

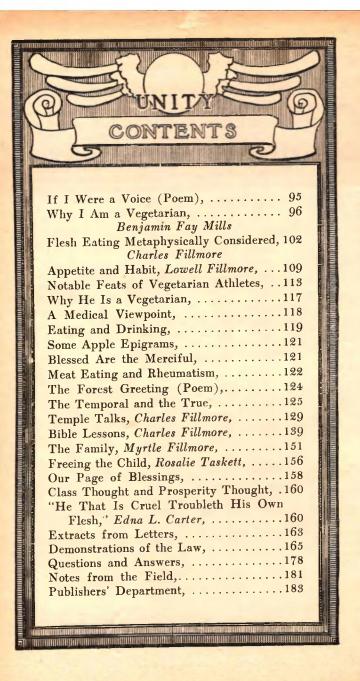
"Ye shall know the truth and the truth shall make you free"

Vegetarian Number

When a man wants to murder a tiger he calls it sport; when the tiger wants to murder him, he calls it ferocity.

-George Bernard Shaw.

Built upon the foundation of the apostles and prophets, Jesus Christ Himself Being the Chief Corner Stone Jeph. 2:20.





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IF I WERE A VOICE

If I were a voice—a persuasive voice—
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,

And tell them to be true.
I'd fly, I'd fly, o'er the land and sea,
Wherever a human heart might be,
Telling a tale or singing a song
In praise of the right—in blame of the wrong.

If I were a voice—a consoling voice—
I'd fly on the wings of the air;
The homes of sorrow and guilt 1'd seek,
And calm and truthful words 1'd speak,
The cave them from despair.

To save them from despair. I'd fly, I'd fly, o'er the crowded town, And drop, like the happy sunlight, down Into the hearts of suffering men, And teach them to rejoice again.

If I were a voice—a convincing voice—
I'd travel with the wind;
And whenever I saw the nations torn
By warfare, jealousy, or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder crash,
And into their blinded bosoms flash,
And, all their evil thoughts subdued,
I'd teach them Christian brotherhood.

If I were a voice—a pervading voice—
I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right:

Lessons of priceless worth.

I'd fly more swift than the swiftest bird,
And tell them things they never heard,
Truths which the ages for aye repeat,
Unknown to the statesmen at their feet.

WHY I AM A VEGETARIAN

An Address Delivered in the Unity Auditorium, Kansas City, by Benjamin Fay Mills.

OR several years a large majority of the members of my family have refrained from partaking of the flesh of animals. If you ask me

why I eat fruits, grains, and nuts of the earth in preference to meat, I should ask you, Why do you eat at all? You will say, "I eat in order to live." But what is your idea of living? Do you eat simply to exist from day to day, or do you have a higher ambition, one that would be suggested by the words of the apostle, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God"? Do you want to live the best possible life—pure, noble, manly, free, progressive? The true man eats for the same reason that he works and studies and prays—because he wants to live the best possible kind of a life.

It is not exactly fair to ask a man why he is a vegetarian. Only one-eighth of the people in the world are not vegetarians. Seven-eighths of all the people in this world do not eat meat, either from choice or necessity, and only one-eighth of us have formed the habit of meat eating. So the reasonable thing would not be to ask a man why he is a vegetarian, but to ask the other people, "Why do you eat meat?"

My personal reasons for preferring grains, nuts, and fruits as articles of diet, instead of the carcasses of our animal friends, are:

First, I want to be healthy, vigorous, and strong. It is a serious mistake to suppose that meat is the most nourishing kind of food. This idea is merely an old superstition. There was a time when our ancestors thought they needed to eat men in order to be powerful; but we do not believe now that we have to eat the great

warriors in order to be strong and courageous. Neither do we have to absorb cows and sheep in order to be well and strong. Almost any doctor who knows his business will tell you this. Meat contains seventy per cent water, but grains have only fifteen per cent water in them; so if you eat grains you obtain eighty-five per cent nourishment, and if you eat meat you get only thirty per cent. There is more nourishment in a pint of milk than in a pound of meat; more nourishment in a cup of peanuts than in a pound of beef. Milk and eggs are not vegetables, but they are a constructive kind of animal food which do not include any retrograde movements.

The greatest flesh eaters are Americans; then come Australians. Americans eat five billion pounds of beef, four billion pounds of pork, and about one billion pounds of mutton every year, averaging more than the average weight of a man, or 147 pounds of meat apiece. And the Americans and Australians have more doctors proportionately than any other people on the face of the globe.

Those who eat meat are very apt to eat diseased meat. Many of our best physiologists, chemists, and physicians state that the blood diseases of the human race are very largely received from the diseases of the animals we eat. Another great advantage of living on grains, nuts, and fruits is the consequent preservation of the teeth.

Not only do I believe we obtain more nourishment from the natural foods of the earth, but this practice is conducive to physical health and vigor. The Spartans—their very name sends a thrill down the backbone—were vegetarians. All the world knows how a little heroic band of three hundred held back a million. The Romans in their prime were vegetarians, and many of the greatest athletes of to-day also abstain from meat eating. I do not think there has ever been an athletic contest, where vegetarians and meat eaters have been represented, where the vegetarians have not come out

ahead. In the great walking match from Dresden to Berlin some time ago, in which were Americans, Austrians, Englishmen, Frenchmen, Germans, and other competitors, the athletes were allowed but one hour for eating, and out of forty, of whom eight were vegetarians and thirty-two meat eaters, the first six arrivals were from the eight who partook only of fruits and vegetables. The first meat eater was an hour behind the last of the six vegetarians. The man who won the race was twenty-eight years of age, and had not touched meat for ten years. He walked the 124 miles in twenty-six hours and fifty-three minutes.

The experiments at the Sheffield Scientific School of Yale University have shown conclusively that a non-meat diet is conducive to greater energy, agility, endurance, and the command of the intellectual forces.

In the endurance test between vegetarians who were not athletes and the best-developed of the flesh-eating Yale athletes, the vegetarians won every contest with ease. In the test where the men stooped as low as possible and then raised themselves, the strongest meat eater stopped at the thousandth time and then was entirely broken up physically for days. The vegetarian nurse from Battle Creek, who had never tasted meat, performed the feat more than three thousand times, suffered no inconvenience of any description, and was ready to repeat the experiment the succeeding day.

The strongest animals in the world live on a vegetarian diet. The lion is not the strongest of animals, although one of the most ferocious. The horse, elephant, antelope, and reindeer are among the strongest animals in the world, and these are vegetarians. The Chinaman is one of the strongest of men, and he subsists on rice. The Irish, living largely on potatoes, are also a sturdy race.

I am a vegetarian not only because I believe it is conducive to health, but also because this practice is good for the brain. The Hindoos are the greatest thinkers

who ever lived, and they are vegetarians. The old Greek philosophers—Pythagoras, Plato, Socrates, and others—were vegetarians. The greatest of the Romans—Seneca, Plutarch, Porphyry, and their like—refrained from eating meat. Goldwin Smith selects Thomas Aquinas as the best illustration of maximum brain work and Shelley of the maximum of imagination, and both of them were vegetarians. Many Scotchmen live almost entirely on porridge. Dr. Johnson said to Boswell, "You Scotchmen eat oats; in England we feed oats to our horses." "That is the reason," replied the Scotchman, "why you have such fine horses in England, and in Scotland we have such great men."

I am a vegetarian not only because I want to be healthy and because I believe it is better brain food but because I want to be human; or, if you care to express it a little differently, because I want to be humane. Pain, in the present state of human and animal development, seems to be a necessity; but to inflict unnecessary pain is not humane. Let that sink in. I believe it ought to be our object in this world to minimize pain. As Leigh Hunt said—

"That there is pain and evil is no rule
Why I should make them greater, like a fool."

If I had to choose whether I would eat a cow or die, there might be a question; but I will not enter into the consideration of that now, because I do not have to face that issue. I have not eaten any cows for a long time, and I am in first-class health; and my wife has not eaten any for a still longer time, and she also is enjoying good health. We do not need to eat animals in order to be comfortable, healthy, and strong. It can readily be seen that if I consent to eat these animals, I at once enter into partnership with an awful system, that causes unspeakable agony to these lesser creatures of God. A scientific physician of my acquaintance was converted to vegetarianism through spending some months on a Western eattle ranch and witnessing the suffering of the

cattle in being branded, and other terrible experiences. There are tens of thousands of cattle and sheep killed on the plains every year by the passing trains; tens of thousands more are frozen to death, and tens of thousands die from hunger and thirst. That, however, is not the worst. What is worse? I answer, The cattle trains. These great, restless trains of agonized flesh, unprotected in heat and cold, without food or water, travel their long journeys-sometimes thousands of miles. Our laws now provide that cattle and sheep on their way to market must have food and water at least once in twentyeight hours; but a strong agitation is kept up by the cattle men to restore the old-time limit of forty-eight hours. And there is something still worse. What is it? The cattle ships. Think of those fearful marine dungeons! On every cattle ship the company has an agreement by which a regular allowance is made for the number that shall die of their discomfort in crossing the ocean. But the awful climax is still to come. When they arrive at their destination by train or ship, they are hurled into pens, made to rush blindly down the gangway of their scaffold, and then receive the crushing blow that sends them trembling, but not yet dead, to the earth.

It is said that every murder with a knife in the city of Chicago for the past eight years was traced to the influence of the stock yards.

I am a vegetarian not only because I want to be healthy and feed my brain properly and be humane, but because I think it is rational. Where are your arguments on the other side? Absolutely there are none. I have read the so-called arguments, and there is not one that is given in favor of the custom of eating the flesh of animals that might not, with equal force, have been given by the cannibals before they gave up the custom of eating men.

Finally, I prefer to live on the fruits, grains, and nuts of the earth, because I believe that this natural prac-

tice contributes to the moral and spiritual nature. Of course it pays to be rational, healthy, and humane, and this should be sufficient reward. Much as I love animals, I do not want in me the natural characteristics of our friends in the procession just behind us. Nearly thirty years ago, when I was crossing the continent, the train would arrive at some small station, and the passengers would stand on the platform for a rest. The Indians called to the ladies and gentlemen from the Pullmans, "Give two bittee see pappoose cat mouse." Some of the New York and Boston people gave the money asked for, and in consequence of their generosity and curiosity the table in the dining-car sometimes lacked patrons. Australian aborigines are said to eat worms and reptiles. But I can tell you something worse than that, although it does not seem credible. I actually know some citizens of the United States of America, in good standing, with white skins, who actually eat pigs. I do not desire the spirit of the pig. I much prefer something differentthe spirit of the grains and the fruits.

A man once said to a butcher, looking at his meat, "Is this meat diseased?" The butcher replied, "No, my man, it is worse; it is dead." Some of it has been dead

a long time.

Some people say to me, with great surprise, "What! are you a vegetarian?" I think that it will not be very long before we turn the tables and say, "What! are you a corpse eater?"

Dr. Craig, a noted physiologist, says that in the last forty years he has known many vegetarians, but he has never known one who has used liquor or other harmful drinks.

I believe in taking into my body the life that comes from sunshine and water and air and sublimed earth, and transforming them into brain and conscience and character. I believe it is easier for one who lives on grains and fruits to be good, pure, kind, unselfish, than for one who lives on the blood of animals. Robert Browning 102 | ITY

says, "Nor soul helps fiesh now more than flesh helps soul." I want the ministry of my body to my soul to be uplifting and noble. My conclusion is evident: Whatever you do, whether you eat or drink, do all for your moral, for your spiritual, development, which is the glory of God!

FLESH EATING METAPHYSICALLY CONSIDERED

CHARLES FILLMORE

Thus Melzar took away the portion of their meat, and the wine that they should drink; and gave them pulse.

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.—Dan. 1:16, 17.

Eating and drinking are purely mental processes, although they appear to be material. Taste is a mental quality, as any physiologist will explain. It is the mind that tastes, and not the mouth. The mouth and nerves are the instruments which mind has thrown out and built up of its own substance for the purpose of enjoying contact with other mental qualities on the plane of sensation. The mind educates its organs to love those things which it desires. When the mind desires a stimulant it may resort to that which in the first indulgence is extremely offensive to the taste, like whisky, but which by continued cultivation becomes pleasant.

Everything which we behold represents some phase of mind. It not only represents a phase of mind, but its intrinsic constituency is mind. In the right relation, which results from a compliance with the wisdom within, all things are good and bring harmony to man. The only evil or error is in relation, which relation is established by the I Am. If this relation is based in wisdom, nothing but happiness and satisfaction can result. If it is based in ignorance, the result is always unsatisfactory.

We look over the world to-day and find many situations which we cannot consistently pronounce good.

Yet we know that the primal factors that go to make up these conditions are in themselves without flaw. These factors are the foundations upon which the universe rests, and they must be perfect or it could not stand a moment. It is the arrangement that is at fault, and this arrangement is the result of lack of understanding on the part of humanity. Thus our netary system in its present incoherent condition cannot be charged to money itself. It is the greed of men, the "love of money," that makes it evil.

Every undesirable condition that we behold in the world is the result of ignorance. If men knew the truth about themselves, their relation to the Supreme Mind, and how to get in touch with it, and acted upon that knowledge, unhappiness would pass away and the millennium be rapidly ushered in. Without the wisdom of the Father pouring through every one of us every moment, we are liable to give the omnipresent substance disproportion, and thereby distort the medium through which we see the world without. All things take on to us the complexion of our consciousness. Hence we lay down a basic principle that things in themselves have no quality-that it is we who by our mental attitude give them quality. This is true of the I Am in its virgin purity, and if we were all free from identification with our creations we should be free from all reflected mental concepts. Just here is a delicate point for a strict metaphysician to discuss. The whole aim of our doctrine is to develop the perfect equipoise and independent creative powers in man. To do this he must not be burdened with the fear of externals of any description. If you tell him that there are malicious mental states to which he may at any time become subject, you are setting up in his consciousness a bugaboo that will keep him trembling when he ought to be trusting. However, the fact should not be ignored that there are conscious mental states prevailing in our human atmosphere which are undesirable to the spiritually minded, or to those who

are seeking to come into a realization of their spiritual selves.

So long as we have within ourselves any of the human errors, we are magnets that offer attractions to those same qualities in others. If we are sure that we have purified our whole consciousness from every phase of anger, pride, malice, jealousy, lust, appetite, ambition, envy, fear, guilt, doubt, deception, or any of the mortal brood, we are absolutely safe. If one has not overcome all these errors he must be on his guard against their entry into his sphere.

If you are in the habit of getting angry you will do well to avoid all relations with that which will in any way provoke that violent mental disturbance. If you are deceptive you should constantly call upon the Lord for the candor of the Spirit, and try in every way to be truthful, open, and aboveboard in all that you think and do. If you have been associating with people who are given to gossip and scandal you must avoid them. You know that their mental quality will flow into you if you make yourself receptive by your interest. So it is with every state of consciousness. Everything we come in contact with has a mental quality peculiar to itself. It is not for us to condemn that quality. In its place it may have a use in the divine economy. We are simply to use discretion. When we have resolved to follow the Spirit our whole life is changed. The Father has plans for us other than those who follow after the flesh. We must be "wise as serpents and harmless as doves." That is, we must know, and be discreet in that knowing. He who has the mental realm opened to him without knowing the power of the I Am is a slave to its varied moods. He has added another realm to his world, and to that extent increased his burdens. But one who is wise and knows his own power is a master and makes the newfound realm serve him.

But the master on the spiritual plane is not a slave driver. He does not use force. The only law he recog-

nizes is love. To this law he must be true in all its ramifications throughout the universe of forms. He must love every creature, every beast of the field and fowl of the air. His love must flow forth in protecting streams when they are in danger of violence or destruction. He must recognize all life as God's life, and destined by a wise hand to be in its right place wherever he finds it. Thus he cannot in any way sanction the killing of animals for food, nor can he give passive assent by eating the flesh of those slain by the hands of ignorant men. He recognizes the right of every creature to fill out the full measure of its years without interference on the part of men. This is a quality of mercy and justice which quickly falls into the mind opened toward God.

But there are other phases of this subject. Everything is mental. Mental emotions quiver in every atom of flesh, whether alive or dead, cooked or uncooked. He who eats the flesh of animals is by and through that process taking into his consciousness all the passions, desires, and emotions of that animal. Don't deceive yourself by the argument that "there is no life, substance, or intelligence in matter," and it therefore makes no difference what you eat. There is no absence of life, substance, or intelligence anywhere. Without the mind back of them, all forms would disappear in an instant.

In the act of eating, the mind, through the organs of taste, recognizes and associates with the mind of that which is eaten. There is a blending of mind with mind, and the product partakes of both, the dominant mind prevailing. If you could always eat in a state of strong affirmation, declaring every moment that the things you are eating are filled with the spirit of purity, peace, and love, you would greatly modify their effect upon the bodily stratum of your consciousness. But ordinarily we do not eat with that strong realization of the One Pure Spirit. We generally eat because we are hungry, and we pronounce the food to be just what it appears. Thus in eating the flesh of the animal we are feeding

and stimulating the animal mentality that pervades our bodies. Instead of transforming it into the higher spiritual consciousness we are adding to its power to bind us to the plane of sensation.

The mind of the flesh is no mind to him who has realized his true being, but that realization comes only through a conscious letting go of the flesh identity. You may know theoretically that you are a spiritual being, and that the desires and passions of the flesh are mere shadows, yet so long as you lend your consciousness to their sustenance you are bound to them as fully as if you had never heard of your spiritual nature.

If you want to pass from the consciousness of the flesh into the consciousness of the Spirit you must withdraw your attention from the things of the flesh. You must take advantage of every link in the chain of Being that leads up from the animal to the spiritual. So long as you eat and drink you are, as to your bodily needs, in touch with all flesh. There is but One Mind, and that Mind is no respecter of persons. If an I Am has set into discord the substance of Mind, and you invite such into your consciousness, you will not escape the effects.

