



UNITY

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

Vol. XIX.

KANSAS CITY, MO., OCTOBER, 1903.

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AS TO MEAT EATING.

CHARLES FILLMORE.

THE subject of diet is attracting more attention every day among metaphysicians. At one time it was only necessary to quote, "Take no thought what ye shall eat or what ye shall drink," to dismiss the whole matter. But the revised Bible puts an entirely new phase upon this familiar quotation. It says, "Be not *anxious* for your life, what ye shall eat or what ye shall drink." It was a treatment against anxiety as to the provision of God that Jesus was giving, and not an injunction to take no thought about food.

It is found that food does have a part in body structure, and that the metaphysician must take it into account if he would reach the higher substance demonstrations. The argument that we are putting power where no power exists, in the material, is a contradiction in itself. We eat to sustain life in the organism, therefore *life* is the object of eating. Every form in existence is a manifestation of life, and the life idea that pervades it is its source. If that life idea is for a moment withdrawn the form collapses. Hence we do not eat matter, but *life*.

This puts a new phase upon eating. If we are daily eating aggregations of life ideas hid within the material forms, we should use discrimination in choosing those forms. Our food should be full of life in its purity and vigor. There should be no idea of death and decay connected with it in any degree. The vegetable should be fresh and the fruit radiant in its sunny perfection.

I have in years of experiment tested the effect in mind and body of meat-eating and non-meat-eating,

and I feel that I am more competent to judge of the effects than one who theorizes about the question.

Some sixteen years ago when I began the study of Truth I was told that it made no difference what I ate if I was in the right thought. This seemed to prove true up to a certain point in my experience. While my spiritual development was confined to the conscious mind there seemed no special need of food discrimination. But gradually a new phase set in. I found that I was having vibrations in the sympathetic nerve centres—the subconscious mind was being quickened, and I was becoming a conscious vital battery. The vital currents gradually grew stronger and stronger until I could hardly control them. Appetite, passion, emotion, etc., were greatly increased. Then my prayers for guidance were answered and a system of communication set up with the higher realms of consciousness. I was shown that the food that entered the organism had to pass through a process of regeneration every day before it was in condition to be built into the new body in Christ. Just how to carry on this regenerative process in the various subconscious centres was also shown, and here is where I discerned the effect of foods in body building.

The vitalizing element in food is contained in the cell, which may be termed a mind battery vibrating with intelligence, force and substance. These elements are present in the *living* cell—dead cells are those in which intelligence and force have withdrawn and inanimate substance only remains. Man appropriates these cells and they become part of his consciousness according to his capacity to use them. Those who have not developed the capacity to consciously regenerate the cells get but a small part of their energies. Sufficient force is extracted through the automatic functions of the organism to build up and sustain a physical body for a few years, but the thread of life is frail and its texture coarse. In man the bulk of the cells are deposited in the

refined seminal seed, ready for regeneration, but seldom used to that end—rather dissipated in ignorant sexual indulgence. In woman the menstrual flow relieves the system of the life elixir, which should have been regenerated and thrown onto the higher plane of consciousness.

Personal experiment has proven to me that there is but very little change in the character of the food until it passes through that refining process called regeneration. The stamp of individual identity is put upon it only through a concentrated effort of the I AM, in spiritual meditation and affirmation. It is true that all those people who are much in prayer and conscious spiritual states are constantly drawing upon these reserve cells in the seminal ducts and regenerating them. But the process is not well sustained until man consciously co-operates with the law and seeks daily regeneration and purification of all the cells in the organism. Then a system is established and the new body built up as designated by Jesus Christ in the symbology of the New Testament.

With this understanding of the process of body building and body substance, both physically and psychically, we can see the necessity of discrimination in choosing foods. If the cells pass into the blood and glands essentially the same as they were formed by the animal or vegetable from which they came, it is highly important that their character be of the highest and purest.

We eat the flesh of the animal for the life it contains, yet the fact is that life has disappeared in its highest degree — there is left only a lot of corpse-cells in various stages of corruption and decay. These are really a burden to the organism because of the disintegrating tendency which has already set it. Instead of the vigor and force of the animal that once animated that flesh there is left a festering mass of dead cells without a single animating principle. Before upbuilding life can be put into those cells

they must pass through earth and the vegetable kingdom to the animal. Yet ignorant man loads his system with these elements of discord and decay and expects to get life out of them. No wonder his body dies.

Again, it is proven by experiment that certain negative states of consciousness peculiar to the animal accompanies its flesh in all its journeys through the body of man. All the upbuilding life goes out with the soul of the animal when it gives up its body, but the fears, the violence, the ignorance, the anger, the lust, and all that pertains to the error side of consciousness hovers around the dead cells. In San Francisco a few years ago many people were made violently ill from eating meat bought at a certain shop. Physicians investigated and they found that the carcass of a certain steer was the source, and it was presumed that it was diseased. Further inquiry developed this to be an error—the animal was unusually healthy and vigorous—in fact so vigorous and forceful that he fought for his life for over an hour after the attempt to kill him began. He was in a frenzy of terror and anger; his eyes were bloodshot and he frothed at the mouth while the butchers were trying to slay him. The physicians decided that the anger and terror of this steer poisoned his meat in manner similar to that of the angry mother her milk, which is well known makes the infant sick.

This instance was but an exaggeration of conditions that exist in a milder form in all animal flesh offered for food in our markets. Before they are slain these poor brutes are maltreated in ways almost beyond enumeration. Visit shipping pens, stock-trains, stock-yards and packing houses, if you want evidence of the sufferings of the poor beasts of the field. And these very sufferings are through the law of sympathetic mental vibrations transferred to the flesh of those who eat the bodies of these animals. The undefined fears, the terrors

of the nightmare, and the many disturbances in stomach and bowels that man endures may be in a measure traced to these unsuspected sources.

The argument that life is destroyed in eating fruits and vegetables is frequently used to excuse this slaughter of beings having intelligence, affections, and apparently souls almost equal to man's. It is so far-fetched that a moment's sincere thought ought to disclose the fallacy to any one. The fruit, and the vegetable have completed their life course and have apparently been prepared by a wise creator for food, as we are told in Genesis 1:29, "Behold! I have given you every herb yielding seed; to you it shall be for meat." Here is plainly indicated a vegetable and fruit diet for man. When these abundant products of nature are found spread upon her green-garnished tables everywhere, why should man dye his hands with the life-blood of beings that resent the carnage, and cry out and bellow in terror when his cruel knife is raised against them? This is direct opposition to the Divine Law of freedom and right to life liberty and the pursuit of happiness to all of God's creatures. Man is today suffering in his body and mind the results of this transgressed law, and he will continue to suffer until he observes in its fullest degree the command, "Thou shalt not kill."

We rejoice that progressive metaphysicians are giving this question *experimental* attention. It is so easy to theorize and argue—the ranks are well supplied with these voluble wise ones,—and it is a real pleasure to find the results of the tests of non-meat eaters in our metaphysical ranks. In a recent issue of *The Nautilus*, William E. Towne, one of the editors, has an excellent article on this subject, from which we quote:

Capt. G. E. Diamond of San Francisco, is now *one hundred and six years old*, and engages in physical culture and cycling exercises. *He has totally abstained from animal flesh foods for over eighty years.* He is as straight as an arrow and richly enjoys life. It is both an illusion and a delusion to think that one
 st eat animal flesh to 'keep up the strength.' (There is more

nitrogen, more muscle, more strength in one pound of browned peanuts than in a pound and a half of beef steak."

Evidently if the practice of vegetarianism produces weakness of brain and body it has taken it a long time to get in its work on Capt. Diamond.

This reminds me of an old story about a temperance crank who tapped an old gentleman on the shoulder as he was about to quaff a glass of whiskey and said: "My friend, did you know you were drinking slow poison?" "Is that so?" was the reply; "it must be very slow for I've been drinking it for sixty years."

Dr. Peebles is himself almost eighty-two years old, yet he rises at four o'clock every morning and works from twelve to fourteen hours of each day. He has abstained from meat eating for many years and says of himself: "I eat no animal flesh, use no liquors, nor wines, no tobacco, no coffee nor tea, I have no aches nor pains, I can bat a ball, run like a sixteen-year-old lad, swim like a fish, and dance the 'Highland Fling.' At the progressive Lyceum picnic in Melbourne last year, five hundred witnesses on the ground, I ran a foot race and took the prize."

Dr. W. R. C. Latson, a recognized authority upon diet, has this to say about meat in his book on "Food Values": "So far from being a 'strong food,' flesh meat is, strictly speaking, not a food but a nutro-stimulant. The meat of the animal contains food and poisons. The food we can use. The poisons we must excrete, and in the effort to get rid of these irritating poisons the organism is thrown into a state of excitation which is mistaken for strength. As a matter of fact it is like the 'strength' which comes from alcohol."

Dr. Latson goes on to say that it is a fact that the heart of the habitual meat eater will beat ten more per minute at least than the heart of a person living on a pure diet. He says further: "The strongest argument against the use of flesh meat is that to eat the animal's flesh is to eat the animal's excreta, which is inseparable from it."

It is a fact that at least seven-tenths of the population of the globe never eat meat. In his book on "Physical Education" Dr. Felix L. Oswald says: "The strongest men of the three manliest races of the present world are non-flesh eating."

In his book on "Food Values" Dr. Latson presents various tables and diagrams in relation to the amount of nourishment contained in every-day foods, and these tables show conclusively that flesh meat is less rich in food materials than many other common articles of diet.

It is a fact that "during the heroic periods of Greek and Roman history the food of the soldiers was entirely vegetarian. The Greek athletes were trained upon vegetarian diet."

It is a fact that the most successful athletes of the day are those who abstain from meat entirely or at least during their

periods of training. Bernarr MacFadden, formerly a successful athlete and now editor of several physical culture magazines, has this to say regarding meat eating in his book, "Strength From Eating": "*But the most startling evidence in favor of vegetarianism is the fact proven in my own athletic experience, and in the experience of many others, that the vegetarian diet gives one far greater endurance than the meat diet.*"

The italics in the preceding quotation are my own. Further on Mr. MacFadden says, "There is no doubt that a better quality of blood is made from a vegetarian than from a meat diet."

