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

Vol XIX.

KANSAS CITY, MO., JULY, 1903.

No. 1.

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

1515 MCGEE ST.

PUBLISHED BY
UNITY TRACT SOCIETY.

CHARLES C. COLE, ENG.
KANSAS CITY, MO.

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STOR, LENOX AND
TILDEN FOUNDATIONS
1904 Devoted to

Practical Christianity.

VOL. XIX.

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No. 1.

THE METHOD OF EMERSON.

HORATIO W. DRESSER.

[Concluded from June UNITY.]

WE ARE now prepared to understand what Emerson meant by saying that "our moods do not agree with each other." It is not because of any conflict in the great totality of things, nor is it because all moods are ultimately one, and man must become God in order to possess that one. It is the multiplicity of experiences, the pluralism in Emerson, rather than the mysticism, which is the clue to his thought. There is no mood large enough to harmonize all, no reason that can be assigned which shall be adequate. All these fragments are of worth in themselves; it would mar both their truth and their beauty to crowd them into any one formula. Therefore Emerson confessed his inability to give the reasons for his faith. Once when an interested auditor besought him at the close of a lecture to explain what he meant by a certain sentence, he could only say, "I may have known when I wrote it, but I cannot tell now." To the end he continued to write what he called "anecdotes of the intellect," unable to supply a principle of unification. "The great gifts are not got by analysis," he insisted. "We do what we must and call it by the best names we can."

In one of his latest and most profound essays¹ he says, "I think that philosophy is still rude and elementary. It will one day be taught by poets. The poet is in the natural attitude — he is believing; the philosopher, after some struggle, having only reasons for believing.

¹ Natural History of Intellect.

At first glance, this seems to be a negative confession, this dictum that our moods do not agree. It will be said that Emerson ought to have sought the reasons for this faith: he should have aimed at rational consistency. But if he had pursued this method, would he have been Emerson? Is the lack of consistency on his part due to inability to reason or to discover reasons, or was his vision into the reality of things so true and searching that he saw the impossibility of rationalizing his varied insights? He warns us that "consistency is the hobgoblin of little minds," and is a standard with which "a great soul has simply nothing to do." Yet, who was ever more consistent than Emerson in clinging to the revelations of the Spirit, even when the notes he made of those revelations, the hints he gave, failed to combine into any of the conventional formulas of men?

It was not because of any lack of insight, but rather because his insight was more penetrating that Emerson could write, "This knot of nature is so well tied that nobody was ever cunning enough to find the two ends." But the following quotation from the lecture on Plato² shows a yet greater depth of insight into the truth that is past finding out: "These things we are forced to say, if we must consider the effort of Plato, or of any philosopher, to dispose of Nature, which will not be disposed of. No power of genius has ever yet had the smallest success in explaining existence. The perfect enigma remains."

Again in his philosophical lectures at Harvard in 1870,³ Emerson makes his thought still more explicit. "I cannot myself use that systematic form which is reckoned essential in treating the science of the mind. But if one can say so without arrogance, I might suggest that he who contents himself with dotting a fragmentary curve, recording only what facts he has observed, without attempting to arrange them within one outline, follows a system also—a

² Representative Men.

³ Natural History of Intellect.

system as grand as any other, though he does not interfere with its vast curves by prematurely forcing them into a circle or ellipse, but only draws that arc which he clearly sees, and waits for a new opportunity, well assured that these observed arcs will consist with each other."

Scattered here and there through the essays, there are many paragraphs which show that Emerson very keenly appreciated what an ultimate philosophy must be, though he could not himself carry out the suggestion. "Whenever a true theory appears, it will be its own evidence. Its test is, that it will explain all phenomena."⁴ It will also account for evil, for Emerson by no means ignores the darker side of life. He assures us that "no picture of life can have any veracity that does not admit the odious facts." Yet, "a man is a man only as he makes life and nature happier to us."⁵ "We must be at the top of our condition to understand anything rightly."⁶ "It is true that there is evil and good, night and day; but these are not equal. The day is great and final. The night is for the day, but the day is not for the night."⁵

In reality everything is made of one hidden stuff; all things are moral. Only from a very broad point of view can we behold the true significance of things. Sin is really limitation; we have not yet entered into the fulness of life. The truth and beauty of life are even now revealed everywhere before us, but, "our eyes are holden that we cannot see things that stare us in the face, until the hour arrives when the mind is ripened." Meanwhile we must read deeply in such essays as "Compensation" and "Spiritual Laws" to learn the meaning of these more darksome stages. At this point one would like to quote the whole of the essay on "Experience," in which Emerson very clearly expresses the wise man's attitude toward the wonderful stream of life whereof we find ourselves a part.

⁴ Nature.
⁵ Success.

⁶ Works and Days.

But it is in "Self-Reliance" that Emerson best combines the individual attitude with the religious spirit of adoration at the great moving stream. "In this pleasing, contrite wood-life which God allows me, let me record day by day my honest thought without prospect or retrospect, and, I cannot doubt, it will be found symmetrical, though I mean it not and see it not." "Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. . . . We first share the life by which things exist, and afterwards see them as appearances in nature, and forget that we shared their cause."

The profound essay, entitled "Circles," is from first to last an exposition of Emerson's method and contains a number of important warnings. "Let me remind the reader that I am only an experimenter. Do not set the least value on what I do, or the least discredit on what I do not, as if I pretended to settle anything as true or false. I unsettle all things. No facts are to me sacred; none are profane; I simply experiment, an endless seeker, with no past at my back. . . . Nothing is secure but life, transition, the energizing spirit. . . . No truth is so sublime but it may be trivial tomorrow in the light of new thoughts. People wish to be settled; only as far as they are unsettled is there any hope for them."

These are the statements of one who saw the magnitude of the philosophic task. He declared life to be "full of surprises" and permanence but "a word of degrees." Therefore he made large reservations for future experience. Around the largest circle a man may draw, the next genius will probably draw a larger. "Our part is to keep aloof from all moorings and afloat." To chronicle the mood of today is far greater than to force the lesson of today into a system of temperamental devising. Temperament is simply "the iron wire" on which the various moods are strung, and is subject to illusions.⁷ Since the

⁷ Experience.

greatest wisdom in life consists in expressing the mood of the hour, the man who is faithful to the present inspiration is likely to have little time for aught else.

The Spirit is progressive. What it makes known today is the truth for today. Listen while the Spirit speaketh, but know that today's truth is but a note in a great symphony. Only man's total history shall show his dignity and worth as an organ of the Spirit. Only the eternal revelation is adequate to make known the real. Unless a man is an "experimenter," with "no Past" at his back, he does not really love Truth, but only its forms and shows. The whole tale has not been told. There may be other types of experience, other revelations yet to be made known. It is too soon to begin to square accounts. Do not then cling to forms and standards. Do not be troubled over problems. Avail the influx of that informing Spirit whose words of wisdom and comfort and cheer whispered in the silence of the night, in the solitude of nature, or during your "lowly listenings" shall make good the promises of the hope already strong within.

Yet Emerson did not base his conclusions on personal experience alone. He ranged through the literature of the ages and was a wide reader of poetry and philosophy. He was not what was to be called a scholarly reader in the exact sense. He read what appealed to him. But he knew enough about all systems to know that none was sufficiently comprehensive to contain all truth, that not all the systems confined had exhausted the "chambers and magazines of the soul." "Where do we find ourselves?" he asks. "In a series of which we do not know the extremes, and believe that it has none. We wake and find ourselves on a stair; there are stairs below us which we seem to have ascended; there are stairs above us, many a one, which go upward and out of sight. . . . Thus journeys the mighty Ideal before us; it never was known to fall into the rear."⁸ The first

essential for all who would follow in the same pathway is fidelity to the spontaneous revelations of the Spirit. We must not only be unhampered by tradition but remember that as no facts are sacred, "every action admits of being outdone."⁹ "Our spontaneous action is always best." We are admonished to trust our instinct to the end, though we can render no reason; for "it is vain to hurry it. By trusting it to the end, it shall ripen into truth, and you shall know why you believe."¹⁰

Emerson thus gives abundant reasons for his faith. Nothing could be more explicit than the rationale of his method, as unfolded in "Circles" and "Intellect," the significance of such sentences as the following is seen. "When I watch that flowing river which, out of regions I see not, pours for a season its streams into me, I see that I am a pensioner; not a cause, but a surprised spectator of this ethereal water."¹¹ One who has felt the presence of the creative Spirit must rationalize his whole conduct in conformity to the higher law which we are constrained to recognize as the real origin of events. Since it is in our "easy, simple, spontaneous actions that we are strong," we must make a fine art of life, with abundant reservations for the "unexpected."

It is the poet who comes nearest to revealing the great truths of the "stairway of surprise," for the poet more fully yields himself to the vision of the moment, while the philosopher may intrude a sceptical obstacle. Since one can at best but hint at the glories of the transcendental vision, that language is most successful which interposes the least obstacle. It is the "somewhat" which the poet beheld that is great reality, not his poor report of what he saw, or heard and felt. We must not then mistake the secondary for the primary.

It would be difficult to conceive of a more pronounced empiricism than is contained in the hints

⁹ Circles.
¹⁰ Intellect.

