

# UNITY

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

Vol. XVII.

KANSAS CITY, MO., JULY, 1902.

No. 1.

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

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Devoted to  
Practical Christianity.

VOL. XVII.

KANSAS CITY, MO., JULY, 1902.

No. 1

## WORDS.

R. C. DOUGLASS.

Every man's word shall be his burden.— Jeremiah 23:36.

The words that I speak unto you, they are spirit, and they are life.— John 6:63.

To intelligently consider these texts it will be necessary to have a clear understanding of their terms, especially what we are to understand by "word." It is usually defined as "A vocal sound or a combination of vocal sounds, used as a symbol to embody and signify an idea or thought, especially a notion or conception." This is the definition of the spoken word. But the written word is the representation of these symbolic sounds by certain symbolic characters. Therefore, the written word is symbolic of sounds which are themselves symbolic.

Whether spoken or written, then, a word is the symbolic expression of thought. Neither the word written nor the word spoken is the Real Word; although the symbol is by synecdoche used instead of the real thing, as though it were the thing itself. Thus in both these texts where "word" is written "thought" is meant, and Jeremiah is saying, "A man's thought shall be his only burden," and Jesus is saying, "My thoughts are spirit, and they are life." Indeed, there is no power whatever in the mere letters of a word, or even in the mere sound of a word, if there is nothing but letters or sounds. "The letter killeth," and so does the sound, if there is nothing but letters and sounds. But the letter, being but the symbol of a symbol, is one degree farther removed from the real thing than the sound. Hence we may expect greater power from the spoken word than from the written word, and we can see

why the "letter killeth," being so far removed from the life-giving reality. Always the entire power of words come from the thought behind them. Even then their force will be great or small according to the intensity of mental action, through realization, in the mind which thinks them.

These two texts are given to show the great contrast between a man's word and Christ's word as representing thought on two different planes, the human and the divine. Man's thought, idea or conception of Truth, is one thing, and the Christ idea of Truth is quite another thing. Man's idea of Truth is human opinion; the Christ idea is Truth itself — never a matter of opinion. It is the true coin of the realm. The true riches of the kingdom of heaven are Love (the spiritual gold), and Truth (the spiritual silver). The human concept is not Truth, it is a misconception of Truth — the counterfeit coin, which entails a long train of "burdens" because of its falsity. But the true conception brings no "burdens." "It maketh rich, and addeth no sorrows with it."

Man speaks his word from the standpoint of the human; Jesus, the representative man, always spoke from the standpoint of the Christ — from Truth's own standpoint. Hence, "his words were with power." Truth, which is Christ, was through him uttering her voice. Conscious of this, he said, "My *words* are spirit, and they are life." The power of the "spoken word" is enough to raise the dead, when it is spoken from the standpoint of the Christ, with full realization of its Christ quality, its omnipotence, when the Christ is realized as the Word of that word. No "burdens" follow words like these. On the contrary, "My yoke is easy, and my burden is light." To bear the "yoke" of Christ, to be yoked up with Truth, is to escape burdens. Only the human misconception brings burdens. All the burdens of earth, all discords, sufferings, calamities, and woes are the direct result of our error thoughts, our misconception, our word.

We hear men speak of "the Word of the Lord," usually referring to the written symbolic expression of the Word contained in the Bible. But the printed page is not the Word of the Lord. At best it is but symbolic of the real Word. The real Word cannot be written; cannot even be spoken. It does not consist in sounds or letters; it cannot be compassed by human thought, it cannot be cognized by external ear, nor traced by the external eye. *The Word of the Lord is heard only by the inner ear.* The prophets heard the Word of the Lord in the secret recesses of the soul; then hastened to give that word to the King. It is always the "prophet" within that hears the Word of the Lord and reveals it to the king, who is always the individual for whom the revelation is made. By the expression, "The Lord," is always meant Jehovah, the Christ, the I AM, the Divine within. In both the Old and New Testament His name is Yahveh (the Lord), I AM (Christ). The name of God and the Word of the Lord are always unutterable in terms of intellect. This "ineffable name," and "unutterable Word" are too high, too pure, of too fine and divine a substance to be expressible in human terms—the clumsy tools of intellect. The feelings of your heart can never be fully expressed in words. How much less are human words competent to express God's thought! The Spirit has a language entirely its own, quite different from that of the human plane. The "Wonderful Words of Life" are "the words that I speak unto thee," that the "I" speaks. "They are spirit, and they are life." They are the words of the Christ, spoken in your heart of hearts, and heard there. Spoken, but never in audible terms; heard, but not by the objective ear.

We speak of hearing the "inner voice," and many think they must with the ear hear something. What the physical ear hears is from without, and what the psychical ear hears is also from without. The Word of the Lord is never heard that way. If you hear voices, you may be sure it is not the Lord. Voices

come from planes below that of the Spirit, either from the physical or the psychic. Neither is "the secret of the Lord." God is found in the inmost consciousness. There only can His voice be heard. It is not even a voice, unless, forsooth, we may call it the soundless voice, or the wordless voice, for sounds or words do not belong to the spiritual plane. If you hear voices, then you may question their authority. If you want the all-satisfying Word of Truth, seek the Lord; look neither to man nor spirits. In the silence open the whole soul to Divine Spirit. For here "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." "Enter into thy closet, and shut to the door," shut out all voices that you may commune with the Father, who seeth in secret—in silence—who shall "reward thee openly." When your door is closed to all planes below the spiritual, which is the plane of divinity, you will hear with the spiritual ear the voice "that was never heard on land or sea." This is communion.

There is a legend that the Great Teacher of Galilee, being asked when the kingdom of heaven should come, replied, "When two shall become one; when the without shall become as the within." In this incarnate existence our great work is the redemption of the body, the "without" man. And this is to be accomplished by the Word of the Lord, spoken in the heart by the "within" man (whose name is I AM) spoken to the "without" man. The *man without* must hear the transforming word of the *man within* (the Christ), and he may, if only he will listen. We speak of "redemption through Christ," which means the Son of God within regenerating the Son of man without, transforming him "into the image of the heavenly," until "the two become one, the without becoming as the within." There is a duality in consciousness, and will be until the redemption is complete. When the human becomes divine—becomes divinized and theocracised through hear-



ing and obeying the Word of the Lord, then will there be no longer duality in consciousness, for the "two will have become one;" there is no longer two, there is only *one*, and that *one is God*. This is the "Nirvana" of Christianity—righteousness in consciousness, God-consciousness attained. Here we may realize that "I and the Father are one," one in consciousness, one in power. When this at-one-ment in consciousness is reached we shall occupy the throne of omnipotence. "He that overcometh shall inherit all things." "He that overcometh shall sit with me in my throne." He that overcomes things of the human consciousness, redeems the subconscious mind, through hearing and obeying the divine voice, shall sit in the throne of omnipotence. That is, shall have attained to perfect and complete dominion.

The prophets heard the Word of the Lord, and then by the symbology of language sought to communicate that revelation to others. How imperfectly the best symbolism conveys the spiritual Word is shown in the persistent blindness of men to the spiritual meaning, for the expression of which the symbol was given. Most men see only the intellectual "letter of the word," and do not hear the Word of the Lord at all. They are forever mistaking the letter for the Word, because "having ears they hear not." "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest at any time they should see with their eyes, and hear with their ears and should be converted and I should heal them."

The Word of the Lord is a spiritual Word, which only the spiritual ear is capable of hearing. All theological controversies exist on the plane of carnal mind over doctrines based on the symbolic "letter," thus showing that they have not heard the Word of the Lord at all. The spiritual idea they see not; though it is so simple that "the wayfaring man, though a fool, need not err therein." These "soldiers of the cross" divide the "outer garments"

of the Christ-Truth freely among themselves, and "gamble for the seamless robe" (the inner or spiritual sense), the "Inner Garment." The spiritual meaning of the word is, "one and indivisible, symmetrical and unrendable." Dogma cannot compass it; it cannot be brought from afar; creed cannot express it. Intuitively men know this, for there is always a doubt connected with dogma, and this doubt is born of the lie of dogma. If the lie is not there, if dogma is absolute truth, in which there exists no doubt, why this incessant argument to prove it? Truth needs no argument to defend it. It is its own defense. It is axiomatic. It is not dependent for its existence on abstruse and labored argument. Indeed, the argument coupled with the doubt involved are the "soldiers" throwing dice to determine "whose it shall be," whose theological system is Truth. The universal claim for its possession by the "soldiers of the cross," and the universal doubt involved are the elements involved in throwing dice.

But the Word of the Lord springs up in the inmost recesses of the heart, and may be heard by the individual whom it is competent to make wise unto salvation. Here shines "the Light that lighteth every man that cometh into the world." "The Light shineth in darkness, but the darkness comprehendeth it not." The illuminated author of the Gospel, according to John, whoever he was, says, "In the beginning was the Word, and the Word was with God, and the Word was God." The divine idea or "word" is the eternal Logos, the "Only Begotten of the Father," that which "proceedeth from the Father—the Son." This Word of the Lord is not contained in books nor taught by men. It is beyond the wisdom of the world, "for the wisdom of the world is foolishness with God." True wisdom is divine, and does not come from intellect. Only when intellect's voice is hushed in silence, can wisdom's be heard. "I dwell in the thick darkness"—the profound silence.

