

# UNITY

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

VOL. XXI.

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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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VOL. XXI.

KANSAS CITY, MO., DECEMBER, 1904.

No. 6.

## THE UNITY OF RELIGION AND THERAPEUTICS IN THE NEW THOUGHT.

BY CHARLES FILLMORE.



**I**N order to produce this unity there must be a new statement and a new understanding of both religion and therapeutics.

The man-god and the material body must both be obliterated.

In their stead the Mind-God and the Mind-body must be established.

The man-god is not a feasible proposition, and scientific research reveals that matter is a form of motion in a universal energy, and the supposition that body is a solid substance has no foundation in fact. This is the edict of the physical scientist. This fact does away with all the old-time suppositions of a material body, and its material laws. A new set of laws to fit the real body must be discovered and applied according to the facts in the case.

The X-ray proves the body to be transparent, and that the eye is a sight-instrument of many limitations. It is the conclusion of scientists in nearly all schools of exact research that the eye is an extremely unsafe guide — that it reveals so limited a field of vision that it is unwise to trust conclusions based upon its physical view-point alone.

The eye tells us that the earth is flat; that the sun rises and sets; that the giant planets are little electric lights; that the universe of forms about us are solid shapes, and just what they appear to be. But mathematics, magnifying instruments, and analytical

analysis, undo all this little world which the eye makes for us. These tell us that we are virtually blind—"having eyes we see not"—that the earth which seems so solid beneath our feet is a transparent globe; that it is made up of particles, no two of which touch; that these particles are not stationary, but in a high state of vibration; that our bodies are formed of living atoms that whirl about one another like cannon balls; that nothing is solid, but everything is in a state of flux—not molten but in free activity similar to gas.

These are not metaphysical assumptions, but the verified discoveries of physical scientists, and we have stated but a moiety of their startling revelations. They tell us that every cell in the body seems to have a definite purpose, and is striving with all its might to accomplish that purpose. Instead of flesh and blood and bones forming our bodies, as we once supposed, and which still seems true to the eye, they are but aggregations of microbes, or life-germs; that our blood is made up of these lively little corpuscles, rolling along like a street full of people, each intent upon his work, yet moved by a force he does not directly perceive; that the white corpuscles are veritable little policemen, protecting and keeping order among the workers.

Thus a research for the exact truth about things reveals that there is in reality no such thing as a solid, inert substance, called matter, and the physical scientists have thoroughly demonstrated the truth of the metaphysical statement, "There is no reality in matter." They have gone farther than this—they have demonstrated that "all is mind, and the manifestations of mind." When the announcement was made that the body was formed of living germs, and that "disease microbes" must be substituted for the old-time concept of corrupt matter, the mental foundation of all things was established, and the era of the metaphysical healer ushered in.

Yet these prophets of a new therapeutic system



have no concept of what their proclamations will open the way for. They are like the voice of one crying in the wilderness, "Prepare ye the way of the Lord." They tell us that the greatest need of the human organism is an increase of life-energy. This was also the message of the most successful physician the world has ever had. He said, "I come that ye might have life, and have it more abundantly." Physical science does not reveal to us the source of the more abundant life necessary to the health of the organism. We must draw upon a higher system of thought for this. Neither does physical science recognize the mentality of the body as a whole. It has analyzed a little here and a little there, and wherever it goes below the surface of appearance it discovers mentality at work, but it has not put all its discoveries together and said, "Behold the body! a thing of thought, force and substance, instead of matter." It is fast approaching this proclamation, and when it has arrived there fully, the drug system will pass away. All progressive physicians are fast eliminating medicine in their healing methods. The body being mind in action, which is virtually accepted by both physician and metaphysician, must have a healing system based upon mental laws.

If the body is a colony of little people intent upon building up a co-operative system, based upon right mental laws, what power have drugs in the matter? These intelligent little workers instinctively answer these questions by their almost universal resistance of the poison forced upon them.

But there is a panacea for every ill that flesh records. Man and the universe would fail in their demonstrations of poise if there were no balance wheels. Mind out of harmony with mental laws must find its poise in a realm corresponding to it. Thus we are forced to adopt a system of healing based upon the moving factors of mind, which are ideas. The question naturally arises, Where shall we find the ideas to regulate our mind organ, called body? Surely

nowhere but in a realm where ideas are permanent. That realm is not to be discerned with the careless eye, nor transitory feeling—it must be reached through intelligence alone. Hence we are finally forced to search the realm of causing ideas for our remedies. This brings us to a logical recognition of mind as the healing fount.

Then the question arises, What is the nature of this only source of health? Intuition answers this for us. If we seek perfection in health, that idea must be formulated in our being, and, if fundamental, it is based in principles that are standard for all life, as the rules of mathematics are standard for all computations. Thus we intuitively *know* that there is a Principle, or Standard, of life—call it First Cause, Oversoul, Brahm, Jehovah, Divine Mind or God, as you prefer. The important thing to those who are calculating the equinoxes of life is the recognition of this Universal Standard.

All men who have mediated upon it have recognized and been recognized by this Standard upon which all things rest. They have perceived its character according to their capacity. Like the prism that receives the ray of pure light and reflects it upon the screen in colors, man describes God. He cannot tell in words that which he perceives in Spirit, so, like Jesus with his parables, he likens it unto this or that. The description always falls short of the reality, and is not satisfactory to the one who is truly religious. Religion is one thing and theology another. There is a true and universal religion which is the same the world over. But this religion cannot be formulated in words or written in books. Jesus was religious—Paul was theological. Jesus is not responsible for the present Christian theology. He was truly religious, which theology is not. Yet this religion, which Jesus hinted at in parables, is based in exact science, and is the foundation for all healing of human ills. In fact, these ills are the result of failure by man to conform to religion.

Even the tenets of theology have a spiritual basis, which, when understood by man, puts him in possession of the only sure remedy for all ills. But perceived in their literal sense only, they are a stumbling block. Baptism, forgiveness of sin, prayer, the holy communion, and the atonement, represent the various spiritual processes through which men come into harmonious relations with the Divine Law, which, complied with, results in an harmonious and healthy body. Now that we have science proclaiming that the body in all its functions is moved upon by an invisible force, we can readily accept this higher law as the foundation of a scientific therapeutic system.

All healing systems are now recognizing mind as the principle factor to deal with, and the religious system bases all its remedies in thought. Baptism by John is a cleansing thought on the natural or material plane of consciousness. This denial of thought about the reality of material things opens the mind to another, the spiritual baptism. This goes deeper into the consciousness, and sends one into the very wilderness of human thought, where we have to meet all the adverse selfishness of personality. This belief in a personal life separate from the Universal life is the "adversary" of Scripture. It is acquisitive; would turn stones into bread—it is vain; would display its power—is ambitious; would rule the world. But the Christ-man meets these claims of the personality, and through spiritual understanding rises above them. Thus he is healed in mind of mental limitations that produce a horde of diseases in the human family. Acquisitiveness is a soul-starver, and makes the body its slave. It is "a thief," and steals, Judas-like, from every faculty and organ of the body. Its dominant thought is the acquirement of *substance*, and the stomach and bowels being identified with that department of man's thought, suffer through the selfishness of this adversary. When convicted of sin, there is a letting go of the thought of selfish acquisition, and the bowels of Judas gush out. All

healers will testify to this intimate relation between acquisitiveness and the stomach; and the restoration of activity in that starved organ when the demands of the adverse thought are denied. . Thus the baptism of the Spirit heals when understanding is added to faith.

Prayer throws the I AM into the spiritual realm, quickens all the thoughts in the mentality, and through them increases the vibratory energy of the organism. "Men ought always to pray," said Jesus. There is a therapeutic panacea in prayer, far greater than in drugs, climate or electricity. ¶The mind is the great vitalizer, and when thought is set into activity every gland in the organism responds by letting go some of its energy. The highest form of mental action is where soul and body are blended by the baptism of the Spirit. This baptism is brought about only by prayer. In sincere, earnest prayer every nerve is permeated by a fine life essence that heals and sustains the body.

An understanding of the true character of the body, as a form of mind, and its ultimate connection with the enveloping and surrounding intelligence, clears up all the so-called miraculous healing through prayer. There are no miracles—that which seems miraculous is the action of a law not yet understood. In order to get the healing force of prayer one should understand it in all its mental attitudes. Most people have no concept of prayer beyond the petition—the perfunctory or fervent asking for something which they hope to receive at some time in the future, if it be the will of God to give. This is not the prayer that brings results. Jesus said, "Pray believing that ye have already received and ye shall receive." This makes prayer not only a petition, but also acknowledgement that the petition has been complied with. When we realize the omnipresence and inexhaustible capacity of the realm of ideas, which are the only gifts that God bestows upon man, we see how true this sort of prayer is, and how necessary in the fulfillment of the spiritual law.