¹¹ Over-soul.

which Emerson gives of his highest method, and the reason he gives why each man should follow the promptings of the Spirit, in his own way, and wherever his instinct leads him. This empiricism is even profounder than that in which one reserves room for possible experiences on some other planet. For wherever one may be, however deeply it may sound the realities of other types of existence, there is always the possibility that the Spirit may speak a profounder message to the soul. The progress of the soul's experiences is measured, not by the richness of its temporal life so much as by its nearness to the Spirit, and this relation pertains to eternity, not to time. It would seem impossible ever to say, The circle is closed. The next moment might belie this statement. To live eternally in ever closer yet in ever varying relation to the Spirit, might at best only be to behold the Spirit as *one* soul can perceive it, never to be "absorbed" or to pass over into any other soul. At any rate, we could never know until we had tried what is to attain a full finite or temperamental vision, and our philosophy of Spirit must be left open until we know far more than we understand now. Better to be forever inconsistent than to purchase consistency at the cost of other possible revelations of the Spirit.

It is impossible, then, to judge Emerson by the letter. His doctrine is so far empirical that one must have some measure of the same experience by employment of the same method to appreciate what he means, and if one has felt the experience he cannot put the canons of the letter first. Emerson's method was always to let the inspirations of the Spirit lead the way, instead of inflicting the hypotheses and pre-suppositions on the Spirit. He wanted to know what life was for the Spirit, not what it could be made to be for a certain philosophical demand. The profoundest truth of his life is the great truth of the Gospel expressed in other terms. He succeeded at the same time in putting himself more fully aside

than most people and in bringing the Spirit nearer. He is less hampered by the limitations of his age and of the language he uses than the majority of seers. He is less negative, wiser, more direct and better poised: hence he is a safer guide to those who would live in the Spirit.

In taking leave of Emerson, we must emphasize the fact that his method of adaptation to the progressive revelations of the Spirit involves profound self-knowledge on our part, and adjustment to the changing relations of our inner life, which is "full of surprises." "We do not guess today the mood, the pleasure, the power of tomorrow, when we are building up our being. The new position of the advancing man has all the powers of the old, yet has them all new. It carries in its bosom all the energies of the past, yet is itself an exhalation of the morning. I cast away in this new moment all my hoarded knowledge as vacant and vain. Now, for the first time, seem I to know anything rightly. The simplest words—we do not know what they mean, except when we love and aspire."¹²

Since "God enters by a private door into every individual," our part is to trust the inmost promptings, await further insights when the way is obscure, and above all to be ever ready to follow the latest leading. It is only from the external point of view that this seems inconsistent. We must be ready to move forward in order to retain what we have. "God offers to every mind its choice between truth and repose. Take what you please—you can never have both." "Men walk as prophecies of the next age." It is what we would be, what we are ever seeking, that is noblest. "That which is for us" does indeed "gravitate to us;" but no prophecy of ours can foretell all that shall come. Therefore remember that even what we call a "law" describes merely what we have thus far noted. There is a "highest law" which no man can formulate. Just because we are more than

¹² Circles.

ourselves in the "ineffable" moments, we should not expect to overtake our insights. Better one word uttered in response to that Spirit than a thousand words in the letter.

"Himself from God he could not free;
He builded better than he knew;
The conscious stone to beauty grew."

AWAKENED.

JOHN P. TAYLOR.

I awoke from the dream of the senses,
Now I live in the true and the real.
No longer I doubt the existence
Of God, for His presence I feel.

I live in an ocean of splendor,
In a realm of unceasing delight;
How strange I could e'er live in darkness,
When around was the Infinite Light!

And how could I e'er think of evil,
And be lost in illusion so blind,
When creation is teeming with goodness —
The work of the all loving Mind?

Now my soul in its new-found freedom
Would tell the glad tidings of Love,
That no more need we look for our heaven
In some far-off region above.

For around is all splendor and grandeur,
O sleeper, rise up from the clod!
And thy longings shall find satisfaction
In the heart of all Love, which is God.

And sickness and sorrow be nightmares
Of a past that forever has gone;
Dispelled like the mist of the morning
By the glorious light of the sun.

And a peace that the world knoweth never
Will fill all thy soul like a flood,
For evil has vanished forever
Submerged in the ocean of Good

THE WILL AND UNDERSTANDING.

MRS. GEORGE BUSHEY.

Tenth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, at Kansas City, Mo.

As we have followed these Lessons we have not only found Man, as I AM in Infinite Mind, as the center of activity, as the pivotal point, or as the open door through which God is revealed in and to His world, but we have found how he (Man) has made his man, and that man has made his world. These things have been made so clear, that we ask, "What shall we do?" And again the lessons answer, "Until we find that it is by using the very things we have at hand, that we can come back to the at-one-ment, when we can say with Jesus, 'I and my Father are one.'" It requires work, work to do this, not the hurry scurry, mad rush, not the "lo, here," and "lo there;" but that persistent, determined standing still and beholding the glory of God come forth, when we are convinced we are in the right place to stand. Silence: "I am Spirit, and the inspiration of the Almighty is illumining my understanding."

Man is Spirit, or Mind, and all his faculties are spiritual, or mental, and to do or be anything he must use or exercise some of his powers (use some mental faculty). As we analyze more closely, we find that the will enters into everything, and is the most potent factor, and in the Adam, or mortal man, is the first among the faculties. It is that dynamic power of mind that sets things going; that blind force that grasps an idea and relentlessly holds it true to its pattern, regardless of the eternal fitness of things.

The imagination takes up an idea that is dropped into the mind and forms an image of that idea, and the will lays hold of the substance in or of that idea, calls to its aid life and its activities and builds it into a body, be it atom, cell or world. As we look around

us we see everywhere formed things, chrystalized conditions; many of them we would not have so, and we ask, "Why is this, if the will, aided by life and its activities are the builders? Are they not good? Is not life good?" Yes, it is good, but it is a servant and will lend itself just as readily to building up a tumor or the fat about the heart till it smothers one, as to any other purpose. It comes when demanded, be that demand for weal or woe, consciousness or unconscious. So is the will good, but it is blind. The understanding is the door through which both wisdom and love must be poured on to the will.

We know that steam when properly used, when kept under control, is good, and much is done which without it would, in our present unfoldment and enlightenment, be impossible of accomplishment. It carries our trains across the land and our ships across the waters, thus belting the earth, and placing every part in touch with every other part, and good results. Yet, this same steam unchecked, unguided by the master mind and hand of the engineer, would dash madly on and hurl to destruction not only the engine but the engineer, as well as all those who are being drawn by it. The safety or harm that attends this journey or voyage is not so dependent upon the quantity of steam as upon the quality of the engine, the condition of the track or way, and the wisdom, understanding or ability of the engineer. A quantity of steam only sufficient to move the engine will surely ditch the train if other conditions are right for it, while a vast amount will carry it swiftly and safely along to its destination, if all things are well and under control of a master mind. So with the will; it works, it moves things, 'tis always doing, but it is a blind force; it knows nothing of justice, judgment or love. It knows only self, and, being the elder brother, it claims all for its domain. It works incessantly, and all must yield, bend or break before it. It says, "I am master, and all must serve me."

The church all down the ages has looked on and seen the result of the will thus running, and not understanding what to do, has called a halt and cried, "Subdue your will, hold it in check, pray to God to take it away from you, or even break it; it is too strong for you, and it will get the better of you." Not so; a well developed will is good, and means an almighty power. No will is too strong, for there is no will but God's Will. If there is more will than judgment showing forth, remember the eternal harmony of the Great Forever is now. Man cannot develop more of anything than there is in the Divine Mind. Will is in the Divine Mind. "Thy will and not mine be done," and is in the second generation from Israel (is real), as shown in the story of Ephraim and Manasseh, the grandsons of Jacob, or the second generation from Israel.

We are taught in the Scriptures how to handle all those things. Each character in the Bible represents some of our faculties in their different stages of unfoldment, from our starting point in manifestation, the Adam in whom all die, to our at-one-ment in Christ, in whom all are made alive. And each city, river or country stands for something within ourselves which we are to take control of for the Lord in the name of I AM, and then dedicate to the Spirit by knowing that it is all spiritual.

When Jesus commissioned his disciples and sent them out, it was by two and two, and always the result followed. No one faculty can be used independently of others with impunity. Every affirmation has its denial. Every yes its no. One builds up, the other tears down. One concentrates or gathers together; the other relaxes, lets loose or diffuses. We know that we are in plenty, but not in balance, we are not poised. One faculty exercised swings in our direction and its companion swings in the opposite direction, as the pendulum of a clock. If we use one more than another, we grow one-sided, and we in our unconscious development, are all more or less one-

sided, and now the thing is to balance up. The true companion of the will is understanding. We might call them Concentration and Relaxation. As there are no two individuals developed exactly alike, there can be no cut and dried rule of action. Every man is a law unto himself. But we have a standard, a pattern, even Jesus Christ, the Righteous. So do not worry over the excessive will, but turn to its companion, the understanding, for remember that while Manasseh and Ephraim were born in the country of Pharaoh, they were only in part Egyptians, their father a Hebrew, and the favorite son of Israel. So we see while their birthplace, Manasseh and Ephraim, or will and understanding, is in Egypt (the intellect), they are really the links between Egypt and Canaan, or the intellect and Spirit, after Jacob blessed them, preferring Ephraim before Manasseh. After Israel laid his hands on their heads, or after the wisdom of the Spirit has been invoked, and lays its activities on them, they become truly great, then are they enlightened as they grow and wax strong; they go forth with their own family to reclaim their own, that which was theirs by inheritance; but notice, let us heed the warning that is sounded in Exodus 34:12, "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of them." (Reference, Exodus 34:10-18.)