“God made two great lights; the greater light to rule the day, and the lesser light to rule the night.” The greater light is spiritual wisdom; its symbol is the sun. The lesser light is intellect; its symbol is the moon. The two are quite different, because they are light on different planes. The light of intellect is “borrowed,” or reflected, and therefore modified by the nature of the reflector. If man had always been in the divine consciousness — if he had always been a perfect reflector — then intellect would reflect exactly what it received from the divine, and man’s word would be God’s Word. Then through the continual speaking of Truth there would be nothing but Truth in subconscious mind, and nothing but health in the body. There would be nothing in subconscious mind needing redemption. We may, therefore, with some propriety question whether the dominance of intellect has not had the effect of concealing the divine from consciousness. Not in the lesser light can we recognize God; only in the greater light can the divine be revealed. But when intellect has been redeemed through the Christing of the mind, by the Spirit’s regenerating power, then will it be an instrument of great power in the furtherance of the kingdom of heaven on earth. That is, when the reflector has been made perfect, then will the greater light of Truth bring to man perfect illumination. No doubt the kingdom of heaven among men would have been advanced more had there been less of intellectualism and theology, and more of instruction in introspection and communion; that men might be led into hearing the Word of the Lord instead of being moulded by the intellectual creedology of men. The tendency of intellectualism is the substitution of the *word of men* for the *Word of the Lord*. “If the blind leadeth the blind, shall not both fall into the ditch?”

But in the various phases of what is called the “New Thought” we recognize a great reaction from blind intellectualism and pharasaical dogmatism, which has defrauded us of our divine estate of holi-

ness in consciousness; so that we have ceased to look without for Truth. We are tired of the "burdens" which our own words have brought upon us. We are tired of *opinions*, though men call them truth. "Give us truth for authority, not authority for truth," said Leucretia Mott. Nothing short of truth will satisfy the hunger of our souls. Nothing else will remove the "burdens" which these counterfeit words have bound upon us, and under which we groan.

*"Every man's word is his only burden."* This is a statement of fact under the law of sowing and reaping, *"What a man soweth, that shall he also reap."* Every thought is a seed sown in the soil of the subconscious mind which is sure, in due time, to bring forth its harvest for our reaping. If we have sown the seeds of error, we must reap its bitter fruit. This is the universal law of cause and effect operating everywhere, on every plane throughout the universe. Thus my thoughts are my own burden. I am always receiving my own. My good thoughts which I have sent forth return to bless me, and my evil thoughts return to curse me. Not only do "curses like chickens come home to roost," but all my thoughts return to me their legitimate fruitage. I am always receiving what belongs to me. If I sow the seeds of covetousness, coveting my neighbor's beautiful things, I need not think it a strange fatality if a veritable thief breaks into my house and steals my purse. Covetousness was the thief-thought I sent out, and it brought me the thief. I am only receiving what belongs to me. I am always environed by myself. All the burdens I bear are therefore of my own making. I am the sower, and I am the reaper.

Not only are my thoughts expressed in physical conditions, but my mental state may, and does express itself in my environment, so that I am always environed by myself. My world as well as my body is the outpicturing of my mind; therefore I need not complain of either. Whether I suffer, then, in body, mind or estate, my remedy is within; as the

causes of my sufferings are all to be found there. If my bodily conditions do not suit me, I may go to work and change them; by correcting my thought I shall correct my body; by reforming my mind I shall reform my body, and this is my healing. If my environing world does not please me, I may change it by reforming myself. When I have redeemed and regenerated my thought I shall have redeemed my body. As I have one sure remedy for my suffering body, so I have one sure remedy for my offending world. When I have transformed myself, my world will be transformed to me—I shall have a “new heaven and a new earth,” for the world is to me according to my thought of it.

This thought the Great Metaphysician expressed in a very striking metaphor: “Why beholdest thou the mote that is in thy brother’s eye, and considerest not the beam that is in thine own eye?” Thy “brother” is a factor in thy environment. How would this great philosopher have thee proceed to reform thy brother? Simply by reforming thyself, because “thy neighbor is thyself,” as the wise ones say, and thy environment is thyself also. Listen to his remedy: “Thou hypocrite! first cast the beam out of thine own eye; then shalt thou see clearly to cast the mote out of thy brother’s eye.” Thus the fault was in me, while I thought it was in my brother.

How does one’s thought affect his health? How does his word become his “burden”? Through the mind’s imaging faculty, for the mind is a delicately constructed camera in which all our thoughts are pictured before they appear in outward expression, in bodily conditions. Ezeiel, the greatest of seers, shows us that camera in the following words, “Son of man, hast thou seen what the Elders of Israel do in the dark, every man in his chamber of imagery?” This mental camera is the “dark chamber of imagery,” where all our thoughts are pictured before they are brought into expression in painful conditions. We should use this great and important faculty to picture

on the sensitive plate of consciousness in the mind's camera things beautiful and true, lovely and harmonious, if we wish the bodily expression beautiful, symmetrical, healthy and harmonious. By the misuse of this faculty we may debase, make sick, or even destroy our bodies; or by the correct use we may purify and rejuvenate them, according to the character of the pictures we make in our mental camera. We are searching for the unalloyed, uncorruptible Truth—the *Christ-Word*—whose unchanging righteousness (right-ness) shall heal us of the wounds which human words have inflicted. We are tired of opinions, tired and sick of “words.” We want the regenerating Word of the Lord, that we may attain to the Christ-consciousness, and “know the peace of God that passeth all (human) understanding.”

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DEAR UNITY—In reading the beautiful and soul stirring services of the Truth Students, of Chicago, I find the following earnest words by Dr. Krutzer: “When the Truth came to me I took just one soul, and in teaching that soul I found I was developing myself. Some feel it would be wasting time to teach only one soul, but I have seen very good results from working in this way.”

In teaching one the Truth we never know where the good influence will end. Indeed, there is no end, for it will continue to spread from one to another down the ages to generations yet unborn, and to all eternity. My own experience in trying to live the Truth, and speaking as opportunity occurred in a very busy life, to a dear friend who was an avowed skeptic, I soon began to see a change, and today he, too, is trying to live the Truth, and his lovely wife is growing in the same direction, and the influence has brought harmony in the family where inharmony was the rule before. So we should ever be encouraged to live and speak the words of Truth, even though the opportunity for the latter seems very small.—M.

# LIFE.

MRS. A. A. PEARSON.

[Paper read at a Midweek Service at Unity Headquarters, Kansas City, Mo.]

“I am the Resurrection and the Life.”

The Bible is sometimes called the “Christian Reference Book,” and in it are recipes for all circumstances and conditions. It is indeed the book of books! and I turn to it for the definition of “Life.” If this book, which is given us for our instruction, admonition and inspiration, contained only this one sentence, and it was rightly understood and put into practice, it would be sufficient to save us. The I AM of God in you is your only “Redeemer.” When the I AM of man recognizes the I AM of God, then is communication immediately established between the human and Divine.

I am — what? The Resurrection. To resurrect is to bring up out of. There is no other way under heaven whereby a man can be saved but through the bringing up process. As the seed is nourished in the ground, and comes to fruition out of the earth, so must the Divine come up out of the human will. As the seed lies in the earth apparently dead and buried, so must the human will be crucified and buried, that it may arise to a newness of life.

This resurrection of the I AM of God is the life eternal. If we abide, it is abiding. (“Tarry thou here till I come.”) That redeems us from our sins (short comings). All there is of heaven, earth, sea, or sky, is in man. The animal, vegetable, and mineral kingdoms are in man, and the power to resurrect is in man. I thank thee, O heavenly Father, that the knowledge of this power has come to me. Oh, joy unspeakable, to know that the Father and I may be one.

There is in reality but one I AM. When it is in the righteous or rightful possession, it is Divine.

When we put it to an unrighteous use, when we pervert it, then it becomes the prodigal, and wanders away from the Father's house—it is then the human I AM. We are constantly using this, either consciously or unconsciously. Every time we say "I am," we set into action a vibratory force which is "savor of life unto life or death unto death." This I AM is like electricity, (and perhaps is); when used intelligently, its capacity for good is unlimited; when used ignorantly, its power for destruction is equally as strong. When the entire earthy part of man is filled with this I AM of good, then is harmony established, then is the life here alluded to resurrected, for life is the harmonious working together of the Divine I AM and the human will.

In another place in the Bible is this sentence, "To know God, and Jesus Christ whom He hath sent, is life eternal." The harmonious working of this principle in the earth, creates the Christ of God. "Then become we the sons of God." When we know this, we awake in His likeness. To know this enables us to claim our inheritance when we are tempted or tried, as Jesus was. This claiming (I and the Father are one) gives courage, establishes confidence. This is the highest affirmation that can be made, and to deny everything that tempts us away from this absolute truth, is to wipe out. "Get thee behind me, satan," was the way Jesus wiped out. But to say in the silence, "I am the son of God," and then go out in the world and act like the son of Belial will surely bring cross-currents into your environments. Remember you are handling a live wire; a terrible chemicalization takes place when you mix good and evil.

"He who knows his duty, and does it not, shall be beaten with many stripes." I believe that is the reason that we as scientists are called upon to pass through so many upheavings in our business and domestic relations. We make these high statements in the silence, and then step down from the



platform of the highest onto the inverted plane, and find that we have landed upon a veritable hot box. What is the consequence? Our affairs show forth the chemicalization of our own unrighteous mixing. Then the world looks on and says, "The Divine Scientists have as much trouble as we; they do not demonstrate their doctrine, I will have none of it."

Beloved, we are a peculiar people, and the eyes of the world are upon us. Remember, where much is given, much is required. If we who know the power of thought, uttered or unexpressed, if we fail to demonstrate over our own dispositions, what can we expect from the world but criticism and condemnation? A scientist said to me one day, "I take this attitude toward those who oppress me, I let them wholly alone. I do not feel called upon to make statements of truth for those whom I see putting on a false appearance."

Yes, you are, you are your "brother's keeper;" he is a part of yourself, and to let him wholly alone may prove your own undoing. "Bear ye one another's burdens." When you see one of these little ones step down from his high estate, say immediately to the carnal mind that is inclined to look upon false appearances, "Get thee behind me, satan." "You are a child of God, and you will come back to your Father's house. You are hungering and thirsting after righteousness, and you shall be filled." If you find it difficult to do this, then search in memory's garret for a forgotten virtue, for a redeeming quality which you know they once possessed, and call it forth, call upon memory to help you entertain this heavenly guest. Is there one fault of your brother so close to your eye as to shut out the rest of the good which you know he once possessed? Then brush it away by saying, "Get thee behind me, satan." Then take right hold of this one good quality, and dwell upon it, magnify it, glorify it, until you realize it. Try this plan, and see how quickly that one will respond to your loving thoughts.

