

# UNITY

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

Vol. XVI.

KANSAS CITY, MO., JUNE, 1902.

No. 6.

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

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1315 MCGEE STREET,

KANSAS CITY, Mo.



Devoted to  
Practical Christianity.

Vol. XVI.

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## “CHOOSE YE.”

[An extract from a sermon by Charles Fillmore.]

Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or  
blight,  
Parts the goats upon the left hand, and the sheep upon the right;  
And the choice goes on forever, twixt that darkness and that light.

—LOWELL.

The promise that the garden of Eden will be restored on earth, is older than the Bible. Other bibles of other peoples far antedating the Hebrews, prophesy a time when man shall possess the earth in peace and plenty; a time when the elements shall be subdued; disease and death eliminated, and immortal life in the body be again set up in this phase of existence. It should be observed that all prophecies to this end that come through mystical channels say that this is a state to be regained. They do not hint at evolution, as understood in modern thought. But the students of physical science arrive through their deductions at virtually the same conclusions as to the ultimate conditions of humanity.

They also agree that this condition of peace and happiness will be brought about through causes originating largely with man and his acts. In other words, its consummation will depend upon the wisdom and energy with which men act at certain crises in history. These prophets, both ancient and modern, say that we are now at one of the most vital turning points in our experience. They get at it in a variety of ways, and they differ widely in minor parts, but are unanimous in their conclusions that now is the time foretold

by prophets of old, and reiterated by prophets new.

But it does not require the prophet's perception to discern the signs of these times. The dissolution of the old and the birth of the new is manifest in every walk of life. For instance, the thought that has been held inviolate for thousands of years about the opaqueness of matter has been shattered in but the past few months. The materialist and his world are no more. This, however, is only a minor example of the astounding swiftness with which the material sense of things has been dissolved in recent years. The past quarter century has witnessed more of this than all the history of all the world records before. The past half dozen years has accelerated this dissolution at a tremendous pace, and a prominent scientist says that the changes have been so many that the text-books of nearly every science will have to be rewritten. Yet those who are watching the mental realm know that still greater changes are going on there. The religious world of a few years ago does not exist today. There is out one sect in all Christendom that stands by its creed, and carries forward its work in the old lines. All the others are shaken to their foundations. Thus creeds and dogmas are skeletons in their closets, which they talk about just as little as possible.

In politics and government the same upheavels are at work. The rights of men are no longer theories; they are about to be real. So from any plane of observation which may be chosen, we can assert with the conviction of truth that a crisis is here. Something is happening. All along the line are evidences of the birth of New Thought. A higher state of consciousness is bursting full blown upon the whole race. It is everywhere, but those who are most open to its influx are being rewarded. The power is abroad in the earth, and it calls to men and nations, "Come up higher." It awaits the action of the governments of Europe now. They will speedily go one way or the other. They will lay down arms, and make peace



universal, or they will consume each other in war, and thus clear away the minds that obstruct the peace that must surely come.

All this presages a new state of consciousness for the whole race. It is the beginning of the visible reign of the Christ, whose seed-man was Jesus of Nazareth. Every state of consciousness is first planted as a seed idea by some one man or woman. So Jesus of Nazareth planted the seed thoughts that are now springing up under so many forms and shapes. He it was who went into all the domains of thought and formulated ideas that have waited a people who could comprehend and utilize them. We are that people. The dawn of the millenium is in our keeping. We possess the keys that open the gates into that New Jerusalem.

It should not be inferred that this refers to any particular sect or class, but all people of this great time who are open to spiritual understanding. The keys are presented to those who come into a perception that all is mind, and that all things and conditions are representative states of consciousness, produced through the free action of the I AM in every man and woman. This is the key which is being entrusted to so many in this great day of the Lord.

But the possession of this key is not all. A key is for use. We may know all about the way mind formulates states of consciousness, and all about our relation to God, but unless we have made a change in our consciousness, and become, in a measure at least, aware of the presence of God in our minds, we are not using the key. Theory is one thing; practice is another. The offices of architects are overflowing with *plans* of houses, but they are not houses until they are built.

The Hebrew prophets talked century after century about the glorious character and great powers of the Messiah. Jesus Christ said, “I am he.” The vital question with each is, How carefully, how boldly,

how conscientiously, wisely and unselfishly is the key being applied?

The balanced mind no longer seeks to do evil; and that factor no longer enters into his problem, but a proper discrimination between the enduring, permanent things of existence, and the transient and evanescent is not so common. To choose wisely in this respect requires wisdom and spiritual perception. Those who are unconsciously building on the shifting sands of the material world are many. They try to perpetuate the existing state of things by calling them spiritual, and their ideals are but little removed from the materialistic. The "new heaven and the new earth" are not to be darkened, nor cumbered by any of the conditions that exist today. All things are to be made new. This is the promise of all the prophets of all the ages. There is to be no more sorrow, nor crying, nor pain, hence all conditions that cause these must be destroyed.

Our ideal world must be formed in mind on a very high plane. We may choose to build it from the standpoint of the most transcendent dreams of humanity's perfection. Nothing less will answer, and all attempts to bring forth the new civilization upon any lower plan will mean failure to the true metaphysician of the Jesus Christ school. Jesus Christ has a distinct school. He had his ideals, and they have been sown in the minds of men, and will surely come to fruition. He saw a people here on earth with all the powers of the gods. He did not look to governments, nor churches, nor industrial movements to bring about the civilization he planned. His kingdom is not of this earth, where Adam and his progeny earn their bread by the sweat of their brow; his is a kingdom where mind, not muscle, is the producer.

That kingdom is now ready to be set up. The conditions are ripe for it. It is open to all, but only those may come in who are willing to give up all their ideas of earthly possessions for it. "Seek ye first

the Kingdom of God and his righteousness, and all these things shall be added unto you.” This admonition still holds good, and its fulfillment is capable of visible realization by those who are willing to accept the conditions. But it is not to be attained in the Ananias and Saphira way. There can be no reservation. Every earthly link must be broken; every mortal love be crucified. This was the way that Jesus of Nazareth got into this Kingdom, and it is the way that we must get in.

It is not for us to quarrel with the conditions of the world, nor take upon ourselves the burden of righting them. That is a long circuitous route into the Kingdom, and those who are choosing it have many weary years of waiting before them. We are to accept that which is now prepared for us. The feast is ready, and the invitations are out. This is no longer a parable, but an exact statement of that which really exists in the very atmosphere of this planet. There is a state of consciousness, which can and is being attained by men, where all things are provided to fulfill the desires of the regenerated souls. It is not removed to some problematical heaven, nor is it on some distant planet, but right here in our midst is the form and substance of that condition promised by Jesus Christ. It may not be described in words, but it is substantial and may be seen and felt by those who are open to its first faint droppings.

The day is not distant when this Kingdom will have its place in the geography of this people, and those who have chosen it will be known to exist under laws and through means beyond the ken of the Adam man. The way into this Kingdom is through the mind, and its doors all open in response to *words*.

---

“Stop looking outside of yourself for causes. Consciously or unconsciously you have moulded your own life and made it just what it is. Heretofore you have done it unconsciously, now do it consciously.”

## THE ONE LAW.

F. J.

**T**O THE dear ones who have been trying to realize good health, peace of mind, harmony of environment, who have been repeating formulas and treatments, sometimes greatly encouraged, and often in despair, in constant fear of the law, and yet often transgressing, *seemingly* unable to go on, and yet unwilling to let go, because there is no other way that can satisfy, unable to let go; for "ye are chosen out of the world, by the Father."

I will tell you my experience; it may be a little *lesson* for you. Year after year, now numbering about seven, since I first saw the gleam of the light in the East, the light which can never be quenched, although the clouds may lower and look dark, I have struggled and striven through seasons of gloom, with many, many upliftings, to be followed again by much darkness; with feeble attempts to realize the Truth of Being, trying to keep from breaking God's law, to work out my salvation, but in all I have gone through with I never once regretted the steps I had taken, never once wanted to go back, but *feared* I might lose it, as if I could lose God! But, oh, such a light has come to me by using these words of Truth. I do not have to pray, use formulas, to implore, to wait for treatments to take effect, to get into the Kingdom. Why? Because I have a right to enter in and be at peace *now*; to have perfect health, perpetual youth, unfading beauty, perfect dominion, *now*. It is the law of my being; think of it, dear ones, it is the law. You, no doubt, suffer many times as I did, fearing you will break the law by thinking wrongly; all at once it stands out so clearly. There is but one law, the good. It cannot be broken. Wrong thinking creates only shadows, which flee away when the truth is seen that there is but one law, *one way* of thinking, that is

God's way, Truth. Christ has done away with the belief in any *law* but God's. Oh, such a sense of freedom as has come to me now. I had been making the law of God of none effect by the commandments of men (that is, none effect to my consciousness). I now do realize but one God, one law, one way, one light. This is *redemption*. I have a right to be free; it is the law of my being. Oh, such bliss to be free now. I never was bound, only in belief. *I am pure in heart*. It is the law of my being. Look to the mountain top; there is your help. Rise in your sonship, and say, "All power is given unto me in heaven and in earth." Why? Because it is God's law that I should have dominion. I do not have to suffer for my ignorance in the past, do not have to beg of my Father for what is mine from the beginning. I have but to know the truth that "All that the Father hath is mine," and has been for me ever since the world began. Our Father never changes. He never takes away His gifts. His gifts are for eternity. Now I have health, peace, purity, wisdom and love. Such are the gifts the loving Father gives His children. Thus I have a right to all good, because it is the law of my being.