God is more willing to give than we are to receive. The Divine Mind is just as bountifully supplied with ideas, and they are as inexhaustible, as the rules of mathematics. The more you use the ideas of spiritual harmony, health and plenty, the more expert your mind becomes in bestowing their results in your body and affairs.

Anyone can prove the therapeutic power of a spiritual thought by mentally affirming day after day for, say, thirty days, that he is filled with Divine life and energy. At the end of that time he will have the evidence of the idea in a stronger life flow in his organism. Thus the observance of true religion, and an extension of its truths into the conscious, every-day thought, will eventually be the one and only source of health for man. All healing methods that do not take the spiritual man into consideration are temporal and transitory. There is but one way to attain wholeness, and that is the Way of the Spiritual Man, mystically called Jesus Christ. "*I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.*"

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### PRAYER.


BY JAMES F. HANNESTY.

For whatsoever purpose, Lord,  
Thou hast created me,  
I question not Thy wisdom, Lord,  
But leave my end to Thee.  
Yet as I've dealt with others, Lord,  
So dealt with would I be,  
If I've been just to others, Lord,  
Thou wilt be just to me.

Oh, Lord, I ask,  
Not that I may retain,  
But give to me  
That I may give again.

## THE HIGHER THOUGHT AT HARVARD.

BY HORATIO W. DRESSER.

 HE impression prevails among many of the mental healing people that the universities are entirely unfriendly to their thought, and I have frequently heard my own college condemned by them as "conservative."

Conservative a university must be, in the best sense of the word. A doctrine must be pretty well established on an intelligible basis before it should be deemed worthy of academic recognition. No doubt the medical departments of many of our leading universities are unduly conservative in the negative sense of the term. But the reproach that is cast upon our universities at large is usually unmerited.

At Harvard, for example, I happen to know from long acquaintance with professors and students, that there is much interest in the more sensible phases of the mental healing philosophy. Books like Mr. Wood's are in constant circulation, and students frequently ask me to give them further information in regard to the mind cure movement. Sometimes these inquiries are from divinity students, who, recognizing that the new doctrines have taken hold of the people, feel the need of informing themselves. In two instances, interest in these doctrines has been the prime motive for deciding to study for the ministry; for the men in question thought they saw in these practical teachings a fit subject for the old theology. Again, the inquirers are philosophical students whose interest in philosophy takes a decidedly practical turn. But, generally speaking, it is the student who is seeking broad training in the beliefs of the day, who seeks the additional information above mentioned.

The publication of Professor James' great work, "The Varieties of Religious Experience," has done

much to further the interest in question. That book, besides setting forth the main characteristics of religious experience at large, gives considerable attention to the American mind cure movement, as Professor James calls it. The writer attributes to the movement a religious life, an originality which leads him to regard it as very promising. No scholar of high repute has, in fact, anywhere given the movement such recognition. It seems rather strange that the book has not attracted more attention in the mind cure world. Perhaps it is because of the author's silence regarding the therapeutic value of the doctrine; for many people care little for the doctrine except so far as it promises to be a quick-acting specific for all pain. Perhaps it is because Professor James does not quote nor refer to the slash and dash New Thought people who have turned the more superficial phase of the doctrine into a scheme for securing success without work. However that may be, for more thoughtful devotees of the movement it seems a high compliment to pay to the doctrine to esteem it of religious importance. Within college circles the book has tended to increase interest in the phase of the movement that is most likely to prove of permanent worth.

It was as a direct result of interest in this book that I was invited last spring to address the Harvard Philosophical Club, a small organization of undergraduate and graduate students, whose common interest is shown by the name of the Club. I took my clue from Professor James and emphasized the religious aspect of the doctrine, its value from the point of view of immediate experience. I gave a brief history of the more rational phase of the doctrine, pointed out what seemed to me to be its permanent religious value, and indicated some of its defects. I also connected it with somewhat similar movements in the past, when people have pried into all sorts of little known phenomena. The questions asked by members of the Club evinced considerable interest in the

doctrine. No one ventured to assess the therapeutic aspect of the movement, and the tendency was to regard the movement as but one expression of the practical tendencies of the age. I acknowledged my own indebtedness to the teachings and methods of Dr. Quimby and my parents, but I did not attempt to say how far the mental healing principle could be applied.

You may say, This is college conservatism, once more. Very well, I admit it. I am a university man, and I stand by university methods. It is the absence of sound conservatism that is the chief cause of failure on the part of New Thought people in their attempts to interest educated people. The extravagant habit of making enormous claims for the doctrine accounts for the decline of interest that is noticeable in some circles. The cultivated man well knows that there is something in the world besides the power of affirmative thought. If you would reach him, you must appeal to him where he is, not offend him by assuming to know everything in the world that is worth knowing.

I could doubtless do much more to interest college people in the saner phases of the Higher Thought if I had the material to deal with. In the first place there is need of plain, straightforward accounts of mental healing experiences, shorn of all extravagance and proselytism. These accounts should be written from the point of view of fact, of experience; not from the point of view of speculation. Then there should be clearly stated, rational expositions of the theory offered in explanation of these facts; expositions which so far as possible shall exhibit the writer's individual thinking, quite apart from what is popular in the mental healing world. Again, there is need of equally direct statements of the religious value of the mental healing experience. Finally, some New Thought writer might well undertake to write a little book for the benefit of college educated people, not such books as have recently been published on the subject, but a



book which will withstand the test of such scrutiny as a trained mind brings to bear.

For many years I have lived in the two worlds, the college world and the mind cure world; and I take sides with the denizens of both. I know from actual experience how hard it is to express in exact terms one's inmost experience. But I also know why the educated man takes little interest in the common run of mind cure books; and I do not share the beliefs of those who negatively condemn the college man as "conservative." You cannot persuade the trained mind by mere assertion and ill-considered first thoughts. It is not the "new thought" he wants, but rationally considered second thoughts. Do not then condemn him for refusing to jump at the conclusion that "all causation is mental" simply because you have narrated a few experiences which seemed to you to prove this statement. Do not blame him for losing interest when a mind curer announces that "germs are thoughts." Few statements could be more unfortunate than that, for it confuses that which must be kept distinct or the mind curer will never succeed in interesting the scholar.

My plea, then, is for a restatement of the facts of mental healing in terms of the distant view which many of the older healing devotees ought now to be able to take. And no one should be afraid to admit that he fails occasionally. The scholar is rightly suspicious of the man who never fails, and who can immediately solve every question that is put to him. My own parents were remarkably successful healers for many years, and they helped nearly every one who came for treatment. But I confessed at the philosophical meeting above referred to that I had always found it deeply profitable to meditate on the very few striking failures in their practice; for from those failures I had learned more than from any other cases, and by studying them I had gradually thought myself into a larger world than that of mere mental healing.

## THE WORD OF POWER.

[Synopsis of an address by Henry Harrison Brown, of San Francisco, president of the New Thought Federation, and editor of *Now*, delivered at Unity Headquarters, November 16th. Reported by Jennie H. Croft.]

The last Sunday meeting that I was with other Truth folk than you I talked upon this subject: "My word shall not return to me void, but shall accomplish that whereunto I send it."

To my mind, the commentators have given a wrong interpretation to this passage of Scripture, for the emphasis should be upon "word" and "send." The word which I use, and the power with which I send it forth, are of the greatest importance.

Truth is a city which is four-square, with gates on all sides. These gates are open to all, and are never shut. No one can miss the city; no matter where you start, you will enter some one of these gates. You are going to this great center—the City of the Soul.

In this New Thought world this great idea is held, that, no matter who is teaching or what is taught, all are aiming for this City. If we say that *we* have the one perfect and only method, we have sat down by the roadside, for this Truth is new every morning and fresh every evening—nothing to do with yesterday or tomorrow, all is NOW. New Thought is that which you dip out from the present. Reach and dip for yourself, and take of the bubbling water now; the river of the "water of life" is yours now; the bread from the "tree of life" is yours now, but if you seek to live upon the fruit of yesterday, you are starving, or if you are seeking to live upon that for tomorrow you are starving. The fruit is for today, and, like the manna prepared for the children of Israel, must be partaken of today, so be content to take that which is yours now.

You may travel along the road of Faith and enter the City; you may be full of faith and religion, like

the Fillmores, and they let the light shine through them, and they heal and bless. I must know the rationality of it, must know by reason. I knew they were telling the truth, but it did not save me, for I must know the reason *why*. I had to dig and tunnel, but I got there just the same. I learned my lesson, and I found that the City lieth four-square, and I entered it at one of the gates. I found there were many, many roads all around me, all filled with travelers going to this great City. Truth is universal, and each one must seek and find in his own way and for himself, and so in the scientific method I found my way for myself. What Mrs. Fillmore and Mrs. Eddy teach is true; each is capable of demonstration scientifically, and blessed are they who have not seen and yet believe, but blessed also are they who must know by scientific demonstration. Take your own way and mind your own business; each one is doing the best he can. "My word shall not return unto me void, but shall accomplish that whereunto I send it," is scientifically true. I am going to give you the reason why that which you draw to you is yours.

