

UNITY

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

Vol. XVI. KANSAS CITY, MO., JANUARY, 1902. No. 1.

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PREACH THE GOSPEL
 HEAL THE SICK
 CLEANSE THE LEPROUS

RAISE THE DEAD
 CAST OUT DEVILS
 MATTHEW 23:23

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

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Devoted to
Practical Christianity.

VOL. XVI.

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No. 1

HOW TO ATTAIN YOUR GOOD.

There used to be a teaching believed in by a certain class of thinkers. It was that there is a fine etheric Substance pervading all the worlds of the universe. This Substance that is so fine, filling all the worlds of the universe, was believed to fill our own bodies also, and to fill all visible things, though itself was invisible. It was thought to be the formless Substance out of which all things whatsoever are made.

It can never be cognized by the senses. It is too fine to be seen or tasted or smelled or handled. It can only be cognized by the mind, and it can only be handled by the thoughts of the mind. Even finer than the thoughts of the mind must that be that handles this Substance. It must be the understanding power of mind which moulds this Substance if we would have perfect conditions in our life. This Substance they called Cosmic Substance. They also named it the Mather or Mother-Principle. It was often called the God-Substance, because it is omnipresent. To know the nature of this Substance, and how to deal with it, was felt to be the greatest knowledge possible to obtain.

You will find this formless Omnipresence taught in the ancient Brahmin and Buddhistic books, and Paracelsus also in later times found how useful is the simple knowledge that there is such an Omnipresence. The mind is made out of this omnipresent Mather. The words and thoughts of the mind take up this soft Substance, that so finely permeates all things, and make whatsoever they please. It was said that we make all our conditions in life, all our friends, all our poverty or riches, out of this life stuff by our

words and thoughts. We may not be conscious when we are handling this life Substance (some of them said) and yet we are using it by our thoughts and words, and all the time making things come to pass in our lives. Some taught that we never use this Omnipresent God-Substance except when we understand it, and think and speak goodness, love, truth.

They felt that the etheric Substance which the common thought and word use is only a rough shadowing forth of the truly Omnipresent Substance, so fine and divine out of which only the beautiful, the good, the noble, the divine, can be made. They all perceived that mankind is given a power of understanding Good, and if man will stand by the understanding of Good, he will have good experiences only in his daily life. The Good is the Real Substance; all that is not Good is but shadow. The ancient Egyptians had this Substance named. They called it the *I Am* of the world. "It is written over and around all things," they said. They never taught this to the common people though they knew *It* to be God. They felt that to speak of a substance everywhere the same, everywhere alike, whether pervading the stone or the philosopher, would make the common people feel themselves to be quite as intelligent and quite as good as their gods. So they made a great mystery of their information that one Substance pervades all things alike. It was written down by those who believed it to be true, and no man was allowed to have possession of the book that told of it until he was quite dead. It came to be called "The Book of the Dead," because it was wrapped within the folds of the cases that held the Egyptian dead. People spent all their lifetime trying to earn enough to own a "Book of the Dead." The greatest information this book contained was the statement, "*I Am* the *I Am*," or as Moses who was taught the secret doctrine of Egypt expressed it so boldly, "*I Am that I Am.*"

You can see that if the priests really wished to keep the common people in subjection it was not best to tell them that the Divine Being filled them with *Its* own Life, Substance, Intelligence and Love as full as it filled Osiris and Isis. It was supposed to be quite a safe information for the mummies. But Moses always told everything he knew. And Moses always wrought miracles by realizing the Substance filling all things, and ready to take any form that his words pleased. All forms are made by the words we use. At the understanding of how to use words in the true Substance forms will come to be changed and moved at our bidding. It is the Good-Substance, because it never makes anything but good. Whatever is not good is really a hiding of the Substance. Whenever we speak words that are not good we hide the Substance, and hide our understanding of it. We hide the light of our minds under a bushel, which is the very thing Jesus Christ taught us we must not do. Jesus Christ called the omnipresent Substance, Spirit. He called it God. He called it Father. He called it Love. He called it Holy Ghost. He called it Comforter. He knew the presence to be the Good which everybody and everything is striving to get.

You know very well that there is one conviction that fills and thrills everything that we see. Even the stones feel this, and look up at the sky and down at the earth, and around to the horizon, to have it come to them. The planet looks for the good that belongs to it to come to it. Every man, woman and child feels that there is good for him or her, which belongs to himself or herself, and he ought to have it. You cannot kill this conviction out of anybody or anything. The galley slave and the pampered prince are all equally sure there is good for them which they ought to have. No matter how nearly cut up or spoiled or broken-hearted a creature may be, you may be sure that the last piece of him is sure that there is good for him which he ought to have. This good is that Substance omnipresent that

is so full of intelligence that it is omniscience itself. It is the omniscience that convinces everybody and everything that good belongs to him. It is unkillable. It is indestructible. You may destroy forms but you cannot destroy that conviction, therefore it is omnipotence. What cannot be defeated nor destroyed is omnipotent.

There is good for me, and I ought to have it. You are sure of this. It is the foundation statement of your being. One may not admit that there is any God, or Great Being, to whom he owes allegiance, but he is always sure there is good for him which he ought to have. This good which we feel that we ought to have is our God. Every move we make we are making to get our God, to satisfy our idea of the good. This is one service of our God. Hence in all languages God is called the Good. Good is God. We seek the good. We long for the good. We expect the good. Good is God. There is no other God but Good. If everything and everybody is filled with the Good, and there is no place or space or where that this Good is not. We can speak of the Good as omnipresent, and that which is not Good as nowhere present. God is Omnipresent Good. Good has no other power to oppose it. It is omnipotent. God is Omnipotent Good. Omnipotent Good has no other intelligence but itself. God is Omniscient Good. This is striking the mind straight on to a foundation stone within itself.

The good that is for me is my God. It is the chief aim of Truth to start the mind to work from some recognized truth, and compel all its after reasoning to square itself to that truth. Why have I not realized the good which is for me, and I am so sure is for me somewhere? Why have you not realized that good that is for you and which belongs to you? For just the same reason, almost identically, that the ancient Egyptians did not realize the Substance as the rightful knowledge of every man, woman and child. Because it was supposed to belong to the dead

and not to the living. But Jesus Christ taught that God is the God of the living, not of the dead. He also taught that it was right and necessary to speak what is true out of the abundance of the heart before what is good will be manifest. "Without the word was not anything made that was made." If you have just let your life slip along without ever speaking forth boldly the strongest feeling within your mind, you may know that you have neglected the very first step toward taking possession of your birthright of good, laid up for you from the foundation of the world.

There is good for me, and I ought to have it, is the very first conscious statement you ought to make. It is the very way you must begin to work out your problem of life so as to get satisfaction. In metaphysics we are taught the very first thing about the power of the mind. We are taught that everything we see and hear and smell and taste and feel is just as it is because of our particular state of mind. We know that any particular state of mind is made by thought. To hold a set of thoughts in the mind will make a new state of mind if the thoughts are new. All your present state of body and all your affairs are made by the kinds of thoughts you formerly held which you have not yet quite got rid of. The metaphysical law of life is that thought in the mind hath made us what we are. This is ancient Buddhistic teaching, as you will find by reading Buddhism. The most important event that has come to you is the outcome of your most strongly expressed thought. There may have been one time when you said very bitterly that you felt that you had not deserved to have so much trouble come to you. Probably that which you called trouble was not a very vital or heart-breaking affair, but you made a very strong speech about it. Then you forgot all about it, but you were playing with a kind of thing you had better understand before you use it. You were playing with great words. So in after times a great affliction did come to you when it

seemed to other people as if you did not deserve such a great affliction.

In this matter of there being good for you, which is your right, you will find that the only reason the great good has not come blossoming out into your life is because you have not said vehemently and earnestly with your thoughts and lips, *There is good for me, and I ought to have it.* Keep the strongest force of your feelings on the word "*good.*" The word "good" is the white stone of revelation. As you look at this word it begins to force you to tell what and where the good is. Then as you tell what and where the good is you see all your chances for a new and lovely life beginning over again. Nobody has ever spoken this deepest certainty of his mind right out but what good things and good events began to come to him. Even when spoken without realizing the great importance of speaking out everything that is true, those people who have said, "I have a right to the good of life as well as other people," are sure to have just as good and as great blessings come to them as to others. But if you have positively said outright that you had a harder time than your sister or brother or your neighbor, you are now already to report that you have had a very hard lot in life.

We work out our problem of life with our words. We own our own problems. We own our own words. We are managers of our own destiny. There is a beautiful way our God has laid out as our law. It is that we can begin our life problem all over again, any moment, exactly as a little child may begin his example in arithmetic over again at any moment. The child erases all his figures, and states his principle over again. You are able to drop every thought you have ever thought in your life, and state the foundation principle you mean to work upon. Formerly metaphysical teachers insisted upon people, who wished to understand their teachings, dropping all their past thoughts. We are very glad to drop our past thoughts, and speak very positively the

omnipresent, omnipotent, omniscient truth that is within our minds, which cannot possibly be dropped. *There is good for me, and I ought to have it.* This is the basic principle upon which all prosperity rests. Satisfaction along every line rests upon whether you have spoken this truth.

Now, this Good is God. This Good is Life. Life is good. You do not mean that experiences with conditions is good, but that Life itself is good. This is where the statement has come from that God is life. Life is good. Good is God. As there is no slaying or ending God, so there is no slaying or ending life. There is no slaying or ending good. There is no slaying or ending the conviction in the mind that good is for us. The conviction is good itself. Conviction of good is good itself. The speaking forth of this conviction is the evolving or demonstrating of good. The good is self-increasing. The good is creative, and the good is creating as fast as the good words are spoken. Moses says in his first chapter of Genesis where he is telling about the creation of good things, that, "In the beginning God created," or "is creating." There we find that God is Good. The good is the conviction of good, which lies within your mind. That conviction of good is Almighty Jehovah — Self-creative good. Nothing is made at all except what the Good makes. The conviction is always alive. It is Life. It is Eternal Life. All Life is Good. Life is God. This God-Life is within yourself. Jesus Christ let the God-Life be expressed within himself, and forth from his lips. "I am the life," he said. Later on you will find him telling everybody else to speak the same words he spoke. He said that these words would spring up as an everlasting river of life from whomsoever would speak them. So when we begin to say, *There is good for me, and I ought to have it*, we find ourselves saying, Good is God, God is Eternal Life. God the Good is within me as Everlasting Life. We find that Truth is good. The Truth that is good is the Truth

that tells me that if I speak out my convictions that there is good for me, and I ought to have it, I shall soon have a strong, happy life, and prosperity. It is true that good health, good judgment, and prosperity are mine by divine right.