We are very apt to tie our understanding to some of our ideas. We must learn to be wholly unattached; to be as free as freedom; to indulge ourselves with nothing, and yet be all things. I stand as nothing, yet I am limitless, changeless, conditionless, allness. I am I. We must take our stand in the absolute, and now comes understanding into play. We probably cannot improve on the teachings of Jesus Christ, but we can improve our understanding of that same teaching. We can invoke the presence of the Infinite Power, knowing Divine Wisdom, and can realize that pure knowing is the light from the sun of God,

shining all through that hill country of our understanding, but as the warmth of the sun is as necessary as the light to produce bud, blossom and fruit, so to wisdom (light) must be added love (warmth). While wisdom shows what is necessary to be done, it is cold and austere, unfeeling, but warm love tempers the wind, soothes and blesses; so understanding, overshadowed by both love and wisdom, points the way, and says, "Walk ye in it," and will, its companion, takes the command, calls to its aid life and its activities, lays hold upon the everywhere present substance and relentlessly works till it spends its force or completes its task, and as we are loyal, as we are intent upon listening and swift in obedience, knowing that by the word all things are made manifest, we speak, remembering "Paul may plant and Apollus may water," but God must, yes will, does give the increase; and having done all, stand and behold the glory of God come forth.

He which soweth sparingly shall also reap sparingly; and he which soweth bountifully shall reap bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver; and God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to all good.—*II. Cor. 9:6-8.*

"What shall we do to keep healthy, strong and peaceful? Feed the soul! feed the soul! Go frequently into the Silence and commune with the ever-present God within. Place all your trust and hope and faith in the great God that always dwelleth within. Men starve the soul, and wonder why they are miserable with dis-ease, weakness and continual disturbance and distraction of mind. Feed the soul! and become free."

CONCENTRATION, DEMONSTRATION AND APPRECIATION.

MRS. A. A. PEARSON.

Eleventh Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, at Kansas City, Mo.

I understand the lesson for today is a review of these three subjects. These subjects are so intimately associated, so intricately interwoven, that it is hard to decide their lines of demarkation.

Nothing was ever brought into visibility without a concentrated effort of the mind, and to concentrate is to recognize, and to recognize is to acknowledge.

These are not passive attributes, but active qualities of the mind, and in the practice of these essentials there is no diminution of energy, but an expenditure of spiritual force; therefore, they are affirmative and positive in character.

We are told by our teachers to "be still and know." How are we to distinguish between stillness and activity? *To know* brings into action the finest qualities of the mind. *To still* the mortal concept requires both knowledge and the exercise of the will. In reality, there is no absolute stillness aside from receptivity. There are positive and negative, active and passive, forces at work, always at work, a constant revolution. It must be so, else there would be annihilation, and there is nothing in nature to indicate that.

Receptivity is an act of receiving, a willingness to take and appropriate to our use that which is already in waiting for us. A certain amount of concentration is interwoven into willingness and receptivity.

There is a law of correspondence running through everything, a law of comradeship, of affinity. The singer or musician may run up and down the scale, skip and jump from one note to another, but always seeking for a companion note, a note that will harmonize with its own, the tonic, the dominant. So these

three are co-workers, and when working in harmony form a big "trust," and corner about all there is in metaphysics.

Without concentration and appreciation we could not demonstrate, and demonstration is the proof that we have worked the example right. When we do not demonstrate, we may be sure that we have left out one of these ingredients.

This fact was brought forcibly to my mind during one of our recent meetings, for I came to the class in a state of discouragement over my inability to demonstrate along certain lines, such as a renewal of youth, where old age seems to be creeping on; a renewal of life for such of my friends as seem to be passing out; and peace and harmony in the homes of loved ones where discord seems to reign. I came bearing the cross of other's griefs, and the inability to relieve them.

I was given to see at that time that I could not help others until I had first helped myself. And as for myself, I found I had left out of my reckoning the subject of that lesson, "Appreciation, or Praise," an acknowledgement or recognition of the little common every-day blessings, just as they come, every hour and every minute. Mine was the sin of omission. While reaching out after the great problems, while trying to solve the great mysteries, I had lost sight of the little fact that one and one make two.

A child in the primary grade cannot expect to work problems in Geometry; so I will go back to first principles. I will add and subtract; that is, affirm and deny — acknowledge my power to do, and praise the ability to do. I will consecrate my motives, concentrate my efforts, until I am able to demonstrate over my own shortcomings before I try to demonstrate over others' limitations.

"As for others' griefs and woes,
I loose them and let them go."

"What is that to thee? follow thou me." I have a great work to do to make my own soul a temple fit

for the indwelling of the Holy Spirit. "Ye are the Temple of the Holy Ghost, and the Spirit of God dwelleth in you." Now if God elects to use my soul for His dwelling place, I am certainly derelict in my duty to my visitor, I am lacking in the commonest courtesies of life, if I do not make my house a clean and comfortable lodging place for so distinguished a guest. When shall I begin my house-cleaning? Now is the only acceptable time. Now is the only day of salvation. Yesterday is not, and tomorrow never will be. This is the only time in which to do my work — today.

I pray not for the glittering gold
That melts when fire meets,
And often flees from weaklings,
And the old.
I rather pray for grace
To live in the eternal Now,
To look my neighbor in the face,
And say to him by word and look,
"I see the good in you,
No ill I brook."

Next to the sunlight of heaven is a cheerful face. There is no mistaking it. The bright eye, the unclouded brow — all tell of that which dwells within. Who has not felt its electrifying influence? One cheerful face in the household will keep everything warm and light within. It may be a very plain face, but there is something in it we feel, yet cannot express, and its cheery smile sends the blood dancing through our veins for joy. Ah, there is a world of magic in the plain, cheerful face, and we would not exchange it for all the soulless beauty that ever graced the fairest form on earth!"—*Washington News Letter*.

"When it becomes the joy of our lives to render service, to give ourselves unto the least and the greatest, we shall find that a great immutable law of compensation restores to us again sevenfold."

Bible Lessons

BY LEO VIRGO.

Lesson 3. July 19.

SAMUEL'S FAREWELL ADDRESS. I. Sam. 12:13-25.

13. Now therefore behold the king whom ye have chosen, and whom ye have desired! and, behold, the Lord hath set a king over you.

14. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God:

15. But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord; then shall the hand of the Lord be against you, as it was against your fathers.

16. Now therefore stand and see this great thing, which the Lord will do before your eyes.

17. Is it not wheat harvest today? I will call unto the Lord and he shall send thunder and rain; that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

18. So Samuel called unto the Lord; and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19. And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins this evil, to ask us a king.

20. And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21. And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver; for they are vain.

22. For the Lord will not forsake his people for his name's sake: because it hath pleased the Lord to make you his people.

23. Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you: but I will teach you the good and right way:

24. Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

25. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

GOLDEN TEXT — *Only fear the Lord, and serve him in truth with all your heart.* — I. Sam. 12:24.

Intuitive Spiritual Judgment, represented by Samuel, becomes less popular in human consciousness as Personal Will (Saul) grows stronger, and especially so if there has been a demonstration over external conditions — represented by Saul's victory over the Ammonites.

Yet Personal Will may work in harmony with the law of God, if the people, or general tendency of the consciousness, is one of obedience to and recognition of that law: "If ye will fear the Lord, and serve him, and hearken unto his voice, and not rebel against the commandment of the Lord."

The thunder and rain at harvest time is typical of the disorder which prevails in the affairs under the Personal Will *regime*. Under the perfect law of seed time and harvest there is a crop of good accruing in the life and character of man. The law is not defeated anywhere. But when the personality, with its selfish ambitions and animal desires clamoring for satisfaction, asserts its dominion, the Divine Law is not fulfilled. Samuel gives an example of the power of the law when the wickedness of the people in taking a king is displayed. This evidently means when the whole character joins with the unilluminated Will.

Yet, Samuel said in the face of this unlawful state, "Fear not: ye have indeed done all this evil, yet turn not aside from following the Lord, but serve the Lord with all your heart." The fact that we are under the rule of personality should not cut us off from the Lord. If we strive to do the Divine Will, and earnestly seek and serve the Lord with all our hearts, we will not be forsaken.

This matter of Divine Guidance is most difficult to determine in the present race consciousness. The dominant note of mankind thought today is self-will. The Samuel faculty has been submerged, and is just now being brought up by the law from the depths of human consciousness. Jesus demonstrated the complete crossing out of Personal Will in his life and crucifixion, which was a great life drama of the complete erasure of the human self, and the establishing of the Universal Self in its place. This process of letting go of personality and taking on of Divinity is the daily task of every Christian. When the blending place will be finally reached no man can

tell. It is related that two Hindoo devotees asked a sage how many incarnations they would have to pass through before the bliss of Nirvana would be theirs. He told one that he would accomplish it in three more incarnations, and the devotee turned away sorrowful. The other he said would accomplish it in ten thousand incarnations. This one's joy was so great that he would *ever* reach Nirvana that he was through the excess of his selflessness then and there transformed and *immediately* entered in.

Lesson 4. July 26.

SAUL REJECTED AS KING. I. Sam. 15:13-23.

13. And Samuel came to Saul: and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18. And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekities, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22. And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

GOLDEN TEXT — *To obey is better than sacrifice.* —
I. Sam. 15:22.

Saul, the Dominating Will, is a factor in strength-

ening the organism on a certain plane of consciousness. If there were no selfishness in human thought he would not be recognized by the Law. But what may be called an artificial necessity of bodily preservation has given Personal Will a temporary occupation. Hence we find Saul directed by the Lord to "utterly destroy the sinners, the Amalekites."

