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

Vol. XVI.

KANSAS CITY, MO., APRIL, 1902.

No. 4.

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THE
GOSPEL
HEAL
THE
SICK
CLEANSE
THE
LEPERS

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RAISE
THE
DEAD
CAST
OUT
DEVILS
-MATT.
10:7,8

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

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

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Devoted to
Practical Christianity.

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THE POWER OF JESUS' WORDS.

LEO VIRGO.

Ideas are formed in the mind—words are the vehicles through which ideas make themselves manifest; therefore words have a certain power on their plane of consciousness. That is, the word may be used in an independent way to dissolve an idea that has become concrete in the consciousness. The word itself is representative only, but when used by a master in mental dynamics it takes on a character and power proportionate to his understanding of the inner forces of Being. John Smith, for instance, might give voice to a saying that would pass current among his immediate acquaintances as a truth, but as he has not sounded the depths of the mental realm, and become cognizant of the idea upon which that truth rests, his saying would carry with it a mere husk—it would not be vitalized with self-increasing perpetuity, like the word of one who had aroused that inner life in his consciousness and attached it to his words.

This is why the sayings of the prophets and mystics have such staying, enduring qualities. They are attached by invisible currents of life to the one great Father, and they have within themselves the self-perpetuating germ that keeps them growing from year to year. The scriptures of the different races are examples of the outward expression of the inner germ. The Book of Job antedates all history. It has been preserved through all the changes that have come and gone in the rise and fall of nations. It is supposed to have been written by one of the mystics of the nomad tribes of Arabia, and from that source drifted into the Hebrew Scriptures. It may have

come to the Arabs from the more ancient peoples of Egypt, but it never lost itself with the loss of its custodians. They were wiped out, their lands taken from them, and they no longer known among the nations of the earth, but the mystic word of Job was not consumed.

This is true of nearly all the sacred writings of all people. Secular histories and records of the exploits of men and the affairs of nations have disappeared and been forgotten, because they told the tale of the passing world of flesh, but the records of those who had to do with the realm higher than this are preserved, and they are living again today as they have lived ever since they were given forth — through the power derived from the Spirit. The true prophet of God does not have to even write his words down; he may speak them to the ethers, and through their own inherent power of perpetuity and growth they will find their way into the minds of men. Jesus Christ did not write a line that we know of, except in the sand, yet his words are treasured up today as the most precious that we have, and rivers of blood have been shed in quarrels over the technical meaning of these words which were written down by men years after they were voiced by Jesus.

We thus know by these examples that the word of Truth has life in itself, and that it cannot perish or grow less with the changes that come with the fleeting years. We also know that the more spiritual the one who gives forth these words, the more enduring they are, and the more powerfully do they move men.

The words of Jesus Christ were given to a very common people — according to the world's standard — by a carpenter in a remote corner of the earth. Yet these words have moved men for nineteen hundred years to dare and do, as no other words that were ever uttered.

When Jesus said, "My words are Spirit and they are life," he touched that inner Word that created all

things, and he knew that his words were vivified with a life essence, and a moving power that would demonstrate the truth of his statement.

These words have rung through the souls of men, and set them afire with God's Spirit, throughout the ages.

This is because they are Spiritual words—they have within them the seeds of a divine life, and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense, that it could not perceive Truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence, he sent forth his powerful words of Truth to the thirsty souls, and said unto them, "Keep my sayings."

To "keep a saying" is to revolve it in the mind—to go over it in all its aspects; to believe in it as a truth, and to treasure it as a saving balm in time of need.

All peoples have in all ages known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindoos, Japanese, Chinese, and nearly all known nations, have their various ways of applying the sacred words to the molification of their ills, and the invocation of the invisible powers to aid them in both their material and spiritual needs. Although these methods are faulty, in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we

must go if we want to get the force of our words. The Hebrew's phylacteries and the Hindoo's prayer wheels are suggestive of the wordy prayers of the Christian; but this is not keeping the sayings of Jesus Christ, nor reading the inner substance of the mystical Word. This can be done only by those who believe in the Omnipresent Spirit of God, and in faith keep in mind the words which express His goodness, wisdom and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life.

He said that those who kept his sayings should even escape death, so potent was the energy attached to them. This is a startling promise, but when we understand that it was not the personal man Jesus making it, but the Father speaking through him, then we know that it was not an idle one, for he said, "The word which ye hear is not mine, but the Father which sent me." This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect, not even Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind

the words of Jesus — it is a very momentous undertaking and may be the most important period in the life of the individual. There must be sincerity and earnestness, and right motive, and withal a determination to understand the spiritual import. This requires attention, time and patience in the application of the mind to solving the deeper meanings of the sayings which we are urged to “keep.”

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them in the air with the heavenly tone, or the oratorical ring, and count it a compliance with divine requirements. But this is only another form of the prayer wheel and phylactery. It is that lip service that Jesus condemned, because its object is to be “heard of men.”

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after this inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken that inner Spirit, and the Lord will come to him and minister to his calls as carefully as to the adept mystic. Jesus said, “My words are Spirit.” Spirit is that indescribable, invisible cause that produces effects. He who lives in the consciousness of the effects alone can know nothing about Spirit, because he has not made himself acquainted with the realm in which it operates. But no one is barred from becoming acquainted with Spirit and residing in its domain. It is just as accessible as the material, and far more attractive. If you want to know about Spirit, you will have to take up spiritual ways. You cannot go to Spirit-land by travelling the lower road. It does not lie on the map of the earth, and no man has found it in his physical geography. “Spiritual things are spiritually discerned,” was the discovery of one long ago, but he had no copyright on the find. To him it was a revelation, just as it will be to you and to everyone when it dawns upon the conscious-

ness. It is a great advantage to the spiritual seeker to make this discovery. Millions of people in every age have tried to find Spirit through matter and material ways, but their dust has always mingled with that of mother earth. They have not fulfilled the promise of Jesus, because they have seen death, and succumbed to its dissolving hand. They have missed the goal because they did not keep the sayings of Jesus. They kept the letter instead of the Spirit. They applied in an abstract way what was intended for every day practical use.

Jesus tells us his words are Spirit, and then says, "keep them." How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get right where he was, and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with the requirements.

"You cannot get blood out of a turnip," is a trite saying, neither can you get Spirit and life out of matter and death. Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and water; *life* as well as purity. Men are to be *alive*—not merely exist in a half-dead way for a few years and then go out with a splutter like a tallow dip. Jesus Christ's men are

to be electric lights that glow and gleam with perpetual current from the One Omnipresent Energy. The connection with that current is to be made through the mind by setting up sympathetic vibrations.

The mind moves upon ideas, and ideas are made visible in words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of words that Jesus revealed in. He delighted to make great and mighty claims for his God, himself, his words, and for all men. "I and my Father are one," "All power is given unto me in heaven and in earth," "The Father is greater than I," "Ye are God's and sons of the Most High," "Ye shall do these things and greater," were some of the claims he stimulated his mind with, and he produced the results—he fulfilled his words.

But he did not copyright those words, nor forbid anyone using them. He importuned you and me to keep them as he had kept them—right in our hearts, realizing that it was no idle repetition of idle words, but the setting up a living fire in the soul that should never go out. This is what the sayings of Jesus will do for everybody that keeps them in the inner sanctuary of the mind. They will kindle a fire there that will burn higher and higher until it licks the very canopy of heaven and burns a hole in the blue vault of Truth, revealing the wonders of God to the astonished eyes of man.

Jesus' sayings are varied, but all are food for the minds of his disciples. None of them are too hard for him who would be a disciple, nor are they too far from his present realization. What you now comprehend is not the ultimate of your ability in any direction. Because you do not consciously feel that you and the Father are one is no argument against

its truth. Men in high states of civilization lived for centuries on this planet without knowing that it was a globe, and that there were other continents just across the seas whose shores were inhabited. The race today has like relation to the spiritual universe. We look with longing eyes across the sea of doubts, fears, and delusions, trying to catch sight of that "promised land," but there seems no Columbus to pilot us over. But here comes one who is to us a Columbus, and he has given us a ship and compass. He sailed that sea and found the other shore. He asks us to follow him, and keep his sayings—they are the ship and compass.

In about twenty different places in the New Testament Jesus is recorded as saying, in substance, "follow me." To the rich young man who desired to enter into eternal life, Jesus recommended the keeping of all commandments, but, in addition, there was the inevitable, "Sell all thou hast and give to the poor, and come and follow me." Faithfulness to law alone will never make you a follower of Jesus in the regeneration. You must go deeper than this—you must know the secrets of the mainsprings of the universe. These are revealed in Spirit, and Spirit is found only by those who go about finding it in an orderly way. People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the "sayings" of Jesus? Have you said to yourself, in silence and aloud, until the very ethers vibrated with its truths, "I and the Father are one"? Have you opened the pores of your mind by mentally repeating the one solvent of crystalized condition, "I in thee and thou in me"? This means mental discipline day after day and night after night, until the inertia of the mentality is overcome, and the way opened for the descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. He who lives within may hear voices without, but the doors and windows unlock from within, and it is left with him to unfasten them. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality, and the light and air will come in, and you will, in due time, be able to step forth. No one can do this for you — you do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment; you want to be yourself, and you can only be yourself by living out your own life and finding its issues at the Fountain Head. If it were possible for one to reveal Truth to another, we should have heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses awaiting a higher market. Let us be thankful that God is no respecter of persons; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of His children, and from no other source can they get Truth.

A Jesus who has clearly revealed the Father in his consciousness may tell all men how it came about. He may point that way out. He may say, "I am the way, the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my sayings," or "follow me." Summed up, it is that by adopting his methods you shall find the same place in the Father that he has found. But the Father still continues His monopoly on Truth. Many have claimed to be able to pass it out, but it has always been in the shape of sealed packages. Ignorant people are thus deluded, and the deception is sometimes kept

alive for ages, especially if there be an appendage of commerce. When religion becomes an industry it is frequently kept afloat long after it has been scuttled. Mammon then masquerades as God, and fools march in the procession.

