

UNITY

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

Vol. XVI.

KANSAS CITY, MO., MAY, 1902.

No. 5.

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

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Francis Edgar Mason.



Devoted to
Practical Christianity.

Vol. XVI.

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No. 5.

RESURRECTION.

[An Easter Soliloquy.]

FRANCIS EDGAR MASON, in *Dominion*.

That I may know Christ and the power of his resurrection.
— Paul.

WHETHER the resurrection was a fact in the historical life of the man of Galilee, or the idealization of some ancient writer, matters not. The same purpose is subserved and fulfilled either way.

That the mind of man could depict such a possibility, even from the standpoint of romance, argues the probability of its consummation in man. If there never was a resurrection, as the Bible maintains there was, there *will* be, and the Bible record must at all events be the prophecy of the fact that shall yet come to pass in my own life.

Resurrection applied in its general sense implies a resumption of effort, a rising from dead things to renewed activities, and especially to the regeneration and renovation of the mind of man. In fine, resurrection implies mental transition.

Life under its present auspices is a tomb, for we are all more or less circumscribed by ignorant limitations and hindrances, which contribute to the inharmonies of life; and it is from just these tombs we need to be liberated and resurrected.

One's life should be a perpetual resurrection. There should never a moment escape us that does not bear the record of an uplifting, for resurrection is the prophecy of ascension where the mind finally emerges from the chrysalis of ignorance to find its center in the all good.

If we consider the life of Jesus Christ, we are forced to admit that his goodness made his life a continuous resurrection until it consummated in the final ascension above the valley of the shadow of death to an eternity of bliss.

Easter means resurrection, and resurrection signifies tombs of folly, of ignorance, of limitation to both the mind and the body of man, and it should not be reduced to a particular religious issue. This narrow interpretation is retroactive, for it carries the mind back into the past to wander down the misty vistas of tradition, to perpetuate merely an historical event.

The human race is limited in health, morals, wealth, and we lack the spiritual elements that constitute a Christ order of being. The kingdom of heaven is still in the sky. We hope for the good things in life instead of have them. We are dabbling in all sorts of inconsequent issues to correct these failures in life. We vainly manipulate politics. Our colleges turn out theological students by the thousands as guides to the New Jerusalem, but they never find it. We are still experimenting with various forms of medication, hoping to bring relief to sick and suffering humanity, but the divine panacea has never been discovered. We are juggling with creeds, dogmas and superstitions in vain attempt to unlock the future, but everything remains phantasmagorical or problematical.

Now it is from the tombs of this ignorance that we would resurrect humanity that they may see the glory and the perfection of man as he should be. And Easter means just this and nothing more. It is a rising from the tombs of human inconsistency.

The very fact that man needs to be resurrected from dead things evidences the fact that he needs more life, more activity, and since the Christ was the true resurrection, we need the Christ mind in us to consummate the resurrection.

If we consider the specific resurrection of Jesus at

all, we must look upon it as the record, or the object lesson which must be actualized in every detail of our own lives; and in this nature only can his resurrection become our resurrection.

Under this operation of the Easter law, or principle, we rise into equal power and purpose with the Nazarene. We partake of his divine nature and become joint heirs with him to the heavenly inheritance. We are partakers of his glory in actual consciousness, and not by proxy, as must occur under the observances of conventional Easter reckonings.

We can accomplish vastly more by resurrecting ourselves than by perpetuating an event in history. The former is the actualizing of the Christ nature; it is the incarnation of the God mind. Christ is no longer an historical personage, a citizen of ancient Galilee, but a divine realization — an actualization. The demonstration of a Christ is far better than the commemoration of one

Christ is an emancipating thought or a spiritually elevating act. These are the things that lift us above the gravity of human proclivities and fleshly inclinations. They inspire us with that state of mind that makes us absent from the body and present with the Lord — those lordly thoughts which force a resurrection into our lives and beings. These are the things that free us from all limitations, speculations, mystery and hopes, and make us actual heirs to all the providences of Nature.

Man's body should also be free from all that disturbs and annoys. The equilibrium of his divine poise should be perfect. Pain, distortion, and disease should be unknown to him, and they would be if he understood the power of Christ's resurrection; but so long as the masses observe merely the historical event, taking no thought for its lesson in the soul, we must remain in our limitations and bondage. "It is the spirit that quickeneth; the flesh profits nothing," and until we receive the Spirit, we shall still remain in the thralldom of the flesh.

We must awaken to the fact that Easter does not mean a tomb in Nazareth, and that Christ does not mean a Nazarene. The tomb is our own folly. The Christ is our divine individuality, and the lesson of Jesus' resurrection is to show us what the Christ mind will do in the liberation of both the mind and body of man from human follies and from physical limitations.

The resurrection takes place in the individual who goes about doing good, for goodness is uplifting and inspiring. It makes the heart light and free, bouyant and gay, and this is the only true resurrection; it frees it from oppression and depression of worldliness.

Now, I call that man a partaker of the resurrection of Jesus Christ who sinks his own personal interests in his desire to help humanity, who considers others in the same divine manner he esteems himself.

I consider that man risen with Christ who seeks the good of others rather than the goods of others.

I consider that man resurrected who dare speak as one having authority, and who does not lend his voice to the mere reiteration of old-time dogmas because they are conventional, or who does not nod his head in assent to custom and things because the majority concede to them, or because they are endorsed by public approval.

I call that man resurrected who reckons his heredity from God rather than from the alleged fallen man Adam; for a resurrection of this higher order terminates the fall of humanity and embraces the freedom of the sons of God.

I do not call that man a participant in the resurrection of Jesus who recognizes merely the conventional Easter as applied to the man of Galilee and the tomb of Palestine—he is merely a religious puppet.

That man is only resurrected who finds the Christ spirit in himself, and who employs it to elevate himself and the whole human family above the strife and

contention, the sorrow and suffering, the hindrances and the futile hopes of the human mind.

It was just this that consummated the resurrection of the Galilean, and the practise of these things by us will consummate an equal resurrection in our life, or in any life, for Nature is no respecter of persons.

Teach us to rise, O Lord of Life,
Above the tombs of human strife;
Teach us the stone to roll away,
And on us pour celestial day.

Thy power we ask to roll away
The stone from off our tomb of clay;
Into Thy spirit we would rise,
Into Thy realms of paradise.

On tombs now dark with gloomy night,
Pour in the sunshine of Thy light;
And in the mind's eternal day
The glory of Thyself display.

From passion, greed and selfish aims,
From all that binds with error's chains,
We ask Thy power to make us free,
That Thine our resurrection be.

Thy resurrecting power is Love,
That elevates the mind above
The tombs of sickness, sin and pain,
Thy heavenly peace to ever gain.

Then grant Thy love to make us free,
Grant us like Thee to ever be;
Thy peace we ask, Thy power we crave,
To roll the stone from off our grave.

Then will this Easter, kept to Thee,
Record the day that sets us free;
Free from all passion, malice, strife,
Triumphant in the Lord of Life.

UNITY: AN ACROSTIC.

I. E. HERRIOTT.

United by the bands of love,
No evil can we see;
In all our actions we will prove
That only love can be.
Yes, this is our *loved Unity!*

FRANCIS EDGAR MASON: A BIOGRAPHICAL SKETCH.

JENNIE H. CROFT.

Francis Edgar Mason was born in Cambridge, Mass., April 30, 1853. His father, William A. Mason, was a civil engineer and surveyor. Francis followed his father's profession for a number of years, but being a natural mechanic drifted into that line of pursuit, which he followed up to the year of 1887, when his attention was called to Christian Science. In the course of investigation into the teachings of this cult he listened to a lecture upon the subject, which decided him to abandon the business he was engaged in and devote his time and talents to a comprehensive study of the science. He soon absorbed the logical ideas incidental to this sect, and with his usual energy at once opened an office in his native city as a Christian Science healer.

He attended the First Church of Christ (Scientist) of Boston, over which Mrs. Mary Baker Eddy presided as pastor, and in the Sunday School soon became conspicuous as an apt interpreter of the Scriptures. Mrs. Eddy's attention was attracted to Mr. Mason by his logical conclusions, and she invited him to sit through a rudamental course at the Metaphysical College, which she personally instructed. Soon after this Mr. Mason was tendered the pulpit of the Boston church, which he filled for a year and a half. He also had charge of Mrs. Eddy's college, living there during his associations with her.

Mr. Mason relates a characteristic incident in connection with his first attempt at preaching. He is a fluent speaker, and when enthused with the subject upon which he is talking, does not suffer for lack of words; they pour forth rapidly and with great earnestness. In those days he had not the experience or the training which he has now, and when the time came for his first sermon he ascended the rostrum in

some trepidation, and after reading his text began to speak, and in his own words, "It was like one of those Fourth of July fireworks which you fasten to a tree and which goes off with one continual whirl and whiz until finished." At the close of the service Mrs. Eddy approached him, saying, "That was a fine discourse, Frank; very fine, indeed. There is only one fault I could find with it—we could not understand one word you said. You will please to repeat the sermon next Sunday, and give it to us *slow*."

In 1889 he received a unanimous call to the First Church of Christ (Scientist) of Brooklyn, N. Y., which, under Mrs. Eddy's advice, he accepted, continuing his service to the Christian Science Publishing Company as editor and writer of the Sunday School lessons.

In the fall of 1889 Mr. Mason commenced the publication of a periodical, called "The Seed." The Christian Science Publishing Company of Boston denied his right to publish upon his own account, claiming that all Christian Science literature was spurious that did not have the stamp and endorsement of the Boston publishing house. They sought the suppression of this periodical, which led to Mr. Mason's withdrawing from the Eddy faction and starting upon an independent basis. The "Eddyites" sought to have him vacate the Brooklyn pulpit, and a rupture in the church was the result, about twenty-five of the so-called "loyal" students withdrawing from the church and forming a new organization.

