

UNITY

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

VOL. XXIII.

NOVEMBER, 1905.

NO. 5.

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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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Devoted to
Practical Christianity.

VOL. XXIII.

KANSAS, CITY, MO., NOVEMBER, 1905

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EVERY MAN A MOSES.

BY MRS. GERALDINE D. ROBINSON.

And Moses answered and said, But, behold, they will not believe me, nor hearken unto my voice: for they will say, The Lord hath not appeared unto thee.

And the Lord said unto him, What is that in thine hand? And he said, A rod.

And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it.

And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand:

That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.—Ex. 4:1-5.

In studying Bible history we do it not simply that we may be well posted in regard to people that lived and events that occurred some thousand of years ago. This is comparatively of little value. But when we understand the spiritual significance of characters and events, it largely assists us in the demonstration of the life problem. Just as in the study of mathematics, by understanding and working out the problems, as they are presented, according to the science, we constantly increase in knowledge and power of attainment, until algebra and geometry and trigonometry are no longer mysterious impossibilities, but become easy of accomplishment.

The Bible is the book of Divine Science, and its problems are all leading up to the demonstration of the Son of God in every one. So, by the mystery of this wonderful text-book of Truth, the mysteries of Being become clear, and one is able to prove himself the child of Infinite Intelligence and Omnipotent Power in his ability to do the works of God. Moses,

like all other characters of Bible history, represents a condition of mind, and is one of the principle steps leading up from the Adamic state of ignorance to the comprehension of the Christ truth of Being.

Feebly at first does the true thought appear, like a little babe, seemingly helpless and unprotected amidst the opposing thoughts of materiality and error, which clamor for its destruction. But the mother love protects it—the inherent God-life can not be destroyed. The consciousness that God cares for His own, forms its ark of safety in which it rides triumphantly over the channels of error, in which it would seem that it must meet its death.

The waters of the Nile signify the moving shadow thoughts of falsity which threaten to swallow up the true idea. But Truth cannot be overwhelmed, and from the very stronghold of error, from the house of Pharaoh himself, comes the sweet and gentle presence which claims the goodly child, and rears him as her own. Here we find the same lesson which I wish to make clear to you in the Scripture, which I have chosen as the basis of my discourse—*viz.*, that right where evil seems to reign is ever working the divine and saving Love—and that which appears to mortal sense as venomous and destructive, when elevated in the light of Truth, and seen in its reality, loses its apparent evil character and becomes a helpful and sustaining rod.

I need not trace for you the history of the great Lawgiver at this time, as you are all undoubtedly acquainted with the story, and its incidents which, with their spiritual interpretation, would furnish profitable and interesting subjects for many sermons.

We have here in our text represented the mind which is spiritually awakened so far as to see God as the I AM that I AM of His people, the Israelites. It perceives Him as a loving, saving power which is ready and willing to deliver from all bondage, and lead to the realization of peace and plenty in the land flowing with milk and honey.

But though the Moses state of mind is recognition of the power and goodness of God, yet it is still accompanied by doubts and fears and the lamentations of self. It is very conscious of the suppositional thought of error that opposes it. It sees antagonism and unbelief in those around it. This is a kind of thought that Jesus rebuked. It is the "I am holier than thou" in a disguised form, for all self-consciousness and self-depreciation is nothing but egotism — the prevailing thought is the "I." It says, "I perceive Truth, but *you* are not ready to receive it. I *love* the Truth, but *you* hate it, and though I speak the words of Truth you will not hearken to them. I fear to speak for I cannot make you understand, and I shall be misjudged."

How self-conscious was Moses when he felt the push of the Law, or the voice of the Lord within, urging him to go and *prove* to the Egyptians that the God of the Israelites was the one true God Omnipotent, and that in his might should his children go free. How different does the so-called meekness of Moses here appear to the meekness of Jesus Christ, who claimed his oneness with God, and that all power was given unto him in heaven and in earth, as the true manifestor of the Divine Will.

Boldly did he speak and do, because of his Godly faith in the Father, or Divine Principle, and he said, "I have not spoken of myself, but the Father which sent me, He gave me a commandment, what I should say and what I should speak. And I know that His commandment is eternal life: whatsoever I speak, therefore, even as the Father said unto me, so I speak."

Relying upon the Infinite and Omnipotent Good, should *we* ever fear to go boldly forth wherever the spirit leads, to declare the words of eternal Truth? Nay! let us not hold back in self-distrust, saying like Moses, "O Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant, for I am slow of speech and of a slow tongue." Does not the Voice still question, "Who

hath made man's mouth? Is it not I, the Lord? Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt speak."

Then if we still hesitate, if we leave an Aaron to speak our word for us, can we complain if we do not ourselves enter in the promised land, but only see it from afar? Can we complain if the *Egyptians* do not hearken and believe, if we ourselves are so distrustful of the power of Truth to teach and sustain us? Let us be bold with the boldness of the Spirit, which is the Wisdom and the Power now speaking and now working to show forth *in us* and *through us* the unity of good.

When Moses doubted his being able to convince the Egyptians that God's children are free, it plainly showed that he himself needed another lesson in reality, which was given him. "What is that in thine hand?" And he answered, "A rod." Now we know that the hand always signifies the powerful word, or conscious thought. We also know that rod, ray, real, thing and thought are all derived from the same root, and therefore are essentially the same.

So here we see that Moses, by the power of conscious thinking, had grasped the rod, or perceived the spiritual reality of things. He was made to acknowledge this, and thus was enabled to *prove* this ray of Divine truth to be indeed a rod of power, however to the contrary might for a time be the earthly seeming. For when Moses cast the rod upon the ground, that is, saw the Truth from a material standpoint, its appearance was altogether changed, and it took the form of a serpent. So real did this perversion of the rod seem to Moses that he was afraid, and ran from it. But suddenly he stopped. His consciousness of omnipresent god did not admit of any evil or harmful thing. And he took the serpent by the tail and again he saw it as a rod. He had simply lowered his thought to the material sense of things and saw it distorted and perverted in its character, but realizing the truth,

it showed forth what it really was all the time.

My friend, what is that in thine hand? Are you grasping a rod, a reality? Have you laid hold upon eternal Truth, or are you vainly clutching at phantoms? You have been given a rod of wondrous power, the word of Divine Science. If you hold fast to this, and use it unhesitatingly, undoubtingly for the liberation of your fellow man from his sense of bondage, you will enter with him into understanding. But if you doubt the Power that will enable you to do all that Divine Love requires of you, you will have to see your beautiful rod writhing in the dust. That is the only way you *can* see it, looking through fear and the beliefs of evil. It is the law, the "Lord said," that you should see manifest according to your belief.

The nature of the rod has not changed, for Truth is changeless, but you are looking at it from a false standpoint. Your sense of materiality pictures it altogether different from what it really is. Do you know that all the hideous visions of crime and sin, of suffering and sorrow, of disaster and death, are the *rod* cast down into the mire of mortal imaginings? Put forth your hand and grasp it in your consciousness, that *all* is *good*, and you shall see its true quality.

Do you see a vision of a man reeling and staggering toward his miserable house, besotted, degraded, from the haunts of vice? This is an outpicturing of the world's belief in evil. Grasp it firmly in your hand. This is the rod cast to earth. But by your word of Truth shall the man appear upright and strong in his integrity, seeking no longer to find satisfaction from the wines and ways of earth, but satisfied in the knowledge of his *oneness with God*, the Omnipresent Good, in which his hunger is fed, his thirst is quenched forevermore.

Do you see that picture of a man with upraised hand, in which gleams the murderous steel, ready to strike his helpless victim? Well, that is the rod

cast upon the ground. Raise it up, this appearance is but a phantom of the carnal dream.

" He who thinks to slay a life,
Or he who thinks life can be slain,
These both do err; for Life is God,
And God cannot be slain."

Speak strongly the word of Truth, the word of Love, and the upraised hand shall be lowered to clasp in loving brotherhood the hand of him it sought to destroy.

Do you see a picture of want, and squalor and starvation? Put forth your hand and raise it up, and once more shall you behold your strong staff, the bounty of Infinite Love, the abundance which is poured from the treasury of heaven. "Behold, I have set before you an open door which no man can close." What infinite possibilities are here revealed, what realms of realization are open for you to explore! The limitless supply can never be cut off, the golden gates can never be shut. *Know this, O friend; hold fast this word of Truth.*

But here is another scene. Pale, emaciated, worn with disease, racked with pain, a woman lies before you. It is the rod cast down to earth. Put forth your hand, your strong and powerful word, that God is the health of His people, changeless, unfailing, that the child of God can reflect nothing that is not contained in its source, and therefore it must show forth the Divine wholeness, it must manifest perfect, painless, permanent Being. Hold with unwavering grasp this mighty rod, and you shall see the pale cheek flush with health, the dim eye brighten, the worn frame rise in strength and vigor, and instead of the moans of pain you shall hear the joyous laughter and the songs of praise. This is your sight of the rod — the reality.

But will you see the last perversion of the Real? Will you look for a moment at the last state of human error? It is written that "sin when it is

finished bringeth forth death." Error in its climax destroys itself. Material visions must pass away, the false conception of man must come to an end. But the legitimate way for this is not by the way of the tomb. No, the legitimate way is the one Paul speaks of—the instantaneous transformation of the corruptible into the incorruptible. Death and the grave are the rod upon the earth.

Do you see that sweet child lying cold and still beneath the touch of the phantom, death? The little restless feet are quiet now, the tiny, clinging hands are folded peacefully above the untroubled breast, the music of its laugh is hushed, the sweet chatter of its prattling tongue is still. "How is the strong staff broken, and the beautiful rod!" Do you remember when the child of the Shunamite mother lay dead in an upper room, and she hastened to Elisha to beg that he would bring back to life her little son, he sent his rod, or staff, to be laid upon the face of the child? But he was not restored. And then Elisha came and stretched *himself* upon the little form, eye to eye, lip to lip, hand to hand, and the flesh of the child waxed warm, and he arose alive and well.