But Jesus did not peddle his doctrine. He did not copyright his "sayings." He claimed to hold converse with the Father, and demonstrated extraordinary abilities in many ways in substantiation thereof. He did not found a sect or in any way fence off his doctrine. He opened wide the way. "Whosoever believeth on me," and "keepeth my words," shall do thus and so; shall do as I do, and do greater things. He made a special prayer to the Father that all who kept his word might be made one with the Father as he was one with Him.

These mighty "sayings" of Jesus are handed down to us. By using them in the silent corridors of our own consciousness, we may come into that same place where he now is. "If a man loveth me, he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

A TESTIMONIAL.

When I first received UNITY, I was sick with a swelling on my knee, which disabled me very much. I could not get up and down steps alone, nor onto a street car. A lady gave me a few UNITYS; I read them with great interest. I sent for Mrs. Harley's "Simplified Lessons in the Science of Being." I have studied them until the book is worn out, and must get another copy, for they make everything so plain. I began to get better, and the swelling is steadily going away, and I now walk without limping. My good health, our new home—all the good I have I believe to be the direct result of my faith in Truth.

— MRS. W. F. SIBLE.

"Impossible is the adjective of fools."

WILLINGNESS TO DO THE DIVINE WILL.

MARY BREWERTON DE WITT.

Except ye become as little children, ye shall not enter into the kingdom of heaven.— Matt. 18: 3.

Perhaps you ask what is it to become as a little child, or what is the quality of the child-like mind? The true idea of the child-like mind is one which is gentle, meek, submissive—willing to learn of others. The child is not proud nor conceited, nor does he say, “I know all about it, you cannot teach me anything more.” No, the true attitude of the child mind is a questioning, an eagerness to learn of others and willingness to be guided. He trusts and follows your leading in simple faith, knowing only protection, and believing in only the good.

He says, “Show me, and I will do it as you do.” He believes in himself, has faith in himself, and never looks for failure. His true nature is not to know what a falsehood is. He believes all you tell him, for he has nothing to fear, as his little world is all made up of good things, good people, and a good God. This is one picture of the child, fresh and sweet from the hands of God. He has nothing to unlearn. His desire is only to learn. “Teach me,” he says, but he knows not that he asks you merely to develop or bring forth that which he already knows.

Let us be as the children—these bright flowers of God's fair garden. Let us open our hearts to the sun and the showers, and so grow in beauty and grace. Yes, open the heart, do not close it up and shrink away from the light. Do not hide away, for thereby you may be shutting yourself off from some blessing that you have always felt you needed. The gifts of God are here for us, always ready, waiting our reception of them, but we must be willing to receive them at the hands of God. If you think you can gain your good in some other way than by the hands of God,

then you are robbing yourself, and putting away from you that very good which you most desire. You must be willing to let God's will be done; you must follow the Divine voice and be obedient to the call; you must walk in the one path that is lighted at your feet. The light shines upon the understanding, therefore think not to enter into the kingdom through false, untrue desires, for "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and robber." We, none of us, would be either thieves or robbers, for we all know that good gained in a false way never ends in good.

Misfortune comes to the one who will not obey Divine Law. Man makes his own punishment, not God. If ye enter into sin ye are punished by that sin, for sin brings corruption and disease, and disease is followed by death. Paul says, "The wages of sin is death," and this is true, for we see the evidence of this law all about us today. God does not punish, for God is Good, but man punishes himself, and causes his own hurt. How shall man not sin, is the question, when temptation is so strong all about him. Let him guard his thoughts, and he will then not be tempted. Temptation comes only to those that conceive of sin in the heart. Think purely, for then you will speak and act purely. The true thought produces the true act. To think purely, that is, to think aright, you must follow the divine dictates of your own conscience. Do not be shut up, but be open—open your soul as the flower opens out to the pure sunshine. Be open in thought, conceal nothing from yourself, do not hide a sin so deep that you are unconscious of it, but be open and let the divine promptings be heard by you. To hear the Divine, you must be open to the Divine. To hear the voice of Truth, you must listen for the voice of Truth. To hear the word of God, you must be willing to obey the word of God. When God speaks you will know it, if you are willing to obey, but if you are wise in your own conceit and unwilling to follow the

Divine, then you will no longer be able to hear the voice of God.

There are those in the study of this Truth who are not afraid to go to God in the silence and say, "O Father, tell me, for Thou knowest all things; tell me what I shall do in this matter. Guide me in Thy own true way so that I may not be mistaken. Thou knowest all things, O God, I know," and, waiting in silence, in faith, nothing doubting, the answer comes. You will be told exactly what to do, and it has been proved that if this guidance is followed that it is all for good, and all ends well, but if the guidance, the word of God, is disobeyed, the outcome seems unfortunate. To make more clear my meaning, I will cite an instance which came under my notice, the experience of one where there was direct disobedience to the Divine voice, or guidance of Spirit. After having been a few months in this thought, this one used to sit every evening spending at least half an hour in denying a certain error which she felt she would gladly rid herself of. One evening while making this denial, the voice of Truth spoke in the silence and said, very positively, "Deny fear; declare there is nothing to fear." "No," she answered, "I am making this denial now; what do I want to deny fear for? I'll do that tomorrow, I must keep on with this thought now."

For those that do not understand what it means to deny, I will say that to deny in thought is to say "No" to every false thought, by continually reminding one's self of its nothingness, and its powerlessness to affect or hurt the child of God, which everyone is in Truth. All are children of God. The outcome of this direct disobedience to the voice was a fear, seemingly so great as to cause this one to come under the very appearance of evil which she had been making a denial of. If this fear had been given up in time the error would have presented itself in such a strong way as to seemingly overcome the one who was working. Always obey, no matter what

your plan may be; let God's will be done. "Not my will, but thine be done, O Lord." Make this your daily prayer, and you will find your path in life smooth and easy to the feet. By continual obedience to Truth, no matter what seems best to you, you will find all things working together for your good, not only in small ways, but in large, until your blessings will be too numerous to count, and you will find your experience of all good so unbounded that you may gladly exclaim with David, "Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

Perhaps you are saying to yourself, "If all this good is for me through my becoming as a little child, why, then I am willing to become as a child, but how can it be done? What am I to say or to do?" If you are willing to say with Jesus, "I am meek and lowly of heart," then truly are you beginning to realize the kingdom of heaven that is within you. In your willingness to serve God, or Truth, you have gained much, for willingness to serve is proof of love of Truth, and where love is, all things are made easy, for love is God. The child is willing to learn, and desirous of learning, therefore in this one point have you proved yourself to be like the child, for you, too, are willing and desirous of learning. Know then that with your strong desire to learn the Truth, the Truth will be revealed to you, not only through one, but through all; not only in individuals, but in things; not only will you hear the spoken Truth from the lips of loving friends, but you will read the Truth in symbols; you will read it in the unspoken thoughts of the flowers, in the silent rock, in the murmuring breeze, in the song of the birds, in the clouds, in the stars, and in the majestic ocean. Truth is mighty, and you will find it everywhere. God is all-powerful, and you will find Him everywhere, for God is Truth, the only Truth. But you do not need to go to bird or friend, nor star nor sea, to find the secret of true living, for the Truth,

the God you seek, is within your own soul. With every heart-beat you are proclaiming life, and life is God. There is no God save life, and life is everywhere. It is life that causes you to think and to act, therefore it is God that moves you and that lives in you, and as life is good; then God is Good, and God can give unto you only the good, for good can only give of itself good; therefore the will of God is for all good, for your good, for my good, and let us not be afraid to obey the Divine Will. We cannot lose thereby, we can only gain. Fear not, for only good is the outcome to the obedience of Good.

In your willingness to learn you have become meek and gentle, and in your gentleness and meekness your ears are opened to the hearing of Truth, and the eyes opened to the perceiving of Truth, you will find that you are now looking at life in a new way. You will find that where before you were meeting with poverty and misfortune, you are now meeting with prosperity and happiness; in fact, you have taken off the old blue glasses, and are looking at things with your own good eyes, which God has given you. You are no longer beholding things in a glass darkly, as Paul writes, but you are beholding with Divine sight, which sees truthfully. The Divine sees good everywhere, for it can only behold itself.

You are now letting God look through you, that is, you are permitting the Divine Will to be done in you. You are putting faith and confidence in that One who is everywhere present. You are recognizing in all things the power of Good working for you and yours, for there is no power save the power of the Good. But to gain or appreciate this Good, man must recognize it everywhere as lying back of every thought, as lying back of every act. But you ask, "What if the thought and act are not good?" When thought and act are not good, they are not true, they are false. It is man's mistaken way in trying to gain good for himself; so the good was ever there, but merely shadowed. I may place an object between

myself and the light, but yet the light shines. It is my mistake if I stand in my own light. My desire is for light, but my stupidity and ignorance conceal from me the very thing I most desire. If appearances are evil do not cry out and complain against God, but remember to judge not by appearances, but judge righteous judgment. God, the Good, cannot behold evil, for "the eyes of the Lord are too pure to behold iniquity."

Now is the time to prove your willingness to let God work, to let Good manifest itself. Declare mentally, "God is here; I will think only of the good, no matter what seems to be," and then abide by your word. If you do this faithfully you will soon find conditions changing; all evil appearances will fade away, and good only will be made manifest. This is following, or living according to the light of Truth, and this light reveals to us that *only the good is true*. Be willing that the Good (God) should act in and through you. Resist nothing, but simply claim the good, for if you do this the false cannot stay with you. To receive good you must believe in good. Resist nothing, and struggle against nothing, for by struggling and fighting and resisting you may be the means of keeping your own good from you.

Remember God is working everywhere, and the working of God is the working of Good. Good is the outcome of good. There is a wonderful depth in the study of good. Who would not think on it, for thereby you are gaining a realization of the kingdom of heaven, the kingdom of good; and where is this kingdom? Jesus the Christ hath said, "The kingdom of heaven is within you," and, "Fear not, little flock, for it is the Father's good pleasure to give you this kingdom," and "Except ye become as little children ye shall not enter into the kingdom of heaven."