All organized life is tenacious of its form; that form is its temple and it fears to be dislodged. The fear of death is based in principle. Sudden rending of the different planes of consciousness which the I Am has evolved is opposed to the harmonious law of Being. Death comes into man's consciousness as a result of his belief in separation from God. He first disobeys the monitions of his higher self, and then "hides" himself from God. A belief of separation from God is naturally followed by a belief in the possibility of separation of the different factors entering into man's consciousness. If you believe that you are not indissolubly connected with the Spirit of God ever welling up within you, your next step will be to believe that you are separate from your body and can leave it as one does his coat when it is worn out. Paul said, "Be ye transformed by the re-

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newing of your minds," and the last enemy to be overcome is death. It is evident that the renewing of the mind transforms something, and also that the overcoming of death can mean only the saving of the body from that sudden change called "death."

Thus the fear of death affects all creation. Every animal will fight for its life. What, then, can be the mental condition of the animal that has been cruelly forced into contracted pens and cars and finally deprived of its body amid the most terrifying surroundings? Can it be otherwise than that its entire consciousness is permeated by violent vibrations of terror that act and react upon all planes of animal life with which they come in contact?

The Countess Wachtmeister, of London, has paid much attention to the investigation of this subject, and she gives the following among those cases coming under her notice:

"In California a number of people were poisoned by eating meat, and the cases were so remarkable the physicians in attendance demanded an investigation of the condition of the animals at the time of slaughter whose flesh had such dire effects on all who had partaken of it. The man whose business it was to kill, testified the animal was a large ox, a magnificent-looking creature, strong, and full of life. He fought bravely to save it. He met his murderers defiantly, with eyes starting almost from their sockets, nostrils distended, mouth foaming. He roared and pawed the ground, tried in every way to defend and save his life, for over an hour. Finally he was conquered. His flesh was sold, and with the awful results related above."

You think you eat a material thing called "meat," but the fact is there is no such thing in reality. You think you are eating a substance called "flesh"; that is the appearance to the eye of sense, but the truth, as seen from the plane of intelligence and force, is that you are incorporating into your consciousness the con-

sciousness of an animal with all its emotions active on the plane of mind. The flesh may seem to your outer sense to be a dead, inert mass, but could your soul eye be opened you would behold mental currents pervading its every atom, acting and reacting upon each other in a wild, bewildered manner, like the animal of whose body it formed a part.

Not only does its fear and ignorance pervade the flesh, but its animal desires and passions. You are taking into your body elements that will unsettle its even proportions and cause you much effort to harmonize.

Jesus said, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It is the I of you that is born from one state of consciousness into another. Your yearning for the "flesh pots of Egypt" will keep you wandering in the wilderness of sense long after you have fully decided to leave that land of servitude. Science teaches us that it is our belief about things that holds us in bondage to them, which we are free to admit. But in the matter of animal slaughter, who countenances it, or defends it after his eyes have been opened to the unity of life? Yet every time we eat meat we are accessories with those who did the overt act. We stand in the sight of the moral law exactly where the receivers of stolen goods do in the civil law.

One has said, "It does not make any difference what you do, so long as you do not catch yourself at it;" but the trouble is, we are always catching ourselves at whatever we are doing. The doing and the consciousness of the thing done go hand in hand. People are in the habit of doing unrighteous things, and then justifying themselves on the plea of custom or extenuating circumstances. In all such cases there always remain the dregs of an unrequited conscience. We have a habit of temporarily quelling this with words of denial, or quietly ignoring it. It settles back into the subjective mind under either treatment and forms part of the wall that shuts us away from our Garden of Eden.

Let us no longer coddle ourselves with the theory that all things are but reflections of our ideas, and that whatever we flippantly pronounce a thing to be, that it is in spite of experience to the contrary. Let us go deeper than this, and know that the absolute transformation must take place on every plane of consciousness before we can truly say that our idea has made itself manifest.

If we love the stimulating things of the flesh it is proof positive that there are ideas in our mind that call for them. If these things are of the flesh, it is then evident that we are not letting go the things of the flesh. If our ideal sphere is darkened by the reflection of the under world, we must clear it up before we can catch the gleams of light from the Pure Spirit.

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm."

APPETITE AND HABIT



OME people tell us to eat just what we like, and that our appetite will be the best guide as to what we need. This we believe to be true,

but not in its common acceptance.

We must stop to think whether these appetites which we call our own really belong to us, or if they have come down to us from our forefathers, who had gained them through ages of wars and years of hunting for something that would surprise the palate more and more.

We know from experience that unless we are really hungry we seldom like that which we eat for the first time; and therefore when we wish to eat, our desires are for something that we have already learned to like. Our parents teach us when we are young to eat meat and many other things, and now because the habit appetite

calls for these things we say, "I will eat just what my appetite calls for; it knows best." It is easy to see that this appetite is not our own real appetite; it is a false or acquired one.

Now we come to the question of what our real appetite is and how we shall know it.

Wouldn't it be a good idea to sit down in the silence and ask for divine guidance; to ask for your real appetite? Deny the old ideas of your earthly fathers, and affirm that you are a child of the loving Father in heaven, who will guide you in the matter of diet as he will in all things. To give your new, real appetite a chance to manifest, it might be well to miss several regular meals while asking to be guided. The real appetite will come to you by degrees.

You will see when you have found this natural appetite that you will enjoy the food more and not care for nearly so much as you used to eat, and that each morsel will go directly to work building up healthy brain and body cells instead of being partly wasted. If it were wasted it would not be so bad, aside from the expense; but a good deal of the waste is thrown into the system and must be taken care of by the organs of the body.

It is by this over-eating or wrong eating that the "temple" is weakened physically, and is thus more liable to be sick under adverse mental conditions. If we would think only the purest, Godlike thoughts, the writer firmly believes that we would eat only the foods that are best for us. "But," some one will say, "I have spent ten years thinking along the lines of New Thought, and I still like meat, pepper, tea and coffee, and I like to eat until I am stuffed." In reply we would ask, "Have your new thoughts or your old ones been in the majority all these years? How many times have you sat in the silence affirming strength, and then gone out and affirmed just as forcibly, 'I can't go—the weather is too bad'? How many times have you declared love for all creatures, and then fretted at the members of your own family, ex-

pressed your joy because a fellow being was to hang, or ordered the friendly cow to be butchered?" Why should we make such strong affirmations on both sides of the question when we know the power of our words? As a result we wonder why we do not get all that we affirm in the silence.

If we are going to be practical we must carry with us all the time the thoughts we desire to manifest. They must be with us in the morning, while we work, while we are enjoying our meals, and when we go to sleep.

We must first find out who we are before we talk about our appetite's guiding us.

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The average person thinks and acts just as he has been taught. He changes his habits only a little now and then, when the majority of his associates adopt new customs as the fashion changes. He does not realize how tightly he is bound by the ideas and opinions of others. It is now time for him to think, and be free. Let him look about and see what strange and unnatural things some of his fellows are doing: indulging in odd inconsistencies, with but one reason—"Because they all do it."

When we stop to think about it, doesn't it seem a little barbarous for a man to drive up before a store with a wagon full of parts of cows and pigs and sheep; to draw rein and carry a leg of a cow into the store? Nobody seems to notice a thing of this kind, for it happens every day and everybody is used to it. But suppose a man should carry in a leg of a horse, and the people who were standing near should know that it was a part of a horse—wouldn't they have a strong feeling of disgust? The difference in feeling would be caused only by the fact that people are not used to seeing horse flesh distributed for food, while they are quite familiar with cow flesh, and not because the horse is any less fit to eat than the cow.

The fact that good, clean people will eat oysters is a puzzle also. The oyster is eaten whole, which simply

means that the digestive organs of the fish, together with its food in all stages of assimilation, are taken into the systems of the people who enjoy the rich flavor of the oyster. It is a trifle too rich for any one who stops to think about it. There is surely no need of burdening the system with this kind of filth, when all the energies should be used in a higher development.

It is not our intention to present the dark side of this matter, but we do wish to show just enough of it so that our friends will see the danger and avoid being engulfed by it.

A finer impulse or voice of conscience is too often silenced by an argument of necessity. There is a prevailing idea that certain material things are necessary to our happiness, when the fact is, we would really be better off physically, mentally, and spiritually if we were deprived of about two-thirds of these habit necessities.

This story is in one of the school readers: A father went fishing and brought home a basket of fish to his little one, who was delighted, but on second thought asked its mother if it were not too bad to catch the poor little fish. The mother replied that she supposed it was, but that it was all right, because people needed them to eat. Would she have thought it all right if cannibals had needed her little one to eat? The child was satisfied with the answer, and its tender love for living creatures was probably never so strong again. Is it any wonder that the people of the world have cruel thoughts, when little children are taught that it is all right to torture poor defenseless creatures?

We know a small boy who is not so easily influenced as the child in the story. His father and mother are students of the Unity teaching, and the little fellow is certainly a fine example of what a boy can be when properly trained.

When he first came to this world his parents were in the habit of eating a little meat once in a while, and after he was old enough to take some lessons in eating,

his mother gave him a chicken bone to suck, as she had heard that was the proper thing. But our young man would none of it. He could not talk, but he was eloquent in his sign language, assisted by a powerful set of lungs. After that all attempts to give him meat were futile: he would not even eat things which had been cooked with meat. When he began to talk he often remonstrated with the rest of the family for eating flesh. If meat was being cooked and he came into the kitchen he would say, "Why you cook 'at nassy ole meat?" and when the meal was ready he would not sit at the table where the flesh was served. He kept preaching to the family until now they no longer have "nassy ole meat" in their house, and the proud parents are very glad. They say it is a case of "A little child shall lead them."—L. F.

NOTABLE FEATS OF VEGETARIAN ATHLETES

T is somewhat curious, in view of the authentic records of remarkable performances of non-meat-eating athletes, that athletes in general

do not experiment with a vegetarian diet. It is true that within the past few years, intelligent trainers are gradually reducing the percentage of flesh food in the dietary of their charges, and that the days of the raw-beef regime are over. Nevertheless, the vegetarian athlete pure and proper is very much in the minority.

In speaking of athletes who have performed notable feats on a diet from which meat is excluded, a writer on the subject remarks that the feats "appear to prove by themselves alone the very decided increase of physical power by the mere substitution of several kinds of nutriment from plant for animal products which are so much relied on in the greater part of Europe and Australia. The result seems to be owing, first, to the eliminating from the diet that matter contained in animal flesh which has the qualities of a continual poisonous or an irritating ingredient foreign to the healthy constitution; and sec-

ondly, to the actual fitness and strengthening qualities of the plant products for the human body." Coming from an authority, these words are well worth pondering.

The success of vegetarians in the field of athletics is more remarkable for the reason that several of the winners were, before their change of diet, either ill or far from strong, and would not even have been considered "in the running" if they had lived in the ordinary way.

Some of the instances to which the foregoing remarks apply more particularly are as follows:

In the spring of 1902 there was a walking match from Dresden to Berlin, a distance of 124½ miles, in which thirty-two competitors were entered. The first six to arrive were vegetarians. Karl Mann, whose diet was biscuit, bread, marmalade, fruit juice, nut butter, prepared oats, and pure water, was the winner, covering the distance in twenty-six hours and fifty-eight minutes.

In 1898 there was a seven-days' walking match from Berlin to Vienna, which was easily won by Herr Elsasser and Herr Pietz, respectively first and second, who were vegetarians, and who beat the fastest flesh eater by no less than twenty-two hours.

Mr. C. Allen, the well-known amateur pedestrian of England, walked from Leicester to London, about one hundred miles, in twenty hours and twenty-two minutes, finishing in a singularly fresh condition, and without any blisters on his feet. His fare was vegetables, bread, oatmeal, and a little fruit.

Some years ago a Miss Rosa Symonds rode a bicycle for ninety-eight miles a day for eighteen and a half consecutive days on a non-flesh dietary.

It is stated on excellent authority that the Vegetarian Cycling Club of England has not only a large numerical racing strength, but more brilliant achievements to its credit than any other similar body in Great Britain.

Geo. A. Olley, the famous bicyclist, at eighteen had gained thirty-two prizes. He is as fast at a mile as

he is on a twenty-four hours' record, and is a vegetarian. It is worthy of note that when he was a flesh eater he was only an ordinary speed rider, but became a record breaker on discarding meat.

Mr. E. P. Walker, another bicyclist, who in 1899 won the one-hundred miles championship and a challenge shield of the Yorkshire Road Club, is a life vegetarian. He is also a record holder and has won twenty prominent prizes.

Two youngsters, Kurt Pfleiderer and Erich Newman, fourteen and fifteen years of age respectively, neither of whom has ever tasted meat, covered a distance of one hundred miles on their wheels in England in 6 hours 17½ minutes, and 6 hours 40 minutes respectively. Other remarkable performances by vegetarians on the bicycle include those of J. E. Newman, 175½ miles in twelve hours; T. H. S. Younge, one hundred miles in 5 hours and 23 minutes. Chas. Miller, the well-known ex-cycling champion, never touched flesh food during training, his trainer being a strict vegetarian.

Yet other athletes who religiously indorse a vegetarian diet are Eustace Miles, the ex-amateur tennis and racket champion; Miss M. A. Scott, until recently the holder of the swimming record for 100 yards and 66 yards; W. de Creux Hitchison; H. E. Bryning, the champion pedestrian; and a number of equally prominent British athletes.

C. B. Fry, who according to Arthur F. Duffey and other authorities is the greatest all-round athlete that England ever produced, asserts that a vegetarian diet consisting of cheese, nuts, grain foods, fruits, and salads is an ideal sort for athletes, and if it was generally adopted, the fatigue from which the average athlete suffers would be unknown.

In April, 1904, the members of the London Trade Organization of Outfitters had their annual walk from the English metropolis to Brighton, $52\frac{1}{4}$ miles. The winner covered the distance in 9 hours and 24 minutes, doing

the last five miles in 51 minutes 45 seconds. He was a vegetarian, and through some misunderstanding walked the first twenty-five miles of the journey without food.

The French long-distance bicyclist, Huret, a few years since rode 545 miles in twenty-four hours on the Paris winter track. His speed averaged twenty-two miles an hour from the start to finish. During the contest, his food consisted of thirty eggs, three quarts of boiled rice, milk, some tapioca, chocolate, fruit, and Vichy water.

Marcus Hurley, of New York, ex-one-mile bicycle champion, won the title in question in a contest which took place at Crystal Palace, Sydenham, London, his opponents being J. S. Benyon and L. B. D. Reid, both meat eaters. Mr. Hurley is also captain of the Columbia Basket Ball Club.

One of the most remarkable pedestrian performances was of a vegetarian athlete—that of Mr. Allen, to whom allusion has already been made. In the fall of 1904 he started from Land's End Hotel in Cornwall, England, and walked to John O'Groat's, Scotland, a distance of 9081/2 miles, which he covered in 16 days, 21 hours, and 33 minutes. The average mileage was 53 miles a day. In the last five days the enormous average of 63 miles a day was attained, and in the final two days, 140 miles were covered. Mr. Allen beat the best previous record for the distance by seven days, finishing in splendid physical condition. He is, as already said, a consistent vegetarian. It should be added that up to the age of sixteen years he was extremely weak and sickly. Having overheard the doctors say that he would never be strong, he determined to confute the assertion, which he did by becoming a vegetarian and a physical culturist. With the adoption of a non-meat diet he began to improve, until he became the athlete which he now is.

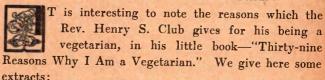
Another English athlete, J. E. Newman, who has been a vegetarian all his life, in his first attempt at long-distance bicycling covered 175½ miles in 12 hours over a somewhat rough road.

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A well-known Scotch amateur athlete, J. Barclay by name, a strict vegetarian, won during one year 11 firsts, 7 seconds, and 5 thirds in running races which included distances from 200 yards to 10 miles. His fastest mile was done in 4 minutes 24 2-5 seconds. He is the ex-holder of the half-mile running Scotland championship.

Another enthusiastic vegetarian athlete, J. Miller, of Larkhall, Scotland, has walked ninety-five miles in 22 hours.—W. J. Redding, in "Physical Culture."

WHY HE IS A VEGETARIAN



- "1. I am an optimist; I believe that human life is destined to become a divine life; that man is created for a higher condition than that of a carnivorous or an omnivorous animal.
- "2. In the progressive development from the animal to the spiritual man, there is necessarily a change in the habits of eating and drinking, as well as in those of affection and thought.
- "3. A spiritual-minded man cannot partake of that which requires him to destroy the lives of inoffensive creatures in order to partake of their bodies, because the very thought is repugnant to his nature.
- "4. Eating a lamb does not make a man lamblike in his character, any more than eating a missionary converts a savage into a Christian. It is the wolf nature in man that is developed by killing and eating lamb, just as the cannibal nature is developed by killing and eating missionary.
- "14. The consumption of flesh as food has, like the use of tobacco and alcoholic liquors, a tendency to deaden

the moral and intellectual faculties so as to blind the perceptions to the danger of the practice.

"15. The only way to obtain a clear perception and an unbiased judgment on the subject is to abstain long enough to get clear of this blinding influence. 'If any man will do His will he shall know of the doctrine, whether it be of God' (John 7:17).

"30. Observance of the divine law in relation to food produces that condition of confidence, hope, and tranquility which is the essence of optimism.

"38. The power of the mind over the body grows with obedience to divine law. The exercise of kindness towards all creatures is productive of intense satisfaction and delight. The heart and affections become tender towards all, and soul and body become permeated with the divine love and wisdom.

"39. Such are the convictions and reasons derived from the experience of the writer, whose health, vigor, and true enjoyment of life at the age of seventy-six years bear ample testimony."