In the light of practical experience, facts, and such as those I have here set down, I think we can safely agree with Dr. Latson, who in summing up the question of meat eating, says: "So far from being a 'strong' food, flesh meat is a very 'weak' food; and proportionately to its bulk, imparts very little energy."

In line with the foregoing I print the following interesting item of news, clipped from *The Youth's Companion*: The youth of America discovered long ago that peanuts are uncommonly filling and four students of Norwich University at Northfield, Vt., have for several months been putting that discovery to practical use. A young man working his way through college, who found it needful to pare expenses, demonstrated that a quart and a half of peanuts provided all the sustenance he needed for twenty-four hours, and when he bought the nuts by the sack his "board" cost him just a dollar a week, as against the three dollars and a half he had been paying at a fraternity house. Soon three other students joined the experimenter, and since early in March these four have stuck to the peanut diet, the only variation from the original plan being that on two days in the week each man eats three eggs "to supply the need of albumen." The correspondent who tells the tale adds that *three of the four peanuters are identified with the athletic interests of the student body, and affirms that physically as well as mentally they are in better condition than ever before.* In the last twelve weeks the men have increased in weight, on an average, fifteen pounds. Let the lean, the feeble, and the wise women who run boarding-houses make a note of it.

"To have knowledge and wisdom is to have bliss. The only way to knowledge and wisdom is in oneness—in coming into oneness with the Omniscient One. Give up completely your mortal or carnal mind and will to God, and receive in return Divine Mind and Will, and thus *know* and be *wise*, and have peace, power and bliss."

MAN'S DIVINE INHERITANCE.

LESTER CLAUDE NORMAN.

MAN has a Divine inheritance from the Infinite Loving Father, "who is above all and through all and in you all." Paul says, "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. 2:13). "And there are diversities of operations, but it is the same God which worketh all in all." (I. Cor. 12:6). The realization of this is to "be still and know that I am God."

The following are a few of the many passages in the Scriptures which show that man is a son of God, and that he has an heritage of the Divine Father in whom the fulness of all things dwell. Paul says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I. Cor. 3:16.) "The temple of God is holy, which temple ye are." (I. Cor. 3:17). ". . . All things are yours; . . . things present or things to come; all are yours." (I. Cor. 3:21,22). "The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ." (Rom. 8:16,17). "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge." (I. Cor. 1:4,5). "God is in you of a truth." (I. Cor. 14:25). "And all things are of God." (II. Cor. 5:18).

Paul in his epistle to the Ephesians (3:16-20) says: "Be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, (God), may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all

the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Unto him be glory . . . throughout all ages, world without end."

"One God and Father of all, who is above all (in divinity as well as literally) and through all (in manifestation), and in you all (as your substance, spirit and source of being)." (Eph. 4:6).

Paul says, in Colossians 3:11, that "Christ is all, and in all." "Ye are all the children of light." (I. Thess. 5:5). "For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring." (Acts 17:28). "Ye are the sons of the living God." (Hosea 1:10). "I have said ye are gods; and all of you are children of the most High." (Ps. 82:6).

The above passages reveal man's Divine nature and his real relationship with God. They reveal man's Divine birthright and inheritance. For man to recognize his Divine nature will put him in a position to claim his inheritance, or to assert his natural and Divine right to health, life, power, joy and peace. It will help him to realize his oneness with God, as God is expressed or manifest through him.

Christ said, "I and my Father are one." (John 10:30). And we can say the same thing through the "Christ within" us, and speak the word of power as he did when we realize the omnipresence of God, and find and know our real selves. The real man is one with God. Paul says, "Christ is all, and in all." (Col. 3:11). Hence the Spirit of God within us is this Christ within, the I AM, or the real man. But we must bear in mind that although "I and my Father are one" is absolute truth, yet, "My Father is greater than all." What is meant by this is, that although we may attain to the consciousness of our oneness with God and realize that we are God's manifestation, we are not to suppose that man is *all*

of God just because he is one with Him by virtue of God's omnipresence.

Man's Divine inheritance is God-like powers and possibilities, because man is expressed in God's image and likeness. Paul again says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know when he shall appear we shall be like him, for we shall see him as he is." (I. John 3:2). "But ye have an unction from the Holy One, and ye know all things." (I. John 2:20). Ye shall be able to do all things through a realiance upon the power of God within you, for "unto him that believeth all things are possible." To realize that the omnipotent God worketh in you, both to will and to do, will give you a consciousness of almost unlimited power for good. And through man's Divine inheritance all things are yours. "According as to his Divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that hath called us to glory and virtue: whereby are given unto to us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust." (II. Peter 1:3,4).

Through our Divine inheritance we have a natural and Divine right to all things, all power and all knowledge we desire. Man has a Divine right to the fulfillment and realization of his highest desires, aims, and aspirations, for such are the leadings and promptings of the Spirit for a fuller and more complete expression of all good. It is the Father's good pleasure to give you the kingdom and all other good and perfect gifts. Jesus certainly realized the universal powers and possibilities of man and his oneness with God in reality, for most of his sayings are statements of such facts. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48). "I and my Father are one." (John 10:30). "All that the Father hath, is mine."

(John 16:15). "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14:12). "Ask and ye shall receive, that your joy may be full." (John 16:24).

King David, looking at the external man, the appearance, wondered at the glimpse he caught even then of man's rightful heritage and dominion, "For thou (God) hath made him (man) a little lower than thyself [literal translation], and has crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand; thou hast put all things under his feet." (Ps. 8:5,6). (Paul says, "Christ in you the hope of glory." (Col. 1:27).

Since man inherits every good and perfect gift from the All-Loving Father, it needs only his recognition and demand in full faith of receiving in order to realize his birthright here and now. In reality, man is already in possession of his birthright if he could only realize it. Man's possessions are with God, for man is God transformed into visibility, and God is ever pushing more of Himself into expression. There is a supply for every demand, for the source of supply is infinite. "Thou (God) openest thine hand and satisfiest the desire of every living thing." (Psalm 145:16).

Man inherits health, life, peace, power and plenty from God the Father, who worketh all in all to bestow greater blessings and fulness of life upon all in harmony with Divine Being. But so long as man will not believe or recognize this fact, he cannot take the gifts and blessings which the loving Father is seeking to bestow. "Ask and ye shall receive." It is hard for a man to take anything which he does not believe exists, although it may be closer than hands or feet. "Unto him that believeth all things are possible." "Without faith ye can do nothing." Belief, or faith, does not create a possibility, for it always existed. Man has infinite possibilities, bu

doubt, or lack of realization, can for awhile shut him out of them. "And many entered not in because of unbelief." They did not believe they could; they had not the faith to try, and were not aware of their possibilities.

To affirm or claim a thing or a quality does not make it true, but it will make it actual to your consciousness. Truth exists in the unseen reality, and to positively speak the word of power will bring it into visible manifestation. The recognition of man's Divine inheritance should appeal with the most importance to those who have failed to realize their God-given privileges. And this will include all who have not come "in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." There are promises in God's word which fully meet all demands of every individual, no difference what their condition in life may be. And even if this were not so, it is a scientific fact that there is a supply for every honest demand. No one will ever be disappointed who takes God at His word, and who trusts in His promises. Unto all He promises abundant life, health, help, strength, forgiveness, wisdom, love, peace, comfort, plenty, loving and Divine presence, protection and deliverance, happiness and freedom, and the goal of all souls, the blissful state.

Let all those who do not manifest all the health they desire, get in harmony with the law of Being or Love, and recognize not only that they have a Divine right to manifest the fulness of perfect life, health, power and peace eternally, but also that they are perfect in reality. Praise God for His abundant life. Christ said, "I am come that they might have life, and that they might have it more abundantly." (John 10:10).

Man is God's speaker. "The words that I (the Christ within) speak unto you, they are spirit, and they are life." (John 6:63). "So shall my word be

that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55:11). "My words are life unto those that find them, and health to all their flesh." (Prov. 4:22). Realize your oneness with God, then from your I AM center speak the words of life and health. Trust the Lord utterly to manifest the fulness of health through you. "He giveth power to the faint: and to them that hath no might he increaseth strength. But they that wait upon the Lord shall renew their strength; they shall run and not be weary: and they shall walk and not faint." (Isa. 40:29,31).

God is the Infinite Source of supply. In Him is the fulness of all things; there are enough supplies to go around and plenty to spare. There need not be any permanent want anywhere, for the desire itself shows that somewhere there is that which will satisfy it. God does not decree that one man shall be prosperous and another unlucky or unsuccessful, but all have the same Divine right to all they desire by complying with the law of progress. "If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Thou shalt lay up gold as dust (this means that there will be plenty of it, and that you will get it by non-attachment), and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." (Job 22:23-25,28), "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after these things do the gentiles ask:) for your heavenly Father knoweth that ye have need of these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt 6:31-33). "The kingdom of God is within

you." (Luke 17:21). "The Lord is my shepherd, I shall not want." (Psalm 23:1).

God promises His presence, protection and deliverance to all. "I am with thee to deliver thee, saith the Lord." (Jer. 1:8). "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isa. 41:10). "When thou passeth through the waters I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." (Isa. 43:2). "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Psalm 91:10). Such like promises abound throughout the whole Bible, and are very interesting and important in showing of what man's Divine inheritance consisted as conceived by ancient writers.

But the most important truth of the whole subject, of which all minor points are as but steps leading up to it, is this: Man has a Divine right (from which he can never be withheld) to perfect freedom and bliss through a realization of oneness with God, the Absolute One. It is, then, that man not only realizes that he has a Divine right to all things, but that he is in the consciousness of all in all.

Let the ocean illustrate to us the relation between God and Christ. The ocean is a great body of water. The use of the term water helps us to understand what the ocean is. Each drop in that ocean is filled with water, and from one drop we can learn what the whole ocean is like! The water of the ocean is like the Christ of God. It is the substance of each individual existence, yet the substance is ocean — God.
—*Fulfillment.*

"The Spirit, and nothing else, can eternally free thee, and lead thee to the Most High."

Bible Lessons

BY LEO VIRGO.

Lesson 3. October 18.

DAVID'S CONFESSION. — Ps. 51:1-17.