Do you know what meaning this bears for you? If your rod, your true word, does not bring forth at once the manifest Good, then you are to speak it over and over until you are one with it, until you give *yourself with your word*, until your life, your love, your soul laps over and enfolds and mingles with its kindred soul; and you are in such consciousness of oneness with the Divine Ever-presence that your eyes *see* life where life appears not, your lips speak words of life into lips that are mute, your hand clasps in living embrace that hand that lies so still. And the life which *you* feel throbbing there in the deathly stillness, waiting the touch of recognition, shall waken and quicken and thrill responsive to your *understanding* of life as omnipresent, and the divine ray shine forth—the rod appear strong and beautiful

and unbroken—the real be manifest where the hideous unreal *seemed to be*.

Preach the gospel, heal the sick, cast out demons, raise the dead. “The works that I do shall ye do also.” Fear not evil and resist not evil. It is but the false appearance of good in materiality, the good as seen in the not-good. The appearance is false and powerless. Flee not from it. Stand firm to your statements of Truth, and “judge not according to appearance.” Do not misunderstand me here. Do not think for a moment that I would call the practice of evil good. No! these are the false workings of mortal thought. They do not belong to man any more than the writhings of the serpent belonged to the rod. Understanding this you take no note of wrong doing save as the vision of a dream which will be done away with when the wrong doer shall awaken to the Truth. You are to love the sinner, knowing not the sin.

You will be like the loving saint of old, who, when confronted with a vision of Satan said, “Satan, thee, too, I love.” And as with him the evil picture shall fade away, and an angel of light your beautiful ideal shall stand forth in the symmetry of the God likeness.

I have not spoken of myself, but the Father which sent me, He gave me a commandment what I should say and what I should speak. And I know that His commandment is eternal life. Whatsoever I speak, therefore, even as the Father said unto me, so I speak “Moses’ Rod.”

Happiness, goodness, confidence and courage are as contagious as disease. One good-hearted vital man, full of faith, will glorify a whole community. After all, it is the sunshine that rules the world. “Be of good cheer,” is the message of the Master.—*Universalist*.

SOUL CULTURE.

BY JENNIE H. CROFT.

[Address delivered at the Convention of the New Thought Federation Nevada, Mo., September, 1905]



IN a very ancient Book, which contains the evidence, and is the testimony of man from the very first inception of life on to its highest expression, we find this statement:

"And God breathed into his nostrils the breath of Life, and man became living Soul."

At this epoch in the evolution of Man, he entered into a higher, holier and more exalted sphere of mental action — the domain of the spiritual.

Not that some superior, all-potential Being, in a mysterious manner implanted in man a suppositious something called a "Soul," but that man, in the divine order of his unfoldment, at this time awoke to the conscious knowledge that within him were inherent forces of a much finer nature than he had before been aware of, and through the activity of these powers did he begin his soul-life, the life of conscious dominion.

The subject of soul-growth is of such infinite magnitude that we can but treat it relatively, only hinting at the potentialities and ultimatum of man. We are but beginning to feel the power of divine possibility, and with this higher realization comes the aspiration to grow into the ideal state, and purer ambitions and nobler resolutions result in spiritual advancement. Progress unshackles the mind and liberates the thought, and the whole being expands into a higher and holier estimation of life.

The highest estimation of man is that he is the image and likeness of God; the one who represents God; the being to demonstrate all that we attribute to God. Ecclesiasticism, false education and our own ignorance, have placed us in bondage; separated

us from God as the Principles of life, and forced us to look to a future existence for all that is of real worth. We have thus lost the true conception of life, hence man is the imperfect creature we now find him, and from which imperfect state he is but just emerging, through the awakening of the soul.

This new activity of the soul first expresses itself as desire, a reaching out for something; a yearning which makes us bend everything within our power to the attainment of the desired end. This is the first impulse of growth, the breaking away from the old dormant mental condition, and, through the striving of the soul by this divine "Breath of Life," becoming truly alive. What is this "Breath of Life"? As I see it, it is consciousness — the power of knowing the action of one's own mind, of knowing that we know.

What do we grow into? Into the image and likeness of God with all the perfection of Spirit. What do we mean when we say, "Image and likeness of God?" Do the words convey an idea of form; if so, how can the formless be limited by form?

If we separate the word "image" into its parts, that we may the better define it, we find that the first syllable, "im," is a contraction or abbreviation of I AM, the name which, according to Biblical records, God gave to Himself. The last syllable, "age," is a suffix which means, "of like nature," or quality of." Thus we plainly see that "image" means quality of I AM, or partaking of the quality of God.

In our spiritual unfoldment, in our cultivation of soul qualities, we grow into the wisdom, power, purity and perfection of God. We grow in grace also, adding beauty and dignity to our nature; sincerity and love are the foundation stones of our soul structure, and we become the temple of God. In the soul, which is the temple of God and which is symbolized by Solomon's Temple, we have first the Outer Court, or the conscious mind, which takes cognizance of the world of things; we have the

Inner Court, or subconscious mind, which is the realm of ideas, and we have also the Holy of Holies, or superconscious mind, which is the home of the Spirit, and which we may enter only when pure and free from the dominion of the world of things, or of ideas, and prepared for the spiritual life. Here we commune with God.

We grow in knowledge. We are no longer ignorant; no longer in doubt. Truth changes place with tradition. Life has a definite aim, and we begin to incarnate the Christ. The same mind begins to unfold in us which is in Jesus the Christ, and we have the same standard of being. All of the divine forces and factors are renewed, and we are stimulated to higher achievements. We advance from character to character, because we have a new basis of life and understanding. We are spiritual, divine, limitless, God-like. It is the incarnation of divine sonship; it is the unification and identification of the individual with God.

It is incumbent on us to assimilate the Christ-nature, to partake of his spiritual character. The Christ spirit is fundamental in every life, its power is in active force, and we should look for a higher demonstration of the present Christ-nature.

The Christ magnified man as a spiritual being, he shadowed forth the union of God and man, showing to what degree of spiritual perfection man might restore himself. We must grant his higher idealism as the true conception of man, and we should follow in the line of his thought by conceding to ourselves the full and complete power of Spirit. We are all potentially the Christ, and must give him actual embodiment in ourselves, that the image and likeness of God be a reality. Ignorance is the only thing that limits man; ignorance is the only devil, and when man is willing to concede to himself all of the qualities which he conceives of as belonging to some exalted, mythical being, God will become existent in man, and the devil idea be relegated to the realms of no-where.

A comparison of orthodox Christianity with New Thought shows the awakening of man. He has advanced in spite of doctrines and dogmas which have fettered his mind, and is now casting off the chains of creeds and ritualisms.

Orthodoxy believes in a good God and a bad devil; in two powers—good and evil, the evil in seeming supremacy in this world, and that we have to die to escape from it and obtain the good. The belief in a good God and a bad devil places life upon a semi-perfect basis. It is impossible to believe in a devil without beholding devilish things. Good things and bad things are the inevitable result of a dual state of mind, for like produces like. When the individual is intelligent enough to forever drop his belief in a devil, and absorb his mind in the omnipresence of good, or the God-idea, evil will forever disappear, for there will be nothing in the mind of man to discern evil.

New Thought maintains that evil is negation, which, under its various discords, is the result of man's ignorance of his relation to the great universe in which he has his being. Man will not forever be left comfortless by his ignorance of the law of cause and effect; he will find that there is an antidote for every discord that arises in life, and what better remedy can we have than that offered by Paul, "Be ye transformed by the renewing of your mind"? This means to get a new mind, a different estimation of ourselves, to rid the mind of the thoughts which have bound us to negative conditions. The thoughts we have been thinking have manifested according to the character of the thought, and if we are in unlovely conditions we must cease to entertain unlovely thoughts.

A divine being is one who thinks divine thoughts and acts in a divine manner. Evil can no more exist to the Christ-minded man than darkness can exist where there is sunshine. If we find that our minds are lacking in divine elements, we must

replenish them, just as we replenish a lamp with oil. We must fill the mind with purity of thought, with love, with the powers and characteristics of God. God is something to be, and not something to worship. By purifying our thoughts we revive latent powers which will operate against everything negative to the spiritual laws of perfection, and that perfection will become manifest in us. What the hour needs is concentration. We have scattered our soul forces by dipping into this "ism" and that "ology," and now, after proving these ideas to be mostly unsatisfactory, let us center our attention and effort upon the establishment of the Kingdom of God within, and fill our souls with divine forces and elements. Without effort nothing is acquired, and if we would be happy and prosperous, noble and perfect, we must do our part to attain these blessings. Jesus said, "What things soever the Father hath are mine," but he had to put forth persistent effort to obtain his own property. But he did it, and so can we. We are this moment fully equipped with sufficient qualities to externalize the Christ, but the trouble is we do not *use* these forces, or we employ them upon the wrong side of life, and remain servants where we should be sovereigns.

There is not one thing in life from which we may not redeem ourselves if we will concentrate our energies to such conquests. We must strive to prove our divinity, even as Jesus of Nazareth proved his, thus establishing the divinity of man, and the proof is peace, purity and perfection.

In the cultivation of God qualities in the soul, we sooner or later come to the place where we discern that there can be no separation between God and man, and to call God "Spirit" and man "flesh" creates opposition, and God becomes unknown, and man debased. It has been said that, "To place God and man upon a common, equal basis, gives actuality and supremacy to both. The equal extolment of both is the salvation of both; God from obscurity,

and man from serfdom. If man needs to be saved from discord, disease and death, God needs to be rescued from the concealment and mysteriousness of the unknown."

Because the divine is the better, it is the normal standard, and by the persistency of divine thoughts and acts we are transformed into divine beings, but first there must be the mental, or soul transformation. We must cultivate the spiritual attributes in an orderly manner, not by fits and starts, but regularly, earnestly, constantly endeavoring to keep the mind in the domain of the spiritual.