A few years ago I said to my gentle teacher in Chicago, "How can I see the law of good? I plainly see a law of good, and a law of evil." She replied, "You will in *God's* own time." The law is fulfilled; the scales have fallen; the veil is rent; whereas I was blind, now I see. There is but one law, the Law of Good. I said, "I cannot see the one law." (Mortality's voice spoke). My teacher said, "You *will* see." *Immortality's* word, the word of God, is this day fulfilled in me.

There is no evil law. The angels might well weep pitying tears at my blindness and struggles in the past, but it is nothing. The shadow is gone. The sun is shining overhead. I can heal the sick. Why? Because it is the law of my being. The *word* of the Lord hath spoken it. The law cannot be broken. I

can preach the gospel. Why? Because it is God's law, for the word of the Lord hath spoken it. *I am the Word* of the Lord. "My words shall not pass away until all be fulfilled." One Lord, one Law, one Way. *I am that I am*. To the dear ones who are groping in the shadows, fearing the law of erroneous thinking, take heart, there is nothing to fear. *It is I*. Rise from your delusion, and say with strength and conviction. My best demonstrations have been spoken aloud, and wrung from a heart of agony when all was dark and death in my heart — say it aloud if you will): "I do not have to be in bondage, no matter what I have said, thought or done; I have a right to absolute freedom. It is the law of my being. That law cannot be broken." Well, you will say, according to metaphysical teaching, if we think wrong thoughts we will reap the harvest. Not so. "*This day shalt thou be with me in paradise.*" This is a higher understanding of Truth, and all acknowledgment of the one law only. Adam man, mortality's law, is done away with, of none effect, when we see it in the light of Truth, when we see and know as Jesus the Christ knew. He did not put aside or destroy a law. He knew but one law-giver, his heavenly Father, the one God. The Christ did not see a thief, but the sinless one; that one in all, no matter how far we have seemed to stray, the moment we say, "Lord, remember me," that moment Christ says, "Thy sins be forgiven thee," but we must take hold of this precious Truth for ourselves, in faith believing.

Oh, such a beautiful Truth. It is the way; narrow, but so broad, when we see the way as it is in Truth, broad enough for all to enter, because it is the law of all being; that all shall acknowledge Him as He is, from the least to the greatest. Now, dear ones, no longer fear the law. Anything less than God's law of good to all is no law. But I would not have you consider these words a license for so-called erroneous thinking, yet, up higher, above the mirage of mortality,

know who you are; live as though you knew it, and you will not think the thoughts that create phantasms. Claim your origin, the *One God*. Know yourself as God knows you. You were created and called good in the beginning. God pronounced you perfect; it is the law of your being, it cannot change. He made you in His likeness, pure in heart, perfect in character, kind, gentle, loving in disposition, intelligent, harmonious, free, and He made it a law for eternity; nothing you can do will change the law or set it aside.

Bear this in mind. I seem to reiterate on this fact, but it is important, and something that will benefit you to remember. Some of God's children do not make much seeming progress to live the life of Truth; they think it is so hard. Did not our elder brother say, "The way is easy, the burden light"? The only *hard* way is the wrong way, which is not the *way* at all. There is no truth in anything but *Truth*, and Christ says, "I am Truth, learn of me." The only true thoughts and deeds count for anything in God's sight. See yourself as *you* are, because it is the truth of your being. Arise and shine, for thy light has come, and the glory of the Lord is risen upon thee.

---

"A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts—these are the golden stairs up the steps of which the learner may climb to the temple of divine wisdom."

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"Think inwardly; speak in thought to your own soul and it will turn its face towards Spirit, and in so doing it will gradually draw the mind and body after it and immortalize them."

# THE GOSPEL OF JOY.

CHAS. E. PRATHER.

Serve the Lord with gladness. — Psalms 100: 2.

In I. Cor. 15:47 we read: "The first man (this physical manifestation) is of the earth, earthy: the second man (the spiritual) is the Lord from heaven." This Lord whom we are to serve is not an image or outside personal God, but is the law or Spirit of Truth which comes from the heaven; and remember that the "kingdom of heaven is within." We are to serve, live by the precepts and guidance of this Spirit of Truth which appeals to us from within, knowing, as is recorded in Ephesians 6:9, that our Master is in heaven.

The doctrine of the Christ is one of joy, and not of gloom; of light, not darkness; of gladness, not despondency; of love, not hate; of life, not death. It teaches of the resurrection of our minds into the spiritual plane of consciousness from the tomb of the carnal mind; it teaches of happiness resultant from spiritual thinking; it is a gospel of peace, not strife; of harmony or heaven, not discord or hell.

True, man in his interpretations of the inspired message to humanity, has frequently colored the truth with his peculiar view as determined by his circumstances, like Paul, who was a bachelor, proclaiming that women should keep silent in the churches. Thus, for a moment, he lost sight of the true character, and, from the plane of the material, recognized woman as a mere personality of less importance than the personality of man. But this is not the teaching of our Lord, the Spirit of Truth, as shown by Jesus the Christ, the type-man, by either precept or example. The Spirit of Truth recognizes the dual principle in man — the Father (wisdom), the Mother (love), inherent in each. There can be no personality; no superiority or inferiority. There is but one universal life substance. It permeates all



things. In it we live, move, and have our being.

Why one seems to manifest more of this divine life than another lies in the recognition and appropriation of it, and in just the proportion one accepts it is determined the degree of harmonious relations of the soul to all manifestations.

Jesus Christ recognized, accepted, appropriated, lived, manifested, and taught a higher life than the material, sensual, carnal. His was and is a gospel of joy. The mission of the Christ was proclaimed hundreds of years before the advent of Jesus by the Prophet Isaiah (in chapter 61), as follows:

“The Spirit of the Lord God is upon me; because the Lord (the Spirit of Truth) hath anointed me to preach *good* tidings unto the meek (*i. e.*, unto the receptive); he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives (of sense delusion), and the opening of the prison to them that are bound (in chains of sickness, sin and death); to proclaim the acceptable year of the Lord (or Spirit of Truth), and the day of vengeance (retributive justice) of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees (manifest life) of righteousness, the planting of the Lord (Truth), that he (It) might be glorified.” (Read Luke 4:16-21.)

Truth must be glorified, for it is glorious. Only the good is true, and the truth can not be anything else but good. This is why the Christian should be joyous and serve the Truth with gladness. This is the office of the Christ. It lifts man from the old hampering beliefs of the earth, and raises him on the wings of joy into freedom, peace and harmony. The Spirit of Truth is upon me to preach, not bad news, not the troubles and sorrows of life, not the turmoils and strifes, but *good* tidings, the gospel — good-spell — unto all who are ready to receive it (meek), to all those who are ready to forget their trials, their

sorrows, their burdens, their materiality with all its limitations, for it is only when we look at our materiality that we are hedged about by limitations of mind and body. When one recognizes his need of spiritual food, when he becomes thus meek or receptive, he drops his smallest burden, and his upward flight is as sweet and joyous as the bird as it mounts upon pinions above the lightnings and the storm. Material thought binds man to earth, but his appropriation of the Christ life, the Spirit of Truth and Love, lifts him to heaven, or rather he enthrones the Lord in the kingdom of heaven within, the spiritual plane of consciousness. .

The one great object of life is happiness. It is not dependent upon wealth, honor, nor surroundings, but it does depend to a great extent upon a healthy manifestation. It is an impossibility to be sick and happy at the same time. A religion, then, that does not teach health of body as well as of soul is not a religion of joy, and its devotees can not truly "serve the Lord with gladness," for they are not serving the Spirit of Truth. The idea that one should suffer and endure is not the doctrine of Practical Christianity, but the doctrine of heathenism to appease the wrath of an angry god who delights to see the self-inflicted torture and sacrifices in order to gain peace and happiness in the world to come. You know it is held by many honest church members today that the more they suffer with disease or injury, if they but have the spirit of patience and resignation, the greater will be their bliss and the more stars will they have in their diadems when they pass over the "dark river." How can such an one "serve the Lord with gladness"?

Pleasure is not happiness. It is but the external influence upon the senses, agreeable impressions for a time, but fleeting. True happiness is born within, and arises from the higher faculties of the mind, from noble impulse or purpose. The cheerful, joyful mind is the serene mind. Mental emotions very largely

direct our everyday health and disposition. Violent agitation of the mind usually gives rise to a fever of more or less intensity; and various mental states correspondingly. There is no disputing the fact that thoughts are things, and produce effects not only in the body of the thinker but his entire surroundings.

“Do you wish for kindness? Be kind.  
Do you ask for truth? Be true.  
What you give of yourself, you find;  
Your word is a reflex of you —

“For life is a mirror. You smile,  
And a smile is your sure return.  
Bear hate in your heart, and erewhile  
All your world with hatred will burn.”

— WILCOX.

Think thoughts of sin, trouble, sickness and death, and you will picture them forth in your manifestation; but if you desire earnestly to serve the Lord with gladness, you must necessarily think on the good and true. We as practical Christians have not been practicing the virtue of cheerfulness as we should; we have not been seeking it fervently, as though it did not belong to the doctrine of the Christ; we have not been asking for greater joy. Listen: John 16:24 — “Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” Then let us ask, let us desire, let us ask for anything and all that we may desire, in His name, in the name of Truth, and we shall have. The joys of Spirit are heart-filling and heart-cheering.

We are engaged in the study of the exact law or Science of Being. This study reveals the true inwardness of all things. It explains not only the action of mind, and how it is the connecting link between man and God, but it shows how mind affects the body, producing harmony or discord, health or sickness.