1. Have mercy upon me, O God, according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2. Wash me thoroughly from mine iniquity, and cleanse me from my sin.

3. For I acknowledge my transgressions: and my sin is ever before me.

4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5. Behold, I was shapen in iniquity: and in sin did my mother conceive me.

6. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9. Hide thy face from my sins, and blot out all my iniquities.

10. Create in me a clean heart, O God; and renew a new spirit within me.

11. Cast me not away from thy presence; and take not thy Holy Spirit from me.

12. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.

13. Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15. O Lord, open thou my lips; and my mouth shall show forth thy praise.

16. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

GOLDEN TEXT — *Create in me a clean heart, O God.* — Ps. 51:10.

The most mysterious part of man's nature is the heart. As the seat of the affections it is the center of forces that are difficult to harmonize. Love is of itself blind. It is a force, an energy; a wild, untamed cyclone of energies, swaying us this way and that way, until we are dazed and weary of the struggle. We learn by experience that Love must be directed

by Wisdom. If we give up blindly to the impulses suggested by our loves we shall suffer many downfalls.

David represents Love passing through some of these experiences. He let his affections go out to many wives — he attached himself through the heart to the many sources of sensation which the love-nature opens up. When one gives up to all the emotions engendered by Love there is a saturnalia of sensation in consciousness. On the surface there may be no indication of the lawlessness within. It is a realm in which thought is the field of action. Jesus had this in view when he said, "But I say unto you, that everyone that looketh on a woman to lust after her hath committed adultery with her already in his heart." David had given way to unrestrained love and fallen into grievous error. But he was under Divine guidance—his was not the sin of mere animal indulgence, and he is therefore set right under the law by repentance and affirmations of loyalty to the Truth.

The first step in all reform is the recognition of the power of the law. Wisdom shows us what the law is, and where we have fallen short. Then we are shown that there is no anger against us by God. The transgression of the law has brought its own punishment. We are not punished for our sins, but by them. God is Kindness, God is Love—"Loving-kindness"—a word of rare compound. A realization of this eternal truth that our Father is a multitude of tender mercies that blots out all our transgressions unburdens us at once. The idea of vengeance and punishment for sin by an angry God is a horrible concept. It keeps us on the lookout for an impending day of judgment in which we shall be brought to account for every sin we ever committed, no matter how ignorantly. This fear of a future day of punishment fills the mind with a fear of impending danger, and is handed down from generation to generation as fear in the subjective consciousness. The sins of the

fathers are thus visited upon the children. People suffer diseases that are not accounted for, the cause of which is the subjective fear of punishment for sin. The true remedy is here given: Repentance and open confession to the Lord.

When we with open mind acknowledge an error, and at the same time deny it any power over us, the way of the higher principle, the Lord, is made easy in consciousness, and we are truly then and there cleansed from our sin and its effects.

We cannot reconcile the statement that we were "shapen in iniquity, and born in sin." If the psalmist refers to the mortal part of consciousness, the sinner, that we can endorse, but the essence of Love is Divine, and it will prove its Divine origin if we marry it to Divine Wisdom. And this Wisdom is in the "inward," the "hidden" part. It has always been there, but through our giving up to the emotions without we have not discovered it.

We can all use with profit these grand affirmations of David:

"Create in me a clean heart, O God; and renew a right spirit within me.

• "Cast me not away from thy presence; and take not thy Holy Spirit from me.

• "Restore unto me the joy of thy salvation; and uphold me with thy free Spirit."

If you have sinned in *thought only*, you need this confession and cleansing. We should purify our hearts daily from the corroding effects of the imagination. We delude ourselves when we think because we have not done the overt act that we have not sinned. The dregs of the lustful or error thought in any of its forms, settle back into the subconsciousness, and we suffer the effects in some disease of the flesh.

Then let us become alert to purify ourselves daily with the cleansing words of a contrite spirit—a "broken spirit," the broken spirit of error, which the Lord will not "despise," but transform into a staff of strength.

Lesson 4. October 25.

DAVID'S JOY OVER FORGIVENESS. — Psalm 32.

1. Blessed is he whose transgression is forgiven, whose sin is covered.

2. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

3. When I kept silence, my bones waxed old through my roaring all the day long.

4. For day and night thy hand lay heavy upon me: my moisture is turned into the drought of summer. Selah.

5. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. Selah.

6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

7. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

8. I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

9. Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.

10. Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about.

11. Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

GOLDEN TEXT—*Blessed is he whose transgression is forgiven, whose sin is covered.*—Ps. 32:1.

The value of confession is not appreciated as it deserves by the majority of people, especially those who have been influenced largely by the so-called *rational* view of life. Such look upon the devout Catholic, who goes weekly to the priest to "confession," as the simple victim of a church "fake." They relate instances where pure-minded girls confess regularly their little shortcomings to bibulous, gluttonous and licentious priests. They scout the idea that such representatives of God have any power to forgive sins. Yet the fact is patent to all who have observed that the confession does a marvelous work for the devotees. The remorse that secretly eats at the vitals of one who has done a wrong is cast out, and light-hearted freedom fills the soul. The mind accepts the authority of the priest, as a representative of God, regardless of his character, and the

sinning thoughts are actually dissolved. Thus it is found that the Irish domestic is robust and happy while the lady of the house is a melancholy invalid. With one the mind is unburdened every week—washed clean of every sin—while the other carries about year in and year out the sinful thought and its effect, which settles back into the subconsciousness and finds vent in some bodily discord. Thus confession of sin, with faith in forgiveness, dissolves the error thought, and cuts off its effects in the body. This is what David discerns as a state of blessedness.

But when David “kept silent,” and allowed remorse to gnaw at his brain, his “bones waxed old.” The inference here is that he felt the presence of the Spirit, but resisted it. He was not only suffering from what he knew was sin, but he was also obstinate. He knew the law of spiritual forgiveness, but would not yield to it. Obstinacy is a resisting state of mind, and its tendency is to make the muscles, nerves, and, in fact, the whole body tense and brittle. Deaf people are always obstinate, disobedient to the softening love of the Spirit that would gladly forgive every sin. It is found by metaphysicians that ear-ache in children is healed by denying disobedience. This resisting thought of the spiritually disobedient corrodes the flow of nerve-fluid, and dryness ensues; the hearing is dulled and the bones get brittle. Hence David’s statement, “My bones waxed old,” and “my moisture turned into the drought of summer,” is literally true.

Someone has said, “True confession implies your viewing the fact (of sin) in the same light in which God views it.” This being true, we see how quickly our sins are wiped away when we come into consciousness of the sinless mind of God, who is of “too pure eyes to behold iniquity.” All sins are transitory states of thought without a foundation. When the light of Absolute Goodness is turned upon them they dissolve like snow in summer time.

A daily habit of prayer and thought cleansing

forms in the mind a battery of strong spiritual ideas that prevents the inflow of the mortal thought floods with which we are surrounded. When these "great waters overflow" they cannot reach such an one.

Instruction and willing obedience to the light of Truth is what the soul craves. Some people think the Lord should drive men into righteousness as beasts are driven, with bridle and goad. It is the "eye" of spiritual discernment of Truth that leads to a willing obedience. This brings *rejoicing*.

"Rejoice, ye righteous, and shout for joy, all ye that are upright in heart." When this inward joy comes as the result of a right relation between us and the Divine Law, we should *express* our happiness. If the desire to *shout* comes over you, and it surely will if you have realized forgiveness, do not suppress it, but as the psalmist suggests, "shout for joy."

Lesson 5. November 1.

DAVID AND ABSALOM. — II. Sam. 15:1-12.

1. And it came to pass after this, that Absalom prepared him chariots and horses, and fifty men to run before him.

2. And Absalom rose up early, and stood beside the way of the gate: and it was so, that when any man that had a controversy came to the king for judgment, then Absalom called unto him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of Israel.

3. And Absalom said unto him, See, thy matters are good and right; but there is no man deputed of the king to hear thee.

4. Absalom said moreover, Oh, that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!

5. And it was so that when any man came nigh to him to do him obeisance, he put forth his hand, and took him, and kissed him.

6. And on this manner did Absalom to all Israel that came to the king for judgment: so Absalom stole the hearts of the men of Israel.

7. And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the Lord, in Hebron.

8. For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord.

9. And the king said unto him, Go in peace. So he arose, and went to Hebron.

10. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11. And with Absalom went two hundred men out of Jerusalem that were called; and they went in their simplicity, and they knew not anything.

12. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom.

GOLDEN TEXT—*Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.* — Ex. 20:12.

When the affections are attached to things sensual the state of consciousness built up is out of harmony with the higher law of spirit. David gave his love to wives among the heathen tribes, who represent the sense of consciousness. Among them was Maacah, the daughter of Talmai, king of Geshur. These names all have Hebrew roots conveying material limitations, as *pressed down, heaps, a wall*. The outgrowth of this love for materiality is a state of consciousness represented by Absalom, who pictured beauty of form. He was marveously handsome and winning, with a head of hair renowned throughout the nation. He thus represents David's love for a beautiful fleshly form, and external strength. Beauty of form and strength in body are legitimate, but they must be based upon spiritual ideas. If they are linked with a belief in matter and physical law as their source, there is an opposing set of thoughts in consciousness. Absalom pretended to be religious and posed before the Israelites as their friend, when the king had not given due attention to their cause. Here is typified that subtle tendency of the love of form and shape in the physical to try to win religious following. The pomp and parade of religious worship is for the purpose of impressing spiritually-minded people, and many of them are deluded into believing that this is acceptable to God. All external means for impressing people in matters religious is of this character.

The lesson is that when we let our love go out and make unions with sense conditions we bring forth states of consciousness of a physical character

that are a combination of spirituality and deviltry, and they try to win the whole consciousness over to their side and take possession of the kingdom. When this open rebellion is discovered we take up arms against the flesh and put it down.

Lesson 6. November 8.

DAVID'S GRIEF OVER ABSALOM. — II. Sam. 18:24-33.

24. And David sat between the two gates: and the watchman went up to the roof over the gate unto a wall, and lifted up his eyes, and looked, and behold a man running alone.

25. And the watchman cried, and told the king. And the king said, If he be alone, there is tidings in his mouth. And he came apace, and drew near.