“I am the Truth,” said Jesus Christ. He said, “Keep my words.” This is the good Truth. All Truth is good. Only what will give me good health, good judgment, and prosperity is good, and only what can bring these things is true. Truth is good. Good is God. God is Truth. Here is where Plato got his immortal statement, “God is Truth.” “I am the Truth,” said Jesus Christ; “keep my words.” Plato did not know how he came to speak forth such an idea. He was not willing to say aloud what lay within his mind just as strongly as it lies within your mind, *There is good for me, and I ought to have it*, but he spoke out from the feeling of a great truth nevertheless. “God is Truth,” he said. The Truth that there is good for you, is your God. It speaks within you — I am the Truth. You are serving that God all the time when you are making any move to get your good.

“God is Love.” There is a conviction within your mind that you love the good that is for you. That love of the good that belongs to you is in itself good. Love is good itself. Now the moment you see that love itself is good and speak and think that love itself is good that belongs to you, you will begin to feel how people love you, and how you love people. You will feel that even the things you see and handle love you. Everything is really full of love for you. You love the good that is for you. The love that you feel is waiting for you to acknowledge that it is good to bring you great signs of love. You can make the connection between yourself and prosperity by saying that the good that is for you is love. Love is God. Good is God. God is Love. All things poured down blessings into the lap of Jesus Christ because he knew everything loved him. The

universal said, "This is my beloved Son." The good that is for you loves you as much as you love it.

The good that is for you seeks you and will come flying to you if you see that what you love is love itself. If you say my Good is my God, my Good is Love, why Love will come and fold you 'round and drop into your lap. Deeper than the name God is the conviction, "There is good for me," and this good you can keep your mind right on.

This is the beginning of working your problem of life right. Everything depends upon your thinking and speaking what is true. Just the moment we begin to speak and think what is true we begin to be happier. We begin to be more buoyant. Success begins to come to us. Success is made for us. We need not ever feel a pang of grief or know the loss of a single friend nor know the disappointment of a single enterprise if we are bold enough to begin down at the foundation conviction that lives within our mind and speak it boldly. The answer to our problem of life is as sure for us as for the child at the board trying to tell how many dollars a barrel of apples may be worth at so many cents per bushel.

So you may be sure exactly how much your life is worth to you if you begin this mind reading aright, for it is simply telling off what you already know when you begin to tell off that there is good for you and that that Good which belongs to you is Life, Truth, Love. You know that when you are thinking of good that ought to come to you, you wish this good to be substantial. You do not feel that you could be satisfied with air bubbles and falling leaves. You do not feel that you are willing to be put off with promises of good home, many friends, prosperous business, good health. You want those things to be real to you, you like them to be already within your grasp. But all these things are made out of the Truth. No error can make good conditions. Error hides good conditions. There is no good comes to anybody only what he made out of some

word of truth spoken and thought. If he has spoken and thought the truth intelligently, that is, well aware of what he was doing, his good that he has made will never fail him. If it was a kind of luck and chance hitting upon Truth by which to make his goods he may let go his hold of that word that made his goods and lose sight of them.

It is certain that even the gold and houses of the rich man are made by his words of Truth. It is the province of mind science to give us a hold on right words through intelligent speaking of them forth. All the substance out of which home and friends and health and prosperity are made is within our own minds; it starts from yourselves.

This substance is the good that is for us. When we know that the good that is for us by divine right is the real and true substance out of which all things are made, we speak the truth about it and declare that the Good that is for us is Substance. This substance never changes. It is indestructible. It is the original substance which if we speak the truth about it will fill our hearts and minds with satisfaction. Unchangeable, reliable, eternal, steadfast Substance! As all things disappear and fade and fail which we see with the eyes, hear with the ears, and handle with the fingers, the original Substance which is Good must be quite opposite in name and character. The opposite of material objects that change and fade so fast, is Spirit. Thus the good substance is Spirit, unfailing, eternal Spirit. Spirit is Good. Good is God. God is Spirit. This is exactly what Jesus Christ called God — Spirit. To know that God is the Substance out of which all things are made is to love all things and to feel that all things love us. For God is Love, and the Substance of all things being God, all things love us. All things are made of love. They cannot help loving us. It does not make any difference how much we have thought things were not loving, the truth about all things is that they are full of love.

It makes a supreme difference to you and to me

what we believe. To believe that things are made to do harm or have any harm in their power is to see that harm comes to us which we believe is there. To know the substance of all things is God is to trust all things. The water, and mineral, and vegetable substance is God. They are full of love, full to overflowing of love. To know this is to cause the waters to show you some new power, some new qualities, some new beauty. The minerals are made of God. To know this is to see them no longer as minerals, but as love. They will all change. All people will change when you know that they are love. We shall change toward all people when we know that we ourselves are formed out of love. All is Love. There is nothing in all the universe but Love. Love is God because Love is omnipresent, omnipotent, omniscient. Love is the only substance, because God is the only substance, and God is Love. God is Spirit. There is no other substance except Spirit. If your substance is God, then your substance is Spirit. You are Spirit through and through.

All things are Spirit. There is no other substance except Spirit. If it makes such an important difference to us what we believe, how may it have affected us to believe that all things are material when the truth all the time was that they are spiritual? Spirit is the only substance. Spirit is omnipresent, omnipotent, omniscient God. No other substance except Spirit exists. No other substance except Spirit lives. No other substance except Spirit folds us round, feeds us, supplies us. To know this will make our life to begin over again. It is the first and primal duty we owe to ourselves and to God to know God. God fills us. Thus to know ourselves is to know God.

The Greeks wrote this inscription over the Delphic Temple — "Know Thyself." In the Vedanta philosophy, which has been called the oldest religious philosophy of the world, it was written that to know the Self of ourselves is to begin to turn the key into all knowledge. To know ourselves is to know the

whole universe. If we think of ourselves as material flesh and bones there is no knowledge comes out of such study that is at all worth while. If we study ten thousand years to know the nature of matter and the laws of matter, we have only one conclusion at the last and that is that we know nothing. Why is it that so much study of matter amounts to nothing? Simply because all things are Spirit and should be studied as Spirit. This is a fundamental truth. All is Spirit.

Begin your life problem with the words, *There is good for me, and I ought to have it.* Say boldly that this Good is Life, Truth, Love, Spirit, Substance, God. God is Good. God is Life. God is Truth. God is Love. God is Spirit. God is Substance. To know that Intelligence is Good and Intelligence is Mind, makes your next description of God that one which has been known through all ages. God is Mind. There is not a single new proposition in the Science of Jesus Christ or the science mind. This is because life is not new. Life is eternal. The only power that is coming to you as a new experience is simply that you act and speak from knowledge and not from ignorance.

“All power comes and belongs to him that knows.” The people of the past undertook to work out their life problem with saying that God is All. They also said that all power comes to him who knows God. Then while saying that God is Life omnipresent they spoke of death. Death is not the right word to hold in mind. Down there in the mind where the thoughts start up you will find that your mind does not call its good death. Your mind calls its good life. To speak out boldly what is in the mind is to speak truth. Truth is not the naming of evil or death or lies; truth is written within the mind as the deepest and most vital word. It is the province of the science of mind to face you up with the truth written deeply within your own mind. Without hearing anything or anybody speak, let your own mind start to work out your own problem of life

according to your own mind just as it is given you to write it out. You are made to work out your own life to a perfectly satisfactory state for every minute. The power lies right within yourself. It is all done by reading out what is true from the pages of your own mind. The true state of joy has been called satisfaction. It is your right to be satisfied every instant. Satisfaction is peace of mind, knowledge of what is true, and health of body. It is also described as good health, good judgment and prosperity.

The true answer to your problem is satisfaction. You must be satisfied along every line. You have a right to be satisfied along every line. There is no other way given under heaven for you to work out your life problem by except by the way of Jesus Christ.

Jesus Christ means the word of truth spoken. Therefore speak the truth about God. "I am the way," said Jesus Christ. There is a noble and wonderful life right here in the air and around about you. It is your life that is so noble and beautiful. By speaking the truth this life will open up. You will not mix your talk of life with words about death. Death is not a subject for the mind to think about. If ever you have supposed that in working out your life problem or getting the best out of life you must see death or hear of death, drop that idea from your mind. Erase the word out of mind as a child erases a wrong figure off his slate. In starting the mind out to think right drop the idea of evil. Think the word *Good*. You will not find the word written in the mind by the pen of truth that there is evil for you and you ought to have it. That idea is not inherent. It is a false notion to try to work out your example with. Drop it, and rejoice to speak out promptly and boldly what is true. Drop everything false. Can you not see that if your life is dependent for all its experiences upon the words you speak that true words would bring forth true experiences?

If evil is not a good true word, do not speak it;

drop it. *Good* is the true word; speak it. The word Good is a white and divine substance. It is the white stone of Revelation. To put the mind upon the word is to see God come near us and to feel the evil slip away. If you have worked out your life problem with the idea in your mind that error or lies can work anything with you, or have thought that false notions had power, drop the notion now. A lie is nothing. Do not let the word error or lie come into your mind at all. If you have thought the word hate, drop that word out of your mind. If you have thought the word ignorance, drop that word out of mind. The primal word is Good. "In the beginning was the word and the word was God (the Good)." All words that have piled themselves upon that word may now be dropped to let the lovely primal word be spoken free of all other words. It has been called the Statement of Being, this naming God the Good, as Life, dropping the word "death;" and Truth, dropping the word "lie;" Love, dropping the word "hate;" Substance, dropping the word "burden," or "matter;" Intelligence, dropping the word "ignorance;" Omnipresence, dropping the word "absence;" Omnipotence, dropping the word "weakness;" Omniscience, dropping the word "foolishness;" God, dropping the word "devil;" Good, dropping the word "evil;" Jesus Christ, dropping the word "satan."