The New Thought is simply a new system of applying old principles, for the principles of Truth are eternal. We have had the ideals of the more

perfect life held up before us on every hand, by teacher, preacher, artist, and nature, but until recently we have lacked a practical working method. Practical Christianity makes these ideals organized facts in our every-day lives, by which we may tone up the physical, mental, and spiritual to the highest plane; by which we may live life each day at its best. The key-note of this new system is "Know Thyself." Then all other knowledge is yours. Its aim is a vital realization of growth from within, from the center; a co-ordinate working of the inner and the outer to express the highest human ideals. It treats the soul, mind, and body rather as living organisms, with tendencies to be nurtured and cultivated and induced to grow, than as shops to be filled with merchandise. Its purpose is, by a practical working method, to put into conscious use what the wise of the world in all ages have taught as life-begetting, life-nourishing, elemental law. Some of the results of this study are, that it eliminates from the life all disintegrating habits of mind, such as anger, impatience, worry, disputation, fear, condemnation, jealousy, envy, etc., and develops that masterful control of mental and nervous force which results in a realization and concentration of individual power through the Spirit; it develops the soul by the dynamic power of the living Christ within, holding up to the soul the highest ideals and attuning the mind and body to their perfect expression, enabling man to live and work in conscious, realizing touch with both the natural and spiritual worlds. It provides an avenue of escape from the lesser, lower self to the larger, higher self; it gives the mind command absolutely of the body; it quickens the mental activity; it gives power of concentration; it gives the mind that attitude that recognizes only ever-present Truth; it creates a spirit of appreciation of the fullness of life, with praise and thanksgiving; it gives a spirit of helpfulness; it gives health, happiness and freedom to the whole being; and a broader conception of God and man, and the enlarged life

consequent on such conception; it is a service of joy and gladness unto the Lord, the Spirit of Truth. It is the gospel, the good tidings of the Christ.

David sang: "Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord (the Spirit of Truth), strong and mighty; the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory."—Psalms 24:7-10.

Practical Christianity interprets the Scriptures as a whole, and finds them to be a wonderful revelation to man, explaining his origin, his development and his destiny. Without questioning whether any statement as recorded in the Bible is an historical fact or not, whether they be laws given by Moses, history by Joshua, psalms by David, proverbs by Solomon, prophesies by Isaiah—to the metaphysician each narrative, incident, character, location and name has a spiritual significance. What matters it whether it is historically correct that Jesus was born in a manger? It at least signifies the common birth into the visible world of everything divine.

In ancient times every name meant something, whether of place or person, and to the student of Practical Christianity a new world of thought and action is opened when he reads and interprets his Bible in the light of the truth as applicable to the movements of his own mind or spirit. So all mysteries are revealed to the seeking soul. The improbable literal rendering of certain passages becomes easy of fulfillment when viewed from the plane of spiritual consciousness, and we then find the Bible a message of pardon to the guilty, holiness or wholeness to the aspiring, peace to the tired, and life to those who sit in the shadow-thought of death. What greater reason why we should serve our Lord, the Truth, with gladness?

Rejoice, and be exceeding glad, for great is your reward in heaven within, in this new yet old salvation. Even the manifest world unconsciously teaches man the lesson of cheer, for no truer words were ever written than:

“Laugh, and the world laughs with you;  
 Weep, and you weep alone,  
 For the sad old earth must borrow its mirth,  
 But has trouble enough of its own.  
 Sing, and the hills will answer,  
 Sigh, it is lost on the air;  
 The echoes bound to a joyful sound,  
 But shrink from voicing care.”

Another has truly said: “From within, the sunny soul, like rose-colored glasses, gives everything an agreeable look. Its possessor sees beauty everywhere; he does not need to go to the Alps; he sees them in the thunder-cloud. Phillips Brooks, Thoreau, Emerson, Beecher, Agassiz, were rich without money. They saw the splendor in the flower, the glory in the grass, books in the running brooks, sermons in stones, and *good* in everything.” This is the secret of gladness, and it is the key-note of the gospel of Practical Christianity—seeing only Good in everything.

Listen to the fundamental principle through which all the regenerating processes operate—the correct attitude and basis of thought:

“Finally, brethern, whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are of *good report*; if there be any virtue, and if there be any praise, *think on these things.*” (Phil. 4:8.) Otherwise there can be no virtue, no praise. If there be any virtue and joy it must be through thinking only upon the good, and as thought is formative power, our lives will be fashioned after the good, the true, the beautiful. Practical Christianity is always optimistic, never pessimistic. It rejoices in the Truth, and serves the Lord with gladness.

# Bible Lessons

BY LEO VIRGO.

## Lesson 12. June 22.

Temperance Lesson. Romans 13-8:14.

**GOLDEN TEXT**— *Let us therefore cast off the works of darkness, and let us put on the armour of light.*— Romans 13:12.

The first verse of this thirteenth chapter of Romans reads, "Let every soul be in subjection to the higher powers. For there is no power but of God: the powers that be are ordained of God." Every true demonstration of the Divine Law has at its foundation the recognition of these "higher powers." Man in personal thought finds himself a weakling both in understanding and power. But let him invoke the "higher powers" of Spirit, and he at once becomes more than man. Jesus said, "I do nothing of myself, but as the Father taught me I speak these things."—John 8:28.

To be in subjection to the "Higher Power" is the highest goal of human attainment. The spirit of obedience is the spirit of love. Love is the most obedient thing in the universe. It is also the greatest worker, and will accomplish more for man's happiness than all other agencies combined. If you want a servant that will work for you night and day, get in touch with Divine Love.

But there are obstacles in the mind that interfere with this intimate fellowship with Love. One of them is that we owe our neighbor something besides love. For some wrong, fancied or otherwise, we think we owe him a whipping, or at least some severe punishment. The higher powers tell us that we owe him *love only*, and by sending him the word of love the law will be fulfilled and the barrier be burned away.

Then, if we have broken the important points of the decalogue, the law of love will be hindered. We

must make friends with everybody and everything in order to have this mighty worker, Love, carry out for us the Divine Law. Adultery covers a wide field of untruthfulness. Mixing truth and error is adultery. The lust in thought for the sensations of sense fills full the measure of this sin.

“Thou shalt not kill.” That you have not murdered some human being is no proof of your innocence. Have you taken life or caused it to be destroyed in any of its manifestations?

“Thou shalt not covet.” God is your inexhaustible supply. This supply cannot be manifest unto you so long as your mind covets things, yet thinks that they are beyond its reach. Hold that what you desire is yours *now*, and God the source.

“Love worketh no ill to his neighbor.” Never allow the thought to go from you that ill may come to anyone, no matter how much they may seem to merit it. We are prone to call down upon people the vengeance of the law without really meaning to injure them. We see them doing wrong, and we mentally say, “You will suffer for that.” This is error. Divine Love would move us to a thought of helpfulness, and escape from the effects of wrong doing. Be prompt to see good paramount everywhere. Do not cast any stones; do not call down the law upon any. “Neither do I condemn thee; go in peace.”

The sense man is asleep. We wake him by calling into action the higher powers of thought. In this manner he is saved from his ignorance. The drunkard is submerged in sense—he is asleep to his higher nature. He can be awakened by calling to him in silence, “Put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.”

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### Lesson 13. June 29.

Review.

GOLDEN TEXT—*A light to lighten the Gentiles and the glory of thy people Israel.*—Luke 2:32.



The first step in every act is willingness. "A man convinced against his will is of the same opinion still." If God could bring to bear a force that would at once convert to truth and righteousness all the people, it would fail of its object in the end. Huxley said if he knew of a power that would wind him up every morning like a clock and keep him going during the day without effort on his part, that he would engage its service at once. But there is no such power, and no man would be satisfied with such an arrangement, though it seem at first thought an easy way out of the perplexities of existence.

The will must be dealt with in every movement, because it is the very essence of self-consciousness. It is therefore very proper that this quarter's lessons should begin with the conversion of Saul of Tarsus, who represents in this symbology the human will. In all permanent character building, the action of the will is based upon understanding. These two go hand in hand. They are the Ephraim and Menasseh of Scripture, whose allotment in the Promised Land was in joint ownership.

The conversion of Saul was preceded by a great light of Spiritual Understanding. Saul means *commander*, which typifies the will in its personal dominance. It recognizes no master or guide save self-gratification, and it grows large in its own conceit. King Saul is a type of this unregenerate will. Mystics say that he was a former incarnation of Saul of Tarsus. After the discovery that there is a Wisdom greater than the personal will, its name is changed to Paul, which means *little*; and its character is converted from the violent and oppressive persecutor of things spiritual to the devout and obedient champion of the invisible Christ.

It should not be construed that the will is weakened by conversion. It is made stronger in every respect. Acting in harmony with divine law, its work is silent, and to the superficial onlooker it seems "little." Saul was a slashing figure in suppressing the few

early Christians, and carried the authority of the mighty Sanhedrin with a high and cruel hand. But when the conversion came he went forth with one companion and a "price upon his head." He was a very small figure in that day. It has taken the centuries to prove how great was that quiet but steady and persistent planting of the Gospel among the Gentiles.

The quiet, silent work you are now doing on the inner planes of consciousness may seem quite insignificant, but do not be deceived, "Whatsoever a man soweth that shall he also reap."

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### Lesson 1. July 6.

The Giving of Manna. Exodus 16:4-15.

GOLDEN TEXT—*Give us this day our daily bread.*  
—Matt. 6:11.