It is the Father's good pleasure, the joy of God, to give to man this kingdom, this state of happiness, for heaven is not a place, but a state of mind. The

Father, your Good, has already given unto you this joy. It is within you, it is within me, it is within the heart of man. It is to the heart of man as the dewdrop is to the rose, or the blossom to the bee. As the worm finds the true life or existence to be within the butterfly, so man finds his true life, or existence, to be in heaven. But man must realize that the kingdom of heaven is within man, and that it is here and now, but to know this he must change—he must change his thoughts. Jesus said, “Except ye are *changed*, and become as a little child ye shall not enter into it.” So man must cease to think of evil, and turn his thoughts to the good. He must give up believing in the false, and believe only in the true, for only by so doing will he be enabled to find the heaven that is within, and this heaven, the only heaven, is that state of consciousness which is at peace with all the world. The kingdom of heaven is a realization, a beautifully and holy joy, a knowledge of the soul. The soul’s knowledge is of God, and when you know what God is, you know what heaven is.

“Heaven is here, not afar;
 Look not to the distant star,
 But within thine own soul—
 There find heaven as the whole.”

When the rich young man asked the Master what he should do to obtain eternal life, and that is to say, heaven on earth—heaven that is at hand—Jesus answered him in these words, “Go sell whatsoever thou hast and give to the poor, and thou shalt have *treasure in heaven*,” and, “Come, follow me.” And he was sad at that saying, and went away grieved, for he had great possessions. The young man did not know that in giving up mortal things he could lose nothing, and could not have heard that promise of treasures in heaven. Do not fear to give up old ways of thinking and doing; do not cling to old possessions, for by parting with an old garment we gain a new. With everything that is given we receive again more. Fear not, for the treasures of heaven should be worth

more than these, and the treasures of heaven can never be lost nor destroyed, for they are health, strength, peace, joy, love and life everlasting. Be as a little child, for thereby ye shall enter into the kingdom, and that kingdom is within your own heart. You do not have to seek it, but you do have to realize it. There is another name for the kingdom of heaven—it is the Kingdom of Love. Who would not dwell in eternal love? And yet we are all dwelling there, but we know it not. There is much to be known and realized, for “Love is the fulfilling of the law.” The will of God is love.

Love all, and love thyself, for if you do not love yourself you cannot love your neighbor, and if you do not love your neighbor, you do not love God. God is in self, God is in neighbor, God is in all, for God is All. Do not deceive yourself in thinking love to self is false, for you can only love the true self, the divine self, the child of God, and in doing this you are loving God. In loving the true you are lifting yourself up into a realization of the kingdom of heaven, and in loving neighbor as self you are seeing the heaven within him, and thus you are helping him to realize the same.

Become as the little child, who knows only love and joy, for what is the kingdom of heaven made of, save of love and joy? Love and joy are one and the same, for where love is there is joy, and where joy is, there also is love. The two go hand-in-hand, and are never separated. Love your highest ideal, and lift all humanity up to it. Pour your whole being into your highest, purest thought, and see that thought, that idea, reflected in the eyes of all you meet. In other words, be willing to do the will of God. Be willing to love all. No, it is not impossible to love all, for “with God all things are possible.” As we grow in the understanding of love we soon find that all love is given unto us, for like attracts like. We receive from all, and are blessed in that receiving, even as we are blessed in the giving. Be willing to

serve all; let no distinction be made, but pour out upon all, in thought, the blessing you would bestow upon the one who is nearest and dearest to you. Do not say this is too difficult to accomplish. No, not so; God, the Good within you, makes it easy.

The heaven you desire is love, pure, holy love, the love of God. Then begin by drawing on that Divine Essence; realize it in all things, for thereby you will become one with your thought of love. With this mighty power within your heart you are able to accomplish all things, for "the greatest thing in the world is love." If you have a friend who is more precious to you than all the world beside, then see that friend in all you meet, for thereby you look into the eyes of each and are seeing love, and say, silently, "I see here only good, for I see here the child of God." This is true love; this is divine love; this is the love that does not judge by appearances; this is the love that looks everywhere for beauty and goodness, and not only looks but finds it, for what we seek in faith we find. "Seek and ye shall find," is the promise. If you look for the good, you will draw forth the good. The good you see in others is the good within yourself, for there is only One Good. The child does not look to the future to find his good, his happiness, but realizes that happiness now. He is glad because he lives. His life is his joy, for he sees in that life only good. Appearances do not disturb him. The wind may blow and the house may rock, and unless fear has been cultivated in him, he remains undisturbed.

You are now open to the receiving of Truth as the little child who is ready and willing to learn. You have put aside earthly thoughts, and have opened your divine perception to the true and the beautiful. You are afraid of nothing, for you now know that God's will is done in you on earth even as it is in heaven. "O God, how manifest are Thy mighty works; they do praise Thee all the day long. I will abide in Thy tabernacle forever. I will trust in the covert of Thy wings. Thus will I bless Thee; I will lift up

my hands to Thy name." Let this prayer of David be our prayer of praise to the Almighty Presence of Good within us.

Let us go forth this day with renewed sight, beholding all things in a new light, behold all things glorified and become new. No longer look to the future for your heaven, but realize it here and now; it is the joy that no man taketh from you; it is the blessed knowledge of the eternal presence of God; it is the exaltation of love, the love that is God. In your heart it is found. Peace, be still; and let us realize together this wonderful truth: You are uplifted, you are satisfied, you are blessed; all your cares are laid away, for now you know your dwelling place; you now know that you are forever dwelling in the kingdom of God, which is Love.

THOUGHTS.

Happiness is a habit and comes from within. Seize the sweetness of the moment. Let no day pass that has not had happy moments.

Yield not thy neck to fortune's yoke, but let thy dauntless mind still ride in triumph over all mischance.

People are to us what we expect them to be. Look for the best and you will get it, for we all like to live up to the good that people give us credit for.

Do not deny unpleasant experiences, but ignore them. Nothing is gained by insincerity of thought.

By the length of time you hold a thought you are benefitted or harmed thereby.

The facts that stand out to us in life are important. The soul's inspiration is always right.

Oh, could we but look 'neath the surface
 Of lives that are rugged and bare,
 We surely would find in the depths of the mind
 The image of God resting there.

—NELLIE DIXON HAHN.

THE SOUL DIES NOT.

ISABELLE TOOTHAKER.

The soul dies not. It cannot be
That those we know, and love, and see,
Are only clods of senseless clay,
That seem to live, then pass away
To live no more — no more to cheer
And comfort those they held most dear.
There is "a still small voice" to teach;
Man hath a soul death cannot reach.

All life is infinite, and I
Am one with life, and cannot die;
For, if God breathed His living breath
Into the soul of man, can death
Undo or mar what God hath wrought,
Or make His work to seem as naught?

There is a God. Or, if you will,
Then call it Nature. 'Tis God still —
'Tis all things good, and pure, and fair;
'Tis love and peace beyond compare;
'Tis that which rules the world each hour;
'Tis life itself, this Supreme power.
I feel and know this power Divine,
That ever cares for me and mine;
And when my soul is calm and still,
My heart attuned to know God's will,
A something whispers low and sweet
That tells me I shall know and greet
The friends I know and love today,
When finite things have passed away.

I know not when, nor where, nor how,
But this, I know, that here and now
I have a duty to perform;
And fair the skies or fierce the storm,
I may not leave my task undone,
But must strive on till victory's won.
But in the strife my soul grows strong
To know the right and fear no wrong;
For oft what seemed a foe to me
Has proved a friend, as I can see,
A friend to point the better way,
If from the upward path I stray.

God's laws are always wise and just;
So I live on in perfect trust,
Content to know God's love will save
The soul, the life, the mind He gave;
Content to know His love and power
Surrounds and guides me every hour;
And deep within my soul I hear
Again the whisper, sweet and clear,
"Thou art the child of God, and He
Will keep His own while time shall be."

USE YOUR TALENTS.

GEORGIANA NASON.

Have you talents rolled up in a napkin anywhere about you? Have n't you, are you sure? Let's search a little. Did some one say to you a while ago something like this: "Oh, you don't know how much good that little talk we had last week has done me. I have been thinking of it every day since, and got inspiration from it every time, and such courage to meet my daily trials as has made of them triumphs instead."? Or did you get a letter some days ago in which your friend said, "My dear, your note was such a Godsend to me, coming as it did at just that special time. I don't know how I could have met the problems which presented themselves to me on that very day without the sense of hope and joy which those few words gave me; they infused new life into me, and seemed to be the direct answer to my questions."? Has anyone said any such things to you? If so, then unroll your napkin, silent one; there is a talent there which should be put into circulation right away, and used for the good of a larger circle of tried and questioning souls around you. If you keep it tied up in a napkin and hidden from those who need it, the first thing you know, these words from the old Bible will be found to apply to your case: "From him that hath not shall be taken away even that which he seemeth to have."

A dear woman came to me a while ago, who was sure she had committed what she called the unpardonable sin, and it seemed when she tried to read her Bible that there were more such tests as the above than any other kind, and she took all the denunciations and applied them in their most literal sense to herself, consequently she had gotten very much depressed. She said she once had the strength of the Spirit, but having used it wrongly, God had taken it away. It was very hard to convince her that she had but robbed

herself of the consciousness of the talents she possessed by her denial of them, and that she could regain them by using the power of thought in the opposite direction. Hers is only a case of carrying to an extreme what very many of us are doing on a smaller scale.

One often feels that others are much more capable of saying the proper thing at the proper time than one's self is, and so lets many a golden opportunity slip by, losing the chance of increasing the value of one's talent. Money hoarded away in a chest or buried in the ground is absolutely worthless; it is not even drawing interest, but worse than that, it isn't moving 'round doing anyone any good, and if it is in any destructible form, moth and rust may corrode it, or "thieves break through and steal," and the very same danger may and indeed is certain to befall an unused talent, for when one has told himself over and over again that he can't do a thing, the time comes when he finds this a fact; the power which he really possessed but *denied*, is gone; then he feels defrauded and would like to put the blame on some one or some thing outside of himself, but no! the fault is in the hiding. It has become corroded by the rust of disuse, moth-eaten, or stolen away by the thief of denial; anyway, it is lost, apparently altogether gone! Can it be restored? Yes, but only by a tedious process of scouring and patching, or coaxing into newness of life by persistent affirmation. Much better dig it up before any of these dire mishaps have befallen it, and henceforth keep it bright by constant use.

