fight mighty forces, but that we are a part of a whole, and that "In returning and rest shall ye be saved; in quietness and confidence shall be your strength."

—FRANCES JONES.

The spirit of religious unrest and of dissatisfaction with existing religions that undoubtedly prevail to a large extent among the more intellectual classes in Japan finds a noteworthy utterance in an article by Kiichi Kaneko in *The Metaphysical Magazine* (New York). "What is religion?" he asks; and answers:

"According to the ancient philosophers, religion is the worship of God. 'The object of religion,' says Seneca, 'is to know God and to imitate Him.' Even among modern thinkers, a man like Schleiermacher held that religion is to worship God and obey His commands. Immanuel Kant, the great German philosopher, once said, 'Religion consists in our recognizing all our duties as divine commands.' Many other scholars concur in this opinion. But it seems to me that these are the definitions given to the religions of the past. Such is the definition of the historic religions. It is not the definition of ideal religion, not of the religion of the new age, not of the religion of the future. It is too narrow, and one-sided.

"Religion is not merely the worship of God. It is one's sincere attitude toward the universe and life. In this sense, we may call Socialism a religion; Positivism a religion; and Buddhism a religion. If a religion is merely to worship a God, Buddhism may not be called a religion, because it names no god to worship. But no historical scholar of religion would overlook it. Buddhism is, undoubtedly, a religion. One of the representative scholars on comparative religion says, summing up all definitions of religion, that religion is the worship of higher power in the sense of need. This seems to me much better and a little broader. Edward Caird wisely adds to this that a 'man's religion is the expression of his summed-up meaning and the purport of his whole consciousness of things.' I think this is as early perfect a definition of religion as modern philosophers can give."

It seems a strange thing to Oriental peoples, continues the writer, that Christians should think that God is rightly acknowledged in Christendom only. Is it rational, he asks, to suppose that God should exclude the great majority of the inhabitants of this planet from His care and love? Mr. Kaneko finds it strange, too, that our people "read the Bible so much and always look back to Jesus." "Suppose the Bible were destroyed," he says, "would men then lose all faith in God? No. But as long as people cling to the Bible, their God is not the God of the universe." He writes further:

"Christianity is a traditional religion, a historic religion, and so is Buddhism, so is Islam. Let science examine them and if desirable destroy them, and let us build there the new, the true religion of science. The Bible of the new religion should be science, but not that of the imperfect religious histories of Israelites, Hindus, or Chinese. Astronomy, biology, chemistry, and psychology are the four gospels of the new religion. I do not say perfect gospels. They are still imperfect. We must make them perfect.

"The true gospel of the new religion is the universe itself. Look up to heaven—how beautifully the stars shine! Hear the birds—what sweet tones they sing! See the flowers—how lovingly they smile along the peaceful stream! What harmony! What mystery! Are not these the real gospels of our mother nature?"

Humanity must rid itself of the habit of forever looking backward. This is a growing world; our faces should be to the front. We need a twentieth-century religion, not a prehistoric religion, nor a first-century religion, nor a fifteenth century religion. Mr. Kaneko concludes:

"The Nirvana of the Buddhist is too abstract for the majority of the people, and the heaven of Christians is too mythological for a scientific mind. Mankind does not want Christianity, Islam, nor Buddhism. Mankind wants the truth, and the truth is brought out by candid and impartial investigation. Mankind is destined to have one religion, *and one universal truth*. Science will spread, slowly but surely, and the scientific world-conception is leading the way to the religion of truth—the one truth, the one religion, the one moral end, and the one eternal God who exists forever." — *The Literary Digest*,



## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

127. Will you kindly answer through your columns, the following: What is God's will? How are we to know positively when we arrive at the state of mind when we can feel assured that what we decide to do in some important step in our lives, is, for *us*, the will of God? So much conflict of thought seems to possess my mind at times, especially after having earnestly and seriously thought out a difficult question and decided upon the course to take, I am met with the negative and obstructive ideas of others, as well as series of ideas and reasons in my own mind, why I should do something else. Kindly help me out in this matter, and, doubtless, others as well, and oblige.

—G. A.