Until our minds have gained a preponderance of spiritual thought we shall fall and fail again and again, but it is not for us to be discouraged. Even though we fall by the wayside, stripped by the robbing human thoughts, and wounded by our ignorance, yet the Good Samaritan of our higher Self will ever come to our aid, and our past failures should never deter us from vigorously pressing onward to the goal of spiritual, perfect selfhood.

Let us then concern ourselves with the spiritualizing of our minds, that we may become the creators of good, under the spiritual law of our being. We are constantly creating the conditions in which we live, and if we are spiritually minded then we will create the good, the perfect and the harmonious. We cannot stop creating, but we can govern creation by creating only the good. Our whole careers, here and hereafter, depend wholly upon the thoughts we entertain, for thought is the creative power, and the cause of all phenomena.

We are standing upon the threshold of the eternal redemption of man from all that enslaves, and in the days that are steadily drawing nearer, we look for the mental emancipation of man. This is the age of man's redemption from the bondage of ignorance, and is the climax of the intelligence of the ages. We are entering the promised land of mental fruition, the spiritual domain of thoughts, which must conquer

the world of things, and we need the spiritual courage that Jehovah charged Joshua to possess, but we must be free from all mental leading strings. Because someone says, "This is the way, walk ye in it," does not make it obligatory upon us to follow that way. We must think for ourselves. Too long have we allowed others to think for us; let us now think for ourselves, and not through another; let us act for ourselves, and not by direction of another. We are individuals, and each one must do his own thinking in order to redeem himself and work out his own salvation independent of another. We live too much in the fear of others, or in the favor of others. Both are bad. What we need is to live in ourselves alone, having supreme confidence in ourselves, and our power to be and to do. This is the secret of Jesus' life—he believed in himself. He had confidence in himself, in the God within him, and it transformed him into the God-man. We may do the same, for his life is the way, the truth of our being.

It is ours to express the perfect, the harmonious and the true. It is ours to manifest the abundance of God along all lines. It is ours to elevate our thoughts to the throne of supremacy, where the divine elements of goodness, peace, power and perfection become our own property, and factors in our own being, and which we radiate out into the world of human consciousness. It is ours to cultivate the spiritual that we may enter into the Holy of Holies of higher consciousness. It is ours to save our own souls, and thereby gain the whole world, for "I, if I be lifted up, will draw all unto me."

Let us awake to the call of the hour; let us open our souls to the influence of the Spirit, as the lily opens its heart to the dew of heaven, and may we, like it, radiate the sweetness of a pure life. Let us gain a clearer understanding of Truth, and with purified purpose and larger knowledge, build more beautiful mansions of the soul.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 8. November 19.

NEHEMIAH'S PRAYER.—Neh. I:1-11.

1. The words of Nehemiah the son of Hacaliah. Now it came to pass in the month of Chislev, in the twentieth year, as I was in Shushan the palace,

2. That Hanani, one of my brethren, came, he and certain men out of Judah; and I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven,

5. And said I beseech thee, O Jehovah, the God of heaven, the great and terrible God, that keepeth covenant and loving-kindness with them that love him and keep his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hearken unto the prayer of thy servant, which I pray before thee at this time, day and night, for the children of Israel thy servants, while I confess the sins of the children of Israel, which we have sinned against thee: yea, I and my father's house have sinned.

7. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye trespass, I will scatter you abroad among the peoples:

9. But if ye return unto me, and keep my commandments and do them, though your outcasts were in the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to cause my name to dwell there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who delight to fear thy name: and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. (Now I was cupbearer to the king.)

GOLDEN TEXT— *The supplication of a righteous man availeth much in its working.*— James 5:16.

All the realms of consciousness must be brought

into the fold before we shall awake in the likeness of the Christ. When we get into a very confident, blissful state of mind, as was Nehemiah — as indicated by the names Chisler, *confidence*; Shushan, *joy*; Hanani, *grace* — it is a good time to redeem some of our faults. Great power goes with high spiritual realizations, and we can accomplish very much more when we feel the inward joy.

Our Jerusalem has been broken up and our thoughts are scattered. Those who remain at the central city within are neglected and need our consolation and prayers. Nehemiah means *compassion of I am*, and indicates a state of consciousness in which a happy, successful man in the outer life, recognizes the needs of his soul. As the world goes, the man who is successful, has the respect of his fellowmen and good health, should be content. But that man may need soul redemption. There may be a consciousness of "affliction and reproach" at the Jerusalem within, and he will not find perfect peace until he brings these sinners up for redemption before the Divine Law.

In Scripture, the two aspects of the soul, the inner and the outer, are called brothers. Cain and Abel and Jacob and Esau, represent these two attitudes of mind, which are more or less in conflict. The outer thoughts crystalize about a centre of which environment is the standard, while the inner thoughts see beyond into the realm of causes. Hanani is this inner soul consciousness, which reports to Nehemiah, the outer, that all is not as it should be at the deeper spiritual centre, Jerusalem.

It is a wise man that listens to this brotherly message and heeds it. Every day we meet people who are so happy in the world that they are neglecting the needs of the soul. A man should find this centre of consciousness and build it up. The integrity of the whole depends upon the perfection of all the parts, and if there is weakness anywhere suffering will eventually follow.

The "walls" of Jerusalem are built of the substance of faith in the reality of things spiritual. If you have not this faith you are open to invasion by mortal thoughts from every direction. The remedy is repentance, and fasting and praying.

When John the Baptist came crying "Repent ye! repent ye!" according to the original Greek his message was, "Change your mind! change your mind!" Some people find it necessary to have a great revulsion of thought in an experience called in religion "conversion." Others find that the change comes gradually, and that the new state of consciousness is the result of a new understanding of their relation to God. But the ultimate is the same. We are brought face to face with certain errors of thought and we have to admit before the Supreme Judge that we have been in error and are willing to give up and do right. This in a metaphysical sense is "fasting and prayer." We deny our sinful thoughts, which means all thoughts and limitations that fall short of the Supreme Ideal, and we affirm our Unity with Divine Mind in its perfection. This carried to the ultimate covers more ground, and brings much larger results, than the usual "conversion" in the orthodox church. There sin is confined to moral delinquences, while we find that sin extends also into the mental and physical, and that we are not fulfilling the "law of Moses" until we have redeemed both soul and body.

Lesson 9. November 26.

ABSTINENCE FOR THE SAKE OF OTHERS.—I. Cor.
10:23-33.

23. All things are lawful; but all things are not expedient. All things are lawful; but all things edify not.

24. Let no man seek his own, but each his neighbor's good.

25. Whatsoever is sold in the shambles, eat, asking no questions for conscience sake;

26. For the earth is the Lord's, and the fulness thereof.

27. If one of them that believe not biddeth you to a feast, and ye are disposed to go; whatsoever is set before you, eat, asking no questions for conscience sake.

28. But if any man say unto you, This hath been offered in

sacrifice, eat not, for his sake that showed it, and for conscience sake:

29. Conscience, I say, not thine own, but the other's; for why is my liberty judged by another conscience?

30. If I by grace partake, why am I evil spoken of for that for which I give thanks?

31. Whether therefor ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give no occasion for stumbling, either to Jews, or to Greeks, or to the church of God:

33. Even as I also please all men in all things, not seeking mine own profit, but the profit of the many, that they may be saved.

GOLDEN TEXT—*Wherefore let him that thinketh he standeth take heed lest he fall.*—I. Cor. 10:12.

Every metaphysician should take two things into consideration: The Divine Law, and his relation to the realm of effects. Under the Divine Law we have the greatest liberty, and may with true logic prove that "The earth is the Lord's and the fullness thereof," and that we may therefore enjoy all things without stint or limit. But we find ourselves surrounded by human environment. Certain established customs and rules of conduct meet us on every side that are not in harmony with the Divine Law, but which it is not expedient to oppose. Here is where tact and good judgment are required. The best and safest way to settle the many questions that arise in this relation is to seek and do that which will bring the greatest good to our fellowmen.

Sometimes it comes to me to stand up for Principle and strenuously oppose certain well established human customs; again I find it expedient to conform to the world's way for a season, because it is for the best interest of those I wish to help. Good judgment and tact make smooth the way of the metaphysician.

Paul was a gentleman and not a crank. He recognized the rights of those who make up the social world, and when accepting their hospitality would not outrage their standards of conduct. His policy was: while in Rome, do as the Romans do.

This chapter is often quoted as proof that Paul sanctioned meat eating, but this is not its intent.

The question to be solved was whether the Jews should eat food which had been offered to heathen idols. Paul held that it was a matter of conscience, rather than food, and must be settled from that standpoint.

If in our eating and drinking we do it to the "glory of God," we shall not go wrong. It is not to the "glory of God" that any of his creatures shall suffer in order that I be supplied with food, hence I should confine my diet to that which will "give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." The slaughter of animals for human food does cause men to stumble spiritually. In some states butchers are not allowed to sit on juries, because of the well-recognized fact that they are cruel and blunted in their respect for life.

All those who eat meat are helping to keep up this occupation that brutalizes those who are engaged in it, hence all meat eaters are accessories to their crimes and must suffer with them. And it is a metaphysical fact that the brutality and cruelty of those who slay God's beautiful creatures does accompany every scrap of meat that passes through their hands, and it also enters into the bodies of those who eat that meat. If your stomach is outraged and rebellious, and refuses at times to do its work, it may be that here you will find the cause. If your bowels close up and refuse longer to be imposed upon, it may be that butcher's meat is responsible for a large share of the constriction. I found it so, and my stomach and bowels have given me no trouble since I quit transgressing the Mosiac commandment, "Thou shalt not kill."

Lesson 10. December 3.

NEHEMIAH REBUILDS THE WALLS OF JERUSALEM.

Neh. 4:7-20.