The esoteric meaning of these Amalekites, who were continually preying upon the Israelites, is "consumer" and "destroyer." Metaphysically it is the belief in human consciousness that life and substance can be destroyed and consumed. This belief takes form in the body as consumption, and other diseases that prey upon substance and life as manifest in the organism and seem to destroy it. We first meet with this false belief in Scripture in Exodus 17:8-16, where the Amalekites attacked the children of Israel in the wilderness. "And it came to pass, when Moses held up his hand that Israel prevailed: and when he let down his hand, Amalek prevailed." The hand represents the executive power of the Will, and when we send forth our word of *power* we are routing the negative and weak thoughts in the consciousness. A sure cure for consumption is first to understand that life and substance are always present in Spirit, are part of the One Essence of Being, and cannot be consumed or destroyed. Then affirm the strength, power and mastery of the *I Am Will* in maintaining this truth in the body. Man was given dominion in the beginning, and he must maintain that supremacy over all bodily conditions through the power of his word. These thoughts and words of Spiritual dominion must be sent forth daily until the Amalekites are utterly destroyed.

Just here today's lesson shows the failure of Saul to complete the healing. He saved the king, Agag, which means "the violent one," also the best of the sheep and oxen. This means that there is still a latent belief in the subjective consciousness that life and substance can under certain conditions be

destroyed or sacrificed. Saul said he saved these for sacrifice unto the Lord. The voice of Truth speaking through Samuel says this error must be totally destroyed, and that any other course is disobedience. We may readily understand that Principle demands a complete annihilation of that deep-seated error in human consciousness that life and substance can be consumed and destroyed. Agag, the king of this belief, is abroad in the land with his violent methods in fire, cyclone and flood. These are but reflections of the violence and destructive thoughts sent out by human wills. This violence must be stopped. If Saul, the Will, is not obedient, he must give way to David, Love, as set forth in our next lesson.

Lesson 5. August 2.

SAMUEL ANOINTS DAVID. I. Sam. 16:4-13.

4. And Samuel did that which the Lord spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably?

5. And he said, Peaceably: I am come to sacrifice unto the Lord: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6. And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

8. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither hath the Lord chosen this.

9. Then Jesse made Shammah to pass by. And he said, Neither hath the Lord chosen this.

10. Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11. And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, and anoint him: for this is he.

13. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

GOLDEN TEXT—*Man looketh on the outward appearance, but the Lord looketh on the heart.*—I. Sam. 16:7.

This Scripture history is but an Oriental allegory of the development of character in man. We all pass through these steps of development when we consciously cultivate spiritual ways. The various faculties in mind take their turn at ruling the consciousness. Each plays its part for a time, and whatever it acquires becomes part of the sum total of character. The fact that Saul, the Will, is to be dispossessed and another faculty put in dominion, does not imply failure, but that Will has played its part to the limit of its capacity in a certain phase of its development. The mind may be compared to the wheels of a watch, which move contrary one to another, some backward, some forward, yet the watch as a whole is constantly moving forward. Saul was becoming arrogant, tyrannical, self-sufficient and disobedient. When the Christian exhibits these traits it is quite evident that he is fast approaching a mental climax, which will result in disruption of the whole consciousness unless a remedy is found.

Samuel, the soul's balance-wheel, sunk deep down in the inner recesses of Being, is adjusting the consciousness in all its various planes. This work is constantly going on within us, of which we are but vaguely aware. Saul began to have fits of melancholia akin to violent insanity, and the only panacea was music. David was chosen as the harper whose soothing songs calmed his perturbed mind. All of which represents the power of Love to harmonize the discords set up by wrong thinking.

Samuel may be called the inner conviction that God is at the helm, and come what may, the Divine I AM will adjust all wrong relations. When this self-regulating power begins its work there is sometimes a quaking in parts of the consciousness. Bethlehem means the "house of bread," and represents the substance centre in the body. When we are all stirred up and cannot locate any particular ailment, it is safe to say that the inner equilibrium is at work. The "elders" represent the thoughts that carry on

the established order. When the higher power comes in they "tremble." But when assured that it is a visit of peace they are reconciled. Under the Jewish law to sanctify one's self meant to take a bath and put on clean clothes. This is symbolical of mental denials and spiritual affirmations.

Jesse means I AM, the same as Jacob and Jesus. It is derived from Jehovah, the Great I AM, the "I will be what I will to be." The sons of this I AM are its thoughts, or faculties, established in consciousness. Eliab means *faith*; Abinadab, *obedience*; Sham-mah, *understanding*. These seemed in their order to be the rightful successors of Saul, the Will. But the Lord said, No! There was a greater one yet to come, David, the "beloved of the Lord."

The Spirit of Love is not in evidence in those who are ruled by Will. David was overlooked entirely by those who had met to receive Samuel. He was off in the mountains shepherding the sheep. But when brought before the prophet he was at once recognized as the chosen of the Lord.

Those who rule by force of will have small opinion of the power of love. It protects and cares for the innocent life within—represented by sheep. It is in reality the greatest power in the consciousness, but because man looks on the outer form instead of the inner essence, he slights his greatest warrior. Its birthplace is Bethlehem, the "house of bread," the very substance of things. It is "ruddy," which refers to the blood, the vitality, and it has a "beautiful countenance," which represents its character as a whole.

The anointing with the horn of oil represents the pouring out of Divine Love. Oil is always the symbol of love, which the Spirit of the Lord pours into the hearts of those who cultivate the loving side of their nature.

David did not at once assume the rulership. He went back to his sheep on the mountain side, to be called forth now and then to sing his soothing song

to the violent king. Thus Love grows in consciousness to its full stature after it has been affirmed as the ruling power. We have to *make* our Love the dominant faculty by our encouragement of it. One has to cultivate love in order to realize its power.

Lesson 6. August 9.

DAVID AND GOLIATH. I. Sam. 17:38-49.

38. And Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39. And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him.

40. And he took his staff in his hand, and choose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand; and he drew near to the Philistine.

41. And the Philistine came on and drew near unto David; and the man that bare the shield went before him.

42. And when the Philistine looked about and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods.

44. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

46. This day will the Lord deliver thee into my hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the hosts of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

47. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

48. And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine.

49. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

GOLDEN TEXT — *If God be for us, who can be against us?* — Romans 8:31.

David as a type of Love represents the soul in its

first awakening to power. The soul is the realm of consciousness within man that has not yet proven itself in outward action—it is a rich mine of untried possibilities. The soul's natural outlet is through the heart—that is, Love. But Love has phases of development and acts and is acted upon, moves independent of other faculties, and also in conjunction with them. David is Love in its union with Strength and Power. The next step in the development of Love is Jesus Christ, who represents Love in union with Wisdom. David was born at Bethlehem, the “house of bread” or substance place in the consciousness. Jesus was also born at the same place, and the Scripture says he was “of the house of David.” This all refers to the mystical man, which we are in Spirit. None of us know the heights and depths of our nature. We function in the present race movement on the outer plane of consciousness, but there are inner planes that are fully as substantial of which we are but dimly aware.

The Philistines represent the animal forces of the organism which are arrayed in opposition to spiritual progress. Goliath is physical strength crystalized in the flesh, which crystalization is represented by his heavy armor. Human Will (Saul), with its army of higher forces (Israelites), is not able to break the ranks of this formidable Philistine force. Strength of will against strength of body is too near equal—there is much talk, but no action between the armies. Love with the vibratory power of thought (sling), is the victor. The five smooth stones which he choose out of the brook are the five earthly senses which are lifted through thought from a material to a mental standpoint. This is symbolized by the vulnerable place in which Goliath was hit, the “fore-head.” It is not a war of force against force, but a silent declaration of the Divine Law—“I come to thee in the name of the Lord of hosts.” “The Lord saveth not with sword or spear: for the battle is the Lord's, and he will give you into our hands.”

The practical lesson for the student in mental and physical regeneration is that there is a way to break down the most formidable wall of materiality; not by will power, but by well directed thoughts moved by Love.

Lesson 7. August 16.

SAUL TRIES TO KILL DAVID. I. Sam. 18:5-16.

5. And David went out whithersoever Saul sent him, and behaved himself wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6. And it came to pass as they came, when David was returned from the slaughter of the Philistine, that the women came out of all cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of music.

7. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.

8. And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?

9. And Saul eyed David from that day and forward.

10. And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: and there was a javelin in Saul's hand.

11. And Saul cast the javelin: for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.

12. And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13. Therefore Saul removed him from him, and made him his captain over a thousand; and he went out and came in before the people.

14. And David behaved himself wisely in all his ways; and the Lord was with him.

15. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16. But all Israel and Judah loved David, because he went out and came in before them.

GOLDEN TEXT—God is our refuge and strength, a very present help in trouble—Ps. 46:1.

Personal Will is the centre around which self consciousness gathers its faculties. It is a necessary factor in character building, and is recognized by God as an integral part of man. King Saul was chosen by Samuel under God's direction, and throughout his reign he had recourse to spiritual methods in

his government. Up to the very time of his death he invoked Divine guidance, but "he was afraid and his heart trembled greatly." "And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." (I. Sam. 28:5,6.) Thus fear drives away Divine guidance, and produces weakness of the heart.

Personal Will is Personal Freedom, and its function in making character is fraught with many departures from the perfect law. But man would be a puppet without this element of freedom at the very centre of his being. So it is cultivated even at the expense of his happiness. In the exercise of that freedom he often gets so far away in his acts from the source of his being that he is to all purposes insane. This is personality, selfishness and ignorance. Personality is often so filled with its own ambitions and desires that it loses its bearings, and wanders in the wilderness of ignorance. This lesson today depicts that phase of personal delusion known as jealousy.