A MEDICAL VIEWPOINT

In a magazine article that appeared several years ago, Dr. John H. Girdner wrote this:

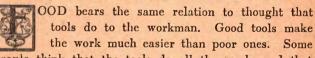
"There is another curious class of diseases which are either caused or aggravated by a flesh diet, even when the flesh is from healthy animals. They may be arranged under the general head of diseases due to faulty elimination. Gout, rheumatism, and certain forms of kidney disease are good examples of what I mean. The following statement will make clear the connection between flesh eating and these diseases:

"Every animal body, man's included, is a poison factory; that is, the waste materials or by-products of digestion and assimilation are rank poison to the life of the animal which produces them. These waste materials are called 'excretions,' and if their elimination is stopped

for thirty-six or forty-eight hours the animal dies—killed by its own poison. The amount of these poisonous excretions an individual's organs are called upon to eliminate depends on the amount of poison taken in with his food. Now think of the enormous amount of poison in process of excretion from the body of an ox at any moment of its life. When the ox is killed all excretion stops, and the poison remains in the tissues where it happened to be at the moment of death; and when we take this flesh into our system as food our organs of excretion have to take up the work of elimination where the ox's organs left off. Cooking does not help matters. Cooked poison of this character is no better than raw poison. The bulk of this extra work of elimination falls on the kidneys.

"In view of these facts, is it any wonder that dyspepsia, gout, rheumatism, Bright's disease, and a host of minor ills which go with so-called civilization should be so much more prevalent in meat-eating England and America than in China, Japan, and India?"

EATING AND DRINKING



people think that the tools do all the work, and that health depends wholly upon diet.

Does the food in your stomach move your body?

You say, "No, I move my body through the volition of my mind."

What part does the food take in the process?

It supplies the nerves with a fluid through which the mind sends its power to brain and muscle.

Does the stomach change the natural character of the food?

No, it splits up the particles, and they are distributed as needed by the various parts of the system.

Is the body of the hog one cats still hog-body when it enters the nerves?

Yes, it is still hog, and you carry around in your body all the bodies of the various animals you eat, until they are eliminated or consumed in nerve energy.

According to this I should eat beef and become as

strong as an ox.

But the ox gets his strength from the vegetable world; why load your finer body up with his coarser tissue, and come under the thought limitations with which his flesh is impregnated, when you can take at first hands the strength-giving elements that he utilizes?

In a marked degree the mentality of the animal accompanies its flesh. In San Francisco a few years ago many people were poisoned by eating meat from a certain shop, and investigation showed that it came from an apparently healthy beef. Further inquiry disclosed that the steer whose carcass poisoned the people fought viciously for his life, and wrought himself up to a very high state of terror and anger in his efforts to escape. It was concluded that this poisoned his flesh. If it is true in a single instance that the mentality of the animal affects the carcass, it must be universally true. It is universally true, and those who eat the flesh of animals are daily filling their systems with animal fears, passions, and appetites.

Many of those who are seeking to control their thoughts wonder why they meet with so much resistance and opposition within. It is because they are trying to overcome not only their own discordant thoughts, but those also of the various animals they have consumed. This doubles the work, and a wise metaphysician makes his task easy by giving his nerves food that has not been impregnated with animal thoughts. Then the body receives the messages of the mind without friction, and

harmony is attained with ease.-C. F.

SOME APPLE EPIGRAMS

The apple is an asset, financially, morally, and politically.

 Λ little land and a living is the slogan of the hour. The apple is the aristocrat of foods and the best

medicine.

The climate and conditions that are best for apples are best for man.

Anarchy never gathered fruit from its own apple tree.

Apple orchards are better nurseries of citizenship than the decks of battle ships or military camps.

The man in the orchard is always a good citizen.

Horticulture is a science, not a guess.

The twentieth century is to be the age of the apple.

The apple barrel is nature's medicine chest.

I would rather trust the judge who loves apples

than one that hankers after bear meat.

Apples are an antidote for drink and tobacco.

Apples carry the pure-food stamps of the Great Physician.

The road that leads to the orchard is the pathway of a simple, happy, and prosperous life.—Ex-Governor Adams, in the Denver News.

BLESSED ARE THE MERCIFUL

This infamous rage for killing! The suffering that the men with guns impose; the happy creatures mangled in their play and flight; the crippled that drag themselves to the woods and hills to die, with unheard groaning; the little ones in fur and feathers that perish of cold and hunger, wondering why the father and mother that were good to them come back no more.

Oh, brothers of the tongue that speaks, the hand that works such other good, the brain that thinks so high

and kindly for those of your own species, will you not hear and heed the plaint in these wild voices that reach you even at your windows? Will you not have mercy on those harmless ones that, after centuries of persecution, know and think of you only with aversion and terror? Hang up the gun, burn the whip, put down the sling, the bow, the trap, the stone, and bid them live! Let their joyous voices greet the sun again, as in the days before they learned the fear of man. Take their drooping carcasses out of your hat, my lady, and set an example such as a gentle, well-bred woman should give to her ignorant sisters. Be ministers and friends, not persecutors and enemies. Spare, for their sake, yet more for your own, our little brothers of the fields!—Charles M. Skinner, in Atlantic Monthly.

MEAT EATING AND RHEUMATISM

Editor's Note-The following is an extract from a letter sent to UNITY by a lady who has been troubled with rheumatism and was not clear in her application of the Truth. The reader will see that she gained one point, which was that from the medical view, as set forth by the United States Government, beef does not give iron to the blood. Metaphysicians have discovered that iron represents strength, and that strength is incorporated into the body through thinking about strength and in doing things in which the thought of strength is developed. When the corpuscles of the blood become weakened and begin to break down there is pain, which is interpreted as rheumatism. The remedy is to build up and reinforce the weakened ideas in the mind. This is accomplished by first affirming the strength and power of the Spirit, and by following this with a proper diet. Scientific research by the most expert professors in our government has determined this to be fruitarian and vegetarian in character.

I was in such straits that I gave up and went to a doctor. It was too funny—that interview. He looked at me with an inquiring eye, and I proceeded to inform him that I had come to him to see if he could tell me anything to do for rheumatism that I had not already done; that I would not take drugs for it. He then

wanted to know what I had done, saying, "I suppose you have done everything?" I looked at him and on through him, and saw his materialistic bent, and it occurred to me that he would not understand me if I told him I had been taking spiritual treatment. So I said, "I haven't done anything." I have thought since that this was like Peter denying his Lord; but what was the use of telling him something he didn't believe and couldn't understand? When I said that he leaned back and fixed me with his eve, and I could see that he was laughing inside, because his eyes twinkled. Then I said, "I have been an utter vegetarian for over two years." Whereupon he advised me to go back to a meat diet, because I needed more iron in my blood and that was the best way to get it there. He asked me if I drank much water and I said I didn't, whereupon he ordered me to drink a gallon of water per day. I paid him his fee, rose up and fled from his presence, and instead of going back to a meat diet, I wrote to the Commissioner of Agriculture at Washington to send me all the literature he had concerning iron in vegetables and fruits, and the percentage thereof. The pamphlet came to-day, and I am so delighted to see that it says the iron in meat is not in a form that can be assimilated by the human system, and that vegetables and fruits do contain it in this form, highly recommending them in preference to meat diet. I am so glad to know that the officials of our government are enlightened instead of following in the wake of the benighted doctors. I told that doctor a good deal more than he told me, but after all I had to pay him a fee. Of course I didn't mind that, as I was expecting it; but what I didn't like was the idea that instead of his taking what I said to heart, he would think me a "crank" and go on recommending a meat diet to rheumaticians just the same as ever, never doubting his wisdom in so doing. He did agree with me on one thing, though, and that is about not taking drugs for rheumatism. He said they were very hard on the stomach, and he wouldn't give any

except as a last resort. I haven't resorted to him any more, and that first trip will be the last resort, so far as I am concerned. * * *

THE FOREST GREETING

Good hunting! aye, good hunting, Wherever the forests call; But ever a heart beats hot with fear-And what of the birds that fall?

Good hunting! aye, good hunting, Wherever the north winds blow; But what of the stag that calls for his mate? And what of the wounded doe?

Good hunting! aye, good hunting, And ah! we are bold and strong; But our triumph-call through the forest hall Is a brother's funeral song.

For we are brothers ever-Panther and bird and bear, Man and the weakest that fears his face, Born to the nest or lair.

Yes, brothers, and who shall judge us? Hunters and game are we; But who gave the right for me to smite? Who boasts when he smiteth me?

Good hunting! aye, good hunting, And dim is the forest track: But the sportsman Death comes striding on; Brothers, the way is black!

-Paul Lawrence Dunbar.

THE TEMPORAL AND THE TRUE

Y a study of God's plan we may learn to put off anxiety for temporal things, receive plenty of all things needed, use them beneficially, and having proven ourselves faithful stewards in the temporal, we will be intrusted with our inheritance—the true and eternal riches and access to the Tree of Life. The prodigal who finds himself feeding his swinish propensities,

coming to his real self, will turn from his riotous living to the Father's house of plenty; when we are awakened from spiritual sleep we begin to see by the Christ Light which lighteth every man.1

By the Word, who is the image of the invisible God, the first-born of every creature, were all things created, that are in heaven and that are in earth, visible and invisible; not one of these things that were made was made without the Christ-Word, and he saw that all things made were good: by him all things consist; all the fullness of the Father dwells in him, he being the head of the body, above all, over all.2

The visible things which he made are temporal; the eternal things are invisible to the animal man, because they are spiritually discerned.3 But man discerns new things—a changed environment—as he ascends in progressive development from glory to glory.4 When mankind has been prepared for it the consciousness of a material earth and the works therein shall be dissolved and vanish as smoke, being remembered no more. Nevertheless we, according to the promise of the Spirit in all ages, look for new heavens and a new earth, wherein dwelleth only righteousness; no pain nor death shall enter there, and man shall live for evermore.5

¹ Eph. 5:14; John 1:4, 9; Rev. 2:7.

² Col. 1:15-19; John 1:3; Heb. 1:2-12. ³ II Cor. 4:18; I Cor. 2:14, Em. Dia.

⁴ II Cor. 3:18; John 14:2, 3.

⁵ II Pet. 3:10-13; Isa. 51:6; 65:17, 25; Rom. 8:21, 22; I1 Cor. 5:1-5; I Cor. 15:49-55; Rev. 21:1-5, 25, 27.

But there must first be a deliverance from the power of darkness and a translation into the kingdom of heaven in the individual in order to prepare the individuals for the race deliverance and the race translation into this new earth and new heavens.⁶

Therefore entrance into this new earth and everlasting life therein depend not only upon right thinking, but upon what we eat and drink and breathe.

There is a natural body, with food and drink and breath adapted to it; there is a spiritual body, with true bread, living water, and the inspiration of the Almighty designed for it. The visible is temporal, the spiritual only is eternal; the visible symbolizes the invisible spiritual, which is eternal.

If we are unfaithful in the use of carnal riches (including food), who will commit to our trust the true riches? If we turn from the Tree of Life to eat of that which satisfieth not, the flaming sword bars us from our Eden; but if we seek first entrance into the spiritual realm, our Father, knowing we have need of these temporal things in our present state, adds them as needed. Therefore, labor not for the meat that perisheth, but seek the true bread, and the temporal will be added.8

It is God's will that we have all good and no evil; but Jesus Christ taught us that, exercising free will, we must choose and ask, and so receive the abundant good—beyond the conception of man—which it is God's will to give, in order that our joy may be full; hence he who neglects to ask, as well as he who asks for his lusts, fails to receive the abundance that God waits to give.

Love asks in faith and receives necessary things, and its joy is full. The faith which is of love is anxious for nothing; by prayer and supplication, with thanksgiving,

⁶ Col. 1:12, 13, 27; 3:2-10; Eph. 4:22-24.

⁷ I Pet. 2:5; Eph. 2:22; I Cor. 15:44; 12:12, 13, 27; Rom. 8:1, 6, 9.

⁸ Luke 16:11; Prov. 3:15, 18; 8:14, 19; Gen. 3:24; John 6:27, 32; Matt. 6:24-33.

⁹ James 4:3; John 16:24.

in full assurance, its requests are made known unto God, and it is kept in a peace which passeth the understanding of the materially minded.¹⁰

No good thing does God withhold from faith that walks in love; all its needs are supplied according to God's riches in glory, that it, having all sufficiency in all things, may abound unto every good work.¹¹

Eating that which is not good to eat is injurious and shuts us out of our Eden, because every substance embodies an idea. The substance is combined by and formed to manifest or express its idea, and to eat substance not designed for food puts a disintegrating or inharmonious idea into the organism. Therefore in order to attain our highest, according to the Creator's design, it is necessary to keep in harmony with his plan, and eat only that which he created for food.¹²

God made the Tree of Life and the Tree of Knowledge of Good and Evil, the first good to eat, the second not good to eat, but good, for its designed purpose. When Adam and Eve turned from the voice of God to the adverse voice, and from the Tree of Life (Life is the wisdom-light in man), to eat of the tree of sense-knowledge, their spiritual ears became dull of hearing and their spiritual "eyes they closed"; and thereafter, having eyes they saw not, and having ears they heard not. Their sense-sight was opened, but their insight was darkened.¹³

Except we eat the Substance and Life of the Word we have no Life in us; but they who eat of the living bread shall never hunger, and they who drink of the living water shall never thirst—it is a ceaseless flowing fountain of everlasting life within them.¹⁴

He who feeds the natural body only, seeking to live by bread alone, fails; while he who eats the true bread and drinks the priceless milk and wine, nourishes the

¹⁰ Heb. 10:22.

¹¹ Phil. 4:6, 7, 19; II Cor. 9:7, 8; Psa. 84:11.

¹² See Gen. 1:29, 31; 2:16, 17.

¹³ Matt. 13:9, 15; Gen. 3:5, 7; Rev. 9:7.
14 John 6:53, 63; 1:4; 6:35, 51; 4:10; 7:39.

spiritual body and strengthens the insight and inhearing. Also, the inspiration—inbreathing by faith—of the Almighty giveth understanding.¹⁵

The spiritual eyes of Elisha and his servant were opened to discern the invisible. Spiritual ears, open to heavenly sound, hear the voice of God, as Samuel, John, and all the Spirit-filled, while the dull of hearing call it thunder. 17

To let the I-man dwell in the flesh—carnally minded—is death; but to dwell in the Christ-body—spiritually minded—is life and peace. 18

Unity with Life is essential to eternal life—we in it and it in us. When we believe into it, it fills us, as love shed abroad in our heart. 19

When we have entered into conscious unity with Life our temporal problems, as well as our eternal, are all solved: all needed things are added according to God's riches in glory. Seek first the realm of spiritual law, in which faith that works with love is righteousness, and all good is added.—J. L. C.

15 Isa. 55: 1-8.

16 II Kings 2:11; 6:17.

17 John 12:28, 29; Rev. 1:10, 17, 18; I Sam. 3:1-10; Job 33: 14-16; Psa. 40:6.

18 Rom. 8: 1-12.

19 John 14:20-26; 15:4-11; 6:35-63; Rom. 5:5.

Think truly, and thy thought
Shall the world's famine feed;
Speak truly, and thy word
Shall be a faithful seed;
Live truly, and thy life shall be
A great and noble creed.
—Bonar.

"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth."



CHARLES FILLMORE



(The following are extracts from addresses given by Mr. Fillmore in Unity Auditorium, Kansas City, Mo.)

"LEAD US NOT INTO TEMPTATION"

N religion there are two great classes of people—those who accept without question what is written in the books and handed down by the church fathers, and those who inquire into the doctrine and make a study of Truth. We belong to the latter class. We desire to know, to understand.

We are taught to pray with the Spirit, and also with the understanding. This morning we consider that part of the Lord's Prayer referring to temptation. This reads, in our common version, "Lead us not into temptation, but deliver us from evil," as if the Lord were in the habit of leading us into temptation and then punishing us for its results.

The Infinite Intelligence is just as open to our minds as air is to our lungs, and is inspired or breathed in the same way. The Spirit is omnipresent. It is always here and everywhere. It is the Word. This All-pervading Omnipotent Word will, if believed in and made the object of concentration, quicken the understanding. Then let us still our minds and ask the great All-informing Mind to reveal to us the meaning of "Lead us not into temptation." (Silence.)

In the Lord's Prayer, as given in the King James version, we read, "Lead us not into temptation, but deliver us from evil." In the version of 1870 this passage is translated, "Bring us not into temptation, but deliver us from the evil one." In the Rotherham translation it

reads "rescue us from the evil one," indicating that we are already in temptation. According to the Twentieth Century New Testament James writes to the early church thus: "My brothers, whatever may be the temptations that beset you from time to time, always regard them as a reason for rejoicing, knowing, as you do, that the testing of your faith develops endurance. And let endurance do its work perfectly, so that you may be altogether perfect, and in no respect deficient."

From all these quotations we can come to no other conclusion than that in some way the great creative Law, or Life, tempts man. As students of logic, asking and desiring above all to understand the strange things in the Scriptures, we investigate and try to unravel the seeming inconsistencies.

It is recorded that the great master of all spiritual mysteries, Jesus Christ, was tempted. After he had received the baptism of the Spirit he was led into the wilderness to be "tempted of the devil." This must have a meaning, and in order to solve the problem we must look to Principle. We cannot understand this experience if we hold to the old idea of God and the devil as personalities. God is Mind-the sum total of all ideas expressed in the living, and in the understanding of the relation of these ideas we shall find the solution of our problem. There are no unfathomable mysteries in Divine Mind. God is the Source of all that we see in ourselves and in the universe. That Source is not a personal man, but all ideas that enter into creation. A definite idea lies back of every act. Back of all action is the Life Idea. There are other ideas associated with it: one is wisdom, one is love, one power; and so we might go on and name all the inherencies of Divine Mind. This great Mind must use these ideas, and this it does through man. The identity of man is made up of all that he is conscious of, and back of all is the One Mind pushing him to use more and more its life and substance and intelligence, thus perpetually expanding identity.