7. But it came to pass that, when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard

that the repairing of the walls of Jerusalem went forward, and that the breaches began to be stopped, then they were very wroth;

8. And they conspired all of them together to come and fight against Jerusalem, and to cause confusion therein.

9. But we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of the burdens is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither see, till we come into the midst of them, and slay them, and cause the work to cease.

12. And it came to pass that, when the Jews that dwelt by them came, they said unto us ten times in all places, Ye must return unto us

13. Therefore set I in the lowest parts of the space behind the wall, in the open places. I even set the people after their families with their swords, their spears, and their bows.

14. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the Lord, who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15. And it came to pass, when our enemies heard it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass from that time forth, that half of my servants wrought in the work, and half of them held the spears, the shields, and the bows, and the coats of mail; and the rulers were behind all the house of Judah.

17. They that builded the wall and they that bare burdens laded themselves, every one with one of his hands wrought in the work, and with the other held his weapon;

18. And the builders, every one had his sword girded by his side, and so builded. And he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another:

20. In what place soever ye hear the sound of the trumpet, resort ye thither unto us; our God shall fight for us.

GOLDEN TEXT — *Watch and pray.* — Matt. 26:41.

There is a tradition of a Golden Age in which the human family lived under conditions very much superior to those now prevailing. Just what those conditions were has been wholly lost. The tradition does not carry with it a single detail—simply a vague, dreamy memory of a lost estate in which Nature provided everything for man without his having to strive as he does now. This Golden Age is symbolically described in Genesis as the Garden of Eden. Occultists know that such an age did really exist. That it was a state in which the whole

human family were immersed in an etherial substance that produced at their command whatever they wished. The Fairy Land of Folk Lore is based upon absolute reality. It is man's natural estate—to be constantly where Nature, the All-Provident Mother, supplies instantly food, clothing, houses, warmth, in fact, everything the heart may desire or the body need.

Man lost this estate through ignoring the Divine Wisdom. He decided to "go it alone" and learn by experience (the *Serpent* of Genesis) instead of being constantly informed by the Omnipresent All-Knowing Mind just how to proceed. We are now returning to that Golden Age, and the scientific understanding of Divine Mind, and the identification of our minds with that Mind, is the first step in that direction.

The rebuilding of the walls of Jerusalem is a symbolical description of the reconstruction of the soul consciousness so that it shall keep out negative and error thoughts and conditions. In order to lay hold of this all-pervading substance which constitutes the perfect environment, we must think thoughts like God, to whom the Universal Mother Nature belongs. If our thoughts are weak and vacillating, and we lack faith in things spiritual, there is a weak spot shows at once in the aetheric substance—the wall is down and some negative condition flows in.

So we see how necessary it is that the prophet Nehemiah, that faithful, persistent one within us, that believes in this Divine Possibility for man, shall continue the work of reconstructing those true and desirable conditions.

It is found by experience that as we begin to claim our immunity from the undesirable conditions of humanity that they make silent protest—the condition itself seems to have power to impose itself upon us. This is proof that all is mind and the manifestations of mind. So when we begin our affirmations of unity with Divine Life and Substance,

the "Sanballat," *enemies in secret*, "Arabians," *unproductive*, "Ammonites," *popular opinion*, "Ashdodites," *all around thieves*, are wroth, and conspire together to fight against Jerusalem. Then we make our prayer unto God and set a watch against them day and night. A study in detail of the balance of this chapter will reveal to each student just how he has to "watch and pray," deny and affirm, and be on the alert against these invisible thought enemies that in subtle ways destroy his faith in the All-Providing Good.

Lesson 11. December 10.

READING AND OBEYING THE LAW.—Neh. 8:8-18.

8. And they read in the book, in the law of God, distinctly; and they gave the sense, so that they understood the reading.

9. And Nehemiah, who was the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto Jehovah your God; mourn not, nor weep. For all the people wept, when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared: for this day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

13. And on the second day were gathered together the heads of fathers' houses of all the people, the priests and the Levites, unto Ezra the scribe, even to give attention to the words of the law.

14. And they found written in the law, how that Jehovah had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month:

15. And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount and fetch olive branches, and branches of wild olive, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as is written

16. So the people went forth, and brought them, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the broad place of the water gate, and in the broad place of the gate of Ephraim.

17. And all the congregation of them that were come again out of the captivity made booths, and dwelt in the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.

18. Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast

seven days; and on the eighth day was a solemn assembly, according unto the ordinance.

GOLDEN TEXT—*Blessed are they that hear the word of God and keep it.*—Luke 11:28.

The secret longing of every soul for righteousness, indicates that we are born pure and holy, and all our unhappiness is caused by failure to comply with the law of our being. When we listen to this inward standard of perfection, and see how far short we have fallen, there is a soul sickness, or sadness, follows. But we should not grieve. Sorrow is a paralyzer of effort, and when we let it lay hold upon our mentality there is weakness soon manifest in our bodies.

This lesson is a treatment against grief. "Mourn not nor weep." Instead of grief the people are told to "eat the fat of the land . . . Neither be ye grieved, for the joy of the Lord is your strength." It is found in metaphysical healing that the kidneys are at once effected by grief. This is because we believe we have *lost* something, and the sense of elimination is excited and stimulated beyond its normal capacity, and this over-taxation leads to inflammation and weakness.

But joy and generosity are strength-giving, and when we realize our possessions are sufficient and so abundant that we can give to those who are in need, we are giving ourselves a practical treatment for strength.

It is a law of our being that we shall continually "go forward," or progress. In this lesson today we read that the walls of Jerusalem had been completed, and the people had a feast day in commemoration.

Then the Law of Moses was found to contain a command that the people dwell in booths in the feast of the seventh month. This means that when we have completed the structure of our organism in a certain natural degree, indicated by the number seven, we are to forge ahead and set a standard for

future achievements, indicated by the booths on top of the houses.

All observances of religion have a foundation in some need of the soul. The soul grows through a constant influx of new ideas. This is its feast, and this lasts three days, which indicates a three degree action; Spirit, soul and body.

Lesson 12. December 17.

PREPARATION FOR THE MESSIAH.—Mal. 3:1-12.

1. Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple; and the messenger of the covenant, whom ye delight in, behold, he cometh, saith Jehovah of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap:

3. And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith Jehovah of hosts.

6. For I Jehovah change not; therefore ye, O sons of Jacob, are not consumed.

7. From the days of your fathers ye have turned aside from my ordinances, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?

8. Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with the curse; for ye rob me, even this whole nation.

10. Bring ye the whole tithe into the storehouse, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts.

12. And all nations shall call you happy: for ye shall be a delightful land, saith Jehovah of hosts.

GOLDEN TEXT—*Behold, I send my messenger, and he shall prepare the way before me.*—Mal. 3:1.

“There is great power in quiet, for God is in it.”

REPORTS OF THE WORK IN KANSAS CITY.

[That UNITY readers may know somewhat of the character of the teaching in our local meetings, the following stenographic reports are printed. These are not complete reports, but of the most salient points, according to the judgment of the reporter, Miss Millie Chandler.]

Monday Evening Healing Meeting. Held at Unity Headquarters, 913 Tracy Ave., Kansas City, Mo. Charles Fillmore, speaker.

How shall we gain the confidence of our patients in this power to heal? How establish that confidence that makes it an easy matter to heal, an easy matter to be healed? We must believe in it; we must have faith in it. There are many mental states that switch us off, that turn us away from that confidence, and we have constantly to handle them, we have to be on the alert.

Fear is perhaps the most formidable foe we have to deal with. We are all afraid that we will not acquire this spiritual presence. We are afraid that if we do get it, it will not do the work, and we let these fears all stand in the way of the acquirement of confidence in the power of that unseen Force.

What shall we do? Why, we must drill ourselves into fearlessness. We must acquire this ability to take hold. Insist upon being fearless. If you take a bold stand you will accomplish wonderful things, So many people waver and doubt. Simple minded people, those who are not intellectually loaded up, have this confidence and get results. It is because they expect it as a matter of fact. They say, "This is so. I am the expression of this Life, this Intelligence; I do believe." And, lo, and behold, they get results right away. But if you have been in the habit of looking on all sides of the theological question, you will probably find it necessary to do a good deal of denying and affirming, cut away a little here and cut away a little there out of your mind. "As a man

thinketh in his heart, so is he." And Job also said, "That I feared has come upon me." We wonder why it is that we have such a hard time. It is because we give ourselves up to fears.

There is a life flow that is constantly tending to happiness, and it is much easier to go with the current than to go against it, and yet some people are opposing this life flow. The human mind is perverse sometimes.

"It thrusts its fists against the posts
And still insists it sees the ghosts."

I know people who are constantly afraid they are going to be sick, but always escaped. I remember one lady who had a habit of calling me up by phone every time she went on a car. She was afraid she would have car-sickness, but she never did. I always assured her that she would be all right, and I know that was all she needed, and that was the extent of the treatment.

You will find in your own experience that if you put away the fear of this and the fear of that, you will come sooner into the clear current of Absolute Truth. And the truth is, there is nothing to be afraid of. Ninety-nine out of every one hundred are afraid of sickness. Now, if you are in the absolute fearlessness of the Spirit, sickness will not hurt you at all. If you had the consciousness of the Spirit, you could go right into cholera or yellow-fever, and it would not affect you. How is it the doctors and nurses go where contagious diseases are constantly present and do not take them? Because they have to, that is all.

It is found that sailors shipwrecked on the ocean can live only four or five days without food, and yet, people fast forty days without suffering. Now, why is this? It is the fear of starvation that brings the result. So you can see the power of the mind to overcome these appetites and conditions of the body when it has confidence in itself. If you have

confidence, with the power of the Spirit you can do almost anything. I believe anyone if sufficiently conscious of the power of the Spirit might run a sword into himself and be healed. Fakirs in India do run swords into themselves and are healed instantly.