Mr. Mason's church continued to flourish, and for upwards of twelve years he has maintained an independent church along ethical lines. He changed the name of his church about two years ago to "Church of Individual Dominion," the name standing for just what the church teaches. Mr. Mason has the courage of his convictions, and is fearless in his declaration of the Truth as he apprehends it. He is indefatigable in his work for the enlightenment of the people, responds most willingly to calls for lectures, and to

teach classes, and with his pen reaches and feeds many a one hungry for the Truth. Every Wednesday evening he throws his home open to all who will come, and usually the life of Jesus as recorded in the Gospels is taken up and the parallel drawn with that of man. These meetings are also for discussion and questions, and a good work is done in this way.

Last summer Mr. Mason published a book entitled "Daddy Gander," a child's funny book, containing 100 pages of three-color illustrations. He organized a stock company known as the Francis E. Mason Publishing Company, with offices at 7 & 9 Warren St., New York City. The Company was capitalized at \$10,000, one half of the capital stock, minus one share, being sold at par, Mr. Mason retaining the controlling interest.

Some few years ago Mr. Mason changed the name of his periodical to that of *The Rostrum* and anon to *The Healer*, and recently to that of *Dominion*, which name it now bears. *Dominion* is a bi-monthly magazine advocating "Twentieth Century Ethics," and comprised of articles almost entirely from its editor's pen. Its tone of power and dominion is a stimulant in itself to the reader, who, if he will put into practice the teachings it contains, will attain dominion over all things.

Mr. Mason is a warm-hearted, sunny-dispositioned gentleman, and radiates an atmosphere of peace, love, and good-will to all with whom he comes in contact. With his charming wife, who is his most able co-worker, he is demonstrating the beauty and value of life as lived upon the higher plane. He was married when 24 years of age to Miss Harriet Elizabeth Sands, of Cambridge. They have a married son, Francis Howard Mason, who is manager of the Provision Department of the Armour Packing Company in Brooklyn, N. Y.

"Thinking good creates good."

JESUS CHRIST.

ALIDA MORSS D'ISAY.



HERE never has been, and never can be stagnation in spiritual things, for Spirit is life and must ever find expression. Christianity has never been devoid of this Spirit-force, for whenever it has degenerated into materiality, or been polluted by human ambition and coveteousness, the latent spark of the Christ truth has shot forth rekindling and illuminating, and revealed some new thought so full of force and potentiality that humanity would take a great step forward toward the spiritualization of the race.

We are passing through one of these crises today. The atmosphere of thought is vibrant with the stir and thrill which in nature presages the dawn of day. Nature is yielding her secrets in the material world with marvelous rapidity, the sequence of the quickening and stir in the thought realm. And the gate, which so long has been supposed to lead into a domain too full of mystery for us to enter, is thrown open, and we stand on the borderland of the physical with its fascinating phenomena.

Because we see the dawn, or more likely the first faint rays of light which fortell the dawn of a new era in the religious thought, let us not depreciate the bright stars, which have heretofore illumined the pathway for humanity in its search for truth in the fullness and splendor of a daylight revelation. It was a star that guided the wise men to the manger from which the Son of Righteousness arose. And through the past two thousand years the three wise men have become a countless host in quest of the manger of truth.

If it were possible, we should like to come to this earth a stranger, a visitor from some distant sphere; and, hearing the name of Jesus Christ spoken by people of every class and station in life, would like

to ask, "And who is he?" With what eager and intense interest would we listen to the testimonies of Jew, Christian, skeptic, metaphysician, philosopher, statesman, warrior, poet; the rich and the poor, the old and the young; for all would bear witness, either historically, dogmatically or spiritually, to "that name which is above every name."

But before we attempt to express, as nearly as it is possible for us to do so, our conception of the Christ, we would like to quote a few of the countless testimonies which have been given concerning Jesus of Nazareth. It may at first seem irrelevant to do so (to the purpose of this paper), but not so it seems to us, inasmuch as *Jesus revealed the Christ*. The life lived by Jesus, and by his life we mean his character, teachings and miracles, made manifest to humanity the God-power, the infinite Father love. He stands alone — the great object lesson for the race to contemplate and study and emulate. "He spake as never man spake," for "he taught with authority, and not as the scribes," and "the three short years of his active ministry formed an epoch in the history of the world."

The rules of mathematics would be of no value unless practically applied. So the law which governs in the realm of the unseen, to be of use to mankind must be interpreted and applied by the individual consciousness. Jesus was master of the science of the soul, and in his teachings gave and demonstrated rules which the race may as safely use and adopt as students in mathematics may rely on those of a Euclid. Yet never has any one, "by the sublimest and supremest effort to live in obedience and in harmony with his teachings, been able to accomplish anything to be compared with those things which Jesus did so calmly and so easily."

Strauss says: "If in Jesus the union of the self consciousness with the consciousness of God had been real, and expressed not only in words, but actually revealed in all the conditions of his life, he

represents in the religious sphere the highest point beyond which posterity cannot go. * * * If we ask how Jesus attained that harmony of the soul, we find in the existing records of his life no trace of painful conflicts from which it might have proceeded. * * * Jesus appears a beautiful nature from the very start, which had *only to unfold itself* from *within* to become more and more clearly conscious of itself, and more firm in itself."

Josephus, the great Jewish historian, says in his "Antiquities of the Jews": "About this time lived Jesus, a wise man, if it be proper to call him a man, for he was a doer of wonderful works; a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Greeks. *He was the Christ.*" And then refers to his crucifixion, and his appearance to his disciples the third day after his burial.

Though the foregoing has been pronounced an interpolation by many critics, Renan considered the passage authentic, with the exception of a few changes, as, "He was the Christ," for the supposed original sentence, "He was called the Christ."

The famous d'Israeli of our own time, another Jewish witness, says: "Perhaps the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jew as the Prince who was crucified? Has not he made their history the most famous in the world? The wildest dreams of their rabbis have been far exceeded. Has not Jesus conquered Europe, and changed its name to Christendom?"

Celsus, a Grecian philosopher of the second century, wrote a work against Christianity, but in referring to most of the leading incidents narrated in the gospels of Matthew, Luke and John, he furnishes corroborative proof of their occurrence. Julian, the apostate, living in the fourth century, testifies in a similar way. In his attack upon Christianity, he admits Jesus to have been celebrated for over three hundred years on

account of the works done in his lifetime. These ancient writers do not dispute the miracles, but attribute the power which enabled Jesus to perform them to Beelzebub, or evil spirits.

Augustine says: "I have read in Plato and Cicero sayings that are very wise and very beautiful, but I have never read in either of them, 'Come unto me all ye that labor and are heavy laden.'"

Fairbairn exclaims: "His words have been the wonder of the world. Age has not dimmed their light, lessened their sweetness or diminished their force."

Franklin says: "As to Jesus of Nazareth, I think that the morals that he taught and his religion, as he left them to us, are the best this world has ever seen, or is likely to see."

Luthardt analyzes him thus: "With all other men there is some discrepancy in the inner life. The two poles of intellectual life, knowledge and feeling, head and heart, the two powers of the moral life—in whom are they fully agreed? But as to Jesus, here reigns perfect harmony of the inner spiritual life. His soul is at absolute peace. He is all love, all heart, all feeling, and yet on the other hand, all intellect, all clearness, all majesty—sublime harmony."

Napoleon testifies: "Everything about him (Jesus Christ) amazes me. His spirit overawes me, and his will confounds me. There is no possible comparison between him and any other being in the world. * * * Jesus Christ alone founded his empire on *love*. From first to last he is always the same—majestic and simple, infinitely firm, infinitely gentle; with an empire so absolute, he has but one aim, the spiritual perfection of individuals."

Ingersoll says of the *man* Christ: "His life is worth its example, its moral force, its heroism of benevolence. For that man I have infinite respect and love."

Hegel pays this tribute: "He was the being in

whose consciousness the unity of the divine and the human was exhibited for the first time with an energy that in the whole course of his life and character diminished to the very lowest possible degree all limitations of this unity. In this respect he stands alone and unequalled in the world's history."

N. R. Grey, called the acute skeptic, thus expresses himself: "Jesus of Nazareth was the most exalted religious genius whom God ever sent upon the earth; in himself an embodied revelation, humanity in its divinest phase, God manifest in the flesh, according to Eastern hyberbole."

"Call him Jesus, what you may," says another freethinker, "he was an avater of the God of justice, love and order, and as such I worship him. I look in vain to Benares, to Pekin, to Mecca, to Athens, or to any other mental or moral activity in past or present time for such an original and complete guide through the labyrinth of practice and opinion."

Ian McClaren writes in his work, "The Mind of the Master": "Faith may languish, creed may be changed, churches may be dissolved, society may be shattered, but one cannot imagine the time when Jesus will not be the fair image of perfection, or the circumstances wherein he will not be loved."

Lecky says: "Amid all the failings and sins, amid all the priestcraft, the persecutions and fanaticism which have defaced the church, there has been preserved in the character and example of its founder an enduring principle of regeneration."

Emerson thus writes: "The unique impression of Jesus upon mankind — whose name is not so much written as ploughed into the history of the world — is proof of the subtle virtue of this infusion. He saw with open eye the mystery of the soul. One man was true to what is in you and me. He, as I think, is the only soul in history who has appreciated the worth of a man."

These testimonies might be multiplied indefinitely for they are countless as the blades of grass or sand

of the sea. All place upon him not the crown of thorns but the crown of loving admiration and exaltation. In the race-consciousness, Jesus is the perfect man, his life the standard by which all other lives are tried. Men's thoughts may follow vastly divergent lines regarding other themes, but they ever converge to the common center of reverent appreciation concerning Jesus Christ, for, viewed from the standpoint of the Jew, the Christian, the philosopher, or skeptic, he is exalted above all others. We study his sermon on the mount, his parables, his brief, terse answers to questions propounded but to betray him, with an ardor and profit derived from the study of no other teacher. And why is all this? What the secret of the infallibility of his words, the power of his life in the hearts and consciences of men? The answer is so simple, so brief—*because he revealed the Christ*. In other words, because he interpreted and manifested the supreme, the unchangeable, the eternal principle of Being—*God*.