The children of Israel in their escape from Egypt represent one who is transferring all his thoughts from the sense to the spiritual plane of consciousness. Moses is our understanding of the law of Truth, and Aaron is our statement of that law for the education of our thought children. We perceive the Truth in the mount of Spiritual Understanding, but we have not fulfilled the law of expression until we have sent forth that perception in a statement of words. So we should remember that every clue of Truth which we catch in the silence should be formulated into words and affirmed as *our Truth*. The lesson today should begin with the last verse of the fifteenth chapter of Exodus: "And they came to Elim, where were twelve springs of water, and three score and ten palm trees: and they camped there by the waters." Elim means *strength*. "Twelve springs of water" represent the fullness of consciousness of strength (twelve) issuing from the spiritual perception of Being, and seventy palm trees the realization in the physical of that same unlimited resource.

But these first realizations of the powers within

do not continue in their fullness to be manifest unto us. They do not abate, but we move in consciousness to other parts of our domain. "And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai." Sin and Sinai mean different degrees of *enmity*, according to Hitchcock's Analysis. This plainly means that after we have perceived that fullness of strength which is ours in Spirit that we have to deal with a wilderness of earthly thoughts which are opposed to or at enmity with this Truth. These bodily thoughts tell us that there is weakness, that they are starving. They murmur against the Truth and the Word, and long for the flesh-pots of Egypt. They want a more visible manifestation of the strength of Spirit.

"Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in my law or no." This rain of bread from heaven is the descent into consciousness of ideas that take form in body and actually feed the flesh man. To eat of the quails in the evening is to realize that strength is not material, that it rises above physical law and soars into the higher atmosphere of the Spirit. No matter what the labors of the day have been, go to sleep with this realization in mind, and you will never suffer from fatigue. The manna in the morning is the realization that the Divine Substance is everywhere present, in every part of the consciousness, in the wilderness, the confusion of sense, as well as in the harmony of Spirit. "In the morning ye shall be filled with this bread, and ye shall know that I am the Lord your God."

When you wake in the morning, lie quietly and realize the Divine Substance; then see it persistently in every part of your organism. Fill yourself full of it before rising, and the day's work will be a joy. Remember that it is strength from the Lord. Let no

thought of personal selfishness enter in. Do not try to gather more than you can use with the idea that you can store it up; it will spoil on your hands if you do.

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### Lesson 2. July 13.

The Ten Commandments—Duties to God. Exodus 20:1-11.

GOLDEN TEXT—*Thou shalt love the Lord thy God with all my heart.*—Luke 10:27.

“Thou shalt have no other gods before me.”

The one Supreme Good should have first place in the mind.

“Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”

Do not imagine God as having a material form, not even a limited idea in mind, nor a location in substance, nor in conscious thought. God is Spirit—“without body, parts or passions”—transcending all forms and forces, both visible and invisible.

“Thou shalt not bow down thyself unto them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and upon the fourth generations of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments.”

Do not worship or give power to those erroneous ideas about God. God is *one*, and should never be imagined as in duality in any of its aspects. A departure of this unity from the Divine Mind leads to a consciousness of Spirit as cause and effect. Here the law of action and reaction holds sway. Sin is followed by punishment when the law is opposed, and rewards meted out to those who are good. This is the realm of the “jealous god”—the place where good and evil are warring one against the other. Avoid this consciousness and rest in the Supreme Bliss.

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.”

Do not take away from the One Mind its true

character, nor add to it that which does not belong to it. If you hold wrong ideas of God you will suffer the consequences in body and affairs. God does not punish you, but your own erroneous thoughts do.

“Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is a Sabbath unto the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day and hallowed it.”

The Sabbath day in mind action is that consciousness of completeness which should follow every declaration of Truth. The six days of labor are six degrees of realization which are revealed to the mental worker. When these steps have been taken, one should declare the work finished, and rest in the consciousness of completeness, with the assurance that the law has been fulfilled and will work itself out in due season.

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### THE SECRET PLACE.

EMILY E. HILDRETH.

He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. — Psa.

Amid earth's cares and toils and pains,  
 In secret chambers of the soul  
 Christ's helpful words are echoing yet,  
 "Come unto me and be made whole!"

"Where shall we come, O Living Christ?  
 How can we find Thee, here and now?  
 Too far from us the sacred land  
 Where thou once walked with tho'tful brow."

"Within each soul," the answer comes;  
 "The *secret place* is still within;  
 And who seeks there to be made whole,  
 In sacred silence entering in,  
 Shall find the Christ, today and here,  
 Waiting for each with word of cheer."

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"There is great good in a smile."

## THE HEALING POWER OF LOVE.

S. M. BUTLER.



**I**N THE word "love" is blended all the harmony of the Universe. The infinite life of man, the culmination of all experiences, is the outcome of the divine expression, Love.

Holy and angelic, the nature who stands radiant, clothed in the garb of pure white love. Peace eternal, wisdom in its fullness, and joy inexpressible is the gift of the Spirit of Love. Man in his lower nature has no conception of the healing power of this magic word, for the selfish nature cannot understand the higher meaning of this God-like attitude of the soul.

To love unselfishly, wisely and purely, is to reach a plane of consciousness far up the mountain of eternal happiness. This word of four letters represents the four points of the compass, North, South, East, West; it looks in all directions, and in its great meaning embraces everything. Without its warming power, manifested from the center of all life, then life itself would cease, and chaos infinite would reign supreme. Being then the mainspring of God's universe, it represents all there is of life. In every leaf, shrub and plant, in every root and budding flower, the great spiritual power of love is expressed. Holy, indeed, the attributes of love; what divine thoughts spring from the nature endowed with this inspiring life!

God's presence manifests in man through the pure love expressed by him in every thought, word, and deed. We climb the golden stairs of truth, wisdom and power, when love warms us into radiant life, and when its divine essence fills our being we walk in gardens clothed in richest verdure, an emblem of the inner world of heavenly beauty. Rich experiences come to the souls who truly love. Deep within the recesses of man's inner life, there springs a fountain pure and clear. This fountain, whose source is the

infinite love, is ever sending forth the waters of perpetual life. What treasures rich are garnered when this life of love is lived. In fact, this is the only life, for that which seemeth life without it is a dream of only death. To love divinely means to live throughout all time, and in the arms of God's eternal peace; to rest in works of richest blessing, wrought from out the heart's inspiring harmony called love. So live, then, in thy higher self, thy heavenly home, and in that great compassion of the soul, send out from hence thy blessing to mankind. Thy brother walks the earth and needs the manna sent from far above, so do not hesitate to live the life of purest love in usefulness and strength. Speak words of kindly cheer, and do for all what thou dost feel is best.

Thy heart is prompted from the inner light of rays effulgent bright—that is the voice of love. Thy hands will work with ardor strong when love doth mark the way, and earth will be to thee a paradise of love and peace divine. No landmarks then will need to guide thee here and there, for where thou goest ever in the front will go the star of inner power and light. Thy pathway deep with fragrant flowers is strewn when thou dost pave the inner heavenly road. Every thought a gem of wisdom rare will be when thou canst leave thyself as mortal man and on the plane of universal life send out to all a wave of warmest purest love. Such souls as reach this higher life of doing good to all are given power to serve in many ways in God's great plan; your place will surely then be found, and you will truly live a life of use and happiness; thine eyes will radiate the inner light of soulful love, thy voice will echo deep the music played in heavenly courts, and in thy touch the healing power of love will go to banish ills and raise the dead to life. For what is Life but God, and what is God but Love? The dead are those who have not loved. So in thy magic touch they feel the thrill of holy love, and quick respond, and warmth and life are there.

Your world of careworn men, and women, too, who seek to find the peace of God in vain pursuits, are really dead to that which vital is, for what have they except the chaff to feed their starving souls? They need thy loving words and greeting warm to lift them up to harmony and strength. The healing power of love must save the world throughout all time, and every age great souls have taught the use of love. Its magic power has raised the fallen race to higher thought and holier deed; so in the plan of heavenly life the angels speak within the soul of man these words of love, and from that seed the flower doth come of radiant beauty fair, the emblem of the perfect life which men may know. The joys supreme of which you then will taste will make a paradise of earth, and love will reign in every heart; for thou canst quicken that within thy brother's soul which thou dost feel. So live the holy life, each one, and do for all as thou wouldst have them do for you, if thou didst need their help.

We all are one in Truth; no separate life exists. The world of love includes the whole, and all are cared for; yes, the very least are there within the loving arms of love so strong. When man in ignorance deep would live apart from other men, and only recognize the few who harmonize in thought with him, he closes then the door of useful life, and shuts himself without the gate of heaven. For if he lives the life of love, he sees the good in all, and every soul embodied on the earth is still within the fold of God's great universe of life. A narrow life is that which would exclude from out the heavenly way the soul which by another path will reach the fullest peace and joy. We cannot know, and must not judge, the struggles deep which others feel. Their way is right, or else the plan of universal life is wrong. They may not seem to us as walking by the way our feet would go, but we can only love them more, and in that love, a brother's love will bind our souls as one, and then within our inner life will spring that perfect flower of peace and love divine.



## THE THOUGHT IS THE ROOT.

CLARA S. CARTER.



WE CANNOT get rid of an offensive tree by cutting off its branches, but if we apply the ax to the *root* of the tree we shall be assured of its utter destruction. Now apply the metaphor practically — inasmuch as all discords, of whatever kind or nature, emanate from the human or carnal mind. The repudiation of the human mind must destroy *in toto* the discords arising therefrom. It is the carnal mind that is opposed to God, Good. (Romans 8:7.) Therefore we must rid ourselves of the carnal thought by the assimilation of the Christ mind, or thought. The belief that man's mind is carnal makes him the target for all the changes of the flesh, but the realization that man is spiritual and in possession of the mind of Christ produces joy and harmony; for it is the universal order that "like begets like." If harmony is the expression of the Divine Mind, to *realize* that *we* possess this mind must of necessity reward us with the fruits of the Spirit.