If you learn to control these currents that run through the body, you can produce health in yourself just by thinking. Now are you going to send powerful or weak thoughts to your kidneys, or to any part of your organism? It is necessary to establish confidence, not only in your ability, but in the Universal Sustaining Force. Have a strong will and forceful power. The Jesus Christ man recognizes his own will, and at the same time he opens himself to the Great Universal. We must put away fear and doubt and all things that make us cowards. Stage-fright is a very common error in human consciousness. Its foundation is fear of what people will say of us. Deny this, and affirm the Universal Fearlessness, and the work is done. We have frequently carried children through school examinations and all that sort of thing by affirming fearlessness for them.

I notice in the people I meet every day that those who have a good deal of confidence "laugh and grow fat," while those who are timid, grow scrawny. I would not say that everybody who is scrawny is dishonest, but they are cheating themselves some way. It may be they are stealing from their stomachs. Now come out into the Universal and be fearless. Do not be timid about what the world says.

Prof. LeRoy Moore: Our Brother Fillmore was talking about treating children for success, and this brought to my mind the case of a girl who came to me one Sunday morning and said, "I have a great deal of trouble with my algebra," and she was worrying about it a good deal. I said to her, "Do not think any more about it until tomorrow morning, and then go to the table and work that example."

She did it. Now, as the brother said, all she needed was encouragement and affirmations of confidence and fearlessness.

Mr. Fillmore: We had a case of that (treating children in school work). A boy we know studied Latin, and kept affirming all last term how hard his Latin was. Mrs. Fillmore and I quietly treated him for this during vacation, and last night he said, "It is the funniest thing, I have no trouble with my Latin, and I seem to know that I might just as well have had it easy last term."

Mrs. Marion Drake: There is one thing I always tell my students; it is, to be fearless and free, and to use this power that God has given us; to affirm, *I am fearless and free. God is Love, and the consciousness of that love casteth out fear.* I have many times been instrumental in helping students out of their fears when they were going through their examinations at school and were afraid they would fail. I said to them, "God is your success. That higher Intelligence will lead you into success. Perfect love casteth out fear."

Mr. Fillmore: Now, I said we wanted a state of consciousness that would give us perfect confidence, and Mrs. Drake has given us the key, "*Perfect love casteth out fear.*" If our hearts and minds are filled with love all fear departs. We know that no evil can come to anyone who has the love of God at heart.

Miss Laura A. Gregg, of Garnett, Kansas: Just two months ago I was in Guthrie, and was packing my trunk to go to Portland to the National Woman's Suffrage Convention, when I received word that my mother had fallen and broken her leg. When I arrived home I found that my mother had been in the hands of two surgeons, and the leg was splinted tightly. She was suffering much pain and appealed to us to do something to relieve her, but we could do nothing. I felt, that as my sister had called the surgeons, we must work with conditions, and not against them, so I said, I will do

nothing until I am guided in the light. I spent the time in the Silence until I realized that I had the light, and that conditions would be changed. It came to me very strongly that the splints must be taken off. I called my sister and she asked, "What do you think we ought to do?"

I said, "I think we ought to take the splints off."

She said she was willing, and we removed them, but I soon found she was entertaining fear, and that this fear was reflected upon my mother, who still suffered greatly. I then wired Mr. Fillmore. Mother was soon asleep and resting, and within three days the pain was all gone.

Experience Meeting. Held at Unity Headquarters, 913 Tracy Avenue, Kansas City, Mo. Mrs. Marion Drake, leader.

Reading of the eighth chapter of Romans.

We are debtors not to the flesh.

How good this statement is; not to live for the flesh, but for the Spirit, which has raised us up into the realization that we are the children of God. It is fully twenty years since I was born again, since I came into the realization that I am Spirit, and that Spirit is my Father. We have our earth father, but how much greater is the Spirit that dwells within us, that is around us, and how glad I am to be able to stand before you today and testify to the wonderful beauties of this glorious life; this Life that is worth the living. The old life that led us through the dark valleys and shadows of sense was not worth the living. But today I can testify that I am heartily glad that Spirit is my Father, and that you are every one of you, my sisters, my brothers. It is glorious to know the Truth that sets you free.

"My words are spirit and health to all that find them." "Seek and ye shall find; knock and it shall be opened unto you," and you will know and realize supremely that "I, if I be lifted up, will

draw all men unto me." What a beautiful statement, lifting up the Christ-man, which is the lifting up into consciousness the most beautiful things from day to day.

Now, my dear ones, I wish that we might hear from each and every one of you, that you may testify as to the quickening of the Spirit; that you are being raised from the dead, for, "As a man thinketh in his heart, so is he." Could you have looked into my face twenty years ago, when I first came to this city, you could not realize that I, who stand before you today, am the same woman. I was a sickly little body, and physicians said there was no hope for me. I soon found this glorious Truth, and since that time have been seeking and finding the Way that is freeing me from the bondage of pain and disease. Now let us be still and pray to the Father in secret, and let us realize that we shall gain the reward. *Peace, Trust, Health are mine.*

Mrs. Chas. Weick: Dear friends, this Truth has brought much good to my family. For two years or more, my husband was almost a physical wreck. He was wholly unable to work. Physicians told me that he would never get well. A friend suggested that we see Mr. Fillmore for treatment. We followed this advice, and there was a remarkable change for the better from the very first treatment. He had not been able to take much food, but was soon eating almost everything on the table, and with no ill results. He is now in excellent health; works, and eats whatever he likes. Our house had been full of medicine, so to speak. You could call for almost anything in that line, and we could supply it, but from the day we first saw Mr. Fillmore, there has never a drop of medicine passed our lips, and we are all well. We feel very grateful to Mr. and Mrs. Fillmore, and to Mrs. Wolzak, who recommended them.

Miss H. A. Lewis: I think that I can safely say that I have been strengthened by the Christ within.

Instead of following the flesh, I follow the Christ. I have better health, and am growing in knowledge every day. The family, too, has been greatly benefited, and the way is joy, happiness and peace. Christ is the Life and the Truth. Just think, I AM the Wisdom; I AM the Knowledge; I AM all that there really is. When you let this Truth come into your mind the Spirit takes hold of your body, you see yourself rising up, you feel too free for this earth. What a joy, what a pleasure it is that I have this up-lifting!

Mrs. W. G. Haseltine: Dr. Sullivan says, the women usually begin the week this way: Well, this is Monday, what a large washing I shall have today. Monday night they think: What a large washing I have done. Tuesday, they begin to think: What a big washing I shall have next week. Wednesday they have the same thought, and so on each day until the power of thought so accumulates that when Monday does come, they do have a big washing. Well, so it was with me. I used to think of everything there was to do. It is now five years since I took my first lesson, and I learned in those lessons that the Kingdom was within myself; that the All-good was within myself, and that I must find the Good within myself. I searched for a year and a half with all my soul. I worked *too* hard. I did not let the thoughts come to me. But, one day I learned to relax; I learned what realization was. I learned the Kingdom of All-good was within, and that I could never be satisfied with anything without. You may read all the books, but you will never find it in those. You must look within yourself. You must know for yourself that there is a real Wisdom, and you find it in the Silence. Infinite Wisdom guides me. If we go within ourselves and speak to that Life which is the great ocean of Infinite Spirit, these material things no longer have control over us. We are masters of every condition in life. We know, absolutely know, what to do. This Truth has

done so much for me. It is life, prosperity, peace, joy and love.

Mrs. H. R. Walmsley: It would take a life-time to tell all this Truth has done for me. My husband had diabetes, and he had been told he could live but a few months. I did not think much of this kind of healing; I thought it was all nonsense until my husband came and was healed in the lessons. After that I attended the class, and since that time the Truth has helped me in all my troubles.

Mrs. S. Preston: I have been healed in a great many ways, in body and in mind. I am growing stronger every day. I have been given strength in every way.

Mr. Haddock: I searched earnestly for a number of years for the Truth, but I failed to find it until a few months ago. I read much, but nothing filled the bill until I read UNITY. Then I found what satisfied me better. When Christ enters your heart, you love everybody and everything. I praise the Lord that I have found more of Truth under these teachers.

Mrs. Emma Harper: God is my strength.

Mrs. Myrtle Fillmore: Mrs. Harper is one of our oldest and most faithful members. She is always with us in the Silence. She prefers to testify silently.

Mrs. May D. Wolzak: I feel that "None of those things move me," those conditions of mind that we call sickness and death, sorrow, poverty. I was healed from lung trouble, and I feel in the last two weeks I have made another step. But, why should we speak of these things that have no Truth in them. Why should we give them any place, because so long as we do they will come back and stand up before us, and we shall have to deny them again and again. Through the power of God we have made them nothing, let us leave them so. I am God's child; strong, pure and healthy. I never had darkness and sickness only as I made it for myself. God did not create it for me.

Judge H. H. Benson: I would just simply emphasize this one remark. It struck me with greater force than it had ever done before. "If I be lifted up, I will draw all men unto me." If I be "lifted up" into the altitudes where these people are who have been speaking are lifted up, I will be *lifted up* indeed. These friends all *live* more than they say.

Mrs. H. H. Benson: One thing this Truth has done for me. It has made me able to stand up and say a word. I was never able to do that before. I have much to say, for the Truth has done so much for me in every way. I am lifted above worry. I am not able to worry any more.

Mrs. W. T. Alexander: The greatest thing this Truth has done for me is my realization that there is nothing but Good. There *is* nothing but Good. The healing I am grateful for, but to be lifted above the seeing of evil as a reality, I am more than grateful for.

Mrs. John M. Orr: My health was such that I had to give up house-keeping, but through this Truth I have become strong again. I am growing in strength, and growing spiritually, *and am house-keeping*.

Mr. Dunn: I am happy and thankful to have the opportunity of confessing this Truth that has done so much for me. I find there is nothing to compare with it. In it I find satisfaction and perfect liberty, peace with God and good will toward men.

Mrs. O. M. Lytle: I have been healed by this Truth, and some of my family have been healed also. It is the grandest thing I have ever learned.