Now if you have ever had any such things said to you as I asked you about in the first of this article, you may take it as proof positive that there is something that you can do. So bestir yourself and get about it. It may be hard at first, but keep trying, try for the pure sake of the good, and the more you do the more you can do, and the less effort will be required, while the blessing will grow out of all proportion to your deed, for what can be more blessed

than the consciousness of having given some one a "lift." Yes, there is one more and greater bliss, and that is the knowledge that it is n't little *you* that are doing the "lifting," but that you are being honored with the privilege of being used this way, that the Spirit, God, is letting you be His channel through which His blessedness is flowing out for the universal good.

Keep this channel clear, clean and bright, by your willingness to be used, by trying to be so used. Listen closely to the "still small voice," and pass along its messages the best way you can. If, like Moses, you feel slow of speech, never mind, but when the thoughts come, catch them with pen and paper, and hand it over to your brother, Aaron; he will put it in shape for you, for here is the sure promise, "I will be with your mouth and with his mouth." If you have a message of Truth, it will find a way to be uttered. Even ungrammatical language can be interpreted, if the Spirit of God is in the thought hidden behind the blundering words.

Sometimes, one who has a free, fluent and fearless utterance, and does n't mind "speaking in meeting" a bit, hesitates because she thinks her listeners are not ready for what she can give them, and that it will be like casting pearls before swine. I never hear this excuse for silence without thinking of a remark made by a lady (of blessed memory to me, for she opened my eyes to the *new Truth*.) In one of her lectures she was speaking of this matter, and said that "people who were so afraid of casting pearls before swine, were poor judges of both pearls and pork." Perhaps it sounds more forcible than elegant, but it expresses itself. If you have a genuine pearl, it will give forth its own peculiar gleam, and may attract some whom you consider very swinish.

So, my dear one, open your heart and mouth, and let the pearls of divine love and truth drop everywhere you go, and not one shall be wasted.

APHORISMS.

CHARLES M. STIMSON.

The law of success is to expect success.

Work out your own salvation.

Be cheerful! be thankful! don't worry, and prosperity is yours.

When you don't know what to do, don't do it.

If thy circumstances be not to thy mind, suit thy mind to thy circumstances.

Heaven never helps a man who will not act.

God gives us much that we may make it more.

Obeys divine law, and you will always be in the current of progress and prosperity.

The more we are in ourselves the more we may mean to God.

God's law understood and obeyed brings peace.

Ability brings responsibility. Ability is abused when not used.

Sweetness is strength, and strength is sweetness.

Make friends with circumstances; never quarrel with fate.

Life is given to be glad in. Joy is for all men.

A cheerful heart doeth good to everybody.

Only the true is good, and only the good is true.

Seek only the good, and only the good will come to you.

Read Isaiah 26:3, 4.

Patience and perseverance accomplish all righteous desires.

Patience is not a virtue when it whines.

God makes our sunshine, we make our own clouds.

They who hunt for peace and happiness generally find it.

They who hunt for trouble soon find it.

Bring yourself into harmony with your surroundings.

Talk happiness! The world is sad enough without our woes.

Be strong with the strength of the Spirit.

There is no place too lowly for the display of high qualities.

Now open my eyes that I may behold the wondrous workings of thy law.

It is the understanding of truth that heals.

Where hearts are true, few words will do.

A thing thought is a thing created.

One truth openeth the way to another.

Providence is at both ends and at all crossings.

Teaching them to observe all things whatsoever I have commanded you: lo, I am with you always, even unto the end of the world. Amen.—Matthew 28:20.

A promise once made is a debt to be paid.

Stay with God in thy closet, for thou shalt not find so great peace anywhere else.

The City of God is within ourselves.

Consider the brightness and joy of living today, for there may be many tomorrows, but never but this one today.

Learn to laugh; a good laugh is better than medicine.

A laugh is worth more than a hundred groans in any market.

To live in the Spirit is supreme delight.

“God is Life and Life surrounds me, and in that Life I safely dwell.”

The sea that hath pearls hath perils.

When you live for others, you live in the best way for yourself.

Love of money is worse than lack of money.

Happiness is a spiritual state. Live in the Spirit.

Let us feed on happiness.

It is the life of every day from which elements of a better life must come. There is not a thought or feeling, not an act of beauty or utility, whereof man is capable, but will find complete expression in the simplest, most ordinary life.

— MAURICE MAETERLINC.

TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

THE MEETING OF MARCH 5TH.

Mrs. Pool led, her subject being, "Generosity."

The affirmations: "I want to be generous; I want to be just; I want to think rightly and act rightly; I want to give freely to every soul all I claim for myself; I want to hold back nothing that is good for any one; I want to realize oneness with all the universe and with God; I want to feel the God-Presence helping me; I want to realize the power to do right; I want to know that I am generous with all that belongs to my being, because what belongs to me is universal, and therefore is included in the birthright of every soul. *I am just and generous.*"

Mrs. Pool read the following paper: "There are many phases of generosity. One who gives easily and readily is regarded as generous, but he may be extremely selfish; giving of his abundance that his name may be applauded among men. The other extreme is the widow's mite, but her offering was prompted by pure generosity, for she not only gave all that she had, but it was a willing sacrifice. The gift which is accompanied with the slightest tinge of grudging, or in the slightest degree shares its sacrifice with another, is not generosity. A generous gift consists in a willing sacrifice, filled with cheerfulness where the giver is made happier to bestow the gift than he could possibly be in keeping it in his own possession. We as souls are not separate; we are the Son of God, the King. In giving out to others the good in ourselves, we receive in return an hundred fold, but in giving there is no thought of reward. One of the grandest aspects of generosity is forgiveness. To actually forgive and completely forget everything up to today, is the most generous

thing in the world. Another phase of generosity is when we give up our most precious possessions. When Abraham gave up Isaac it was his dearest possession. He went up to the place of sacrifice with *his* son; he returned with the Son of God. Abraham had voluntarily given up that which was nearest his heart, and never again could Isaac be taken away from him."

Dr. Kayne: "We all know what it is to be generous, and we all have plenty of opportunities to exercise generosity. We are often generous with other people's money; we know so well that it ought to be given, and just how it should be bestowed, but true generosity touches one's self. There is a generosity that fosters pauperism and beggery. To say to a soul, 'I must do much for you, because you are so poor,' or to keep giving something for nothing, is a hurt to the soul. It keeps it in the state from which we desire to rescue it. Do not recognize poverty — that is the way to cure it — but it requires divine wisdom to know just how to deal with these conditions. God works for us generously, and we can afford to work like God. In dealing with generosity, like everything else, we must go back to thought, for it begins in thought. A man who appropriates to himself another's money on a large scale is called an embezzeler, while one who takes small amounts is called a thief. Both acts originate in thought, and unless the soul learns to master thought the actions will always master it. The original sin, or thought, must be healed or dominated, or we cannot change conditions. The belief in all error must be destroyed, not pardoned. Truth does not pardon, it destroys error. Sin and disease are simply beliefs. It is not generous to yourself to believe in sin, and to believe that disease cannot be healed is not kind or generous to yourself or to the Spirit of God. The highest kind of generosity was the attitude Jesus took towards those who crucified him, 'Father, forgive them, for they know not what they do.'"

Mrs. Yarnall: "All the generosity that comes into our hearts has its origin in right thinking. When we know how to manipulate the law of Being we cannot help being generous, we cannot hold back voluntary generosity. Without giving money we can give much. You will find very few reaping any benefit from the good given them unless they recompense in some way the one from whom they are receiving. We should not hold the thought that patients are unable to pay those who aid them, for that thought would keep them from realizing their ability to give a return for what they receive. There are many ways of being generous, but the forgiving soul is the generous one; also the soul who not only is willing, but greatly desires to do the right thing by every one."

Mrs. Pool: "Everyone can at least hold a thought of wisdom, strength and abundance for the one from whom they are receiving benefits. The moment we realize that we are thinking error thoughts that will out-picture in undesirable conditions, we should correct our thinking, bringing into activity a thought force which will prove a magnet to draw to us only the good, and not only to ourselves but to others, for our thoughts go out into the mental atmosphere and their influence is widespread. In this way we can practice generosity."

Mrs. Harley: "The other evening I thought I would see what the dictionary said of generosity, and I found its meaning to be, 'nobility, high-mindedness or noble thinking.' What is the highest thinking a child of God can do? Is there anything higher than to remember the nature of this child of God? Jesus' idea of generosity was to pray for them who despitefully use you and persecute you. Don't you think that anyone who does this is on the way to nobility? Can a human soul do more? Every one who does high thinking influences all the world. The most generous thing any one can do is to think righteously. Today is all we have; whatever we have

to meet today certainly is the result of laws of cause and effect. Everything, either sweet or bitter, is the result of past thinking, but if we meet everything scientifically we are paving the way for tomorrow. The law of cause and effect is irrevocable. I don't say that we should dwell on it all the time. If we dwell on principle as divine mercy, infinite love and joy, the substance of everything that is good, we will find much benefit. The training for a soul is to look for the good in every one. John Burroughs thinks it is a mistake for people to press every energy to find out what is truth. If we lived right the truth would be revealed to us. And each day we have the opportunity to be kind and generous, and radiate to others the good we have received, and this will help others to help themselves. The money we give to others is only symbolic of generosity. See the good everywhere, and in every one and claim it."

Mrs. Le Fevre: "We have the opportunity to exercise generosity, both small and great; if we can't give a whole loaf, give part of one. At times there is disappointment at lack of success in treating a patient, but it is often because the patient has put a barrier between himself and the good he should receive. Take the case of two patients: one freely gives all he can for the aid received, while the other is simply intent on getting all the benefit he can, making no effort to recompense; the latter by so doing puts a check on his ability to receive the good for which he is so desirous. Remember what the father said to the elder brother in the parable of the prodigal son, 'All that I have is thine.' No one should water the seeds of truth with the untruth of poverty. We are not starved by environment, but we have not developed the understanding to use the power which is ours, to realize that the Father hath given all things unto us. We should take the bitter experiences of life and sweeten and beautify them by making the right use-ness of them, thus redeeming the world. Let us have courage to face any condition of life."