Knowing this, Paul said, "Let this mind be in you that was also in Christ Jesus." Many persons are under the belief that they are affected from others' thoughts for evil. This is untrue, and did we *practice* what we *preach* we should know that *evil has no power in any way, neither in thought nor in act save only the power we give to it.* Jesus said, "From within out of the heart of man proceed evil thoughts." All these thoughts come from man, and defile him. Our work is to cease the inharmonious thoughts, and to dwell in love that "thinketh no evil;" then we shall see all about us as dwelling in the same omnipresent love and hence all harmonious. A trite but true saying, "Curses like chickens come home to roost," is applicable here. Evil thoughts when we seem to be affected by them, have only returned from a journey on which we have

sent them out, and we do not recognize our own offspring. Let us therefore put all discord from our consciousness, and thereby cease to see it in another or ourselves.

The first step is taken when one's heart is full of yearning for this purification of thought. We must drop our burden of regret for past deficiencies, for all eternity is ahead. 'Tis practice that makes perfect. Did it ever occur to you that a musical instrument contains the *possibility* of *all* harmony? Under the skillful manipulation of an artist they respond in beautiful melody. In the Science of Life, as well as in the demonstration of the science of harmony, practice brings its reward. Sweet melodies can daily be manifested by all, melodies which shall drown the discords of worldly strife. Within each heart is the *fullness* of divine harmony, and a little patience, a little forethought, and we shall be able to sweep the heart-strings of Love to melodies which shall reverberate throughout the universe. The mind attuned to God's law diffuses harmony throughout the earth. St. Paul has given the antidote for all expressions of discord in the words, "Whatsoever things are true, whatsoever things are lovely, whatsoever things are of good report; think on these things." He that soweth bountifully shall reap also bountifully. Be ye transformed by the renewing of your mind (or thought). Good thoughts are at one with the Divine Attributer. Therefore, good thinking brings us into harmony. We are the thinker, therefore controller of our thought. To think is to form; therefore, as long as there is thought, there will be form.

We will always have form, but we will never be that form. One cause of selfishness is the indulgence of the habit of thinking of ourselves as separated from God or Good. Self-love generates fear, and we form wrong ideas, which explains the source of inharmony or trouble. Character comes out of our thinking; or rather, thought comes out of

character. It is not the thought that we hold that has power—it is the thought that holds us. The thought is in a way to become powerful when we adopt it; but it is not a power until it adopts us. Love is all harmony; then let us love, and then our thoughts shall burst forth in acts of good towards all. Of all earthly music, that which reaches farthest into heaven is the vibration of love thoughts.

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### THE HOPE OF IMMORTALITY.

A German biologist has calculated that the human brain contains 300,000,000 nerve cells, 5,000,000 of which die and are succeeded by new ones every day, and that in this way we get an entirely new brain every sixty days.

A large proportion of every person's stored-up knowledge lies dormant most of the time. If there were no entity or immaterial memory back of the substance of the brain we would have to remember and turn over our entire stock of dormant facts and sensations once every sixty days, in order that the new cells that were replacing those that were dying should acquire the memory store.

If memory were dependent upon the material cells of the brain, a fact we knew over sixty days ago would have passed out of our memory forever unless it had been recalled within that time.

But many persons can recall the events of childhood, in an emergency, of which they had not thought of for many years.

The persistency of memory is a constant miracle. We shall probably never be able to explain it, but it is one of the strongest grounds of hope that —

There is no Death! what seems so is transition;  
 This life of mortal breath  
 Is but a suburb of the life Elysian,  
 Whose portals we call death.

— *Ex.*

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“ To know is to be.”



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.)

June 20th to July 20th.

I choose to be obedient to the power  
of God.

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## Noon Thought.

(Held daily at 12 M.)

Let every soul be subject unto the  
higher powers. For there is no power  
but of God.—Rom. 13:1.

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## THE REALM OF JOY.

BLANCHE BELMONT LERCH.

Thirst for God, O blessed thirst,  
To thy call fresh fountains rise;  
Hunger after righteousness,  
Thine the manna from the skies.

Heritage of meekness, blest  
Is the substance of the earth.  
Mercy ever drawn to me  
From sweet charity takes birth.

Spirit poor! each creature low  
With the high has equal love.  
When for lost estates I mourn,  
To my Father's house I move.

Pure in heart, the vision blest  
Of the good alone I see;  
Making peace with all around  
As the Father comforts me.

Resurrected from my past,  
Cheating shadows ne'er annoy;  
Persecutions sink beneath;  
I am in the realm of joy.

## SEEING WITHOUT EYES.

With the new and wonderful X-ray in its hand, science is said to have taken another stride toward the eminence from which it can look upon a world spiritual and perceive the wonders of the other existence which are believed to await us on the other side of the valley of the shadow. According to Dr. Heber Roberts, who has made the study of the new and wonderful ray a specialty, a discovery has been made which unfolds a world of promise in establishing conclusively not only that man has a soul, but that it is fitted to the enjoyment of things which to the senses of flesh and bone and sinew are imperceptible. In other words, science seems to be on the threshold of the entrance to the mysteries of another existence of which man has hitherto dreamed, doubted, scorned, hoped or believed blindly, because he believed.

The discovery which promises so much, he says, is that the retina and optic nerve are not necessary to the sensation of sight. In other words, the mind, the consciousness, the soul, may see and have no eyes, no optic nerve. By seeing is meant may be conscious of the same sensation which would have been produced had the retina and optic nerve been in place to convey the impression to the brain. This fact was demonstrated by learned scientists while experimenting with the X-ray on the blind. Dr. Roberts says that the experiments have conclusively demonstrated that by means of the Roentgen ray there are other avenues of transmitting light to the organs of light sensations in the brain than the retina and optic nerve. Quoting from authority he says that the evidence has come in a way that clearly points out the fact that every pore in the human cranium is a window from which the soul may look out upon the common world and common things, and by changing its focus just a little behold the transcendent beauties of a more ethereal existence.

In reference to the discovery Dr. Roberts says:

“By means of the X-ray the soul can look through the human body or other opaque substances. Such is the belief of churches, taught for hundreds of years, that the spirit freed from the grosser senses of mind and body, soared master of the realm of thought and fancy, and passed through solids as if they were not there, or glanced through substances as if they were but ether.

“Now on top of this comes the astounding fact that the retina and optic nerve are not necessary for the transmission of the sensation of light to the brain.

“Following up this lead the room for speculation is unlimited. If light may be perceived by people who have neither eyes nor optic nerves, why not other things than light? Why not the so-called material things of life? Does the discovery show that the life, the inner consciences, may perceive all things when unfettered from the body; that it may perceive them in a more ethereal aspect as it now looks through the body with the X-ray, and as it now perceives the glories of light without the eye to transmit it to the seat of sensation? Is it not a wonderful discovery? Its possibilities are vast. Possibly it will soon be demonstrated that the inner consciousness, or spirit, may look upon a new world which now is obscure, because of the want of proper conditions. It may soon establish that there are relations between the outer and inner being, and show the relation between spirituality and materiality, and that the now known universe has its counterpart in the invisible.

“I have said that if the sensation of sight can be transmitted to the brain without the retina and optic nerve, then why not other sensations? It seems possible that science is on the eve of demonstrating that the inner being may have no eyes, no optic nerve, and still see; that it may have no ears or auditory canal and nerves, and hear; that it may have no material sense of smell, and yet vibrate with delight

in the odor of roses; that it may have no mouth or organs of taste, and still be able to receive that sensation; that it may have no hands or body honeycombed with nerves to transmit the sense of touch to the brain, and yet be sensible of touch.

“I noticed in the *Mirror* soon after the X-ray was discovered an editorial in which Mr. William Reedy made the assertion that possibly the new ray might prove the stepping-stone to the solution of the very mystery of being itself. His words now come in the nature of a prophecy.”—*St. Louis Republic*.

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### THE LAWS OF HEALTH.

The average man or woman who is compelled by sickness to go to a doctor usually does so with a view to being cured by someone, without any effort of their own. They have been educated to regard sickness as a misfortune, instead of a crime, and a doctor as a person whose business it is to not only cure people, but to keep them well. They are not aware that medical men, as a class, know as little, if not less, about the laws of health and sanitation than other people, and that the death rate among physicians is larger than that of any other profession.

It is not the business of a doctor to cure you, but to give you medicine, and in many cases to keep you sick as long as possible in order to run up a big bill. It is not to his interest to teach you how to keep well, because his fees depend upon your being sick. Hence, all his talk about health laws, health boards, and laws for the protection of public health and the people, is the sheerest and most transparent rot which is promulgated in his own selfish interest.

It should be the province of a real doctor to keep you well by teaching you how to avoid sickness; not to dope you with something more injurious than your disease when sick. Fully nine-tenths of the people who ever came to me for treatment have asked me, “Can you cure me?” My answer invariably is, “No, I don’t cure anybody; I simply teach you how to cure yourself and keep well.”—PROF. ZACK SHED, in *Medical Liberty*.



## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

58. I wish you would tell us plainly how we may be sure that we are led of the Spirit. I wish to be, but am never sure that I am thus led.

— J. M.

The only way in which we may be sure that we are led by the Spirit is to make the one aim, desire, and purpose of Life that of understanding and living the Truth. When all the conscious forces of the soul are concentrated upon the attainment, and consecrated to the service of Truth, then the Spirit of Truth—the Christ within—is indeed our guide, and we are led into all Truth. We can make no mistake in following the promptings of this inner voice when we are thus one with the Infinite Mind. These promptings sometimes come to us as impressions, sometimes as though a voice spoke to us, and sometimes sudden illuminations of understanding upon uncertain points. If we keep “in tune with the Infinite” we need have no doubt as to our leading.