Man, the individual I Am, has the power to disassociate these ideas of life, love, wisdom, power, etc., which he draws from Divine Mind, and in this way he forms vortices of force and sensation that engulf him. It is from the vortex of his own sensual use of the Divine Good that he prays release. God is not a man, but the Principle back of man.

A peculiar quality of every individual is caution. Moses had to say repeatedly to the children of Israel, "Go forward." We find from the very beginning of history this tendency in the human race to be conservative and retard progress. This makes a push and a pull in man's consciousness, for the Divine Mind is ever pushing forward, pressing from within for a fuller expression of its ideas.

All life manifestation is the result of the Life Idea. If we think of this idea alone we will be led into sensation, illusion. When the ideas of Divine Mind are expressed in right relation there is a perfect balance, and the righteousness of the One Mind is fulfilled. No idea, no faculty must be ignored, so it is not wise to go off on a tangent with a single thought. This is what causes people to become lost in sensation. They revel in the expression of life without balancing it with wisdom. Others have lost out along the love idea; still others are neglecting to express Power, and their mastery and dominion is not realized.

It is not as if there were a personal God pushing us into sin; but we find ourselves urged by these Divine ideas to express along all lines, and not knowing the higher law of the right use of these forces we find ourselves in seeming temptation.

"Deliver us from the evil one." This evil one is the human ego, the personality, the man of limited ideas. The way to be delivered from him is to get into the Universal. There is a larger world than that you live in. It is said that in what appears a small speck in a certain starry constellation there are three thousand suns larger

than ours. Just think of the immensity of the universe and compare it with the littleness of this planet and of your world.

At the same time all of the potentialities of the universe are in you. God has put into you all that is in the blazing suns of glory. Does it not make your world much larger to let go of the limited ideas and enter into the consciousness of your relation to the Universal Mind? Every man can have any range of thought he desires. If there is lack in any respect he can draw from the Universal in a larger way. But with every additional appropriation new forces are added, and herein is temptation.

When man reaches out into the Universal in Spirit he receives a baptism that quickens all his thoughts, desires, ambitions, and emotions. Here is where temptation from on high has its place. After Jesus was baptized by the Spirit he was driven into the wilderness to be tempted of the "adversary." All the uncultivated, undisciplined departments of his mentality and body were quickened into a stronger life expression, and he saw his power as he never had before. But divine Wisdom was his guide, and he was prepared to meet every temptation and overcome it with the wisdom of the Word.

All who receive the spiritual baptism go through the same experiences that Jesus Christ did. All of the temptations of ambition have to be met in our consciousness as he met them in his; and especially is this true after an inflow of Spirit Life. Spirit must take possession of every faculty, regenerate it, and bring it into oneness with the Universal.

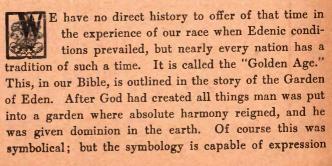
The human family is receiving wave after wave of spiritual force from the One Mind, the Central Sun, everywhere present. As we receive its impetus we feel a push of every power, and in this way are tempted to use this new power along old lines, not acknowledging and conforming to the Higher Law. So here is necessary a regenerative process. If you are tempted by the personal ego to use the life force in sensation, take your

dominion and say No! All the forces of my being shall be lifted up and express in righteousness. If you are tempted to believe in some material thing as the source of Life, deny such a thought any place in your consciousness.

The mortal consciousness thinks that life-giving substance comes from matter (stones), but the Christ consciousness knows that the Word is its real source. Yet this temptation to believe that life comes into the body through the material meets man at every turn. Nearly all people believe that the food they eat sustains life, while the fact is that food merely makes a vehicle through which life manifests. "Therefore, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food?"

Patching up the body with some external means is not healing, and no one is thoroughly healed until he is regenerated. When we come into Divine Mind we must make a complete renunciation. Every temptation to exalt and cling to the personality must be met and overcome, that the prayer "Deliver us from the evil one" may be answered. We must do just as Jesus did. He knew how to handle the situation. Every day we are tested, and we should pray, "Lead us not into temptation, but deliver us from the evil one."

RESTITUTION



outwardly, and we have good reason to believe there was a time when conditions were very much better in the world than they are to-day.

Eden means "delight," and it is otherwise referred to as the "Paradise of God." Why the conditions existing in Eden did not continue is a very complex subject. One explanation is that it was necessary for man to have experience, to know the negative side of every proposition that he might get the full benefit of the positive side. This logic leads to the conclusion that it is necessary to know evil in order to appreciate good. The Lord God told Adam not to eat of the tree of the knowledge of good and evil. When the architect draws his plans and puts them into the hands of the builder, he does not expect the builder to make mistakes. He expects his plans to be carried out to the letter. This would no doubt be the plan of a wise Creator. But in the building of this humanity we have to admit a departure from the original plan. However, prophets and wise men of all ages have discerned the perfect creation and the right and harmonious relation, and they tell us that this condition may and will be regained. We might cite many passages of Scripture which foretell the return of man and the whole earth to that Edenic state of perfection and happiness described in traditions and allegories. Ezekiel refers to it in the twenty-eighth chapter: "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created."

Daniel says, "And in those days shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

When Jesus Christ came there was great oppression

in the land, especially among the Jews, and relief was earnestly sought. They were looking forward to a restorer. This same discernment that we all have, had been with them, and they were praying for one to save them from the oppression of the Romans. When they saw the miracle-producing power of Jesus they said he must be the promised Messiah who was to be their deliverer. They asked him, "Art thou the promised Messiah?" and he said, "I am he." Both John the Baptist and Jesus came preaching "Repent ye; the kingdom of heaven is at hand."

As we look Jesus' teachings over, study his gospel and see its broad lines, we say he understood the relation between man and man which must be the foundation of the Edenic state, the kingdom of God. He taught the principles necessary to the establishment of that kingdom. The early followers of Jesus thought that the kingdom was to be set up at once. They did not understand that while the kingdom was already in their midst, even within them, a great deal of preliminary work had to be done in the minds of men before it could be established outwardly. "They therefore, when they were come together, asked him, snying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority."

Peter in preaching speaks of "the times of restitution, which God hath spoken by the mouth of all his holy prophets since the world began." This his hearers understood to be a consummation or fulfillment of that word of promise that men should return to that state of perfection in which they were originally. The kingdom of God or restored Eden is referred to over one hundred and fifty times in the New Testament, showing that it was a very essential part of the gospel. This kingdom of Divine Harmony, where peace reigns and happiness is perfect, is to be externalized in the earth. There is nothing to indicate that heaven is in some far-distant planet.

This earth restored is to be the Paradise where men shall live forever in their Divine perfection, which is now being restored to them through Jesus Christ. Man's work is to redeem his body and this earth. If he spends his time in secking personal gain for a few years, fondly hoping to go to a distant heaven through dying, he is missing his high calling.

The whole animal creation and the earth itself manifest the effects of the ignorance of men and their failure to live up to their highest. These effects will change as man changes. "The desert shall rejoice and blossom as the rose."

The principles which Jesus Christ set into action in the minds of men are gradually becoming more manifest. The ideas which he impressed are being accepted as true, and these ideas are to be the foundation of the new kingdom. The kingdom has been forming in the minds of the race, transforming the minds of men, and they are constantly becoming clearer and clearer in their perception of that Divine Order which makes harmony or heaven.

We see old ideas coming up again and again in the history of the race in new aspects. The Romans were a cruel people, and they are still on earth carrying out their sensual thinking. Much of the outward cruelty has disappeared; there are no slaves, and no arenas with wild beasts, but cruelty has taken another form. Now it goes out toward the animal world. The packing houses are centers of violence and cruelty, and the infliction of pain and destruction upon animals in the name of "sport" and "science" gives grievous evidence of the lack of mercy in ignorant men.

It is prophesied that in the new kingdom the lion and the lamb shall lie down together. Some think this is fulfilled only when the lamb lies down inside the lion. That is the old Roman working out the proposition. The new humanity will combine courage and tenderness in themselves, and all creation will manifest it.

This kingdom has been crystallizing in the race

mind, and men have tried to externalize it in colonies; but these have failed because of selfishness. The right relation has not yet been established. The foundation is unselfishness. If the early disciples had been free from selfishness the kingdom would have been set up in the time of Jesus Christ. They attempted having "all things common," but some kept back a part.

In the symbology of the ushering in of the new kingdom Jesus and John the Baptist represent two states of consciousness. John was the incarnation of Elijahso Jesus said. He was to come and "restore all things." This is according to a law, and we find the same law at work in ourselves. The intellect is the go-between of the Absolute and the relative. Jesus is the Absolute or spiritual mind. John the Baptist is the intellect. John came as the incarnation of Elijah, with great power, yet with violence. He had to come to make the way, but he did not enter the kingdom. He was a man of war. If you believe in enemies and gloat over their downfall, that is the intellect. John the Baptist had his head cut off because he condemned evil. No one can enter the kingdom who condemns or is selfish. If you should go forth and form a colony it would fail if you desired to exalt yourself or your family. The man who enters the kingdom must give up all personal possession of things, and it is he who shall possess all things. Even John the Baptist, great though he be, cannot bring his goods into the kingdom of heaven.

The time is at hand when the kingdom is to be set up, and a people is being made ready. An entire change is going on in man's relation to man and his relation to the animal world.

John (intellect), the forerunner of Jesus (Spirit), is making straight the way of the Lord (law). This intellectual perception of Truth is a necessary preparation for the final setting up of the kingdom which will follow. The desert is made to "bloom as the rose," and the earth is everywhere being occupied and cultivated

by men as never before. This is evidence of the Restitution of that state in which Adam was commanded to "dress it and keep it." "Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors."

We are all of one blood, one Spirit, one infinite Father, and the day is now at hand when our every act shall be in keeping with this truth, and every living creature shall rejoice in its security and freedom.

"For the Lord hath comforted Zion: he hath comforted all her waste places, and hath made her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

In a foot race the other day one of the contestants found the value of a friend's sympathy in a very practical way. As he came to the last mile of the run his friend. who had been waiting for him on the road, joined him and ran with him for the rest of the way. The fact that some one was beside him, in even step and warm sympathy, gave the runner a very considerable degree of encouragement and assistance, and although there was no actual contact between them, the help of a friend's company and his running was none the less real. It always helps to have a friend's sympathy. To know that in any effort one is making, good wishes accompany him is a real impetus and an unfailing encouragement; to know that others are following his effort, running with him as he runs, will nerve any one to do his best. But always, whether we know of any other friend to help us or not, we may know that if we are running on the right course, there is One who is ever beside us and running with us, who helps by his kindly interest and sympathy. He helps us win the race. - Sunshine Bulletin.



Lesson 9, February 26

ELIJAH MEETS AHAB IN NABOTH'S VINE-YARD.—I Kings 21:11-20.

- 11. And the men of his city, even the elders and the nobles who dwelt in his city, did as Jezebel had sent unto them, according as it was written in the letters which she had sent unto them.
- 12. They proclaimed a fast, and set Naboth on high among the people.
- 13. And the two men, the base fellows, came in and sat before him: and the base fellows bare witness against him, even against Naboth, in the presence of the people, saying, Naboth did curse God and the king. Then they carried him forth out of the city, and stoned him to death with stones.
- 14. Then they sent to Jezebel, saying, Naboth is stoned, and is dead.
- 15. And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money; for Naboth is not alive, but dead.
- 16. And it came to pass, when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.
- 17. And the word of Jehovah came to Elijah the Tishbite, saying,
- 18. Arise, go down to meet Ahab king of Israel, who dwelleth in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to take possession of it.
- 19. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the

place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.

20. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah.

Golden Text—"Take heed, and beware of covetousness."—Luke 12:15.

Acquisitiveness is a legitimate faculty of the mind, Covetousness its Judas. When Acquisitiveness acts within the law it builds up the consciousness, but when it oversteps the law it is a destroyer. Judas was the treasurer of the disciples of Jesus, but he became covetous-"he hath a devil"-and his sin brought tragedy. King Ahab represents Acquisitiveness. It ruled the mind and took possession of the man. When this faculty throws its covetous influence over man he develops an insatiable desire to possess things. Ahab built a splendid summer palace and inlaid it with ivory. Extravagance grows on its own thoughts-Ahab's palace of ivory must have additional gardens. The vineyard of Naboth best suited, and it was acquired by foul means. Covetousness has no wisdom, and when one gives up to its demands the most foolish things are done to get possession of coveted objects. Seemingly subtle plans, like that of Jezebel to have the innocent Naboth stoned to death, are always laid bare and their shallowness shown. Selfishness is near-sighted and all its ways narrow.

Elijah, the defender of the law, is the enemy of covetousness, and finds him out in the midst of his transgression. "Hast thou found me, O mine enemy?"

There is no escape from the Spirit of Justice. It overtakes men when they think they are secure, and they have to give up everything. The man who takes advantage of another's necessity, to enrich his own coffers, must in due season restore fourfold, as did Zacchæus.

Ideas make brain cells, and brain cells are the "central" stations through which the mind sends its ruling thoughts to the various body functions. Acquisitiveness

has its brain area in the head, through which it affects the whole organism. If it is cultivated to the point of covetousness it dominates appetite, and more food is eaten than the system needs from day to day, and the excess is stored up as fat. This excess of flesh is not properly vitalized, and eventually becomes infested with various sorts of material growths. Thus selfishness destroys the body.

The remedy for all this error is to call upon the Divine Law to adjust every thought in which acquisitiveness plays any part. Make this a daily affirmation: "All my affairs are ordered in righteousness, and my own comes to me under the Divine Law."

Lesson 10. March 5

ELIJAH GOES UP BY A WHIRLWIND TO HEAVEN.—II Kings 2:1-11.

1. And it came to pass, when Jehovah would take up Elijah by a whirlwind into heaven, that Elijah went with Elisha from Gilgal.

2. And Elijah said unto Elisha, Tørry here, I pray thee; for Jehovah hath sent me as far as Beth-el. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for Jehovah hath sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came near to Elisha, and said unto him, Knowest thou that Jehovah will take away thy master from thy head to-day? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry here, I pray thee; for Jehovah hath sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and

stood over against them afar off: and they two stood by the Jordan.

- 8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground.
- 9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.
- 10. And he said. Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.
- 11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven.

Golden Text—"He was not; for God took him." Gen. 5:24.

The fiery Elijah consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness-Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in this lesson. Gilgal means "rolled away," and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day." When we have, in the positive spirit of Elijah, accompanied by the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience, and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will obtain. Elijah must be taken by the

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Lord into heaven, which is a state of peace and harmony; then the sweet-tempered Elisha will become the dominant note of the consciousness.

In harmonious spiritual development there is a union and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part. A negative, weak tenderness is not in harmony with the Divine Law. Hence Elijah tries Elisha, to see if he is made of the right stuff. He says, "Tarry here"; but Elisha replies, "As Jehovah liveth, and as thy soul liveth, I will not leave thee." This is an affirmation of the Godlife and the Soul-life united with a positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain center just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow; but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors takes place at an inner life center there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life center in the lower part of the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordan represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will, represented by Elijah's mantle. By our thinking we gradually build a thought aura, which forms an invisible wall, or protection, about the soul and body. This is

held in place by the will center, and when one has become adept in thought power it can be concentrated into a thought force, and unusual results produced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of science. Elisha, the tender, retiring one, needs the ability to say yes and no with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but translated to a more interior plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

Lesson II. March 12

ELISHA THE PROPHET RESTORES A CHILD TO LIFE.—II Kings 4: 25-37.

- 25. So she went, and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is the Shunammite:
- 26. Run, I pray thee, now to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.
- 27. And when she came to the man of God to the hill, she caught hold of his feet. And Gehazi came near to thrust her away; but the man of God said, Let her alone: for her soul is vexed within her; and Jehovah hath hid it from me, and hath not told me.
- 28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?
- 29. Then he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.
 - 30. And the mother of the child said, As Jehovah liveth,

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and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice, nor hearing. Wherefore he returned to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the

child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them

twain, and prayed unto Jehovah.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon him; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house once to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.

Golden Text—"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23.

This lesson, like all Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the powers within. So we give most study to inner states, and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the

form only, are in Egyptian darkness; those who see both the form and glimpses of the animating principle, are the children of Israel in the wilderness; and those who see both the within and the without in proper relation are in the Promised Land.

This lesson may be profitably studied from both viewpoints, as it brings out some modes of procedure in metaphysical practice that have been proven true by the modern students.

The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers about you are filled with a substance that is formed and transformed at your every thought and word. It is more sensitive to thought than the mariner's compass to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave unless the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. There are cases that the "word" cannot reach. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is some one in close touch who is

strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of the way to pray. We are to go within our own soul and shut every door that leads to the sense-realm without. This means seeing, hearing, feeling, smelling, and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment, but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "laid hands." But this laying on of hands is a dangerous process to one who has not a clear understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze, the life current is animating some nerve center—to sneeze "seven times" means the animation of all the life centers in the organism. In some parts of Germany the peasants say "God bless you!" whenever any one sneezes.

Lesson 12, March 19

DANIEL IN BABYLON .- Daniel 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the eunuchs.

- 10. And the prince of the cunnels said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse looking than the youths that are of your own age? so would ye endanger my head with the king.
- 11. Then said Daniel to the steward whom the prince of the eunuchs had appointed over Daniel, Hananiah, Mishael, and Azariah:
- 12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.
- 13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's dainties; and as thou seest, deal with thy servants.
- 14. So he hearkened unto them in this matter, and proved them ten days.
- 15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's dainties.
- 16. So the steward took away their dainties, and the wine that they should drink, and gave them pulse.
- 17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.
- 18. And at the end of the days which the king had appointed for bringing them in, the prince of the eunuchs brought them in before Nebuchadnezzar.
- 19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.
- 20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

Golden Text—"Daniel purposed in his heart that he would not defile himself."—Dan. 1:8.