Right here you have a gospel to preach. This is your opportunity to make your demonstration; don't be a Jonah, and run away from the Lord. Humble your pride and go down to Ninevah; pride is nothing but selfishness, and sours your life forces, and will reflect out in your affairs. What is the neutralizer for pride? Love, love, love! Love resurrects life, and life is the omnipotence of God, so, if we would live, move, and have our being in God, we must love, love, love. "Love suffereth long and is kind." Has some one you loved stepped down from their high estate, and wounded you with unkind words? Then make haste to forgive. How many times? Seventy times seven is none too many times to give back good words and thoughts for what to you, at that particular time, may appear to be wrong. Who knows but that is the time chosen from all eternity by which to try your strength.

Do you sometimes feel oppressed with the thought that some one is criticising or condemning you? Then bottle up your feelings and label them, "Mums, extra dry." Do n't give this thought life by clothing it with utterance; do n't start it travelling on a bicycle of words. Be still. There is only one kind of stillness deep enough in which to bury wrongs — the silence of utter forgetfulness. We must learn how to forget before we can "know that I am God."

In another place in the Bible is this sentence, "But ye will not come unto me that ye may have eternal life." That *me* is the I AM of God, and you cannot come to it but through the Gethsemane of the crucified self. You must bury self if you would arise to a newness of life, which is the second coming of Christ. "He that cometh unto me shall in no wise perish, but shall have everlasting life."

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Mark this well, ye proud men of action: Ye are after all nothing but unconscious instruments of the man of thought.—HEINE.

# Bible Lessons

BY LEO VIRGO.

## CONCERNING INTERPRETATION.

A Spiritual interpretation of the Bible regards its allegorical character as of first importance—the historical secondary. If this Scripture is from God for the enlightenment of man, and the development of his spiritual nature, it must have a special significance, of which the historical narrative is but the veil. Studying it with this idea ever before us, it opens up a wonderful mine of guidance and instruction in the upbuilding of character, not only in mind, but body and affairs.

Man is regarded by Bible writers as a threefold being, classified as spirit, soul, and body. The history of the Hebrew race from Adam to Jesus is a symbolical picture of the development of one man's character, veiled under many personalities, and that man is every man who is following Christ. The journeys of the children of Israel are but the journeys of man's thoughts in his consciousness. Every name, place, and circumstance refers to some condition of spirit, soul or body. The spirit is the realm of ideals, the soul the realm of thoughts, and the body the realm of forms. In studying this great arcanum of Truth we should remember that it encompasses the whole man and hence it is a work on physiology, metaphysics and transcendentalism. Every character is the representative of some Divine Idea operating on one of these three planes. For instance, Moses represents, in the spiritual, the Perception of the Law; in the mental, the Power of the Law; and in the physical, the Record of the Law. Aaron represents, spiritually, the Idea of Strength, mentally, the Word of Strength; and physically, Strength in Action. So with all the characters and incidents—they have a trinity of action. When this is understood, all seeming inconsistencies in interpretation will disappear.

## Lesson 3. July 20.

THE TEN COMMANDMENTS—DUTIES TO MEN.—  
Exodus 20:12-17.

GOLDEN TEXT—*Thou shalt love thy neighbor as thyself.*—Matt. 19:19.

12. Honor thy father and thy mother: that thy days may be long upon the land which thy Lord thy God giveth thee.

Jesus said, One is your Father, even God. The spiritual man always recognizes God as his Father. This gives length of days in the land and eternal life everywhere.

13. Thou shalt not kill.

If we apply the same rule to this commandment that Jesus did to the seventh, we shall be guilty of murder if we in our hearts condemn to death any man or woman. It is quite common to hear the reader of the daily crime calender say of some heinous murderer, "That man ought to be hung." Thus the murderous thought goes forth on the wings of that all-pervading thought-stuff in which we live, and may find lodgment in some susceptible mind and cause him to commit crime. Be careful what you think. That which is thought in the closet shall be declared upon the housetop.

14. Thou shalt not commit adultery.

Jesus said that whoever looked upon woman to lust after her had already committed adultery. This is metaphysical enough to satisfy the most abstract interpreter. It reveals the grasp the Master mind had upon formative processes. The thought is of first importance in every issue. If one never thought evil he surely would never do evil.

15. Thou shalt not steal.

A mother whose son became a great thief admitted that before his birth she had often planned to take the money she needed from her husband's pockets while he slept; but she said she never carried her plans out. She stole just the same, and her son committed again and again the acts which she merely conceived

in mind. The one who plans crime yet never carries out his designs is frequently the guilty one, though the act may be committed by another who has no idea where the impulse came from that moved him to do wrong.

16. Thou shalt not bear false witness against thy neighbor.

We bear false witness against our neighbor when we pass judgment upon him from the material viewpoint instead of the spiritual. The personality is but a very small part of the real man, and we cannot base upon it any true estimate of character. "Our neighbor" is not necessarily the one next door—our nearest neighbor is our own personality. We should be careful not to bear false witness against it. "Judge not according to appearance." Find the true spiritual estimate of yourself, and hold to it as the real.

17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

To covet a thing is to desire it regardless of whether we are entitled to it or not. One who understands the law of absolute justice knows that disaster is sure to follow the possession of anything which has not been earned by the possessor. The one safe affirmation is, "My own shall come to me."

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#### Lesson 4. July 27.

WORSHIPING THE GOLDEN CALF.—Exodus 32:1-6, 30-35.

GOLDEN TEXT — *Thou shalt have no other gods before me.*—Ex. 20:3.

Under the Mosaic law man judges by appearances. The preponderance of consciousness is in the realm of forms. Moses means *drawn forth, as a perception of spiritual Truth*, and Aaron *a mountain of strength* (Hitchcock's Analysis). In the realm of forms these brothers stand for the outward expression of Power and Strength, because one is the positive and the other the negative pole of Divine activity.

Power is the receiver of the Divine Law, and

Strength its distributor to the consciousness. The Law is perceived by Power in the realm of the Ideal — “the Mount.” This realm has its attractions, and we are apt to separate our ideals from every-day affairs. This is Moses delaying to come down from the mount. This results in a break in the current which should always connect the ideal with the real. Our people, which are represented by the cells in our bodies, begin to crystallize about a material centre. They gather themselves together unto Aaron, Strength), and cry, “Up, make us gods which shall go before us.”

The ears are the organs through which we receive sound vibrations from without, and the earrings represent the value which we attach to these outward or sense avenues of expression. The gathering together of these earrings and the forming of them by Aaron into a golden calf means that when the cells of the body call for vitality and cannot get it direct from the Divine Idea of Power (Moses) they turn to the reserve power or strength of the consciousness and draw upon it. But strength, having lost its inner connection with the Divine Idea (Moses), falls back upon the material source.

Thus when we lose sight of the Divine Source of our strength, we turn to the without and think that our bodies are sustained by the food we eat, the air we breathe, and other material things. These earrings, or ideas of material values, concentrate in consciousness about a common centre, and we have what we call material strength, or a “golden calf.”

To “rise up early” indicates industry in serving our material god, and the “burnt offerings” represent the vitality which we consume in trying to appease him. The “peace offerings” is our unresisting submission to a condition which we cannot seem to help.

When the true source of our strength again comes into consciousness we recognize it, and our Word of Power goes forth. But it requires an effort to get back into the right relation and consciously feel God

as our strength. Moses (the Word of Power) must make the at-one-ment for our sin or missing of the mark.

Whatever suffering may ensue in this departure from the Divine Law will be experienced in the body instead of the mind, but the remedy is always from on high.

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### Lesson 5. August 3.

THE TABERNACLE.—Exodus 40:1-13.

GOLDEN TEXT—*Enter into his gates with thanksgiving, and into his courts with praise.*—Psa. 100:4.

The setting up of the tabernacle means the establishing of a new state of consciousness. Man builds his own mind, his character and his body—God furnishes the design. The tabernacle was built after the “pattern shown in the mount” to Moses.

The first step toward the building is the giving of gifts (Ex. 25:1-9.) A great variety was called for, and those too poor to give jewels, gold, silver or bronze, could give species, oil, skins, or linen, or help cut the boards. The gifts must be willing ones from the heart (Ex. 25:2). We are here shown that we must give up the material ideas of value before we can build the spiritual. But these material ideas have back of them the substance which is converted into the new. Nothing is lost in the Divine economy. Every experience leaves its form in the soul, which in the Divine alchemy, may be converted into gold for the tabernacle.

“The first day of the first month” means that you shall begin right where you are.

“The tabernacle of the tent of meeting” means that a definite point shall be established in consciousness where we tabernacle or  *dwell*  in the Universal Substance of Being, which moves as a tent wherever we go.

“The ark of the testimony” is the remembrance of God’s promises, which are sacred and peculiar to

each soul. No human hand is allowed to touch this ark of the covenant. In it we have stored that "indefinable spark" which links us to God, and no human thought should enter its sacred precincts, which should be kept veiled from all eyes.

"The table set in order" represents a definite arrangement of thought in communing with the Spirit. This table had upon it two gold dishes, upon each of which were piled six loaves of bread, which means that we should realize that the substance of Spirit perpetually supplies the twelve faculties of mind. The candlestick and its seven lights are symbolical of the Divine Intelligence which lights the seeming darkness within.

The golden altar of burnt offerings set before the door of the tabernacle is symbolical of that spiritual discernment which "tries as by fire" every thought before it is allowed to enter the tabernacle.