59. What do you think about the time being ripe soon for the Millenium that so many editors are talking about? I, for one, am tired of waiting. I want more happiness, a little less hard labor for small pay, and I am also tired of reading papers and books sent out by those who cannot demonstrate what they teach. For instance, they claim that you can speak for money until it comes, or, at least, something will turn up to do by which you can earn it. I have tried this with right-living other ways, and so far have not found it so, and nearly everyone wants their money in advance. There is something wrong somewhere. Please tell me.

— Mrs. O. C.

Upon the financial question many a good scientist has met his Waterloo, and the Millenium will not be here until this, along with some other knotty problems, is solved by mankind. While one member of the human family suffers from lack, or from any other cause, then the Millenium cannot come, for that means a reign of happiness and peace for all men.

That there are indications of the coming of this glad time is very true, for a wave of spirituality, such as was never known before, is permeating the thought of the world. It is possible, and there are those who have demonstrated their power to speak the word for abundant supply and have it manifest to them. Those who have failed thus to demonstrate have either lacked *absolute* faith in the power of the spoken word, or have not been persistent enough in claiming this supply as their own now and giving thanks and praise for it. Jesus' prayer is the keynote of realization which produces manifestation: "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." When we *know* as he did without a shadow of doubt that "all is ours," then all fear is banished and the way opened for supply to pour in upon us. If we lack, the fault lies in us and not in the law of good (God).

60. Please answer the following questions;

(a) Knowing God is life eternal (John 17:3), how can we know God?

(b) For we shall see God as he is, and

(c) We shall be like Him. How and when?

"Knowing God," "Seeing Him as He is," and "Being like Him," ought to be satisfaction entire. — H. A. H.

(a) God being the law or principle of Good, the primal cause from which all things exist, the only way in which we can know it is through its working or expression, through its effects. The highest expression of this primal cause is man. As the effect must be like its cause, then to know God we must first know man. In our study of man we find him possessing life, love, intelligence, wisdom, power, health, strength. The logical conclusion then is that God is life, love, power, intelligence, wisdom, etc. When we awaken to the fact, or become conscious that all that God is we are, then we have the secret of living, and know that we have, or are in, eternal life now.

(a) Thus we see or perceive God as It is, imper-

sonal love, omniscient, omnipotent, omnipresent Spirit, the "All in All," and not, as we may have thought, a person who gave to us according to his will.

(c) When we come into this consciousness we know we are like our source, and we are satisfied. "I shall be satisfied when I awake in his likeness."

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## ANSWER TO "SHOW ME THE WAY,"

BY ELLA WHEELER WILCOX in February *Unity*.

This is the way: "Behold the lilies, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of them."

What is the true life? It is a life where hope is dropped and joy takes full possession of the soul, and like the lily, with its sweet perfume, it radiates and makes glad every place and everything. Without hope there is no doubt, no fear, but a sure foundation—all is well. This is the true life. Enter ye in.

—MRS. C. M. CHASE.

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Man is never so strong with his own native strength as when he realizes that he stands entirely alone. He who no longer believes in reward or punishment must do good for the sake of good. It is within ourselves that reward must be found. An act of goodness is of itself an act of happiness. They who do good expecting nothing in return know a joy that is divine. The joy of doing good for the sake of good is the most beautiful joy we know.

—MAURICE MAETERLINCK.

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"We count the steps that we take on the highway of Truth by the increase of love that comes for all that goes with us in life; the increase of love and of glad curiosity, of respect and of deep admiration. Through loving we learn to love."

## THE LORD'S PRAYER.

Thou to the mercy-seat our souls  
doth gather  
To do our duty unto Thee Our Father,  
To whom all praise, all honor  
should be given,  
For Thou art the Great God who art in heaven  
Thou, by Thy wisdom, rul'st  
the world's whole frame  
forever, therefore hallowed be Thy name,  
Let never more delays divide us  
from Thy glorious  
grace, but let Thy kingdom come;  
Let Thy commands opposed by  
none, but Thy good  
pleasure and Thy will be done  
And let our promptness to  
obey be even the very same on earth as 'tis in heaven;  
Then for our souls, O Lord,  
we also pray Thou  
would'st be pleased to give us this day  
The food of life, wherewith  
our souls are fed,  
sufficient raiment and our daily bread,  
Of every needless thing do  
Thou relieve us, and of  
Thy mercy pity and forgive us  
All our misdeeds, for Him who  
Thou didst please to make  
an offering for our trespasses  
And for as much, O Lord, as  
we believe that Thou  
wilt pardon us as we forgive  
Let that love teach, wherewith  
Thou didst acquaint us  
to pardon all those who trespass against  
us,  
And though sometimes Thou  
findst we have forgot this

love to Thee, yet help and lead us not  
 Through soul or body's want,  
 to desperation, nor let  
     earth's gain drive us into temptation  
 Let not the soul of any true be-  
     liever fall in the time of trial but deliver  
 Yes, save them from the malice  
     of the devil, and both in  
     life and death keep us from evil,  
 Thus pray we, Lord, that of  
     Thee from whom this  
                     may be had for Thine is the kingdom,  
 This world is of Thy work,  
     and evermore to  
                     Thee belongs the power and glory  
 And all Thy wondrous works  
     have ended never, but  
             will remain forever and forever  
 Thus, we your creatures would  
     confess, and thus would  
             say, eternally, Amen.

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The universe pays every man in his coin; if you smile, it smiles upon you in return; if you frown, you will be frowned at; if you sing, you will be invited into gay company; if you think, you will be entertained by thinkers; and if you love the world and earnestly seek for the good therein, you will be surrounded by loving friends, and Nature will pour into your lap the treasures of the earth.

— *Wildwood Philosophy.*

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I have the peace of God, for God is my peace, and it passeth all understanding; even my flesh resteth as my thoughts soar upward on the wings of spiritual tranquility.— HANNAH MORE KOHAUS.

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“Every seed brings forth after its kind.”

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

That the reported advance of Christian Science in numbers, wealth, and power, is having its effect upon older denominations seems

SHOULD THE OFFICE OF PRIEST AND PHYSICIAN BE COMBINED?

to be indicated by various signs, some of which we have lately commented upon. One of the most striking of these is the suggestion recently made in a conservative religious journal, the *New York Churchman* (Prot. Episc.), that Christian ministers should be physicians of both souls and bodies. Writing in that paper, the Rev. W. R. Inge, fellow of Hertford College, and Bampton lecturer for 1899, says:

“The words in which Jesus Christ proclaims himself the Good Physician (Matt 9:12) are found in all the three synoptic gospels. They point to what was indeed the most obvious and prominent fact in his ministry, that he went about doing good, and healing those who were afflicted in mind or body. The mission of Christ on earth was primarily a mission of healing. It is a mistake to suppose that the wonderful cures which he wrought were intended chiefly as evidence of his supernatural power and credentials of his mission. Considering how emphatically he protested against the demand for miracles, and refused to comply with it (Mark 8:12), it is impossible to believe that he journeyed from place to place in order to give a series of thaumaturgic exhibitions, of exactly the kind which in his words he had refused to offer. We may even guess that the supernatural element in some of these cures is somewhat unduly emphasized in our narratives. In any case, it is the healing, not the miracle, that is the important fact. Our Lord performed these cures as part of the Gospel of the Kingdom; and the lesson which he meant to teach by them can hardly be missed. Human nature,

we are to understand, is not to be divided into two separate parts, a body and a soul, of which the body is comparatively unimportant; man is one complex personality, the whole of which is the object of the Redeemer's care and love. And as the function of the church is to carry on his work, it is plain that the church, too, in dealing with the problem of evil, must take into account the whole man, and an undivided personality.

“There is ample evidence that the early Christians had learned this lesson. We find clear signs of medical interest in the third Gospel, confirming the tradition that its author was the beloved physician; and Luke was only the first of a long line of Christian healers. We hear of Alexander the Phrygian, mentioned by Eusebius, a physician and martyr; of Julius Africanus, about 225; of Zenobius of Sidon, a martyr under Diocletian; of Theodotus, physician and bishop at Laodicea about 305; of Cosmos and Damian, Christian physicians. The systematic care of the sick in the early church is a fact too well known to need illustration. More significant for our purpose is the passage in the Epistle of St. James, where a religious ceremony is said to be efficacious in cases of sickness; and still more so, perhaps, is the vexed subject of demonical possession, in which mental and moral disease seem to have been mysteriously blended. Prominent men of science have poured ridicule over the New Testament narratives of casting out devils, forgetting that the types which mental disease assumes vary greatly in different periods, and are strongly affected by the current beliefs about the spiritual world. The real interest of the narratives surely lies in this—that our Lord applied his powers of healing not only to cases of bodily disease, but to some cases that looked like desperate moral depravity, thus showing that apparent wickedness may proceed from causes partly external to the will of the agent—causes analogous to mere bodily disease, which Christ, we know, spoke of in the same terms, as ‘bondage

to Satan.' In other words, our Lord recognized the mutual interdependence of soul and body, and taught us that not only is sin disease, but that bodily and mental disease may be the cause of moral evil."