This lesson is so beautifully true in its literal sense that it seems unnecessary to give it metaphysical interpretation. People everywhere are proving that a vegetarian diet, "with water to drink," produces the very results here described. The victorious Japanese gave us an object lesson in accomplishment, by a race supposed to be inferior, through wisdom in the choice of food and drink. All down the ages have been isolated cases of

what man can do under a natural diet, but never before had a whole nation demonstrated the superiority of the human body as a result thereof. Their wounds healed quickly and without suppuration. Consumption and the various blood impurities common among Caucasians are said to be almost unknown to these wise little Orientals. The cause usually assigned for all this is their vegetarian diet and freedom from intoxicants.

But a vegetarian diet and temperance will not make a man spiritual. "It is the Spirit that quickeneth; the flesh profiteth nothing." But whatever confuses or dwarfs the mentality, blocks the way through which the Spirit manifests. "It is the Spirit that quickeneth," but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought atmosphere of swine and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand, and the most pressing need with most of us is how to overcome appetite. One would naturally think that the great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The hundreds of new drinks invented every year have not helped to quench thirst, but rather to make it inextinguishable. Then what is the remedy? Daniel gives it in the opening verse of this lesson—"Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank."

When we "purpose in our heart," there is a complete reversal of thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but the expression thereof, and that the real source is mental and spiritual. When we submit the food question to the Spirit, a wisdom comes to us right along that line, and we know what to put in our stomachs to get the best results.

If appetite is strong, purpose in your heart that you

will master it, and there will come to you a power that will so quickly subdue the outer sense that you will think you were never under its dominion. So with all the claims of the sense-man—put him in subjection to the Spirit, and prove him better than all the "magicians and enchanters" (mortal thoughts) of the king (personality), ruling in the outer realms.

Buster Brown is scientific. He relieves his mind on the question of hobble skirts, and then passes the following resolution:

Resolved—That our fashions to-day still show the barbaric influence of our ancestors' clothes. We are only in the process of civilization. No, dear heart, we will never be civilized until we have quit slaughtering birds and animals by the wholesale to adorn ourselves with. When we throw away the check rein and quit docking our horses' tails; when we quit vaccinating little children with poison; when we give health a chance to be contagious, instead of disease, and throw away the original sin and worm of the dust idea—then we may come out into the sunshine of civilization. We will never have civilization until we can all practice the golden rule, and do it cheerfully.

"The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice bless'd;
It blesseth him that gives, and him that takes."

—Merchant of Venice.

[&]quot;If only we strive to be pure and true,

To each of us all there will come an hour

When the tree of life shall burst into flower,

And rain at our feet a glorious dower

Of something grander than ever we knew."

THE FAMILY---HARMONY IN THE HOME

Home is the Nursery of the Infinite.—Channing.

EDITED BY MYRTLE FILLMORF

A PLEA FOR HUMANE EDUCATION

EDITOR'S NOTE: In seeking opportunity to plant the seeds of the new humanity we are not to overlook the fact that the mentalities of the children about us are the natural and fertile soil already provided. So deep and lasting are the first impressions made upon the sensitive and receptive nature of the child, that an eminent Catholic Father once said that if we gave them the first seven years of the child, we could have it for the rest of its life. This being true of the natural child, the bent of his faith and energies depends upon his early training and education. To direct and discipline this force of soul without interfering with its individual direction or divine possibility will be to set things going right on this old planet and give God a chance in his world.

It is something like this that Georgiana Kendall is hinting at in this helpful article we have borrowed from The Herald of the Golden Age. She impresses upon us the necessity of giving the child opportunity to exercise love and mercy through a sympathetic association with and better knowledge of his little brothers and sisters in fur and feathers.

Of all the benign influences that can be brought to bear on the formation of character, humane education is, I believe, the most potent, the most subtle, the most farreaching.

It has become a matter of statistics that human education lowers the criminal record. Mr. Cottrel, Superintendent of the Detective Association of America, who has had twenty-five years' experience as an officer, says: "Very few criminals are found who have been taught to love animals, and in searching for the causes of crime we find that a lack of humane education is the principal one."

Out of nearly seven thousand children carefully

taught kindness to animals in a Scotch public school, it has been found that not one has ever been charged with a criminal offense in any court. Out of about two thousand convicts in our prisons, questioned on the subject, only twelve had any pet animal during their childhood.

Weyler, it is said, boasted of the cruelties which he delighted, when a child, to perpetrate upon his defenseless dumb companions. Could he but have been taught to love them, thousands of world-pitied concentrados might have called him their benefactor and their friend.

"Ever after I introduced the teaching of kindness to animals," said the eminent French master, De Sailly, "I found the children not only more kind to animals, but also more kind to each other; and I am convinced that kindness to animals is the beginning of moral perfection, and that a child who is taught humanity to them will, in later years, learn to love his fellow men."

It is often said that children are naturally cruel. The authentic reports which reach us of cruelties perpetrated by children of tender years well-nigh baffle belief—small animals being the objects of torments ingeniously devised by their competitive imaginings, unremonstrated with by parent or guardian.

In every normal human being we find a love of power destined to be for selfish or for noble ends, proportionate to the dominating vigor and vitality. And the determining question in character building is, "To what purpose shall this power be exercised?" Shall it be for self and self-gratification? Shall its desire be to tyrannize over another, or shall it be called forth in active sympathy and kindly actions for the defenseless, the helpless, and those in need?

Teach the child to reverence all life. It is easy to lead with fitting reverence from the creature up to the God who created him, as we explain the divine adjustment of faculties provided for the pressing needs of self-preservation and for their enjoyment in living. Let him think reverently of the wild woods—sanetified as they

are with many homes and oftentimes a mother love strong enough for fullest sacrifice of self. Teach him to reverence those homes and to respect the rights, even the wishes, of their humble inmates; to watch the birds and learn their names, their varied songs, their ways, their modes of speech, but never to kill the mother bird or rob her nest, woven with dexterous skill and care—a pledge of love.

Let him tame the wild things of the woods with coveted dainties—leaving them liberty to go and come, but never to raise his hand to kill or hurt these charming creatures in fur and feather. Tell him that many birds—so unnatural is captivity to them—die of a broken heart on being caged.

Stir within him a kindly thought for menageric captives, whose lot, thwarting every God-given instinct, means to them a living death, cunningly imposed for our diversion. Discourage the trapping of animals, and cage-kept pets; freedom to them is dear as life, and he cultivates self who seeks gratification in that which causes distress to another. An appeal to the imaginative faculty will help the child to put himself in another's place.

To the pledge, "I will try to be kind to all helpless creatures," let us add still another—namely, that of the Golden Rule teaching: "I will strive to treat every animal as I would wish to be treated were I in the animal's place." Impress upon the children that cruelty is a cowardly thing.

Impress well the lesson that these humble creatures of God are not in all things our inferiors. Witness their keenness of scent, their fleetness of foot, their farness of sight, the long flight of the bird, the keen eye of the eagle—so strong and so mighty of wing; their immunity from disease (for unlike ourselves they are not tempted a transgress the sacred laws which God has set them as limitation); their gift of interchange of thought members without the aid of speech; their fore-

knowledge, calling into use some marvelous system of wireless telegraphy to forewarn against disaster and to tell of distant happenings that to us in no wise are apparent; the surgical skill of birds—as shown in the mud bandages scientifically applied to broken members, skilfully secured and kept in place by means of horse hair or vegetable fiber. Not more exact the pyramids of Egypt than the precision of the nest of the wasp, the bee, and the ant—all in divine adjustment of needed means to serve their ends.

And what beautiful lessons of mutual help, of the true brotherhood, can we learn from their sympathy one for the other! The moose, although to him escape from death was easy, who remained beside his dead companion, brought low by the sportsman's cowardly aim, whom, being blind, he was leading to a place of safety-preferring loyal death to easy flight; the homeless, starving dog, generously bringing night after night others as wretched as himself to share the warmth and bounty offered by some new-found friend and benefactor; the three rodents seen crossing the silent city in the nighthour abreast, a small stick carried horizontally grasped in the mouth of each, serving as the "blind man's staff" to the central figure guarded thus carefully by faithful friends—are pictures of loving kindness we may well place in memory's gallery.

Only recently has the truth dawned upon humanity that the lower creation shares in large measure the sensibilities of the human race. Humanity conscious, repentant, is beginning to blush for the treatment accorded to the animal world.

These Silent Races stand before us face to face as our accusers, bringing indictment of cruelties extreme, while they yield us their life service and their lives. The dog, in whose noble breast survives a spark of love so great that he would follow his trusted master to the very jaws of death, condemned to the fate of the vivisect table; the frenzied hare, who provides cowar.

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ment to groups of men and women, all eager to witness the death of their victim; the mercilessly trained animals; the menageric captives; the horses distressed by fashion's curb, docked, a helpless prey to eager stinging flied and gnats, enslaved through the long years to the bitter end of hard-worked old age, until, broken in body and spirit, death tardily comes to claim for its rest its too willing victim; the cattle who by millions are murdered for food. Long, indeed, is the list of these our accusers!

All apart from a divine sentiment, let us improve our present conditions by the irresistible influence of humane education, which, creating intelligent agitation, can alone change the pernicious tastes and habits still existing, and which have hitherto defeated reform.

The mind of a child may be likened to a sensitized plate absorbing every influence. We can bring him up to be a Protestant, a Roman Catholic, a Buddhist; he can with equal ease acquire the language of a German, a Persian, an American—with respective tendencies of each. We can put into his tiny hands a toy whip or pistol, and tempt him to use it—not on himself, but on another! This is the first step towards the practice of tyranny, even though the object oppressed be only inanimate. We can make him a criminal or a philanthropist, an anarchist or a peace-loving, humane citizen.

We all recognize the descent of man—his descent from the savage, unintelligent era whence we emerge. The ascent of man also is ours—an ascent towards all that is highest, noblest, and best. This is the golden stairway whose starting point, reaching from the baseness below, winds ever higher, until it reaches heights made lovely with angelic attributes.—Georgiana Kendall, in "The Herald of the Golden Age."

Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—R. L. Stevenson.

FREEING THE CHILD

ROSALIE TASKETT



LADY who earnestly desires the highest development for her three children, expresses for her two daughters the desire that one may write and

the other cultivate her voice; while for her son her expressed wish is that he may "cultivate his separate talents and become efficient in whatever he undertakes." She is advised by a friend that her wish for her son is truest and best, because broad, and leaving him his freedom to choose his own vocation. It is a great temptation to parents, when possessed of a strong ambition along special lines, to endeavor to mold the child's mind to follow the course of the parent's thought. But it is a time when the warning "Hands off!" should be sounded. Many lives have been retarded in their development and restricted from unfolding their highest powers by this over-zealous desire of parents to have the child pursue the course which they fancy would lead him to the greatest achievement. This may be often the result of a strong desire, long repressed, in the parent's own heart. A mother who has always longed to sing, and who has felt from childhood that she could have had a fine voice if allowed to cultivate it, will be apt to watch for the development of this particular talent in her child; and so strong is her desire for this, that it obscures to her vision the shining of some other talent which is to light her child's life along the upward path. A father who in his youth had a strong desire to become a lawyer, and who was denied the privilege of following his heart's desire, will eagerly watch for any possible indication in his son of an "inheritance" of his own taste in this respect. And the adoption of the parent's idea by the child is often mistaken for heredity, since the all-absorbing desire of the parent, that the child should follow

in the way he fain would have trod, has so strongly impressed itself upon the mind and heart of the young child as to conceal the budding desires of its own unfolding life within. And the parent will proudly say, "John has a talent for law-I always wanted to be a lawyer," or "Mary will do wonders with her voice; she inherits it from me. I always longed to sing." True, John may have a talent for the law and Mary may develop a fine voice; but they have other talents also, and the cultivation of one of these may lead to a yet nobler unfoldment of the powers within. Let us beware of being too ready to fasten our judgment upon the child, and so possibly restrain and turn the current of his being into a channel less harmonious, from which he must eventually emerge, perhaps through suffering and trials, For be sure he will emerge some time. No thought or plan of misguided parent, or any other circumstance, has power to hinder, more than temporarily, his progress. His soul will attune itself according to its highest note, and some time, somewhere, his own will come to him.

But as we cannot prevent, let us also seek not to retard his onward march, his true answer to the soul's call. Let us have faith in the shining of the light within him to illuminate for him the path which leads to fullest unfoldment, to highest self-expression.

The poet sings of "Home, Sweet Home."

My song is this and more.

A home nest lined with downy love,

And baby birdlings four.

Forever in this home of mine
An angel watches o'er,
And naught that hurts or makes afraid
Can enter in my door.—A Mother.

Those who bring sunshine into the lives of others, cannot keep it from themselves.—J. M. Barrie.

OUR PAGE OF BLESSINGS

GRACE FOR TABLE

"IN EVERYTHING GIVE THANKS."

Under the above heading you publish in Unity a number of very beautiful table blessings. May I be permitted, in the spirit of love to you all, to contribute the following:

Father in heaven, we ask thy blessing upon this food which has come to us from thee, the Source of all things. May it produce in us peace and harmony, and love towards all. In Jesus' name. Amen.

Great Source of Blessedness! to thee again our grateful spirit ascends with thankfulness for this our daily bread. May it in transmutation carry thoughts of love and peace and joy to all! Amen.—G. C. H., Beaconsfield, Melbourne, Australia.

As we partake of the food before us let us remember that we give it the quality of our thought, and so eat in joy and thanksgiving that we may keep our temple whole and acceptable unto the Lord.—M.

I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord.

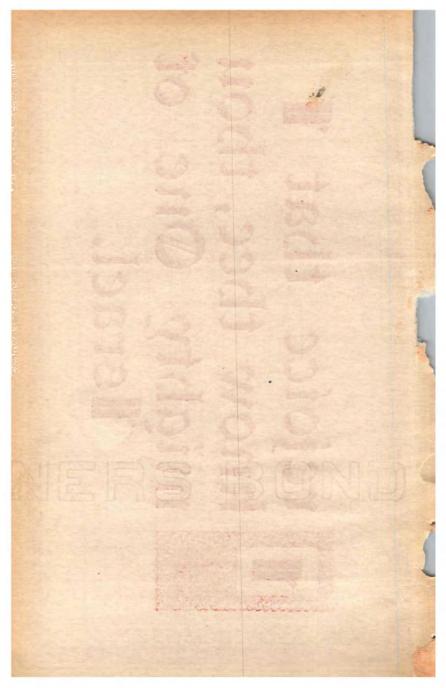
I will tell you a little blessing that has been said by the children of our family for many generations:

God bless our food And make us good, For Jesus' sake. Amen.

It is rather quaint, I believe came from the Welsh, and is very, very old.—B. E. P.

Give us this day our daily bread. And forgive us our debts, as we forgive our debtors.—Jesus.

that srael rejoice 3now





"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

I T is found when many people hold the same thought there is unity, although they may be separated by thousands of miles, and 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 in all parts of the world join every night at nine 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. To meet 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 nearly twenty years, and has about twenty thousand registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is nine p. m., your local time. The Spirit will adjust geographical differences in time.

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 (cloth, \$1.00; paper, 50 cents), and "Christian Healing," by Charles Fillmore (paper, 75 cents; cloth, \$1.50; or Unity and "Christian Healing," \$1.60; or Unity and "Lessons in Truth," \$1.35). A Special Course of Lessons by Correspondence will be given to those desiring it.

Unity is published monthly, and contains a large amount

of instruction. The price of it is \$1.00 per year.

Absent healing is just as effective as present healing. We treat people in all parts of the world, also in the next block, without seeing them. People here in the city call us by 'phone and get relief quickly. We can be reached day and night by letter, telegram, or telephone. Give name of patient and trouble in telegram.

The Unity Tract Society is the business department, and the Society of Silent Unity is the healing department. Please

keep them separate in your communications.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Address

SOCIETY OF SILENT UNITY, Unity Building, 913 Tracy Ave., KANSAS CITY, MO.

CLASS THOUGHT

FEBRUARY 20, 1911, TO MARCH 20, 1911 HELD DAILY AT 9 P. M.

I Rejoice that I Know Thee, Thou Mighty One of Israel.

PROSPERITY THOUGHT

FEBRUARY 20, 1911, TO MARCH 20, 1911 HELD DAILY AT 12 M.

Let All the People Praise Thee, O God! Then Shall the Earth Yield Her Increase.

"HE THAT IS CRUEL TROUBLETH HIS OWN FLESH"

EDNA L. CARTER

HIS month we speak a word for our fellow creatures who cannot speak for themselves.

May the word be mighty and go around the

earth in blessing, awakening people, lifting the burden caused by cruelty, and hastening that day when "They shall not hurt nor destroy in all my holy mountain." This prophecy that the earth shall be freed from pain and destruction is as certain to be fulfilled as that God is, and everybody has a part to play in its fulfillment. Since it is sure to come to pass and everybody must be obedient to it, then it is only a question of time when every individual must fall in line with the Truth and order his life according to the love and justice and mercy of God.

"The whole creation groaneth and travaileth together in pain until now," waiting "for the manifestation of the sons of God." All men are sons of God, but

they are not manifest as sons until they recognize their relation to God and the unity of all life in him. How much longer the whole creation is to groan and travail in pain depends upon man. He is responsible for his own suffering as well as for that of the animal world. The effects of cruelty are not confined to the animals who suffer at the hand of man. There is a reaction according to that great law which we know as "sowing and reaping," and hospitals, insane asylums, prisons, and graves are filled as a direct or indirect result.