The laver with water therein is the word of denial ever at hand ready to cleanse every impure thought that comes into consciousness.

The court round about is the outer realm of thoughts which have not yet been spiritualized.

"The anointing oil," is the thought of love, which is poured over all, making it holy or a perfect whole. "Love is the fulfilling of the law."

The bringing of Aaron and his sons to the door and washing them with water means that we shall declare *Spiritual Strength* as the presiding, directive power of this new state of consciousness — not a mere animal strength, but a strength washed clean and purified from all the grossness of sense. This declaration of Strength is absolutely necessary to the permanency of our tabernacle. Through it there is an abiding thought action set up that continues while our attention is elsewhere. Aaron continues to "minister in the priest's office."

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### Lesson 6. August 10.

NADAB AND ABIHU (TEMPERANCE LESSON.)—  
Leviticus 10:1-11.



GOLDEN TEXT—*Let us watch and be sober.*—  
I. Thes. 5:6.

Leviticus treats of the duties of the Levites, or priesthood, who in the Hebrew ceremonial had charge of the whole system of sacrifices, feasts, etc. These priests represent the thoughts of the mind that carry forward the regenerative process.

A new life is introduced into the consciousness which must be kept active. Fire is the symbol of life and the priests are those thoughts which preside over this Divine Life, which they keep burning on the sacred altar within.

In Scripture symbology a son always means a thought. Aaron represents the Word of Strength, and his sons specific thoughts about the character of that Strength. Abihu means *father, or faith*, and he represents our abiding faith in the Divine Strength. Nadab means *a free gift*, and represents the unlimited source of strength and the freedom with which it is given to us by God.

The fire and incense which these priests put in their censers represent life in its ascending action—constantly becoming more and more spiritualized through the processes of right thought. But this is dependent in its upward trend upon our obedience to the higher understanding. If we allow our minds to be confused with the thought that the sense life and the Spiritual life are the same, these priests will offer “strange fires before the Lord”—that is, instead of the ascending current of new life in the body there will be a descending current that will kill out our faith in the Divine Source, and destroy the consciousness of its unlimited quantity. Thus we see how these two priests are “devoured.”

“I will be sanctified in them that come nigh me,” means that the Spirit of the Lord is so pure that it purifies everything it touches. If there is any impurity in those who come into its consciousness, that is consumed.

When Moses, the Divine Law, gives us clear perception between the "holy and unholy and between the unclean and the clean," the bodies, or material aspects of our two priestly thoughts, are carried out of the camp "in their coats," or temporary thought forms. Then the Moses, Understanding, warns us not to mourn for them. Do not regret or bewail your tendency to error, but rejoice that you have again found the true way.

"Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation." Do not stimulate your thought with an external stimulant when you commune with God. We should beware how we go into the silence with an intellectual thought, which we have gotten from without, as to the character of Spiritual things. The Spirit within will reveal its character to you direct if you divest your mind of all material concepts.

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### Lesson 7. August 17.

JOURNEYING TOWARD CANAAN.—Num. 10:11-13, 29-36.

GOLDEN TEXT — *For thy name's sake lead me, and guide me.*—Psalms 31:3.

The law of soul evolution under the Mosaic dispensation is progressive. There is a constant going forward, not only in aspiration ("the cloud by day"), but also in the body of formed thoughts that are seeking God, "And the children of Israel set forward."

Sinai is representative of the intellectual realm. One of its Hebrew meanings is *Moon God*. The sun is symbolical of spiritual understanding, and the moon of intellectual. Paul had this in mind when he wrote to the Galatians (4:24), "Which things contain an allegory: for these two women are two covenants, one from mount Sinai, bearing children unto bondage, which is Hagar." In the soul's progress Sinai is up for denial. Its dominant tone is, "Thou shalt not," and its whole decalogue is on the negative side.

Yet in this stage of our progress denial is necessary. Our minds are cumbered with thoughts of

sense — the flesh-pots of Egypt linger in our memories as savory food. These must be put out before the new thoughts of the Spirit can find entrance. So do not be afraid to use denials. Deny the error thought, and thus dissolve it, for right denial is dissolution. We should never deny in anger nor with great vehemence — this tends to opposition and resistance on the part of the thing denied. You are by such denial recognizing its power, and thereby giving it importance. Realize that there is in reality no *power* in any error thought, or formed state, the result of such thought. Then quietly, but firmly, mentally *withdraw* all belief in power from such formations, and they will lose their cohesion. Never *fight* an error, but firmly assert your mastery, and its nothingness.

When through right mental processes we have departed from the wilderness of intellectual concepts (Sinai) we will come into a higher state of consciousness, “the wilderness of Paran,” which means, *beauty, glory, ornament*. We are not yet out of the wilderness, however, and need a guide. We find one in this new estate in the person of Hobab (*favoured, beloved*). This guide of the wilderness whom Moses said should “be to us instead of eyes,” is spiritual intuition. When intellectual reasoning has been denied and erased as a source of guidance, we come into a consciousness of this inner knowing faculty. But it is not yet a part of the outer consciousness. It prefers to go to its own people, the realm of the natural man in Being. (It corresponds to *instinct* in the animal). It has to be opportuned by Moses before it will become part of the band moving to the Promised Land. So we find that intuition has to be cultivated. It is so shy and indefinite in our first acquaintance with it that we are not sure whether we are guided by the Spirit within, or whether it is our own imagination. By trusting this inner prompter it comes more and more into consciousness, and each time we catch aright and act upon its flash-light thought we strengthen both it and the outer self in the Lord. It is proven, as Moses said, “It shall be, that what goodness the Lord shall do unto us the same will we do unto thee.”

## THE MYSTERY OF OMNIPOTENCE.

WALTER DE VOE.

**M**T. PELEE has uttered its devastating word, and twenty-eight thousand souls have been swept from this field of action. There arises in the mind of many the old idea of God in His wrath smiting the children of earth for their wickedness. Many are led to question the almightiness of God, in the orthodox sense of God being able to do just as He might choose in causing or forestalling the manifestation of an energy like that exhibited on the island of Martinique.

Is there a personal or impersonal God who is able to do just as He may please in and with the universe? Is there an omnipotent intelligence guiding and controlling the operation of natural law? The atheist quickly answers, "No." To him there is only a universal blind force that operates as immutable and unchangeable law; more he does not claim to know. The orthodox thinker claims that the Lord is omnipotent, but he cannot give a reason why the Lord should allow cataclysms to interfere with the peace of humanity.

It is the belief of a great number of the advanced thinkers of the day that there is an omnipotent and universal intelligence prevalent in the universe, but that there are different degrees of manifestation of this one almighty Power.

The physical universe of matter is the negative aspect of this great Power, and we call the mode of expression of this great Force, natural law. The vibrations of force proceed in a continuous scale from the gross vibrations of physical substance to the finest vibrations of mental energy. As the forms of life come into manifestation they organize and exhibit this universal power in varying degrees of complexity from the animalcula to man. As forms evolve and become more complex they come in touch

with finer and finer degrees of force. At first they have only the power to organize life, later there is born the ability to sense, which develops still later in evolution in the animal faculty of instinct, which is a certain responsiveness to the mental waves that contain intelligence. This faculty, which we call instinct in the animal, can be expanded in man so that he can come in touch with the finer and deeper waves of omniscience that vibrate through the mighty Mind of God.

When the great processes of evolution, that work so ceaselessly and tirelessly in Nature's magic wonder-house, have brought the complex structure and brain of man into manifestation, we can say that God has made man out of the dust of the earth; and because this highly organized being is capable of responding to the Divine Spirit that inhabits the innermost recesses of existence, we can also say that God has breathed into him the breath of life. Therefore incarnate man is the mediator between the highest and lowest states of being, and in him are organized the vibrations that allow him to receive from and communicate with every region in the physical and spiritual universe.

We are taught that each form is composed of atoms that are vibrating to and fro with intense rapidity, and that the atoms themselves are but forms of vibrating force. The tables, chairs and books in our rooms, and even the walls, are masses of vibrations. The atmosphere is also a vibrating substance; in fact, all life is vibration in different degrees of intensity. The finer vibrations can inter-penetrate those more gross. For instance, those fine vibrations called the X-ray can penetrate through flesh and through wood without disturbing the vibrations of these substances; and there are still more spiritual vibrations than the X-ray. You can imagine a form composed of the X-ray vibrations being present in the spot occupied by a grosser form without one form being sensibly present to the other. Thinking along the same line you can see how the mighty

vibrations of the God-presence can be present in the room in one's body, and all through space without being directly evident to the senses. Thus we can reason that the Omnipotent Intelligence is omnipresent in the realm of positive existence without being able to directly influence the operations of natural law. Thus we see the need of a mediator. We see that creation is not complete without man, and that God is dependent upon man for the fulfillment of His manifestation, as man is dependent upon God for the power and wisdom that will enable him to gain dominion over the negative and undeveloped forces of nature.

The resistant granite, the crystal quartz, the beautiful flower, the graceful tree, and the strong and cunning animal are all parts of the vast intelligence of God, but they are intelligence in a latent state. Only in man is this intelligence come to consciousness, or developed to a knowledge of its power. It is the privilege and duty of man to make God manifest for the benefit of all lesser degrees of evolving intelligence. And even in man there are degrees of the expression of this intelligence. Man may only be receptive to the vibrations of animal life, and he may live in the sphere of animal sensation, or he may live in and express the finer and more interior degrees of his complex nature from the intellectual sphere of perception and understanding to the will sphere of loving and being, in the realization of the omniscient love of the Christ consciousness, which is the presence of the Father within.

Jesus Christ was developed up to the exalted degree of union with the omnipotent Father, and according to his power of organizing — by faith — this positive intelligent power, he was master of all the lesser vibrations of mind and matter, and was able to inspire the mind of humanity with a renewed impetus toward Divinity.