Knowledge is sensation. The whole of science is the interpretation of sensation, and all this feeling is caused by vibration. All that we know of vibration is that it is the manifestation of the Infinite. Vibration is not God, but is a manifestation of God. God manifests in our consciousness as motion, and the highest is love, and you are love and God is Love, and all you know is the interpretation of love-motion. You are a center of God in God, a center of Spirit in Spirit, and every vibration that goes out from you goes out in a circle, and will return to you again. My own must return to me, but it shall not come back void. I cannot send out a thought but it comes back to me. Teachers and healers know this, and they realize that they cannot send out a thought of health but it returns to them strengthened. If one desires health, let him send forth the thought of health, and it

will return to him loaded with God's vibration of health, and he can attract health from all who think health, and from the great health reservoirs. You have all heard the echo and know how it comes back again and again, and of the same quality with which it goes forth; so it is with our thought and word. If your word goes forth with blessings, blessings will return; if it goes forth with curses, curses will return to you. Your word will not return void. "Curses like chickens come home to roost." My word is sent out, my thought is sent out, and it comes back to me either to uplift or depress me. My word is a magnet on its own plane, and I get power to develop by correct and right use of this power. I send out my thought, and I draw back the power in my own octave of vibration. Nature is one, and when you learn a truth in one department you get a universal truth. Light, color, sound, each has its octave, and somewhere in this universal scale of vibration is your octave. You may not know you send it, but it comes back to you. The circle is always complete. Lizzie Doten has expressed this beautifully:

"God of the granite and the rose,  
Soul of the sparrow and the bee,  
The mighty tide of Being flows  
Through all its channels, Lord, from Thee!  
It springs to life in grass and flowers,  
Through every grade of Being runs,  
Till from creation's radiant towers,  
Its glory flames in stars and suns.

"God of the granite and the rose,  
Soul of the sparrow and the bee,  
The mighty tide of Being flows  
Through all its channels back to Thee!  
Thus round and round the current runs,  
A mighty sea without a shore,  
Till men and angels, stars and suns,  
Unite to praise Thee evermore."

Your life is God's Life, but as it goes out it carries with it the impress of your thought, and it comes

back again to hurt or bless. Just as soon as you can catch the great fact that you live in a universe of vibration, you become a center of power in power. The difference between the rock and gas is but the difference in the rate of vibration. Light, sound, color, etc., are but waves of motion.

“God is without variableness or shadow of turning.” The universe is solid; nothing but stillness in the universe. “Be still and know that I am God.” God is stillness, and the universe is still, and all these vibrations of life which you send out are movements of thought, but not an atom has changed its place. If you destroy one atom, you destroy the universe. Nothing can be changed, for it is as fixed as God. If you tie a rope to one end of this building, and then wave the rope, you have not changed the position of the building or the relations of the rope. A wave motion is set up, but it is not possible to change the relation.

There is a sound vibration in which we live, and your thought causes a vibration, and it can only stop when it comes back with the accomplishment whereunto you sent it. Love, hate, doubt, fear, trust, hope, all come back with an added power of vibration. It cannot be changed any more than the rope can be changed, or tone or color. You know how quickly sound travels, and how quickly light travels, and magnetism from the sun comes so quickly that it cannot be measured, but thought travels just as quickly. Thought travels so fast that we may say it is instantaneous; there is nothing compared to human thought. How long does it take to treat your friend in Boston? You speak the healing word, and he responds at once; you send your word and the impetus is felt immediately, but it does not stop—it comes back to you with added power, and you heal yourself. No one can heal another without healing himself, and you cannot heal yourself without healing others, for you are one with the race. The lady who sung herself into health, sung with the Spirit, and

vibration went forth with healing in its waves, and others were healed, for he who sings with the Spirit and the soul, touches the soul of others and they respond. It is one of the saddest things to me that so few know how to speak. The tones of the voice indicate power. The technical singer lacks the power the soul gives. One may sing or talk with the head, we may have all the cultivation to be had, but unless we are the instrument of the soul, we fail to reach the soul of others. There is more music in the crying of a baby than in the singing of those who sing for effect only, who have no soul in their voice. Forget yourself, forget everything, be filled with Truth, and let it say itself, and the vibration goes forth and does not return void. If you would heal, be filled with the Holy Ghost.

Now, there is Henry Harrison Brown and I. This voice is Henry Harrison Brown's voice, but I am using it. I often have to talk to Henry Harrison, and tell him that healing means to bring himself into harmony with Divine Will. I tell him that he is not in pain. "Henry, you may have been thinking of something which puts pain in, and I do not like the way you are doing; I want you to manifest wholeness. You are not to think you are master; I want you to know that I am in dominion, and you must do as I bid you."

My word does not return unto me void, but accomplishes that whereunto I send it. I was once interested in a political campaign, and I was to speak at a place twenty miles away, but when the time arrived I was taken with what is termed pneumonia, and to all appearances I was in for it, but I said, "Look here, Henry Harrison, I am appointed for tonight, and your body has to be in shape. You have been holding some wrong thought, but I am going to use this body, so go to sleep and wake up all ready to go with me." I did so, and when the time came to go I was ready and all right. I sent forth my word, and it came back to me with power. Igno-

rantly or intelligently, consciously or unconsciously, this law works.

This is not forgiveness in the old sense. You can forgive by letting go of the past and taking hold of the present. You may affirm and affirm, but if you still hold to the old idea of pain, you will have the pain just the same. You may affirm plenty and plenty, but if you continue to tell sad stories of want and need, you will still have to meet want. Your word will not return unto you void. You may pray like the old lady, who prayed that the tree might be removed from her yard, and then got up from her knees and looked out of the window and saw the tree still there, and said, "I knew it would be there." Your thought goes out like the arrow from the little boy's bow with a string attached to it. You send it out, and then pull it back to see if it was there.

Our thoughts and prayers must be sent forth with confidence in the Spirit doing the work. If you send me down town, you do not pull me back to see if I am going. If you send a letter to the postoffice, you do not pull it back; but you do often start the thought and then pull it back. You should send your thought out and know that you have accomplished all you can; it completes the circle itself. I have a friend who does her work in this way. She sends forth the thought, and then forgets about it and it works for her. She wanted some apples, and soon a neighbor sent to ask if she did not want some of the nice apples they had, as they had more than they could use. She wanted some milk for her cooking, and before she got ready to use it some milk was sent in to her. Let the thought go, and it will return loaded with what you desire. Do not run after it, do the duty at hand and the work is done for you.

Shall you wish for *things*? As you please. You can, but it may not be wise. I never call for things. "Seek ye first the kingdom of God, and all these things shall be added unto you." Deal with principle and it will take care of detail. I am health, and I

do not ask how to cure my pocket, etc. God is Supply. "The Lord is my shepherd I shall not want." Let that thought go out as a ray from the sunlight, and it will bring that which you need.

My word is sent out, and it cannot return to me void, for the I AM within me is bringing my own to me, and nothing else can come. I do not worry, I do not doubt, I trust the Infinite. The universal supply brings me all that I need, and I am content. Let us send out the true word, the strong word, the healing word, the word of peace, and know that they will accomplish the mission to which we send them, and then return with blessings of added power.

"My word shall not return to me void, but shall accomplish that whereunto I send it."

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### THE MESSAGE FOR PERFECT SIGHT.

I regard the holy presence of God within me sufficient for all demonstration of sight, health and prosperity. His presence with me is Omniscience, the All-seeing One. I cannot see apart from Him, for I am not separated from my Source, and in it my sight has never failed; it is not dimmed at this time. I have sought and found; I have asked and received. No conditions of the past or of the present have any power to limit me or to darken my vision, no seeming condition can possibly reach or mar the Life that I am; I am now proceeding forth from within; I am that power, that mind eternal which burns not, and waters cannot overwhelm, nor dry winds wither; I am that mind which is impenetrable; that sight which is unassailed, unharmed, untouched, immortal, invisible, and by thought and word uncompassed, ever and ever, all sufficient in God; thus am I now, thus shall I be, thus have I been.

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"There are no imperfections in my soul, because it is made in the similitude of God, and godlike it is in every department of its existence."



# Bible Lessons

BY C. F.

## Lesson 12. December 18.

### REVIEW.

**GOLDEN TEXT FOR QUARTER.**— *Thou shalt worship the Lord thy God, and him only shalt thou serve.*— Luke 4:8.

Now and then we get letters from UNITY subscribers asking why we persist in publishing Bible Lessons—that the Bible is becoming obsolete, and people are tired of the whole theological twaddle. We are pleased to say this is the voice of the *few*—the great majority of our readers like to have the old Scripture lighted up by the New Thought.