The connection between meat eating and disease has been observed by the world, and men are busy examining meat, separating the healthy from the unhealthy, thinking thereby to save themselves. But they have overlooked the realm of causes, which is always mind. cause is not in the meat, but in the wrong and injustice and cruelty that are back of every piece of meat that is eaten. It has been the race custom to lay to God all of the effects of cruelty and call them "mysterious acts of Providence"; but that will not pass as true to any one quickened in spiritual understanding. The New Day long promised by the prophets is dawning, and already its light is clear enough to reveal that men have not exercised dominion in love and mercy, and that they are now paying the penalty of a broken trust. The most wanton cruelty has been practiced upon the animal creation under the name of "sport" (God save the name!) or upon the excuse of necessity. But we are not going into that here, further than to ask-If the details of this cruelty are so harrowing that the guilty as well as the not guilty close their ears against them to spare themselves the suffering caused by the thought of pain inflicted upon helpless fellow creatures, what must be the suffering of the creatures that endure the pain? And all for what? That man may have sport; that he may have something to bedeck himself with and satisfy his vanity; or that he may have food that he does not need, and that in reality is not food.

Man does "not live by bread alone, but by every word that proceedeth out of the mouth of God." The Word is eaten by laying hold of it with the mind, and holding it in consciousness until the substance and life and power and intelligence and love in the Word are built into the whole body-structure. This is a good mental meal: "I am the Son of God. I am the Word of God. I am the Word made flesh. I am Life. I am Wisdom. I am Love." If this kind of food is taken into the mind, nothing out of harmony with it should be taken into the stomach. To say "I am Love," and then eat the flesh of a poor tortured animal is inconsistent, and the partaker of the food is guilty of the slaughter.

But all cruelty is found in man only in his unregenerate state. Now, through Jesus Christ, a new race is appearing. The Sons of God are coming into manifestation, and they are eager for every advance step. They do not wait upon the race nor upon the family, but recognize that spiritual development is purely an individual matter, and they go forward. They act from principle, and do not quibble or hesitate over minor questions. If vegetarianism is in harmony with the great Universal Love, then they adopt it and work out the details as they can. If they must wear leather shoes until a substitute for leather is found, they keep the law of love as fully as they can and wait in patience until demand brings the supply. Why keep on torturing and killing animals for food, just because it as yet seems necessary to wear leather shoes? Why refuse to take a step because a larger one cannot be taken?

Those who have come into the light about the unity of life, and are ordering their lives accordingly, have many more opportunities to spread the light than they sometimes recognize. A vegetarian hides his light under a bushel when he serves meat at his table merely because meat-eating company is expected. A well-cooked vegetarian meal might surprise the guest and convert him; and even if he is not ready for conversion that kind of a

meal will do him good once in a while anyway. It always pays to be true to Spirit.

One reason why some people hesitate about becoming vegetarians is that they are confused and discouraged by the many conflicting opinions about the food value of the ordinary articles of diet. If they are going to make a reform they want to be sure they are taking a step in the right direction. This need not trouble any one who takes up vegetarianism as a matter of righteousness, especially if he has faith in the guidance and help of the Spirit. Let the chemist talk of his "elements," but know that back of all these are Divine Ideas, and live in Ideas. The Lord can be trusted with the food question just as fully as with the demonstration of health and finances. No one can study the work of digestion without being impressed with the wonderful intelligence there displayed. When we recognize it and make ourselves consciously one with it, as we must do in regeneration, the matter of eating, digesting, and assimilating food will be viewed in a new light, and the righteousness of the Christ Mind will be expressed. Cruelty will no longer trouble the flesh of men, but the healing mercy of the Lord our God will be upon them.

EXTRACTS

From Letters Written to Students and Patients by the Society of Silent Unity

These extracts represent the general trend of the doctrine taught at this Center, and they will be helpful to all who are under instruction or treatments.

In the matter of wisdom we have to deal with two movements of mind—inspiration and aspiration. Inspiration is of the Spirit; aspiration is of the intellect. The intellectual man aspires; he strives to gain knowledge. He does not get into the Absolute, but takes everything piecemeal. He studies all things in a relative way.

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He asks, "How may I get spiritual understanding?" That is easily answered, but not so easily attained, because the intellect, full of ideas and striving, stands in the way. To get into spiritual understanding, be still. Then things will begin to clear up, for the Spirit has open to it the way to present its ideas to the consciousness. It is in the power of man to still the intellect, and he can become so expert at it that it will be possible for him at any time to be quiet enough to hear the voice of the Spirit. This comes through an obedient state of mind. Rest and say, "I am obedient to the Spirit. Spiritual obedience is now manifest in me."

There are a number of meat substitutes on the market. These are generally made of nuts, with grain added. They make very good dishes, but to us it seems best to drop the idea of them as meat substitutes, for the name suggests that meat is necessary and can be given up only when a substitute is found. Then again, some of the man-

when a substitute is found. Then again, some of the manufactured vegetarian foods are made to taste like meat, thus keeping up a taste which it is just as well to drop along with the meat.

* * * *

The adverse state of mind you feel is in the subconsciousness; your work is to go in and take possession in the name of the Lord. When one enters into the regenerative life he finds that he has built many states of mind which are not in harmony with the Truth. These must be dissolved by the Word, and the Christ Mind take their place.

* * * * *

Do not allow yourself to feel in bondage to a certain hour for the silence. It is well to have a set time and keep it faithfully, but it is possible to make a burden of anything. God, of course, should come first; but when we have fully consecrated our lives, then all things should be done with an eye single to his glory, and some active work in its place is just as much in Divine order as spiritual meditation in its place.

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DEMONSTRATIONS OF THE LAW

This department is in fulfillment of the promise of Jesus Christ, "These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."—Mark 16: 17, 18.

Health Acknowledged

"And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

In every case of healing the mercy of God is exercised. The Psalmist says, "I will sing aloud of the mercy of the Lord." The following songs of rejoicing over the mercies of God are taken from letters received by the Society of Silent Unity. Appreciation of the mercy of God may be expressed by word and by act. May these who have obtained mercy extend it to every living creature.

Rust, Cal.—You may discontinue treatments for my husband, as he is entirely cured of asthma, also my granddaughter is getting along well and it will not be necessary to treat her further. My son is also much improved.—Mrs. N. L. N.

Grand Forks, British Columbia.—A month ago to-day you commenced treatment for my wife for stomach trouble, and I may say that the cure was instantaneous: even before your letter reached us, and reckoning back the time it took to answer, the cure was effected on date of your sending the letter. Such is Truth.—W. H.

Cottonwood Falls, Kans.—About a month ago I wrote you for help by your way of treatment. I am happy to say that I am very much improved in health, and feel that I am gaining every day. I study constantly and derive much comfort; and the lessons are so helpful to me. I cannot express my gratefulness for the blessings received.—Mrs. J. A. B.

Clay Center, Kans.—We asked for treatment for my two little ones two weeks ago to-morrow, and although the work was done I had been looking for some word from you. I held

to-"God in the midst of me is mighty to quicken, to strengthen, to vitalize, to renew, to heal, to make whole in every part," and "God has not given us the spirit of fear, but of love, power, and a sound mind." I had been holding these thoughts all day Saturday for her, but at night at ten o'clock my husband got the doctor, who gave me the impression that she had little chance. I said to my husband, "We will still hold to those thoughts and speak aloud the Word of Truth. It alone can heal." And all night long we did, and she was better in the morning. Thank God! thank God! How the demonstrations in Unity of different cases came to me and made me hold on! So if this can help any one in like distress please use it. The next morning my husband surprised me by saying that we will telegraph Mr. Fillmore right away. And Sunday afternoon I was sitting on the lounge watching her, and quietly repeating the statements, when such a warm, sweet, tingling sensation came all over me, even to my feet; and twice afterwards I had the same feeling, and I felt that you were with me, and all the fear left. The doctor was very much surprised to see the marked change, and told me to continue just as I had been doing, not knowing what that was; for they-neither one of the children had taken any of the medicine. I kept emptying it out, and he kept leaving more. They have been out of bed several days and running all over the house. Thank you for all your kindness and help to us .- P. B.

Freetown, Sierra Leone, W. C. Africa.—I am indeed glad to inform you that the "Health Hints" have been doing much good for me, both from a spiritual as well as a material standpoint. It is steadily clearing my mind of the "Babylonish filth" which has been encumbering it since the time I was capable of thinking. I do not think it irrelevant to inform you that through the influence of that booklet a food of our soil which I was not eating for the past eighteen years, for fear that it would disturb my stomach, I started eating about two months ago, from the faith that everything created by the Almighty Father is good for his children—with the result that I have suffered no trouble whatever.—S. C. J.

Omaha, Nebr.—My husband is improving and is out on the road again. We feel so thankful that with God all things are possible. Our friends think the healing and the dropsy affection of limbs when they were so bloated has been a wonderful cure—nothing short of a miracle. We thank you for what has been done, and the dear heavenly Father who cares for his children.—Mrs. J. B. D.

Kansas City, Mo .- I want to thank you for the help I re-

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ceived for the asthma and hay fever. I got relief right away and have not been bothered since, and thank you for the relief that G. got. I am so thankful for what you have done for me.—Mrs. K.

Du Bois, Pa.—1 sent you a telegram for my mother, who is in her eightieth year and was suffering greatly from pneumonia. We had given up hope, and her great improvement is nothing short of a miracle—of God's power to answer prayer. Accept our sincere thanks and this love offering. May his blessing rest upon the Society and the good work.—Mrs. Q.

Encanto, Cal.—My leg has continued to lengthen, and I know that with the present help it will not be very long from now when I will be walking with both limbs of the same length. A doctor told me some time ago that there was no use, as my leg would always be short; but I have learned better in the last year—that there is another Power which is stronger and better than the doctors. My condition has improved wonderfully physically since calling upon you for help. I can do work with my body that I could not do formerly.—C. D.

Mayfield, Ky.—I haven't a single particle of paralysis in my body. Thank God for it.—J. M. S.

Gates, N. Y.—The constipation which I had since a boy, is a thing of the past.—A. W.

Indian Lake, N. Y.—I still continue to improve. If you could only see how I have improved; my friends think it is wonderful, as many of them never expected to see me walk again.—G. M. C.

Lowell, Mass.—I am so happy to write and say that my son is entirely healed. He wished me to write and tell you how grateful he feels for what you have done for him. Nothing but the power of God could have brought him through. I want to give thanks to the Giver of every good and perfect gift.—
Mrs. A. A. C.

Birmingham, Ala.—Thank you for the treatments given my daughter. She is now entirely well. Thank you with all my heart.—Mrs. W. C. H.

Friona, Texas.—My mother has entirely recovered.—Mrs. J. W. K.

Fort Madison, Iowa.—I am well acquainted with the T. family, and knew in what condition his little girl's arm was, and know of your cure of her. She is well and happy.—Mrs. J. M. D.

Lowell, Ariz.—My brother's baby is slowly improving from infantile paralysis. It is due entirely to your help.—Miss E. S. Shepherd, Mich.—I am completely healed of the trouble you

treated me for, and feel perfectly well in every way, for which I am deeply grateful to God, through your help and the prayers of many friends and my own faith.—E. C.

Tacoma, Wash.—I thank my Father in heaven and you, my dear friends, every day that I've been spared the operation on my eyes. The oculist told me it was absolutely necessary. They are slowly but truly growing stronger.—L. W.

Morton, Minn.—I am writing to tell you I have really and truly been healed of my bowel trouble, and am so thankful. I can hardly realize that it is true. I have had such a time with them. Also the nervousness in my limbs is better.—Mrs. A. A. DeF.

Columbus, Ind.—I am feeling much better than I did some time ago. The lump on my side is slowly disappearing. I thank God and you, dear people, for the help you have given me.—Mrs. E. I.

Tamarack, Minn.—I am perfectly well since you have been treating me.—Mrs. P. A. C.

San Francisco, Cal.—Truly, "Power belongeth to God." Yesterday I telegraphed you for treatment for a tormenting affliction. This morning I awoke freer than I have been for years. With a few more such treatments I shall be established in the Good. God bless you all.—M. H.

Hudson Falls, N. Y.—I am glad to write you that everything has gone so well with me during the past month. A deeper and fuller realization of the Spirit within is coming to me every day, and I am better able to say "All is well," no matter what the outer appearance may be. I am growing stronger physically, also. I thank you most heartily for the help you sent my dear mother. Every one thinks it wonderful that she recovered so rapidly.—J. B.

Lancaster, Cal.—Will write you a line to tell you how much good you are doing us. My husband's health is better than it was ever before, and he has left off his glasses that he has worn for years. Our financial affairs are also much brighter and the new year looks very pleasant.—Mr. and Mrs. S. R. W.

Niagara Falls, Ont., Can.—Since Christmas a great change has prevented me writing you when the thirty days were up. My hearing is greatly improved and a change of work and residence has opened opportunities whereby I can earn more. God bless and prosper you always.—Mrs. H. M.

Portland, Maine.—I wrote you in April and have written several times since. A sister who was in delicate health is apparently well. A brother who was without a position has a good position. You gave him special treatment. For these

blessings I thank God, and for your co-operation I am deeply grateful.—M. H. C.

Kansas City, Mo.—I have to thank you for treatment. I have suffered from sick headache since I was a child, but since I have been studying Unity teachings I have demonstrated over them. Last week I had a very bad headache and had a friend telephone you for treatment and received relief instantly, for which I thank God and you. The treatment helped me so much in other ways.—Mrs. F. R.

Plainfield, N. J.—I telegraphed you for help on Friday last, as my baby had for some time had a bronchial cold, sore gums where teeth had come through, and refused to take his food. The relief has been prompt and sure, and he seems quite his happy, healthy self again. I am praising the Giver of all good, who has blessed the earth with workers like you.—A. C. J.

New York City.—I have never been able before to receive benefit from New Thought, and I am sure it is because in your Society there is no personality, but the influence of the Spirit is direct, with no interference.—E. H. L.

Marseilles, Ill.—I am getting along just fine; feel well all the time. My side is much improved and rheumatism all gone. I am so thankful I am at peace and in harmony with all, and am now able to overcome a great deal of what we meet day by day. I thank God.—M. Z.

Birmingham, Eng.—I wrote you in July asking help for myself. I have been wonderfully helped.—A. R.

Toledo, Ohio.—Mr. M. wishes me to write and thank you for the treatment you have given him for headache, for he is cured. He has not had a headache since I wrote to Silent Unity. I also join him in thanks and praise.—Mr. and Mrs. J. M.

Bucks, Eng.—My husband and I are indeed grateful for the wonderful help you have given my mother-in-law. Her progress has been very wonderful. She began to slowly improve from the day after sending you the wire, and each day the improvement has continued. The swelling has quite gone down, and she is much more gentle and better in every way. I inclose a thank offering to show you our real appreciation for all you have done. With every possible good wish for the new year,—M. H.

Grand Rapids, Mich.—My husband is so much improved in health and disposition. I think further treatment unnecessary. I cannot tell you how thankful I am to see him well again. He has gained over twenty pounds.—Mrs. F. W.

Santa Paula, Cal.—The strong affirmations you sent worked

like magic. I was soon better, and have used them since with such comforting results. I am so thankful for all I am learning of this beautiful, comforting faith. Unity magazine is such an endless comfort.—D. M.

Youngstown, Ohio.—On the morning of the 21st or 22d of December, at about nine a. m., I was conscious of your treatment and began rapidly to get better, although I think my condition changed the night before. I am now well by faith in God, and my symptoms have but little disagreeable feelings. I acknowledge the work done when I was first conscious of your treatment. My trouble was enlargement of the prostate gland and inflammation of the urethra, and I never was in so much pain in my life.—W. A. B.

Rochester, N. Y.—My brother's financial affairs are encouraging, and his physical condition is such that the doctor says "You are well," though previously saying, "People at your age do not pick up much." He shows a surprising amount of vigor. I notice a little improvement in his hearing.—Mrs. S. W. S.

Paso Robles, Cal.—You may discontinue to treat Mrs. W. Thanks be to God and Unity friends, she began to improve very shortly after we sent you the telegram to treat her. The same night she slept in peace, like a little child, and the next morning she wanted to get up out of bed. She said she felt so well.—Mr. and Mrs. H. S. W.

Rochelle, Ill.—I want to tell you how grateful I feel for the blessings we have received through your efforts. My husband is now feeling very well indeed.—Mrs. H. H. B.

Bodie, Cal.—I want to tell you the good news. My son is well and at work. He went to work two days after your letter came. My friend is improving also, and I am so happy.—Mrs. J. B.

Brockfield, Maine.—You do not know how glad I am that my attention was called to Unity and through that I learned of your Society. Through you I have been helped so much spiritually, mentally, and physically. And this is only the beginning of better things. You may discontinue treatments. I have Unity to read, and watch for each month's issue. I have "Christian Healing," and I am going to have more of your reading as soon as I can.—Mrs. H. G. S.

Johnsonburg, Pa.—I am pleased to report that my daughter-in-law's arm is entirely well. It commenced to get better as soon as your treatment started. She and we all are very thankful. As to my son, I have not heard of his indulgence in drink since I sent to you for treatment. He is employed

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close to the home, and doesn't appear to care to go in the society of some of his male friends as much as he did previous to my writing to you.—Mrs. J. A. C.

Prosperity

"According to his abundant mercy."

Oconomowoc, Wis.—I thank you very much for the treatments for success in my business, which has increased very much.—J. L. F.

Vancouver, B. C.—Four years ago I was in very bad shape: no home, three young children, and a husband, to be sure; but he drank some (enough to make him uncertain). Besides, I was in bad health. A friend gave me a copy of Unity and some other New Thought literature. I sent and got lessons from Mr. Fillmore. It is to tell you what happened that I am writing to-night. I set to work in good earnest, and while I had many ups and downs, I have succeeded. My children are growing up as I would have them, healthy in mind and body. My husband is sober and kind, working for all our good, and I made money by buying a piece of land. It has become very valuable. Is this not beautiful success?—M. M. R.