For twenty centuries the character of Jesus Christ has been studied and analyzed by critics who have sought but in vain to accuse him, yet the verdict of humanity is the same today that Pilate gave—“I find no fault in this man.” No other character in history has withstood such search-light investigations, while his teachings are unique and without flaw or blemish.

And again we ask, *Why?* Because he voiced the truth—the Christ within, and lived in perfect and entire harmony with that truth. His consciousness was one with the God-consciousness forming the Christ within. This was the source of the ideal life he lived, toward which the race has ever since been tending, and this source is the unseen force we call divine, because not cognized by the senses—the Spirit of Truth which proceeded from the Father that Jesus promised would be given to all. Jesus and Christ have largely been used synonymously, and have become in the general thought of the world almost “inextric-

cably interwoven and interlaced." Doubtless in the teachings of the church too much stress has been laid upon the sufferings and resurrection of Jesus viewed on their human side, although in analyzing his nature, it teaches that Jesus stands for the human and Christ for the divine.

The master by his precepts and parables taught that each one of us should recognize this Truth, this Christ, this Divine Essence within, for through this recognition is each one united to God. Within each individual consciousness, or self-existing ego, is spread the communion table, where we partake of the body of Christ, the God-substance, and drink of the wine, which is the inspiration of Spirit. The Christ-consciousness is the connecting link which binds us to God and is our Messiah. And as we *realize* this indwelling of the truth which crucifies or destroys material or mortal thought, and resurrects or makes manifest the spiritual, does Christ become our Redeemer, delivering us from the bondage of beliefs in sin and sickness, and freeing us from the slavery to appetites, carnal and sensual.

Christ is *that within* which reveals God. But we must have a *realization* of this indwelling presence in order to reap the benefits and know the joys of such a relationship with the Father. The "I in thee and thou in me that they may be made perfect" must mean the Spirit of truth in each individual consciousness—the Christ within even as it dwelt in Jesus. It is almost amusing to see with what delight some people learn that the Christ is *within themselves*; it is such a complete surprise, a revelation of which they had never dreamed. Jesus tells us that through this indwelling truth are we made one with the Father; that is because His children partake of His nature. Thus the at-one-ment becomes as simple and beautiful as it is precious, for this indwelling Truth, the Christ, becomes our mediator. Within the "holy of holies" of each individual soul, the very center of being where things material are valueless and unreal,

for this is the home of the spiritual, the eternal, is spread a table, from which we must continually be nourished if we would manifest the divine.

At this table we find the true bread, of which having eaten we need not hunger; and here the living water, of which having drunk we need not thirst. This bread is the *living* Christ, and this water the fount of life which never faileth. The world is hungering and thirsting today for this manna of the soul, for this fountain of life. Everywhere is unrest. The old creeds are unsatisfactory; the minor matters of form and ceremony and doctrine were never before so subsidiary to the vital and eternal questions. Sectarian walls were never so fragile. There is a vaster army of sincere, earnest truth seekers than the world has ever known. The question, What is truth? is agitating the entire atmosphere of religious thought. Many of our greatest orthodox religious teachers of the day are urging and advocating Christian unity; insisting on a spirit of harmony and love between all believers in Christ. And lately a brilliant and influential preacher and lecturer declared before a large audience that when a man was inoculated with the principle and Spirit of the Christ, he had within him the forces and power which could re-vitalize, re-inforce and make whole physically as well as spiritually, and that healing should be introduced into the Christian church as part of its work.

There is a call today that the "Christ be *re-conceived*, brought afresh into our lives." Into each individual consciousness must the Christ-child be born, and to that consciousness does he then become "the way, the truth, and the life." The way which leads from the mortal and material, from all limitations of the sense man out into the grand open freedom, where unfettered by all that has bound us we may know the true beauty and grandeur and power of Spirit life; the truth which unfolds to us our true relation to God, thus revealing the Science of Being; the life the realization that the source of all is Spirit, the "I AM," the God dwelling

in us. This is our Christ, our Messiah, our Redeemer.

“Speak to him, thou, for he hears;
And Spirit with Spirit can meet.
Closer is he than breathing,
And nearer than hands and feet.

And the ear of man cannot hear,
And the eye of man cannot see,
But if we could hear and see this vision
Were it not he”—the Christ.

And with spiritual sight and hearing may we
behold him and hear his voice.

The world is too much with us; late and soon,
Getting and spending, we lay waste our powers;
Little we see in Nature that is ours;
We have given our hearts away, a sordid boon!
This sea that bares her bosom to the moon;
The wind that will be howling at all hours,
And are up-gathered now like sleeping flowers;
For this, for everything, we are out of tune;
It moves us not—Great God! I'd rather be
A pagan suckled in a creed outworn;
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

—WORDSWORTH.

The world is always equal to itself; the
forces which uphold and pervade it are eternal.
Air, water, fire, iron, gold, wheat, electricity,
animal fibre, have not lost a particle of power;
and no decay has crept over the spiritual force
which gives bias and period to boundless
nature. Bad times—what are bad times?

—EMERSON.

“We put too much faith in systems, and look too
little to men.”

Bible Lessons

BY LEO VIRGO.

Lesson 7. May 18.

The Early Christian Missionaries. Acts 13:1-12.

GOLDEN TEXT—*Go ye therefore, and teach all nations.*—Matt. 28:19.

The establishment of the church of God is in its individual sense the establishment of a new state of consciousness in man. The first step is the understanding of God as Spirit and man's relation thereto as an organized entity. This is revealed by the Holy Ghost, which is an epitome of Divine Mind projected into human consciousness. This Church of God is first a mental perception, which has to go through certain processes before it is established in the whole consciousness. Antioch means *speedy as a chariot*. This implies a swift carrying capacity. There were five "prophets and teachers" there through whom the work was to be done. These refer to the five sense avenues with their wonderful capacities when rightly instructed from the standpoint of Spirit. The limitations of sight, hearing, feeling, etc., are not natural to these, but are the impositions of ignorance. The eye can be trained to see far beyond the range of the most powerful microscopes and telescopes; the ear may be attuned to hear sounds now silent to its slow perceptions. So with every one of the senses; they are spiritual, and unlimited in their capacity when the obscuration of ignorance is removed.

This work of establishing the new state of consciousness in man is first subjective. That is, it is a silent interior planting of ideas that do not at once make themselves manifest in the outer life. Saul means the *will*, and Barnabas, the *prophet's son*. Through the power of the will we plant in every part of the consciousness a spiritual potency, which has

within it all the possibilities of its God-source. This Divine Seed is the word of Truth, which will spring up after many days. Selencia means *shaken*, and Cyprus, *fairness*. It is a common experience of those who send the Spirit down into the body, to be shaken. Some are afraid that this disturbed condition is wrong. It is not the Spirit which shakes but simply the revelation by the Spirit of a shaky subconsciousness which already existed, and of which you were but vaguely aware. Fear not, but clear away the clouds of doubt, and you will sail to the island of Cyprus or fairness.

Salamis means *test*, and Paphos, *that which boils*. This refers to the opposing emotions and sensations which one finds in the subjective realms of consciousness. Here we find the ruler of the body and its functions portrayed as Sergius Paulus. His chief adviser is Bar-jesus, which means the *son of Jesus*. Jesus represents the true personality, and this his son is personal consciousness without spiritual enlightenment. It has fastened its delusions upon the functions of the body, and they are warped, weakened and inoperative because of its ignorant magic. Now the Will concentrates its forces upon this state of ignorance, and declares it without perception or power henceforth. This is a denial of carnal ignorance and an affirmation of spiritual understanding for the functions of the whole organism.

Lesson 8. May 25.

Paul in Antioch in Pisidia. Acts 13:43-52.

GOLDEN TEXT — *Through this man is preached unto you the forgiveness of sins.*— Acts 13:38.

The Jews represent our hereditary religious beliefs, and the Gentiles our natural goodness which has not yet been spiritualized. Our first thought in taking up the study of the Truth is that we must change all our religious views at any cost.

Some people agonize over the thought of having to give up cherished religious beliefs in which they have

been brought up. Others put themselves to much unnecessary trouble in trying to understand dogmas promulgated by those who are seeking to establish another religious sect. They are told that they must let go of their orthodox religion and accept the revamped article whether they at first understand it or not. This idea causes much turmoil and unnecessary contentions. The first work of Paul and Barnabas seems to have been based upon this idea that the Jews must be converted. They soon found that they had stirred up a hornet's nest, and left it alone.

Do not try to convert people to Truth by resorting to religious argument. Do not even try to change your own religious views through this means. The most tenacious thing in existence is a religious belief. It does not need to be based upon understanding to gain a hold upon the mind. Some bible, or some man's theory about the meaning of the Bible, will answer the purpose. If it has long been a resident of the mind it will contend for its supremacy in the face of reason and logic. Do not spend any time trying to convert your religious thoughts if they oppose the Truth. Ignore them all, and turn your attention to the Native Goodness, the Gentiles, in your nature. Here you will find converts that will gladly receive this "Word of God," and it will "spread throughout all that region."

Lesson 9. June 1.

Paul at Lystra. Acts 14:8-19.

GOLDEN TEXT — *Thou therefore endure hardness, as a true soldier of Jesus Christ.* — II. Tim. 2:3.

We sometimes find within ourselves states of consciousness that have inherited from the mother side of mortal parentage the belief in inactivity. This is the man who is "impotent in his feet, a cripple from his mother's womb, who never had walked." The inactivity is described as in the "feet," which are typical of the understanding. The region in which the disciples are represented as preaching is the wild,

uncultured Lyaonia, which means *wolf-land*. The people were nature worshippers, passionate and emotional. When Paul healed the lame man by fixing his eyes upon him and telling him to stand up on his feet, the people at once cried out that the gods had come down to earth in the form of men — called Barnabas, Jupiter, and Paul, Mercury, and proceeded to prepare for sacrifice oxen in their honor.