Mrs. Herriott: I love everybody and everybody loves me. I am so happy in this Truth. I praise God every day that I ever learned this Way.

Mrs. LaCrosse: This Truth brought me out of a "horrible pit" a year ago last winter. I could not tell all this Truth has done for me. The little girl I was treating is now entirely well.

Mrs. Yancy: This Truth has strengthened me

in every way. It has loosened my tongue, too, so I can talk anywhere. This Truth does make us free when we live it.

Mrs. Stroeh: "The Lord is my Shepherd," but I never really realized it until I came into this Truth. Last week I accidentally ran a pin into my knee. Later on I was speaking of it to a lady in the house, and she said I ought to see a doctor, that she had a friend who lost her life in such an accident. Soon after I talked with her, my knee began to swell and become inflamed, and the next day it looked terrible. My husband said, "You *must* have a doctor." So I telephoned to the Fillmores, and in the afternoon I came down to see them. The pain left, and the next day it was all right. I have had no trouble with it since.

Mrs. Myrtle Fillmore: The point to be made in Mrs. Stroeh's experience is this: We should be very careful of our word, to always speak it on the right side. The poison of suggestion is the only poison there can possibly be, for, "Without the word was nothing made which was made."

Miss Alice Tainter: We read that "His testimony is pure, making wise the simple." From the Divine pure Wisdom comes. The most ignorant can learn true Wisdom from the inner testimony.

Sunday morning, October 1st, T. G. Northrup, of Chicago, speaker, at Unity Headquarters.

To meet with the co-workers of Kansas City, is an unexpected pleasure. I have heard of your work and have often wished to be with you, but when I left Chicago I did not expect to be with you, and when my friend, Mr. Prather, invited me to speak to you, the thought came to me, What can I say to Unity people that will be in any way helpful?

In thinking the matter over, I thought perhaps I might present the Truth from a different standpoint than you have been accustomed to receiving it. The Truth can be presented from different standpoints,

and the Truth can always be proven as Truth when it is properly understood and correctly presented.

So this morning I am not going to draw upon your imagination; I am not going to draw upon your beliefs; I am not going to ask you to accept something that some one has told you; I am not going to ask you to accept even the Bible. I am going to present this Truth from what you know. I am going to start with that as a foundation, and I want everyone to start with me on the basis of what he knows, and see if we can not reach the same conclusion.

There are some things that we know; we do not have to accept what some one has told us. We simply *know*.

Now you know that you are here. You know that there are others about you. These things you know. And here is another thing that you know—that you did not create yourself—you will have to grant me this. You did not create yourself, therefore you are an *effect*. If you are an effect, there must be a *cause*. As we have not a better name at this time, we will call it First Cause.

Another thing: You know that you have a degree of intelligence, and as the effect can not be greater than the cause, this First Cause must be Intelligence. You also know that you have a degree of life, and as you are an effect, Cause must have life—must *be* Life. Again, you know that you have a certain degree of power, and as you are an effect, that Cause must be Power. You are love; you must love something, if it is nothing more than a dog or a gun—you must love *something*; then as you are an effect, that first cause must be Love.

And again: you have the power to think (now I am taking you on what you *know*), you have the power to think; then the First Cause must be a Thinker, as effect can not be greater than the cause. You determine your own action, therefore First Cause must determine its action.

Now the combination of these qualities that I

have spoken of, is what makes up what we call the Universal, Infinite Spirit, or God. If effect is self-conscious and determines its action, as effect can not be greater than cause, First Cause must be self-conscious.

First Cause (it can not be First Cause if it depends on anything outside of Itself) in creation, imparts *Itself* into the creation because there is nothing else for it to impart; therefore, this First Cause, Infinite Spirit, or God, is Substance, the one Substance in the creation. There is nothing else, and as all of these qualities are mind or spirit, then all substance and all creation is Mind or Spirit, as it is all from the one Substance—the one Substance in different manifestations. Different combinations of the one Substance produce different manifestations.

Love, intelligence, life, power, require form for manifestation. Can intelligence manifest itself upon this plane except through what we call brain? Can life manifest itself upon this plane except through some form—man, plant, or some form to manifest itself through? The more perfect the form, the more perfect the manifestation. It requires a perfect body to manifest perfect health. It requires a perfect brain to manifest perfect intelligence. So the more perfect the form, the more perfect the manifestation. Now, the form may be perfect or imperfect, but the *real* behind it, is always *perfect*. So, if the manifestation is imperfect, there is the power behind it that can manifest perfection.

You can not see the power in the block of ice, but it is there, and you have only to change the form to see the power. It must change to steam.

You can not see the oak tree in the acorn, but it is there. You may leave the acorn upon the shelf one year or five years, but when you take it down and give it the right conditions, it begins to manifest the oak tree.

Now here is the point I want you to get clear: the First Cause, we have attempted to prove, is Intelli-

gence, and that Intelligence has imparted itself into creation, and every part of this creation has a degree of intelligence, according as this First Cause has manifested or imparted intelligence into it.

We all say man is the highest intelligence, and man, also, imparts himself into his creations. Man imparts himself into his own signature. A bank teller recognizes it right away. Each one of us impart ourselves into our work, into our creations. Man, being the highest, has dominion over the lower; the higher always controls the lower, and when man understands what his powers are, then he understands that conditions are subject to his spoken word.

Every part of this body has a degree of intelligence. You can direct that intelligence and command it. Man's mind is a focusing power, and you speak to that intelligence and it responds. This is simply common sense. If your conditions are not what you want, then speak into the Universal, but if you make a mistake in speaking the Word, you get the result, so you must know that the words you speak are right, since you must take the consequences. Then, if what we speak for comes into manifestation, we realize that life is something that carries responsibility. What you are thinking today, you will have to face tomorrow or next week. You manifest power and you can not help it. We are responsible for that which comes into manifestation through us.

Man, being the highest, has power to build (not create, see the difference?), he has power to use that which has been created; then in his building he must use that which has been created. He must build from God's standpoint. He must build from the Truth.

You have power to connect yourself with this Universal Power, and get all the power you need. Now, a man with money can bring material from all over the world and concentrate at a given point, and build a beautiful structure, with the knowledge of this Truth. You have power to bring the necessary

money to build the structure, if you only connect yourself with the right Source, the Universal, that is the only Source. Do not make the mistake of going outside. If you attempt to build anything, put in only the material that will build what you want.

We talk about the material and the spiritual. Are they not both one? Intelligence and Love you will call spiritual when they are sent out together. Power and Life you will call material. You send out Love and Intelligence from one soul to another; you call that spiritual. Do not you see that it is but different combinations of the same material? We only make the difference in order to be understood. There is but *one source, one substance, one power and one manifestation*. The manifestation is according to the qualities that are in the manifestation.

There is *one power, one life, one family, one child, one Father, and all is one.*

A TREATMENT.

The Presence, the Intelligence and the Power that fills all is perfect Action in all. I am acted upon mentally and bodily by the Presence that is perfect Intelligence and Power. My thought of things, all my convictions, are formed by this Intelligent Action. My body is in its keeping. This Intelligent Power is in full control of each organ of my body; every thought is shaped by its wisdom; every part is obeying its will; it circulates in my blood, pulsates in my heart, is the breath of life in my lungs and the sensation in my nerves. The Presence is active always within and around me, and the result is perfect order, perfect action — FANNIE B JAMES, in *Fulfillment*.

“Man becomes aware of universal order, of beauty and law, only as he becomes a voluntary part of it. Only through the fidelity of his moral life does he feel beneath his feet a sure foundation, only as his soul glows a spark of love does it recognize the celestial ether of which it is an atom.”

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

194. Will you interpret the act of Jael as described in the fourth chapter of Judges? I heard a sermon upon it last Sunday in which the preacher, one of our mostgifted, after quoting many comentators, said that none of them satisfied him. They all agreed that it was a dastardly, treacherous deed. His idea was that Jael had all the qualities of a good woman, and her first thoughts and acts were the outcome of inbred courtesy and goodness of heart, but as she looked upon the sleeping warrior it came upon her that she was harboring an enemy of the Lord God of hosts, and that she must do away with him. In murdering Sisera she was doing the bidding of her Lord, in spite of the condemnation she would surely incur from her people for violating the established laws of honor and hospitality.

This does not satisfy me. God could not say at one time, "Do not kill," and at another, "Murder my enemy." And why does Deborah sing, "Blessed above all women shall Jael be, the wife of Heber the Kenite, blessed shall she be above women in the tent"?

— M. E. T.

God is Love, changeless and unalterable. Love prohibits killing; consequently God cannot command nor commend the taking of life. The act of Jael may have been a historical fact or it may have been a legend, which is allegorical in its representation of the existing state of affairs with the children of Israel. The song of Deborah was a song of victory, reciting the points gained by the people in the contest, and which embodied this story of Jael with all the embellishments which her enthusiasm suggested. But, in our interpretation of the Bible, we look for the teaching, the lesson contained in the event or legend or allegory. Sisera represents the natural man, who is in bondage to the sense. Jael represents the emotional nature, which, without the guiding hand of wisdom, is impulsive in its action. When the intuition of this nature recognizes its bondage it seeks freedom, and looks for the means of release. Truth proves to be the power which breaks all bonds, and Faith is the understanding active in the application of Truth. These are typified by the nail and the hammer, which

Jael used to destroy Sisera. In the light of this interpretation the lesson is clear.

195. (a) Would it be possible to cure a person of the liquor and tobacco habit without first interesting that one in a knowledge of the Truth?

(b) Why did Christ descend into hell? — M. E. R.

(a) Yes, such cures are often effected, but to make the healing permanent, it is necessary that that one should gain a knowledge of the Truth, and apply it in all his living. The healing is apt to lead one into the study of Truth, however.

(b) This statement, "He descended into hell," is taken from the Apostle's Creed, and refers to the time Jesus was in the tomb, and his soul supposed to be in the place of departed spirits—hades. This is but a man-made doctrine, and to us it simply means that Jesus descended into the very depth of human experience that he might be "tempted in all points as we are," and still rise superior to it all.