Love and jealousy are closely associated. Divine Love is never jealous, but Personality is jealous of the success of this higher force (represented by David), and when it has slaughtered the unruly Philistine thoughts in some part of the body, and the affectional nature rejoices (represented by the women dancing and singing) Personality is "wroth" and "displeased."

One would think that we should be pleased at the success of our own loving volition, but it is a fact of metaphysical experience that where Personality is dominant and ambitious, there is an immediate repression of the Love power when it is found to be verging onto the emotional. Instead of the out-pouring of Love in sympathetic generosity we "eye David from that day and forward." We are really afraid of our loving power, because it seems to require us to give up some of our selfishness. We think that we shall lose the whole kingdom if we let this generosity of Love go on. As a result of this an adverse or evil

state of mind comes uppermost, according to the Law of Being, which is, "As a man soweth so shall he also reap." Whatever thought you plant in mind will produce a crop for you. The soil is Universal Thought Substance, and it is always right at hand to fructify every seed-thought that we put into it. "He prophesied in the midst of the house," means that Personal Will anticipates evil to the body, and is day by day on the defensive — "his spear in his hand."

When we oppose the working of Divine Love we separate ourselves from the most potent avenue of Divine Wisdom. To cultivate Divine Love by centering the Will in the region of the heart, and invoking the power of Infinite Wisdom, is a link in the chain of that supreme condition where Love and Wisdom are Divinely united in man.

When once Love has become active in our consciousness we cannot wholly slay it by our shafts and spears of jealousy. Saul put David away from him, but "David behaved himself wisely in all his ways, and the Lord was with him." Love must finally become king in all those who are approaching a conscious unity with the Most High Good.

A PRAYER.

Thou Spirit, God; what e'er Thou art,
 Encompass me; to me Thy light impart,
 That into Thine my soul may mingle pure.
 This lower self, O God, lift out of karmic depths;
 Lead up to realms of thought in love expressed;
 That all in *me* may see, not *me*, but God in me made
 manifest.
 Help me to ignore that self, which is but self,
 To live content in acts revealing Thee;
 Nor strive in greed for aught but present sanctity.
 Thou God!
 I know not where or what Thou art,
 I only know the longings of my heart
 To rise above my grosser self,
 In worth of soul to be Thy counterpart.



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

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

UNITY is 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.

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.)

July 20th to August 20th.

I am ruled by Divine Love.

Noon Thought.

(Held daily at 12 M.)

I am guided by Divine Wisdom.

PRENTICE MULFORD CLUB, NOONDAY MEETINGS.

(Auditorium, Chicago, Ill.)

AFFIRMATIONS FOR OPENING.

God's Essence is and must be the Absolute Good, and since He is the First Cause, creating by the imparting of His own essence, shaped according to His own perfect ideas, everything real is and must be good.

It is not sufficient for me to be alive; I must live for some purpose; must accomplish something; must have some object, and put forth my energy to effect it.

I do now abandon every way of doing, talking and thinking, which does not conform to the principles of right and truth.

I do now cultivate decision and persistency.

I allow nothing to discourage me.

I am courageous, I am determined.

I consider nothing too small or unimportant for me to meet in the Christ attitude.

I embrace every opportunity to assert my dominion, and prove the law.

I am strong, I am well, I am happy, I am free.

AFFIRMATIONS FOR SILENCE.

I now close myself to all outside influences, and open myself wide to the inflow of the Divine Spirit.

I am now filled with Divine Love.

I am now filled with Divine Power.

I am now filled with Divine Knowledge and Wisdom to control this Power.

I am now filled with Divine Faith—faith in this Infinite Power, and in myself through it.

I am now filled with Divine Love and Divine Health.

I am now filled with Divine Success, Prosperity and Plenty, and I radiate all these Divine qualities to the whole world.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, May 20th, led by Mrs. Vinnie Carr. Subject, "Understanding."

"God gives me a wise and understanding heart," was first held in the silence following the singing of "God is Love."

Mrs. Carr began the meeting by reading from Matthew, 22d chapter, 15-21 verses; also chapter 16, verses 1-5. She then defined Understanding as follows:

"Understanding is the power of perception, and perception, which is the act or function of understanding, is of three sorts. First, perception of ideas in our own mind; second, perception of the signification of the signs (discernment); third, perception of connections or repugnancy, agreement or disagreement, that arises between our ideas (power of choice). The latter two only allow us to say we understand. First, I want to say I have a letter here, written to Mrs. Slonaker from a brother in India, who had our reports in UNITY, and wanted to be held in the Spirit of Love and Truth as spoken from our platform. The letter gave me the needed stimulus, for I had had a sense of my inability as a beginner to satisfy my intellectual hearers, for so many are advanced thinkers. So, friends, if this subject today does not seem to meet your wants, understanding the power of the word, it will not stop within these four walls, but go until it finds lodgment in some soul, if to India. Now back to the subject. If, then, understanding is the act or state of mind conditioned by the exercise of discernment and perception of ideas, noting differences, there is at least two properties in every act of knowledge; for instance, to know light we

must know darkness, or the absence of light, or a high and low rate of vibration; to know rough we must know smooth; to know heat we must know cold, or again, the absence of heat; to know good we must know evil. Now, a little knowledge is limited knowledge, so a little knowledge is limitation, and limitation is evil; not evil in itself, only in liability to mistake, but when we know the nature of the limitation the evil is dispelled, and Oneness, or Good, is established. Solomon, the wisest of his time, 'prayed for a wise and understanding heart that he might discern good from evil that he might lead his people,' and through that understanding he discerned that all material things are 'vanity, vanity, all is vanity.'

"In the physical world we are perfectly familiar with the classification of the several kingdoms. Now let us classify the metaphysical in this wise: Mortal man, moral, spiritual and divine; or in the mortal, activity, intellect, perception, understanding, realization and knowing. For illustration, let me show you a mental picture as it appeared to me. Imagine a great door, a large swinging door, between the seen and the unseen side. Intellect and perception on the side toward creation, and realization on the unseen, understanding being the hinges or power by which this door is swung. Note that intellect and perception are not material, but function first in creation, and as perception is exercised it crosses the threshold of understanding and realization takes place. We cannot know a thing unless we incorporate it into our lives. Do we desire health? shall we swing the door into creation (through intellectual understanding) and try to find it among things, or do we understand by this time that 'God is Health' through our spiritual understanding? If we see disease, we do not see God. Let us see whose superscription we bear. The power to think is the link that binds us to God, 'the image we bear, God's superscription,' and let us be very careful to 'render unto God the things that are God's, and unto Cæsar

the things which are Cæsar's.' Until we understand that all potencies are spiritual and not material, we will still be in bondage. Freedom comes from understanding how to 'render,' not giving secondary things primary place. Finally, let us see if standing here we can go from the seen to the unseen side, following the leading modifications. First, the mineral, vegetable, animal, human, mental, moral, spiritual, and divine; you have now your foundation over the threshold of understanding, 'through the swinging door' into the unseen."

Mrs. Jane Yarnall: "There are principles in our philosophy which are basic, and every one must not only understand what they are, but how to use them. We must call upon those principles, and they will answer to their names. How do we call upon them? By understanding they are all omnipresent, only waiting for us to appropriate them. We must not use negations, for they shut the door of supply. When we understand perfectly the nature of these principles we will stand right in the face of apparent failure, and claim, 'I can demonstrate, and I will.'"

Mrs. Wolfe: "This is a mighty subject, and every speaker who stands on this platform desires to help others as she or he has been helped. Every living soul, because of its relation to God (which is Mind) may understand not only who he is, but whence he came. We may, through development, all understand how to solve our own problems. It is our birthright, because of our relation to the Absolute Mind. Some of us, perhaps, do not realize we are filled with perfect health; then we do not see God as Health, Life and Strength. We must first see that, and then see our relation to One Cause. How are we related? By thought. Then all we have to do is to think Truth. See how easy it is? A child when first sent to school has its possibilities to understand the most abstract knowledge in the universe, but at first in the kindergarten the teacher finds object lessons to teach it. We are all infants in

Truth. While we are capable of understanding how to overcome all our difficulties, we must begin with simple statements at first: I am well, I am strong, I am filled with infinite health."

Mr. Arthur See: "However much the individual may claim for himself there is the cosmic knowledge among individuals that solves the seeming unsurmountable problem by showing how to see the Allness as a whole, and not getting hold of things that are only partial. Understanding has two sides. The one has reference to manifestation; the other side stands the completed reality, so that the individual is constantly trying to overcome or escape from the partial and come into the totality of the Allness. Whatever can be said of the attainment that the world seeks, there is an answer to every question that is sustained, not by existence, but by what we call Allness, or God. Now the great question is, first, What do we mean by the relation between God and man? Can we ever come into the full deliverance unless we can see things as they are and not as they seem? The grace of God itself sinks into the consciousness of man. The great secret of accomplishment is not to do, but to let. Understand what you are in yourself, but know there is a region or realm where already there is understanding, and as you let the sovereignty of Truth be you, you will come into the realization that is Life."