When the personal will is merged into the Divine; when the soul recognizes but one will, and that God's will; when the *one* desire of the heart is to know and do that will, then there can be no conflict in the mind through doubt, that one *knows* that the thing he decides to do is the right thing, or God's will for him. But he is guided to this decision by Infinite Wisdom, which guidance he seeks in silent communion with the Spirit. Going into the Silence, as we say, he takes the question under consideration, and asks the illumination of the Spirit with perfect assurance of an answer. It is the writer's experience that the impression or suggestion which first comes while listening for the voice of the Spirit, is the answer, and should be followed regardless of ideas which arise later in the mind, or the advice of friends. When we make ourselves receptive to the Spirit we will soon learn to know Its voice in the soul.

128. Please explain I. Corinthians 11:26, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." The impression that comes to me, is that believing in the Christ within, I cannot eat of the bread or drink of the cup, for by so doing I would be eating and drinking unworthily.

—M. E. K. S.

The bread typifies the substance, and the wine

the life of the Spirit, or God. When we appropriate (eat and drink) this Substance and Life, then we demonstrate the fact that the Lord (our ruling state of consciousness) is, as Paul says, "dead unto sin, but alive unto righteousness," until we come into the perfect realization of our at-one-ment with the Source of all through the indwelling Christ. When we have attained this state of consciousness where our Lord, the Christ mind, has come into His own, then we no more need symbols; the reality is with us all the time. While we may partake of these symbols without harm to ourselves, it is as needless as for us to go back into the A B C class to learn to read.

129. (a) What are the two undeveloped senses you sometimes mention?

(b) What are the twelve faculties of the mind?

(c) What is meant by the seven churches of Asia, as spoken of in the first chapter of Revelations? — C. R.

(a) The senses which man has developed are but the outer avenues of the soul's senses, and as we are unfolding into a higher state of soul consciousness we are developing the higher or more spiritual senses. Of these, Intuition—the sixth sense, has been recognized for many years, and is being rapidly developed in this age. Telepathy, or thought transference, is the seventh sense, and much attention is being given to the cultivation of this important office of the soul, which is but little understood at present.

(b) The number twelve is of much significance in the Scripture. We have the twelve tribes of Israel, the twelve gates of Jerusalem, the twelve Apostles, and they all represent the twelve faculties of the mind. As we have many queries as to the correspondence of the Apostles and the faculties we will here state them: Peter, *Faith*; Andrew, *Strength*; James, (son of Zebedee), *Judgment*; John, *Love*; Phillip, *Power*; Bartholomew, *Imagination*; Thomas, *Reason or Understanding*; Matthew, *Will*; James,

(son of Alpheus), *Caution*; Lebbaeus, *Order*; Simon, *Zeal*; Judas Iscariot, *Acquirement*. The faculty of Acquirement, which Judas typifies, is one that, when the Spirit is in control of the man, becomes the Divine faculty of Wisdom. The name Judas means praise, and we understand that praise and thanksgiving multiplies that which is praised, hence, this faculty spiritualized is the force which recognizes and accumulates a store of ideas of absolute truth, and is then Wisdom, the highest faculty of the mind.

(c) Asia stands for our outer world, or body, in which are seven centers of consciousness or brain centers, and which are symbolized by the seven churches or seven golden candlesticks, the light of which illumines the whole man. These centres or churches from which the thought goes forth on its ministry, are: Wisdom, Life, Power, Love, Substance, Strength, Truth.

130. What, in your opinion, is the greatest aid in demonstrating the truth of Being, or in unfolding the perfect self? — X. Y. Z.

Without doubt, the greatest and best aid to this end is to guard your thoughts. Thoughts are things, and are brought into visible manifestation when we dwell upon them. The statement in Scripture that "As a man thinketh so is he" is absolutely true. If we allow thoughts of weakness, failure, sickness, impurity, poverty, or any other not-good thought to take possession of us, we but open the door for these conditions to enter in and abide with us. You may say, "But these thoughts come unbidden into my mind and I am not able to help it." This is true when we are but beginners in the art of thought control, but, as some one has said, "We may not prevent the birds from flying over our heads, but we can keep them from building nests in our hair." So, if an error thought intrudes, banish it and destroy its effect by a strong affirmation of truth. The remedy for all inharmony is: Change your thinking. As a reminder and a help to each other when we meet, we might say, "How are you thinking?" instead of the customary greeting, "How are you?" Another aid would be to make a motto and hang it up in your room — "Guard your thoughts."