In the subconscious regions of our own nature, we find these inert states holding in abeyance some natural function, which, when released by the word of Truth, sets free waves of emotion which are not always wise nor stable. The emotions are not to be depended upon in their judgment. They pour out a flood of praise and adoration one moment and a whirlwind of censure the next. They are moved by every passing thought until they are trained and established in Divine Understanding. These Lyaconians wanted to offer sacrifices to Paul and Barnabas as gods from heaven, but when the jealous Jews made charges against them they turned right about and stoned Paul to insensibility and threw his body out of the city.

The lesson is, watch your emotional nature. Do not esteem the great uplifts which come to you in moments of spiritual illumination as miraculous, or as of the gods. You are simply developing the inherent powers of your own being. Cultivate stability and poise of soul. Do not be whiffled about by every wind of doctrine, but quietly and dispassionately weigh in the balance of your own higher understanding every wave of thought that sweeps through your soul. Do not attribute the powers of your own spirit to some outside God-like source. "Why do ye these things? We also are men of like passions with you, and bring you good tidings, that you should turn from these vain things unto the living God."

"Everywhere in life, the true question is, not what we gain, but what we do."

Lesson 10. June 8.

The Council at Jerusalem. Acts 15:22-33.

GOLDEN TEXT — *Stand fast therefore in the liberty wherewith Christ hath made us free.* — Gal. 5:1.

The early Christians were divided into two classes:

First, the Christian Jews of all kinds, and the Gentile proselytes who had become Jews, accepting their laws, ritual and hopes.

Second, the Gentile Christians, who accepted Jesus as their Savior, but refused to submit to the peculiar rites of Jewish life.

It will be seen at a glance that this difference has its foundation in forms of worship, and not in essential principles.

In the individual consciousness a similar division is at first set up. The form of words in which a truth is stated seems of great importance to the new disciple, and he cannot understand how there can be so many statements, in apparently diverse words, of exact principles. The Jewish thought is the intellectual perception, which is usually wedded to certain set ways of expressing Truth, and gives careful attention that the same idea be stated in exactly the same way every time. If allowed to dominate, this Jew forms a religious *caste*, which separates itself from its fellows in factions and sects, based upon the form of Truth instead of its essence.

The real Christian spirit is opposed to this *caste* system. It is broad and free in that higher spiritual understanding which recognizes Truth in principles rather than words.

“Forasmuch as we have heard that certain which went out from us have troubled you with words, subverting your souls.”

“For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;

“That ye abstain from things sacrificed to idols,

and from blood, and from things strangled and from fornication.”

This means: Withdraw your thought from the idea that religious forms and ceremonies have any essential effect upon your relation to God. Deny that these forms have any life in them. Withdraw your thought from all lifeless things—do not unite yourself to any illusion of sense.

Lesson II. June 15.

Paul Crosses to Europe. Acts 16:6-15.

GOLDEN TEXT—*Thou shalt be his witness unto all men.*—Acts 22:15.

Paul and his companions entering Europe is symbolical of opening up in the consciousness the Word of Truth where it had never before been realized.

The body is pervaded by a life and intelligence which has formed a little world of its own. It has no knowledge of the higher life of the Spirit. It has to be regenerated—born from above. The spiritual spark is carried by the Converted Will, Paul, and it has to meet obstacles of various kinds. The lands and towns through which Paul passed represent some of these. For instance Phrygia means *dry, barren*; Galatia, *white*, but lifeless; Asia, *muddy, boggy*. The Holy Ghost forbade Paul speaking the Word there. When guided by the Spirit we are led to develop along the lines of least resistance and where the conditions are most favorable. We should not be discouraged when we strike the barren places, nor waste our time in trying to quicken the localities that are at present too negative to respond. It is the experience of those who regenerate the body that a certain fiery element is necessary to give action to the watery negative parts. This is referred to in this lesson. Macedonia means *burning adoration*, and is representative of that enthusiasm and energy of Spirit which sets the whole man aflame. It is necessary that this phase of the consciousness be

cultivated, because without it a certain passivity sets in that is content with the battle only half won.

Philippi means *powerful and warlike*. It is necessary to stir up this fiery power in the man when he gets into dry, watery, barren states of consciousness. The vision of the man in Macedonia crying, "Come over and help up," is the discernment of this inner fervor which needs stirring up. It can be done by affirming that all obstacles and barriers to the supremacy of Spirit are now cleared away. Then, like Paul, make a straight course to Neapolis, the *new city*, or centre of action. This means concentrate all your energies to the accomplishment of your purpose, and you will surely get there.

I AM FREE IN THE LIFE OF THE SPIRIT.

[A healing poem].

S. M. BUTLER.

I am free in the life of the Spirit;
 Yes, as free as the birds in their flight.
 I am thrilled with the freedom divine
 And the Spirit of Truth in its might.

I am free in the life of the Spirit;
 Yes, as free as the light of the sun.
 I am living in peace that is heaven,
 A heaven that freedom has won.

I am free in the life of the Spirit;
 Yes, as free as the clear pure air.
 I can see with the eye of the soul,
 With a sight so true and so fair.

I am free in the life of the Spirit;
 Yes, as free as the God-life of love.
 I am led by the voice of the Master,
 The leading that comes from above.

I would rather sit on a pumpkin, and have it all to myself, than to be crowded on a velvet cushion.

—THOREAU.

"What is eloquence but truth in earnest."

CO-OPERATION

WALTER DE VOE.



ANCIENT Hindoo sages retired from the world, and from their sacred secret places in the heights of the Himalayas they poured out their souls in blessings for the upliftment of humanity, filling the thought currents of the world with powerful seed-thoughts of love, justice, wisdom and peace. Below in the valleys and cities mortals would feel the inspiration to renewed endeavor for the sake of righteousness and truth, and many minds would be stimulated to carry out, for the benefit of humanity, the ideas and designs that had their inception and formulation in the minds of those higher and more developed souls who were the manifestors to the world of the wisdom and will of the Eternal One.

Our planet some years ago entered a new cycle in its Godward progression, and since then many noble souls have stood, like the Hindoos of old, in the realization that the kingdom of peace, plenty and power was at hand, and they have unceasingly sent out the mighty words of truth to all the world.

Behold! the fruitage is at hand. Many minds are rising up all over the world, and proclaiming the time to be ripe for the establishment of the Golden Rule as the foundation of the business life, with a grand scheme of co-operation that shall displace the soul-killing reign of competition, and bring into full manifestation the kingdom of peace and prosperity.

It is well for us to watch the development of our divine ideals of love and justice, even though they seem at times to be manifesting in crude ways, and seem to be filled with the spirit of strife, for in our recognition of the glorious motive that lies at the center of all these endeavors, we will strengthen the motive and feel a renewed faith as we speak the words

of truth—that love reigns and shall become manifest in all the world.

All minds see as never before the necessity of co-operation instead of competition. All feel that there is no necessity for evil in any form, and schemes are being formulated without number for the alleviation of present economic evils. All are endeavors in the right direction, and all will be productive of good, for through the promulgation of these ideas the laboring classes will have their eyes opened to see larger and grander possibilities in life. They will see the possibility of good in life in a concrete form which they might not be able to see from an abstract theory. For many ages man has not even dreamed that it was possible for him to be other than a slave for the sake of his physical requirements. But the truth has dawned upon the mind of humanity, first, as a glorious vision to the few that freedom was the reality and the ultimate inheritance of all, and later a possibility conceivable by all as something worth striving for, and worth while bringing into manifestation. The efforts of all, no matter how diverse they may seem, shall tend to the crystalization of the perfect ideal, co-operative commonwealth.

The socialists claim that the government should own and control all public utilities, such as railroads, mines, etc., and that all things should be operated without profit for the benefit of the people, as the postoffice is regulated.

The followers of Henry George contend that as all creatures are directly dependent upon the nature of God (land) for their sustenance and support, that no one has the right to monopolize the gift of God for private gain, and in a beautifully worked out system, based on an equal tax on all land whether improved or unimproved, they show that if the government owned all the land and let it out to anyone who needed it at a minimum of rental, there would be no need of any other kind of tax upon the people, as this "single tax" would more than pay for all the

improvements needed by town or state. New Zealand was in a state verging on bankruptcy when this system was inaugurated, with the immediate result that from a land owned by a few landlords, with a diminishing population, it became a land of increasing population, where any one, no matter how poor they may be, can have a home and also the financial aid of the government in developing their land.

Co-operation is love in action. The Rochdale system in England is a magnificent demonstration of the feasibility of co-operation, and is doing its share to convert the capitalistic system, where the many do all the work and the few get all the profits, into the co-operative system, where all profit is equally distributed among all who earn it. Last year they distributed forty million dollars among the members. Under our present undeveloped system of capital and labor, those millions would have gone into the hands of one party, and if the laborer needed to borrow any of the money he would have to still more increase the hoard of the millionaire by paying exorbitant interest, with the result, in many cases, that from inability on the part of the laborer to pay the interest and principal, the land would revert to the millionaire, and the ranks of the tramp be enlarged.

Under the co-operative system it will no longer be necessary for boys only nine and ten years old to work in solitude down in the bowels of the earth from dawn to dark for sixty cents per day. "The only sign of life around them is when the mules come down with coal. Then as they open the trap doors to let the mules out, a gush of cold air rushes in chilling their little bodies to the bone. Standing in the wet mud up to their knees there are times when they are almost frozen, and when at last, late at night, they are permitted to come out into God's fresh air they are sometimes so exhausted that they have to be carried to the corporation shack they call a home. The parents of these boys have known no other life than that of endless toil."— "Mother" Jones in *International Socialist Review*.

Nevertheless, it will do no good to condemn the "soulless trusts and corporations." They are undeveloped good, and by seeing only the principle of good working in all things it will more quickly come into manifestation. Rev. Hiram Vrooman, Bradford Peck, Henry D. Lloyd, Prof. Elmer Gates, B. O. Flower, Willis J. Abbott, Rev. Chas. E. Lund, and other progressive men, have seen the mighty good latent in the trust, and they are now turning the perfected mechanism of the trusts to serving the people. The gigantic trusts are powerful demonstrations of the great economic law of co-operation, and there needs only to be added to these industrial methods an unselfish motive that will return to each co-worker his just share of profits, and they will become the ideal servant of humanity, and yield the greatest good to all. There has been established by these gentlemen a trust for the people, and although it is but a year old, it has demonstrated beyond peradventure that it is on the road to a world-wide success, and it is already preparing to extend its arms to embrace the whole country in a co-operative union that will bring peace on earth, good will to men.