We find the Bible the most truly scientific exposition of our own spiritual development that we have yet discovered. If there are other books that go so deeply into the various planes of consciousness, we are ignorant of them.

It is true that the various religious cults of the world have produced Scriptures that are in parts equal to the Hebrew Scriptures, but they are not as comprehensive, nor as susceptible of application to our practical life. All English speaking people have been religiously educated from the Bible standpoint, and the new light which the New Thought throws upon the Bible makes it a new book.

Most of those people who would do away with the Bible have confounded religion with theology. Religion is absolute Truth; theology is a relative concept of this Truth described and written out in limited language of the intellect. The Bible does not teach theology, but Truth in symbols and parables. When man develops the Truth in his own soul, he can read the spirit of the Bible. Until he has done this, it is a book of history and morals. ~~These~~ are the shell that enclose the pearl.

Hence, we take special pleasure in unraveling the metaphysical subtleties of Scripture. We do not expect that we can make plain all the fine shades and subtle meanings of this wonderful book. The more we study it the more marvelous its depth of revealment becomes, until we are forced to the conclusion that it is inspired by the Spirit far beyond any book yet given to man.

The Bible is still a sealed book to the human race. We are just beginning a renaissance of Scripture study that will have its full bloom when all people have attained the mind that was in Christ Jesus.

A review of this quarter gives an insight into some of the movements of I AM in the higher mental faculties — represented by Elijah and Elisha. All men and women pass through these experiences in their spiritual outgoing. Thus both the truth and the error in the lives of these personalities is given. Their weak spots are brought out equally with the strong, that we may observe and avoid the pitfalls in our own experience.

It is observed that these Bible characters invariably taught higher than they practised. Jesus in his high moments taught, "Resist not evil," but he threw the money changers out of the temple, and denounced the perverse Jews and called them liars and a brood of vipers.

So the prophets of the old Testament devoted much attention to denunciation. Schiller says that Isaiah had a "fire-tipped tongue sublime." His denunciations of evil and mortal weakness fulfills this description. It is a question whether or not this fiery outpouring was beneficial in the reform movement. It is found that a too vehement arraignment of the error intensifies and enlarges it. But the prophet redeems himself, in most instances; for example, in the closing verses of lesson eight. Here we see that Isaiah realized the utter powerlessness

of the many evils, which he had so graphically described, when the *reason* was called as witness.

It does not make any difference how great our sins — “If ye be willing and obedient, ye shall eat the good of the land.”

### Lesson 13, December 25.

#### THE PRINCE OF PEACE.—Isaiah 9:1-7.

1. Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea, beyond Jordon, in Galilee of the nations.

2. The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, and not increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.

4. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

5. For every battle of the warrior is with confused noise, and garments rolled in blood: but this shall be with burning and fuel of fire.

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

**GOLDEN TEXT** — *His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*—Isaiah 9:6.

To understand the metaphysical import of this lesson, it is necessary to know somewhat of the constitution of man. The Man-Idea is a living picture in the God-mind. This is the “image and likeness of God.” This picture is first cast in a thought of *substance*. “The Lord God formed man of the dust of the ground.” Then life is breathed into it — “breathed into his nostrils the breath of life; and man became a living soul.” But this living soul in its body of divine substance is not

conscious of the inbreathing Spirit, the Lord God, until it has reached a certain perception. This is described by the prophet in the first verse of the lesson.

The breath of the Lord God, which became the soul of the man manifestation, includes all emotions and energies that move in and through the organism, and it is always designated as feminine. *Psyche* is the name of that subtle essence that flows in and out the great heart centre called in physiology the *solar plexus*. But she inhabits the whole organism, and it is through her that we send our thoughts to the various organs and members of the body. She is like a very sensitive mirror that makes a living form of every thought-image reflected into it. She has brains in every part of the body, and they think the thoughts she reflects into them. Zebulun is the brain at the pit of the stomach that presides over the chemistry of the organism, separating and apportioning to each part its share of the food. Naphtali is the brain in the back, whose office is to direct the elimination of certain watery elements from the blood. This presiding genius is called Strength, because it keeps up the positive tone of the circulating medium.

When we have been worshipping material things and filling our thoughts with worldly conditions to the exclusion of the Spiritual, there is a deterioration of the soul quality. A gloom and dimness of the mind prevails, that "afflicts" (R. V.) Zebulum (stomach) and Naphtali (kidneys). This is accomplished through the "Sea," or nerve fluid, that is connected with the magnetic vibration (Galilee — "to whirl"). This was brought about by the sins of Ahaz (the Will), as described in II. Kings 16:1-8; II. Chron. 28.

But error works its own destruction. The organism gets weak and the functions no longer do duty — the soul and body will separate unless something is done. What is the saving element? It is

through meditation—the thought of death. When man has time to think about God and himself, there dawns upon him a “great light.” We cannot describe how we see this light in the soul—spirit cannot be translated into sense—but we have the increasing joy and peace of that perception, and the battling thoughts of contention and antagonism, the warring confusion of error, is purified by the fires of Divine life.

This “great light” is the open door that floods the soul and body with a power it has never before realized; there is a new birth—the Christ of God is beginning to form in man’s consciousness. This is the most wonderful experience that the soul can have. It is beyond all words. We can only exclaim as this exalted force begins its descent into consciousness, “Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!”

This great opening of the Soul to the Supreme Self has its degrees of initiation. We do not put on Christ at a single bound, nor does a single illumination put us in permanent unity with this “Father within me” of Jesus. It is a development from the first little ray of light and power step by step. But “of the *increase* of his government and peace there shall be no end.”

### Lesson 1. January 1.

CHRIST THE LIFE AND LIGHT OF MEN.—John. 1:1-18.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

3. All things were made by him; and without him was not anything made that was made.

4. In him was life; and the life was the light of men.

5. And the light shineth in darkness; and the darkness comprehended it not

6. There was a man sent from God, whose name was John.

7. The same came for a witness, to bear witness of the Light, that all men through him might believe.

8. He was not that Light, but was sent to bear witness of that Light.

9. That was the true Light, which lighteth every man that cometh into the world.

10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

13. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.

15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16. And of his fulness have all we received, and grace for grace.

17. For the law was given by Moses, but grace and truth came by Jesus Christ.

18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

**GOLDEN TEXT**—*In him was life and the life was the light of men.*—John 1:4.

The *Word* here referred to is *Logos* in the Greek, and signifies both the inward thought, reason, and the outward form. One author says: "*Logos* means not only the spoken word, but the thought expressed by the spoken word; it is the spoken word expressive of thought." Another says: "It is the will of God manifested in personal action."

"The word was with God." The Greek preposition expresses not only being beside, but a living union and communion; "implying the active notion of intercourse."

"The word was God." That is, God and His Word are one. Jesus said, "He who hath seen me hath seen the Father."

In mathematics it is difficult to separate the problem one is working from the principle, because the fundamentals of every mathematical process—addition, subtraction, multiplication and division—enter into the simplest computation. Thus God is His Thought and Word.

"The same was in the beginning with God." Thus there never was a beginning in the Divine Mind to thought and expression. They always have and always will make up that mind, as our thoughts and thought-forms make us.

"All things were made by him; and without him was not anything made that was made." The thought and its expression make all things. Every shape and condition which we see in the world has first gone through this mental process before it came into visibility. We are constantly making our bodies by this operation of thought.

"In him was life; and the life was the light of men." In the thought is the life and through this comes the light. The "light" is symbolical of intelligence. This means that all the intelligence that men have comes from God.

"And the light shineth in the darkness; and the darkness comprehended it not." Spiritual intelligence is always omnipresent, but because of the ignorance or darkness of human thought it is not apprehended. John the witness and forerunner of the true light, is the personality, which includes the intellect. When the "true light" begins to manifest in consciousness, the intellect is first to perceive it.

The True Light is the real source of all manifestation, yet it is not recognized by men as a whole. But those who do recognize this Spiritual Light, and acknowledge it as the true source, come into an enduring life-consciousness. The fact is that there is no permanent life-consciousness unless this Divine Life is at the foundation of it. We can logically reason out that there is but *one* life, and man having his existence in that life, must be one with it. But this does not cover the ground of *conscious recognition*, which is the very foundation of man's identity and character. We must receive this Divine Life and Light, then we shall become the "Sons of God."

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### Lesson 2. January 8.

THE WITNESS OF JOHN THE BAPTIST TO JESUS.—  
John 1:19-34.

19. And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20. And he confessed, and denied not; but confessed, I am not the Christ.

21. And they asked him, What then? 'Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet, Esaias.

24. And they which were sent were of the Pharisees.

25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26. John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28. These things were done in Bethabara beyond Jordon, where John was baptizing.