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## Publishers' Department.

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Joseph Stewart, of Washington, D. C., has discontinued the publication of his magazine, *Realization*, but will be able to supply all demands for the three volumes now issued, at the regular price.

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The excellent magazine *Now* has entered on the fifth year of its existence, and now appears in a beautiful cover with several additional pages. It is a wide-awake journal of affirmations, edited by Henry Harrison Brown, 1437 Market St., San Francisco, Calif. \$1.00 a year.

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Mrs. Annie Rix Militz, after several months' successful work in the East, has returned to California, accompanied by Mrs. Franc Perry of the Chicago Truth Centre, who will continue the work of healing soul and body at the Home of Truth, 1231 Pine Street, San Francisco.

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Horatio W. Dresser writes us that he has on hand shop-worn copies of his books which he will send anyone for use as library or loaning copies at only 25 cents each postpaid. Requests for these books must be sent Mr. Dresser personally at 73 Wendell St., Cambridge, Mass.

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DEAR UNITY — A number of people who have been instructed in the New Thought, are now holding regular meetings on every Friday afternoon and Sunday evening to help each other in progressing. UNITY and other Unity publications are frequently read, and are found very helpful. Very convenient rooms have been secured at 18, 19, 20, 21 Pythian Temple, where various classes are held for instruction along New Thought lines. A free Reading Room is maintained for all New Thought literature, and all such publications are always on sale, or loaned from circulating or exchange library. We ask all interested to visit the rooms.

— J. H. TAYLOR, Cleveland, Ohio.

## **The New Thought Convention at St. Louis.**

The New Thought Federation has been perfected by the Executive Committee elected by the Convention held in Chicago last November, and arrangements have been made for holding the Fourth New Thought Convention in St. Louis, Mo., October 25th to 28th, inclusive. It will be international in scope and character, merging the work inaugurated by the International Metaphysical League and that of the Chicago New Thought Federation.

The purposes of the New Thought Federation are: To aid in human development through unfoldment of its consciousness of unity, and in the manifestation of this consciousness by way of co-operation; to stimulate faith in and study of the higher nature of man in his relation to health, happiness and character; to teach the universal Fatherhood and Motherhood of God, and the all-inclusive Brotherhood of Man; to secure rightful liberty in the pursuit of the purposes of this Federation; to foster the New Thought movement in general; to publish such literature as may be found essential; and to take an active part in all matters appertaining to education along the lines proposed. In accomplishing these purposes, the Federation in nowise shall interfere with, infringe upon, or be responsible for the interpretations, methods or work either of New Thought individuals or organizations.

The significance of the New Thought may be summed up as follows: That One Life is immanent in the universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may express and manifest his highest ideals through right thinking and right living. These statements are tentative, and imply no limitations or boundaries.

The Convention will be on a representative basis, only duly appointed delegates and individual members of the Federation being entitled to vote at the business sessions. The Convention proper will be open to all, and from reports now received it looks as though Music Hall will not be large enough to accomodate all, although it is the largest hall in the city, seating 3,000. There will be an admission charge for the four days and nights of \$1.00 for reserved seats, or 25 cents a session. All desiring seats should apply to Rev. J. D. Perrin, 4606 Morgan St., St. Louis, as reservations are now being made.

This will be the largest convention held during the World's Fair. Advices are that about 5,000 adherents of the New Thought will attend the Convention; as regularly elected delegates 2,000, representing the various organizations holding membership in the Federation. Rev. R. Heber Newton, D.D., has been elected

President of the Federation, and will preside at the Convention. Mrs. Ursula N. Gestefeld, of Chicago, has accepted the Vice-Presidency.

The Board of Directors is as follows: Executive Committee—Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall. H. Bradley Jeffery, and Charles Brodie Patterson. Advisory Committee—Nona L. Brooks, Denver; John D. Perrin, St. Louis; Charles Edgar Prather, Kansas City; Helen Van-Anderson, Boston; Henry Harrison Brown, San Francisco; Mrs. Helen Campbell, Vineland, N. J.; Miss Sarah Farmer, Boston; Miss Esther Henry; Mrs. Mary Robbins Mead; H. H. Schroeder, St. Louis; and Joseph Stewart, Washington, D. C.