"The World, a Department Store," by Bradford Peck, a successful business man of thirty-five years standing, and owner of the largest department store in Maine, contains a full exposition of the expected unfoldment and widespread growth of this great business reform. The practicality of the method is self-evident, and there is the further practical demonstration of the theory in Lewiston, Maine, where the Co-operative Association of America, as it is named, has started a grocery, market, restaurant, and bakery; and so great has been its growth that it is absorbing its competitors and giving them employment; and by the same plan as used by the trusts in absorbing and combining many businesses under one head, they will absorb the large department store of Bradford Peck and all other branches of industry. In this way the amount of work is reduced to a mini-

num in supplying the necessities of life, and the wear and tear of competition vanishes, with the result that each co-worker will need to work only one-third as much, and from the equitable distribution of profits will receive three times as much for his labor as under the old system of mammon. Farms are being bought up to supply the produce for the co-operative stores, and it is planned to build an ideal city on property belonging to the Association just outside of Lewiston, where members will be supplied with beautiful homes at the minimum of cost.

This Association with its backing of noble souls, who have the good of humanity at heart, promises to develop into one of the greatest blessings of the age. With this perfected system established there will be the means and the time to enable each one to follow their own inclinations and leadings in the development of their spiritual nature, and in a civilization where all are co-operating with each other for the good of all, there will be no cause for the growth of selfishness, but a constant stimulus to the expression of love and kindness. By living and acting for others the hearts of mankind will be opened, and there will be such a mighty expansion of love and good will that the living Christ will find birth in all souls, and His kingdom of unity, harmony and peace will fill the world, and all will rejoice in the everunfolding love, wisdom and power of the Lord God Almighty. "Thy kingdom come, Thy will be done on earth as it is in heaven."

"The World, a Department Store," price, \$1.00, and Explanatory pamphlet, price, 10 cents, can be had of the College of Freedom, 6126 Ingleside Ave., Chicago, Ill.

In men, whom men pronounce as ill,
I find so much of goodness still;
In men, whom men pronounce divine,
I find so much of sin and blot,
I hesitate to draw the line,
When God has not.

— JOAQUIN MILLER.

THE CONSECRATION OF THE ROOM.

MARY BREWERTON DE WITT.

MANY have been benefitted by the following blessing of consecration or purification of the house or room, which has been used by some for a number of years.

Sit quietly in the room and speak these words aloud:

“There is only one presence in this room. This one presence is the presence of God, or Good. No evil can enter here. There is no evil in God. God, the Good, dwells here. Whoever enters here will be conscious of the one divine presence of Good.

“There is only one presence here. This presence is the presence of Life. There is no death here, nor fear of death. There is only life here. All fear is cast out. Whoever enters here will be conscious of this Life, the pure and holy Life of God.

“There is only one presence here. This presence is the presence of Truth. No untrue thing can enter here. There is no falsehood, no deception, no envy, jealousy or selfishness in this room. Every untrue thought is cast out. Whoever enters here will be conscious of the presence of Truth.

“There is only one presence here, the presence of Health. No sickness can enter here; no impurity, nor fear can enter here. All weakness or sickness is cast out. Whoever enters here will be conscious of the presence of Health.

“There is only one presence here, the presence of Purity. No impure thought can enter here. I live and dwell in the pure and holy presence of God. Whoever enters here is conscious of the pure and holy presence of God.

“This room is filled with peace and harmony. I live and dwell in the presence of Peace. No restless nor discordant thought can enter here. No irritation

nor fear can enter here. The presence of God is peace. Whoever enters here will be conscious of the presence of Peace.

“This room is filled with prosperity. I cannot lack for any good thing. There is no dissatisfaction here. Whoever enters here will be conscious of contentment, satisfaction and prosperity.

“This room is filled with beauty. There is one presence here, the presence of Beauty. In God is all spiritual beauty. My room is glorified by His holy presence. Whoever enters here will be conscious of the beauty of holiness.

“There is one presence here, the presence of Wisdom. All foolishness, ignorance, doubt or superstition is cast out. God is here, and God is Wisdom. I live and move in the presence of Wisdom. Whoever enters here will be conscious of Wisdom.

“There is only one presence here, the presence of Joy. Joy radiates and fills this room. No sorrow can enter here. All depression is cast out. The joy of the Lord is here. I am surrounded by joy. I am filled with joy and happiness. Whoever enters here will be conscious of the presence of Joy.

“Only love dwells here. This room is filled with the presence of Love. God is Love, and Love is here. All anger, hatred or revenge is cast out. Love fills these walls. In Love I live, move and have my being. Whoever enters here will be conscious of the pure, holy presence of Love.

“I am thankful to Thee, O Father, that this room is filled with Thy presence. I am thankful that I live and move in Thee, O God, Thou Holy One. I am thankful that I live in Thy life, Thy truth, health, prosperity, peace, wisdom, joy, and love. I am thankful that all who enter here will be conscious of Thy presence.”

This blessing may be enlarged upon and added to, and may all those that use it realize the Truth in the Word, for every good word is a power.



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.)

May 20th to June 20th.

The consciousness of Thy Love fulfills the law of my life.

Noon Thought.

(Held daily at 12 M.)

Love is the fulfilling of the Law.

DON'T TALK OR THINK LIMITATIONS.

Make up your mind that the Creator made you to enjoy life and to have all the good things in this world necessary for your well-being and moral and spiritual growth. Think large things for yourself, for God did not set you for the narrow limit which you have in mind. Limitation in thought will certainly produce limitation in possession. If you are convinced that you will never have much, that you are poor, and will remain so, the chances are that you will.

How can you expect to expand your life, to enlarge your possessions, to widen your sphere, while you think and talk limitation? The Creator never made people to limp along the starvation line; there are enough resources in the world to make everybody well, happy and contented. The great trouble with us is that we circumscribe ourselves by thinking within narrow lines.—*Success.*

Truth is the perfect working of the law. Truth is relative, and truth is absolute. Man is truth, when he is obedient to the law of his four-fold nature, represented in his physical body, in his mind, in his soul, and in his spirit. Harmony is the result, and he is then in truth the Living Truth.

SILENT UNITY SOCIETIES.

We are constantly in receipt of requests for instructions how to start a Silent Unity Society. To all of these we would say, Launch out, start a society at once, if you have but two persons to begin with. Do not seek numbers, but harmony in those who meet with you. Meet regularly every Tuesday night, and the Spirit will eventually draw to you those desired. Two persons in perfect harmony will do the work of the Spirit more effectually than a hundred in discord.

Begin with music and sing frequently during the entire time of the meeting. Immediately after each song hold in the Silence for a moment some thought of Truth. You cannot overdo this feature of the meeting. It is always uplifting and harmonizing to hold in unison some high spiritual thought. "Speech is silver; silence is golden."

The early part of the evening may be passed in a general discussion of matters spiritual. When the clock strikes nine, go into the Silence and hold in consciousness a few moments, "BE STILL AND KNOW THAT I AM GOD."

Then after music hold the class thought for the month, in unison, for a few moments. It is sometimes advisable to repeat this aloud a few times until the mental vibrations become harmonious. In holding these universal thoughts let your consciousness go out and take in all the minds of men. Feel that you are talking to every soul in the universe, and that all are listening to your call. This mental drill will center your thoughts, and those of you who are spiritually alive will sense the vibrations of the Unity Spirit. Then is the time to do effective work.

Take up those you desire to help and hold them in thought by name separately, always saying to each, "In the name of Divine Unity," or "Christ Jesus," as you prefer. Thought vibrates the mental atmosphere as sound does the physical, and every word is a

symbol of the key-note of some silent principle. The word "Divine Unity," or "Christ Jesus," is the key-note of the same principle, and its help can be invoked by silent concentration upon either. Thus there is an occult reason for working mentally "in the name" of a known powerful principle. Jesus Christ told his followers to do "in my name," and they always preceded their miracle working with, "In the name of Christ Jesus."

Always remember that the thoughts you send out are pregnant with power, and will sooner or later produce effects. There is *no* exception to this and no one is exempt from the law. Selfish thoughts are engines of destruction that eventually react upon those who evolve them. Therefore, never give selfishness any part whatsoever in your work. Do all things from the standpoint of the Universal, and the Universal will carry your plans to perfection without specific directions on your part. See only the good—the pure, the perfect, the just, the true—then will the Divine Principle of Life, Love and Truth manifest in all you do.

But these are only suggestions.

"For where two or three are assembled in my name, I am there in the midst of them." "The Helper, the Holy Spirit, which the Father will send in my *name*, shall teach you all things." That spirit which you meet to invoke must in the end be your only instructor. It will direct you aright in every instance if you will only ask in the silence.

The only object and aim of this society is to get people to listen to that "still small voice" and know that God will lead them into all wisdom, health and happiness if they will spend but a few moments each day in His company—the silent realm of Divine Unity. External rules are but temporary leading strings and must eventually all be put aside.

"Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays o' 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 9TH.

Mrs. Harley presided, her subject being, "Benevolence." After singing, "It is Time to be True," Miss Anna Rosengreen and Miss Irene Briggs sang a duet entitled, "Blessed Savior, Thee I Love." Mrs. Harley then requested all who felt they could to repeat the following affirmations:

"I want everyone in all the world to be blessed; therefore, there is no one in all the world from whom I would withhold, if I could, one single good thing. I desire to help everyone to the attainment of health, peace, joy, satisfaction and prosperity; whenever I find myself in an opposite frame of mind from that of good will, I know that it is because human souls have not yet learned to always remember to bless, and I immediately make nothingness of this mistake by putting my whole heart into words of blessing for all who come into my environment."