29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34. And I saw, and bare record that this is the Son of God.

**GOLDEN TEXT** — *Behold the Lamb of God which taketh away the sin of the world.* — John 1:29.

In making an individual application of the Scripture narrative of Jesus Christ's life, we find that John represents the conscious mind, Jesus the superconscious, and the "people" and the "world" the subconscious.

In our first realization of spiritual understanding we receive by reflection into the conscious mind. This is bearing witness to the light. In the creative process the self-consciousness is made for the purpose of identifying God — it seems to be separate from the parent mind at certain stages of its development — but it recognizes the higher, and is virtually one with it.

Yet in order to attain that complete unity it must do a cleansing or baptizing work in the mind that controls the body. This baptism is denial of materiality and other errors.



The "True Light" is the Superconscious Mind that gives spiritual understanding in the name of I AM. The sense or body-consciousness has its being in the I AM (verse 10), but is not in the understanding of it.

This truth of the omnipresence of Spirit comes to the sense-consciousness, but because of attachment to materiality its thought does not catch the Divine radiance.

To receive this mind of the superconsciousness, we must put our conscious mind in a receptive state. Prayer will do this—or a great sincere desire to know the Truth, or sometimes a trial that bows down the mortal pride and takes away all props of an earthly character. Whatever causes man to look to God for aid opens the way for this higher light.

It is only through a union of the conscious mind, and its vehicle, the body, with this Mind of the Spirit, that man can attain Divine Sonship. We are all the offspring of God. We are children, but not in the exercise of power until we have made this supreme identification.

This Mind of the Spirit did not come up through the evolutionary processes of nature, in which the intellect and body have been educated, but it is the direct emanation of Divine Mind. It does not follow that natural processes are error, but they are limited when compared with the Supreme Knower.

In this realization Jesus said, "I am from above: ye are from below." He also denied his earthly father and mother, brothers and sisters. He said all who did the will of God were his blood relation. He had attained the second birth—was of those who "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

This "Word," or supremely pure and righteous thought, becomes incarnate in the flesh and abides. This process of making the flesh immortal through the conjunction of the superconsciousness with the body is going on in thousands of people in the earth

today. All who are perceiving the Truth as proclaimed by Jesus, and identifying their body substance with this high power, are beholding the glory of the Son in the flesh. Those who deny the flesh as sensual, material and temporal, cannot expect to have it transformed into the glory of God. "According to thy faith so be it unto thee" is a law that works everywhere.

### Lesson 3. January 15.

JESUS WINS HIS FIRST DISCIPLES.— John 1:35-51.

35. Again the next day after John stood, and two of his disciples;

36. And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day, for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42. And he brought him to Jesus. And when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50. Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

**GOLDEN TEXT** — *Thou art the Son of God; thou art the King of Israel.* — John 1:49.

The spiritual mind becomes an active factor in the consciousness by cultivating it. It has to be desired and sought before it becomes a part of one's conscious life. John, the conscious mind, is expecting, looking for, and earnestly desiring a greater realization—he knows that he is not fulfilling his ideal manhood—hence his prophecy of one who was to come whose shoe latchet he was not worthy to loose.

This willingness to give up the mortal man to the Divine is the most propitious in the regenerative process. Many people are ambitious to put on Christ, but they are not willing to give up the present man in order to do so. John had a following, yet he was willing that his disciples should go to Jesus. He openly acknowledged him as the "Lamb of God." This is his acknowledgment of the innocence, purity and utter unselfishness of the Christ mind. This mind has no personal ambition—it is innocent, loving and obedient to the call of God, as the lamb is to the Oriental Shepherd.

When the conscious mind, John, recognizes the Christ Mind, the various faculties become gradually opened and attached to it. Andrew represents the strength of the mind, which is greatly rejoiced when it finds the inexhaustible source of all strength, and exclaims, "We have found the Messiah." The Greek word is *Eurekamen*, nearly the same word that Archimedes used when he exclaimed "Eureka"—(I have found it), when he discovered the answer to the famous Crown Problem.

Strength is clearly related to substance, Simon, which in spirit we call Faith. "Faith is the substance of things hoped for." What we hope for and mentally see as a possibility in our lives, comes into visibility, and we call it substance.

Philip means "a lover of horses," and is symbolical of the vigor, power, vitality and energy

of the mind. It is of the same "city," or thought centre, as Andrew and Peter. Physiologically, this "city" is the great nerve centre and body-brain called the *solar plexus*. This is to indicate that in subconsciousness, Power, Strength and Substance function through one centre. The presiding genius of this centre is Love (John), but his name is not mentioned because he is not yet in evidence. It is understood that he is brother of Andrew, one of the two who first recognized Jesus. Love is modest and retiring, "seeketh not her own."

Nathaniel is the imaging power of the mind. In the realm of the real (Israel) it is guileless—innocent of error images. It is open and receptive to the beauty and perfection of Being. It is this faculty that makes the great artist, when the soul is lifted up with spiritual fervor. It is the guileless innocence of the Nathaniel state of mind that causes the religious enthusiast to believe all things about spirit and the world invisible. Exercised without the Christ understanding, it is personal credulity. It is the image maker in the psychic, and the clairvoyant may be deceived to any extent by its conjuring power. It is not in itself error, but may, like all the faculties, be used in erroneous ways. When the mind of the spirit uses it, as Jesus discerning Nathaniel when he was concealed under the fig-tree, it is without guile. In the communication of God with man this faculty plays an important part. It receives Divine ideas and reflects them in images into the soul in dreams and visions. This is the opening of the heavens and the seeing the "angels (thoughts) of God ascending and descending upon the Son of Man."

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Let people's tongues and actions be what they will, my business is to be good. And make the same speech to myself that a piece of gold or an emerald, or purple should. Let people talk and act as they please; I must be an emerald, and I must keep my color.—MARCUS AURELIUS.

## DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.

[Continued from the November UNITY.]

Leviticus 11 and Dueteronomy 14 give a list of beasts and fowls, etc., that *may* be eaten, and a list that *shall not* be eaten. Flesh-eaters lay great stress upon these chapters, and contend that they not only allow the eating of flesh, but command it. A careful reading of Dueteronomy 12 and 14 shows that if the people have an over-powering *lust* for flesh, they *may eat* certain animals under restrictions and conditions which tend to make flesh-eating extremely arduous. (Leviticus 17:3, 4 and Dueteronomy 14:23-26), "Notwithstanding thou mayest kill and eat flesh in thy gates, *whatsoever thy soul lusteth* after, according to the blessing of the Lord thy God which he hath given thee." "When the Lord thy God shall enlarge thy border, as he has promised thee and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh thou mayest eat flesh, *whateoever thy soul lusteth* after." (Dueteronomy 12:20.) "And thou shalt eat in thy gates *whatsoever thy soul lusteth* after." (Dueteronomy 12:21). It thus appears that if the soul lusted after flesh, it was allowed, but merely as a gratification of lust, by taking the animal to a certain place and eating it in conjunction with a sacrifice, before the Lord with rejoicing (Duet. 12:11, 18, 21.) A careful examination of the list of animals allowed to be eaten in Dueteronomy 14 and Leviticus 11 shows that the ancient Hebrews exhibited an intelligence, which, viewed from a material scientific standpoint, is far in advance of that of the flesh-eating Christians of the present civilization. The discrimination relating to mammalia is as near perfect as it seems possible for flesh-eating man to make it, and as for birds, the same wonderful intelligence is shown. The proscriptional fish and water animals are ones that are plainly unfit for food; especially is this so

of fresh water species. But this excellent degree of wisdom is not shown as to the allowed and rejected insects and reptiles, the intent being vague and uncertain and discrimination not good, as no attempt is made to separate the clean from the unclean. Of the moving things that liveth upon the face of the earth, one, the swine, stand paramount as to consuming filthy food; and the habits of the swine are as filthy as the food it consumes. And yet the very people who fall back upon Leviticus 11 and Dueteronomy 14 to justify them in flesh-eating will deliberately ignore the strongest passages of these chapters, touching upon the devouring of swine's flesh. How any civilized or semi-civilized people could fall into such an abominable custom as eating swine's flesh, is beyond all understanding.