It is the first movement of a healthy body to have a healthy mind. The mind can be white as the winds of the Shekinah of God by just dropping certain words out of its fingers. The holding of the Statement of Being very strongly in mind is the dropping of the words that are unhealthy. Hold the first words written on your mind—*There is good for me, and I ought to have it.* The good that is for me is life, truth, love, substance, intelligence, omnipotent, omnipresent, omniscient — God.

[The foregoing was found by the Editor among a quantity of manuscript. It bears no name, and the handwriting is unfamiliar, but it is evidently from notes furnished by Mrs. Hopkins. It is a splendid lesson.]

HOW TO HEAL.

Spirit is called substance, because it is immutable, reliable, not fickle nor changeable, but firm rock-being.

Selfishness is the belief that the self or identity might change by gain or loss. Generosity is a belief in the gain or loss of some external self. They constitute the in-breathing and out-breathing of the ideas of property. If they balance there is peace and health.

If selfishness denominates their cells are over-negative, their currents drawn in. The system is less porous than is well. The flesh becomes heavy, compact, sluggish, pinched, just as the mind is thinking. Diseases that would easily flow away are drawn in and held, the internals are over-drawn upon.

When the selfish nature of the mind gets to the surface of the mirroring flesh, it causes the ears to project as if they were about to turn in at the orifice instead of lying flat upon the side of the head; the eyes seems to look out from under and appear to suck in objects for private and suspicious examination; the lips are involute; the very pores absorb instead of exuding. Such figures tempt contagion.

The generous go to the other extreme and leak like sieves. They evaporate and have no endurance. They spill and never absorb. They give everything — diseases and all. They are contagious, and become fountains of epidemics. Their natures are porous, and their bodies are swift conductors of everything. They are the racial sewerage and waterworks. Their sympathies pump out all the pestilences and miasmas and expose them. They are the bloom of everything. They ventilate and scatter. In troubles they make mountains out of mole-hills. Their bodies tend to inflations. They often choke in their efforts from biting off too much. Their seeing and hearing become coarse, because of the wave length of their cellular vibration is stretched. They are liable to color-blindness and to loss of the sense of smell and delicacy of touch.

The healer of the diseases which are reflected on the flesh from selfishness and generosity must get at one with the Spirit as Substance. All but Spirit is shadow. The power of the divine substance forgives the sins of the selfish and the generous alike.

JEALOUSY.

The pair of opposites—jealousy and indifference—are shadows of the divine idea of peace. They mirror in the flesh a type of diseases which vary according to the particular idea or organ they attach themselves to.

If the will falls into jealousy, the animal propensities of the cerebellum will become active and boiling; in general the right side of the body will be soiled, and the positive qualities of the mind will operate violently upon the heart, the liver, the right kidney, and the right eye will roll fire, the right arm will assume a violently threatening aspect, the right foot will stamp; the blood will carry lactiles full of nourishment, poisoned with cross-atomic currents; this will yield tumors, boils, eruptions, etc. Thus the shadow of jealousy is cast upon the flesh. It is an illusion, and the power of peace will heal it by the word. For words are antidotes, and thoughts counteract or forgive.

Indifference is sham peace, but not true peace, which is divine energy. True peace will put a luster in the eye dimmed by indifference, or change the smiting flash of jealousy into the sparkle of pacified power. Peace restores innocence, which is as unjealous as a child and as far from indifference.

Indifference reflects sluggishness upon the flesh. The digestion is partial and slighted. The functional operations are not thorough in any part, the architecture of the body betrays careless workmanship, and the organs are tender, frail, and give out under little strain, thus the whole constitution is pictured in the flesh as undermined and ready to wreck. But this is only appearance, for the flesh is instantly ready to obey the thought.

People are sometimes deaf from willful indifference. Some have weak memories, or bad blood from imperfect circulation, or disordered state generally from carelessness about breathing.

We do not forget that one may be above the law of cause and effect, free from the law of sin and sickness and death, by an understanding of the law of the spirit of life. Then none of these causes of disease will avail against them, not only because of their innate protection, but also because these sin-causes will not be present in their minds.

There is a word which will meet every case, and it will stand plain to be seen in the mind of that one who has sifted the shadows for the substance they picture. Thus are sins forgiven by the wisdom of him who can look on sin without condemnation or seduction, for he sees behind the masks.

MALICE.

Malice is an acid. Its alkali is benevolence. Neither is healthy spirit, nor will either reflect a sound physical body. As a matter of fact, benevolent people are just as likely to be sick as the malicious, that is, both are subject to diseases. Philosophers have been prone to notice that sickness never dodges the good or evil.

Under the shadow of malice the body shows forth neuralgia from acid-eaten blood, cancers, ulcers, etc. Benevolence acts much as generosity. It will cure malice and fall upon the opposite side—still a shadow.

The best surety of stable health against the presence of either of these is to know that there is neither evil to be premeditated nor good to be provided, for Being is now finished.

Malice schemes evil, benevolence plans good; the Almighty has finished both. In the consciousness of this is perfect forgiveness and perfect cure.

REVENGE.

Revenge is the opposite of reward. Neither insures health, but what they both struggle to represent will.

Revenge and reward believe in the future, the one to judge the evil, the other to judge the good. The Almighty judges neither, but forgives both.

Revenge is reserved and reticent. It strangles its emotions and bides its chance. The flesh mirrors this state of mind by cramps, limb-twisting, curvatures of spine and bones, easy dislocations of joints, crossed eyes, choking, strictures, etc. But "vengeance is mine," says the Lord of forgiveness.

The good who expect the Lord to punish the wicked are under the shadow of the belief of revenge, and their bodies never fail to say so. Many a pious soul holds his body in the clutch of the shadow of vengeance, or what he would deem righteous wrath. But healing is forgiveness.

The idea of reward for good is sure to shadow the body with ill health. Expectancy of reward means belief in the seeming absence of the good we want. The flesh signifies this state of mind by lingering ailments, such as slow and patient fevers, running sores that last for years, etc. A sharp *Now* will cut off the disease and cure it as with a surgeon's knife. People must be forgiven for hoping reward for good, or revenge for evil. God is not retribution nor paymaster. Spirit is finished.

— From "How to Heal," by GEORGE E. BURNELL.

CURE FOR POVERTY.

NELLIE KEMP.

They who sigh and cry while they live,
 "I am so poor, I have nothing to give,"
 Let the flowers fade, and wither away,
 The fruit on the tree fall and decay,
 The vegetables in the garden go to seed—
 Failing to minister to brother's need.

But where there's a will there's always a way
 For every honest heart his just debts to pay;
 Let the loving thoughts well up in your breast,
 With true, holy aspiration to do your very best.
 "Such as I have give I unto thee."
 'T will open the bounty of God, and set you free.

Bible Lessons

BY LEO VIRGO.

Lesson 3. January 19.

The Early Christian Church. Acts 2:37-47.

GOLDEN TEXT—*The Lord added to the church daily such as should be saved.*—Acts 2:47.

The ordinances of the orthodox Christian church are the "outward observance of an inward grace." Baptism is symbolical of that cleansing of the mind which should precede the descent into it of Truth. "Repent" is in the original Greek, "change you mind." When we are ready to change our thoughts for something better we are ready for the next step, which is baptism—denial of sin or error thoughts. This includes more than a resolution to be good and believe in Jesus as our Savior. Sin covers a multitude of wrong and ignorant ways of thinking and acting. All sickness is the result of sin. It is a sin to think sickness possible to man.

The Holy Ghost is the same as the Spirit of Truth. When we have received a concept of our relation as spiritual beings to God, the old state of thought is easily dissolved and washed away by baptism or denial. Then there come into the mind ideas direct from the Fountain Head, and we see everything in a new light. If this narrative of the early church be taken literally, there was an entire change of property relations, the result of spiritual understanding. They sold their goods and put the proceeds into a common fund to which all had access according to their needs.

This community of interests is undoubtedly an essential part of christianity, and will finally be recognized and adopted by those who follow the teachings of Jesus. Before it can be made successful there must be a change of mind from things temporal to things spiritual. So long as we have in our minds the

great importance of money, houses, lands, jewels, food, and clothing, just that long will it be unsafe to put us in a community where all things are held in common. And these things will seem of great importance to us until we get hold of that inner Substance out of which all things are formed. The "*breaking of bread and prayers*" is the stirring into action in consciousness this inner substance and concentrating the mind upon it as the real possession. Then "they did eat their food with gladness, and singleness of heart." All who have attained this realization of the inner life will testify to the gladness with which it is appropriated in the consciousness. All outward pleasures pale into moonshine when this inner light of the Holy Spirit begins to shed its rays in the heart.

Lesson 4, January 26.

The Lame Man Healed. Acts 3:1-10.

GOLDEN TEXT — *The Lord is my strength and song, and he is become my salvation.*—Exodus 15:2.

The "gate of the temple which is called Beautiful" is Spiritual Understanding. This gate opens when we pray and praise. Among the twelve faculties of the mind, as typified by the twelve sons of Jacob, it is Judah. When he was born, Leah said, "Now will I *praise* the Lord." In our lesson today, "Peter and John went up into the temple at the hour of *prayer*." Some people think that the understanding of the inner life can be attained without prayer, but they are mistaken. All who have reached heights in things spiritual have been noted for their devotions. Jesus was a striking illustration of this. He spent whole nights in prayer, and he seemed to be asking the Father and thanking Him in almost the same breath on every occasion where there was a great work done or a notable truth expounded.

The man, lame from his birth, who lay at the gate Beautiful asking alms, is the I AM who has not affirmed his spiritual strength through the living

Christ. John is Love, and Peter is Faith. These two may be present in the consciousness, and the fulfillment of the Divine Law still be lacking. This is because the I AM *asks alms*, that is, there is that reaching *out* for that which is *within*. People expect God to give them something out of heaven as if He were far away. The command is, "Look on us." Faith is Spirit, and always right at hand. Love is the very substance of your being. *Look upon them*—that is, centre your attention, concentrate your mind upon these essentials of the spiritual man, manifest the Jesus Christ of Nazareth, and you will make connections between the within and without of Understanding. Your ankle bones will receive strength.