The pleasure of living increases as the interior springs are opened and allowed to flow out through

the nature. Many maiden ladies have found a sweet solace in caring for flowers and mothering cats and dogs. These objects have drawn out the divine love from within their soul with the result that the giver and the object of care and affection were both blessed. If two boxes of flowers were planted at the same time, and one is blessed with thoughts of life and love day after day, while the other is left to grow unthought of, the seeds that have been brooded over by a thoughtful, loving mind will respond to the vivifying influence of thought and outstrip in rapid growth the seeds that have not had the human blessings. The same kind of treatment will bring a dog or cat or horse up to a wonderful development of intelligence; and the time is not far away when the simple truth will be understood and practiced in dealing with the perverted or undeveloped intelligence of the criminal classes. Even little children are doing a great work in the evolution of the souls of animals as they give to their pets the finer and more highly organized vibrations of the human species.

Thus the higher degrees of the Father's love and wisdom are open to the lowliest degrees and forms of life through mankind, and every human being can be a co-operator with the Father in lifting all beings to a higher degree of intelligence and power in the limitless scale of evolving life. Every one that radiates the blessing of love to all creatures with the understanding that All is Good is a mediator between the Father and His creation, and will realize the great satisfaction that comes from expressing the qualities and powers of the soul; and the birth and expression of the Christ love in and from the soul will bring the conviction of individual immortality as sons and daughters of God, forever working hand-in-hand with the omnipotent Father in His great work of glorifying His universe.

Knowing this great truth of man's intimate relation to the Father as an agent in the sublimization and spiritualization of all substance, that the Father may

be all in all, we can look forward with prophetic vision to the unfolding future when all error and ignorance will have been transformed into divine intelligence, and the mind of humanity and of the planet will be so filled with the harmonizing light and love of the Father's presence, that even the processes of nature will become more orderly and intelligent—as now they are more peaceful and settled than they were in the past—so that all disasters from unorganized forces will have to come to an end, and the whole earth will exhibit the fertility and richness in grace and harmony of a heavenly kingdom where the love of the Father is Lord and Master in all hearts, and throughout the length and breadth of God's visible nature.

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### LIFE.

I. E. HERRIOTT.

Life cannot die — there is no death,  
 It triumphs with our latest breath;  
 It sits defiant o'er the tomb,  
 And chants for death its final doom.

Life in all is God expressed;  
 Eternal life by Christ possessed,  
 He does impart to every one  
 Who recognizes Christ the Son.

Christ's kingdom will to God be given,  
 Heaven be ours, and we in heaven,  
 Eternal life be on the throne;  
 Then God and Christ and man be one.

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“I have now the abundance that belongs to the kingdom of God, and I know that the Father who distributes this abundance is only waiting my recognition to furnish me with such supply there will not be room enough to receive it.”

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“Truth, honesty, courage and persistence are the qualities that win in every field of man's endeavor.”



## SONSHIP.

*Speaker:* Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Eph. 4:13.)

*Congregation:* And that ye put on the new man, which after God is created in righteousness and true holiness. (Eph. 4:24.)

*Speaker:* That ye stand fast in one spirit, with one mind striving together for the faith of the gospel. (Phil. 1:27.)

*Congregation:* When Christ, who is our life, shall appear, then shall ye also appear with him in glory. (Col. 3:4.)

*Speaker:* Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. (I. John 3:1.)

*Congregation:* Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (I. John 3:2.)

*Speaker:* And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. (I. John 5:20.)

*Congregation:* He that believeth on the Son of God hath the witness in himself. (I. John 5:10.)

*Speaker:* And this is the record, that God hath given to us eternal life, and this life is in his Son. (I. John 5:11.)

*Congregation:* He that hath the Son hath life, and he that hath not the Son of God hath not life. (I. John 5:12.)

*Speaker:* He said unto them, But whom say ye that I am? Peter answering said, the Christ of God. (Luke 9:20.)

*Congregation:* And we believe and are sure that thou art the Christ, the Son of the living God. (John 6:69.)



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 McGe' Street, Kansas City, Mo.

## THE CLASS THOUGHT.

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

July 20th to August 20th.

I am here to work the works, and  
manifest forth the glory of God.

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## Noon Thought.

(Held daily at 12 M.)

The Kingdom of God is within me.  
I am always in the presence of Om-  
nipotence.

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## KEEP OUT OF THE PAST.

ALWYN M. THURBER.

Whatever you do in this wonderful world,  
In business, in church or at play;  
Whatever of gain or of loss you meet  
With the others who go your way,  
Keep out of the past,  
From the first to the last,  
And away from its worries stay;  
The present has wealth you would never suspect  
If prudent you are, and wisely elect  
To live in the light of today.

The things that are past did well enough once;  
Today they are rusty and stale.  
That trouble you had with your fellow-man —  
Did you struggle in vain and fail?  
What of it? indeed,  
There is all the more need  
That you start on a different trail.  
Don't take to the woods, whatever you do,  
Just try to look pat — there's a fortune for you  
In keeping a well-trimmed sail.

So cramped can we be in our mental states,  
So burdened with might-have-beens,  
That life will become a woeful waste  
For its many outs and ins,  
But stop and reflect,  
You will never get wrecked,  
By your own or another's sins,  
If the past you will keep in its proper place,  
And meet what is yours with a candid face —  
'Tis the man of today who wins.

## “THE NEW NAME.”

DR. GEORGE W. CAREY.

“And His name shall be in their foreheads,”

“And I will write upon him the name of my God.”

“And I will write upon him my *new name*.”—*Revelations*.

A soul struggling up to the sunlight —  
Up from the mire and the clay,  
Fighting through wars and jungles,  
And sometimes learning to pray —  
And sometimes a king with with a scepter,  
And sometimes a slave with a hod —  
Some people call it Karma,  
And others call it God.

A beggar, ragged and hungry,  
A prince in purple and gold,  
A palace gilded and garnished,  
A cottage humble and old —  
And one's hopes are blighted in blooming,  
And one gathers the ripened pod —  
Some call it fate or destiny,  
And others call it God.

Glimmering waters and breakers,  
Far on the horison's rim,  
White sails and sea-gulls glinting,  
Away till the sight grows dim  
And shells spirit-painted with glory,  
Where sea-weeds beckon and nod —  
Some people call it ocean,  
And others call it God.

Cathedrals and domes uplifting,  
And spires pointing up to the sun,  
Images, altars and arches,  
Where kneeling and penance are done —  
From organs, grand anthems are swelling,  
Where the true and the faithful still plod —  
Some call it superstition,  
While others call it God.

Visions of beauty and splendor,  
Forms of a long-lost race,  
Sounds of faces and voices  
From the fourth dimension of space —  
And on through the universe boundless,

Our thoughts go lightning shod —  
Some call it imagination,  
And others call it God.

Vibrations of Etheric Substance,  
Light flashing through regions of Space,  
A girdle of *Something*, enfolding  
And binding together the race —  
And words without wires transmitted,  
“Ariel”-winged, Spirit-Sandaled and Shod —  
Some call it Electricity,  
And others call it God.

Earth redeemed and made glorious,  
Lighted by Heaven within;  
Men and angels brought face to face,  
With never a thought of sin —  
Lion and lamb together lie  
In the flowers that sweeten the sod —  
Some of us call it brotherhood,  
And others call it God.

And now the sixth sense is opened —  
The seventh embraces the whole —  
And clothed with the Oneness of Being  
We acknowledge dominion of Soul —  
And in all of life's phases and changes,  
And along all the paths to be trod,  
We recognize only one power —  
One present Omnipotent God.

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THE KEY OF LIFE.

Shut fast and lock the past, nor knock  
At future's gate thy fate to learn;  
Nor stand, nor pine — no hand but thine  
In either door the key can turn.

Life's history, life's mystery —  
To each the present is the key.  
The past 't will seal, and last reveal  
“The man God meant that thou shouldst be.”

— MRS. G. R. O.

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Popular opinion is the greatest lie in the world.

— CARLYLE.

# ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

61. Will you please explain Romans 1:23, and Isaiah 31:2?  
— MRS. A. A.

Romans 1:23 — The glory of God is made manifest through and by man when he does not yield himself to foolishness, and pervert or misdirect the powers and forces inherent in himself. When he thus turns from the light of incorruptible life, there develops within him the characteristics of beasts and reptiles, and he becomes corrupt. But this condition exists only for a time; goodness and truth are not left without a witness, even in the heart of the most corrupt, and when man has suffered enough by his mistakes, he will seek for satisfaction in other directions, and find that it only comes through righteousness, and then the glory of God is manifest in him.

Isaiah 31:2 — The law is, "as a man sows, so shall he reap," and as the word goes forth so shall it return. If evil words are spoken, they will rebound against the evil doers, and those who work iniquity will have to bear the results of their injustice. The Lord, as a person, does not bring this about; it is the working of the law of cause and effect, which is impersonal and impartial in its action.

62. I would like to ask your opinion of fire insurance. I have lately moved into second story rooms in a business block, and friends say I should be well insured, as in case of fire I could save nothing. I hesitate to take their advice. I prefer to trust God implicitly; to deny all evil. Now, would not a large insurance be recognizing evil and preparing for it? I ask your opinion as I wish to act consistently.  
— MRS. L. L. G.