A most depraved intellect, governed by an uncontrollable lust, must have first conceived the idea of this loathsome practice. "And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you (7). Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean unto you" (8) (Leviticus 11.) "And the swine, because it divideth the hoof, yet cheweth not the cud, is unclean to you: ye shall not eat of their flesh, nor touch their dead carcase." (Dueteronomy 14:8). The Prophet of Christ says, "A people that provoketh me to anger continually, (3) . . . which eat swine's flesh (4) . . . these are a smoke in my nose, a fire that burneth all the day" (5) (Isaiah 65.) Isaiah 65:1-5 was referred to by Paul, apostle of the Gentiles, in Romans 10:20, 21. And Christ destroyed a herd of swine (Matthew 8:31, 32), yet He came not to destroy. (Matthew 5:17.) So to sum up Leviticus 11 and Dueteronomy 14, it appears that if the lust of the flesh-man cannot be overcome, it may be gratified by eating certain clean animals, under very restricted conditions. "And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy

corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always (23). And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee (24), then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose (25), and thou shalt bestow that money for *whatever thy soul lusteth after*, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household." (26) (Deuteronomy 14.) Surely, flesh-eating was not a common practice under these conditions. There is no more reason for Christians attempting to follow the parts of these chapters that may please their lusts than there would be in attempting to follow the command in Leviticus 26:29, "Ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat."

A Christian follow the law laid down in Deuteronomy 14:21?

[To be continued.]

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To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to study hard, think quietly, talk gently, act frankly, to listen to stars and birds, to babes and sages with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common.—WM. HENRY CHANNING.

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"Love, pure love, is the main factor of success. The old teaching has been otherwise, until many are sunk deep in the mire of failure."



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

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

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

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

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

*UNITY* is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both.

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

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



## THE CLASS THOUGHT.

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

December 20th to January 20th.

“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

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## Prosperity Thought.

(Held daily at 12 M.)

I am God's successful man.  
He so made me —  
I cannot defeat His plan.

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## A MONEY ESTIMATE.

A good friend, in whose spiritual discernment we have much confidence, sends us this estimate and affirmation, on the prosperity question:

Money is blessed in coming in abundance as it does to us.

It has no power of itself. We therefore do not worship it.

Neither do we condemn it.

We hold it in true relation, and give it power to free and not to bind humanity, in the Everlasting Now.

— D. W. P.

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“Character, character, is what the world now demands in men as never before; it is what the world needs. Each aspiring soul must strive to build character, and thus help himself and the whole. The strongest and best character is constructed when we do not ask of an act will it help self, but, is it a good and right act; is it a good and right act, that will injure none, and help all.”

## CHRISTMAS.

BY GEORGIANA NASON.

Through Bethlehem's quaint and shady lanes  
 Eager crowds sped to and fro,  
 Each to each glad greetings giving,  
 Many centuries ago.

Is it not a new-born brightness  
 Seen on every face we meet?  
 What can cause the buoyant lightness  
 Of the myriad footsteps fleet?

List'ning for a moment, we may  
 Gather from the groups that pass  
 Reason for the joyous tumult  
 Which has seized upon the mass.

"Neighbor, have you heard the tidings  
 Which this morn the shepherds bring?  
 How at midnight on the mountains  
 Lo! they heard the angels sing?"

"Angels?" "Yes, sing of the coming  
 Of the Savior, Christ, to earth,  
 In the form of tiny infant,  
 By a virgin given birth!"

"And they heard this wond'rous chorus  
 Ring throughout high heaven then,  
 'Glory to God in the highest,  
 On earth peace, good will to men!'"

\* \* \* \* \*

Surely 'twas a glorious anthem  
 Sung in Bethlehem long ago,  
 And it echoes down the ages,  
 Gaining volume in its flow,

Until now we hear it ringing  
 On this brighter Christmas morn,  
 And in each pure heart 'tis singing,  
 "Unto me the Christ is born!"

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

143. Can one get vibrations when not sitting in the silence with you at the appointed time? I often lie awake nights and think. Can one get results in this way? — V. F. J.

There is a saying often heard from the lips of Truth Students: "There is neither time nor space in Spirit," and it is an aphorism. You can get vibrations at any time you sit in the silent communion with the Spirit, for they come from the Spirit, and not from any person or persons who may be sitting at the same time. You may be aware of, or sensitive to, the vibrations arising from the concentrated thought of a number of people, but it is the spiritual force of the thought-current you are receptive to, and you may come in touch with it at any time.

Yes, you can get results, and excellent ones, from your meditations when lying awake at night. The quietness and repose of the night make concentration easy; and you make contact through every cell of your organism with the omnipresent, omnipotent God, and, in this power thus generated, make the fullness of what you are in Spirit manifest in you here and now.

144. The question of doing for others, or giving in charity, is something of a puzzle to me. Is it selfish to refrain from doing when you know your aid would help some one very materially? — MRS. B. M.

It is more a question of judgment than of self. We must remember that we do not make people strong by carrying them over all the rough places in life, and if you load up with other people's burdens, taking the responsibilities that should be theirs, you are not rendering them the best service, and, indeed, you may be breaking yourself down needlessly. It is selfish sometimes to give, when by giving you get away from painful things, or because it is easier to give than to say "No." While we are not to see

our brother in need, and keep our hands always closed on our pocket-books, we must use good judgment, and see if we cannot help him to help himself; inspire him with confidence in his own powers so that he may take courage and surmount his difficulties. At one time I heard that an acquaintance was in need of the necessities of life, and I sent him some money to tide him over. He came one day to thank me, and said this, "While I appreciate your kindness, I question if you really did the best thing for me, for I must learn to meet and redeem myself from the mental condition which caused this distress, and you have simply prolonged the struggle, and delayed the victory, for that is what I must eventually win." This taught me a lesson, and I have asked the guidance of Infinite Wisdom in my giving and doing for others ever since. Wisdom and Love must work together in the service rendered to others.

145. Will you kindly give us some thoughts on the correspondence of the feet. Also what conditions to expect in one's unfoldment? Many would be encouraged if they really knew what these times of trial really are. I think it would be a help to many to know the thought correspondences of the body.

—R. S. R.

The feet represent the understanding, and the words of Scripture, "Guide our feet into the way of peace," really mean give us that understanding of what we are, and of our inherent powers which will enable us to bring harmony into all the relations of life. When our understanding is perfect, our feet will no longer give us trouble, but will be our beautiful, tireless servants.

We cannot tell what conditions to expect in the process of unfoldment, for different people will have to meet with different experiences, just as the different souls may need to bring out the best in each, but the times of trial (so-called) are simply tests of our faith and of our ability to keep to our standard. We learn a rule in mathematics, and immediately a problem is given us that we may prove the principle, and

although it may be difficult and hard we rejoice when we have solved it correctly, for now we *know* it is true, and will work for us the right result. So with the various experiences of life, they are to prove to us the limitless power of the indwelling God as rule, or principle of life, to solve every problem of existence, and make us ready for the next step upward in consciousness. It would be impossible in the space allotted this department to give the correspondences to the body. If you have studied the Bible interpretations given in *UNITY*, you will have a good understanding of most of these correspondences.

146. Please give the interpretation of the 14th and 22d verses of the 9th chapter of Hebrews. — J. B. L.

How much more shall the blood of Christ, who through the eternal Spirit offered himself up without spot to God, purge your conscience from dead works to serve the living God? (Heb. 9:14).

And almost all things are by the law purged with blood; and without the shedding of blood is no remission. (Heb. 9:22).

These verses, and, in fact, the whole chapter, deal with the salvation from sin by the blood of Christ, and if we read in the letter only, we are hopelessly puzzled, but going back of the words and into their spirit, or inner meaning, we find a new light on what is termed the blood atonement. There is a great potency in this "blood of Christ," but it is not the red blood of the flesh that will "purge your conscience from dead works," and make you "to serve the living God." The blood is not the life—it is simply the channel, or the vehicle that carries the life through the body. The blood represents the life, but life is the force, the energy, the very principle we call God, and is an impalpable substance. It is this blood of Christ, or eternal Spirit, which is to purify and redeem the race by pouring into its life currents a new and Divine life. Jesus the Christ gave his life not in dying, but by living for the race, thus introducing the principle of spiritual living, and it is this shed-

ding abroad of the true way of living that is the remission of sin. This is what Jesus meant when he said, "I am the Truth, the Way and the Life." In this way is the remission or letting go of sin, through the power of the Christ-life within the soul.

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BY CHARLES FILLMORE.

147. How shall I preserve my teeth and keep them perfect?

The teeth represent the ability of the mind to analyze and separate the mixed thoughts that come into consciousness. People with strong, forceful, independent minds, usually have good teeth. Hence to keep the teeth perfect, cultivate this mental attitude. Also through direct influx of thought speak the word of vitality, substantial purity and continued renewal of substance directly into the teeth.

148. Do you think electricity would help my nerves?

The only electricity that will ever do you any good will be that generated by your own thought and sent into your nerves through your brain. If you will take this thought every day, and spend at least fifteen minutes in repeating it, it will do better work for you than all the batteries in the world. Center your attention in the lower part of your back and say: "I am Spirit. I am steady and strong, and have no fear of weakness or failure, or impending disaster of any kind. I now through the power of my word, give peace and harmony to every nerve in this body, and I charge every cell with positive electrical energy, health and wholeness, through the power of Jesus Christ." Then deny all selfishness and affirm universal love and generosity.