Acceptances have been received from the following to serve as Honorary Vice-Presidents: Miss Georgia I. S. Andrews, New York; A. P. Barton, Kansas City, Mo.; Kate A. Boehme, Niagara-on-Hudson, Canada; Fred Burry, Toronto, Canada; H. W. Dresser, Boston, Mass.; Susie E. Clark; Edgert M. Chesley, Boston, Mass.; Mrs. Minnie L. Davis; Charles Filimore, Kansas City, Mo.; W. J. Colville, Alameda, Cal.; J. A. Edgerton, Orange, N. J.; Henry Frank, New York; Mrs. Fannie B. James, Denver, Colo.; Mrs. Lucy A. Mallory, Portland, Ore.; Francis Edgar Mason, Brooklyn, N. Y.; W. P. Phelon, San Francisco, Cal.; Mrs. Alice B. Stockham, Chicago; C. A. Shafer, Chicago; Mrs. Sara Thacker, Applegate, Cal.; Mrs. Elizabeth Towne, Holyoke, Mass.; Ralph Waldo Trine, New York; Paul Tyner, Mt. Vernon, N. Y.; Mrs. Ella Wheeler Wilcox, New York; J. Stitt Wilson, Denver, Colo.; J. W. Winkley, Boston; Lillian Whiting, New York; Henry Wood, Cambridge, Mass.; Mrs. Jane W. Yarnall, Chicago; S. A. Weltmer, Nevada, Mo.

It is desired to have the delegates grouped, thus giving a definite order to the Convention, besides presenting a splendid appearance. The following is the plan as outlined:

<b>Gulf or Southern.</b>	<b>Western.</b>	<b>Central.</b>	<b>Eastern.</b>
<i>Dept. of Red.</i>	<i>Dept. of White.</i>	<i>Dept. of Purple.</i>	<i>Dept. of Golden.</i>
Texas	Washington	Minnesota	New York
Louisiana	Oregon	Iowa	Pennsylvania
Mississippi	California	Missouri	Maryland
Alabama	Arizona	Wisconsin	West Virginia
Georgia	Nevada	Illinois	Virginia
South Carolina	Utah	Kentucky	New Jersey
Florida	Idaho	Indiana	Connecticut
Indian Territory	Montana	Ohio	Massachusetts
Oklahoma	Wyoming	Michigan	Vermont
Arkansas	Colorado		New Hampshire
Tennessee	New Mexico		Maine
North Carolina	Kansas		Delaware
	Nebraska		Rhode Island
	South Dakota		
	North Dakota		

#### **Canada and Provinces.**

*Dept. of the Green.*

#### **All other Countries.**

*Dept. of the Pink.*

Significance of the colors: White—Divine; Red—Life; Purple—Power; Golden—Wisdom; Pink—Love; Green—Growth.

Appropriate and beautiful badges in the proper color will be provided at a cost of about 25 cents, and we request that some person in each state ascertain as near as possible the number that will likely attend from that state and notify Mr. Perrin.

Prof. LeRoy Moore, musical director of the New Thought Convention, extends an invitation to all singers who will assist in the chorus work, or as soloists, to send their names, also a statement as to what they can do—quality of voice, etc. The stage is very large, and is a splendid place to hear the lectures. Prof. Moore desires to have a chorus of at least 300 voices. Address, Prof. LeRoy Moore, 814 North 7th Street, Kansas City, Kansas.

A booth will be placed in the rotunda at Music Hall where New Thought literature and periodicals may be placed on sale or distributed free, and will be in charge of duly appointed persons for that specific work. Public advertising of one's business or publications will not be permitted, yet there will be ample opportunity to introduce the periodicals, books, etc., but it must be done in a fitting manner.

Mr. C. F. Carrington, of the *St. Louis Chronical*, has been appointed chairman of the Press Committee, which will insure proper arrangements for the press and daily reports of the proceedings.

CHARLES EDGAR PRATHER,

Chairman Publicity Committee.

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### A BEAUTIFUL SOUVENIR.