Mrs. Agnes See: "God never repeats Himself. You can never find two people or things exactly alike. If God could repeat Himself exactly, it would seem as if God had found a limit, but because we are all confronted with variety every moment, it is evidence to us that God is limitless. Can we or do we find the depth, height, and length of our possibilities? The words, 'I can't' or 'I cannot,' have no place in your lives at all. The man who cannot is the man who never does. Work out your own salvation is a term that is wholly applicable to yourself. The term work applies to yourself individually. You work and

accomplish in every way for yourself, and you expect your reward from yourself; the more you work for yourself the more reward you expect from yourself; therefore, you work out your own salvation, but often you fail to get the desired realization because you have depended too much upon yourself. Your labor is between yourself and your fellowmen. When you labor for your fellowman you expect just recompense from him. 'The laborer is worthy of his hire.' When you labor for another you expect courtesy and appreciation from people, but to the degree you depend upon people you will be disappointed. Our relation to God is not work nor labor, but faith; we do not work for reward, and we find this power that rewards us through ourselves or through people is God power. We can depend upon God only according to our faith, so 'with all thy getting get understanding,' and in that understanding learn the difference between leaning upon people and leaning upon God. As we look into the eyes of men and women we are looking into the heart of God. We know that Love and Health are not of God, but *are* God. Let each one of us creep away from things each day, and creep into God. People do not express or manifest God, but God expresses Himself through you."

Mrs. Bessie Umstot: "Understanding is not an ultimate, but simply a means to an end. It is just what the term implies—that which *stands under*. As such it is a necessary factor, or stepping-stone, toward that higher state of consciousness which enables us to say with surety, 'I know that my Redeemer lives.' Realization is for us all, but it comes consciously only to him whose soul has been bathed in the essence of joy divine. So the peace that passeth understanding abides only with him whose understanding has been anointed with the ointment of pure impersonal Love."

Mrs. Umstot took charge of the healing services, and the meeting closed by singing "Praise God from whom all blessings flow."

MEETING OF JUNE 3RD.

Mrs. Agnes See led, taking for her subject, "Serenity."

Meeting opened by singing, "The Riches of His Grace."

Mrs. See then read a portion of the sixth chapter of Matthew, including the Lord's Prayer, which was said in unison.

"I clothe myself safely 'round with Infinite love and wisdom," was then sung, followed by a silence, holding the same thought. The "New Rock of Ages," written for the Truth by one of their members, was then sung.

Mrs. See then spoke to her subject as follows: "We must not simply think of the word 'serenity' as it first appears, but we must consider it in what it means to each of us. Back of every act there must be a reality; back of every thought there must be a reality. We might say that thoughts are potential in reality itself, but whatever it is or however it seems, nothing can be sustained without that reality back of it; and serenity brings us that peace that teaches us what that reality is. We do not dwell with appearances, but with the Truth that holds us in that peace of mind, peace of body, and peace of affairs. When we leave that peace or reality and come out into the world or outside, we find that which has no substance, no power, no consolation; we are living in the realm of shadow instead of in the realm of Truth. Whenever we become hurried or worried it takes us out of that serenity that keeps us poised, and then we become as fleeting in our lives and our affairs as the temporal things we deal with. We cannot depend upon these temporal things, because they have nothing of themselves to give. When we dwell in serenity it gives us a feeling of peace and assurance that we have an abundance of time and supply. Were it not for the peace, or serenity, that was from the beginning, before the world was, this building could not stand; but because we know that Divine Mind is governing

we will have faith to stand serene and calm in the midst of seeming hurry and confusion, because the Infinite Hand holds and controls. Even if the things we have set our hearts on slip away from us, we can be certain something still better will take their place. Serenity not only shows us how we are working for ourselves, but how we are working for each other, and how the whole world is working for us."

Mrs. Annie Rix Militz: "We love serenity; we seek it; we believe in it, because it is the foundation, the Rock of Ages, that reliability in its essence, its meaning in its very being; so whenever we see serenity we know we see Being. We know that each one of us has that serene or sweet one, which is the I AM, within us. It is there now; it isn't something to be attained or achieved. In some countries a prince is addressed as 'Your Serenity,' showing the recognition of power, of mastery, of dominion. Every one of us are slaves or masters, because this Divine Self is Prince or King. 'Serene I fold my hands and wait . . . for lo! my own shall come to me,' does not mean that we have nothing to do but to sit down and wait for something to be done for us, but instead it means the highest rate of activity; so active that it seems to be perfectly still. A serene life is the very opposite of a strenuous life. A strenuous life is in the outside, which is wearisome and tiresome. When you see the difference you will work out your own salvation. Non-attachment is the secret of serenity—don't be attached to things. You are not to be moved, driven or pushed by them. See yourself free from the opinions of people; do not mind what others say, even about the Truth itself. The grace of God, which is above the world of people and things, is serenity. For one to be at peace, is to be unconscious of self-control. That is the Divine Self within us."

Mr. Heath: "The hymn, 'Nearer My God to Thee,' is the stepping-stone to serenity. The realization of the nearness of God to ourselves; making our existence and all that belongs to it, one with God,

makes us serene. We do not have to long for it, work for it, or strive for it; the very realization of the indwelling of the Divine in us, will bring it, and when questions come to us that have been a dread or a burden, we find suddenly that it is not so hard to grasp a consciousness of that within; it makes us know that we are conquerors and more than conquerors."

Mrs. Nancy McKay Gordon: "To me serenity means happiness, and happiness means poise, and poise means to meet any crises, to be able to face your own soul at any time and any place. Let us be happy under all circumstances. There is not a thing in the world that is worth an hour's suffering to the soul. Let us laugh no matter if we do not feel like it, for every laugh that ripples forth from the soul has a healing power. It is better to have a stereotyped laugh than a stereotyped sorrow. Lift up the countenance. There is no disease or sorrow that cannot be cured or assuaged by laughter. That does not mean that serenity is a state of frivolity. We are so careful for fear we may do something that is not just right, and so we try to make connection with a power that will set us right. So long as you try to reach out and make connection with some God beyond, you know sorrow and suffering. You do not have to go out of yourself; you do not have to wait until tomorrow; today is the time to recognize that it is all in ourselves and not outside. There is but one God, one Power and one Presence, and that is in you, if there is any power within you at all. You must surrender yourself to that one Power. Stop looking outside, you will never find it except within."

Mr. Arthur See: "We must look at the significance of the word 'serenity,' because it suggests the solution of the difficulties that the world has so long found itself under. Make a distinction between the realm where all seems serene, and where it seems absent. The forest has been the ideal of tranquility, but when analyzed the same law of conflict obtains

there—an old tree bent from age and showing decay, and by its side a young tree draws its sustenance from the very root of the old tree. The old tree seems to be tranquilly dying, but the young sapling is drawing from it by the same law of conflict; and what does it testify to? It is not only as people deal with people, but as people deal with the elements, and the elements with themselves. How can there be serenity where there is one power over another that compels one to yield to the other? Jesus said, 'In the world ye shall have tribulations,' but again, 'Be of good cheer. I have overcome the world.' In what we call creation there are two elements—mind and matter, a give and take, a push and pull, and no denial of the fact will lift you out of the turmoil, but only a recognition of the Highest. Creation has altogether to do with process, or law, but back of all creation or duality there is Oneness that is not turmoil but serenity, that which is quiet, tranquil, serene. The world does not understand the nature of the problem itself, and so tries to bring more process upon it. Serenity is beyond process. If Jesus could overcome the world, so can you, and that does not mean that you will overcome and conquer law, but it means that you will lift yourself above the law, and that you will identify yourself with the uncreate. The practice or habit of the mind of the world has been so fixed that it seems almost impossible to find the uncreate through the created except through space, whereas you cannot see creation without seeing the uncreate that sustains it: that is, the omnipresence of God, and that serenity is not in creation, not in process, but in the realization of the uncreate itself, and then we know what Jesus meant when he said, 'Peace I give unto you, not as the world giveth give I unto you.' "

The meeting closed by singing the Doxology.

—HARRIET DE LANO POOL, *Sec'y pro tem.*

"Your mental attitude is of first importance."

A MORNING EXERCISE.

DEAR UNITY — The enclosed exercise, formulated for me, has proved of such benefit that I am anxious to pass it along to others. Many can attain to this who have not compassed the power of a more positive treatment. I take this occasion to speak of the nobleness and helpfulness of your little magazine. Its practical dealing with life is worth all the theoretic philosophy in the world.

* * *

"My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee and will look up." (Psalms 5:3.)

"Every morning one holds in his hands this marvellous power to rise in newness of life and to shape conditions." (LILLIAN WHITING.)

Few people realize the potentiality for good or ill of the first waking moments of the day. To wake with a start, to tumble out of bed sleepy, hurried, perhaps cross; to scramble into our clothes, gulp down our breakfast, and then, with that scorpion spur of *so much to do* still goading our movements, pass hurriedly on to the avocation of the day, is so blundering a beginning that it would seem far more natural that the machinery of life should go with a hitch than that it should run smoothly and fulfillingly.

The fact is that the soul needs time — a little time to get its balance, and never more demandingly than in these earliest waking moments. Sleep has removed the pressure of yesterday's excitements, and by physical relaxation has permitted the Spirit to rise above the material and refresh itself.

When we first awake, the mind is as it were a blank, a something plastic and peculiarly open to impressions. It is "a leaf of paper white whereon each one of us may write," and the first impression which we imprint upon it will vibrate through the nervous system all day. Shall we imprint upon it God's image or Cæsar's? I have found the following exercise repeated every morning of incalculable value. *Anyone* can take ten or fifteen minutes for this little preparation for the day.