149. My fingers are getting stiff and painful, and some of the joints are enlarged. What thought is causing this, and what shall I do to be healed?

— J. S.

The fingers represent the power of the mind to express itself in diversity. If we get into the habit

of thinking that our power is confined to some one kind of work, our fingers begin to express our useless ideas, and the life is withdrawn from them in consequence. You must affirm the universality of your power as a spiritual being. Make these statements daily: "I am Spirit, and my life and my power to make that life manifest are everywhere present. I have power to make life manifest in every member of this body — my fingers especially — and I do now, in the name of the Spirit, manifest that life in my fingers. Every finger is useful and filled with Divine activity, and that activity is sustained by the swift currents of life everywhere present. I have the inherent power to do all things, and my mind is now open to all avenues of expression, and I am no longer timid about my ability."

150. There seems to have been some difficulty for me to harmonize the two great truths of Love and Justice. It has never been very hard for me to use the Love Principle. I recall several years ago when the Silent Unity first gave out the thought of Love and Justice, it seemed very hard for me to hold to the Justice thought without a suffocation feeling. I have never known the time that I would not prefer to do justly by others. The experiences of my life the past few years have many times and from many sources been so unexplainable that I have been forced to consider with great seriousness the cause of being the recipient of so great injustice at the hands of others. Right is right; is it not? How can love make right the broken Law of Equity and just dealing? I see all about me those who suffer because some think and practice that "Might makes right."

This question of justice like all others, works out wherever it is set into action by thought. You can see how the thought of injustice would produce unjust conditions in one who saw even the possibility of injustice anywhere. Although you might be far removed from doing injustice to any one, if you fought in your mind against it in others, you would make active that condition in their minds, and they would do unjust things in consequence. So you see the importance of denying evil everywhere. Take up all those whom you think have been doing you

injustice, and deny the thought in them. In this way you will clear up the whole mental atmosphere, and the Law of Justice will work for you at both ends of the line. We had a remarkable illustration of this in our subscription list. For years delinquent subscribers had been increasing, and we were holding them as in our debt, which to appearances they were; when one day it came to us to treat them for freedom from the thought of debt, and the realization of plenty, and immediately they began remitting their delinquent subscriptions. The Law has worked wonderfully, and to us has been the most remarkable demonstration of its trueness that we have ever had, in bringing freedom in finances, not only to us, but also to those whom we have set free.

Again, if you see that "Might makes right," that condition will assert itself in your life. You must also "cut this out" — affirm that there is no power in might to control or in any way interfere with the Eternal Law of Justice and Right. Thus you begin to send out a thought force from the Center of Principle, and all men feel it and act upon it in degree, and it begins to have place and power in the world.

You should continually affirm, "I am in thought now centered in the One Inexhaustible Source of Plenty, Prosperity, Justice and Love, and I see these conditions everywhere manifest, regardless of appearances to the contrary."

We are demonstrating from this standpoint, and all who join with us in this consciousness are benefited according to the measure of their faithfulness.

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#### TABLE GRACE.

May this repast be a testimony unto Jesus Christ, and all the life and substance in this food be transmuted into Divine Life and Divine Substance, through his living Word, now present with us: Amen.





Devoted to  
Practical Christianity.

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## Publishers' Department.

### **TO UNITY SUBSCRIBERS,**

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want the magazine stopped, notify us.

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A year's subscription to **WEE WISDOM** at 50 cents will make your little friend happier during the year than \$5.00 worth of toys.

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Mrs. T. B. H. Brown has opened a New Thought Reading Room at 3907 Locust Street, St. Louis, Mo., where all of UNITY publications are on sale. Subscriptions also received.

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*The Nautilus*, that most excellent New Thought magazine, edited by Elizabeth Towne, Holyoke, Mass., now appears in a beautiful magazine form consisting of thirty-six pages and cover. She has added to her staff of regular contributors, Ella Wheeler Wilcox and Floyd B. Wilson, making a trinity in unity of unusual power and brilliancy. The subscription price remains the same as formerly, 50 cents per year.

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DEAR UNITY: I write to tell you how very glad I am that The Fillmore Lessons are to be printed in UNITY. I do like your writings so much, they are so full of good things, and I can understand them. There is so much of the mysterious in most of the New Thought writings, and the very thing you want to know, *i. e.*, how to do what they say must be done to obtain the result, they do not make clear. I want to know about those "twelve gates" or centers in the body, and how to control them.

—MRS. J. W. J.

## ABOUT PROSPERITY TREATMENTS.

There is quite a bit of misconception and incredulity about the prosperity part of our work, because people do not understand it; so a few words of explanation are necessary.

The foundation of it all, and the medium through which it is accomplished, is the Universal Mind. This is all present and open to all who will take advantage of its potentialities. Whatever man wants he can have by voicing his desire in the right way into this Universal Mind. It is pregnant with infinite possibilities, under certain laws.

One of these laws of Mind is thought radiation, from centre to circumference. Each individual has a mind centre, which radiates its ideas to the body and immediate environment. So an aggregation of individuals can establish a thought centre, from which may be radiated ideas of a higher potency than the average surrounding thoughts, if they all agree upon certain ideas and mentally concentrate to that end. You see it is a mere matter of unifying our thoughts and raising them to a high rate of radiation.

We form the centre of a group, and those who have faith in our power, and who are co-operating with us in thought, are the working circumference. We declare the idea, and radiate it forth; they catch it mentally and carry it to the circumference and execute it in their affairs.

We may not understand all the details of the law, but we know that when we conform to certain conditions we get the results every time, so we are sure that we are working with a principle. Those who use electricity in its varied forms know no more about its nature than do we about this universal carrier of thoughts.

As a Health Centre, we radiate certain ideas about health, and people who put their minds in right relation are healed daily all over the country.

As a Prosperity Centre, we radiate certain ideas about prosperity, and those who believe in the power, open their minds and catch thoughts that help them to become more prosperous.

Those ignorant of the process jump to the conclusion that if we know the law of prosperity so well we should take advantage of it ourselves and become millionaires. The fact is that we deal with the originating idea only; you who work in the world's affairs carry it out. A parallel is that of the inventor, who seldom gets the financial profit out of his ideas—the promotor, and the dealer in the manufactured article, make the money.

We do not drive a hard bargain with you and demand that you shall pay us in advance a stated sum for our health or prosperity radiations, but merely ask you to return to us a tithe of the good that comes to you. A just man or woman will do

this without compulsion, and we find that our radiations do not readily reach the unjust and miserly.

If you honestly and sincerely want to do the right thing in the sight of God and man, and have faith, fill out the prosperity applications given each month in *UNITY*, and send to us, with a letter explanatory of your situation, or not, as you prefer. Do this every month until you *demonstrate*, which you surely will if you persist. Do likewise with the Silent Unity application, and the health radiation will be yours.

These blanks should in all cases be filled out and sent in by the individual who wants the help. We sometimes get results where help is asked by a believing friend for another, but experience proves that the law works with greater power where we have the open mind and living faith of the individual himself.

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### UNITY AS A CHRISTMAS GIFT.

Orders for *UNITY* as a Christmas gift began coming in during November. Here our friends are showing their good judgment. Where can you find for \$1.00 a gift that will bestow more pleasure than a year's subscription to *UNITY*? Some are taking advantage of the offer of three subscriptions for \$2.00. This is but 66 cents for each. Where *UNITY* is sent as a present, we notify the recipient of the name of the donor.

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Miss Mae Marie Wilson, who has been doing excellent work in teaching soul culture and physical expression, is now associated in the work at The Noon Day Club, 54 West 37th Street, New York City. Her teachings, consisting of the combination of the spiritual, mental and physical, reach people on any plane of consciousness.

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*The Word* is a new monthly magazine devoted to Philosophy, Science, Religion, Eastern Thought, Occultism, Theosophy and The Brotherhood of Humanity, published by The Theosophical Society, 244 Lenox Av., New York City. Its message is, "Man is more than an animal in drainings of thought—he is Divine, though his divinity may be masked by, and hidden in, the coils of flesh. Man is no accident of birth nor plaything of fate. He is a power, the creator and destroyer of fate. Through the power within he will overcome indolence, outgrow ignorance, and enter the realm of wisdom. There he will feel a love for all that lives. He will be an everlasting power for good." No. 2, for November, is a special "Green Acre" number. Yearly subscription \$2.00, single copies, 20 cents.