26. And the watchman saw another man running: and the watchman called unto the porter, and said, Behold another man running alone. And the king said, He also bringeth tidings.

27. And the watchman said, Methinketh the running of the foremost is like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and cometh with good tidings.

28. And Ahimaaz called, and said unto the king, All is well. And he fell down to the earth upon his face before the king, and said, Blessed be the Lord thy God, which hath delivered up the men that lifted up their hand against my lord the king.

29. And the king said, Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and me, thy servant, I saw a great tumult, but I knew not what it was.

30. And the king said unto him, Turn aside, and stand here. And he turned aside, and stood still.

31. And, behold, Cushy came; and Cushy said Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee.

32. And the king said unto Cushy, Is the young man Absalom safe? And Cushy answered The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is.

33. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!

GOLDEN TEXT — *A foolish son is a grief to his father.*
— Prov. 17:25.

David's love for physical beauty, without spiritual understanding as a foundation, is illustrated in Absalom. He was so absorbed in that state of consciousness that he gave himself up to it without realizing its character. When Absalom with an army marched against Jerusalem David fled, and the usurper took possession of the capital.

Thus we let our affections for the physical forms

of life engross our whole attention, to the exclusion of the Spirit, and the disregard of Divine Law. Parents frequently give up everything to a selfish child. A parallel to this is found in the individual when some cherished idea takes possession of the whole man to the exclusion of good judgment in the preservation of mental poise.

When we give over our love of a thing on the sense plane beyond a certain point, there is a reaction, and an adjustment takes place under the working of what may be termed the law of nature. The subjective consciousness is, in a measure, self-regulating. We may transgress the law of nature up to a certain degree, when all at once we seem to lose command—the mind and body are in a state of chemicalization—a war is on between the thoughts of truth and the thoughts of error. Some cherished ideal on the physical plane, that has been ruling, must be deposed and the rightful king restored to dominion. This may appear to the individual as a great sickness of which he does not understand the cause—its explanation is below the line of conscious mind.

Joab led the army that defeated Absalom, and with his own hand he slew him. Joab represents the pivotal centre within that preserves the unity and integrity of soul and body—the individual *will*. This is the focal point around which all the forces of the organism, objective and subjective, adjust themselves.

Yet the conscious love does not want to give up its cherished ideal no matter how great its error. When the messengers bring the tidings of its death he cries, "O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" This illustrates the absorbing attachment of the affections to the realm of sense when there is lack of spiritual understanding as accompaniment.

Absalom was the son of a heathen wife—there was no redeeming spirituality as a mixture to the thought, and the soul forces were cemented to it as a

material reality. This is why it is so hard for us to give up our material possessions, whether they be in the form of our children or money. If we love our children with an earthly love, without the understanding that they are the children of God, the very substance of our souls goes out with them. So when the soul loves money it takes on the metallic substance and is fairly saturated with materiality. Jesus saw this when he said, "How hard it is for them that love riches to enter the kingdom of heaven."

Lesson 7. November 15.

DAVID'S TRUST IN GOD. — Psalm 23.

1. The Lord is my shepherd; I shall not want.
2. He maketh me to lie down in green pastures: he leadeth me beside the still waters.
3. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.
4. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.
5. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.
6. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

GOLDEN TEXT — *The Lord is my shepherd; I shall not want.* — Ps. 23:1.

This psalm is an all-round mental treatment. Thousands get consolation from it who never heard of the science of mind, but the understanding of the symbology gives added power.

Our thoughts are our sheep. To take care of them personally is a Herculean task—to put them into the hands of the great I AM, Jehovah, unburdens the mind.

The realization that the Lord is the provider of all is wonderfully peace-giving. "I shall not want" is a direct denial of the thought of lack, which burdens so many ignorant minds and keeps them in hell.

Green is symbolical of that newness and freshness which the Spirit constantly gives the soul, and the

pastures the abundance of the supply. The still waters are peaceful states of thought in meditation. Some people cannot meditate because of the turbulent thoughts that flow into their minds. They need this affirmation, "He leadeth me beside the *still waters*."

The restoring of the soul is the strengthening of the subjective thought realm to Divine harmony, and the paths of righteousness are the open doors of communication between the various planes of thought. This affirmation of Divine guidance is a mighty factor in thought unification, and we cannot make it too often.

The valley of the shadow of death is that vague darkness which envelopes the mind when the thought of death presents itself. A denial of it as evil is the open door to a fuller understanding that under all circumstances the Lord is present. The rod means power and the staff defense. The shepherd's rod is a crook used for helping sheep out of crevasses and other pitfalls. The staff is not a cane, but a heavy bludgeon with which the shepherd slays the wild animals that attack the sheep. Comfort means more than consolation — it means to strengthen, to invigorate, to encourage.

The table prepared by the Lord is the omnipresent substance which is always with us, in spite of opposing ideas. The oil that anoints our head is the joy that is poured out into the understanding when we realize the abundance of God's love.

Assured of the presence and power of our Supreme Father, we know that this eternal goodness shall always be with us. It will not be a great enthusiasm to be followed by apathy, but a continual bubbling up in the soul of a consciousness of God's mercy and love.

The final affirmation of *abiding* in the house or protection of the Lord is the "Amen" — the *so let it be* of Spirit.

Nothing is impossible to him who will. — Kossuth.

DEATH OF CHRIST A PUZZLE TO DOCTOR MORGAN.

The Rev. G. Campbell Morgan preached on the life of Christ to a large congregation at the Fifth Avenue Presbyterian Church yesterday.

"In the light of the revelation of the life of Christ, I come face to face with a great moral mystery," said Doctor Morgan. "There is some infinite meaning in the death of Jesus, and it is the stumbling block of my faith. At the Cross of Christ I must either be an infidel or a believer. In the presence of the death of Christ I am compelled to deny the existence of a moral governor, and admit his death a terrible blunder or the presence of the most wonderful love that man has ever known. Notwithstanding the wonderful teachings of this man, God permitted him to die at the age of thirty-three. Humanly speaking, his work was undone just commenced, as a matter of fact. Not a volume written, not a school founded, but just as he reached the commencement of his career he was foully murdered. I want an explanation of this. My mind demands it."—*New York American*.

[The enclosed clipping is from a New York paper. Can you in UNITY give Doctor Morgan the explanation he asks? I know you can. Yours truly, —J. DUKE MURRAY.]

The reverend doctor is evidently judging "according to appearance," and not according to that spiritual righteousness enjoined by Jesus. It seems almost incredible that a teacher of the gospel of Jesus Christ should have wandered so far away from the spirit of his life and doctrine. He said, "My kingdom is not of this world." Why should he found schools and write books for people spiritually blind to wrangle over? He did write volumes on the mental tablets of this planet's soul, and whoever seeks there may read the "little book" mentioned by John in Revelation. Jesus founded a school of thought in spirit, and is still chief professor. "My words are Spirit and they are life." He did not die as the reverend doctor falsely assumes right in the face of all Scriptural teaching and testimony. He repeatedly told his disciples that he would be crucified, but on the third day he would rise again; that he was acquiring power over his body so that he could "take

it up and lay it down." This was a gradual development, as when the Jews at one time attempted to capture him he slipped through their midst; not yet being ready. The test of his hold on the life that animated the physical form was its revival after the heart had ceased to beat and all action had departed. He forced the life current into the stagnant veins while the body lay in the silence of the tomb, and caused it to walk forth, where it was recognized by many. Was this death? Verily not. Dead people do not walk out of tombs, and show themselves on many occasions; in one instance to five hundred. He still further demonstrated his power over the body by increasing the vibrations of the cells composing it until the human eye could not see them, and this so-called "ascension" of Jesus is a miraculous church mystery. The scientific men of this age will ere long step to the front and show the mystified church fathers just how this fact is accomplished in a natural way.

Then Jesus did not die, nor has he gone away. He said he would continue to be here alway. We should not doubt his word. Paul saw him and talked with him several times years after he had sublimated his body. He told Paul to go ahead with his work, that he would stand by him and uphold him. He is a power in the world's thought today. He is right here in our midst fully alive. I have talked with many people who declare they have seen Jesus; some conversed with him mentally. I have also seen him, and felt his presence many times.

So all this talk about the death and departure of Jesus, his failure and the great tragedy of his crucifixion, is false. If Jesus had written a book, if he had founded a theological college, if had failed to overcome death, and had continued to remain on the physical plane of consciousness, we might bewail the failure of his mission. But he did none of these things. He carried out in every detail the work given him, and in this he fulfilled just what the Scriptures teach, "In Adam all die; in Jesus Christ all are made alive."



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.)

October 20th to November 20th.

The Lord is my shepherd; I shall not want.

Noon Thought.

(Held daily at 12 M.)

Son, thou art ever with me, and all that is
mine is thine.

THOUGHT.

CHRISTOPHER PEASE CRANCH.

Thought is deeper than all speech,
Feeling deeper than all thought;
Souls to souls can never teach
What unto themselves was taught.

We are spirits clad in veils;
Man by man was never seen;
All our deep communing fails
To remove the shadowy screen.

Heart to heart was never known;
Mind with mind did never meet;
We are columns left alone
Of a temple once complete.

Like the stars that gem the sky,
Far apart, though seeming near,
In our light we scattered lie;
All is thus but starlight here.

What is social company
But a babbling summer stream?
What our wise philosophy
But the glancing of a dream?

Only when the son of love
Melts the scattered stars of thought,
Only when we live above
What the dim-eyed world hath taught.

Only when our souls are fed
By the fount which gave them birth,
And by inspiration led
Which they never drew from birth.

We, like parted drops of rain,
Swelling till they meet and run,
Shall be all absorbed again,
Melting, flowing into one.

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, Wednesday, August 19. Mrs. Harriet DeLano Pool, leader. Subject, "The Third Commandment."

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." "And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord." (Lev. 19:12). "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, *The Lord Thy God.*" (Deut. 28:58.)

Mrs. Pool spoke as follows: There is an old adage "A rolling stone gathers no moss," and some wit once added, "but rolling stories do." What is a stone? It's a rock, and what is a rock but a firm, solid foundation? A rock symbolizes the eternal, everlasting foundation; and the rolling stone would mean that activity, or the Eternal in action. And around that eternal, everlasting active foundation or beginning or source, no moss of opinions, theories or dogmas can gather, but the stones *about* that source can gather so much that the Truth can be completely obscured.