The first command given to man was that he should have dominion over all things. We believe this dominion is gained through the character of the thoughts we entertain. If, in our development, we have reached that plane of consciousness where we know beyond a shadow of a doubt that no evil can

come near us, that for us there is no evil, that all power is given unto us to make our lives and environments what we will, then surely we need take no external precaution to ward off disaster of any kind. The teaching of occult science is that "persons who are guarded and protected by their own higher thoughts, and the astral influences resulting therefrom, are surrounded with a shield that protects them as a coat of mail." Through right thinking we are as an impregnable fortress, and can rest supremely content, knowing *no* fear. You may ask: Should fire start in the building, would it burn all around me and leave my rooms intact? *Should* fire start, and if you were poised in absolute confidence and trust in Omnipresent Good, then we believe the fire would either be arrested, or burn out without harm to you. But do not even *suppose* that evil can come near you. This control must first be established within the individual. When he is absolute master of himself, then he may command all else. It was said of Jesus, "What manner of man is this that even the sea and wind obey him?" and He said, "Even greater works shall ye do." Through this power, which is given to all alike, we may be enabled to overcome even the last enemy, for an increasing number admit the possibility of so controlling and directing our thought that we need never see death. By this sign we conquer, even our faith. To those who have not reached this stage of perfect faith in their dominion and power, we would say, Take out an insurance policy without delay; it is a good thing for you until such time as you know it to be unnecessary.

63. What is your opinion of life insurance in the light of Matthew 6:19, to the end of the chapter? — W. M.

It is something of a coincidence that these two questions relating to the principal classes of insurance should come almost in the same mail. To this last questioner we would repeat what we have said on the subject of fire insurance, with this addition: The

basic principle of life insurance is to provide for the future. It is diametrically opposed to my belief and practise to use any of the energy which is necessary to meet the exigencies of the present to provide for a suppositious need in a suppositious future. The only time we have, or ever shall have, is the NOW, and to make the most and the best of this "Eternal Now" for ourselves and others requires all the power at our command, and we lessen this power do we dwell upon the past or project our thoughts into the future. Some look upon life insurance as an investment. That is a commercial idea, and we do not deal with things upon that basis. Others quote St. Paul where he says in I. Timothy 5:8, "If one provide not for his own, he is worse than an infidel." We agree, but say make *present* provision. The first thing a man desires for his family is a home. Matters are so arranged today that a home can be bought, and the amount usually expended in rent applied on the purchase, and "two birds killed with one stone" — present shelter, which proves a permanent home. But the better way, as we pointed out in the preceding question, is to make unto yourself the law of Life. No matter if everyone else says, "We all must die," do not let them make a law for you. Declare your steadfast purpose to live, and *know* you will *always* be able to provide for those dependent upon you. Matthew knew whereof he spoke when he said, "sufficient unto the day." That is all the thought we need to take, the thought which seeks first the kingdom of God, then all the rest is added unto us.

64. I thought I understood what Spirit is until a person stated that the body is crystallized Spirit. I have been taught that it is the temple for the Spirit to dwell in. Jesus said that "Spirit hath not flesh and bones, as ye see me have;" and again, "That which is born of the Spirit is Spirit, and that which is born of the flesh is flesh." Will you please explain what is Spirit, what is this body, what is flesh if not material, or matter?— MRS. B. B.

Spirit is the substance from which all things visible and invisible are produced; the life which



permeates all things—God. It is invisible to the eye of sense, but the soul sight (perception) is cognizant of it. There is but one substance, and all the manifestations of this one Life are but different degrees, or rates of vibration, of this Life in action. This body then is spiritual substance, in every cell of which the Spirit dwells, and the flesh is not inert matter, but a living expression in a greater or less degree of perfection of the Living God.

If you will look in Luke 24:39, from which you quote, you will see that you have omitted a very important word. It reads, "A spirit hath not," etc. It makes a great difference whether you are speaking of a spirit, or Spirit. The disciples thought they saw a spirit, or a ghost, in the person of the resurrected Jesus. "Spiritual things are spiritually discerned," and if we are living upon the spiritual plane of our perceptions, our thoughts and our deeds are spiritual. It is when we are living upon the unredeemed sense plane, where the things of the flesh seem to be the only reality, that our thoughts and actions have reference only to this plane. This is the meaning of your second quotation, John 3:6.

65. I should be so glad to have the following text explained; it is one of the greatest mysteries to me. It is this: "Agree with thine adversary quickly, whilst thou art in the way with him," etc., Matt. 5:25. Had it been put in the form of "deal with thine adversary," it would have been far easier, but to agree is most difficult to understand.

—S. E. L.

The context throws some light upon this passage of Scripture, and we understand the teaching to be, that we are not to engage in any strife with our adversary, but to come to terms with him before we become involved in more serious difficulties. It is carrying out Jesus' teaching of non-resistance. It does not mean that we are to agree to anything wrong, but simply to decline to fight, and to seek reconciliation. This applies to adverse thoughts as well as to persons. When such thoughts have gained admission to our consciousness we are not to waste our energies in

condemnation, or in dwelling upon them with regret; we are to center our attention upon right thoughts, and then erroneous thoughts have no place in our mentality. As Paul says, "Whatsoever things are true, honest, just, pure, lovely, think on *these* things." In this way only can we "deal" with any degree of satisfaction with the adversary.

66. Please state your position on Divine healing as it is in James 5:14, 15. — J. A. H.

The passage referred to is this:

14. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

The unmistakable teaching of these words is that it is faith which is the healing power. This being true, the laying on of hands or anointing with oil is entirely unnecessary. The prayer (affirmation) of the unlimited power of God which is working in and through all men, is sufficient to heal the sick if the sick one has faith also. This faith to be an active power must be based upon understanding of the Truth, and the realization of the Truth is the Lord which raises the sick. With Jesus, sickness and sin were synonymous, and when sin is forgiven—let go of—then sickness is banished from our midst. We may apply this law of Divine healing to others or to ourselves on both physical and mental planes.

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"Love is ever busy with his shuttle,  
Is ever weaving into life's dull warp  
Bright gorgeous flowers and scenes Arcadian,  
Hanging our gloomy prison-house about  
With tapestries, that make its walls dilate  
In never-ending vistas of delight."

---

"Doing is the secret of knowing."

# CONDENSED TRUTH.

BY VARIOUS WRITERS.

Let us expect, with that steadfastness which knows no failure, to find, to meet the expression, the soul of the One Perfect Mind, everywhere. This is the attitude, the only one that has power to bring forth to our

THE POWER IN  
TRUE  
EXPECTANCY.

consciousness that which we know to be eternal. When we hear of any new flower or a discovery in science or art, we expect something good, something inspired; thereby being one with the Spirit in these, our faith (expectancy) is rewarded. So when we are about to meet new people, and to come into new conditions, let us expect these to appear only as they are in reality. In fact, as we truly live in the *belief*, if we seem to get no farther, of the perfect life, that will be all we shall find as we go out from our center; for conditions will ever manifest according to our secret thoughts, and as we have cause to look out through this atmosphere (our aura) we shall see all things only as they appear to us through it.

How often do we seek to alter the conditions that seem to surround the soul and even advise others to do the same, instead of seeking to know the soul and enlarge its field of expression of those qualities that have been already expressed in some directions and make the atmosphere around it dearer, thus allowing outer qualities, dormant in the soul, opportunity for expression. Whenever we touch by acknowledgement the soul of another, we open a new avenue through which the self can be manifest; this will cause the changing, redeeming, and purifying of the thoughts which form the atmosphere, viz., the subconscious or secret ones. The way to do this is to hold to that desire, which we know to be in us, of finding the Christ everywhere, and make this desire vital, positive. We all know it is there, and that there is but one Perfect

Mind of love, grace, beauty, intelligence, all-powerful in its wonderful expression. We must ever put aside the wail, the pitiful tale, the lie; in fact, all that would approach us from the outside and pierce the atmosphere that we are forming according to our true conception. Let us ever have an optimistic expectancy, an optimistic answer, even if we do not seem to have the wisdom wherewith to annul entirely the false conception, for by so doing we are continually producing a new atmosphere on which the Truth, that is, the foundation for this new attitude, can reflect itself, prove us right. The law of this is perfect, and the joy in being able to renew life in all its forms aright where this has been accomplished is very great. Our part is to do this, and is known as co-operation with the Spirit, the purification of the mental, the redemption of the body.

—REGINALD G. COBBETT.

On the first plane where conscious life manifests we find the physical, or animal, alone in action. As long as the soul is not awake to any but this one plane, desire for physical food and generation are the only desires existing, and they are normal, therefore right. Here are found no excesses, just the right kind and quantity of food is taken for the physical requirements. The male desire for generation is aroused by the female desire. The male does not seek, but responds to the female when sought by her, which does not occur unless the entire system is prepared for reproduction. We are not speaking of animals only, for they have been more or less changed in their normal relations by the dominating will of man. We mean the physical plane of development, which is before generative man becomes divinely awake.

When the higher intelligence was evolved into thought, man not only violated this physical law, but through false reasoning caused his desires to become abnormal, perverted the divine order of

generation, and caused a seeming necessity for him to not only "waste his substance in riotous living," but to compel the female to waste her precious generative substance also. The result is forced motherhood, rebellious, erratic natures in children, who have abnormal desires for both food and physical sensation. This waste of the life-fluid depletes the nerve centers and robs the venous body (brains) of cell material. Much suffering and many diseases appear in the train of this departure from rightness (righteousness). The awakening of the higher faculties enables the soul to comprehend man's divine possibilities. Knowledge brings with it a corresponding responsibility. "Unto to him whom much is given, much is required." This conscious contact with the Infinite causes a necessity for man to act from higher impulses than mere physical desire, or suffer through the consequent inharmony. The failure to let the desires be converted and brought into accord with the evolving intelligence causes cross-currents to beat the vibrations into tumultuous waves, thus pain is sensed as well as inharmony throughout the domestic relations.