Booneville, Ind.—Some time ago I asked you for prosperity treatments, and a business matter that had been a question with me for three years was cleared up and my wife and I saw it in its true light. Seeing it as it really is, is causing me to change my present business for another; and right here I want to say that after asking for your prayers I was immediately offered a position that gave me a chance to get out of my present business, and since then, even in the last few days, I had an offer of another. Also I made some money outside of my business. Unity has done wonders for me and my family, and we are very thankful indeed. I thank you for all you have done for me and mine, and trust the coming year will see many hundreds of people led to the light of your good cause.—P. C. F.

Los Angeles, Cal.—I want to thank you for your one month's prosperity treatment. It has been a rich blessing to me. I inclose a love offering for my sister and family.—Miss H. A.

Los Angeles, Cal.—I have to report that matters have much improved. The day I mailed your letter it was made plain that it was best to leave, and I know that the Lord has something better for me. I have another position which is much more to my taste. I have realized the past month, as never be-

fore, that "The fearless power of the Spirit goes before and makes easy the way."—M. L. T.

Atlanta, Ga.—I have been greatly blessed in the past twelve months, for which I desire to give thanks. My business has been exceedingly good, and now is much larger than twelve months ago.—W. W. M.

Wilmington, N. C.—I am sending you a love offering for my son, who wrote for success treatments. I am glad to say for myself that your treatments have been of untold value to me. I praise the everywhere Good for the spiritual uplifting that has come to me. I do feel so thankful to you all.—Mrs. L. S.

El Dorado, Wis.—I wrote to you about a week ago for prosperity treatments. I hardly find words to express my thanks. Everything is taking a turn for the better.—V. M.

Canandaigua, N. Y.—About a month ago my son wrote you for prosperity treatments and help to get a position, as he had been out of work for some time and apparently everything seemed to go against him. In about a week after writing you he got a fine position—just what he had been preparing himself for. He has had it three weeks; has had an advance in wages and a promotion. He is very grateful and pleased, and has said that his Christmas was the happiest of his life, for he felt he had a chance. It has strengthened our faith.—A. T.

Natal, South Africa.—A change has taken place in our affairs. I am full of praise and gratitude. I have for some time past felt so full of joy, and the following beautiful words are ever in my consciousness: "I am no longer bound by thoughts of lack," and "All that the Father hath is mine." I feel so unfettered and unbound, and know that only the Good is true and only the Good will come to us. I am sure that my healing is at work, for some days I feel wonderfully free. Many thanks. God bless your noble work.—S. S.

Morristown, N. J.—Please accept my best thanks for your treatments toward me for prosperity. God has rewarded your thought, and I am grateful to him and you.—J. T. J.

Long Lake, Mich.—We thank you very much for the help we have received in our finances. We see our way very clear of late.—R. T. W.

Vancouver, B. C.—I wish to thank you for prosperity treatment, as I had a position by the time your letter reached me.—F. A. P.

Beloit, Wis.—I write to thank you for your prayers and treatments. I am almost well, and I have been benefited in a financial way that has been astonishing.—Mrs. W. H.

Sacramento, Cal.—I am sending you Christmas greetings with heartfelt thanks for what your prosperity treatment has done for me. The Spirit has indeed made the way easy for me, and I have spent a happy, peaceful time shopping for Christmas for the first time in years. The little gifts I have made have been sent with a real message of love. This year the money seemed to come from the air, and I've been so happy and uplifted and free from anxiety and hurry. The future seems bright for me now.—Mrs. H. R.

Alameda, Cal.-I am happy to tell you that my boy is

doing better and has a position.-Mrs. I. M.

New York City, N. Y.—It seems I needed prosperity treatments more in spiritual understanding than I needed money, as my prosperity surely came in rapid spiritual unfoldment. "The word of God in me is quick and powerful." How true. After receiving the word of truth from you, I soon found—"I am rich in the blessings of God." Very soon I made my connecting link with God. How very beautiful it was to me, when I began this realization. And so it has been with me ever since I have heard from you; and so it is every day brings me new light and better understanding of God and his ways.—Mrs. B. O. W.

Pittsburg, Pa.—I would like to go out on the house tops and shout at the top of my voice, "God bless and prosper Silent Unity." The day after I wired you I was successful in straightening out three very pressing business matters that were weighing me down to the ground.—Mrs. M. H. B.

San Francisco, Cal.—Since you have been treating us for prosperity we have had great success. At the time we wrote we could not see but one place where we might be successful. Since then different avenues have opened which we never knew anything about, or had the least idea. We thank dear Silent Unity for the demonstration through the Spirit of Truth and Love.—C. and J. P.

Beloit, Wis.—I thank you for your kind letter. I cannot tell you how wonderful it has seemed to me. My husband did not continue on in his business as we hoped he could, but he is now situated in a much better way, we both think. Shortly after writing to you for help he received three different offers of a position, and later, after we had decided upon one, a friend came forward and offered him capital to continue his own business. It shows how wonderfully your prayers in our behalf have been answered. I also want to tell you how wonderfully my little girl has been helped by your treatments. She is now nearly three years old, and hardly a week has passed since she was born but what I have had to give her medicine

for constipation. Since writing you in August I have only given her medicine once. I cannot express to you in words how thankful I am for all you have done for me.—A. G.

Santa Barbara, Cal.—I wish to write and tell you how thankful I am for all you have done for me the past year. I know that being a member of Silent Unity has been a guiding star, leading me on and up through many a difficulty. Everything I have asked for has been given me, and now I think I have not asked for enough. Health and prosperity have been with our family the entire year, and now our cup of happiness is full, for we have our beloved boys home with us for a visit. Truly God is good to us. I thank him with all my heart. Last August I called a reading circle together in my home, and we have been having a meeting at 11 a. m. We are following the Unity Lessons, and each takes part. Surely we will grow in strength and numbers. I hope the new year will be a prosperous one to all Unity workers.—J. H. S.

Deliverance.

"By mercy and truth iniquity is purged."

San Luis Potosi, Mexico.—Inclosed I send an offering, and a heart full of love and gratitude goes with it. I hope to send you more before long. Oh, so often has my prayer gone out in thanksgiving and blessings to you for your past help to me and mine—your God-given help! Two years ago you healed my little girl of typhus, and later you changed my husband from an idle drunkard to a sober and industrious man. Peace and love dwell in my home where there was so much inharmony before. It is a wonderful change. For more than a year now he has not tasted a drop of intoxicating liquor, and is changed for the better in every way. I give the glory to God, through your influence and prayer. May your harvest be rich with success this new year in blotting out sorrow and disease.—

Mrs. T. W. W.

Binford, N. Dak.—It may not be time for my report, but I must write any way. Everything seems to be coming our way, and for the best. My brother, whom you have been treating, is so changed. He has given up all his bad habits and is just like his dear old self again. I am so thankful.—D. F.

Seattle, Wash.—My health is very good. God is wonderfully blessing me every day. My husband has quit using to-bacco; he is over seventy years old and has used it since a boy. Praise the Lord for his wonderful goodness.—Mrs. S. C. W.

San Francisco, Cal.—In November I wrote asking you to treat my son, who for many years was addicted to the use of liquors—so much so that he lost his home. Yesterday he informed me that he now has no desire to drink, and feels that it is due to your treatments, for which we all are very thankful. Now he cannot bear the thought of drinking.—Mrs. F. H.

Los Angeles, Cal.—First, I want to thank you and bless you for the good you have done my brother. He has not tasted liquor since he received treatments several months ago. He keeps his position and works steadily. He has been working vary hard of late, night as well as day.—A. E. B.

Washington, D. C.—When last I wrote you it was to acknowledge much good that had come from your patient thought and prayer, in God's blessing for my loved ones. These good things still continue for them, and increase as the days wear on. Both my brothers-in-law have met with additional prosperity and comfort, and the one for whom I specially asked your treatment has stopped drinking entirely and seems to be gradually losing all taste or desire for liquor. For all these blessings I am most thankful. Also my mother's health is better, and she seems brighter than for a long time.—H. W. D.

Kahoka, Mo.—I am writing you to-day, thanking you for the help you have given my husband. I feel so grateful to you and our dear Father for the blessing of having our home—three months now—without any sign of the drink habit. This is the longest that my husband has gone without taking intoxicants of some kind, and he has almost quit the habit of using profane language. He is much pleasanter about home than for four years, and I am almost as well as ever and improving all the time.—Mrs. McC.

Long Beach, Cal.—I asked you some time ago for help for my husband for drinking and a change of work. The work he was doing took him in the saloons: that was selling cigars. He has now quit drinking and the work also. Thank you for your help.—Mrs. E. B.

New Haven, Conn.—About a week ago I wrote you to treat a friend for temperance and prosperity. I really didn't dare hope for such news as came last night in a letter from him. It read in part as follows: "I have been very busy and very sober since I talked with you. I haven't taken a drop of liquor this new year, and won't during 1911." This is wonderful in so short a time. Thank you.—F. M. W.

Helena, Mont.—I have so many blessings. My son whom you have been treating is entirely cured of the drink habit. I myself am well. Thank you for your good work.—I. R. T.

Renewed

"Great are thy tender mercies."

New York City, N. Y.—You have helped me wonderfully. Such intense relief from the terrible strain I have been under for so long is too wonderful to express. Your message I keep before me, and God has answered your prayers and mine. My heart overflows with gratitude.—I. C.

Tacoma, Wosh.—There is a marked improvement in myself and in my surroundings. I seem to see life differently. I am ever silently seeing others in the light of good. I realize that I am growing all the time. I thank you a thousand times.—Mrs. L. K.

Roxbury, Mass.—I am very glad indeed to report progress. I asked for more money. I know now that what I really want is more of God, and I believe that you are helping me to realize that. I am understanding and loving my own indwelling Christ more and more, and divine order is established. Thank you so much, and the dear Father a thousand times more.—Mrs. S. A. F.

Ocean Park, Cal.—Three months ago I was very much discouraged and despondent, with no prospect of making a living. I have been benefited greatly spiritually, and my financial affairs are encouraging. I feel more courageous, and attack life's problems with the knowledge that I am assisted by the members of Silent Unity. I enjoy reading Unity, and trust that all may be benefited as I have been.—C. A.

Port Henry, N. Y.—Our little circle here, which meets every Tuesday evening with no better teacher than myself, is growing in grace and knowledge of the power of God unto salvation. We are being wonderfully blessed in the reading of UNITY and keeping the nine o'clock hour with you. Blessings on you.—4. L.

Vernon, Texas.—New worlds seem to be opening up to me every day, and all through this Unity teaching. Surely the Truth makes free. It fits in all circles and outside of all circles, man-made or otherwise. Indeed, it is the point in the center of the circle which radiates beyond the circle and to the ends of the universe. Here in this little western town, with its busy and cosmopolitan citizenship and all, even the sand storms for which this pan-handle of Texas is noted have seemed to flee to parts unknown. Can it be that our returning here for a time has brought only blessing to all? I always wanted to de great things, and have yet, at sixty years young, ambition to burn. Here it seems all at once to have come true, and that not through anything that I could ever think of doing; but

Spirit is here, and working blessings. Many hearts are feeling the uplift; it seemed to precede my coming. Found three ladies getting together to study. They are happy on the way, and meet Monday afternoons for study. Then there are at least ten persons outside, quietly reading and studying. Truly the world is ready and waiting; the time is ripe. We are only the first fruits; there is a mighty moving upon the waters.—

Mrs. T. M. K.

Ridgeville, Ind.—I have made advancement in spiritual unfoldment, and feel quite sure that my physical condition depends upon the regeneration of my mind.—Mrs. M. C.

Savannah, Ga.—About a month ago I subscribed for UNITY. I had only picked up the magazine and glanced through its pages casually. I have feasted since then on the refreshing articles which UNITY alone contains. I am like a different woman since reading UNITY. I now thank God for sending me here. Many, many blessings on UNITY and all its friends.—Mrs. T. D.

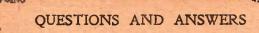
Detroit, Mich.—I truly believe now that this teaching is transforming my life. I am better in health, happier in mind, and better in purse.—A. K. A.

Colorado Springs, Colo.—I know that I am much better than I have been for a long time. All of my friends speak about how well I am looking. I do know this—that I never before have had the peace and comfort of mind and spirit that I have enjoyed in the last year since I began to read and study UNITY. I know that I would not lose what I have found for anything in the world. It would surely look dark to me.—Mrs. F. B. S.

Homestead, Pa.—I am growing better every day, both physically and mentally. I look at life so differently from what I did, that I have to stop and wonder if I am the same girl.—C. B.

Grand Junction, Colo.—I thank you for the treatments. They have helped me wonderfully in spiritual understanding, for every day, in my meditations, truths that I could not exactly comprehend are becoming so plain, and sometimes in a flash I will understand the truth about some question. I send you a little thanksgiving prayer and acknowledge your power through divine Mind. My faith is strong.—Mrs. E. B.

Battle Creek, Mich.—Since we began studying, things have been in such a whirl it leaves us breathless. It has seemed to me as though every thought in the past life has come up to be adjusted. We live differently, think differently, and are different, and we are very happy.—Mrs. G. F.



The editor does not undertake to answer all questions submitted to this department. Many of them have been considered again and again in UNITY, and most of them require a fuller explanation than can be given in this limited space. The fundamental truths of this Science should be studied systematically by every one who has a desire to know the Law of Life. We recommend the various books and courses of study mentioned in the Publishing Department of this magazine.

"Will you please explain in UNITY (for the benefit of your subscribers) what protose is made of and where we can get it? Also what kind of oil is Wesson Cooking Oil, and where it can be bought?"—Mrs. L. C. V. A.

Protose is a composition of cereals and nuts. It can usually be found in department stores, or it may be ordered from the Battle Creek Sanitarium, Battle Creek, Mich. Wesson Cooking Oil is a purely vegetable product, to be obtained at department stores. The manufacturing company is the Southern Oil Company, and may be addressed at Savannah, Ga., New Orleans, La., Chicago, or New York City.

Please explain Luke 3:11, "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Does not this mean that they used to cat meat in Jesus' time?—R. L.

The general name for food in old English was "meat"; hence this translation. In the Revised New Testament it is given "food."

In Bible days there were both carnivorous and herbivorous people, as there are to-day. Those who want Scripture authority for flesh eating quote Peter's vision of the sheet let down from heaven, upon which were all the beasts of the field; and vegetarians call attention to the very first chapter in the Bible, "Behold, I have given you every herb bearing seed, which is upon

the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat;" and Daniel 1:15, "And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat."

But it is not what people ate nineteen hundred years ago that fills our stomachs, but what we eat now. So this question of Scripture authority on food will be settled by testing the facts of experience. Instead of arguing, why not try a meatless diet for, say, six months? Many people are doing this very thing, and they are not growing thin nor weak, as some fear.

* * * *

Do you think Mary Baker Eddy will be resurrected from the dead?

Not as certain of her followers expect. She will manifest again through reincarnation, but the personality, Mary Baker Eddy, has gone forever.

Those of her disciples who think she will resurrect the Mary Eddy body are not familiar with the regenerative law. If they were they would at once see the difference between Mrs. Eddy's demonstration and that of Jesus. Mrs. Eddy regenerated her mind only, while Jesus regenerated both mind and body. Had Mrs. Eddy realized the spiritualization of her body she certainly would have proclaimed it in her writings. She saw the possibility of overcoming death, but she did not realize it in her own consciousness, nor did she teach it as an attainment by people in this age. With Jesus the raising up of his body was the one great issue, and he looked forward to it as the final proof of his teaching. Mrs. Eddy had no such proof to offer, because she had not attained the Jesus Christ dominion over the flesh. When she died her body, or personality, fell asleep, like all of those who have not followed Jesus in the regeneration.

Regeneration in its simplest form is keeping the body awake, and increasing its wakefulness until all

those states of thought that have fallen asleep in the subjective consciousness are awakened. This is Jesus calling the dead from the tombs of his body. Accompanying this awakening process is a refining or spiritualization of the organism, which demands an understanding of the relation of the body to the material world. Food is an important issue in the regenerative process, and all those who are passing through this process agree that no flesh eater can survive. Abstinence from animal food is always the first lesson impressed by the Spirit upon the one who undertakes complete body regeneration. Why this is fundamental all overcomers know, and they also know that those teachers who claim to be in the regeneration, and yet are flesh eaters, are under the delusions of sense.

"Back of the loaf is the snowy flour;

Back of the flour, the mill.

Back of the mill is the wheat and the shower,

And the sun and the Father's will."

Let us be much with nature; not as they

That labor without seeing, that employ
Her unloved forces blindly, without joy;
Nor those whose hands and crude delights obey
The old brute passion to hunt down and slay;
But rather as children of one common birth,
Discerning in each natural fruit of earth
Kinship and bond with this diviner clay.
Let us be with her wholly at all hours,
With the fond lover's zest who is content
If his ear hears, and if his eye but sees;
So shall we grow like her in mold and bent,
Our bodies stately as the blessed trees,
Our thoughts as sweet and sumptuous as her flowers.

—Archibald Lampman.

What I cannot praise I speak not of .- Goethe.

NOTES FROM THE FIELD

JENNIE H. CROFT

The teachings set forth at Unity Headquarters in Kansas City are finding friends and advocates in many localities, and Unity Centers are starting into being. In Philadelphia, Pa., an organization has been formed calling itself the Unity Center of Philadelphia. Rooms have been secured in the Presser Building, 1714 Chestnut St., which are open daily, with the usual Unity noon meetings. Mr. Walter Weston, metaphysician, may be found at the rooms on Mondays, Tuesdays, and Wednesdays, and he also conducts the Sunday services in the same building, but in Miss Morris's studio. Classes are taught by Mr. Weston on the days mentioned. The membership is growing constantly, and much interest is manifested in the Center.