At Eastertide Unity folk issued a beautiful illustrated souvenir for personal distribution as Easter greetings, and it was accepted with such hearty applause that we have received many orders for other copies, and hence are now publishing an edition of 1,000 copies. It is the beautiful and inspiring poem, "The Song of the Soul Victorious," by Eliza Pitsinger, printed only on one side on fine enamel paper, 7x9½ inches, and tied with silk cord and tassel. A copy will be sent you for 25 cents.

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### MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Midweek meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

## REVIEW OF NEW BOOKS.

BY J. H. C.

All books mentioned in this department may be obtained direct from this office.

**How To Live Forever, by Harry Gaze.**

The desire for eternal life is inherent in man, and that the soul possesses endless life is generally accepted, but that immortality in the flesh is possible is a proposition which few have had the fortitude to advance, and which many have ridiculed and scoffed at. Paul said that we are to "transform our body by the renewing of our mind," and our author says practically the same, when he says: "It is not only scientifically possible to live forever, but the process of mental and physical training essential for this attainment constitutes a high and practical form of religion."

He says further: "The scientific possibility of living forever consists of man's power to eliminate bodily age from the consciousness; to die continuously and be correspondingly reborn; to prevent maturity by constantly evolving higher ideals of life; to practice the principles of regenerative love; to live in harmony with the principles of hygiene; and to avoid the internal burial which causes old age and sometimes death."

In these statements Mr. Gaze indicates the possibility of keeping the balance evenly adjusted between the processes of destruction and reconstruction which are continually going on in the body, and while we may not defeat these processes of bodily change, we can intelligently co-operate with them and regulate them by the predominant conceptions of the mind. He designates three great forces which may be employed to attain perpetual life, viz. — The power of thought in effecting bodily conditions, the study of hygiene and diet, and a knowledge of sexual science. On each of these points much detailed instruction is given. In a prophetic vein the author describes the man of the future thus: "In the future man will have greatly increased lung development, and will receive direct from the air far more nourishment than at present. There will be a corresponding decrease in the development of the digestive and excretory organs. The man of the future will develop wings, and flying will be as natural as walking." This seems ideal and imaginary, but it is always the ideal which becomes the real, and in reviewing the history of the evolution of man and witnessing the wonderful advance made, we may not doubt the possibility of any conceived attainment.

We recommend "How to Live Forever" to all who would perpetuate life in the present embodiment, believing they will be inspired to apply its wholesome and scientific teachings and thus acquire that "Life more abundant" which is our birthright. Cloth, 205 pp. Price, \$1.25. Stockham Publishing Co., Chicago,



## SPIRITUAL LAW IN THE NATURAL WORLD, by Eleve.

A new edition of this standard text book of New Thought principles has just been issued, and we are pleased to call the attention of our readers to it. It may be read again with profit by those who have once read it, and to those who have never availed themselves of the privilege, we heartily commend the book as a study which will tend to peace and prosperity, health and harmony in their lives. Plain and practical in its teachings, never departing from common sense. While truly metaphysical, it carries its message of Truth from a heart burning with desire to help and uplift humanity to the hearts seeking to realize their Divine wholeness. The closing chapter is devoted to formulas of treatment for various ills of the flesh, and this will prove a boon to many who desire to know just what thought to hold for certain conditions. Cloth, \$1.00. Paper, 50c. Purdy Publishing Co., Chicago, Ill.

## A SPIRITUAL TOUR OF THE WORLD, by Otto A. De LaCamp.

Beginning with the fundamental features of the world—Space, Substance and Motion, the author traces the evolution of life and of the soul, and treats of the evolution of the soul beyond the human plane. Acquainting the reader with the nature of the world, he is led to sense the nature of its spirit, and to perceive the power of harmony which insures the immortality and progressiveness of all souls. Paper, 50c. Purdy Publishing Co., Chicago, Ill.

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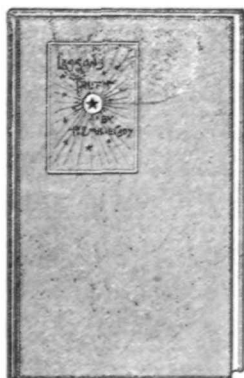
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