Mr. Manning: "Worship of self seems to be the only sin as contrasted with the spirit of generosity. I would not seem discouraging, for I am an optimist. Now, it is because the spirit of generosity is here in this room that I am attracted to it. We see so much selfishness in the business world, where it seems no man has any thought for his neighbor, but is striving, regardless of justice, to gain all for himself. The Golden Rule seems to have changed, at the present time, into the rule of gold, but realizing that pure gold has no alloy, and that the rule throughout the ages is changeless, it may, through our works of kindness and generosity, again become the active Golden Rule which, if men follow, will furnish them with a solution for every problem."

Mrs. Yarnall: "Here we are studying the law of the universe, and we expect our words will have some effect. We expect the selfishness of the world will be acted upon by the words on generosity we have spoken here. This association has done much work in free healing, and in free lectures, and much good has been accomplished. If we who understand the law could wipe out the tendency to selfishness and oppression, what a glorious work it would be. We should have faith that it will be unto us according to our word."

Mrs. Brown: "Certain words of Jesus come to us, 'Ye must be born again,' and, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' We must be conscious of the Spirit of God if we would come into oneness with the Father. We must be born again if we would have a realization of unity with God. To be born of the Spirit is to become conscious of what we are as children of God, and when we have this consciousness, we shall do righteously. The fruit of the Spirit is love, joy, and peace. Take time to seek the kingdom of God. Listen to the voice within. Ask, and ye shall receive."

DIFFERENT VIEW-POINTS.

LEO VIRGO.

A wild turkey trap is simply a pen covered over with slats, set far enough apart to allow the birds to stick their heads through, after they have been enticed into the enclosure with scattered grain. The turkeys walk in, a step at a time, with heads close to the ground, as they devour the grain, until all at once they come to a barrier and raise their heads through the slats, where they gaze about in dismay until caught. It is seldom that one is wise enough to lower his head and withdraw the way he came in, which is, of course, always open.

This is a good illustration of man's attitude when he finds himself in existence, and stops long enough from groveling in the sense consciousness to speculate as to his whereabouts and how he got here. When man reaches this place in his career, he, like the turkey, looks out upon the great universe spread before him and wonders how it all came about, and how he ever got into it anyway. It does not occur to him that there is an intelligence within him that would show him how he got in, so he continues to crane his neck looking *out* and trying with all his might to be free in that way, instead of turning within and finding an easy solution of the whole problem. So we find our wise men studying the situation from the standpoint of the visible universe, and out of their investigations have grown a multitude of systems, schools, doctrines and dogmas. They have tabulated their knowledge and given it the name of "science" again and again. But the science of one age has not been the science of another. Neither has the exoteric religion of one age been that of another. This *fleeting* world of forms and the laws which they seem to be under are not permanent, and the result is a *constant* reconstruction of science and religion.

Then we have the purely speculative school of

philosophy—the Platonic, for example; those who enter into the spiritual and *perceive* the interior parts that go to make up the great whole. They are wise in the external of spiritual truths, as the materialists are wise in the apprehension of the forces of nature. But neither of these solve the problem of man's existence, how he got into his present environment, and how he may get out.

The speculative philosopher talks *about* God and His laws as operative in the universe with the same far-away expression that the naturalist does about the laws of nature. Each takes the attitude of apartness from that which he is talking about. Each says this is so and so, as we perceive it from ascertained facts and observations. It is so stated by other philosophers, and it is so laid down in our books, and we have ourselves so found from our experience in the world. This is the testimony of an *observer*, whether given by the religionist, the mystic, the philosopher or the physical scientist, and it should be remembered that the observer is always apart from the thing observed.

It was observed in the very beginning of Jesus Christ's ministry that he taught "as one having authority, and not as the scribes." This must also be true of everyone who enters into the same plane of consciousness with Jesus Christ, because he speaks from the centre—from the place where intelligence has its bursting forth in original purity, and it must of necessity pour itself out in its pristine power, it must be what it is, pure *I Am affirmation*.

This is what makes the difference between the speculator as to God and His laws, and one who feels God moving within him and speaking through him. One refers to God as a power and intelligence moving upon nature and man, and the other *speaks* God, and you feel that he has touched the flame of living fire that *is* God.

“We ne'er are angels till our passions die.”



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

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

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

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

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

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

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

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

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

THE CLASS THOUGHT.

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

April 20th to May 20th.

I am the Living Word that was in the beginning, is now, and ever shall be.

 Noon Thought.

(Held daily at 12 M.)

Except a man be born (brought forth) of water (denial) and of the Spirit (affirmation), he cannot enter into the Kingdom of God.

 THE GOD LIFE LIVES ME NOW.

S. M. BUTLER.

[A Poem Treatment.]

The God Life lives me now! Sustaining Power!
 A radiant light to me, a heavenly dower.
 The God Life lives me now! Oh, wondrous thought!
 A mighty truth to me these words have taught.
 The God Life lives me now! A God of Love!
 My life is centered in the life above.
 The God Life lives me now! I rest in peace;
 All struggle on the plane of sense must cease.
 The God Life lives me now! this hour, this day;
 It guides my steps along the perfect way.
 The God Life lives me now! this song I sing,
 A song of joy, a melody of spring.
 The God Life lives me now! Inspiring Life!
 It takes me out of self, away from strife.
 The God Life lives me now! a boon of health,
 More satisfying than the rush for wealth.
 The God Life lives me now! I've sown this seed,
 And now I feel its power in word and deed.
 The God Life lives me now! My mind is clear—
 I have freed myself from every form of fear.
 The God Life lives me now! This life is me!
 A dawning light of Truth I clearly see.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

Will you kindly tell me through UNITY what is to be understood by Jesus cursing the fig tree? It was n't the time for fruit. (Mark 11:13.) Was it that there was not even the promise of fruit to come upon it? Also I should like to know your interpretation of the rich man and Lazarus. (Luke 16:14.) To the end of the chapter the words seem to imply that there is a place of torment.

— MRS. C. E. D.

1. We repeat what we have said so often in these columns, that the occurrences of the Bible are nothing to us from the historical standpoint. The incident of the cursing of the fig tree may have occurred, for Jesus was a man like all other men, and had to overcome fits of impatience and disappointment in which he might have spoken withering words. The vital question is, What is the teaching of the incident as applied to *our* soul expansion, the development of *our* spiritual consciousness? We understand Jesus to be the Spirit of Truth, the Christ within the soul. The tree represents the whole man, the leaves signify the intelligence, the blossoms wisdom, and the fruit the life, which holds the seeds of love and all good. The searching Spirit discerns man clothed with intelligence only, and perceives that this alone cannot bring forth the perfect man. The realization of this truth results in the withering away of the intellectual man that the real, the perfect man, may take his place, and the fruit of life be found in him for the nourishment of all the kingdoms of the earth, or faculties of the soul.

2. The parable of the rich man and Lazarus was used by Jesus to illustrate the position the Jews occupied at that time. The 15th verse of this chapter explains the parable. The Jews represent the religious domain of thought, and by the rich man is meant the Pharisees, or arrogant leading thoughts which rule our religious thought. Lazarus stands for all thought of a religious character outside the old accepted ideas, but seek to know the truth. In

time the old thought finds itself put by—buried. It is not pleasant, and it seeks relief. The new thought, as the fulfillment of its desire, finds Truth—Abraham's bosom—heaven. But there is a gulf fixed between Truth and its opposite, and it cannot be passed. Thus we see that heaven and hell are not places or localities, but states or conditions of mind. But the privilege is ours of redeeming all our thoughts and bringing them all into harmony, and that time will come for all.

There is so much I would like to know that I could ask a thousand questions. I will ask only two now.

1. What is salvation?
2. What was the fruit which Eve ate? — W. H.

1. The answer to this question is summed up in one word—understanding. When we know what God is, and where; when we know the wonderful power inherent in men, and understand its application to all the affairs of life, then we know that salvation (being saved) from all inharmony is within ourselves, and does not depend upon anyone or anything outside ourselves. When the understanding of Truth is unfolded in our consciousness, we lose all desire to go contrary to its precepts, and thus are kept from sinning. Salvation does not mean to be saved from the penalty of wrong-doing—nothing can do that. It is an unalterable law that “as a man sows, so shall he reap.” Let us heed Solomon's advice, and apply our hearts unto wisdom, and with all our getting get understanding. This is salvation.

2. The allegory of the Garden of Eden is significant to us only in its symbology. Just this part of the story which relates to the eating of fruit of the tree of the knowledge of good and evil we interpret to mean that Eve (the feminine or love nature in man) was induced by the serpent to partake of the fruit. The serpent symbolizes the intellect, which, at this stage of man's development, had not been lifted up to the Christ state of consciousness. The intellect tells us that there is nothing greater than the material

man with his reason and power of choice; that cultivating the intellect would make us as gods, knowing good and evil, and that there was no need of any other guidance. This seeming wisdom deceived both the masculine and feminine in man, and was accepted by him ("they both did eat"), thereby causing a separation in consciousness of the Divine Principle and its expression, man. When man became conscious of this separation he realized that he was stripped of power which he had possessed, and he became afraid and withdrew still more from the plane where he had met his God. Then began the hardships under which man has suffered, but which are really beneficent as they tend to lead him back to his original state of union with the First Great Cause, and intellect is merged into intelligence.

Will you please advise me in the case of an unwise marriage contemplated by an only and beloved son, how to prevent it without wounding him and separating him in feeling from his mother?

—M. C. W. P.

These are cases which test the great mother love, but the mother, if wise, will give her son the freedom which belongs to each individual although it may end her heart to see the child, for whom she had, travailed and sacrificed the best years of her life, starting out upon a course in life which to her seems to be sure to end in disaster. We say "seems" advisedly, for how do we know but that this same experience may be the one thing needful for his salvation, a necessary step in his development. Your son has, no doubt, arrived at years of understanding and judgment, and while you have the perfect right, and should, in a loving way, lay the facts of the case before him just as they appear to you, then give him his right of choice; do not seek to coerce him, but "loose him and let him go," assuring him that your love for him will remain unchanged, no matter what course he takes. In this way we believe, lies your only way to obtain the desired end, and you will attain a victory over yourself as well. Remember, too, that we are to see the good in everyone, and the one whom your son has chosen is no exception—the Christ dwells in all.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Pain and disease in the body is a crying out of the parts to the soul for more life. The soul is the mighty magnet that can hold the atoms and organs of the nature in perfect harmony and peace.