"And his name through faith in his name hath made this man strong." A man's acts are associated with his name, and a quality, peculiar to him, always accompanies the mention of that name. If he has done noble deeds, others do noble deeds when they think of him. If he has been an intellectual genius, his satellites will be found among those who study his works. If he has done miracles in the name of the Most High, "his name through faith in his name" will inspire others to do likewise. So we say, "If Jesus Christ of Nazareth demonstrated the power of God and healed the weak in understanding, I also can do the same."

"Ye shall do these and greater."

' Lesson 5. February 2.

The First Persecution. Acts 4:1-12.

GOLDEN TEXT— *There is none other name under heaven given among men, whereby we must be saved.*—Acts 4:12.

When Spiritual Understanding is opened and the light of Truth begins to shine in the Temple, there is a stirring up of thoughts, and no little opposition. Thoughts make the temporal man and his world. We are creatures of thought, though we sometimes

pride ourselves on our freedom. The most tenacious thoughts are those based upon religious teaching. A man will suffer more tribulations in defense of his religion than anything else. The religious martyrs of the past stand out as shining examples of what men and women will endure in the name of religion.

When a new relation is revealed to us between man and God, and the priest that ruled as mediator between us and our far-away deity is found to be a superfluity, there is an uproar in consciousness. These thoughts lay hands upon the illumined ones, and cast them into prison, or darkness and bondage. It is well to be posted about these movement of the mind as it saves much perplexity. While this contention in the thoughts is going on there is sometimes agony and fear. This can be made of non-effect when we are warned in advance. This is the object of the Scriptures. The first question the scribes and Pharisees ask is, "By what power or by what name have ye done this?"

That man has originating capacity in religious matters seems beyond the comprehension of the average mind. Awe and mystery have so long been concomitant of spiritual things that the soul quakes in fear whenever there is a thought out of the beaten path. "A prophet is not without honor, save in his own country." People will not believe that an ordinary man, whom they have associated with, may be inspired of God, and he must go among strangers before his message will be received.

Some question the truth that comes to us from that kingdom within. We sometimes suppress our God-given thoughts, and thus grieve the Spirit. We want some external authority to sanction our teaching, forgetting that every religious doctrine was in its beginning given out by some unauthorized one. Who told Moses to go forth on his mission? The I AM of God. That I AM has been recently manifested again unto us through Jesus. Some have crucified it in their consciousness. It is the very corner stone of the

character which many have cast aside. But "there is no other name under heaven, that is given among men, whereby we must be saved."

Lesson 6. February 9.

The Sin of Lying. Acts 5:1-11.

GOLDEN TEXT— *Wherefore putting away lying, speak every man truth with his neighbor.*—Eph. 4:25.

This lesson should be called "The Denial of Deception." When the Spirit of Truth begins to flow in the consciousness, a great cleansing goes on. In Greek mythology this is one of the works of Hercules—turning the river through the Augean stables. This great river of Truth makes a clean sweep of the accumulated refuse of generations. Man in his mortal thinking has filled his mind with error after error until the consciousness has not been able to be cognizant of them all at once, and they have settled back into that stored-up memory realm called sub-consciousness. When the light of Absolute Truth begins to shine, all these dark corners are illuminated and their filth exposed.

Man is free to give up his mind to the rule of the Holy Spirit or retain it in whole or in part. We are never forced to be good nor truthful nor holy. We can live on the animal plane or the spiritual as we may choose. When, however, we have chosen the spiritual, and agreed to give ourselves wholly to the Higher Life, we must not hold back any of our possessions. These possessions are not necessarily lands and money, as represented in this lesson, but all that we count valuable in mind, body, and affairs. The true church of Christ is a great school of spiritual discipline, and whoever enters this school must give up the world and all his earthly desires.

There is a lurking belief in the mind that we can join this great school of spiritual development and at the same time retain our hold upon worldly things in a measure. This belief is Ananias—deception.

Deception in the mind is a very subtle mortal error and causes the would-be disciple much misery. The best way to handle it is to uncover your whole inner consciousness to the Spirit, and ask to be thoroughly purified and cleansed. It is a very bitter pill to take sometimes, this admission of lying and deception in the mentality. But do not be squeamish; you will find that there are others in your alley who are similarly effected. This liar and deceiver has two sides in your mind. Outwardly, or in the conscious thought, it is Ananias; in the subconscious thought it appears as Sapphira. Both of these must die before your church or spiritual thoughts will increase in numbers and power. The best and quickest way to dissolve these liars is to boldly face them up and accuse them of holding back part of the price.

Do not try to excuse yourself in matters that have to do with God. You cannot hide anything from the all-knowing Spirit, and the quicker you confess, put the breath out of the deceiving thought, and bury it out of sight, the better it will be for you and your spiritual development.

Lesson 7. February 16.

The Second Persecution. Acts 5:33-42.

GOLDOE TEXT—*Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.*—Matt. 5:10.

Many conflicts take place in the mind between the old and the new lines of thought. The new encroaches upon the old, and occupies its field as teacher and leader. There is reaction again and again, and we sometime think it would be best to crush out entirely these revolutionary truths which are making such powerful headway in the consciousness. Some people are too cautious to become real christians. They dare not let go the teachings of their forefathers for fear they may be led into some heresy, and lose their chance of getting into heaven.

But if we give it a chance to express itself we will find, even among our most conservative Pharisee thoughts, a leader who advocates common sense and reason. This is Gamaliel, "the doctor of the law," who advocates that Truth be tested by its fruits.

Prejudice and bigotry often blind us to the real merit. There is in everyone that spirit of fairness which will give every idea a chance to prove itself. "If this counsel or this work be of men, it will come to naught; but if it be of God ye cannot overthrow it." This is the conclusion of every well-balanced mind, and we should listen to every doctrine with this good judgment to the front.

But it does not follow that we endorse a doctrine when we are tolerant of it. Listen to the testimony and weigh it as a good judge. If you cannot accept it do not condemn it, but put it on its merits and let it work out its own salvation.

This lesson is especially applicable to the present status of the Revised Christianity of these times. There are those who are doing things in the name of Spirit that the conservative thoughts in the majority of us cannot endorse. We cannot see this Truth used as a source of money getting and call it good, yet we should not condemn those who are so using it. Let them stand or fall by the law. If their work be of God, it will stand; if it be of men, or personality, it will fall.

To forgive wrongs darker than death and night;
 To suffer woes that hope thinks infinite;
 To love and bear; to hope till hope creates
 From her own wrecks the thing she contemplates;
 Never to change nor falter, nor repent,
 This, like thy glory, Titan, is to be
 Good, brave and joyous, beautiful and free;
 This is above life, love, empire and victory.

— SHELLEY.

"Genius is nothing but continued attention."

TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

THE MEETING OF DECEMBER 4TH.

Mrs. Harley led, her subject being "Trust." The thought for the silence, "I trust the Principle which has brought me thus far to take me on to the end."

Mrs. Harley spoke as follows: "When we trust any one, we are trusting Principle in that one. If I trust a friend, knowing her to be loyal, it is because she acts according to Principle, or at least according to her idea of it. Therefore she is worthy of trust. We deal with the Principle of all principles which includes all others' and is the source of all others. One of the names we apply to it is God, so in trusting Principle we are trusting God.

"We must have some idea of what Principle is, for to trust without knowledge of what we are trusting is superstition. In looking into Principle we find that it is active in its nature, therefore it brings something to pass. It is cause which compels effect, or it could not be cause. The activity of Principle brings to pass that which it includes. Divine Love is one of the aspects of Principle, therefore Divine Love must be brought forth. Intelligence, power, wisdom, understanding, these and many others are included in Principle, also substance, our constant supply. For illustration, take the principle of music; we know that music is being cultivated more and more, and that it is used to inspire the human soul. There is no place where music in some form is not found, even among those people who have no knowledge of the nature of God, yet possess some idea of the harmony of sound and try to bring forth a kind of music even though it is of a most rudimentary nature. But as man develops, a higher and higher degree of music is cultivated. It is just in this way the different

aspects of God will work in our souls until we become conscious of what each aspect is, and will embody them all. We are all where we perceive something of the nature of Principle. Because of the God-push we have reached this point, and we can trust it for the rest of the way. Every one manifests something of the Christ, and we shall come into a full knowledge of the Christ nature and what must be brought forth by it. Take the different aspects of God and dwell on them and manifestation will come."

Dr. Kayne: "Faith, hope and charity are among the aspects of God, and trust is another link in the chain. 'Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.' There are two conditions, trusting in the Lord, and doing good. When we feel the warmth of divine love we know it is the God within us, and we trust it, knowing it is the activity of God working through us. Let us work in harmony with it. If we do, we shall think, speak and act so as to inspire trust in every one. We owe it to ourselves to conduct ourselves in such a manner that we shall radiate trust. Cultivate the trust of a little child. At this season of the year, particularly, is not every child's heart full of trust? Each child will retire Christmas eve, seeing nothing of what it desires but trusting implicitly in what the morning will bring forth, and when he awakens will he not see the fruits of his trust? Such trust is the kingdom of God. I will trust Principle to do for me all I desire."

Mr. Nash: "This subject of trust is one of great importance; it is engaging the attention of all classes of men, politicians, statesmen, business men, and scientists, and it is well that this is so, for if there is any one thing the world needs it is trust. If I only had trust and faith enough I could remove mountains. The higher consciousness puts forth such trust, but when we attain it nothing will be impossible for us to accomplish, and we shall find ourselves above all the turmoil and strife. The growth into this conscious-

ness cannot be brought about in a day, but by degrees, step by step, until we have attained it, then perfect trust and faith, in which is no element of doubt, will be ours."