Mrs. Harley spoke as follows: "Benevolence means the disposition to do good, or the love of mankind accompanied with a desire to promote their happiness. To be benevolent one must be sincere in wishing good to others, therefore we affirm that there is no one in all the world from whom we would withhold any good thing. We help others by speaking the word of Truth, or by simply sending out a true thought. By continually sending out into the mental atmosphere true, strong thoughts, we bless mankind. For if we really have the disposition to help others, we will help them — there will always be opportunities at hand. As we think of this subject of benevolence, we shall realize more and more how practical it is. It is something we should bring into use daily in our intercourse with those around us.

Let us give out more; we have been too introspective, have given too much attention to *I*. We will grow more spiritually in an all-around way by giving out than by trying continually to take in. By giving to others we forget self. We are given also to looking too much at people's motives; it is not wise. When one is moved to do a kind act, he does it spontaneously, without giving much thought to it, but there are those who always wait to analyze the motive that prompted the act. If a man gives largely to any worthy object, let us be thankful for the good he is doing, and not try to judge his motive. We have to do with his act; his motive is for his own analysis. How will God, the principle of kindness itself, be known except as we manifest kindness through our lives."

Dr. Kayne: "God is known by His giving. We can see the benevolence of God everywhere. In this springtime of the year when the earth will bring forth all the richness which has been hidden during the winter, we especially feel the bounty of God. Nature produces five times more than it needs. God's giving is abundant, and His benevolence is apparent in the least even as in the greatest, for it all shows the Divine Presence. As it is the disposition or nature of God to give, man made in His image must find in his nature the disposition to give; he must be benevolent, because of his relation to God. Benevolence does not mean to give, recognizing the poverty of the one to receive, nor does it include any unwise giving. Every day, every hour, we see and feel the benevolence of God in many ways. Healing is the benevolence of God given to man. We touch the heart of Divine Good when we preach the gospel and heal the sick."

Miss Frazer: "We are temples of the living God through which He sends His healing power in all the many ways we may try to help others. Our thoughts are the most effectual and help most. It is not the amount we give, but what we give that counts. True benevolence does n't fruit at the time of planting. It is often when we seem to be in great need ourselves

that we do the most planting. When we look at what we receive and then at what we give out, the giving seems so small, but we must keep on giving and our ability to give out will increase."

Mrs. Harley: "Any one who can cultivate cheerfulness is a benefactor in a community. If one does anything from principle it is from the highest motives. No matter how bad one's habits may be, he may change them. We have the power to put aside objectionable thoughts, and put good ones in their place. We can control our own thinking, and in doing so we help others."

Mr. Manning: "The best part of a man's life are his little unremembered acts. Words of praise or appreciation to those around us who do any little kindness, is one way of showing benevolence, and it is a language understood by all—it is universal. Many great souls have starved for the want of kindness or one word of appreciation, waiting for the world's tardy recognition, but when they have passed on, men built monuments to their memory. The world needs more kindness." Mr. Manning read a selection from the Philistine, bearing on the subject under discussion.

Dr. Krueter: "To be good and to do good—their meaning is closely allied. The most important knowledge to be gained is knowledge of self. When one knows the Truth, he knows himself. The disciples were afraid when Christ was asleep in the boat, but when he awoke, he stilled their fears. When people through self-knowledge know of the healer within, they will cease to fear. Give people wisdom; it is more than money. By doing good we become good. As the Good is with us, we shall succeed in whatever we undertake."

Mrs. Yarnall: "The idea of true benevolence is giving out. As we express the great combination of principles which are God, what can we do but to give out? Benevolence is the giving forth of that which is within us; it is a giving of ourselves. Many of those who have blessed the world with their benevolence have been what the world calls infidels, but they gave of the good within them, and it did not fail to do its work."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

54 Mrs. E. M. F. sends a clipping with the following statement, and asks for some answer to it, as such things trouble her:

"I firmly believe that as an agent of physical cure, hypno-suggestion will shortly come to be universally employed by trained nurses for the purpose of carrying their patients through the crises of disease."

Hypnotism is much more widely used, and by mental healers as well, than is generally believed. However, we need have no fears in regard to it, because as the race progresses in understanding each individual will refuse to yield the control of his mental powers to another, even to ameliorate any condition under which he may be suffering. He will know that the power to control conditions and environments is his own inherent birthright, and he will heal himself through auto-suggestion, and not allow hypno-suggestion a place in his mentality. The article referred to contains a fling against Christian Science and healers, but it is not worthy of notice—it is just so much free advertising for the cause, and will serve to attract investigation, which is what we court.

55. What is your interpretation of Matthew, 24th and 25th chapters? — F. L.

To give an interpretation of these chapters in detail would require an article which would fill one number of UNITY. We are sure that our questioner had no idea of the magnitude of his request. We will give a brief summary of the meaning of these chapters from our view-point. The surface reading gives a picture of the last days or end of the world, and of a final judgment. But we believe that it portrays certain conditions or states of consciousness. There shall come a time when every realm of consciousness in the whole man (and consciousness does

not have its seat in the brain alone, for there are centers of consciousness in various parts of the body) shall yield its allegiance to the Christ (the Truth) within the soul. However, before such surrender is finally made, the old idea of self which has ruled so long will make a stand for its supremacy on all planes, and will say, "This is the Christ." Then shall "the abomination of desolation" (selfishness) be found even in the "holy place," and man must consciously flee to the highest spiritual plane of thought, "the mountains," allowing no other consideration to keep him back, and there he will meet and know with the certainty and vividness of the lightning's flash that he has found the living Christ, the Truth. No one can say when this day shall come, but come it must to each individual, and we must be ready, "having on the shield of faith and the breastplate of righteousness," that we may be able stand true in those days.

The 25th chapter gives us, through the teaching of parables, a concept of the kingdom of heaven, and how we may attain it. Heaven and hell are states of consciousness, and we may be in either—it is just as we elect. If we live righteously, which is resultant upon right-thinking, we are in harmony, or heaven. If we, knowingly or ignorantly choose the false to the true, and live in accordance with our thought, we are in discord, or hades. There we remain until the fires of self-imposed affliction burn away the dross from our character, and we turn to the Truth. Inherent in each soul is the talent, or the oil for the lamp of life. While we do not make use of this power, which is God within, we are outside the kingdom. When we awaken to its presence and live by it, we are in this kingdom now. This is the state to which all men will ultimately attain, but many miss the joy and satisfaction of living by making delay in their use of this great power.

56. Will you please explain I. Timothy 4:1-5?—MRS. S. F. J.
By some people these verses might be taken as an

accusation against some of the teachings of the exponents of the "New Thought" movement. But if we take the Bible literally as an authority, we will find other passages which refute the points in this one, and we are in confusion. In this connection read Romans 14, I. Cor:8:13, and I. Cor. 7:27, 28, 37, 38. As Truth students we go beneath the letter of the word and seek the Spirit which giveth light and life. Thus we find that these words do not refer to the things of sense, but to soul growth. The true marriage is of the soul, when we become consciously one with God; when love and wisdom (the feminine and masculine elements of the soul) are one in Spirit. The true food is the thought of love, of purity, of goodness, and of truth, and the eating is the incorporating of these substances into the mind through which they become manifest in body and environment, all being sanctified by the prayer of thanksgiving. The old ideas of self do not surrender their hold upon us without an effort to retain their lead, and they suggest that the higher ideals are false and departures from the true faith, but the Spirit is our teacher, and if we are wise we do not hesitate to follow its guiding voice.

57. What is understood by "Who shall declare his generation, for his life is taken from the earth."—Acts 8:33?—MRS. S. F. J.

These words are taken from Isaiah, and are part of a prophecy concerning Jesus Christ. We interpret them to mean that the Christ is not living upon the earth or sense plane of consciousness, hence no declaration of generation can be made, for the Christ is of regeneration.

I expect to pass through this world but once. If therefore there be any kindness I can show, or any good thing I can do for any fellow being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.

— EMERSON.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

In all the banks in the land, every day after banking hours, behind closed doors, men are taking what they call "a trial balance."

DAILY MENTAL TRIAL BALANCE. Many large mercantile houses do the same. The business of the day has to be all carefully gone over, and every penny received, every penny spent, accounted for. The house is never closed until every item relative to profit or loss is clearly put down in black and white. Even if it requires working far into the night, the trial balance is completed.

This is just what each one of us should do in our daily lives, for is not character of more importance than any other business before the world today?

What is all the mercantile and financial business for? Is it not a means of contributing to human welfare and happiness? And of what avail is it if the moral character of human beings is below par?

Each night of your life, therefore, before you sleep, take your trial balance. Say to yourself: "What have I done today that harmed or hurt any living thing? Have I wronged man or woman by action or word? Have I repeated an unauthenticated bit of gossip, or helped a story of another's evil doing to spread? Have I trespassed on another's rights, or taken more than belonged to me in the business, social or domestic realm?"

After you have jotted down a mental reply to all these questions in your mind's ledger, turn over a new leaf, and write answers to the following queries:

"What have I done to help another? Have I spoken a cheering word to some discouraged soul? Have I been silent when I saw an unjust or cruel action done to a human being or beast of burden for fear I would make myself conspicuous by interferred?"

“Have I failed to give praise and show my appreciation for duties well done by those with whom I associate or who are in my employ?”

“Have I left unuttered the love I hold in my heart for those nearest and dearest to me?”

“Have I avoided meeting any deserving person whom I might have given a little help along life’s road without detriment to my own duties?”

Then there is still another page of questions and answers for your book. Here they are:

“Have I done what I could in my situation to make the most of myself, physically, mentally, and morally today?”

“Have I filled every lung cell with fresh air even once, or have I breathed more like a canary bird or an insect without lungs than like a human being?”

“Have I exercised even five minutes in the open air? Have I opened the pores of my body by even a sponge bath?”

“Have I taken my food leisurely and in moderate quantities, or have I stuffed myself like an anaconda and hurried the stuffing process?”

“Have I drunk harmless and healthful liquids, or filled myself with stimulants and drugs?”