The beginning of all things we call God; that however is not an arbitrary term. Perhaps some one can explain exactly why we use the word. I can only say it is because it is the word used in the Bible. In the beginning God, or as a beginning, God. The word is the Anglo-Saxon word for Good. God in the absolute, unqualified, not good, better, best; therefore the two words can be used interchanagbly. "In the beginning God created," etc., and "God said, Let there be, and it was, and God saw that it was very Good;" can also read, "In the beginning Good created

and Good saw that it was very God." "In the beginning was the *Word* and the word was with God and the word was God, and it became flesh and dwelt among men." In this commandment, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain," we must first find out what is the name of the Lord thy God, and then who must not take it in vain. Among the opinions and theories about God (that is the moss gathered by the rolling stories) we have supposed what has commonly been called swearing or profanity is taking the name of God in vain, but let us see if we are sure of knowing the name of God. Let us go to the Bible and see if we can find that name revealed there. "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM that I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." (Ex. 3:13,14.) "See now, that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever." (Deut. 32:39,40.) "Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am he." (Isa. 41:4).

Isaiah 43, 10-13, "Ye are my witnesses saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed,

neither shall there be after me. I, even I, am the Lord; and beside me there is no savior. I have declared, and I have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?"

Isa. 43:10-13, "I, even I, am he that bloteth out thy transgressions for my own sake and will not remember thy sins." "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west." (Isa. 43:5.) "Jesus said unto them, verily, verily, I say unto you, Before Abraham was, I AM." (John 8:58.)

We find in searching these texts that I AM is the name of the Lord thy God, and every time we have coupled any negative words with I AM, we have taken the name of the Lord in vain. Why am I able to stand here and move my hands, my feet, my body? Why the life in me? What is Life? God. Then it is God-Life in me that moves my body, and in God-Life there is no death. How do I know how to use this power of motion, this Life in me? By the Intelligence in me. What is Intelligence? God. Then it is God-Intelligence in me that directs me and controls my actions. What makes me happy when I am kind and generous, and unhappy when I am cross or unkind? Why the Love in me, and what is Love? God; then God-Love working through me makes me kind, loving and good. Then all that is active and wise and good in me is God, and the name of God in me is I AM. Consequently we have no right to use I AM, in connection with any part of ourselves but the God part. Then what is the part of us that we see, that seems to get out of order and needs help? for surely the God in us is whole and perfect now; then it is the "Thou art." There are millions of "Thou arts," this room is full of them, but only one I AM. Every personality in this room is

Thou art, but every one of you is I AM and there is but one I AM. For illustration, every one of us may have a separate slate and pencil, and every one of us may be working a different problem in arithmetic — one in addition and one in subtraction and one in multiplication, but there is only one science of numbers, and every one of us is using that one science, and all over the globe people may be using it at the same time. It is omnipresent, but no matter how many are using it, or how long, no one can add or take from it one fraction. The slates and pencils are the Thou a:rs, the science of mathematics is the I AM.

How many of us as we examine ourselves can say we do not break any of the commandments. For instance, we are told, "Thou shalt not steal," and not one of us here would go into Marshall Fields' and pick up so much as a pin and walk out with it. We are above the law. We do not need laws to prevent us from stealing, therefore that law is not for us, but have we not robbed ourselves of our birth-right every time we have failed to claim that which belongs to us, or have called ourselves poor or miserable? Are we then above the spiritual law, thou shalt not steal?

"Thou shalt not bear false witness against thy neighbor." Is there one of us here today who would tell a thing we knew to be false against another to injure that other's character? No, not one. But who is our neighbor? It is the one living nearest us — and who is that but we ourselves. When I belittle or depreciate myself, have I not spoken contrary to the truth of my being? Many will say, "Oh, if you call yourself so perfect you will be conceited and overbearing." Mark the difference. I AM is the God in me. Can that be anything but perfect? God is Life. I AM is Life. God is Health. I AM is Health. God is Prosperity. I AM is Prosperity, so all that is I AM is whole and perfect, but this personality may need conviction, so I must say, to it

Thou art, and I can bring that "Thou art" out of its condition and bring it up to the I AM. I can say, Thou art, or you are living, healthy, and prosperous, but I AM Life, Health and Prosperity. Note the distinction. You do not say, You are Life or you are Health. Those words can only be used with I AM. I AM does not mean this personality at all.

"The Lord (or law) will not hold him guiltless that taketh his name in vain." Every time we make a statement that is not true we have to face the consequences even though we were ignorant of the transgressions, for verily, verily, the way of the transgressor is hard, because every word is a seed that contains its own nature and will yield according to that nature, but "I, even I, am he that blot out transgressions." The I AM in us will, when allowed to speak, lift up the "Thou art" in us and make it whole. We must not let the "Thou art" usurp the I AM—"for I the Lord am a jealous God"—each must be understood and kept in its right place.

Mrs. Jane Yarnall: We have heard a very beautiful conception of the I AM, and it has been clearly shown what it is to take the name of the Lord in vain. We know that every time we say I am sick, weak or unfortunate, we are bringing these false conditions upon ourselves. The Lord is the Law. Putting the word Law in place of Lord in reading the Bible, we can see the meaning more clearly. It is the Law all the time. Lord is the Law of God in action. We are Lord of our own environment, therefore we can make it what we will by the words we speak. We may bring undesirable conditions innocently or ignorantly. If we would stop and think of the real purport of our true words we would receive a greater return. And when results which we regret come to us, we overlook the cause and forget we have built according to our false words. The Law is inexorable. Every word we speak builds according to its nature. Be sure to affirm of the I AM, the absolute and the perfect, the positive good.

Mrs. Annie Rix Militz: "For the Lord will not hold him guiltless that taketh his name in vain." This is the part of the commandment which impresses me most, holding us as guiltless. Every one desires to be held guiltless. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." You are in Spirit, therefore you are healthy and prosperous. The Lord holds you guiltless, holds you in pure consciousness. Jesus said of Nathaniel, "Behold an Israelite in whom is no guile;" no falsity, no condemnation, he stood in supreme innocence, which is the true state of each one of us.

Do not think of yourself as evil, or speak false words about yourself in any way, for it plunges you in darkness which obscures that Light which holds you in perfection. Take care of the I AM, hold it sacred, even as in India, they have a word which is so sacred, they believe it has vibrations which could make the heavens roll together as a scroll, if used by one who fully understood its power. A power in speaking comes to those who realize the meaning of the I AM. This is done first of all by thinking truly, thinking before you speak or act, so you will not even in the silence of your own heart speak in vain against yourself or your neighbor. The divine I AM is the true being of us all. We should live up to it every moment and stand forth as the full expression of God. It is natural for us to be good, for we are pure Spirit. In this consciousness we can abide and be at peace.

I have many letters some telling of the trials and troubles in which the writers find themselves, while others are full of love, their every word a blessing to me. One statement appealed to me particularly, "That one upon whom the Spirit of the Lord comes and remains is the Messiah." I thought, how true. We are conscious of the Spirit at times only, for we are sometimes on the mountain, and sometimes in the valley, but it is upon whom the

Spirit remains, to those who *continue* in the consciousness is the blessing given, and I affirmed, Yea, Lord, the Spirit of the Lord shall come upon me and remain upon me by the grace of God. We can remain in the consciousness of the I AM forever.

Mrs. Vinnie Carr: We endeavor to treat the subjects in as many ways as possible, so that all souls may be satisfied, for our words go beyond these walls. There is one point I would make. The I AM of everyone of us is that spiritual perfect whole from which nothing can be taken or added, but we meet continually something which is very different from this. We meet those who say I am sick, weary or suffering. I will try and explain why this is so. We are intelligent beings, and intelligence first operates in the soul through the senses. The "Thou Art," in us is the same soul in a lower degree of understanding, the degree that does not know its relationship to God, and it is continually expressing itself in words which bring conditions of sickness or weariness. We should watch our words constantly and change them at once if false.

Jesus said, "Woe unto the world because of offences: for it must needs be that offences come, but woe to that man by whom the offence cometh." The offence means the lack of development in the world, but the offender is he who living above the law recognizes evil. If we must express ourselves in regard to negative experiences it would be better to say, I have a belief in such a condition, knowing that the condition is not real, but a something recognized through the sense consciousness.

Mrs. C. A. Shafer: We shall not take the name of the Lord in vain. We must be careful in our use of the Lord's name. Who is this Lord whose name must not be taken in vain? Many have been in the habit of thinking of one great Lord over all, but it is not so to me. I have a Lord over my own being, and I must not trifle with my Lord. Negative words bring negative conditions. We need

to make positive statements for and with our Lord. We are responsible for our innermost thoughts, therefore we should entertain no thoughts which we would not have the courage to express. We should all be careful how we express ourselves in the name of our Lord.

MEETING OF SEPTEMBER 2D.

Mrs. Annie Rix Militz leading. Subject: "Absolute Truth."

The meeting opened by singing, "Glory to God."

Mrs. Militz: Always in these meetings we know that health is especially manifest. We stand for the full salvation wherein we are saved from any more sickness or inharmony. We claim that we shall be healthy in our affairs. We stand for that healing which is called in orthodoxy "the saved soul," which means to us joy and peace in consciousness. Let us enter into the silence, letting this health, which is wholeness, radiate through our consciousness. Then when we are fixed on that wholeness, let us take the one word "holy," and let us repeat it: Holy, holy, holy. The silence closed by singing, "Holy, Holy, Holy, Lord God Almighty."

Mrs. Militz then spoke to her subject as follows:

The subject for our consideration is "The Absolute Truth." Every one agrees that the Absolute Truth is the whole Truth—the Truth that is One, and beside it there is none other, because the Absolute stands above and has no opposite. Sometimes we find an opposite that could be called the relative, but when one compares the absolute with the relative it cannot mean the whole. There can be no comparison, any more than the word "circular" a circle. If it is a circle it cannot be more or less, cannot be taken from or added to and remain a circle. Any word that cannot be compared is an absolute word. The simple basis of the teaching of Absolute Truth is, that *God is All*. There is stated no religious terms, but in scientific language we can reason from premises

equally as simple. First, there is that which is. Second, that which is, is Truth. Third, Truth is all, for what is not Truth is not. Fourth, Truth is our God. God is All.