196. Is not what we call matter really Spirit? If not, what is it? If it is nothing, what is the use of struggling and striving for homes, clothing, etc. Please help me out, this keeps me awake nights.

* * *

Every cell of the countless number which compose the body, or any other so-called solids, is intelligent, as has been proven by various experiments. Intelligence is Spirit-substance; hence matter is spiritual rather than material, it is crystalized Spirit, Spirit in a lower rate of vibration. A good illustration is the different forms which water takes. If it is condensed or vibrating at a slow rate, it is ice; if freed by a rapid rate of vibration, it is steam. These are different forms of the same thing, just as body and soul are different forms, or degrees, of the same substance—Spirit. We do not need to strive and struggle for clothes, houses, etc., for "the Father knoweth ye have need of these things," and when we recognize that our whole life is spiritual, and not material, when the Kingdom of God is established within us. then do we attract to ourselves all that we need, and all our wants are supplied.

Class Thought. November 20th to December 20th, 1905.
(Held daily at 9:00 P. M.)

**The Living Christ now casts
out all demons of fear and
evil, and restores the peace
that passeth understanding.**

Prosperity Thought.
(Held daily at 12 M.)

“Son, all mine is thine.”



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 11,000 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, \$1.25.

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 \$2.00 for both.

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

Special Notice—If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

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



Application for Treatment.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:

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

TO THE SOCIETY OF SILENT UNITY,
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS— I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME _____

STREET _____

TOWN _____

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Notice to Applicants: We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

Society of Silent Unity,

913 Tracy Avenue, Kansas City, Mo.



Devoted to
Practical Christianity.

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One three years' subscription to one name for \$2.00, if paid fully in *advance*; you *must* be paid up to *date* before you can get benefit of this rate.

One five years' subscription to one name for \$3.00 on same conditions. If you are in arrears even a month, you must enclose enough to pay your subscription to *date* before this rate can apply.

Under above terms we cannot send UNITY to a friend and credit your subscription for two years for \$2.00, our object being to enable you to send UNITY a year to two friends for the price of one.

Because of the many demands upon his time Mr. Fillmore has been unable to prepare his lesson for this issue. But there is no lack; three splendid productions are in its place—"Every Man a Moses," by Geraldine D. Robinson, "Soul Culture," by Jennie H. Croft, and the lecture by T. G. Northrup. The lesson by Mrs. Robinson was sent to us sometime ago in manuscript by some kind friend, whose name we have lost, and we have kept it on hand waiting this opportunity to publish it. We think it appeared several years ago in *Universal Truth*. If the one who sent it to us will please drop us a line we will return the manuscript to her, also send extra copies of UNITY of this issue.

Since the last issue of UNITY our Charles Edgar Prather has gone and taken unto himself a wife. The event took place on the evening of October 18th at the home of the bride, Miss Roxane Filkin, one of Kansas City's Truth girls. The usual happy accessories were not wanting and the occasion was a very pleasant one. Our Brother D. L. Sullivan tied the knot, and we know it was done good and strong, and will never slip out. Unity folk were out in full force. All kinds of pretty and useful gifts were laid at the altar of the new home with the best and choicest blessings from friends present and absent. May the love that never faileth be the love that has consummated this union.

THE CHICAGO CLASS.

The Spirit that drew us to Chicago made no mistake. We were warmly received by many friends, and generously provided for, and our lessons attended by a much larger number of students than we anticipated. We gave twelve lectures in Mr. Shafer's hall in the Masonic Temple that comfortably seated one hundred, and it was always filled, sometimes to overflowing. Mr. and Mrs. C. A. Shafer had prepared the way, and we were very much at home among their people. In the closing lessons many testimonials were given, some of which were taken down in shorthand by Miss Emma Buck, with the intention of publishing them in *UNITY*. However, upon examination we find that they are so extremely personal that it is not our pleasure to do so. We found Chicago the most prolific field for a large spiritual work that we have ever met, and her people are alive and appreciative. We shall hereafter have a much warmer feeling in our hearts for them, and if any of the Truth seekers from any of her many schools come this way we want them to call and see us. They will be welcomed by all the *UNITY* workers.

DEAR *UNITY*—The New Thought library, reading and lecture rooms have removed from 3907 West Bell Avenue to 724 N. Compton Avenue, St. Louis, Mo. We are nearer our old Center here. We opened in our new quarters last Sunday at 10:00 A. M., and lectured at 11:00 A. M. upon the "Seventh Sense." We are steadily and perseveringly sowing the Truth. "In your patience possess ye your souls," is our motto.

We have changed the name of our little band from, "West End Church of Practical Christianity" to "The St. Louis Unity Society of New Thought." In the common understanding of the word "Church," this term applied to us is misleading, as we have neither creed, forms nor ceremonies. We meet to worship, as we believe Christ taught, in the simplest manner possible. We meet to practice Divine Healing in ourselves and others. We meet to study the spiritual interpretation of the Bible in order to unfold the highest understanding. We welcome all who come, and bid God-speed to all who go from us. We have had some wonderful demonstrations. We use the *UNITY* Thoughts and Bible Lessons. Send out your blessings, friends of *UNITY* from the everywhere to this little band in St. Louis, that stands for freedom in unity, simplicity in truth, love in all living, and the highest unfoldment of Divine Mind.—THERESA B. H. BROWN.

A "sweet" reception was tendered by the Unity Society of Practical Christianity on October 27th to Mr and Mrs. Fillmore upon their return from Chicago, and Mr and Mrs. Prather upon their return from their honeymoon trip in Southern Kansas. Forty pounds of delicious home-made candies were used.

Mr. and Mrs. Towne, of Holyoke, Mass., spent two hours in Kansas City on their return from the Portland Fair, and were given an informal, but delightful, reception at Unity Headquarters. *Nautilus*, of which these good people are the editors, is always like its authors—bright and sparkling, and it was a joy, indeed, to become personally acquainted with them.

FROM ANNIE RIX MILITZ.

The many friends of Mrs. Militz, who is now traveling in the Orient, will be interested in the following extracts written in private letters to Mrs. Besly and Mrs. Parmelee, of Chicago, and begged of them for UNITY readers by the editor:

Extract from letter from Mrs. Militz to Mrs. Parmelee dated, Mid Ocean — on board the Korea, February 18th, 1905.

We are having a very heavy sea this morning, which just suits me, as it shows what the Truth can do in keeping one poised and free from all sickness. I know I should have been very sick were it not for the blessed knowledge that I have, for several times my head began a sickening ache and my stomach began to stir ominously. But with a word and a happy-cooperation of oneness with the Spirit, all was peace in a moment. But I give God all the glory, and I am glad. Our ship behaves royally, at times there is no more motion than on the ferry boats. But she is a great pitcher, which they say is more trying to "mal de mer" than rolling. The waves are breaking over her bow and one of them has broken the rail and bent it as though it were tin.

Extract dated Yokohama, April 3d, 1905.

I went to work immediately on arriving by visiting a patient, and the following day conducting a meeting, and I have been busy ever since

Yesterday, through the influence of a Japanese lady who is a Christian and attends my services, I visited the Japanese prison and addressed the women (about forty prisoners) and also spoke to the officers and their families, and was listened to most attentively. Of course, my words had to be interpreted, and so I could not talk much or very long. Last Saturday night I had a party of young men to listen to a prosperity lesson and they were very much interested.

The cherry blossom time is near at hand. In about ten days the trees which are planted everywhere will send out their blooms which are large, many double and very profuse, for the Japanese have cultivated the trees to bear flowers only. I have an invitation to the Emperor's garden party. He has but two a year, the cherry blossom fete and the chrysanthemum, and they are great affairs. Tomorrow night I am going to a Japanese dinner and eat with chop sticks and sit on the floor, and all kinds of strange things will be served to us. Next Saturday they have the famous Fire-walk in Tokio at the Shinto Temple, and my hostess and myself intend to witness it. The jinrickishas are a great institution. I did not know they were so generally used. They are the principle means of conveyance here and are used by the foreigners (so they are designated) as commonly as street cars at home. At almost every corner they stand ready to be hired. They run at the speed of an ordinary horse, and sometimes travel fifty miles a day. The average fare is about fifteen sen a trip (about 7½ cents).

Much of my time has been spent becoming acquainted with the foreigners through visits, teas, tiffins, etc. The most interesting of all the things I have seen are the people themselves, such quaint little folk, so plentiful so busy, so courteous, so contented; always laughing, no matter how hard the work they are doing or the burden they are drawing or carrying. Their language has a musical sound, something like Italian. As they pull and push their heavily loaded carts they always chant a refrain, not

always the same, something as sailors sing, to work in unison. The puller says, "hoolda" and the pusher "hi-da." "Hoolda" they alternate as regularly as the ticking of the clock. When there is an extra issued by the Japanese newspaper, a boy called a gongi carries it from house to house of the subscribers, and he is a most theatrical looking individual with his bare legs and short trunks, his head kerchief tied, so that the corners stand out like Mercury's wings, and they run with a light trot that rings a bunch of bells worn on the thigh. Then the babies, babies, babies everywhere, always strapped to some one's back, usually their little brother or sister's.

Extract from a letter dated Yokohama, Japan, May 16, 1905.

Since I wrote to you I have been to Tokio, saw the Fire-walking ordeal, the ancient feudal buildings, mortuary tombs, parks, temples, of that immense city (ten miles square and nearly 1,300,000 inhabitants). I attended the Emperor's garden party, also I have visited Kamakina, now a little seaside village, once a large capitol size of San Francisco. There I saw the Dai Butsu or great Buddha, a bronze colossal statue, 50 feet high and 35 feet from knee to knee as it sits in contemplation, and the image of Kwannou, Goddess of Mercy. By the way, I am said to resemble—an observation made by some geisha girls to each other while gazing at me in their child-like curious way.