LET YOUR SOUL
EXPRESS.

But when the mighty polarizing power of the soul is dormant, and covered up by material-mindedness, the physical organization is not fed with the spontaneous life of the soul, and consequently cannot carry on its work with the intelligence and skill necessary to the perfect operation of all parts in unity. Where there is lack of vitality from the soul, decay begins, and soon there is discord and inharmony in the physical economy. The nerves cry out to the soul, "Oh, give us food that we may carry on our active life;" the mucus membrane calls for vitality that it may repair the waste tissue, and the joints try so hard to make the soul know that they are in need of lubricating oil.

The soul is a power greater and more intelligent than the whole nature—it is life; it is creative energy; it is the true physician to the body; it is the medicine for all the ills of the flesh. The soul can generate from its physical nature any known force that exists in external nature, for man is an epitome of God and His infinite nature. Does electricity heal? Well, the body is a chemical laboratory, and the action of the chemicals in the physical battery is constantly producing electric currents that are finer and more potent than the crude product evolved from external nature. Is the human magnetism valuable in the cure of diseased conditions? It most certainly is, for the human organism cannot exist without a plentiful supply of magnetic force. The physical atoms but float in the electric and magnetic currents, and are carried hither and thither as subjects of the

circulating attractive power, and they group themselves around centers of force and intelligence to form the various organs of the body, as the iron filings group themselves in circles in the magnetic field of a horse-shoe magnet. Can the vibrations of the X-Ray dissolve abnormal growths from the flesh? Then the soul can also free its body of false growths, for it is a master hand at producing those subtle vibrations of the X-Ray machine.

Awaken the soul, and let it express through the whole body, for it created the body for its own use, and not that the body should try to live a separate existence of its own, apart from the soul. Let the soul have its body as its own; then as the soul finds free joyous expression through its human organization it will gather the necessary elements from the food assimilated and make its own medicines for the healing of every part. It will fill its body with the vitality of God; for the soul is a native of eternal life, and on familiar terms with God, the Great Physician. The soul will generate a brain full of faith in its own unlimited power, and a body full of thought force that will sway every energy and organ and atom to the expression of its intelligent will.

The soul is the real self, the true individual that is the very form and likeness of God. Surrender to your souls, O mortals, and then you will see the mighty conqueror come. Then the soul will say, "I am come that ye might have life, and have it more abundantly. I am the way, the truth and the life. I and my Father are one. He that hath seen me hath seen the Father."

In some way the soul must be resurrected, else there is no hope for permanent health or the attainment of perfection. The diseased part may be rubbed, and pinched, and magnetized, and electrified, and exercised if it will help to bring back the circulation of life, but above all it must be blessed and talked to and infused with thought force, and the soul must be called forth into expression before the healing

and saving power will manifest. It matters not how badly paralyzed a limb may be, if you can call the soul to live in the decaying dying parts, there will be a return of health and satisfying vitality, for lo, the soul is the resurrection and the life everlasting.

Let your soul speak these potent words; for the words of Jesus are voiced by each soul as it comes into manifestation. "I proceeded forth and came from God, neither came I of myself, but He sent me. This is the work of God, that ye might believe on Him whom he hath sent. I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. For I came down from heaven not to do my own will, but the will of Him that sent me. Whoso eateth my flesh and drinketh my blood (the thoughts and affections of the soul), hath eternal life; and I will raise him up at the last day. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I speak unto you, they are Spirit and they are life. He that believeth on me, out of his belly shall flow rivers of living water. If a man keep my sayings, he shall never see death. Before Abraham was I am."

— WALTER DE VOE,

6126 Ingleside Ave., Chicago, Ill.

The evidence that all colds are infectious and that without the presence of infection it is impossible to catch a cold is probably far stronger than most medical men realize.

WHERE YOU
DON'T
CATCH COLD.

Colds are almost unknown in the Arctic Circle, not on account of the action of the continuous cold, but because the greater part of that region is uninhabited. When Sir William Conway and his men were exploring Spitzbergen, though they were exposed to great privations and were almost constantly wet through, they never caught a

cold, but directly they came down to Andree's settlement on the coast, where some forty men were living in almost constant intercourse with the mainland, they all developed violent colds. Nansen and his men never caught a cold during all the three years of his voyage, notwithstanding the utmost exposure, but directly they reached civilization on the coast of Norway, though still within the Arctic Circle, they all suffered badly from colds.

The weather is not always keen and bracing in the Arctic regions; during the summer time in Franz Josef Land, at any rate, it is exceedingly damp, and raw, mist-laden east winds prevail; yet the members of the Jackson-Harmsworth expedition never caught a cold there, though all but two of them did so directly they reached civilization.

More noteworthy still were Conway's experiences in the Himalayas. While among the mountains he and his men, notwithstanding great exposure, never caught colds; nor did they even when they visited the small remote native villages; but when they came down to a village where there was a small European settlement in communication with the outer world, they all took bad colds. Nor is it only in the Arctic regions and among high mountains that colds are absent; the same immunity from them is noticeable during long sea voyages, and when camping out in the desert; and, still more unexpectedly, in the best open-air sanatoriums, such as Nordrach, where the ventilation is practically perfect, it is found that the patients do not catch cold. There is, I believe, plenty of other evidence to show that there are places remote from ordinary human life where colds cannot be caught whatever the exposure; probably many of your readers can bring forward instances.

On the other hand, that ordinary colds are in the highest degree infectious is now becoming a matter of common knowledge, and any medical man if he goes about with open eyes can collect evidence for himself. I have watched a cold pass from house to

house, and have even traced it from one village to another, and have listened, not without some amusement, while the different sufferers have explained to me just how they caught it—ascribing it to some open window, change of garment, or other fancied imprudence. I know houses where all the members of the household, including visitors and children, are constantly catching colds, and they are not the airy or even the draughty houses, but stuffy, grimy, badly ventilated, and dark ones.

—DR. H. W. GARDNER, in *Chicago American*.

“Be still and know that I am God.” As I sit in the silence alone with my God, peering into the wonderland of invisibility, I see the
 IN THE SILENCE. magic word “Love,” as it were, set around with glowing diamonds. So powerful in their illumination that they seem a sea of dancing, shimmering light; so brilliant, so all-absorbing, that the picture must attract the attention of all God’s children and reflect hither and yon until the entire universe is aglow with this great love-light. The Christ within each soul, catching the glorious reflection, and again sending it out into the great electric circle until not one of all the entire universe remains outside the magic circle of God-love. Still in the silence (the growing moments of the soul) I see man reaching out with Divine Love to all creation until every blade of grass, and every singing bird, and every insect of whatsoever kind it may be, cries out, “I am one in the Universal Life, one in the unchanging God-love, one in this great undying, boundless light that ‘lighteth every man that cometh into the world.’ I am Holy, Holy, Holy!” Oh, the beauties of this great Invisible; the limitless grandeur of a soul at one with God!

Who, in the blessed silence, communing with his own true self, has not perceived the God within him? Who has not in such hours of exquisite freedom, felt the broodings of the God-love over all the world?

The silence, in which *all* is constantly being re-created anew every moment, and which is being sustained, fed and warmed by Divine Love—love that reaches out to and *is* the good supreme love that encircles the entire universe; love so great that it must create within the individual soul, and so absorbing that the individual soul can look out, seeing only its great divine self reflected in every soul in the universe. This great power, invisible love, speaks into visibility its glorious perfection, and the individual so seeing it, the entire world becomes akin, and fear and “wars and rumors of war” disappear, and “Lo, a new kingdom and a new earth” is bourne in on every heart, and behold the last enemy is overcome, for love divine never dies. Let us seek to put ourselves so in touch with this great invisible power that we, too, may create in the silence in wondrous love every thought we send out in the universe, that all may know we are at one with the divine love-light that is our redemption and our growth in this higher thought. Let us open the windows to our soul that the light may pour in and “bathe it with the golden waves of love.” —M. EVALYN DAVIS.

THE MOST AMIABLE OF WOMEN.

Mrs. Anastasia Simpson, of Evansville, Ind., who yesterday celebrated the one hundredth anniversary of her birth, is a native of Russia.

She says she can remember sitting by the window in her native country in 1815 and seeing the great Napoleon go by with his army on his way to Moscow.

Mrs. Simpson says she owes her long life to the fact that she was never angry in her life, and has always lived on the plainest food.—*Chicago American*.

“Nothing befalls us that is not of the nature of ourselves. None but yourself shall you meet on the highway of fate. Be false, and falsehoods will haste to you; love, and adventures will flock to you, throbbing with love.”

HEALING DEPARTMENT.

BY THE EDITOR.

What words shall I hold to cure my neuralgia? —C. J. B.

Stop all worry, especially about the things of the future. Affirm the power of the Infinite Mind *now* bringing about in you, and in your affairs, whatsoever you desire. To the turbulent thought waves in your nerves say, "In the name of Jesus Christ, I give you peace; *be still.*"

Will you kindly give a "word formula" to overcome rheumatism? —M.

The root cause of rheumatism is a critical, cynical state of mind, which fills the nerves with an acid that eats out the vitality. The remedy is, hold thoughts of good will and love toward everybody and everything. Say often in the silence and aloud, "God is Love, all is good, the earth is the Lord's and is filled with His wisdom. I find no fault anywhere. I am filled with His love and vitalized with His vitality."

If a patient should come to you for treatment suffering with a painful finger, and you should discover the finger was out of joint without consulting the patient, and if you knew a slight twist would put it in place, the question is, how would you treat that particular case? —C. A. DE G.

We should not hesitate to put the finger in place with the "slight twist." The rule in spiritual healing is, be led by the Spirit within. Job said, "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding." Jesus said, "It is not I, but the Father within me, he doeth the works." This Spirit within will inspire you to do just the right thing at the right time, if you trust it.