Indeed, says Mr. Inge, Christianity largely won its ascendancy in the Roman empire as a religion of healing, because, as Christian Scientists would say, its disciples could "demonstrate" better than the disciples of Æsculapius. The important point here, observes Mr. Inge, is not the question, "Were the cures genuine?" but the fact that pagan and Christian alike believed that the true Saviour of mankind must be a healer of bodies and minds as well as of souls. The alliance between Christianity and the healing art, remarks the writer, was gradually dissolved during the Middle Ages, although neither the Latin nor the Greek Church lost the belief in miraculous cures in answer to prayers and pilgrimage. But now, asks Mr. Inge, "has not the time come for a better understanding, if not for a stable alliance, between the two branches of the healing art?"—*Literary Digest.*

By the normal operation of spiritual thought the constituent elements of our bodies are constantly changing from the natural to the spiritual condition. As this change progresses, and in the precise measure of its progress, the body becomes better fitted as a basis for the Spirit's action in generating higher, purer, more spiritual thought. This higher thought, in its turn, gives greater spiritual vigor and refinement to the flesh. Thus in all the future for constant spiritual growth, they act reciprocally, and react upon each other in most harmonious and helpful interchange and companionship forever, the body always remaining, as it now is, the basis for the action of the Spirit, and the mirror in which will be seen, in full length protraiture, the likeness of the spiritual

GROWTH FROM  
THE NATURAL  
TO THE SPIR-  
ITUAL BODY.



man, which is also *the likeness of God*. In this way the mission of the divine man will be accomplished, by bringing into manifestation the *likeness of the invisible God*.

Do we find here a prophecy of much greater glory awaiting the further development of man? Inasmuch as he has lifted his own body from the natural to the spiritual plane, by a power inherent in his nature—the divine power of *thought*—may it not be given to him by the continuous exercise of the same power, to assimilate to his own spiritual nature, the active, visible universe?

We believe that man came up from the eternal Idea of God, through all the orders of creation and of creature life; that he retained and brought forth in his own person the type-germ of each successive order through which he passed, and held it as a basis of unity between himself and them, and as a channel of distribution through which shall flow, from him to them, the transforming spiritual energy that shall lift the whole creation from the natural to the spiritual order.

Man has long been regarded as a microcosm, a little world in himself. Is he not, as the controlling factor of creation, himself the macrocosm, the larger universe? Is it not becoming evident that it is the mission of man to gather into union with himself all creatures and all creation, and to dominate and rule the whole? Will not the divine love, intelligence and vigor take up the creature next highest to himself, in development, and glorify it by lifting it according to its measure, into the plane of life and freedom that he himself has reached? And so on down, even from higher to lower rank of organized life, until the whole creation shall be redeemed, and brought into harmony and everlasting freedom?

It seems to be in unison with this view that Paul says, "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. For the creature was made subject to vanity, not

willingly, but by reason of him who hath subjected it in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now \* \* \* waiting for the adoption, to-wit: the redemption of our body."

What a spectacle of intense and sustained longing Paul presents to us here! The whole creation groaning, travailing in pain together, waiting in earnest expectation for the redemption of our body; for the manifestation of the Sons of God. Shall this expectation be disappointed? Impossible! Mark you, it is a universal expectation. Every creature, "the whole creation," shares it. Moreover, it was God Himself who subjected the whole creation to vanity, in hope that deliverance shall come to it when man shall be manifest as the Sons of God, by the redemption of his body.

We hold it to be self-evident that any and every hope that God has inspired in any and every creature, is sure of fulfillment. But when God Himself subjected the whole creation to the bondage of corruption, in the hope that it would be delivered unto the freedom and glory of the Sons of God, when that freedom and glory shall be attained, we believe—we are very sure—we *know* that when man shall have reached the manifestation of his spiritual and divine nature, he will at the same time, and by the same process, confer upon the whole creation, in its measure, the liberty and glory which he has himself achieved.

It was a long march that man took from the Infinite Ideal of the Divine Mind, in the unoriginated eternity of the past, on through the primal chaos of creation, down the unmeasured and immeasurable cycles of successive formations, entering into the primordial atom of dust, steadily pursuing his way through every rising form of life, leaving behind him in his tireless and everlasting journey, what we know

as the ethereal, the gaseous, the aqueous, the mineral, the vegetable eras; still forward through orders of fish and fowl, of beast, of reptile, to the human species; taking up into his own nature the central, essential life-germ of each, and incorporating in his own flesh. He still reaches outward and upward, and grasps, not as an act of robbery, but as his eternal and indefeasible right, his inevitable and manifest destiny—equality with God in the *Divine Nature*, and lifts all creatures, all life, the entire universe, the whole creation, into everlasting order, harmony and beauty. “Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat hay like an ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Isaiah 11:6-9.—HEKIFU.

What is prayer, and do I believe in it?

To the question, What is prayer? I think that the old definition that “prayer is the earnest desire of the heart,”

PRAYER.

is as good an answer as we can

find. And yet we need to consider it a little more in detail. We used to believe that prayer was a petition, more or less urgently made to a being of omnipotence, somewhere outside of and above us, who through our importunity could be induced to change the way of working out his plans for us. And yet we were taught that God was unchangeable, “the same yesterday, today and forever.” And so we went on groping in darkness when the light was at hand, if we only knew it and had opened our eyes to see it. We have now learned the power of thought, and

know that desire is first thought, which is dwelt upon till it is constantly in our minds, and the power created by these thought-waves, or vibrations, become a force, which in addition to thankfully claiming the thing so much desired as our own *now*, is *sure* to bring the answer, and we have that which we wanted. In the gospel of St. Mark 11:24, Jesus says, "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

We have never rightly understood the meaning of these words, and the power contained in them when used understandingly. In I. Cor. 14:15 it is written, "Pray with the spirit, and pray with the understanding also," which to me means that we are to understand that it is the Spirit within us which doeth the work. We are composed of body, soul (or mind) and spirit, and one of the Swamis said that through the physical came temptation, which the mind recognized but was unable to resist, and which sent the appeal to the Spirit to come to its aid in resisting or controlling the physical. This teaches that only in the spiritual, or higher life, is there the perfection we are looking for, and I believe in that prayer which is a constant communion with the Spirit, or the God in us, which causes us to spiritualize all things, even the common details of our everyday life, and live in the glory of Divine light, life and love till it shines through us upon all who come in contact with us. Let us sincerely endeavor to live up to the best that is in us, then will our prayers be praises and thanksgivings for the wonderful goodness of God whose image and likeness we are.

—JENNIE H. CROFT.

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"Stop complaining and grumbluig. Look about you. The world and worlds are before you. Learn how to live and use what you have. You are not limited. The universal storehouse is inexhaustible. Seek knowledge within and without, and you may have whatsoever you will."

## HEALING DEPARTMENT.

CONDUCTED BY THE EDITOR.

In UNITY for April I read a question: "What causes teeth to decay?" and in reply you say and tell your inquirer to deny decay, and affirm perfection of the teeth. Will you kindly say in your next issue if you and Mrs. Fillmore enjoy perfectly sound teeth as the result of practicing this treatment? — F. A. B.

We do not consider that we are personally bound to the demonstration of any statement of Truth. One can read out of the law without following it strictly. We spiritually perceive the cause of mortal limitation, and also the remedy; it does not follow that we have always taken the medicine successfully ourselves. However, I do not think that Mrs. Fillmore has had any dental work done for the last ten or twelve years, and I know that I have not. I have some teeth that a superficial observer might say needed attention, and I am giving them attention from a spiritual standpoint, and getting good results. They are holding their own, and I am on the way to the production of an entirely new set. Dr. D. L. Sullivan says that he has filled several of his teeth with the substance from within, and they are perfectly whole. Others have testified to the same experience, and I believe it possible to fill decayed teeth and grow new ones through the power of right thought.

Will you tell me the mortal state of mind that externalizes in moles, also the treatment for same? — M. G.

Moles represent an unclarified state of mind, and the remedy is, affirm clearness of spiritual perception. Tell the liver it acts with swiftness and strength, and deny all belief in the appearance named moles.

Will you please tell me why it is when I sit down with the deliberate intention of trying to concentrate, I grow so fearfully drowsy and tired, although a moment before I was wakeful and alert? Also will you tell the formula for restoring the color to my hair? — J.

It is evident that you have not made the connection with the inner sources of life. You live too much in externals. The remedy is, when you go into the silence, begin at once to declare your unity with the one infinite, omnipresent, omnipotent life. See yourself being filled, unified, vivified, vitalized by the One Life. It will be well to take a few deep breaths at the beginning of this sitting, holding in mind the drawing in to the consciousness of this swift life. Then mentally image the One Life that is circulating all through your consciousness. Sometimes it is necessary to get up and walk about a little, then sit down and concentrate. If you find yourself in the belief of being tired, deny it, and affirm the One Vitality.

The pigment in the hair which gives it color has its source in the vitality. For instance, physicians say that iron in the blood causes the hair to be red. Iron represents strength. If you want red hair, declare that your life is strong. Black represents endurance, so if you want your hair to be black, claim the infinite endurance abiding in your vitality as the One Life feeding that vitality.

Please give me a healing thought for bad action of the heart, and weak kidneys. — F. L.

Affirm: "There is nothing to fear; my heart is right with God. The lustful passions of sense no longer deplete my strength. Christ is now manifest in me as strength and purity, and I have overcome the flesh."

Will you kindly tell me what is the cause and what will cure a lump that is formed on my wrist? — H. M.

Say to that lump: "In the name of Jesus Christ, vanish. The life that is God is in you, and there is no congestion or stoppage of the one swift life force everywhere present.

What is the cause of profuse perspiration under the arms? — S.

Perspiration indicates mental denial, and carried

too far results in weakness. The arms represent power. This would indicate that there was in mind a denial of executive ability, that is, the power to do things in the world of affairs. The remedy is, affirm, "I have ability to do whatever is necessary, whatever comes to me in my daily life. I do all things in a masterly way. There is no weakness in me whatever, at all."