After waking, lie upon the back, passive and

relaxed, with the head low (best without a pillow) and with limbs fully extended and limp. Breathe in slowly from the diaphragm, and when the lungs are full, exhale in just as leisurely a manner. Make the time of the inhaling and exhaling absolutely balanced and rhythmic, and of course it must not be forced, but be entirely natural, without effort. Counting may be used at first if one finds it difficult to get the sense of balanced rhythm, but it should be discontinued as soon as possible. The mind should instinctively keep the rhythm. The brain should be quiescent and as empty as possible. If any thought is held it should be a quiet sensation of the delicious and life-giving principle of mere breathing. This part of the exercise is alone enough to give anyone who practises it faithfully a new sense of joy in life; and one should not go beyond this until the deep, slow, rhythmic breathing has become second nature, an almost mechanical function, a deep current of repose upon which physical sensation drifts like a leaf upon a placid summer sea.

After one has mastered the breathing or objective side of the morning exercise, he may pass to the subjective side of it. After breathing quietly in the foregoing manner, say for five minutes, concentrate the thought, still very quietly, upon the idea that you are drinking life from an inexhaustible fountain. Feel as if you simply opened a sluiceway from it to you, the smaller fountain, and the ever-pressing stream flowed inevitably in and through you. Realize that this inexhaustible fountain is the omnipresent spirit informing all things, the vital force which sustains all life, and without which life in any form simply could not be. If this is tranquilly but fully realized, there will fall upon you a sense of light and of unutterable satisfaction and peace. The slow, deep rhythmic breathing should be continued while holding this thought, which should be entirely reposeful and without strain or tension; but it also should be absolutely free from sleepiness or a sort of self-hypnosis. One should be entirely aware of what he is doing and able to stop at will. When through, rise quietly and dress without haste, and the strength and peace which you have gathered will abide with you like a benediction all through the day.

— DAMASCUS.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Herbert Spencer says that the force discerned as thought and emotion within is manifested as motion without, which is but another statement of "thoughts are things." By this we mean that

WHERE IS
HEAVEN?

every idea held in mind sets up conditions, which in due process are expressed in forms. This law is now universally accepted by practical metaphysicians, and when understandingly applied, it is the key that unlocks all the mysteries of science and religion.

With this key can we unlock the kingdom of heaven? Certainly. Peter (faith in the power of Spirit) caught sight of the Creative Idea, Christ, in Jesus (I AM Identity) and the keys were then and there delivered unto him, with the admission of the universal truth that whatsoever he affirmed in earth should be affirmed in heaven, and whatsoever he denied in earth should be denied in heaven. Earth is here plainly stated to be the base of operations.

Then where is heaven? It cannot be far away if it is so easily reached by the Word of Faith. It is wherever God is, because He dwells in it; in other words, He manifests through it.

What is heaven, then? It is the substance side of God. "God is Spirit," said Jesus. Spirit has no boundary lines — it is everywhere. Spirit manifests itself through a medium like unto itself, an everywhere present, all potential, pure substance. This substance is the "Kingdom of God." It is the basis of His creative processes, and through its plastic potency is brought forth the visible universe. As essence, it is heaven; as form, it is earth. Thought breathes upon it and it is transformed into living organisms. It is the matrix in which thought makes its conditions heavenly, earthly or hellish. It is subject to the *I Am* impulse of worm and man and archangel,

according to the comprehension of the Law under which it moves. In its innocence and purity it is the "Lamb of God," but when polluted by the lusts of man it is "slain from the foundation of the world." Jesus redeemed and purified it in his ascended body, and established for our race a substance-centre into which all may come who will take advantage of his way. As he said, "I go to prepare a place for you."

As all *places* are the reflections of ideas established in mind, Jesus first laid a foundation in the mental realm for that new condition, or "kingdom," which he is making manifest for the race. He not only established those generative ideas in his own consciousness, but in the minds of his disciples as well, "that where I am there ye may be also."

"If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." — C. F.

So much has been said about "going into the silence," and so little is explained as to any method by which we may enter into the secret place of the most high, that we cannot but wonder why

HOW TO ENTER THE SILENCE.

some of the teachers, or advanced thinkers, do not give us a method, or way of procedure. Hoping that this may meet the eye of some seeker who has failed to get satisfactory results, I give the following, which has proved most helpful to me. The old saying, "look within," which is told us by all the healers and teachers extant, is very indefinite. We look within, and what do we see? Those of us who are well up in the anatomy of the human system, see the throat, the lungs, the heart, the stomach, the liver, and all the organs of the body doing their work, properly or improperly as the case may be, but we find nothing very devotional about that, no insight into the truth which we are seeking.

First, let us ask, Where is this secret place of the Most High? Where is this kingdom of heaven which we are admonished to seek first, that all things may be added to us? We must truly decide that the point where man is joined to God must be the most accessible for our seeking. At this point Spirit must have access to the material body. This point is just back of the pit of the stomach, and is called the seat of life, the sun center, or solar plexus. This is the point where man is joined to God by an invisible cord, spiritual, ethereal, but more powerful than any material cord could ever be. Through this centre we must receive all the light that we can ever get from the Divine Mind. Then why not concentrate there?

My method is this: Take any hour of the day or night when you are not likely to be disturbed, place yourself in a comfortable position, either sitting or reclining, then draw in full deep breaths, and seem to centre all the force of the breath at this point, the solar plexus, as if you would open the way, for this is the way into the kingdom of God. This is the secret entrance into Spirit. Why teachers do not explain this to the new beginner is to me a mystery. This little explanation would help many a one out of the dark, and they could see how, where, and why they should concentrate. Now focus the mind's eye upon this point which I have described, and look for a light. You may draw on your imagination for a time until you see a light, a seeming aperture through which you look into Spirit, into all there is of God. Through this point you will get Truth, and it will be your own Truth, and not someone else's opinion of Truth. There will be no doubt about it in your mind. When you discover this aperture, you have found the kingdom of heaven. You can treat your friends through that medium, and not send your thoughts flying through the air to be influenced by adverse thoughts. Just find this sun-center, this solar plexus, and you have found God.

Be passive, and you can reach any friend whom you wish to help. They may not respond, for they may be on a plane where they cannot receive your aid, but if you can help them from any source, you can in this way. Not wishing to prolong this article, I leave the method of treating another for a future lesson. Seekers who have no satisfactory way of going into the silence, try this, and you will be surprised at the result.

— ANNA MCGOWAN.

A milkmaid used to supply milk to a Brahmin priest living on the other side of the river. Owing to the irregularities of boat service, she could not supply punctually every day. Once, being rebuked for her lateness, the poor woman said, "What can I do? I start early from my house, have to wait for a long time at the river bank for the boatman and the passengers."

FAITH.

The priest said, "Woman, they cross the ocean of existence by uttering the name of God, and canst thou not cross this little river?"

This simple hearted woman became very glad at heart on finding this easy means of crossing the river. From the next day the milk was supplied early in the morning, and the milk-maid was also happy as she saved her fare.

One day the priest said to the woman, "How is it you are no longer late now?"

She said, "I cross the river by uttering the name of the Lord, as you told me to do, and don't stand in need of a boatman."

The priest could not believe this and said, "Canst thou show me how thou crossest the river?"

The woman took him with her and began to walk over the water. The priest also tried to follow her, but was soon seen sinking in the water.

Looking behind, the woman saw his sad plight and said, "How is this, sir? You are uttering the name of the Deity with your mouth, but your hands are raising the cloth that it may not get wet. Thou dost not fully rely on the Deity." Entire resignation and absolute faith in God is the secret of every miracle.

— From *The Brahmavadin*.

THE SIGNS THAT FOLLOW

I have been waiting very patiently for UNITY. I read and re-read it when it comes to hand, and I never fail to find a new morsel, a new thought. But I do get so anxious to get the next number before it arrives. I must tell you, my dear brother, that to the reading of UNITY I owe my first step forward. Before I knew your magazine my heart was craving something other than the othordox doctrine. I read all that came in reach, I devoured everything that I thought would shed one ray of truth in my path. I could see only dimly. I could see Truth in the distance, as it were, but how was I to reach it? Not the faintest idea had I of what I was to do to reach those truths that I believed existed, but how dare I swerve from the creeds and dogmas that surrounded me? I believed in an Omnipotent Creator; I believed that in His mercy I could not be condemned eternally; I believed in Jesus the Christ as a brother, and not a Father or God. I took his precepts and examples to heart, but how was I to live them? I almost believed that it was utterly impossible to live them, and in that blind ignorance, and I might say blind faith, I was dragging out a life based on falsity, but thanks to the spiritual mind pervading the universe, you by some means thought proper to send me a sample copy, and from that date I have enjoyed sereneness of mind that is beyond expression. At this critical period there was the name of a lady presented to me as a teacher, a lady beautiful in character, beautiful in spirit, beautiful in all the attributes of Truth, a noble addition to the circle of Truth seekers. From her I am receiving aid in seeking the Truth. She is a light to the path and will adorn the circle of those who are new on the higher planes of mental culture. I reiterate that to UNITY and Mrs. Ella F. Richards, of Newark, N. J., I owe salvation from the superstitions, falsities and slavery that once fettered me, soul

and body. My dear brother, I, enjoying the benefits of such teachings, wish all that I can possible induce to subscribe for UNITY. I would suggest that the readers of UNITY drop a few lines to Mrs. Ella F. Richards, 202 Fifth North Street, Newark, N. J., and they will find a sister truly worthy and fully competent to uplift to the consciousness of our Divine nature. Now, brother, this is not an advertisement, and if you wish you can publish this, but in the love that I have for my brother man, I want all to be elevated, and a full unfoldment in all that are as needy as I am and have been. With profound love and affection to your staff in editing UNITY, and with the sincerest hopes you may spread the Truth, and accomplish very great ends in Practical Christianity, I am sincerely and fraternally,

—GEO. F. PERRENOT.