It has been found that those who take the stand that All is God, are in a fair way to prove it. When we allow that there is something else besides God we find inharmony; so we must begin with Oneness, and see every one as Pure Being *now*. One Self, not becoming, not progressing, but *now*, because there is but One. When we see dualism, it is God repeating Himself. The Absolute Truth is always stated in words that are true about God. A relative truth is in a realm of opposites, and there we find two powers or two presence, but omnipotent and omnipresence contradict that. Whenever you find comparison or change you are only on the relative plane, and on that plane we know good because we know evil, and that good changes; it may be good for one and not for another, or it may be good today and not tomorrow, that is only relative good. But to know the absolute good is not to know evil at all. It is God within you that teaches you about God or Good. When we think of anything in the absolute we must think of it without opposite, without change or limitation. Let us drop away from the relative and stand in the light of the absolute where the great Principle is all.

“Keep the unity of the Spirit in the bonds of peace. . . one body, and one Spirit, . . . one Lord, one faith, . . . one God and one Father of all, who is above all and through all, and in you all.” (Eph. 4:3-6). All in All.

“Speak to Him, then for He hears,
And Spirit with Spirit may meet;
Closer is He than breathing,
And nearer than hands and feet.”

We have learned that the name “God” is not something apart from us, but right with us. One Truth, One Faith, One Love. Perfect Love causes you to love your enemies, because you have not

enemies. Perfect Faith removes all limitations. If we believe in Absolute Truth we cannot only help ourselves, but our neighbors. Learn to see that there is a Self in every one that is perfect, and address only that one, think only of that one, see only that one; refuse to see twoness. This perfect one resides in your heart, in your mind, and in your affairs. If you would be wise, dwell upon the Wise One in you. Sometimes people have wonderful experiences when they start out recognizing only the One. We take out of the world only what we put in it. There is but the One Self, it is the All Good in every one of us.

Mr. A. E. See: Every person who comes in his most honest moments, honest not in the sense of the world's way, but in his most true moments, to see that there is a subtle (with a capital S) something that abides, and under all circumstances brings peace, that is Absolute Truth. The reason it is hard for the world to drink of this water of life, is because they cannot separate themselves from the thought of themselves as creatures, but do separate themselves from God. We are so used to speaking of the little, small, visible part of us as "I" that is, only the small I, but through those same lips that pronounce the small I, can the great, the true I be also spoken. As creatures we think we have great power, when there is but One Power, and it works through the creature. If you want to escape from changes, open your consciousness to recognize the unchanging, the unchangeable which has no opposite.

Mrs. Militz: That deep consciousness has taken such form for me that I see the real creature, not as the world sees it, but to me creation is God, even as God is God, because creation in its real sense is spiritual and not material; it is our view of it that makes it seem material, but we must see only one body. The old idea was, there were millions of bodies, but there is but one body and it shines through these bodies that we see.

Mrs. Meroe Parmelee: Many of us when we hear these grand words, say to ourselves, "Yes, we believe all this. We know there must be but one great, grand, glorious Presence back of us, and is all we need, but if we could only feel that we know it." Now, let me tell you, that same One knows Itself, and if when we think of It we will always say to ourselves, "I do know, because I know myself," we will at last come to where we actually know consciously that Presence. It will no longer be mere words, it will be Truth to us. And when we *know* the Truth it will make us free.

Mrs. Militz: There is but One Knowing Mind, and that is Omniscience; so when we know, it is God in us that knows.

Mrs. Jane Yarnall: Creation is ideal and not objective. God created man, not a man. Man is ideal; without form it is both man and woman, but he is not in the objective world. Adam was not created by God. All creation is spiritual. Adam is a man formed by man—the objective man. God's created is spiritual, and is always whole and complete. Suppose you were an artist, you would sit down quietly, perhaps in a dark room, and think out what your picture should be; and then you would paint on the canvas. What you think out invisibly is creative; what you paint on the canvas is the visible world. The outward picture can be destroyed, but the spiritual creation in your brain is still perfect.

Mrs. Militz is going to California for the present, but said she would be with us always in spirit if not in the flesh, and the meeting closed by singing, "God is with us till we meet again."

HARRIET DELANO POOL, Sec'y *pro tem*.

Wherever the work of the Lord is to be carried on, that is my place for today; and we live only for today. It is not our part to take thought for tomorrow.—WESLEY.

“THE NEXT STEP IN EVOLUTION.”

Book Review by J. H. C.

We have had placed in our hands a little book, written by the Rev. Isaac K. Funk, and bearing the title “The Next Step in Evolution.” We are very glad of the opportunity to bring this book to the notice of the readers of UNITY, and to express our appreciation of its teachings. The author is a well known Methodist clergyman, at one time editor and publisher of the organ of the Prohibitionists, *The Voice*. While not connected, so far as we know, with any metaphysical or New Thought movement, yet in this book we find the purest metaphysical interpretation of the second coming of Christ, which is shown to be the “next step” in the evolution of the race. His idea of the second coming is best given in the author’s own language:

That the Christ is coming, and that this coming is near at hand, is believed today by millions.

He is coming — but how?

Hear Him:

The kingdom of heaven is like unto leaven which a woman hid in three measures of meal, till the whole was leavened — the life and nature of the leaven reappearing in the quickened mass.

Again:

The kingdom of heaven is like a grain of mustard-seed, the least of all seeds, so little that it is likely to be lost sight of in the count of forces; but it has life in it and the power to grow and multiply, and it spreads its branches in every direction, each laden with seeds — the life and nature of the first grain reappearing in every one of the myriads of grains.

* * *

Life reappears in new life. The leaven and the seed and the Christ life all reincarnate themselves in more leaven, more seed, more of the Christ life. “In that day,” said Jesus, “ye shall know that I am *in* you.” Those who study the New Testament cannot but be impressed with how often and under how many forms is there uttered the thought *Christ formed in you*. This is the coming of Christ.

* * *

Were Christ to appear in visible form, it might easily be of no value whatever to come into physical contact with Him, to meet Him on Broadway or on the Strand; but who can measure the value of having Christ recreated in himself, as the leaven is recreated in the meal, and as a seed is recreated in new seed, so

that men, when they see that man, and talk to him, and deal with him, shall feel that they have been with Christ?

* * *

Christ came the first time into men's vision by coming on the plane of their senses; He comes the second time into men's vision by lifting them up to His plane of spiritual comprehension.

The evolution of man from the first step in life, the vegetable kingdom, through the animal kingdom, the kingdom of the natural man, and into the kingdom of the spiritual man, is described as successive steps, each having its type-life which possessed the power of multiplication.

Again we quote:

In the fulness of time there was developed in him (the natural man) what may be called, for the sake of a name, the spiritual protoplasm, or the psychoplasm, the exalted physical and psychic basis of the inner man, the new creature of the kingdom of the spiritual man. When all was ready, again whence came this new life? As was true with the other kingdoms, it could not come from below. That which is born of flesh is flesh--that which is born of mineral is mineral; that which is born of vegetable is vegetable; that which is born of animal is animal; that which is born of the natural man is natural man; and that which is born of the spiritual man is spiritual. Again, the life came from above. It came with the new birth of a spiritual type-life into the evolutionary order through the hereditary chain in strict accordance with the law followed in the preceding kingdoms. The spiritual type-life was imparted to and incarnated in the prepared psychoplasm, or the spiritual protoplasm. In this combination in the inner, the spiritual realm, this life has the power to reorganize after His nature, after the pattern that goes with each type-life--has within Himself the power of imparting spiritual life, that is, of the multiplication of corresponding individualities.

* * *

Christ is born really into the kingdom of the natural man, and the natural man is born into the spiritual kingdom, through Christ, the type-life.

* * *

Evolution goes on, hereafter, in the inner and upper world, outside and beyond our vision, making many and many variations doubtless, as in the lower realms. In the Father's spiritual house also are many mansions. We are stepping from the physiological to the psychological; from body and mind to spirit. As in all previous growth, the latest type-life is reappearing in His generation--in the "new creatures" of His kingdom.

* * *

The new birth of the natural man into the kingdom of the spiritual man, the reborning of his personality, making him a child of God after the type of Christ, is the tap-root of Christianity, is the chief artery. Cut that and all is gone. Keep that

and let the "new creature" grow toward his fulness, then Christ is recreated, reincarnated in him, and through him He is manifest again among men.

As we come into a new state of consciousness we have to adjust ourselves to the new mental surroundings; as we were sustained by the old ideas, so now we must seek a new source of strength, and we find it in communion with the Spirit. We seek for a closer walk with God, and meat and drink (spiritual unfoldment) that we knew not of before, is our portion. This seeking is the law of growth, and is most clearly defined by our author. He says:

God broods over every soul, waiting, ever waiting, for desire, for invitation. Seeking begins and continues growth in the inner kingdom. It is the first and last round in the ladder that Jacob saw, and all the intervening rounds. As a man seeketh, so he becometh.

We seek to know the Christ, and some day we awaken to the fact that the same mind is in us that is in Jesus the Christ, and we know that we are becoming like unto Him. The Master is asleep in our boat of life, and it may take a tempest to cause us to turn to Him for help, but when we call He comes forth to our conscious recognition, and behold, the Christ is here.

In the churches we are—many of us—so busy working for God that we do not take time to look around and see God; and are making so great din preaching and praying that we are not able to hear Him talk; are so busy looking far away for signs of Christ's coming that we do not see that He is already here, is the most manifest Being on earth to those who have eyes to see and ears to hear, hidden only by the abundance of light.

In these quotations an idea of the substance of the book is given, and, while not antagonistic to the idea of the literal coming in visible form of the Christ, the little comparative value of such a coming with the coming of the Christ into the consciousness, is clearly demonstrated. The strong, earnest convictions of an inspired soul are given to the world through the medium of this book so beautifully written, and which breathes the gentleness of love from every page. One feels well repaid in the reading, and we heartily commend "The Next Step in Evolution."