“Have I read one line that has helped me to think more clearly and broadly, or have I been satisfied to scan the head lines of daily crimes and tragedies?”

“Have I talked on one subject for two minutes, or thought on one more uplifting than business gossip or the day’s scandals? Have I felt one silent wish in my heart to be better, more useful, and a greater factor in the world’s highest progress than I am, or have I only wished to be *wealthier*?”

“Have I sent out a desire to be helpful to suffering humanity, or have merely been impatient to possess greater wealth and power?”

“Have I sent up one grateful thought for my blessings, or only complaints of my misfortunes?”

Answer every one of these questions before you consider the mental trial balance complete. And

then you can decide whether the day has been one of profit or loss.

— ELLA WHEELER WILCOX, in *Chicago American*.

Prosperity is a growth or unfoldment. I would liken it unto an oak tree. The possibilities are all in the acorn, but it must begin small and grow. Prosperity is for every child of God whether you recognize it or not. God is no respecter of persons. Seek first the kingdom of God and His righteousness and all things shall be added unto you. Where is this kingdom, is being asked by many today. When asked, the great teacher said, "The kingdom of God cometh not with observation, neither shall they say, Lo, here, or Lo, there, for behold the Kingdom of God is within you." So we must look within. Now when he sent some out to preach he said, "As ye preach say the kingdom of heaven is at hand"—right here and now, not some future time, by-and-by. So you see the kingdom is within you, now. Then the question comes, "How can I get into this kingdom which is within me and here and now, a state of consciousness?" Give thanks that ye have already received the answer.

Listen. Unless ye become as a little child, ye cannot enter in. Be willing to lay aside all of your opinions. Be willing to be led. Let the Spirit of Truth guide you. Now I will say, when you even seek you will feel the growing or unfolding. Solomon says, "Wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding." Then we begin the study of Divine Mind and its idea, or God and His child. We suddenly awaken and affirm, I am God's child. I see a new heaven and a new earth—see with the eyes of God's child. See the eternal now. The old has passed away, all has become new. We now live in the realm of ideas where everything is first worked out in mind before it is seen in the visible. As soon as we identify our-

selves with the Divine within we externalize our inward happiness in forms which fitly symbolize God's creation. "As a man thinketh in his heart so is he." God's child sees only plenty, for his Father hath all the store-house of infinity. The child gives all to the Father for guidance, for He hath all wisdom. "His ways are higher than our ways as the heavens are higher than the earth." We must love the Lord our God with all our heart, with all our soul, with all our mind, and with all our strength. Free everybody and everybody by saying, "Infinite wisdom guides you, guides me, guides all." This is a very important step.

Do not become attached to anything. Be willing to let go when wisdom tells you. Two things cannot be in the same place at one time. For me something greater will come. "The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul." You are now a world — only you and the Father. If you would continue to prosper, listen to the voice within; it comes in deep convictions of mind, some call them opportunities. You see as it were with the mind's eye. Grasp them, affirm in divine order; it is completed now. God's child says, "I can and I will."

The child knows the law, "Give and it shall be given unto you; with what measure you mete withal it shall be measured to you again." Now back of that giving is a mind idea with the giving, there is a blessing of what it given, it is a relaxing of the mind. The Infinite substance is increased. The giving is more than the material thing. This makes way for a flowing into the mind more substance to make greater, for the mind relaxed becomes larger. "Whatsoever a man soweth, that shall he also reap," and "with what measure you meet withal it shall be measured to you again."

Now, what you want you give and sow. Do you want money? Sow it, bless it, bless it! Rejoice that it has already increased—the infinite substance

always increases with blessing. Remember the measure; think of the woman who cast the two mites into the treasury. The great teacher said she had given more than them all, for she had of her store given all.

The possibilities here that open up are wonderful to behold. Mothers, when your child comes to you with a progressive thought, instantly in mind say, "It is yours in divine order." The same to all you meet. Watch it in your own household, and you will be astonished. You may hear, but unless you prove this you will not know.

"Prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven and pour out a blessing that there shall not be room enough to receive it." Every noble purpose is God's picture and promise of what may be yours. Rejoice that it is yours already. The righteous man, or the right thinking man, is like a tree planted by the rivers of water; whatsoever he doeth shall prosper. But this is a continual practice, you just keep on all the time. Recognize the child of God in everyone.

— MRS. EDITH HASELTINE.

"Would you know God, then let your neighbor speak his thoughts his way in his own fashion. What if he turns a somersault, or chooses to stand on his head, let him alone; to his own master he stands or falls. You know very well he is handling a two-edged sword, which if not used according to the will (law) of Spirit, will slay him; then let us leave him to the Spirit. The blessed Spirit is quite capable of managing its own affairs."

I believe in God as changeless Principle; that which ever *is*, without beginning and without end; that which cannot be destroyed, divided nor limited; that which cannot be absorbed, but *can* be expressed; and I am its expression.—HANNAH MORE KOHAUS.

ONE FAITH.

Speaker: There is one body, and one Spirit, even as ye are called in one hope of your calling. (Eph. 4:4.)

Congregation: One Lord, *one faith*, one baptism. (Eph. 4:5.)

Speaker: One God and Father of all, who is above all, and through all, and in you all. (Eph. 4:6.)

Congregation: And Jesus answering saith unto them, *Have faith in God.* (Mark 11:22.)

Speaker: Now *faith* is the substance of things hoped for, the evidence of things not seen. (Heb. 11:1.)

Congregation: For ye are all the children of God by *faith* in Christ Jesus. (Gal. 3:26.)

Speaker: Hast thou *faith*? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. (Rom. 14:22.)

Congregation: That your *faith* should not stand in the wisdom of men, but in the power of God. (I. Cor. 2:5.)

Speaker: Examine yourselves, whether ye be in the *faith*; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (II. Cor. 13:5.)

Congregation: But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, *faith*, meekness, temperance: against such there is no law. (Gal. 5:22, 23.)

Speaker: Above all, taking the shield of *faith*, wherewith ye shall be able to quench all the fiery darts of the wicked. (Eph. 6:16.)

Congregation: Hold fast the form of sound words, which thou hast heard of me, in *faith* and love which is in Christ Jesus. (II. Timothy 1:13.)

Speaker: Flee also youthful lusts: but follow righteousness, *faith*, charity, peace, with them that call on the Lord out of a pure heart. (II. Timothy 2:22.)

Congregation: Remember that through *faith* we come to our perfect wholeness in Christ Jesus.



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"The Unsealed Bible, Disclosing the Mysteries of Life and Death," by Rev. George Chainey. 938 Fine Arts Building, Chicago, Ill. Send for descriptive matter.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class-rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

Our good friend, Mrs. T. B. H. Brown, has started the publication of a scientific journal in St. Louis, Mo., under the name of "The Truth Circle." We speak the word of success for the paper, and believe that the Truth as voiced by the editor through this medium will find a welcome in many hearts. Published at \$1.00 per year; 804 Burlington Bldg., St. Louis, Mo.

Dr. T. Y. Kayne, of Chicago, taught a very successful class in Metaphysical Science at St. Louis during the past month. The attendance was about 250, the members of the class going regularly and listening attentively. The testimonies at the end of the course showed a marvellous work of Truth, and the innumerable cases of healing through listening to the Truth showed a great baptism of the Spirit. The Wine of Truth and the Bread of Life given through Dr. Kayne will increase and multiply in feeding the souls.

Any \$1.00 metaphysical journal and UNITY one year for \$1.50.

UNITY BIBLE LESSON QUARTERLY.

We are pleased to announce that we are to publish a Sunday School Lesson Quarterly for use in Sunday Schools connected with all the various New Thought movements. In this journal the International Sunday School lessons are taken up, and the esoteric meaning of the text brought out from the view-points of spiritual understanding. The Bible text will be given, and the interpretations written by Leo Virgo, who writes in such an able manner the Bible Lessons for UNITY. These quarterlies will fill a long felt want among Scientists, and we suggest that you send in your orders early before the first supply is exhausted. They will be ready in June for the third quarter which begins July 1st.

The May number of the New Thought magazine, *Mind*, opens with a biographic sketch, accompanied with portrait of Charles Fillmore, editor of UNITY. This is followed by a symposium entitled "Mental Echoes of the Foreworld." The contributors are Felix L. Oswald, M. D., who describes "Our Animal Characteristics," and George S. Seymour, who discusses "Customs and Peoples." "The Will to be Well," by W. J. Colville, is a valuable paper on the mental healing phase of the New Thought. "Revelations of the Hand," by Mayne Ravenscroft, is a unique contribution from the pen of an expert palmist. Emily Wright Hood has a vigorous and inspiring article on "The Gospel of Love," and a fine poem, called "The World of Thought," is by W. S. Whitacre. In her series on "Hindrances to World-Betterment," Abbey Morton Diaz discusses "The Lack of a Working Principle." A luminous article by May Stranathan is entitled "Spiritualism and Theosophy," and Miriam Isbel writes upon "The Study of Symbology." Editor John Emery McLean considers the expansion of the metaphysical movement in an article on "New Thought Headquarters." B. O. Flowers describes its development in Boston, and Hildegard Henderson discusses "Radiant Matter." In the Family Circle department, the Rev. Helen Van Anderson answers some pointed questions—preceding five other contributions. Editor McLean's "Reviews of New Books" concludes the number. 20 cents a copy, or \$2.00 a year. The Alliance Publishing Co., Fifth Avenue, New York.

We are glad to learn that the New York Legislature has passed an act making it a crime to shoot live pigeons from traps for sport, and that our esteemed director, Mr. Ralph Waldo Trine, has done noble work in obtaining that result.— *Our Dumb Animals*.

VRILIA HIGHTS' SUMMER SCHOOL.

Vrilia Hights, located in the woods on one of the most beautiful lakes, is a center for those desiring knowledge of metaphysical philosophy and development in spiritual consciousness. Nature has been prodigal in giving a combination of water and wooded hills to delight the senses, but added to this is the association of souls with one intent—to learn the highest and the best philosophy that will lead to sweetness and strength, to illumination and power.