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*

I had the loveliest demonstration last week of what true words can do to deliver us from bondage. My dear boy, Roy, fourteen years old, came home from school with a belief of ringworm which he had got from his playmate. It went from a little spot until it had covered one side of his face, and a few places on the other. It looked as if it would get the best of us; the boy and myself went into the Silence alone and held the daily thoughts, the one for each day. We commenced Tuesday, and his great desire was, If I only can get well by next Tuesday to go to school. The day came, and there was not even a scar left. You never saw a happier boy.—M. S.

* *
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Your views of *Practical* Christianity interest me much, as I have long conceived that Christ gave to the world a *present* practical salvation, inclusive of body as well as soul, which, it seems to me, "according to the Scriptures" came through the Atonement. I have not been able to understand clearly the views

of UNITY on the Atonement, and have been waiting for the especial taking up of this subject which I hope it may do before long. I admire greatly the energy and power with which it puts forward an *intelligent* Christianity, which is salvation *now*, and it brings much comfort and inspiration to readers along that line I am very sure.—MISS L. R. MCKINNEY.

[Read "Jesus Christ's Atonement," by Leo Virgo.]

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The good I get out of UNITY is wonderful. It is my doctor mentally, physically and spiritually, and I could not do without it.—CLARA M. LOSEY.

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I have known of the dear little UNITY for over two years, but never read it much until I subscribed for it in March last. I have enjoyed it very much, and look forward to its coming much as a child to a Christmas box, and, like the child, am sure to find many treasures that go straight to my heart. I could not do without it now. I loaned it several times while in Honolulu, and, presume you will have at least one new subscriber from there. It has been very helpful and stimulating to me, and I desire to thank you for it. Very sincerely, —H. M. S.

"FORMER THINGS ARE PASSED AWAY."

(*Revelations 21:4.*)

Shall we grope among the shadows
Fear hath conjured on the way?
Or declare with faith unfailing—
"Former things are passed away"?

Shall we see the frown that darkens,
Or the smile that lights the day?
Our regrets were better banished;
"Former things are passed away."

Joy is real. Fear is vapor,
Fleeing from the Spirit's ray.
Life! with thee my soul is singing!
"Former things are passed away."

—W. O. W.



Devoted to
Practical Christianity.

Entered in the postoffice at Kansas City, Mo., as second-class matter.

CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
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CHARLES E. PRATHER, Business Manager.

\$1.00 per year.
10 cents per copy.
Foreign Subscriptions,
5 shillings per year.

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Publishers' Department.

The Building Fund report is crowded out this month. Some nice offerings have been made by "stewards of the Lord." A full report will be made in August UNITY.

Our good friends, Mr. and Mrs. C. A. Shafer, are nicely located in a beautiful home at 243 La Salle Ave., Chicago, where they will continue their successful work in the Truth, and where Unity friends will always be welcome.

One of the cleanest, sweetest, most ably-edited New Thought journals is *Eleanor Kirk's Idea*, 32 Lafayette Place, New York City. (Summer address, Montclair Heights, N. J.) Send for a sample copy, then subscribe; it will do you good.

The "Higher Law" department of the *Country Time and Tide*, under the management of Horatio W. Dresser, has ceased to exist. Mr. Dresser is now one of the regular contributors to UNITY, and our readers will be glad to know that there is to be a continuance of the able articles from his pen which they have enjoyed from time to time in the past. We feel that the addition of this forceful and spiritual writer to our list of contributors means another evidence of the prosperity which is being poured out upon UNITY magazine, and Unity Headquarters as a center of Christian Teaching and Healing.

If you change you address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate numbers free when it was no fault of ours.

REVIEW OF NEW BOOKS.

J. H. C.

THE UNSEALED BIBLE, OR REVELATION REVEALED.

Volume XXX, by Rev. George Chainey.

The book of Revelations has ever been a book of mysteries to most Bible students, and any interpretation which would furnish but a clew to the understanding of the visions and symbols there recorded is much to be desired. In the above volume the author, unlike many writers on the same subject, does not seek to solve the problem from or in the realm of eternals, but places it all within man, in the divisions of consciousness. He says in the foreword, "The theme here is not men, but man; not nations in the historical sense, but the great divisions that exist in the people of Truth." An esoteric definition of the words, places, things and conditions throws light upon these hitherto not understood or misunderstood passages, and the metaphysician readily sees the correspondence in the things described with states in his own consciousness, of which he is already aware or to which he must awaken. Mr. Chainey makes clear that John's vision is a prophecy of the ultimate of man, which is a perfect blending of the human in the divine, and the divine in the human. Cloth, 161 pages, price, \$3.00. Published by Kegan Paul, Trench, Trubner, & Co., London. Order through this office or address Rev. Geo. Chainey, Williams Bay, Wis.

TWENTIETH CENTURY BOYS AND GIRLS. Published by Frances Edgar Mason, New York City.

This publication is "A Journal for the Cultivation of Art and Literature among our boys and girls" as the sub-title on the cover page of Volume I, Number 1, informs us. It is a bright wholesome paper for children and young folks, and while not metaphysical, contains a dash of wisdom as seasoning to its fun. Mr. Mason is the editor and publisher of *Dominion*, a bi-monthly New Thought magazine, and a year ago wrote "Daddy Gander," the king of funny books for children. 20th Century Boys and Girls is 5 cents a copy or 25 cents a year. Order of publisher, 7 & 9 Warren Street, New York City.

SPIRITUAL EVOLUTION OR REGENERATION, by R. C. Douglass.

The accumulated knowledge of years of study and experience is epitomized in this volume, which is a series of lessons upon the "Law and Process of Unfoldment of the Christ in Consciousness." These lessons are divided into two parts—first, the Genesis Symbology; second, the Christ Symbology. In the first part we have the symbolism of the story of creation, which shows the process of the development of the spiritual consciousness. In the

second part the theme is Regeneration by the Christ Way, the I AM Way. It is on this part that the reader will dwell longest and from which he will receive the most practical help in his endeavor to unfold the Christ consciousness. The twelve Apostles are shown to be the twelve great powers of the mind, and these powers must be called to "follow the ME"—the Christ within, and through the transformed mind comes the transformed body, the body of health, perfect in form and function, which is essential to the highest Spiritual development. The book is an earnest message from an earnest soul to those who earnestly desire the spiritual perfection of the regenerated or Christ consciousness. Published by Lee & Shepherd, Boston. Cloth, 350 pages, price, \$1.30 postpaid.

UNION NEW THOUGHT MEETING.

An interesting meeting was held in the Assembly Hall, Masonic Temple, Chicago, on June 28th, when a union service of all New Thought societies was held. The organizations participating were the College of Freedom, Mental Advocate, Universal Truth Club, Sarah Wilder Pratt Rooms, Chicago Truth Center, Stockham Publishing Co., The Exodus Society, Prentice Mulford Club, Esoteric Extension, Higher Thought, and the Theosophical Society of Chicago. The exercises consisted of music, affirmations, and addresses by prominent members of these societies, followed by a New Thought Unity Social.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE**. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 182 Howe Street, Chicago, Ill.

The Mental Scientists are making rapid strides ahead, and now we note that forty acres of land in Walla Walla, Washington, have been donated for use as a site for college buildings. Prof. M. F. Knox is to be congratulated on securing so fine a gift, and the college will be built by donations from Mental Scientists all over the United States and Canada. UNITY rejoices with this society over their progress, and expects soon to be in a position to receive congratulations from them, and for the same reason.

The tract "A Sure Remedy" is being used by teachers and healers with their card on the back. We will print them for you at the rate of \$2.50 for 500.

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We are desirous of completing a few files of UNITY for the year 1899 to be bound, but find our supply for that month depleted. If you have a copy of that issue to spare, send it to us and we will send you 20 cents worth of our booklets or extend your subscription two months.

THE SCIENCE OF SCIENCES.

By Hannah More Kohaus, author of "Remedies of the Great Physician."

This valuable book contains all the lessons in the Basic course of the "Science of Being," as given by the author in her classes. It is the clearest, most logical exposition of this great Science, and intended for self-instruction, and for teaching. All who are interested in the New Thought movement should have a copy. Bound in cloth, \$1.50. Send to R. Kohaus, 182 Howe Street, Chicago, Ill.

UNITY one year and a cloth-bound copy of "Lessons in Truth" by H. Emilie Cady, (price \$1.25), for \$2.00.

The club rate of \$2.00 for *Mind* and UNITY still holds good where the subscription is a *new* one for *Mind*.

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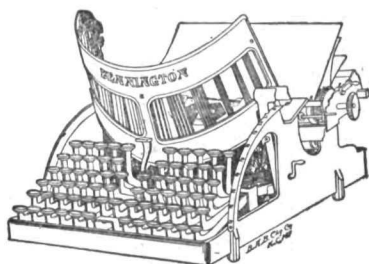
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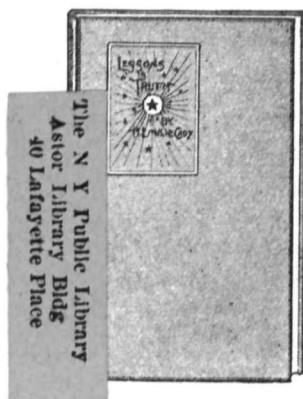
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