Mr. Northrop: "Everything is trust, and we do trust everybody and everything. We are obliged to trust each other, and in proportion as we do so are we happy. In lending there is always a time for payment. We always have to pay a certain amount of faith. If we ask God for anything, we have to pay in faith. If we trust we have confidence. In business we look around to get trust or confidence, but we have something to do ourselves in order to get it, and if we fail, we want to look into ourselves and see where the difficulty is. We want to get familiar with this Principle which is God, for we will trust it according to our knowledge of it. When we know one who is true to Principle we trust him, but first see if we are true ourselves."

Mrs. Le Favre: "I trust my prayer and the Lord answers, often by working in a mysterious way. Why do we have that which we call evil? If we only trusted and allowed God's will to be our will, we should be spared much which we call bitter experiences. The law works according to the seed we plant; if we have planted trust, we shall reap as we have sown. Work for the children, teach them the Truth, for if they learn early in life how they should think and act it will do away with their having to reap so much ignorant sowing. Working for children does the most good."

Mrs. Slonaker: "We are all created of God, its offspring, the children of God. God is Ruler and King of the universe. As children of God we have a right to live royally; if we would live royally, we must not live in yesterday nor in the future but in today. We can trust only as we learn how. We trust what we understand; we understand only that of which we have knowledge. As scientists we have learned something of the ever active Principle; we are

learning to know why we trust it. Some one said, 'The other world can't be very different from this, for it is peopled with those who go from this world.' As we realize this we can trust the beyond better because we have a little more knowledge of it. With the first knowledge of Principle, there is an intoxication one feels. 'Why, I have a right to God, I am a great deal of account, because God is my Father. I have more of God's care than others, and my difficulties are going to drop away from me.' But with more knowledge comes a greater humility, and Principle does not promise to lift anything from us that belongs to us, but it helps us through. We will never come to the final accomplishment by neglecting or slighting any thing that comes to us by the way. By meeting them and conquering them we grow stronger and better. 'It is more blessed to give than to receive.' Giving out brings blessings upon us. Anything that teaches us more of the divine quality of giving makes us better. I desire to live in constant trust in God."

Dr. Gibbons: " 'Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed.' Whenever I have stood by this statement, it has stood by me. It is a beautiful thing to trust. Hope comes in the Adam idea, Faith in Abraham, love or charity in the Christ. Jesus the Christ is the guide for action; he stood the test. I rely on this thought. We are trusting all the time as we go along through life and we find it is a good world in which to live. There are those who put great trust in this new cycle. It doth not yet appear what it will bring forth, but we are just on the cusp of a wonderful era. I trust everybody and everything, and everybody trusts me. With charity toward all, I know we shall prevail."

After the healing service Mrs. Harley gave the following as a closing affirmation, "I trust my individuality, the God-image, to bring forth the God-likeness."

THE MEETING OF DECEMBER 18TH.

Dr. Kayne as leader chose, "Led by the Spirit"

as his subject. The meeting opened by singing "God is Love," followed by "Stillness." The silent thought was, "Father, I am Thy listening child; I hear Thy voice, and am obedient." Singing, "He Leadeth Me."

Dr. Kayne spoke as follows: "Being led by the Spirit is to be led consciously. It is quite clear that until one knows his Father he cannot be led by Him. He must first know Him to love Him, and so trust Him, and so be led and directed by Him. Just so a soul must first know God. The command is given, "Be still, and know that I am God." Then to be still is the first step to know God. In the deep silence God reveals Himself; never in confusion and turmoil. Jesus knew the Father intimately, and realized that he was loved by the Father because he did the things which pleased the Lord, and so he could do the work of the Father. We must all learn first that God is not personal, but divine Principle—changeless and eternal, and to be led is to walk with it. When the Spirit of Truth is come it will reveal all things to you, and when that inner voice is heard the results can always be depended upon. Impersonal Principle is always certain. It is an all-seeing presence. It is also a healing presence, or God through man is seeing; God through man is healing. So that every child of God can see and feel that presence, and then to him it becomes a personal God. It becomes an indwelling presence to that soul. The intellect will often argue that perhaps the voice has not been truly heard, and so resists the Holy Ghost, but failure always follows. Everyone knows it is better to love than hate; that it is not Godlike to condemn; so if each one will live up to his highest conception of the true he will be certain to be led consciously by the Spirit. We must look first in the most trivial of our every-day living, and be obedient to the impression, and we are sure to find that it teaches, guides, illumines, oversees, and

foresees. It heals you. Trust it, and no harm will come nigh thy dwelling."

Mrs. Yarnall: "The first instance we read of in the Gospel was Jesus being led up into a high mountain, or into a high state of consciousness, where he could clearly see the will of his Father. One must be careful to distinguish between the leading of the Spirit and any mortal sense suggestions. In the smallest detail we must obey even though it does not accord with what mortal sense understands. Fear often hinders us from recognizing the impression that we should follow. Dr. Kayne spoke of God taking note of the falling of a sparrow, showing us conclusively that in the small as in the great the same all-wise Spirit is ever leading, but each one must claim the help he desires, for love works silently and never forces itself."

Mrs. Webb sang, "Nearer My God to Thee," very sweetly.

A gentleman, who is a German Lutheran minister, told us how he came into the Truth and the Truth came into him, so that he knew consciously that the Spirit always led him. He learned to put the personal aside—to deny its power, and to obey only the Truth. By persistently claiming all the promises made to us the child of God will find the Spirit of Truth within will become such a force that it will compel action, and that activity will make us free from sin, disease, and the fear of death. To heal the sick is only the fruit on the tree, but to teach the sick to heal himself is the tree itself.

Mrs. Militz said she felt that all the teaching that had been given throughout all ages was to this end, that every soul might recognize the Spirit within, and so be led by it. It will be much easier to hear the still small voice if we give up all personal desires that clamor so loud for satisfaction. When once we actually hear the Truth speaking within we are on a rock where nothing can move us. A practice of non-attachment is also necessary—not to be attached to

people or things, not to be moved by personal desires, not to be led by others, but to endeavor to become as positive as possible. Another practice to help us in attaining the highest is to overcome personal sensitiveness; to be sensitive only to the finer and higher, then trust the Spirit to teach of the Spirit. Let go of fear; become more intimate with our Lord, not call trustfulness disrespect.

Mrs. Webb again sang a solo, "The Broodings of God's Love."

Dr. Kayne then gave a treatment to every one in the room, saying, "The Spirit of peace heals all. The brooding of God's love is a divine healing presence here."

Mrs. Mason read a poem by Ella Wheeler Wilcox, which expressed the way to lead the Christ-life that would make it possible for us all to know we are led by the Spirit. Mr. Manning told of a beautiful instance in the life of Luther where a little girl was led to hear of Divine Love, and all it could do for her, by simply finding a scrap of paper with the words, "God so loved," and a part of a line below it, "that he gave," and she read it, "God so loved that He gave," not knowing what he loved or what he gave, and it became the privilege of Martin Luther to help that child to manifest that God-love the rest of her life.

A healing service followed, and the meeting closed by singing, "You're Healed."

HARRIET DE AMO POOL, Secretary *Pro tem.*

A DAILY PRAYER.

CHESTER E. POND.

O thou Lamb of God!
 Teach me and drill me,
 Calm me and still me,
 Feed me and fill me,
 Bless me and thrill me,
 Now and evermore,
 Amen.

COURAGE.

WALTER MATHEWS.

To him who nerves his arm and tries
When all seems dark and dim,
Who boldly faces each surprise
Of sorrow deep and grim;
The hero breasting every wave
To stand, or fight, or swim,
Trusting his Father's power to save
E'en 'gainst the mob's mad whim

Shall come at last the long-sought goal,
The victor's crown, the conqueror's meed,
For God at last repays the soul
That puts its daring into deed.
The world shall gather up its gifts,
And spread them at his feet,
The clouds shall ope in silver rifts,
And joy his soul shall greet.

Fight on, my soul, nor fear to face
The terrors of the night;
But trust — the sun shall come apace,
And put thy sorrows all to flight.
Have faith to fight; be true and stand,
And trust in God's right arm;
Tho' all hell's furies 'gainst thee band,
To thee shall come no harm.

Have hope, for God has given thee
The victory even now.
Above the battle thou can'st see
The glory of His brow.
Fight on in love and constancy,
Wage war that does no harm.
Be righteous; God has promised thee
The gift of Christ-like charm.
Before this gift no foe can stand,
No man dare say it nay;
Receive thy gift from Love's own hand;
Give thanks, be true and pray.

New occasions make new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

—LOWELL.



CHARLES FILLMORE
MYRTLE FILLMORE

CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

JESUS CHRIST, in Matt 18:19,20, says: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them."

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a unity, though they may be separated by thousands of miles, and that all who are connected with that unity are in touch with higher spiritual states, even Jesus Christ.

So there has gradually grown up this Society of Silent Unity, in which thousands join every night at 9 o'clock in thinking for a few moments one thought, which is given each month in the magazine, UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about ten years and has over 7,500 registered members. Through its ministry hundreds have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo.

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

January 20th. to February 20th.

I am brave, I am true, I am wise, I am strong,
I am pure. I am perfect.

Noon Thought.

(Held daily at 12 M.)

I Am Supreme.

SPIRITUAL RECIPROCITY.

The Silent Unity Society is standing in its work for the spontaneous reciprocal exchange of values between healer and patient. The healer gives his time and the Word of the Spirit just as fully as he knows how; this is his value. The patient is expected to give in return that which he counts valuable, be it money, jewels, books, goods, or whatever. But there must be reciprocity or the law is only half fulfilled.

We cannot demonstrate this principle without the assistance of our members. If we give freely and get nothing in return, we have simply repeated the charity methods of the world—which have always bred pauperism and inefficiency.

If you ask us to spend our time and substance in healing you so that you can go on with your affairs, you are not just unless you give an equivalent in return.

We do not advocate charity in healing. Many people pride themselves on giving their services, expecting nothing in return. This is error. It attracts the pauper mentality that is always looking for something to be given it without having to reciprocate.

One of the dominant mortal errors of humanity is that something can be gotten for nothing. This one-sided idea has become a disease, and a large portion of the people spend their time in cultivating it.

“Bargain counters” are found in every department of life, metaphysics not excepted.

This “something-for-nothing” disease of the mind needs healing, and every practitioner should seek to quicken the spirit of justice in his patient.