Vrilia Hights has all the attraction and freedom of camp life, but added to this is the opportunity to listen to lectures on metaphysical philosophy, and through wise leading to grow into consciousness of the self. The morning meditations are always a source of power and helpfulness. In these all are invited to contribute of their thoughts, and even the most timid are led to give experiences.

Able teachers will always be on the ground to give instruction. Dr. T. Y. Kayne, of Chicago, will begin a course in metaphysical healing July 27th, to continue three weeks.

The people who have hitherto spent several weeks at Vrilia Hights testify: "The life and its lessons are a never ending resource upon which to draw for strength and light." Harmony and unity of thought is sought, never losing sight of the one aim, growth in consciousness. For particulars address,

DR. A. B. STOCKHAM, 56 Fifth Ave., Chicago, Ill.

"Elsie's Little Brother Tom: A Story for Boys and Girls," by Alwyn M. Thurber. Per copy, 75 cents, postpaid. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

"In the Spring a brighter iris burns upon the burnished dove;
In the Spring a young man's fancy lightly turns to thoughts of love."

If you owe your publisher anything, be sure and send it to him in the Spring, for then is when he needs it most. Examine the pink label on your magazine for further particulars.

A strange face made its appearance in our office a few days ago, but it did not take us long to find it to be that of a friend. The strong word "Fulfillment" is the title it bears, and it is the latest venture into the field of metaphysical publications. This periodical is published by The Fulfillment Publishing Company, of Denver, Colo., and is the organ of the College of Divine Science in that city. In tone it is strong, pure and loving, and teaches the fulfillment of all Good. Monthly, \$1.00 per year.

ANNOUNCEMENT.

The Alliance Publishing Co., of New York, has just completed the purchase of the business of the Universal Truth Publishing Co., of Chicago, and Harriet W. Coolidge and Anna C. Waterloo, under the firm name of Coolidge & Waterloo, have, in turn, purchased the book stock from the Alliance Company, and will carry on the book business as successors to the Universal Truth Publishing Company in rooms directly adjoining those heretofore occupied by that concern, 87 Washington Street, Chicago, Ill.

There will be kept constantly on hand a full stock of the leading metaphysical, occult and theosophical literature of the day; the new firm acting also as the Western representative of the Alliance Company.

The circulating library heretofore conducted by the members of the new firm now contains a large number of works, and new books will be added at once as they come out.

It is the desire and earnest resolve of the new proprietors to make of the house the Western center of the kind of literature referred to, and they rely upon their friends for warm support in the undertaking. In return, they promise faithful attendance upon the wants of every patron, adopting, from the first, a course in keeping with the teachings of the New Thought.

The Chicago Unity Circle, a branch of the Kansas City Society of Silent Unity, will meet the first Monday of every month in the rooms of the new firm, and "in the silence" on all other nights. Caroline V. Morgan, an able and scientific speaker, is the leader of this Circle. Annie Rix Militz and Mrs. Frank Parmelee, Jr., are already members, and it is expected all the leaders of the Truth teachings will soon be enrolled as members.

Dr. D. L. Sullivan, who has for the past eleven years been a resident of St. Louis, has returned to the fold from which he went forth, and will henceforth be found on the fourth floor of the Century Building, Grand Avenue, near Ninth Street, Kansas City. Mr. and Mrs. Sullivan have always counted this their home, and have never relinquished their rights in their beautiful twenty acre tract in the southern suburbs. Their residence address is Rosedale, Kans. Dr. Sullivan has been addressing several local organization on Sundays since his return. He will later on announce his permanent meetings.

 BACK NUMBERS OF UNITY.

Do not order the year Sept, '98-'99, containing the Militz Lessons, as our supply is entirely exhausted.

Leatherette bound volume, June-December, 1896, 50 cents.

Complete year, January-December, 1897, (24 numbers) 50c.

Package of about twelve miscellaneous numbers of past years, 10 cents.

REVIEWS OF NEW BOOKS.

J. H. C.

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

PROOVE ME NOW, TEN LESSONS IN TRUTH, by Isadora Minard.

There are many courses of instruction or sets of lessons which are given to the world by advocates of the New Thought movement. Some are scientific in statements and logical in reasoning, and as such are worthy of study. In this class we place this book, and we are convinced that a careful study of these lessons will greatly aid the student in gaining an understanding of inherent powers and how to develop them. It is a good text-book on the Science of Being. Published by Isadora Minard, Portland, Oregon. 91 pages; paper, price, \$1.00.

INITIATION INTO GOD'S HOLY CITY OF LIGHT, by Virtuzia.

A poem on the higher life which is sent out in the hope that the message which it bears may prove a light on the way which leads to everlasting life. Published by Temple of Truth, 506 North Central Ave., Chicago, Ill. Paper, price not given.

MAN FROM THE GOD VIEW-POINT, by Francis Edgar Mason.

A short article which sets forth what man really is when viewed from the right standpoint. It takes away the old "Man, a worm of the dust" idea, and in its stead gives us a portrayal of man as a divine being, the "Christ of Godhead." It is printed upon heavy tinted paper, and is arranged in the form of a folder. Price, 10 cents. Francis E. Mason Publishing Co., 7 & 9 Warren St., New York City.

THE RUSTLE OF HIS ROBE—A VISION OF THE TIME OF THE END, by Margaret Inez Katherine Kern.

An account of a dream set in symbols, a vision of the new day which even now is dawning upon the world. Each chapter is preceeded by a selection from the Bible and from the Hidden Word, a mystic Persian manuscript. Many fundamental truths are concealed in the symbols of this dream, and to those who read understandingly the book is full of significance. Published by F. Tennyson Neely Co., 5th Ave., New York. Quarto, cloth, price \$2.00.

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

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

WHAT IS PRACTICAL CHRISTIANITY?

Practical Christianity is the application, in all the affairs of life, of the doctrine of Jesus Christ.

It explains how man may come into conscious relation with the Father, and what Jesus meant when he said, "God is Spirit; and they that worship him must worship in spirit and truth." — John 4:23, R. V.

It explains the spiritual being of Man, and his relation to soul and body.

It explains the action of the mind, and how it is the connecting link between God and man; also how mind action affects the body, producing discord or harmony, sickness or health.

It shows what the faculties of man are, their relation and how to develop them, as symbolized by the type-man, Jesus Christ, and his twelve Apostles. "We have the mind of Christ."—I. Cor. 2:16.

It explains why a failure to bring forth these faculties, or their misuse, is a falling short of the God-idea, the "image and likeness," and which falling short is sin.

It explains how man has thus fallen short, and brought upon himself sin, sickness, poverty, sorrow and death.

It shows how all these conditions can be overcome, and a new relation established between the Creator and the created.

It explains in a rational, comprehensive way the mission of Jesus Christ, the atonement he made for us, and how we may take advantage of it.

It interprets the Scriptures as a whole, and shows them to be a wonderful revelation to man, explaining his origin, his development and his destiny.

It bridges the gulf between science and religion, and shows the New Testament to be an arcanum of the subtle forces underlying all manifest life, and which are now being discovered by the advanced schools of physical science.

It solves all the problems of existence, and brings man into the understanding of Divine Law, harmony, health, and peace, here and now.

It is pure Christianity, and proves itself to be such by the signs which follow its exposition, as promised in Mark 16:17, 18, 20.

It admits and accepts the truth that is expressed in any system of religion, but does not confine itself to any set creed or dogma, or to any fixed name of organization.

It accepts the Gospel of Jesus Christ as the highest given to man, and recognizes but one source of revelation for that Gospel: "Even the Spirit of Truth—which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."—John 14:26.

Its disciples seek to fulfill all the commands of Christ: "Preach

the Gospel," and "Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give," (Matt. 10:8) because they accept literally his prophecy and promise, "He that believeth on me, the things that I do shall he do also; and greater works than these shall he do."—John 14:12.

This great truth is being applied in a most practical way by thousands, and they are getting the results in newness of understanding, strength and health.

You are cordially invited to join in the work of revealing this transforming truth to humanity, and through it reap the great benefits in mind, body, and affairs with those who are putting it into practical use.

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The Unity Society of Practical Christianity, of Kansas City, Mo., holds meetings every Sunday morning at 11:30 o'clock in Arlington Hall, 10th and Walnut Sts., under the direction of Charles Fillmore.

Sunday School, 10:15 A. M., Mrs. Jennie H. Croft, superintendent.

At Unity Headquarters, 1315 McGee Street, as follows:

Every Sunday evening at 8 o'clock, address by some member of the society.

Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, Bible study under the direction of C. A. Shafer.

Daily, except Sundays, high-noon silence, 12 to 12:30.

All are cordially invited to attend these meetings. See special notice for classes.

I want to thank you personally for the pleasure and comfort that I have gotten out of UNITY during the past year. It has been a wise guide, and every month I have looked for and devoured it eagerly, quietly and slowly. It has done more to help me to understand and gain control of myself than any other magazine or book that I have yet read. I can see now how things never happen. This new thought came to me at a climax in my life, when circumstances and events seemed to be sweeping me very rapidly into chaos—although in the orthodox thought I was a Christian. I have always been something of a philosopher, and was very painstaking in trying to do the right thing, which, facts, it seems to me, led me at the right moment to find the true God and myself. In this state of mind one can surmount all difficulties, and this I am doing. Did I not realize who I am, I should be greatly surprised at the transformation.—MISS R. C. JONES, Washington, D. C.

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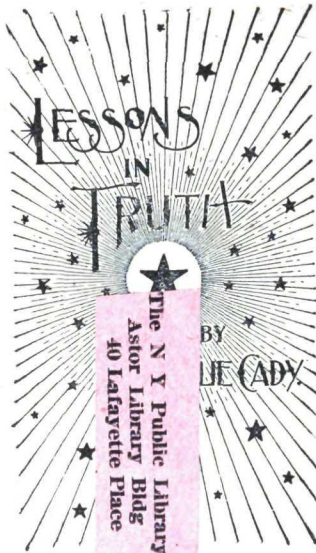
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