Please tell me what is the correspondence to a cold in the head, and what words of Truth to hold to cure it. —E. A. W.

What is termed a "cold in the head" is a congestion caused by the stoppage somewhere in the organism of the vital currents. This stoppage may

be caused by some thought either on the mental or physical planes of consciousness. The thinking centres in the body are sensitive to thoughts corresponding to their realm, and frequently carry on conversations without our being especially aware of what is going on, but the effect of which we afterwards get in the conscious mind, whose thinking centre is the head. For instance, a thought of sex-lust might be directed by one strong fearless organism toward another that was timid and fearful, which would cause tremor and cessation of life action at the generative centre. This would afterward show itself in the power centre in the throat, and a cough be named. Again, a thought of jealousy and revenge might be sent out by one, and cause fear and shrinking in another at the heart centre. This would congest the currents passing through the lungs, and a "stuffy head" be the first symptom, followed in severe cases by fever and pneumonia. The character of the thought will locate it in the organism. Every function in the organism is governed by its thinking centre, which has a mind and brain. Therefore, we can talk to these body centres and tell them what to do, and they will carry out our desires. We do not talk to the body, but to the mind that forms the brain cells in the body, and it carries out our instructions. Therefore, to heal a cold we take up a general denial of the power of mortal thought to interfere in any way with the natural functions of the body or the harmonious thoughts of the mind. Deny the belief in cold, and affirm the rich warmth of the One Great Throbbing Heart of Love. Cast out all fear, all lust, and all hate. Lie on your back, and send your conscious thought to the uttermost parts of your earth (body) with the word, "I am the health of my people." "There is nothing to fear, for God is here."

What causes the teeth to decay? Please give some statements for their perfect manifestation. — Mrs. R. M. B.

Teeth manifest the *substance* of Being. That sub-

stance is pure, incorruptible, and imperishable. This should be its manifestation in every part of the body, and it would be did not the carnal mind project into it the idea of corruption, decay and death. This idea bears its fruit in decaying bones and hollow teeth. The remedy is: Deny the belief that substance can become corrupt, decay and dissolve. Then affirm its innate purity, indestructibility and undying immortality in you and every part of you, especially your teeth. Also deny that your teeth are decayed, and affirm their perfection.

In this district resides a lady, a very pretty woman, with her husband, a squatter, in good circumstances. They have four children, two boys and two girls, very healthy, good looking children, but deaf and dumb. They were born so—the oldest is now thirteen. Will you explain the cause of the defect in these children?

Again, I have been holding the thought of *Peace*, knowing that only good could come to me, yet my salary was cut down last August without good cause. Please explain why.

4 — E. S. H., New South Wales.

The senses are temporary and variable—no two people see, smell, feel or hear alike because of difference in training. One who neglects to talk accurately and clearly becomes a slovenly conversationalist, and such an one's children will be like him, if the association has been intimate. The sense man is an imitator and the imitation becomes a habit of thought. Many cases have been known where through anger or moroseness a person has suddenly refused to talk, and passed out of the body after years of silence. This fixes in the mentality a habit that when that person again takes up a body will assert itself and the child will be dumb, although all the organs of speech are perfect. It is well to remember that passing out of the body does not change the habit of thought. So the one who through stubbornness refuses to speak, may be born again with that thought so fixed in mentality that he cannot speak, and he may have many earthly experiences as

a deaf and dumb person, perpetuating that stubborn thought in the race generation after generation.

Then here again the law of association and imitation comes in play. It is found that the children of the deaf and dumb come under the same disability, if left with the parents, but if removed at an early age they can be taught to talk and hear like other children. Children learn to talk from their associates, and it is quite evident that the children of the family you mention have learned dumbness from the first child. Had they been removed from that association they would have developed their senses.

Deafness may be acquired in the same way. If we stop our ears to the higher monitions of the Spirit's "still small voice," the mind becomes atrophied in that direction, and when we again take up a body we may find ourselves unable to receive the vibrations of mind on any of its planes of action, and we are born deaf. Some people have never developed the soul's capacity in some of its avenues, as, for instance, the man born blind whom Jesus healed. The disciples asked, "Did this man sin or his parents, that he was born blind?" They recognized that the effect of sin might be reflected on the mentality through some error in a previous life on the part of the individual, or by the earthly parents' sin. Jesus did not dispute their philosophy, but said in this case that the cause was inherent inactivity in the individual—he had failed to develop the seeing capacity, and the "works of God" had to be brought out in him.

Not knowing all the points leading up to your curtailment of salary we would not undertake to give the mental cause. We do know, however, that if you are faithful in your adherence to the Divine Law, and continue to throw your cause upon it, that it will finally bring you justice. God never fails to bring our very own to us if we trust Him wholly.

Last August you gave us a beautiful article in UNITY on th

"Power of Blessing." It appealed so to me that I have been working according to the suggestion ever since. I always insisted (even before I came into the Truth,) that one was only as old as he felt, and have *longed to manifest youth* again with its joy and gladness of which *my heart seemed so full.* With perfect faith I resolved to follow the directions laid down in this article, and already the results have manifested in an overcoming of a throat disease of thirty years standing, through a realization of the power in that little brain centre at the root of my tongue. I write these few lines to ask you if you will give us *more* on this subject in the UNITY so that we can all work together. It seems to me that you are the pioneer in this *new country*, and I know there are others besides myself waiting for the word.

—J. B. G.

The above is one of many letters we have received on the subject mentioned. It is our earnest desire to make as plain as possible the rather obscure *modus operandi* of bodily healing. To do so will require a more extensive work than the pages of UNITY — which we shall eventually issue. Yet, the whole philosophy is set forth in the Bible, and when men learn that the body is an aggregation of all the entities in the world, and that every entity is the form of an idea, which is constantly with it as an oversoul, the whole matter will be made clear. Every idea held in mind by a fixed law manifests itself through an aggregation of like ideas in the organism, and when we have learned the location of these aggregations we can direct our attention to the specific locality and get quicker and more definite results than through the abstract method, which ignores all details. For instance, all ideas pertaining to the affections manifest through the heart centre, or *solar plexus* — metaphysically, love. Fear for one we love causes the heart to stand still, and the reaction is a violent throbbing. This throws the whole machinery out of time, and the circulation is impaired. Again if the affections are not exercised, fatty degeneration of the heart sets in. This is quite prevalent among those who live to eat and drink. They have exercised to excess another centre, the vital, and have in consequence become unbalanced. This man of many parts must become *one*, and that one "the only begotten of God," the

divine idea of man made manifest. But the Self Consciousness in man is one of the important factors in bringing about this unity, and this is why he must know himself and have dominion over his world. Every thought aggregation in the consciousness, which includes both mind and body, must be specifically redeemed before man can sit at the right hand of Power. The promise is "to him that overcometh."

MOTHER'S HAND CURE.

I do n't believe in hypnotists, nor am I much inclined
 To bank on certain people who manipulate your mind.
 I view the Christian Scientists, who cure my broken arm
 By bidding me "forget it," with a species of alarm.
 The Buddhist cult and magic are not patronized by me,
 And I flee the mental healer with extreme alacrity.
 But there's an old time method that my sure respect commands,
 When I think how mother cured me by the "laying on of hands."

For mother's hands were slender, but a most peculiar might
 Lay in their application, and they fitted very tight;
 My "errors" and "delusions" were smoked out on the spot,
 And vanished in a flame of fire — for mother's hand was hot.

There are certain thoughts and principles no doubt that do you
 good,
 And trouble oft may be allayed by Christian fortitude.
 But it's wise to call a doctor when you have a colic pain;
 And I do n't believe those people who declare its all your brain,
 That when you're tied up kinky in a double twisted knot,
 You've only got to think you're right and be so on the spot.
 I'm fain to take such people with their "thinks" and "praying
 bands"
 And cure them as my ma cured me, by "laying on of hands."

Could they but lie across her knee as once I used to lie,
 Their disbelief in misery away would quickly fly;
 Their "errors" and "delusions" would be smoked out on the spot,
 They'd howl with very real pain, for mother's hand was hot.

— *The Brown Book of Boston.*

"Increase of happiness is the sole and only purpose of Creation.



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Publishers' Department.

Unity is issued on the 15th, and Wee Wisdom on the 1st of the month

Prof. Le Roy Moore has ended his mission in Topeka, Kans., and has taken up active work in St. Louis, notice of which is made on another page.

On Sunday, March 16th, Charles Brodie Patterson, editor of *Mind*, New York City, spoke to crowded audiences in San Francisco, the morning service being held at the Home of Truth, and in the evening at the Alameda Home.

A New Thought circulating library has been opened in the Sarah Wilder Pratt rooms, 87 Washington St., Chicago, Ill. Noon meetings are held there every weekday at 12:30 o'clock, with addresses by prominent speakers. Mrs. Harriet W. Coolidge is the metaphysician in charge.

The Pillow Verses that appear in *WEE WISDOM* are becoming, like "Mother Goose Rhymes," part of the children's literature. We have calls for them to be reprinted quite often; frequently these calls have come from the grown-up children. In the April number are reprinted the verses from November, 1898, which have been especially helpful to many.

On April 6th Dr. T. Y. Kayne, of Chicago, began a series of lectures on Practical Christianity before a large class, in St. Louis, Mo., at the church, southeast corner 18th and Pestalozzi Streets. Dr. Kayne's presentation of Truth is growing more popular every day. His classes in Chicago, Kalamazoo, and other places have been very large. He may be addressed while in St. Louis in care of H. H. Schroeder, 2622 South 12th Street.