I suffer with excruciating pain, by spells, under the breast bone. — S. D. F.

All pain manifest in the vicinity of the breast indicates some trouble in the affectional nature. This extreme pain indicates that you have been suddenly disappointed in some matter, or in something which you greatly loved. You can locate this in your past experience, and deny it out of consciousness, at the same time holding that your love nature is spiritual, and cannot be disappointed, it cannot be pained, it cannot lose anything, it is in its essence the love of God.

What causes falling out of hair and dandruff, and what thought would you suggest to hold? My husband seems to be getting bald. We have tried to deny it and affirm the life there, but would like your suggestion. — O. K.

The falling out of hair in all cases indicates that the vitality is being lowered. The remedy for this is, connect yourself with the One Vitality, the One Life. This is not done in an instant, nor in a day, but by constant affirmations we open the way and gradually let in that life which we have crowded out through our non-recognition. Deny also the belief in dandruff, and affirm purity in the strength of the flesh.

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God Himself cannot give you anything which you are unwilling or unready to receive. Take what you are ready for, what you really want and pay for it. One must be ready to receive or nothing is given him.

— LIDA A. CHURCHILL, in *The Magic Seven*.



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## Publishers' Department.

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

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Now is now a monthly magazine filled to the brim with the fire of Henry Harrison Brown, 1423 Market Street, San Francisco. The price is \$1.00 per year, 10 cents a copy.

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In response to the already large demand, we have issued "How to Attain Your Good," by Emma Curtis Hopkins, in neat booklet form. Price, 10 cents a copy; \$1.00 per dozen, postpaid.

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For several issues past we have received but one report for the month of the meetings of the Chicago Truth Students, and this month we failed to receive any report whatever.

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To accomodate our readers, we have ordered a supply of the *May Mind*, containing the portrait and biographic sketch of Charles Fillmore, editor of UNITY, written by Editor Charles Brodie Patterson. Twenty cents will bring you a copy postpaid.

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A neat little story for children, "The Garden, the Gate and the Key," by Mary Brewerton de Witt, has been published by the Unity Tract Society, of Kansas City, Mo., and constitutes Volume III. of Wee Wisdom Library. The story is beautifully told, and personifies the virtues of Faith, Patience and Prudence, seeking each their special way into the garden of Wisdom. It tells the beautiful lesson of how each may enter into this garden, but that each by a special key of his own. Altogether the message which the little volume brings is told in entertaining story form, and will be a nice gift to children. Price, 25 cents.— *The Higher Thought*, Kalamazoo, Mich.



## UNITY BIBLE LESSON QUARTERLY.

The Sunday School Lesson Quarterlies, which have been in course of preparation, are now ready and can be ordered from this office. That they will fill a long felt need is evidenced by orders and questions concerning them which have come to us since the announcement in May UNITY. Prices are as follows: single copy, 10 cents; per year, 35 cents; clubs of 25 or more, 30 cents per year; clubs of 50 or more, 25 cents per year. Send 10 cents for sample.

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The Universal Home of Truth has been opened by Reginald and Lily E. H. Cobbett, at 1616 Washington Avenue, Denver, Colorado, for the purpose of meetings, classes, healing treatments, individual talks, and a restful, happy unfolding place for the souls who are desiring such a home and such an atmosphere to help them into a fuller consciousness of the life that is, and the truth of their divine being. The Home has a number of light, sunny, airy and newly decorated rooms for the accomodation of those who would like to stay in it while studying or being helped by its workers or by those at the Colorado College of Divine Science, close by. Meetings and classes are arranged from time to time according to the desires of those for whom they are given. It is hoped that all will feel the character of the Home to be what the name implies, Universal, and accept its advantages as freely as they are offered, and that it will prove a blessing to all who come in touch with it. The meetings, classes and healing treatments of the Home will be given on the free-will offering system. All who desire to come are welcome. Any further particulars may be had by writing to Universal Home of Truth, 1616 Washington Ave., Denver, Colo.

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I was healed of so-called cancer of the stomach, sick headache of long standing, chronic constipation and nervousness, through coming into the understanding of the Truth. My healer was Mrs. McHenry, now Mrs. Thurman, of Denver. I received a few present treatments, and the rest were absent. I have never been laid up one day since. I am strong and well, and I believe I can help others. My experience was so much like Mrs. Sarah E. Griswold's, which you published in November UNITY, that I thought I would write it to you. UNITY has been such a help to me, and I think every number better than the last. I now see that it is my growth and appreciation that makes them seem better. When I think that when I was in misery and darkness when this Truth found me, I would not change places for all the money in the world, and that is only eighteen months ago. I have been much opposed, but have overcome all.—I. O.

## REVIEWS OF NEW BOOKS.

J. H. C.

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

A VEGETARIAN COOK-BOOK: A COMPREHENSIVE GUIDE TO NATURAL, HYGIENIC AND HUMANE DIET, by Sidney H. Beard.

The subject of food reform is beginning to be seriously considered by thoughtful people all over the world. This cook book appears at an opportune time, and gives recipes for many toothsome dishes which may be prepared from nuts, fruits and vegetables. Many hygienic hints are included. It will be welcomed by all who are seeking substitutes for meat, and will fill a long-felt want by practical suggestions and simple directions. Cloth, 180 pages; \$1.00, *net*. Published by T. Y. Crowell & Co., New York.

ON THE HEIGHTS OF HIMALAY, by A. Van der Naillen.

A narrative of the experiences of a young man, who, unable to consummate a union with the one he loved, resigns his position at court and commission in the army, and becomes a priest. In the pursuit of knowledge he was thrown in contact with mystics, and becoming interested in occultism, joined the Himalayan Brotherhood, and finally became a master and an adept. The occult forces and powers, their influence upon man, the control and use of these forces when understood, and the purity of life to which one must attain before he can become master of these hidden powers, are portrayed in this story in a powerful manner. While giving much of the Brahminical teachings, the reader gets an inspiration to a nobler life, and the one who is led by the Spirit will not linger in the psychic realm although it may be fascinating, but will know that in the spiritual plane of consciousness alone is absolute mastery possible. This is not a new book, but may be re-read with profit. Published by A. Fenno & Co., New York; cloth; 272 pages; price, not given.

IN THE SANCTUARY; SEQUAL TO ON THE HEIGHTS OF HIMALAY, by A. Van der Naillen.

A story of the continued experiences of Bishop Angelo, the adept, as he progresses in knowledge of the occult. The most interesting portion of the book is that which relates to the creation of the universe, and how the planets and solar system first came into being. 250 pages; cloth; price, not given. A. Fenno & Co., New York.

THE REGENERATION OF SOCIETY, by Frank H. Sprague.

A treatise on Sociology in which the author analyzes the existing conditions of society and states their cause. Absolute Right is set forth as the standard of social morality and power which

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The Higher Thought Center, London, has recently moved into permanent quarters, commodious and pleasant, at 10 Cheniston Gardens, Kensington, W. The report of the Center, through its worthy secretary, Miss Alice M. Collow, for the second year, April 1901-1902, shows gratifying results, and indicates a bright and useful future. Its membership now numbers 147. Among the various speakers who have addressed the Sunday meetings were: J. Macbeth Bain, J. Ransome Bransby, Miss Dora Carpenter, Hannah More Kohaus, Miss Lillian Daubeny, Mrs. Ashton Jonson, and Miss Margaret Noble. The Sunday collections have averaged about \$3.00. Healing and Silence meetings are held bi-weekly.

During the year classes were taught by Miss Grace Western, on "The Power of Thought and Its Application;" Miss Daubeny, on "Elementary Mental Science;" Mr. Bruce Wallace, on "Power from Within;" Mrs. McGrotty, on "The Art of Expression;" Hannah More Kohaus, on "The Science of Being (two courses); and W. J. Colville, on "The Science of Health and Healing," (two courses). The expense of the Center is about \$3,000 annually, and is fully met by subscriptions, donations, etc.

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The Manitou Summer School of Metaphysics will not have a session this season. The first session was held last year and was a success. We have heard from it again and again from all parts of the country, and many letters have been received asking about the plans for the present year. There is a growing interest in the movement, and it is not postponed for lack in this respect. What is needed is a fund for permanent grounds and improvements. It should have the pledged financial support of enough people to insure in advance the employment of the very best teachers and lecturers. Several good people have written us during the past year that they have property which they are willing to donate to a worthy cause. Here is an opportunity. Correspond with John W. Kriger, City Attorney, Manitou, Colo.

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Mrs. John Vance Cheney, whose School of Life and Expression is located in Chicago, announces that she will hold a summer session at Manitou, Colorado, July 3 to August 14. Classes will be organized July 3. The system includes training for mind, body, and voice-building in singing and speaking. Also Mrs. Cheney invites the attention of all people interested in the "New Thought" — or the control of the body by the mind — to her originally and successfully demonstrated system of piano-forte instruction, based upon psychological principles.

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The seventh year of the "Auto-Suggestion and Mind-Building Summer School" will be held at The Cardinal Points, East Stroudsburg, Penn., during the season. The faculty of this school is Miss Mildred Tong, Mental Science; Miss Edith Levin, music and art; Mrs. William Levin, Business Manager.

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*Mind* for April contained among many other good things a biographic sketch of Annie Rix Militz, with portrait. It is written by Charles Brodie Patterson in his most graceful vein. In the same number is also an article on "Immortal Youth," by Mrs. Militz. *Mind* is \$2.00 per year, 20 cents a copy. *Mind* and UNITY have a club rate of only \$2.00 per year for both magazines.

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

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