Cloth, 8 vo. Price, 50 cents, net. Funk and Wagnalls Co., publishers.

HEALING TESTIMONIES.

DEAR UNITY — Through my desire to help those who are coming into the Truth of their being I add my testimony to God's messenger, the UNITY. Also my gratitude to the dear brother and sister, Mr. and Mrs. Fillmore, who helped me to learn the beautiful Truth. Less than four years ago my physician gave me only six months to live, my case baffling his skill. There was nothing left but to prepare for death. The falling of the leaves was as long as I could last, my lungs being beyond repair; but through hope and love I was directed to the Father's house, and there learned the sweet message, that God is health, and today from a weak, fearing invalid, I am a strong, healthy woman, doing all my own housework. Since Truth has entered our home the old mistakes of our former thinking have fast disappeared, and my husband and I stand hand in hand in this beautiful study of Truth.

Lovingly yours,

MRS. M. D. WOLZAK,

2312 Wabash Av., Kansas City, Mo.

P. S. — Anyone desiring further details is cordially invited to write.

[In this case the full address is given because this lady stands ready to help others who may write to her.—ED]

* * *

[From a private letter.]

M —, OREGON.

MY KIND FRIEND, MRS. F — You no doubt have sometimes wondered what I am doing, and I want to tell you. You know how practical I am. I am away out here in the mountains, seven miles from the magnificent Mt. Hood, whose snowy hood I can see whenever I look south. It is all a vast forest of grand old pines and firs. But even here my Father finds work for me; my first demonstration was in a little dog of my own. A cow hooked his eyeball out. I called my husband and children and we had a silence

together. The dog ceased moaning and the next day he came to me to be treated again. In three days I had the unspeakable joy of seeing a new bright blue eyeball; it looked like a tiny baby puppy's eye, and in one week's time one could not have told which eye had been replaced.

Next, we lived by a man whose days counted to ninety-three years, and he had not stepped out of doors for six years. He came under the belief of lacerrated intestines, and his physician said he could not live two days, but he was healed in four days, and after his recovery he went into the yard a few times. That was eight months ago; he is as well now as he has been for six years. A woman farther down the mountain who was in a delicate condition, I found her, as she thought, in great pain, with a hemorrhage that she said had been continuous for three days. They had sent for a doctor eight miles. The doctor came and told them it was a case of complete obstruction of the uterus, and could not be attended with any degree of success outside of a hospital, and wanted to take her right to Portland, a whole day's ride. Confinement would not be for six weeks; charged them \$12 and went home. The next night I was sent for again. After an hour she got quiet, and we all retired. At about five in the morning she complained, and in three hours a nice tiny boy was born. I had a very strange experience while I was standing by her bed, and there welled up within me a feeling of inexpressible gratitude and joy. I exclaimed silently, "*My God, let this child be born,*" and in five minutes my prayer was answered. I made the mother comfortable, and then dressed the infant. When all was done here came the doctor; he looked wise, and then astonished, and finally inspected every bit of my work; then complimented the patient on having a nurse so competent and clean. Said he could not have done better himself. Then came and asked me how I did it. Now I have a large fat woman who falls down every time she

steps out doors. She is improving rapidly. She is ten pounds lighter.

* *
*

DEAR MR. FILLMORE-- Kindly allow me to add my testimonial to the many grand ones published in UNITY. When I compare my past life, while in the old beliefs, (builded upon sand), with my knowledge of today, demonstrating its truth daily, I certainly have reason to be happy and thankful. Before there was always sickness in my family, while now health, love and prosperity reign supreme in my happy home. My two dear little boys, seven and eight years old, never have known what sickness is, and I am sure they never will. My last experience when I threw off the yoke is well worth mentioning. During ten years I was in pain from a very bad hernia causing me untold suffering. Although strong in my faith as taught through your noble teachings, the beliefs prevailed and I was brought home a year ago with a strangulated hernia. The best surgeons were called and my case pronounced hopeless, and I was rushed to the Santa Fe hospital in Topeka, where the head surgeon, after a consultation with his staff, told my dear wife that I probably would last three days when blood poisoning would set in and end my days. My friends, of course, were all duly notified of this fact. While on the operating table my ever faithful wife wired you of my case, requesting your co-assistance, to which you nobly responded. The operation was successful, the nurses telling my wife that I boldly proclaimed while under the knife and unconscious, "*I am, I am God.*" On the third day I even had no fever, and on the fourth my wound was completely healed, to the great surprise of the learned doctors, and now I am a living wonder to them. Can anyone blame me for resting all my faith in the only Truth?

Brotherly yours,

J. W. WOLZAK,

2312 Wabash Ave., Kansas City, Mo.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Unity is a word fraught with a deeper meaning than many seem to realize. Its breadth reaches to the utmost limitations of the
 UNITY. Universe, and in its meaning rests the purpose and end of all things. The clod by the wayside is a part of life, imbued with purpose, and though humble and small perhaps in the eyes of man, yet filling its place in God's great plan, and in His eyes clothed with the sacred grandeur of His creation.

The blade of grass shimmering in the morning sunlight our eyes may scarcely see. Yet it in unity with others makes the field. And beyond our finite sight are eyes that note its single life, and view with infinite benignity its purpose in the whole.

From the clod by the wayside, from the blade of grass, we learn the lesson of unity. We, too, are clods by the wayside, and blades of grass in life's green field, filling a purpose as they, and playing the parts allotted us in the infinite wisdom of God. And so we are, in fact, in unity with them—with all things. And if we carry in our thought this aspect, if we view this unity of ours with all things in its deepest and truest sense, we come to the realization of the brotherhood of all creation and our fellowship with God.

Unity is harmony. When its deep realization fills the soul, no thing in life may jar upon our senses, no discord may enter into our thoughts, but o'er our hearts will fall the mantle of peace, and strewn upon our pathways here the blessings of a tranquil spirit.

Unity is love. Not the love of single purpose, not the love of individual, but that broader, nobler love of all things that is allied to God-love and born of Infinite Power. "Love thy neighbor as thyself" is often misconstrued. "Thy neighbor" is not merely those nearest thee, but the tree in the corne

lot, the rose nodding above the fence rail, the dumb beast of the field, as well as the stranger who passes you on the street.

Shut no thing out of union with your thoughts, for in so doing you are shutting out God's creation, and barring the door of your estate to God's image. Open the inmost recesses of your soul to the light and love of all things, and you will admit the august presence of their creator. The figure that is not in proportion with the whole picture will spoil it. The note that is not in unison with the whole piece will mar it. That element in your character that is not in unity with all things will spoil a whole life. Paint the landscape of thy life with brushes of harmony. Play upon the chords of thy existence with the gentle touch of peace. And build, stone by stone, the structure of thy life with the labor of love. Then will every day ring in unison with life's varied interests; then will every year scatter in your lap the fruits of unity, or love, and you may cast your eyes across the plain of Time and know that on the journey you have found happiness. — HARRY T. FEE.

A Voice beside me said, "Come!" I turned, and all about me shown a white light, clear, cold, silvery.

THE WHITE LIGHT. "Whither wouldst thou have me go?" I asked.

The Voice said, "Follow the light."

"No, no," I cried, "the light is cold, my feet are leaden, I cannot go."

But again and more earnestly the voice said, "Come, follow the light."

I arose to go, lifting the slow leaden feet without joy or hope. I followed the light out into pleasant fields, over brook and valley; up the steep mountain side; on, on, to the highest point. "Behold!" the Voice commanded. I looked down; all through the vast space below me were men, women and little children, struggling with the burdens of their common

life. How sad they were! Yet when some of them shouted and sang, it was even more pitiful than the sigh and moans of their slavery.

“Why is it?” I asked.

The Voice replied, “It is the curse of Ignorance.”

“How can it be?” I said, “for so many of these are among those called great and wise, they stand in high places. The world honors them.”

Suddenly the White Light completely enveloped me—the light that had led me on. I saw the clear cold flashes fall on the multitudes, then I knew there was no knowledge, no wisdom, no greatness, except it dwell in the White Light. I saw the narrow path through which I had passed, with here and there one whose feet willingly sought the Way. “Let me go and teach them,” I begged, and the Voice bade me “go.” As I went down the mountain side, back to my fellow travelers, I called to them to “come up higher!” And lo! as I walked the feet of lead turned golden, while wreaths of joy and hope and love were woven in the white mists about me. — H. L. R.

OMNIPRESENCE.

ELIZABETH REMMEL.

There's nothing to fear, for God is here;
 He's with us all the day,
 He gives us life and health and strength,
 And guides our every way.

There's nothing to fear, for God is here;
 He's with us through the night,
 And o'er us brood His wings of peace
 Unto the morning light.

There's nothing to fear, for God is here;
 He's with us every hour,
 And all we see and do and know
 Dependeth on His power.

Oh, anxious one, no harm can come
 To those you love so dear;
 God fills all space — there's naught beside —
 He's there, He's near, He's here.



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Practical Christianity

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MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
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UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

Mrs. Lizzie C. Head, Present and Absent Treatments. 1941
Brooklyn Ave., Kansas City, Mo.

I enjoy the Bible lessons as printed in UNITY. I never realized the beauties of the Scriptures as I have since having them interpreted according to the Advanced Thought. — Mrs. Lela M. Smith.

Mrs. Militz' Chicago students will be happy to learn that a review of her Advanced Lessons is being given at the Center, by Mrs. Meroe Parmelee, whom she recommends very highly for the thoroughness and depth of understanding which she has. Mrs. Militz intends to send letters to this class in which she will refresh their memory as to the most important points. The class opened Tuesday, October 6th, at 10 A. M.

OUR MEETINGS IN KANSAS CITY.

All classes and week-day meetings are held at Unity Headquarters, 1315 McGee Street. On Tuesday evening the regular class in Concentration and Demonstration is conducted by Charles Fillmore; Thursday morning, at 10 o'clock, Mrs. Fillmore's Concentration class for ladies only. New members are not admitted to these classes except at stated times. Wednesday afternoon, at 2:30 o'clock, the regular open mid-week service is held.