Extract from a letter to Mrs. Besly from Mrs. Militz dated Yokohama, Japan, April 6th, 1905.

As I took my pen in hand and began to think of some of the things I would like to write about to you, it occurred to me that you would like to hear about the Fire-walking ceremonies and hot water tests. I did not see the hot water test, but saw the whole of the Fire-walking ceremony. The priests, who walk it first, went through a species of exorcism around a heap of glowing charcoal, which was about four feet broad, sixteen feet long and a foot high. The leader took a long bamboo pole and beat the center length flat for a path. When they had subdued the fire-gods (Salamanders) and chased away the devils, then one of them tramped through the flattened charcoal. Then the other three priests passed over, and I suppose there must have been nearly a hundred people of the lay class, besides four foreigners (Europeans and Americans) walked the same path. The feet were bare. If you will get Percival Lowell's "Occult Japan" from the library, you will find there a good description of the ceremony on page 47. This one differed in many respects from the one he saw, notably as to the salt, none of it being thrown on the fire, but on the ground about it at the compass points. What is my explanation? The gods are the powers which they, the Shinto priests and devotees, believe they can draw to themselves for protection and other expressions of good by their ceremonials. Their faith fills them with power that not only makes themselves immune from the fire, but also those who follow them over the coals. I noticed they shook their wands (gohei) over every one who started to walk. It is but another exemplification of the old words, "According to thy faith be it unto thee."

When I first stopped in Japan I intended to remain two months but my host and hostess have persuaded me to stay until the fall, and yet it was not they but the Spirit that has shown me what there is for me to do here, before I go to India. My work is increasing, and Mrs. Thorn, my hostess, is ready to carry on the work after I leave.

Extract from letter dated Yokohama, Japan, September 30th, 1905.

In ten days I sail for India, after a stay of over seven months in this beautiful land. It seems almost like starting again for the Orient, for my home here has been so happy and replete with spiritual work and experiences. One of them was a case of child birth, just a month ago today, and in many ways I was reminded of our joint endeavors for dear Mrs.—. But I had an advantage in this co-operation on the part of all, even the doctor. But it started in as a hard case, and the doctor was getting his instruments ready to take the child when I arrived, for there had been no progress, only rigidity. The change was so marked and the progress so perfect, in spite of wrong presentation, (the child righted itself) first child, advanced age, (35 years), etc., that the doctor was filled with wonder, and it was newsworthy everywhere; the event taking place in a hotel and the lady well known, so the bulletins of her welfare were passing from friend to friend hourly. The relief was jubilant, and the painlessness of it all dazed all who did not understand the Truth and its power. It was a mighty testimony.

BOOK REVIEWS.

BY J. H. C.

SELF KNOWLEDGE (ATMA-JNANA). By Swami Abhedanda.

After a silence of about two years this gifted Hindu writer and scholar has published a new book which will be welcome to students of Truth, whether it be found in the Eastern religions, in modern thought or elsewhere. In the first chapter the writer deals with that much disputed question, "What is matter?" and tells us that spirit and matter are two modes of the one Eternal Substance. In the succeeding chapters he treats specifically with the "Knowledge of the Self," "Search after the Self," "Realization of the Self," "Immortality and the Self," and in a most practical manner, yet with great power and clearness of style, is each subject dealt with. Those who are interested in the study of the Vedic Scriptures will find this book touches a new field. The Hindus, with the power of concentration which has been gained through numberless generations of training, have arrived at a deep understanding of man's inner nature, and, while we may not agree with all of the Hindu teaching and doctrines, we find much of truth and of helpfulness in their writings, and welcome a book from such an authority and scholar as Swami Abhedananda. Published by the Vedanta Society, New York. Cloth, price \$1.00.

PRACTICAL APPLICATION OF DIVINE PRINCIPLE IN OUR EVERY DAY LIFE. By Pauline Sayre.

This booklet comprises a series of three talks upon the science of life. The teaching is couched in simple yet forceful statements which are applicable to every station and condition in life. Many good affirmations are given for those who need formulas. The first talk is upon the Science of Life; the second upon faith and the power of thought and the third talk deals with plenty, success and prosperity. There is also a short talk upon healing at the close of these sermonettes. The book is good for beginners in the study of Truth, for it contains so much practical advice to one beginning the practice of the principles of Being. Neatly bound in white paper stamped in gold, it is a

very attractive booklet. Published by the author, and copies may be obtained at her address, 313a Quincy Street, Brooklyn, N. Y. Price, 25 cents.

THE WALT WHITMAN NEW THOUGHT CALENDAR, for 1906,
arranged by Wm. E. Towne.

This calendar is printed on heavy cream-tinted paper. On the first page there is a picture of Walt Whitman; and each succeeding page, and there is one for each month, contains a quotation from Whitman's poems which voice the freedom and power of the soul. Whitman was a seer who realized the Divine Principle of Life. Compiled and published by Wm. E. Towne, Holyoke, Mass. Price, 25 cents.

VIBRATION. By Mrs. L. Dow Balliett.

Based upon a system of numbers as taught by Pythagoras, the author teaches how to attain success through the strength of vibration. Every letter of the alphabet has its own rate of vibration and color. From the name and date of birth the student of vibration can find his key-note, his color, his tendencies and characteristics. You may determine the possibilities before you in life, and apply the principles of vibration in the successful choosing of a profession, a wife or a home. The book is very interesting, and as an entertainer the truth of the character delineations must be admitted by all. Full directions as to the manner of finding your vibrations are given in the book. A New Thinker will turn all knowledge to good use in developing character and attaining the highest and best for himself, and while we may not depend upon these indicators to govern our lives, we may not despise them altogether. All power is vibratory, and numbers, names, colors, etc., may be intelligently used to add to the strength of our character and position in life. Published by the author, and for sale at her address, 1001 Atlantic Ave., Atlantic City, N. J. Cloth; price, \$1.00.

The Spirit has impressed me to write you a short chapter of personal experience in Truth-seeking, thinking it might give you added encouragement and inspiration in the excellent work you are doing.

When a boy, in the way the world counts time and age, the spiritual consciousness of the Father was given me, as well as the realization of my former existence in Absolute Being. The clergymen of the churches in my village could not "make out" my thought, but encouraged me in what they termed, "Good works." Their theology was quite a source of trouble to me in those days, and a great desire was implanted in me to go to the schools where they had pursued their studies, that I might the better understand their attitude. After completing my college course I entered a theological seminary, not with any intention of entering the ministry, only for the above purpose. The faculty of the seminary knew of my desire and purpose, and encouraged me to pursue my study and thought with them. I was a sort of a unique student—"one without precedent," as a member of the faculty expressed it. The humble, but consistent, attitude was maintained and respected, and, withal, the experience was one of great advantage to me, and I trust of helpfulness to those with whom I came in contact. Almost from the first I was in demand to supply the near-by churches, and in time there were many requests for the young student with "the newer and deeper

spiritual truths," than I could well supply. During this time I knew not of their being so many brethren who were at-one-ment with me in thought, but this knowledge was to come to me later. Naturally I was urged to enter the work of the church's ministry, and with all my peculiar views and new mode of thinking was so set apart by the most liberal men I have ever had the pleasure of knowing in the church.

The test was to come now. After three years of teaching and healing successfully, the seeming reaction came of persecution, and I was forced from the pulpit and church. I now understand why this was so. It was my own fault, or, rather, lack of understanding. At times I was fearful of the non-reception of Truth. This, and probably this alone, was the reason why commotion was produced in the minds, and therefore the outward manifestation, of others.

I went immediately to Rochester, rested after the so-called trying experience, and after becoming refreshed in spiritual thought and meditation, began my work of teaching and healing outside of the churches. I met Dr. J. G. Murray, whom you know, and we were united in the work until I had to obey the leading of the Spirit. In the silence, all of the while of my being in Rochester, the Spirit saith, "You are called to demonstrate the Truth in the churches," which seemed so preposterous after my being forced out of the church. Many of the students of Truth did not believe in organization, and believed organization was a hindrance to Truth. And while in the silence the Spirit would say, "You are called to demonstrate the Truth in the churches. You are to demonstrate over organization. There are no hindrances in organization. Speak the Word." It seemed very strange to my mortal consciousness that this should come to me after every church tie had been severed, being in the world-at-large in the freedom of my work. How it was to be brought about I knew not, and not having any individual desire to go, I was assured if in truth this was the Higher leading it would be so demonstrated.

In about two months I received a letter from a friend, who is president of one of our Western New York colleges, stating his leading of the Holy Spirit, and the desire of his Presbytery. It was an invitation to become a member of the Presbytery, and to accept a pastorate in the Presbyterian church. After due consideration of the great work I was destined to do, should I so accept, and with a realization of the great opportunity for teaching and demonstrating the Truth, I became a member of Lyons Presbytery; the Presbytery having full knowledge of my position in relation to the Truth, and my non-subjection to any doctrine or teaching of the church that did not accord with Truth principle. There was nothing sacrificed. The result is an added heaven in one of the most conservative of churches, and the opportunity of fulfilling the word of the Spirit in teaching the Truth, and in demonstrating over all so-called hindrances. We are happily engaged in our work in a most beautiful section of a beautiful country, overlooking Lake Ontario, and from this point we are sending to the world brotherhood our highest thought in the power of Spirit.

We kindly invite Mrs. Fillmore and yourself to visit us should either or both of you come to the Empire state. Also I should like to have my people to have the opportunity of hearing you teach the Truth from the pulpit and class-room of the church. The door of the church I serve is open to you with hearty welcome awaiting you.—DON G. HUSTED.

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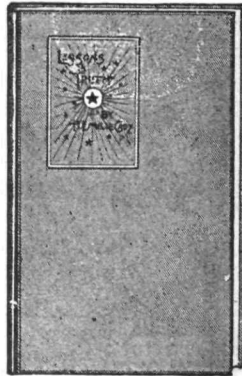
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