All people desire to be honest and independent in their dealings, and when their attention is called to this subtle error they will quickly respond.

We do not advocate charging a stated price for healing or teaching, although we do not oppose it. Each must do as he is moved in this respect. Our object is to bring out spontaneous, loving giving without compulsion for every good received.

It is the duty of every teacher and healer to educate their patients to love to be just—to be considerate of time and talent, and to put a proper estimate upon the Healing, Spiritualizing Word.

So we want it clearly understood that we are not undertaking to treat anybody without an equivalent of some kind.

This WORD that we are giving forth is the most precious thing in the universe, and we should be unworthy stewards if we scattered it to the four winds, thus educating men to look upon it as of small value. “For the Lord will not hold him guiltless that taketh his name in vain.”

SPIRIT IS NOT OBJECTIVE.

It is explicitly stated in verses 45 and 46 of the 15th chapter of I. Corinthians, that the spiritual man is the “Lord from heaven.” “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is Lord from heaven.”

This statement, taken in connection with the sayings of Christ, “The Kingdom of heaven is within you;” and “Ye are Gods!” should be sufficient to cause people who claim to believe in the Bible to

look within themselves for God and heaven, and cease their idolatry of outside forms and ceremonies.

The Spirit comes from the Kingdom of heaven in or through man or woman, and not from any outside God or heaven. To know the Spirit, we must look within ourselves—subjectively. The objective form is only the Spirit's manifestation, and never is nor can be the Spirit itself. No one ever saw in this material world an objective spirit. We see only the material form—that which clothes the Spirit. The Spirit itself is the Life Principle that is above and beyond material analysis.— *World's Advance Thought*.

RING IN THE NEW.

Ring out the old, ring in the new,
 Ring, happy bells, across the snow:
 The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
 For those that here we see no more;
 Ring out the feud of rich and poor;
 Ring in redress to all mankind.

Ring out a slowly dying cause,
 And ancient forms of party strife;
 Ring in the noble modes of life,
 With sweeter manners, purer laws.

Ring out old shapes of foul disease;
 Ring out the narrowing lust of gold;
 Ring out the thousand wars of old,
 Ring in the thousand years of peace.

Ring in the valiant man and free,
 The larger heart, the kindlier hand;
 Ring out the darkness of the land,
 Ring in the Christ which is to be.

— TENNYSON.

Ring out the ignorance that holds
 From man his sonship with the Light,
 Ring in the unity of Good,
 Ring in the day that hath no night.

— M. F.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Never in the history of the race has it seemed more important for man to study and develop his powers than right now. The proper study of mankind surely is *man*; but how little it is understood and how timidly applied.

SHALL MAN BE
MASTER OR
SLAVE?

We are taught that individuality is something to be cultivated, for upon its strength rests true success in life. We are glib in our quotations of the famous Greek inscription, "Man, know thyself," yet popular educational methods are opposed to this often quoted and universally endorsed legend. It is freely affirmed that man is master in the world, yet instead of developing and bringing out the powers within him, the popular education is the weakening of those powers.

Our physical scientists in every department are studying laws external to man, and their whole aim is to find out how those laws affect him, not how he affects the laws. Although it is written that God created man and gave him dominion, the order of creation is being reversed. We find this true in all the avenues of education now sanctioned by the popular voice, but nowhere is it so prominent as in the medical profession. The study of bacteria, bacilli, microbes and germs has become a perfect furor, and hardly a week passes that we are not told how some eminent professor has discovered a fresh species of microbe that is destructive to the human family. Then the announcement is heralded that still another professor has corralled in the jungles of the terrible germ world a ferocious bacilli that when introduced into the human body by inoculation immediately devours the microbe that the other fellow turned loose. So it goes, year in and year out, one deadly germ follows another until poor terrified humanity hardly

knows whether it is microbe or man, something or nothing.

Yet never in all these discussions, by the so-called wise men of science, of deadly germs and poisonous microbes external to man, do we hear a word about the study of a life principle within him through the cultivation of which he could render them all null and void. No, he is always told that he is a serf instead of a prince, and that he must submit to the conditions that seem to menace him on every side and finally go down before them and die the death of a slave.

And similar methods are in vogue in the popular religious systems. They teach that man is ruled over by a power outside of himself that has established laws for his religious conduct, which, if he fails to observe, will result in the loss of his soul, or land him in a place of eternal torment. All this because he happened on his life's journey to stop over a few years on this little planet.

We all know that when a member of the body is neglected and its sustenance withdrawn that it droops and finally perishes. If you tie your arm to your side and do not use it for a year you will find at the end of that time that you have almost entirely lost control of it—it has withered away; the life has gone elsewhere. Now this same law holds good with respect to the study of man's environment, to the neglect of his own inherent powers, through which to overcome that environment.

Man has neglected the life principle within himself, and bestowed all his attention to the discovery of something new, strange or powerful in his environment until he has become a weakling and submits meekly to the thousand and one conditions in and about him, instead of mastering and directing their movements. But the poisonous serums and vaccine corruptions with which he vitiates the life currents in his body are reaching the limit of mortal ignorance. The microbes of small pox and diphtheria that pit one

disease against another in the human organism have all at once refused to do their work in long drawn-out misery, and have instead produced sudden death by lockjaw in many innocent children. This has caused the men of medicine to study the *health* of the manifestly diseased cows and horses from which the stream of filth is extracted. Is this not a horrible spectacle! Man, the heralded master, to whom was given all dominion, making disease in the innocent animal and then communicating it to still more innocent little children under the delusion that it will prevent in them the same disease! What mastery! What logic!

It was a mighty concession to human ignorance that Mrs. Eddy made when she advised Christian Scientists to submit to vaccination. The time will come when *Materia Medica* will remember its disease producing methods as a blot upon the healing art too black to efface.

—LEO VIRGO.

“MY DEAR ELEANOR — I know that you, being a sensible and illumined woman, must believe in the law of affinities. To mention this word to my family is like waving a red rag at a bull. You see they have no idea of chemical analysis or of the law of correspondence.

THE LAW OF
AFFINITIES.

“I was unfortunate enough to marry five years ago a very worthy man, but not my peer intellectually or spiritually. We have no sympathies in common. Two years ago I was suddenly brought face to face with the man who was wholly mine. He knew it on the instant just as I did. Under these circumstances is it not wrong, aye, criminal, for me to keep up relations with my legal husband for whom I have not a particle of love? If I forswear this relation my family will repudiate me. How can I go on living such a monstrous life! A line from you will be a great help to me. I am willing you should print this letter, because your answer will be of service to

hundreds of women who are in the same extremity—but for heaven's sake do not use my name."

Hundreds of them? Isn't that an appalling statement?

I am more sorry than words can tell for men and women who get into the so-called elective-affinity vibration. I have had the opportunity of an acquaintance with several of these cases, and they have all come to grief. There are several distinguished instances before the world that have ended tragically, as many of our readers will recall. The saddest on the list was that of a great teacher and psychic who left as loving and charming a woman as the sun ever shone upon for a coarse and unscrupulous "affinity." The wife could n't bear it, and after a very short time left the body.

It has been a chronic regret with me that this dear deserted one had so little sand in her make-up. Do you think I would have died? I would n't even have died a little bit. I would have faced that couple with a lifted chest and a smiling countenance, and then I would have made something of my life.

Now there is n't one word that can be said to these benighted beings that will have a particle of effect. I have wasted all the eloquence I ever shall upon such cases. You observe that our correspondent takes for granted that I am full of sympathy with her, and that being a "sensible and illumined woman" (many thanks) I must of necessity bow down before the power which she calls Love, but which I call an uneducated, unrefined, common, carnal, lustful emotion. This condition has no staying power, and when it has burned itself out the last state of its victims is a thousand times worse than the first.

There never was a harder road to travel than this "affinity" road. It leads through Tophet. But the Tophet schools are excellently equipped, and graduations are tough, but thorough.—ELEANOR KIRK in *Eleanor Kirk's Idea*.

GOD THE HEALER OF MAN.

Speaker: The eternal God is thy refuge, and underneath are the everlasting arms. (Deut. 33:27.)

Congregation: In famine shall he redeem thee from death: and in war from the power of the sword. (Job 5:20.)

Speaker: Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. (Job 5:21.)

Congregation: At destruction and famine shalt thou laugh: neither shalt thou be afraid of the beasts of the earth. (Job 5:22.)

Speaker: Behold, God will not cast away a perfect man, neither will he help the evil doers. (Job 8:20.)

Congregation: And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. (Psa. 1:3.)

Speaker: But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them; let them also that love thy name be joyful in thee. (Psa. 5:11.)

Congregation: For the Lord will bless the righteous; and with favor wilt thou compass him as with a shield. (Psa. 5:12.)

Speaker: O Lord my God, I cried unto thee, and thou hast healed me. (Psa. 30:2.)

Congregation: For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord. (Jer. 30:17.)

Speaker: Heal me, O Lord, and I shall be healed; save me and I shall be saved: for thou art my praise. (Jer. 17:14.)

Congregation: Heal me, O Lord, and I shall be healed; save me and I shall be saved. (Jer. 17:14.)

Speaker: The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with

joy; he will rest in his love, he will joy over thee with singing. (Zeph 3:17.)

Congregation: But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. (Matt. 6:33.)

Speaker: But unto you that love my name shall the Sun of righteousness arise with healing in his wings. (Mal. 4:2.)

Congregation: That thy way may be known upon earth, thy saving health among all nations. (Psa. 67:2.)

Speaker: My son attend to my words; incline thine ear unto my sayings. For they are life unto those that find them, and health to all their flesh. (Prov. 4:20, 22.)

Congregation: Pleasant words are as a honeycomb, sweet to the soul, and health to the bones. (Prov. 16:24.)

Speaker: I am the Lord that healeth thee. (Exodus 15:26.)

Congregation: Who forgiveth all thine iniquities; who healeth all thy diseases. (Psa. 103:3.)

Speaker: He sent his word, and healed them, and delivered them from their destructions. (Psa. 107:20.)

Congregation: And the power of the Lord was present to heal them. (Luke 5:17.)