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"Drops from Wee Pens" and "Summer Stories," are two booklets of stories by the little contributors to *WEE WISDOM*. They are unique. They are fully described in another colu

Unity Society has been particularly favored this season by the visits of noted New Thought speakers, authors and teachers. Among others, Floyd B. Wilson of New York City, author of "Paths to Power," stopped over Sunday, *en route* to the West. This was most opportune, as we held our Union Service that day, and Mr. Wilson kindly consented to speak for us, in connection with Henry Harrison Brown and several others. His talk was inspiring and carried the weight which a practical business man gives to a movement of this kind. Mr. Wilson's personality is gracious and pleasing, and we are glad to know him. We are promised another book from his pen soon which will be welcomed by his many admirers.

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### TO SUBSCRIBERS.

Every time you write to us, give the names of those of your friends who might be interested in receiving a sample of our publications.

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### "SONG OF THE SOUL VICTORIOUS."

This beautiful poem of twenty-two verses by Eliza Pitsinger has been published in a beautiful holiday souvenir.

Printed on fine heavy enamel paper, on one side only, two verses to the page, with beautiful flower designs; size  $9\frac{1}{2} \times 8\frac{1}{2}$  inches. Tied with silk cord with tassel. Price, only 25c each.

**Unity Tract Society,**  
1315 McGee Street, Kansas City, Mo.

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### MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets, (take elevator to 3d floor, 9th Street entrance) 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.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. at 810½ East 12th Street, Kansas City, Mo.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., in Brooklyn Hall, 810½ East 12th Street, Kansas City, Mo.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall, 538 Minnesota Ave., Kansas City, Kansas.

## EXTRACT FROM LETTERS.

Myself and husband sent from \* \* \* for membership in Silent Unity, also for prospreity, and we are realizing the power of the Word both in health and financial conditions. I have been reading UNITY at times since 1900, but my husband could not see anything in it until the past month, and now he recognizes the power in the silent word or thought. Thanking your *silent* workers I am, your friend,  
— T.

I feel that I cannot let another night pass without writing you a few lines, being the only way at present that I can express my gratitude to you for your treatment of my dear husband. I am still keeping up the treatment you sent me for my dear husband, and shall continue to do so. I am finding so much help in the beautiful prayer, "Living Father," in October UNITY, and use it in connection with my regular morning and evening communion. I had seemed to find a difficulty in overcoming thoughts of bitterness and resentment towards my husband, till one day in speaking to him in the Silence I began to address him, "O my beloved," and somehow the words seemed to open a door within me that let out the current of love, and it seemed in a moment as if all bitterness and resentment were gone. It has never come back again so strongly, and I can overcome it easily by using those words. It has helped me so much; I think it has touched and opened a well of tenderness and love that I was not conscious of possessing before. Another thing, I used to be so anxious and worried when our circumstances and apparent means of support were so very small, but somehow I do not feel anything like so worried and anxious, nor so afraid to spend what little we have for fear that more should not be forthcoming. Your blessed teaching is surely bearing fruit. I feel like I could write pages about the good UNITY has done me, and yet I can scarcely find words in which to express what it is to me. It is a greater comfort to me than any human friend I have ever found. If I am tried or discouraged, I can always find comfort and rest from one or another of the articles within its pages. I am not able to be a star or even a lamp, but I am trying, as far as I know how, as it is shown me to hold up my little candle to give a light to other struggling souls. While I have no money to spend I can give some of my magazines to those I think will read and perhaps catch the ideas, and have their souls awakened by something in them, as I was awakened, I thank God.  
— D.

A competent critic writes: "We spent a most delightful afternoon while away in Lake George, reading over "Wee Wisdom's Way," and we were surely in heaven. — D. R."

## REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

**SELF-HEALING THROUGH SUGGESTION**, by Henry Harrison Brown.

This is the latest book by this well known and greatly appreciated writer, and every word comes right from this great loving heart and is spoken to the hearts of all who are bound in chains of error and sickness. In two parts: The first part deals with the principles of Mental Healing, the second part teaches the application of these Principles to Life, and necessary directions and formulas are given for self-healing. The strong, positive statements in this book are a mental tonic which one feels very forcibly as he reads, and when one makes a daily practice of concentrating upon these truths, he will surely regain health and strength, and, above all, gain a conscious knowledge of his Divine wholeness, of his unity with the All-Good. We recommend it to our readers, knowing it will prove most helpful to the student of Mental Therapeutics. It is printed from antique English type on good book paper. 60 pp; paper, price 25 cents. "Now" Folk, Publishers, San Francisco.

**THE WIDOW'S MITE AND OTHER PSYCHOLOGICAL PHENOMENA**, by Isaac K. Funk, D. D., LL.D.

This book is of great value to investigators of the psychic plane of consciousness, and an important addition to the literature of psychical research. The volume commands attention, not only because of its subject-matter, but also because of the position of the author in the literary world. He is best known, perhaps, as the Editor of the great Standard Dictionary, but he is also known as the head of the noted publishing house of Funk and Wagnalls Co., New York.

It will be remembered that something over a year ago a profound impression was made by the publication of "The Finding of the Widow's Mite Through the Spirit of Henry Ward Beecher." Dr. Funk at that time sent a note to the press requesting that all discussion cease until the thorough examination of the facts, already begun, should be complete. This book now contains these facts, and the facts concerning scores of similar phenomena, and it propounds the question, "What is it?" For a quarter of a century Dr. Funk has devoted much time to the investigation of psychic phenomena, going deeply into the subject with the desire to solve some of its mysteries, and he finds the psychic problem assuming vast proportions. He urges trained scientists to make persistent and intelligent efforts to help solve this problem. While not a Spiritualist in the ordinary acceptance of the term, Dr. Funk, in common with such eminent scientists as Sir William Crookes, Sir Oliver Lodge,

Professor William James of Harvard, Professor Hyslop, Alfred Russel Wallace, and others, has been forced to the conclusion that many facts can be explained in no other way. Still he hesitates to accept the Spiritualistic hypothesis, and states that his attitude toward it is "I don't know." In this connection he says:

"It is my purpose to tell what others and I under careful test-conditions have seen and heard; many of the others are well-equipped, trained observers. I have not thought to pass upon these facts or to attempt an explanation, but I wish to urge as forcefully as I can upon the scientific mind of the world what to me is a profound riddle. After an investigation that has spread over many years, I place right here a great interrogation point. Now I wish to press for an answer, or at least help so to arouse the public mind as to compel a patient, systematic investigation by trained scientists far beyond any heretofore undertaken. Are not the verified facts sufficient to justify competent scientists to try generalization? Not being such a one I do not make the attempt. I simply tell what I do know, and sit at the feet of the learned ones of earth and again and again ask the question, 'What is it?'"

The book is sure to arrest the attention of broad-minded thinkers, and arouse greater interest in psychical research. It records the author's earnest research for Truth and the corroborative evidence of other investigators, some, clergymen like himself, who fearlessly face the hostile criticism of their people in their desire to know more of these hidden forces which exert such power in the world. Cloth, 538 pp; price, \$2.00 net. Funk and Wagnalls Co., N. Y.

**THE PERFECT ROUND, by Frances Allen Ross.**

It is not always that the philosophy and principles of the New Thought movement are presented in such an intelligent and sensible way as the author of this book has succeeded most admirably in doing. Every chapter is full of helpful, practical suggestions to higher living, but the one entitled "Our Center" is a perfect inspiration to that determined action which will make us truly the "sons of God."

We feel sure "The Perfect Round" will meet with a warm welcome from those who are searching for rational literature in this later spiritual movement. Cloth, 128 pp; price, \$1.00 net. Postage extra. Published by the author, Honeoye Falls, N. Y.

**LITTLE ALMOND BLOSSOMS, by Jessie Juliet Knox.**

A charming collection of beautiful, original, short stories about the children of "Chinatown," San Francisco, told in such a simple and natural manner, and yet so entertaining, that the "Melican" brothers and sisters of the little "Almond Blossoms"

are sure to be delighted. Fine illustrations from photographs are scattered through the pages, pictures which are very true to the life and scenes to be viewed in this bit of the Orient transplanted to our own land.

The book is neatly and tastefully gotten up, printed in type suitable for the little folks own reading, and the author is already known to the readers of our child's paper, *WEE WISDOM*, through her contributions to its columns. Cloth, 12 mo. 244 pp; price \$1.50. Little, Brown & Co., Boston, Mass.

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### HOW TO SPREAD THE TRUTH.

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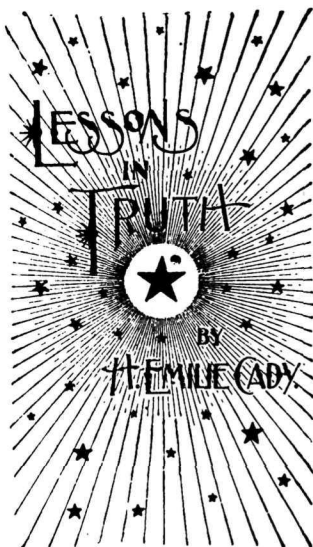
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