MY DEAR BROTHER FILLMORE—I want to say especially that for clear thought, power, and adherence to principle, I have seen nothing in UNITY or any other magazine which to my mind compares with that article of Mrs. Emma Curtis Hopkins, of sacred and sweet memory, entitled, "How to Attain Your Good," in the January number. Mrs. Hopkins wrote it, though it may have been copied by another. I remember well when she gave that address at the Seminary in Chicago. It created a profound impression. I think I copied it once. But it is all so fresh in my mind—I had not thought of it, but on reading it, as before, I was spellbound by its power. I must also tell you of a fine little bit of telepathy. I said, after reading the article referred to, "Now I must send to Mr. Fillmore and have him send me several copies of that number." I said this several times quite earnestly, because I wished to distribute them among my people. I was to write on *Monday* sure, but something prevented. Now on *Wednesday* last, a little while before the assembling of my meeting, the postman brought me the bundle you so kindly had already sent. *I did* distribute them as judiciously as I knew how. May you be blessed by the issuance of that number of UNITY. Now, then, you see I have just started again, as it were, in Minneapolis. I am doing splendidly. I really have stepped into the large open room I have been seeing for so long a time. God is Good; man is faithful.

How delighted we would be to grasp each others' hands once more—bless you! I hold the Wednesday meeting in my rooms. On Sunday evening I speak in the Academy of Music, 721 Hennepin Ave. Thine in Truth,
WILLIAM C. GIBBONS,
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REVIEWS OF NEW BOOKS.

J. H. C.

[All books reviewed in these columns are on sale or may be ordered through Unity Tract Society.]

HOW TO SUCCEED, by Austin Brierbower.

A book of twenty-two chapters composed of sentences so terse as to be epigrammatical, and paragraphs of condensed wisdom from a material standpoint. Should the author use his power of reasoning and intellectuality upon the spiritual plane of consciousness, and from that viewpoint tell us "How to Succeed," we would attain the highest measure of success. Here are one or two of the good things he says: "We should put our imprint on time as it passes, always striking when things are going by, and not looking back after them or forward to them." "The present is the great moment, being all we have, and must be enjoyed when it is here in order to be possessed by us." "Men should not live in what is to be, when they are doing nothing to bring it about. Idle, theorizers never get their ideals. Expectation alone brings nothing into being. Deeds must give it birth." Published by R. F. Fenno & Co., 9 & 11 East 16th St., New York City. Price, cloth, \$1.25.

PRACTISE *vs.* PRAYER.

The first of a series of common-sense talks by Francis Edgar Mason, pastor of the Church of Individual Dominion, Brooklyn, N. Y., and editor of *Dominion*. In this treatise the subject of prayer is handled in a masterly manner, which convinces the reader that the answer to prayer is in his own control, and that by practising that for which he would pray he obtains his desire. The idea is clearly presented that what the world needs is less prayer and more practise. "The hands that help are better far than lips that pray." The writer believes in the right kind of prayer where one enters into the sanctuary of the higher nature, and communes with the good, the pure, and the true. This is indeed a "common-sense talk," and gives us the right idea that true prayer is service. We gladly recommend it to our readers. Like all the other productions of this writer, this article is logical from start to finish. Francis E. Mason Publishing House, 7 & 9 Warren St., New York City. Paper; price, 10 cents.

THE SECRET OF HUMAN UNFOLDMENT, OR HOW TO INBREATHE TO THE VITAL CENTERS OF THE BODY FOR PHYSICAL AND SPIRITUAL EXALTATION, by Edgar Wallace Conable, Editor of *The Path-Finder*, Roswell, Colo.

In this treatise the author explains that there are nine important centers in the body, teaches how to concentrate upon these centers, and presents methods by which they may be vitalized and wonderful results produced. That marvelous results may be

obtained by following these instructions, is an undoubted fact, if they are taken up *wholly* for the development of spiritual growth and understanding, and the one who takes up the study is spiritually poised and *master of himself*; otherwise he gives new life and power to forces which will master him, and make of himself, to use the author's own words, "a dispicable animal." We feel justified in sounding this note of warning to those who, seeking all helps to their spiritual unfoldment, may, through lack of knowledge, be hindered rather than helped. Paper; price, 50 cents.

A BOOK OF SECRETS, by Horatio W. Dresser.

It is with pleasure that we again make brief mention of this book to which we referred while it was still in press. It is now before us, and we would it were in the hands of all our readers. It is full of great spiritual truths expressed in beautiful language, and appeals to the finest, truest thought within us. Mr. Dresser is keeping pace with the advanced thought of the day. Cloth, \$1.00, net. G. P. Putnam's Sons, New York.

Among that vast array of books generally classified as New Thought Literature, certain volumes stand forth pre-eminently as combining both the philosophy of this teaching and its practical application. While the value of the New Thought as a philosophy and system of ethics is generally conceded, even by the orthodox, its practical value is but little realized, indeed is hardly perceived by the majority. Books, therefore, that apply these principles to the various problems and incidents of daily life are particularly valuable, the more so when they present their illustrations in a simple, homely manner, easily understood by all, and so portrayed as not to arouse the antagonism of prejudice. Such books are "How We Master Our Fate" and "How to Control Circumstances," by Ursula N. Gestefeld. The former has run through three editions, and the latter, though on the market only since December 1st, has almost exhausted a first edition and the second is now in preparation. The wide range of subjects and their treatment shed new light on many old sayings and teachings, and the lack of consolation and support that some of them gave, is now converted to an ever-present aid. Both books are published by the Gestefeld Publishing Co., of Pelham, N. Y., who always issue works of merit.

Do you know of any one, lady or gentleman, thoroughly educated and refined, capable of teaching Christian Science, one who has sufficient means to keep him while pioneering this Truth? There are a number here, I am sure, who would like such a person as a leader.

— R. G., Ashtabula, Ohio.

(Full address can be had at this office.)

EASTER WITH THE UNITY SUNDAY SCHOOL AT
KANSAS CITY, MO.

Arlington Hall was filled to the doors with an appreciative audience, notwithstanding Old Boreas was scattering snowflakes on his chilling breath.

The service was given over almost entirely to the children, who presented the beautiful cantata, "The Birthday of Hope," most excellently. The music was inspiring, the speaking parts filled with strong Truth statements, and the Bible selections pointed our interpretation of the resurrection.

The Assistant Superintendent, Mr. Chas. E. Prather, presided, and the exercises were a grand success in every way. After singing and a prayer by the school, the Superintendent, Mrs. Jennie H. Croft, made a short address of welcome. The school has been organized less than three months, and its success along every line is almost phenomenal, being ably conducted by a corps of practical officers and teachers.

At the close of the greeting by the Superintendent, a wee maiden, all in white, stepped to the platform and presented her with a bunch of white hyacinths, tied with ribbon and bearing a card with the inscription, "An Easter love-offering from your Sunday School scholars." Hidden behind the card was a little purple satin bag containing some gold pieces. It was a complete surprise to Mrs. Croft, but in a few words she expressed her thanks and appreciation of the esteem in which she is held by the School and Society, of which this testimonial was an evidence.

Mr. Fillmore's address was in his usual happy vein, sparkling with wit and studded with gems of Truth. He always rises equal to the occasion, and at this time outdid himself. At the close of the address a special Easter offering, mostly in gold, was presented to him through Mr. W. G. Haseltine, president of the Society. Mr. Fillmore responded, in a few well chosen words of thanks, for this love-offering from the Society, as also did Mrs. Croft, when she discovered the symbols in her satin bag.

Artistic souvenir programs were issued for the occasion, the contents being given below:

- SONG — "Glory to God," - - - CONGREGATION
- PRAYER OF AFFIRMATIONS - - - SUNDAY SCHOOL
- GREETING - - - - - SUPERINTENDENT
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"THE BIRTHDAY OF HOPE"

An Easter Concert Exercise, by Jessie B. Pounds and J. H. Fillmore.

CHARACTERS - -	{	<i>Hope</i> —ANGIE FULKERSON <i>Joy</i> —IONE JOHNSON <i>Grief</i> —LIZZIE WARD <i>Little Child</i> —HELEN NACE <i>Infant Class.</i>
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Joy's Attendants—

CHARLIE HASELTINE	CECIL GATES
MAY HOAGLAND	ROYAL FILLMORE
MARTHA HASELTINE	BERTHA HOERNER
MABEL CATES	VERTELLA YANCY
GRACE COTTON	LEWIS GATES
CARRIE WALKER	EDITH BAKER

ADDRESS - - - - - CHARLES FILLMORE

EASTER HYMN - - - - - CONGREGATION

RUTH GUSTORF.

Alleluia! song of praise— now triumphant voices raise;
 Lord of Lords, and King of Kings! joyful Alleluia rings.
 Christ the Lord today is risen, majesty and glory given!
 O'er the grave is victory won, Alleluia! Christ the Son!

Resurrected Christ is King! sing, rejoice, glad tidings sing!
 Every soul that bids Him come finds at last the heavenly home.
 Father, Son, and Holy Ghost— three in One, Almighty Host!
 God, Most High, to Thee we pray! Christ the Lord is risen today!

ANNOUNCEMENTS - - - - - CHAS. E. PRATHER
 EASTER OFFERING

SONG— "Christ is Risen"	{	MRS. EDITH HASELTINE MISS JENNIE CARTER W. G. HASELTINE CHAS. E. PRATHER
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The program was concluded with an exposition of "What is Practical Christianity?"

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In correcting a typographical error before going to press last month, the eleventh line in the article on "God," by Mrs. Alida M. d'Isay, was replaced in the wrong position, being made the seventh line. It should have read:

"Primitive man worshipped nature, and its manifest forces he 'personified as great beings, which were to be contended with,' or appeased. Among various races the sun was regarded as a great deity, and to it human sacrifices were offered."

Very seldom, indeed, do such mistakes occur in UNITY, it being one of the cleanest and typographically correct magazines published.

In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on second page.

We call your special attention to the "club combinations" on books of our publication, mentioned in another column.

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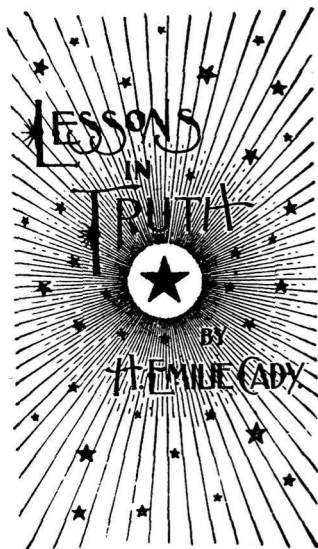
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