Speaker: Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (Jas. 5:16.)

“The moment a man can really do his work he becomes speechless about it. All words become idle to him — all theories. Does a bird need to theorize about building its nest, or boast of it when built? All good work is essentially done that way — without hesitation, without difficulty, without boasting.”

“The King is the man who *can*.”

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

How is it that almost all the most worldly, and so-called "bad" people, are those with, by far, the best health? According to Divine Science it is *sin* that causes ill health. How do you make both agree?
—Mrs. W.

I think it is a mistake to say that "bad" people are those blessed with the best health, for it is an accepted fact that those who live contrary to the Law of Good will most surely manifest the results of this broken law in their bodies. Worldly people are apt to look upon the bright side of life, and are cheerful and happy, and from this healthy condition of mind comes the healthy body. If the so-called "good" people are gloomy, fault-finding, or full of worry and anxiety, then again, as result from cause, ill health follows the unhealthy conditions of mind. It is *sin* which causes ill health, but what is *sin*? Much depends upon the meaning we give to that word. I contend that many who are termed "good," because they keep the laws made by church and state, are sinners just as much as many who transgress these laws. If we are not filled with the love which "thinketh no evil," then the evil which we think will become a thing to us, and manifest in our bodies or environments. "As a man *thinketh* so is he." It is *sin* to worry; it is *sin* to think or speak ill of others; it is *sin* to be anything but loving and kind. *Sin* is defined as "missing the mark," and although striving, many miss the "mark for the prize of the high calling of God in Christ Jesus."

One of the Eddyites told me that any Science outside of their own never healed, as she never knew of a case. Is this true?

—Mrs. M. B.

No, it is not true, for there are many cases of healing on record which are effected by Divine Scientists, Mental Scientists, and others outside of the Eddy school. There are healers connected with

our Society of Practical Christianity who perform many wonderful works of healing. Any one with an understanding of the power of the Word may speak the word, and accomplish what he desires.

1. We have been taught to believe that there was a place of eternal punishment. As I understand it, UNITY teaches that there is no devil. Now, if there is no devil, how can there be a place of punishment? I do not understand about "no devil, no hell, or lake of fire and brimstone." Will you explain?

2. Will you also explain in times of sickness in my family — how they may be healed through my influence?

3. Do the Unity people pray as do the orthodox church people?
— Wm. H.

1. The only devil which we recognize is a state of consciousness where error and ignorance reign. This same consciousness is the only hell we shall ever know, for lack of knowledge and erroneous beliefs lead to actions which produce conditions of such discord that even fire and brimstone would fail to make us more miserable. The devil and hell are conditions, or states of mind, and not a person or a place. The Bible, with its people, places and events, is a record of the steps taken by the soul in its progress from sense to Christ, and this record is expressed by symbols, which have been taught as reality by the Church.

2. When you understand that the real man is Spirit, and as such cannot be sick or inharmonious in any way, you will be able to overcome for yourself and others any appearance to the contrary through declaring their wholeness in Spirit.

3. The Unity people's prayers are affirmations and not petitions. All *is* ours now, and we affirm it and give thanks that it is so.

1. Will you kindly explain the meaning of the plagues sent upon Pharaoh, King of Egypt? What were those plagues, and by whom sent?

2. What is meant by the statement, "And the Lord overthrew the Egyptians in the midst of the sea?"
— J. F. H.

1. We must remember that we are not consider-

ing this passage of Scripture as a historical narrative, but as a record of the steps taken by the soul in its advance to higher planes of consciousness. In this light we see that the plagues were not sent by any person, but were precipitated upon the soul by its own action. Egypt signifies a state of darkness, or ignorance; the plane of consciousness which conceives the physical or sense man to be the real man.

Pharaoh signifies the ruling idea upon this plane; Moses, the higher or spiritual consciousness which seeks to free itself from the bondage of the lower life. I cannot in the space allotted me explain at length what these several plagues mean, but will give you an idea from which you can work out a full explanation for yourself. The miracle of the rod becoming a serpent and swallowing the other serpents is a symbol of the One Truth absorbing all lesser ideas of Truth.

The interpretation of the plagues is as follows:

a The turning of the waters into blood signifies the changing of the thoughts throughout the consciousness into actual life. Blood is life.

b Frogs are under the surface of the water, and in this instance, being brought to the land and upon the people, symbolize the deep, hidden thoughts brought into the conscious mind for training in usefulness.

c Lice stand for thoughts upon the surface which are sustained by the true life under the surface to which they pierce.

d The plague of flies seems to be the fleeting, wandering thoughts which compel clearer thinking and purer living to keep them from alighting upon and annoying our spiritual consciousness.

e The murrain on the cattle which killed the Egyptian cattle means only that the lower animal life is destroyed while upon the Egyptian plane of consciousness, but in the Israel plane it is lifted up and transformed into truer life, and thus saved.

f The boils signify the working out of mortal

thought which resists expulsion by the spiritual ideas now taking possession of the man.

g The hail which smote all in the field, and the herb and the tree, means the destruction of old ideas and the knowledge upon which we have prided ourselves. Intellectuality without spirituality is destructive of holiness.

h Locusts stand for the thoughts of satisfaction upon the material plane which fasten upon every faculty to its destruction if allowed to remain.

i Darkness typifies the unwillingness of man upon the intellectual plane to give up preconceived ideas, even those of ignorance or darkness.

j The death of the first-born is the passing away of the idea that the material or sense man is the real man, which is the first concept of the soul, and when this is given up, the way is open for the spiritual man to go out from the bondage under which he has suffered, but which has nevertheless been the means of spurring him on his upward way.

2. The "overthrowing of the Egyptians in the midst of the sea" is the tide of the Living Truth (the Red Sea) which overwhelms the old erroneous thoughts (the Egyptians).

Gaze thou in the face of thy brother, in those eyes where plays the lambent fire of kindness, or in those where rages the livid conflagration of anger; feel how thy own so quiet soul is straightway involuntarily kindled with the like, and ye blaze and reverberate on each other, 'till it is all one limitless confluent flame (of embracing Love, or of deadly grappling hate); and then say what miraculous virtue goes out of man into man. — THOMAS CARLYLE.

The stoical scheme of supplying our wants by lopping off our desires, is like cutting off our feet whenever we want shoes. — SWIFT.

THE MYSITCAL MARRIAGE.

Leo Virgo—In August UNITY I read an article of yours that interested me intensely, entitled "Power of Blessing." I want more light on it. You really advocate concentration on the body then. Question 1: What do you understand the "Mystical marriage" to mean? Two years ago, in rebuilding my body, I held, "I am Life, I am Vitality, I am Strength," and I was astonished to find my sex organs vibrating. I did not condemn myself or get frightened for I knew my motive was pure as I held only for the highest. In the treating meetings, sharp, electrical shocks pass through those organs, but through me as an instrument was done a wonderful case of healing that night. A lady told me that these sex-vibrations were the mystical marriage, and they were identical with congress. Is this true? or is it the sex nature rising for redemption? In THOUGHT, June '95, you have an article on "The Vibrative Center." "Spirit is not sexed, and the spiritual body has no sex nature." I like that mightily. I see a difference between the Essence in the Life Center, renewing every atom in the body, acting like electricity or light, and vibrations centered there. Please be very plain on this point, for I feel it is a vital one. Please give me the twelve focal points in the body, and tell me how to cultivate discrimination, of which I seem to lack. Please tell me just what "a reversal of currents" means on page 116 of THOUGHT, June '95. What shall be done if one goes to sleep while concentrating? How can one, who wants nothing of the sort, steer clear of the psychic plane? I see God as Love, and I do so earnestly want to manifest from the Love center. I am diligently working out my weeds. Do not think I am a weakling, but I find it all so different from the old life, where I used will-power to good advantage — that I become so discouraged, and I know high courage is absolutely essential to keep me a living soul. What do you do when the human heart wakes up and howls? Do you think sleep consciousness, as spoken of "In Tune with the Infinite," a great source of knowledge? I have wanted it very much.

* * *

I understand the "Mystical marriage" to mean union in consciousness of the positive and negative forces of my body, and the love and wisdom of the soul. The physical or electrical points of this union take place at the generative center, and the first evidence of it is the electric shock which you sensed. There is nothing wrong about this, if you know what it means. It is perfectly right to concentrate at each of these centres and declare the absolute truth for

them. The sex centre has been degraded, and now it must be lifted up. In your meditation and concentration on that center declare that love and wisdom are there enthroned in their spiritual purity, and from that center there shall proceed to every center of consciousness in the organism a purifying and rebuilding life — which is the builder of the spiritual body.

Avoid psychic phenomena, and the belief which is abroad of sex vibrations between persons. Deny sex; deny the sensation of the physical, and affirm pure spiritual unity with God through Christ in its universal relation. Drop all ideas of personality.

To cultivate discrimination and judgment, declare that you are discrimination and judgment manifest, and center your attention about where you would locate your liver, and affirm judgment and discrimination as an abiding part of the ideas working there. Repeat this statement daily, and gradually you will find yourself in better judgment. As you get in the consciousness of the vital forces pervading the organism you will find that there are two great currents running through it, one descending, the other ascending. As you master these forces, you can, through the power of the will, reverse them. This is what is meant by "reversal of currents."

You can "steer clear" of the psychic plane by affirming yourself to be above it, one with the spiritual. Spirituality is the realm of pure ideas; the psychic plane is the realm of vibrations. As you develop, you will find both these planes active in your consciousness. The psychic is not to be condemned, but trained and directed. It is a good servant but a poor master, because it is part of the sex consciousness — just the higher vibration of the physical.

Do not kill out your will; use it with all your power, and then stop and relax and rest in the Universal, and see no will but God's, the One Mind fulfilled in all this energy that you have put forth. "Not my will but thine be done." Keep resting and making this statement until you feel the relaxation of the

will, and a new state of consciousness will come into you. This should be done at every silent sitting.

When the "human heart howls," I should say that this desire for human sympathy and love is now fulfilled by the Spirit. See thy maker as thy husband, satisfaction full and free is yours now.