Sunday services are held in Arlington Hall, northeast corner 10th and Walnut Streets (10th street entrance). Sunday School at 10:15, Mrs. Jennie H. Croft, superintendent. Discourse at 11:30 by Charles Fillmore. No Sunday evening service.

NEW YORK CIRCLE OF DIVINE MINISTRY.

The Circle of Divine Ministry held its regular Tuesday evening meeting on September 8th, beginning at eight o'clock, Miss Walton presiding. The meeting was opened by the singing of "Omnipresence," which was followed by the silence, in which the thought was held -- "I am conscious of the presence of God." Miss Walton said the idea of these meetings was to get into the current of the vibrations of all those who held the statements published in UNITY of Kansas City, in which the word given for the month was, "There is no power in evil, disease, or sin." She spoke at length on the unwisdom of straining after righteousness or even "treating" strenuously for health or happier conditions, and advised, instead, keeping the eye fixed on the Most High, making an effort to realize that there was no power in evil, rather than striving to do away with evil. Even the hatred of evil gave it seeming power, she said, and the tension caused by continual effort prevented the organs of our body from manifesting the freedom necessary to do their work perfectly. Our mistakes are to be put behind us and forgotten. After singing the hymn, "God is Love," the meeting was adjourned till next Tuesday evening.

W. W. SMITH, Sec'y *pro tem*,

Circle of Divine Ministry, 34 West 20th St.,

New York City, New York.

 THE CONVENTION.

The International New Thought Convention to be held in Chicago, November 17-20th, incl., promises to be a most successful gathering. Many of the foremost advocates of the New Thought from all parts of the world will be present and make addresses. Reduced rates will be given on the railroads, and the entertainment committee has secured special hotel rates. The Unity staff will be there, and we believe it will be a great inspiration to all who can attend.

Our esteemed friend, Ellen M. Dyer, of Philadelphia, teacher, healer and author in the New Thought movement, is now living in that realm which is beyond the range of mortal sight. Her journey thither was a very beautiful one, and we sincerely wish that, if the journey *must* be taken, it could be as glorious for everyone. On Tuesday, September 8th., she did not rise early as was her custom, but seemed half asleep or dreaming. When greeted that morning she said, "It is a *good* morning. I have had a glorious night; have visited all the worlds, and am so happy, so happy," and with a radiant countenance passed into unconsciousness, quietly breathing until 2:00 P. M. A memorial service will be held in her studio, in Vineland, N. J., in a few weeks.

The Building Fund.

Since our last report there have been movements set on foot for the promotion of the enterprise looking to the erection of a Unity Headquarters Building in Kansas City, Mo. The Kansas City Unity Sunday School children made a beautiful offering as a body as noted below. The little boys and girls saved their pennies, nickles, etc., which they placed in envelopes, and which were opened and recorded at a Children's Festival, held September 11th. Singing, recitations, music, ice cream and cake were the features of the Festival, all free, and everybody was happy.

The fund has now quite a nice start, but it is only a beginning, for a suitable site alone will cost several thousand dollars, yet we know the supply will come in proper time through the promptings of the Spirit. If you are led to make an offering, know that it will be blessed of the Lord.

The following love-offerings have been received since the last report:

Previously reported	\$313.52
"A Friend," Loomis, Calif	4.00
Mrs. Ellen L. Frenyear, Boston, Mass,	1.00
"A Friend," San Francisco, Calif. (\$10 less exchange)	9.75
Mrs. Anna L. Hays, Pleasanton, Nebr.	1.00
F. Colson, Norwalk, Ohio.	1.00
Miss Laura Custer, Darlington, Ind.25
"A Friend," Cleveland, Ohio.	2.00
Mrs. Anna Hall, Montrose, Colo	1.00
"A Friend," Portland, Maine25
Mrs. M. W. Huck, Washington, D. C.	1.00
Mrs. S. E. Mitchell, Carrollton, Mo.	1.00
Bradford Peck, Oakland, Calif.	1.00
John Riley, Co. F, National Military Home, Kansas	.50
J. I. Wallace, Kansas City, Mo. (\$1.00 per month) . .	1.00
Mrs. J. A. Wrong, Kansas City, Mo. (\$1.00 a mo)* .	1.00
Mrs. Ellen Harling, Kansas City, Mo.	1.00
Elizabeth E. Scarlett, Cincinnati, Ohio.	10.00
D. Hoagland, Kansas City, Mo.	1.00
Mrs. Mary Messick, Kansas City, Mo.	1.00
Lowell Fillmore, Kansas City, Mo.	2.00
Mrs. J. P. Green, Saint Peter, Minn.	1.00
W. G. Haseltine, Kansas City, Mo. (\$5 per month)	5.00
Mr. and Mrs. J. M. Gille, Kansas City, Kansas, (\$5. per month).	5.00
Mrs. Frederique Dennis, Pismo, Calif.	25.00
Mrs. L. J. Halley, Garfield, Wash.	1.00
Unity Sunday School, Kansas City, Mo.:	
Tessie Wallace	\$12.50
Helen Nace	7.40
Martha Haseltine.	1.85
Grace Cotton	1.50
Ruby Hombs.	1.99
Margaret Bulkeley.35
Hazel Seiben.	1.11
Wray Walmsley	1.00
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Pauline Williams.....	.15	
Irene Sargent.....	.50	
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Edith Baker.....	.35	
William Haseltine.....	1.00	
Jenney Carter.....	1.00	
Courtney Cotton.....	1.13	
Cecil H. Gates.....	3.00	
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Ruth Lytle.....	.40	
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Edith Lytle.....	.40	
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Earl Sweaney.....	.50	
Della Gerber.....	.39	
Minnie Gerber.....	.50	
Gertrude Williams.....	.65	
May and Eva Hoagland.....	.91	
Mrs. Ida Gerber.....	1.00	
Mrs. John Schmittner.....	.50	
Evelyn Dockson.....	1.00	
Howard Orr.....	1.00	
Sale of cakes at auction Children's Festival	7.60	\$ 67.05

Total, \$ 457.32

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee Street, Kansas City, Mo., all receipts to be acknowledged from month to month in Unity Publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

HON. H. R. WALMSLEY,	} Building Committee.
CAPT. ISAAC D'ISAY,	
MRS. ADDIE L. HOERNER.	

Helen Wilmans notifies her friends that she has appointed her daughter, Ada W. Powers, Seabreeze, Florida' her agent, to whom all letters and orders for her books should be sent. The differences between Mrs. Wilmans and the postoffice department are still unsettled, but her many friends are assured of her perfect vindication soon.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 334 Dearborn Street, Chicago, Ill.

REVIEW OF NEW BOOKS.

J. H. C.

THE LAW OF MENTAL MEDICINE, by Thomas J. Hudson, L.L. D.

The object of this book is, according to the author's preface, "to assist in placing on a firmly scientific basis, and incidentally to place within the reach of the humblest intellect, the most effective methods of healing the sick by mental processes." In all his scientific research Mr. Hudson has sought the laws governing existing facts, and has removed many things from the so-called supernatural plane — placed there by those who found them unexplainable — and put them under the dominion of natural laws, making the working of these laws clearly understood by the average reader. In Part 1 of this book, the theories of causation, and the methods of healing disease are carefully traced from primitive peoples to those of modern civilization, the study of psychology revealing the important place the subconscious mind occupies in causing or healing disease through the power of suggestion. Three fundamental psychological propositions are deduced upon which the science of mental medicine is based. They are:

1. That man is endowed with a dual mental organism, or mind — objective and subjective.
2. The subjective mind is constantly amenable to control by the power of suggestion.
3. The subjective mind controls the functions, sensations and conditions of the body.

These propositions indicate the means by which the machinery of mental healing may be set in motion, either by healer, the patient himself, or others.

Part 2 deals with the action of the nerves as the means by which the mental suggestion is carried direct to the diseased cells of the body through personal contact. The method of healing by the laying on of hands has been practised since early days in the history of the race and its efficacy is here proven to be due, not to mesmerism or some occult force as was supposed, but to the impulse conveyed from the subjective mind of the healer through the nerve terminals directly to the diseased cells of the patient, and the mental energy thus transmitted effects the cure. Dr. Hudson's first book, "The Law of Psychic Phenomena," outlined the principle of mental medicine, and prepared the way for this later work, which, like all the books by this same author, are replete with information and scientific data of interest to the investigator along metaphysical lines. Cloth, 12 mo; 281 pp. Price, \$1.30. A. C. McClurg & Co., Chicago, Ill.

HEALTH AND VITALITY THROUGH RIGHT LIVING, by H. J. Pigott.

A treatise giving hints on diet, exercise, breathing and thinking, that body and mind may be free to unfold into their normal state of wholeness. There is no doubt, as this booklet states, that we eat too much and too often and of too heavy a variety of food, whereas, if we would live upon a diet of natural foods — fruits, nuts and cereals — constipation would be unknown and greater health and vitality be gained. The book is full of sensible suggestions on the subject and well worth the reading. Paper, price 25 cents. H. J. Pigott, New Orleans, La.

THE SCRIPTURAL DOCTRINE OF DIVORCE, by Edward Williams.

The subject of divorce is one which is receiving much attention from pulpit, pew and press, and is one of the greatest problems of the present time. We believe that the advocates of Practical Christianity should take up these vital questions of the day, and consider them in their bearing upon the welfare of mankind. While divorce is always a thing to be deplored and discouraged, yet circumstances may arise which would make it desirable. In this treatise the authority for divorce is based upon the Mosaic Code, which, it claims is ratified by the Lord Jesus Christ. "I came not to destroy, but to fulfill the law." The author rightly says that as long as human perversity continues to exist, so long will divorce be deemed necessary, and much evidence is deduced from both the Old and New Testaments to prove its recognition by those masters, Moses and Jesus Christ. An ideal divorce law is submitted, which, if adopted, would correct the many glaring evils and injustices resultant upon the present laws. But what should be the attitude of the New Thought upon the subject? The recognition and inculcation of the law of Love as the basic principle of life; love of God and of our fellow-man, the foundation and fulfillment of all righteousness. This will discontinue all divorce, for it destroys the cause. The book is not metaphysical but many good points are made, and it strongly advocates better laws for the regulation of divorce. Cloth, price \$1.00. Alliance Publishing Co., New York City.

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.

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