Atlanta, Ga., also has a Unity Circle established, at 195 East Pine St. Marie Evans is leader, and meetings are held on Wednesday evenings. Unity literature may be found here also.

Mrs. Anna H. Ray, at one time connected with our Society at Unity Headquarters, and who is a most successful healer, has removed to Minneapolis, Minn. She may be addressed at 4105 Park Blvd., and we trust that our subscribers in Minneapolis will give Mrs. Ray a cordial welcome.

The people of Lincoln and University Place, Nebr., have made arrangements for a course of lessons to be given by Mrs. Marion Austin Drake, of Kansas City. The first lesson of the course will be given February 21st. Unity readers in this vicinity are invited to interest themselves and their friends in this opportunity. For further particulars address Mrs. Julia Titcomb, 2740 P St., Lincoln, Nebr.; Auto Phone 5336. Mrs. Drake is a teacher and healer of great ability, and has been the means of restoring wholeness to many who were manifesting lack. She is consecrated to the work of the Spirit of Truth and is blessed in her ministry.

The Trinity Love, Purity, and Peace Home will be opened for public work on Easter Sunday. The Home was dedicated January 1st. Mrs. Kittie Salmon Boggs is founder and head. The address is \$127 Topeka Ave., Topeka, Kans.

Berkeley, Cal., is another place to open a Unity Truth Center. A most enthusiastic letter from Mr. Hart A. Downer informs us of the organization of this center and tells of good work already accomplished. A Unity Branch Library will be an addition to the meetings, healing and other ministry. Sunday evening meetings will be conducted by recognized teachers and healers. Wednesday evening meetings will be devoted to healing and testimonials. The new headquarters of the center are located at the corner of Shattuck Ave. and Center St., Wright Bldg., room 38. Hour of meetings, eight o'clock.

Mrs. M. M. Hunter-Jones, who has been conducting the Home of Truth at 822 Trolleyway, Venice, Cal., has lately removed to 221 Ocean Front, cor. Rose Ave., Ocean Park, Cal. Ocean Park, being located between Venice and Santa Monica, is more central, and easily reached by residents in all three places; and the call was for a more central position. Being on the Ocean Front brings this glorious message of the Omnipresent Christ in view of the many thousands of visitors to the Pacific coast, and already great signs of growth are shown in the good work. God speed to all the good work and workers in God's vineyard!

Nashville, Tenn.—I thank you so much for the assistance you have given in locating B. R. and putting him in a better frame of mind. He was found in B., and until several days after you must have begun treatment, he was in a terrible state of mind—swearing that he would never return to his family. Now he is quite reasonable and he and his wife have talked things over and made their plans for the future on a saner basis. They were very extravagant young people, who were spending much more money than he could make, so he just got desperate and one day left his responsibilities to his father and her relatives. I know that you have been a wonderful benefit, both in finding him and in quieting his fear for the future, and I can't tell you how much I thank you. You have helped my eyes so much. Thank you.—C. B.

Seal Garden, Cal.—I am sending my answers to Lesson Three. I am convinced that the grandest thing is Truth, and the next grandest is Understanding. I have proved this Truth to myself, beyond all question, in the last few months. I want to say that the Class Thought, "The fearless power of the Spirit goes before and makes easy the way," has made me open my eyes with astonishment, so great have been the results.—Mrs. C. J.

PUBLISHERS' DEPARTMENT

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er new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

Three subscriptions to Canada one year, \$2.36; three subscriptions to foreign countries, \$2.75 (11s).

Kansas City, Mo., subscriptions \$1.35; three subscriptions \$2.75. If not convenient to get money order or draft, send paper bills or stamps at our risk.

All subscriptions payable in advance.

WHEN WRITING FOR CHANGE OF ADDRESS, please be sure to give your name just as it appears on the Unity wrapper, and also state the old address as well as new. Change of address should reach us by the 10th.

Unity publications are on sale at the following places: New York: Brentano's, Fifth Ave. and 27th St., New York

City; Roger Bros., 429 Sixth Ave., New York City. Boston: The Metaphysical Club, 30 Huntington Ave. Washington, D. C.: Woodward & Lothrop, 10th, 11th and F

Sts., N. W.

Jacksonville, Fla.: New Thought Reading Room, Woman's Club Building, East Duval St.

St. Paul, Minn.: W. L. Beekman, 55 East 5th St.

St. Louis: H. H. Schroeder, 3557 Crittenden St.

Denver: Colorado College of Divine Science, 780 17th Ave. Los Angeles: Home of Truth, 1327 Georgia St.; Metaphysical Library, 611 Grant Building; Whalan's News Agency, 233 S. Spring St.

San Jose: Home of Truth, 144 North 5th St.

San Francisco: Occult Book Co., 1141 Polk St., near Sutter. London, Eng.: Power Book Co., 29 Ludgate Hill, London, E. C.; Higher Thought Center, 10 Cheniston Gardens, W.

Unity for This Year

This number of Unity lays special stress upon the subject of diet. The object of this is to thoroughly impress upon our readers the necessity of reform in food. "Do all things to

the glory of God."

During the year UNITY will have special numbers in which matters of vital importance to the people will be accented. In this way each lesson will make a stronger impression than by scattered impartations. During the year we shall have special numbers on Health, Prosperity, Eternal Life, Reality of Good, Truth, Marriage, Happiness, Love.

Silent Seventy Literature Fund

The literature which the Silent Seventy is freely distributing has been paid for by the Tract Society, and the outlay has exceeded the income by about five hundred dollars to date. Members of the Silent Seventy have proposed that the expense of the work should be borne by those who appreciate and are willing to help a good cause. So this invitation is extended to all people who desire to preach the Gospel to the needy: You can become a Silent Seventy sustainer by contributing to a fund to pay for literature and other necessary expenses of this work.

The Silent Seventy proper are an active band of missionaries spreading the knowledge of a practical religion of health, happiness, and prosperity. They are following in the footsteps of the Seventy sent forth by Jesus, and are working silently in all parts of the land, and should be bountifully supplied with necessary literature. They give their time—you

can give your money.

Send all contributions for this purpose to Silent Seventy, Unity Building, 913 Tracy Ave., Kansas City, Mo.

Silent Seventy Developments

"By their fruits ye shall know them." Out of the many beautiful reports that come we select a few as evidence of the results being accomplished by the earnest workers of the Silent Seventy. They tell, without need of comment, the range and effectiveness of the work being done.

"December 7th we started some 'Helpful Talks' along Unity teachings, at a friend's house. Already several members have testified to the peace and happiness which now form a

large part of their lives. Every Saturday evening we discuss some article in the current number of our dear magazine, then pray together (after having held the class thought) for special cases. . . . I forward your magazine to friends in every part of the world, and many have responded and are now sending direct to you."—G. and L. F. (S. 70—C 5.)

"Many thanks for the leaslets, all of which we have distributed. It has been a source of immeasurable help to many, this great truth of Practical Christianity. You can hardly imagine the number of hearts it has gladdened. We are rejoicing in the good work."—L. and W. S. (S. 70—F 22.)

"People like UNITY and are subscribing for it."—Mrs. A. W. P. (S. 70—C 43.)

We are receiving many letters from our friends in New York and vicinity, expressing their appreciation of Mrs. Van Marter's ministry in their midst. As announced in previous numbers of this magazine, Mrs. Van Marter has opened a Unity Center at 305 Madison Avenue, and she extends a cordial invitation to all Truth students to come and join in the work of maintaining this live, spiritual Center, where the teachings of Jesus Christ shall be set forth in their purity and simplicity. From a letter just received from Mrs. Van Marter we make the following extract: We have already outgrown our present limitations; we need to "enlarge the place of our tent," and "stretch forth the curtains of our habitation," for we are breaking forth on the right hand and on the left, "and the place is too strait for us." All who are interested in knowing more of the way of life will find Mrs. Van Marter an earnest, consecrated, spiritual way-shower.

In this issue of Unity we have given special attention to the subject of vegetarianism, as it is an important factor in the development of character and in the demonstration of health and life. There are many people who need only to have their attention called to the matter; they are ready to enter into anything that makes for less suffering among their fellow creatures or tends to their own spiritual development. It is the car of these people we wish to reach, and nothing is published in an argumentative attitude. We have desired to present some facts that are not always taken into account in the lives of people in general, and the mission of this number has been fulfilled if it starts a new current of thought along humane lines in the minds of our readers.

For those who desire to take up the humane diet we recom-

mend the Unity Vegetarian Cook Book. It contains nearly 400 recipes, and tells what to cook and how to cook it. Meals can be prepared that will be so appetizing and satisfying that you and your family will not miss meat. The Unity Vegetarian Cook Book shows you how to make soups, how to prepare delicious vegetable dishes, meat substitutes, sandwiches, pies, cakes, puddings, sauces, drinks, candies, and many other things too numerous to mention here. The pages of the book are large, and it is printed in good readable type. A motto also appears in red across each page. Printed in two colors, on pages 13½ by 10 inches. Price \$1.

Mr. Fillmore has written a very interesting and convincing little tract on flesh eating, which is reprinted in this issue of UNITY. It is called "Flesh Eating Metaphysically Considered," and sells for five cents a copy. The writer leads up to the point where the master on the spiritual plane recognizes but one law—that of love. This love cannot sanction the killing of animals for food. This tract can be supplied by Unity Tract Society, 913 Tracy Ave., Kansas City, Mo., at above-named price.

The Unity Society Correspondence School

The Unity Society Correspondence School teaches the Science of Being. The first course consists of twelve lessons, and a certain amount of written work is required on each lesson. This gives the student opportunity to express his understanding, and is thus an advantage over any mere course of reading. The course is especially recommended to all who wish to become teachers and healers; also to all who wish to get an orderly, systematic presentation of the Truth. Students may enter at any time. The terms are free-will offerings, based on the Law of giving and receiving. There are students in all parts of the United States, and in Canada, Alaska, Mexico. Cuba, Brazil, England, Scotland, France, Hawaii, Germany, Russia, India, Japan, Australia, New Zealand, West Coast Africa and South Africa. Kansas City is also well represented. Address Unity Society Correspondence School, Unity Building, 913-915 Tracy Ave., Kansas City, Mo.

(What students say about the lessons. A few extracts

from many letters of appreciation.)

Canandaigua, N. Y.—These lessons unfold and reveal to me felt—though heretofore unexplained—depths of my own mind and its relation to others. A mighty influence is expressed in each lesson. I thank you and wish for you a thousand-fold greater influence for good in this year 1911.—Miss L. R. B.

Salt Lake City, Utah.—I am returning answers to questions of my first lesson. Words are inadequate to express the beauty, knowledge, inspiration, quickening, and all else contained in this one lesson alone for an earnest, hungry soul. Did your teaching stop right here, I have been helped, benefited more than by all else I have studied along many lines for years. You know the feeling of a heart overflowing, bursting with gratitude of appreciation and love. Such is mine for you, in your every department. Your expressions are so beautifully couched and seem so natural to me. Inclosed find gift offering.—Mrs. J. E. A.

Edison, Ill.—I inclose Lesson Four, written out, and an offering of love. I am deeply interested in the lessons and they have made a most wonderful change in my mental attitude toward God and his creations and man and his creations. My former troubles are forgotten, because they are hid from my eyes. For behold I create new heavens and a new earth, and the former shall not be remembered nor come into my mind.—E. H.

Worcester, Mass.—I am inclosing Lesson Three. I find that I understand the spiritual meaning of the Scriptures much better after studying this lesson. You make everything so plain.—Miss A. M.

Rochester, N. Y.—I love these studies, and have read widely in the last ten years, but without method, on this theme. It was all new and inviting, and I was unable to discriminate between the various New Thought schools, until I found that the false and the true traveled side by side and were difficult to separate sometimes, until one learns to hear the voice within, which would respond to Truth alone. I have been praying for guidance to a higher plane of existence, where the shackles of the sense life are lost and freedom in Christ found. This first lesson has brought me so much peace, and a clear consciousness of the divine Presence within, that I can but feel my prayer is being answered, and my feet are placed in the path I should follow.—Mrs. E. W.

Battle Creek, Mich.—Every day the light shines clearer from our first lesson, and we love it.—Mrs. B. F.

Kensington, Md.—Inclosed find answers to Lesson Three. It has been a wonderful lesson to me, and I thank you for it.—M. S. F.

Freetown, Sierra Leone, W. C. Africa.—I herewith forward answers to questions of Lesson Two, and also the lesson in my own words, which I hope will give you satisfaction. I find the course truly interesting, the truth evident, and the benefits desirably apparent.—S. C. J.

Lindsay, Cal.—I inclose Lesson Three. It has been a great help to me. Each lesson gives me a clearer understanding of the things I want so much to know about.—L. S.

Negapatam, South India.—Herewith my answers to questions on Lesson One. They have helped me (lesson and queries) amazingly; am being encouraged to see how much the lesson has taught me and how far I may help myself.—Mrs. A. V.

"Christian Healing"

When it is generally understood that "Twelve Lessons in Christian Healing," by Charles Fillmore, is a book of practical instruction and that it is scientific in every respect, it will be in the hands of every advanced thinker who wishes to grow spiritually. It will also be a companion of all who desire to enjoy continuous health.

The book was written after twenty years of careful study and demonstration of the Universal Law. The author has given and is still giving many hours of his time each day, to communion with higher spiritual thoughts and the quickening of

spiritual forces within himself.

Every one who will accept divine Mind as his teacher and be a faithful pupil will be wonderfully guided. The book goes into this subject carefully and shows how human mind may be strengthened and renewed by the power and glory of divine Intelligence, and how it in turn reacts upon the body, making it well and strong and a fit temple for the Living God.

The book contains twelve lessons. Each lesson is followed by a set of powerful statements to be used by the student in spiritual development. They are taken up in the following order: The True Character of Being; Supreme Being's Perfect Idea; Manifestation; The Formative Power of Thought; How to Control Thought; The Word; Spirituality, or Prayer and Praise; Faith; Imagination; Will and Understanding; Judgment and Justice; Love.

In addition to the twelve regular lessons there are auxiliary lessons, essays on vital subjects, treatments for special cases, and one chapter on "How Healing Is Done."

There are 275 pages; in neat green paper cover, 75 cents per copy, postpaid; in substantial cloth binding, \$1.50 postpaid. Unity Tract Society, Unity Building. 913-915 Tracy Avenue, Kansas City, Mo.

Baltimore, Md.—Mr. Fillmore's "Christian Healing" is a most convincingly clear and logical exposition of the subject.—D. D.

HOW UNITY HELPS PEOPLE

One can never tell what a good he may be doing for a friend by sending him a year's subscription to UNITY. We print the following testimonies, which are picked at random from the many earnest letters that we have received:

"Boston, Mass.

"Dear Friends: A friend evidently sent you my name, as I received your January issue, which I should be willing to accept as the first number of my subscription. I would say that I consider the sample sent as the most cheerful piece of literature that I ever read. Yours very truly,

O. H. B. M."

"Staunton, Va.

"Dear Unity: I bless the day when some one had you mail me a sample copy of Unity. It contained 'Is the New Thought Practical?" by Miss Tinnie Wheeler, which hit the spot.

"Sincerely yours, G. W. H."

"Prospect, N. Y.

"Dear Friends: Inclosed find one dollar for one year's subscription to Unity. Be sure and send Monthly Unity as before. I cannot get along without it. It is the best remedy for blues and heart aches. Since I have had Unity in my home, I have no need of a doctor. Before I had Unity I was taking drugs all the time.

Mrs. M. P."

"Yonkers, N. Y.

"Dear Friends: Inclosed are two dollars. I wish to renew UNITY for one year for myself, and would like you to send UNITY to two friends. If they take half as much pleasure out of it as I do, they will never be without it. I was simply lost without mine, when it failed to appear last month.

"Sincerely yours, R. C."

"Sayville, N. Y.

"Dear Friends: I find your magazine full of beautiful, useful thoughts, and above all, health-giving suggestions which when followed enable one to get the right outlook of life. Wishing you every success for the coming year and thanking you for help received, I am, yours cordially, Mrs. F. N."

The second

"Hackensack, N. J.

"Dear Friends: If you can spread UNITY among people and it does as much for them as it does me in opening up avenues of understanding, you will be doing a marvelous amount of good in the world. I never half realized the beauty and power of the love of God before, though I have always had the consciousness of it in my soul.

Mrs. F."

Start the Year By Helping Others

SEND

UNITY

TO THREE FRIENDS

It will promote

Peace, Harmony, Health,
Happiness, and Prosperity
the whole year through.

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Town State
Name
Street
Town State
My Name Is
Street
Town State State.

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BALANCE. Mrs. Olive Killin, Editor and Publisher, Denver, Colo. \$1.00 a year.

BUSINESS PHILOSOPHER. A. F. Sheldon, Editor, Libertyville, Ill. \$2.00 a year. With Unity, \$2.50.

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COLUMBUS MEDICAL JOURNAL. C. S. Carr, M. D.,

Editor, Columbus, Ohio. \$1.00 a year.

DAS WORT (German). H. H. Schroeder, Editor, St. Louis, Mo. \$1.00 a year.

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NOW. Henry Harrison Brown, Editor. San Francisco, Cal. \$1.00 a year.

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VEGETARIAN MAGAZINE. Jean Roberts Albert, Editor, Chicago, Ill. \$1.00 a year.

WASHINGTON NEWS-LETTER. Oliver C. Sabin, Editor, Washington, D. C. \$1.00 a year.

WORLD'S ADVANCE THOUGHT. Lucy A. Mallory, Editor. Published bi-monthly, Portland, Ore. \$1.00 a year.

Any \$1.00 magazine in this list, together with UNITY, one year for \$1.50. Unless otherwise specified add 25 cents for subscriptions to foreign magazines.