The soul sufficiently awake to hear the inner voice, if it will silence its own voice, violates the divine law of harmony when it yeilds its members to the seductions of sense desire. In the physical plane, sensation is not master, that is, when desire is normal, neither is it in any normal state on any other plane of consciousness. To the man who knows he is not of earth, but of Spirit, who is obedient to the law of Being, sensation is a result or effect of power, not a power in itself. To such an one "the flesh profiteth nothing." His love is born of Spirit, because he knows he is Spirit. "He walks no more after the flesh," no longer uses his feet (understanding) on the physical plane, for "the Spirit of God dwelleth within him." The question might here be asked, "Does this awakening in the image of Spirit prevent further generation?" Yes, the ultimate of this

awakening does. The higher and deeper man goes into regeneration the farther he gets from generation. The complete awakening, however, will not culminate while the soul is acting, or manifesting in a fleshy body, for the flesh disappears as the Spirit appears. During the transition, while the consciousness is becoming perfected, there can exist a normal relation of the sexes, a harmonious union of Love and Wisdom. This is brought about through the same divine order that prevails with the normal physical. When mental and soul equality exists, the Love moves or draws the Wisdom to a united soul action which during the first degrees of conscious unfoldment may be expressed by physical union. This is a righteous (right) act only when perfect harmony exists in soul, mind and body; when the soul union, not sensation, is desired the results of such a union is an increase of mental and soul strength, and the child brought forth will not be merely a physical child, but a spiritual soul, clothed in flesh. Now again, as the soul receives more and more knowledge of who and what man is, less and less will Love (woman) desire Wisdom (man) expressed in a fleshly form by a personality, for the Spirit reveals the One within all, therefore Love will finally seek and find her Wisdom within. This union of Love and Wisdom will take place not alone in woman, but in man also, for there is but one Good, and "Beside Me there is none else."

Now, in true Being this real union of substance and energy is taking place all the time, and the result is the formation or creation of vital ideas, which exert powerful, universal influences. For each individual to fully enjoy this grand union in heaven, the soul must become conscious of the One substance and power—Spirit. Then will the soul radiate a bright light in which there is no shadow of turning. In the soul's upward progress this mark of our high calling in Christ Jesus should be ever kept before the mental eye. Hold the highest ideal possible and

thereby gain the inspiration to reach perfection. The above ideal can be made practical. My husband and myself are proving its practicability day by day, as are others also known to us. "Be ye perfect as your Father in heaven is perfect."

—VIVIA A. LEEMAN.

It is in the night time of our lives that we, too, come to the Christ. We, too, have heard of his wondrous power to bring harmony out of the disturbing forces of material things.

HE CAME TO  
JESUS AT NIGHT.

Doubt and weariness have fallen on the days of the earth-life, and we find no pleasure in them; so, in this night time we come to Jesus, as this Rabbi came. To us, as to him, this teaching is strange, though we have sat in its presence and thought we believed it for many years. In our need we do not grasp its meaning. It has failed us, though we cry with outstretched hands; it is ashes on our lips in the darkness that has come upon us. But listen! through the dim aisles of memory, like some belated bird in its homeward flight comes the words of Peter, "Lord, to whom else can we go, for thou alone hast the words of eternal life?" and like the Ruler we are impelled by our needs to take up the tangled threads of our early lessons and come to Christ. Now we recall the words, "Except a man be born anew, he cannot see the Kingdom of God." "That which is born of the flesh is flesh." Thus did Jesus recognize the natural man who stands for the individualized expression of him who is "born of the Spirit and is Spirit."

To be born of the Spirit is a new doctrine to the non-illuminated mind, and we feel as did Nicodemus, that none could do the works which Jesus did except God be with him. None may find the untroubled calm of the Master's life, or come into the unity and understanding which made him "one with the Father" except God be with him, born of water,

baptized of John! What does it mean? Some power of the understanding that we have not grasped, and the desire of our hearts is for light. Slowly we perceive that the teaching of the past has not been like this Truth, that until the cleansing power of denial of evil has grown into our understanding we are not even baptized of John. We are saying, "Art thou he that should come or look we for another?" But the intellectual perception of our true relation to God as the source of Being dawns upon us, and we hear the voice of Jesus as he says, "Go, tell John the things ye do see and hear." It is not yet a living, vitalizing power—a reality. It is sweet to know, comforting to believe, beautiful to rest upon, but sometimes doubts come creeping about us.

Ah! we are only baptized of John! But the supreme moment comes, the moment of realization, when the clouds and doubts are scattered by the rising Sun of Righteousness, and we *know* we are born of the Spirit. "The wind bloweth where it listeth," and has brought us peace. The still small voice lifts us toward those wonderful mountains where Jesus was wont to go. It takes us above the valley of human negations, and we exclaim, "My Lord and my God!" We are on the mount of transfiguration with all the beliefs of earthly power and prosperity lying at our feet, all their reality washed away. They are but symbols of Truth, worthless symbols if not rightly understood. Here we reach out our hands in love and tenderness to all. We have learned the lesson of human brotherhood, and that love is the fulfilling of the law—and the morning dawneth.

— H. L. B.

The scattered fragments of Truth are being gathered up and fitted each in its place, "without sound of hammer," into one great temple.

— HENRY WOOD.

"Life is a unity under all its complexities."



## HEALING DEPARTMENT.

CONDUCTED BY THE EDITOR.

24. I dreamed that two little darky babies were fastened on the top of my slippers. What is the significance? — X.

The feet represent the understanding, and the two little colored babies on the slipper, that is, the covering of the understanding, which is the thought, is in darkness. A baby represents a new state of consciousness. It is evident that your new understanding is still opaque, that there is a certain amount of ignorance connected with it. You can clarify it by declaring daily: "I am Spirit, and my understanding is spiritual. I am not personality, nor do I receive my understanding from personality. God, the everywhere present knowing One, is the source of my knowledge.

24. Why do you teach the throwing of the attention upon the different ganglia, or nerve centers in the body? Did Jesus discipline himself in this way? — Y.

Because the body is the instrument of the mind, and, in order to play upon it successfully, the I AM must become familiar with its every part. Every nerve cell in the organism is a little brain, and will receive and retain the mental impression given to it. These cells have their societies and cities throughout the body, and they are controlled by the dominating ideas prevailing in the mind that directs the body, or, we might say, the mortal mind. The Spirit educates this mind of the body, and impresses any thought it wishes upon it. I assure you that Jesus did discipline himself, and his history as given in the gospels is a symbolical description of the journey of this mind up and down and over the body. We hold that the power centre in the larynx and at the root of the tongue should first be developed, because upon its mastery depends the proper direction of all the other centres. In the symbology of the Scriptures we find

that Jesus Christ performed his first miracle at Cana, of Galilee. Cana means "place of reeds," which is the larynx. Galilee means "a circle, to whirl, to vibrate." When the attention is concentrated at this nerve centre, the universal energy produces a vibratory action, and the water of life, which means the nerve fluid, is given a new life, that is, it is transformed into wine, and it stimulates the whole organism. So we might go on through the experiences of Jesus, and show that every one has reference to healing and up-building in various ways and different parts of the body consciousness.

25. Please give a healing statement for corns and callouses.

— Z.

Say, "I do not believe in hard conditions. I do not believe that my life has hard places in it. Every stumbling block in my way is now removed, and the Spirit of Life and Love fills with its joy every hard place."

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A thought is the wireless message of soul to soul. Your neighbor's welfare is affected by your kind or unkind criticism of him. When we deal with subtle and far reaching forces of this kind, then religion, which enjoins charity, is brought to the forefront as the most important factor in human life. If you would be at your best you must love your neighbor, for your thought of him will either lift him up or trip him to a fall. The whole trend and swing of the universe bid a man to be honest, just and gentle, for we are so bound together that nobility in one kindles nobility in all, since we are marching, one great company, from time to eternity, let us go as brothers, with a kindly word, and helping hand whenever opportunity offers.—REV. GEORGE H. HEPWORTH.

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"If you would win the respect of courageous people you must not lean on anything or follow anybody's example. Stand in your own shoes."



Devoted to  
Practical Christianity.

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

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CHARLES FILLMORE (LEO VIRGO,) } Editors.  
MRS. MYRTLE FILLMORE, }  
JENNIE H. CROFT, Associate Editor.  
CHARLES E. PRATHER, Business Manager.

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

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Published on the 15th of every month by

UNTY TRACT SOCIETY, Kansas City, Mo.

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## Publishers' Department.

Ruth M. Gustorf, of Chicago, began a series of lectures on the Science of Being at Vriilia Hights, Wis., July 6th, the course continuing three weeks. Mrs. Gustorf is a fine exponent of Mrs. Gestefeld's teaching.

Mrs. S. L. Weld, who has so ably reported the meetings of the Truth Students of Chicago for UNITY, has resigned her position as secretary of the association, and the reports will be discontinued during the summer months. In the fall we hope the meetings will again be reported.

Charles and Myrtle Fillmore, of Kansas City, Mo., will conduct the Sunday morning services at the College of Divine Science, 730 Seventeenth Ave., Denver, Colo., Sunday, August 3d, and Sunday, August 10th. They will also deliver a course of lectures on Regeneration, beginning Monday evening, August 4th, and continuing every evening during the week at the same place. They will also deliver a course of lessons at the rooms of Lydia M. Keeling, 108 West 10th St., Pueblo, Colo., beginning Monday evening, August 11th, and continuing one week. Everybody is cordially invited to attend all of these meetings.

Dr. George W. Carey has established a center in St. Louis, Mo., at 609 Garrison Ave., where the Science of Being and the Chemistry of Life is taught, and where free lectures are delivered each Tuesday and Thursday. Dr. Carey is located in St. Louis to remain until after the World's Fair, going there from San Francisco, Cal., where he has been doing excellent work. He is the author of a beautiful poem, "The New Name," which we publish in this issue, and which, with a poem by Prof. W. H. Carruth, of Kansas State University, "Each in His Own Tongue," is published in neat folder form, and may be obtained from Dr. Carey at above address for 10 cents.