I think sleep consciousness is helpful and a source of instruction. When the intellectual man becomes quite, Spirit can the more readily reflect its ideas in the consciousness. Watch your dreams, and you will find that the Spirit is directing you by symbols. By interpreting the symbols you will receive definite directions in your development. I have found this guidance to be the safest, and have in my experiences been led almost entirely by the Spirit through dreams.

—C. F.

A TESTIMONIAL.

[We print the following testimonial because it is a point upon which so many people are seeking light and health. It is a proof that the Law works for us when we put ourselves in right relation to it.]

DEAR UNITY — I want to tell UNITY of the great happiness the new thought has brought to us through the aid of the silent circle of Unity. When I wrote to you last summer, we were badly in debt, and hardly knew which way to turn. We asked your thought-aid, and put ourselves into the current daily, not always at 9 P. M., but as often as possible, and very soon things began to turn our way. My business has improved, and I am becoming better known. My husband and son are both employed in a good business where there is a chance of advancement. Just before Christmas we received a check returning some money which my husband had, as he supposed, given to an organization many years ago to help pay off a mortgage on the property and never expected to have it again. It was returned in such a delicate way that it could not be refused, and it has been the means of paying off nearly all we owe and enabling us to get many much needed things; and turned what had promised to be a very quiet Christmas into a day of true rejoicing, and helped us to make two other lonely people happy.

—H. M. B.



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CHAS. E. PRATHER, Business Manager.

Publishers' Department.

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

Dr. W. C. Gibbons has recently removed from Evanston, Ill., to 14 Fourteenth St., West, Minneapolis, Minn., where he will continue his good work in the Truth.

Dr. J. H. Taylor, late associate editor of the *Suggester and Thinker*, has opened a free reading room at 29 Euclid avenue, Cleveland, Ohio, where journals of all phases of the "New Thought" will be kept on file.

Prof. Knox, of Seattle, Wash., the founder of the Mental Science College in that city, delivered a course of lectures during the month of December at Lyceum Hall, Kansas City, and is now instructing a class at his rooms on West Twelfth Street. Every Sunday afternoon, at 3 o'clock, during the month of January he will lecture on Mental Science in Arlington Hall.

The item which appeared in the publishers' department of the December issue of *UNITY* advising those who are tempted to write poetry to say, "Get thee behind me, satan," elicited the following happy response from one of our subscribers: "I am telling the satanic rhymer to get behind me, so you will not get any more poems (?) from me. I think that little rap was first-rate. I'm squelched completely, but I fell laughing, and *may* rise to dignified prose some day."

If you have paid your subscription to *UNITY*, send 25 cents more and we will end *WEE WISDOM* to you or any one you designate for one year.

MEETINGS IN KANSAS CITY.

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

At Unity Headquarters, 1315 McGee Street, as follows:

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

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

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

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

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

We have been advised that "a sweet little New Thought—Higher Thought—metaphysical embodiment" came into the home of our esteemed contemporary, Horatio W. Dresser, on December 18th, 1901. This "thought" bears the name of Dorothea Dresser, and as "thoughts are things" we are assured that this particular thought will be "a thing of beauty and a joy forever" to the happy father and mother. We extend our loving congratulations.

In the November UNITY it was stated that Emma Curtis Hopkins had taken up public work again. The item was received from a friend in New York who had attended her lectures. In regard to this, Mrs. Hopkins writes us: "Please correct the statement that I have opened a public work. My lessons outside my private class-room are under the auspices of other institutions or societies of which I am not even a member."

BACK NUMBERS OF UNITY.

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

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

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

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

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE**. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 334 Belden Ave., Chicago, Ill.

Mrs. Lyde P. Hodges writes us that a circle of Truth Students has been organized at Lowell, Mich.

The Society of Christian Unity is a new organization, holding services at 844 Burling street, Chicago, formerly the North Side People's Church. The meetings are under the supervision of Mr. Geo. A. Vinton, and courses of lectures have recently been delivered by Dr. T. Y. Kayne and Mrs. Annie Rix Militz.

In response to the many inquiries concerning the course of lessons given by Mr. and Mrs. Fillmore, an outline of which was given in November UNITY, we must say that they have never been published, although we hope that the time may not be far distant when they will be given forth in printed form.

Mrs. Evangeline Alliger is about to open a "Unity Home" at 134 West 22nd St., New York City. Patients will be received, and lessons given to all who apply for instruction. The earnestness and zeal with which Mrs. Alliger enters into this work should meet with its deserved reward, and success attend her efforts. We wish her God-speed.

Vol. 1, No. 1, of the New Series of *The Life*, edited by Mr. and Mrs. A. P. Barton, Kansas City, has made its appearance as a neat 48-page monthly, printed on good paper with wide margins. *The Life* always contains some good, live articles on appropriate subjects. The leading article this month is on "Punishment and Reform."

A Home of Truth has been opened in Sacramento, California, by Miss Christine Fraser, recently of the San Jose Home of Truth. The Home is situated at 1012 Tenth Street, Sacramento. The regular weekly meetings are as follows: Sunday, 11 A. M. and 7:45 P. M.; healing meeting, Friday, 7:45 P. M.; daily Bible Lesson, 10 A. M.; evening silence, 7 to 7:30 P. M. A course of eight lessons in Truth is now in progress, Monday and Wednesday evenings at 7:45 P. M. Patients are received daily for healing. All are welcome. The work of the Home is conducted upon the plan of free-will offerings common to all the California Homes of Truth.

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REVIEWS OF NEW BOOKS.

J. H. C.

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

ON LEAVING THE BODY, OR WITHIN TWO WORLDS, by Dr. S. Arbor West, editor of *Thee Word*, Rockport, Mo.

A booklet of 24 pages treating of the inner life, and upon the back cover page appears an advertisement of a way to earn money rapidly. For sale by the author at Rockport, Mo. Price, 50 cents; reduced from \$1.00.

WOMAN REVEALED, A MESSAGE FOR THE ONE WHO UNDERSTANDS, by Nancy McKay Gordon.

This is not a book to be read in an ideal hour for recreation, but to be studied when the illumination of Divine intelligence is consciously present. Any woman of whatever type, who thus reads, may find a message which will make her broader, purer, and stronger. It contains a message to man as well, for man and woman are one in Spirit. In style the book is very pleasing; wide margins, large type, and handsome initial letters. Cloth; price, \$1.00. Nancy McKay Gordon, 6214 Madison Ave., Chicago, Ill.

LIFE'S GREAT HEALING LAW, by Densie Herendeen.

The book opens with an introduction by the Hon. Nat Ward Fitz-Gerald, which sets forth the idea that the world is upon the threshold of a new birth, pregnant with a mighty portent of good to the children of God, and commends in no weak terms this book, "the teachings of which, when understood, will redeem the race from sin, disease, and death." The book contains twelve chapters, written in strong language from the strong soul of the author, and explaining the Law of Life clearly and convincingly. It teaches how to co-operate with God, and gives suggestions for the eradication of all forms of disease. A most helpful book. Cloth; price, \$1.00. The Elevator Pub. Co., Washington, D. C.

SPIRITUAL AND MATERIAL ATTRACTION: A CONCEPTION OF UNITY, by Eugene Del Mar.

This book sets forth a presentation, from the point of view of the man of science, of the Power of Attraction upon the spiritual and the material planes. It is divided into two parts, which the author terms chapters. The first chapter deals with the fact that there is but one Principle, and that which seems opposite is but the reverse side, or reverse action of the one thing, thus we have unity in seeming duality. This chapter explains from the standpoint of material science the *principle* of Attraction. Chapter II. deals with the same ideas upon the spiritual plane, dwells upon Life, Growth, Evolution, etc., and from the spiritual standpoint

explains the *purpose* of Attraction. A logically scientific exposition of New Thought philosophy, and will be read with interest by students of science. Cloth; price, 75 cents. Address Eugene Del Mar, care *George's Weekly*, Denver, Colo., or F. P. Del Mar, 8 East 42d Street, New York City.

"Wee Wisdom's Way" and "Wee Wisdom's Library" are two precious booklets for the dear wee tots. They have taken their name after that splendid little paper which is published each month for children. They are the sort of books that make "the little ones" "leaders of men." I think I never heard so great a compliment for a book of any sort as was given to "Wee Wisdom's Way" the other day by a little boy who had been reading it. "I wish I could be like that;" he said, then after a moment's thought he added, "I will be." One of the best things I have ever seen appears each month in *WEE WISDOM*. It is a help for the guidance of thought "to be written over the white walls of one's memory room and to be taken down and put in the place of unkind and unhappy thoughts. Here is a sample of the gems for one week:

Monday: If you want the good to grow, watch the little words you sow.

Tuesday: If you want life's blossoms rare, pull out thoughts that wear and tear.

Wednesday: Loving good is always brought into sight through loving thought.

Thursday: If you want to meet a smile, take one with you all the while.

Friday: Kind and loving deeds attract, and, like the echo, come right back.

Saturday: What we give, we surely get; love for love and ret for fret.

Sunday: This sweet law, dear Lord, I know: I will reap the good I sow.—MRS. W. C. FOSTER, in *The Farmer*, Sioux City, Iowa.

Every subscriber to *UNITY* ought to send 25 cents and have *WEE WISDOM* mailed to some little friend for a whole year. It is a beautiful little magazine, and it scatters joy, peace, love and health wherever it goes.

Regular meetings are held on Tuesdays at 2 o'clock P M in Room 606, Steinway Hall, Chicago, conducted by Mrs. Katherine Curtis Butler. Truth seekers are cordially invited.

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

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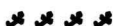
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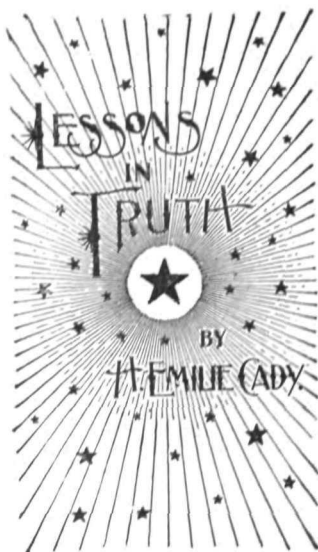
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