The Unity Sunday School, of Kansas City, held its first annual picnic, July 4th, at Budd Park, a beautiful park in the outskirts of the city. It was an ideal day as to weather, and every one of the zoo and over present seemed bent on getting the most enjoyment from the day's outing. A program was rendered which consisted of singing by the school, speeches on Liberty and Freedom, made under the shadow of "Old Glory," which one patriotic member swung to the breeze with a tree for a flag-staff. These orations told of the true freedom enjoyed by New Thought people, and were made by W. G. Haseltine, our genial president, Charles E. Prather, assistant superintendent, C. A. Shafer, Bible class teacher, and Mrs. Yancey, a member of the school. Then there were races: foot-races, potato races, sack races—and as we do not recognize age, we will just say that children of a larger growth, as well as the smaller ones, took part in these races, thereby adding much to the sport. Recitations were rendered in the most charming manner by Miss May Gleason of New York, and by Mrs. A. T. Hoerner, of Kansas City. And then the dinner! Words are inadequate to describe all the good things, and the abundance in which they were provided. Tables were arranged under the broad spreading branches of the trees, the children served first, and then the older ones, and of the fragments which remained more than twelve baskets were taken up, besides some which were not opened, so great was the supply brought by generous loving hearts. Lemonade *ad infinitum* and ice-cream completed the menu for the feast. It was a day long to be remembered, and if you want a good time, be on hand July 4, 1903, and Unity Sunday School will provide a royal entertainment for you.

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A new Truth center has been opened in the down-town district in Denver, at 406 Tabor Bldg., corner 16th and Larimer Sts., by Mr. Edgarton, one of the editors of *The News*, associated with Mrs. Agnes J. Galer. The work is carried forward on the free-will offering plan, and much interest is already manifest. The noon hour meditation service is conducted by Reginald G. Cobbett, and is well attended. There is a weekly Bible class, as also a healing class, and a course of twelve lessons in practical healing is now in progress before a large class.

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The July number of *The Life*, Kansas City, Mo., contains an excellent portrait of the associate editor, C. Josephine Barton. Mrs. Barton edits a most interesting department of the magazine, "Healing Thoughts," her words bringing inspiration and help to all. One of the readers of *The Life* writes: "Of all the writers, yours are helping me the most in my particular line of thinking. I praise all speakers and writers spreading the good news as they find listening ears." *The Life* is \$1.00 per year.

It affords us great pleasure to give a more extended notice of that most excellent publication, *Fulfillment*, than was possible in the May number of *UNITY*. This periodical is brim full of good things, and its strong statements of Truth will prove most helpful to all readers. In the June issue, Fannie B. James says, "The self of each is one with the Infinite. God and Man are one Universal Mind, Substance and Life. We learn from this that the divinity of man is an universal fact in that it belongs as much to one as another. All that is universal is the birthright of each individual." Nona L. Brooks is pastor of the First Divine Science Church of Denver, and one of her sermons is published each month in *Fulfillment*. In speaking on "Healing," she says, "In the best method, it is the faith that is understanding that heals. I call this method extension of consciousness. It is where soul speaks to soul, and through the consciousness of the one, another is awakened. The value of the highest healing is that it awakens the Spirit life in the soul and restores the entire individual Spirit, living soul and body, to the consciousness of completeness, harmony, health." Reports of the healing class conducted by Mrs. A. B. Small each Tuesday morning, a department devoted to correspondence, and articles from able writers, all combine to make this paper a valuable exponent of the New Thought. \$1.00 per year; single copy, 10 cents. The Fulfillment Publishing Co., Denver, Colo.

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I find so much that is helpful in *UNITY*. One article has impressed me very much: "How to Attain Your Good," and would like to know if this article is published in pamphlet form, as I would like to have several copies to send to friends, both in this country and in England, who, I feel, would be helped by reading it. One thing more e'er I close: Sometime since, I read a letter of yours to a friend, in which you spoke of a lady who praised her old carpet until the way opened for her to get a new one, and this friend laughingly said, "Is that what you are doing?" I laughed too, and told her that I needed a new one, and I also knew that I would get one, tho' at that time I had not the remotest idea where I was to get it, or how, and now my belief has been fulfilled in the most unexpected manner, and I have not only a new carpet, but several other much needed things, and so I say again, "Praise God from whom all blessings flow." — MRS. C. E. D.

NOTE — The booklet "How to Attain Your Good" is now ready. Price, 10 cents.

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The following extract from a letter from our dear friend, Miss Harriet Rix, shows how the good work goes on. God bless the work and the workers: "I have lately returned from a month's trip to a town half way between here (Alameda, Cal.) and

Los Angeles, called San Luis Obispo. I taught a primary class while there, to which one hundred people at times came, and fifty regularly. The work was left in the care of Mrs. Rhoda Reed and other Truth Students, with the result that they have a weekly healing meeting and Sunday School."

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There are times in the lives of most people when the knowledge of what the soul's greatest need is, and what the best course to pursue in attaining our greatest good, would be most helpful. We all need the guidance of the Spirit, but all have not reached that stage in our development when we are sure of our proper understanding of its leadings, and would be most thankful for help. To such we recommend Clara S. Carter, 601 Main Street, Woburn, Mass., with whom arrangements can be made for such help. She has wonderful soul-sight, and can see just what the especial need is, and will direct you aright.

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Our friend, George H. Hagenbuch, of the Santa Fe R. R., announces a \$15.00 rate from Kansas City to Denver, Colorado Springs, and Pueblo, and return, beginning August 1st. The "Colorado Flyer" now leaves Kansas City at 6:55 P. M., and is one of the most convenient trains for those wishing to visit the mountains. Last year thirty people from Kansas City attended our Summer School at Manitou. Twenty-eight of them went over the Santa Fe, and they were all pleased with the service. Although we will have no Summer School this year, there will be the usual exodus to the mountains, and we do not hesitate to recommend the Santa Fe to our friends. The Kansas City ticket office is at 10th and Main Streets.

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Mrs. M. J. Thayer and Walter DeVoe will continue their healing work during the summer months, giving each patient the benefit of their combined treatments, that infinite health may manifest in all. Send for copy of *Vitality* to the College of Freedom, 6126 Ingleside Ave., Chicago, Ill. Walter DeVoe lectures each Tuesday at the Chicago Unity Center noon meetings, Room 419, 87 Washington St., Chicago, Ill.

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Mrs. Elizabeth Read, of Oakland, Cal., has opened a New Thought Loan Library at 1065 Washington Street. Her purpose is to loan books by mail, and give advice as to what books to read, etc. For terms and other information, address as above.

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"Elsie's Little Brother Tom: A Story for Boys and Girls," by Alwyn M. Thurber. Per copy, 75 cents, postpaid. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

## REVIEWS OF NEW BOOKS.

J. H. C.

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

## A HERO — JEAN VALJEAN, by William A. Quayle.

An essay of rare literary merit in which the modern hero is compared with those of the early days of civilization, and the progress which the world has made in goodness and virtue is clearly shown by this comparison. Jean Valjean is proven a true hero, for his battleground was within his own soul, and although misjudged and misunderstood by those whom he had loved and served, he was true to his idea of right, after that idea was born into his consciousness. The pen-pictures are brilliant and vivid, and expressed in a style at once elegant and original. The booklet is daintily bound, contains a fine half-tone frontispiece of Jean Valjean, and is printed on fine paper. 43 pages; price, 25 cents, net; postage, 5 cents. Cincinnati, Jennings & Pye; New York, Eaton & Mains.

## A CELESTIAL MESSAGE, by E. C. Gaffield.

A relation of the observations and experiences of a philosopher and poet in the Spirit world, giving an account of the progress of the soul after it leaves its fleshy tabernacle, and narrating that which will accelerate or retard this progress. The plane of life upon which the soul first enters is conditioned by the life of the individual while upon the earth, and in accord with the supremacy of his desires. In different conditions of Spirit life, some are taught, some are led in chosen ways, thus working out their own salvation. Illuminated intelligences are appointed as teachers and guides, and earnest endeavor and concentrated effort are the factors of successful achievement there as here. The book is well written, and teaches the duration of life, and that development of soul is continuous. It does not deal with the phenomena of modern spiritualism, but with the true life of the spirit, and is a message of comfort, counsel and guidance for those who read with a receptive mind. Cloth, blue and gold, gilt top, 133 pages; price: not given. Lee & Shepherd, Boston.

## AN INDEX FINGER, by Tulis Abrojal.

A book of fiction of a scientific trend, which seeks to prove immortality by the fact that communications are received from disembodied spirits, and their presence made visible to those mortals who have developed clairaudiance and clairvoyance. That automatic writing is an established truth is clearly set forth in this story, and that some people are endowed with this faculty, owing to greater understanding of the subconscious mind of man, there may arise some doubt as to the source of these communications, and the reader will doubtless put his own construction upon

the facts related. It also teaches that our purpose in life is not to do good, but to *be* good, then the doing comes without effort. An interesting, instructive book, which will well repay the reading. 382 pages; cloth; price not given. R. F. Fenno & Co., New York.

**MAN'S GREATEST DISCOVERY**, by Henry Harrison Brown.

This book deals with thought, what it is, and what its control may mean to us. The author states that thought is a mode of motion, that as with Life and Love, it is subject to laws that control energy. He prophesies that victory over death will come as the result of the knowledge attained through the study of Thought as Power. Telepathy is shown to be the means by which much knowledge is given to man, and that it is a great factor for good to the race. A helpful, stimulating book, and one we can recommend to our readers. Vest pocket edition, neatly bound in paper; 70 pages; price, 25 cents. Now Co., 1423 Market St., San Francisco, Calif.

**LONGLEY'S BEAUTIFUL SONGS.**

Prof. C. Payson Longley is the author of several small volumes of songs. Being himself a fine singer, his music is sweet and inspiring, but the wording is largely opposed to our views of present omnipresent life, such songs as "In Heaven We'll Know Our Own," teaching the idea of death and heaven as an abode of departed spirits, as also "The Land Beyond the Skies," "They are Waiting at the Portal," "If You Should Die Tonight," "Faithful unto Death," etc. The music itself is simple and full of melody, which all will appreciate. Single volumes sell at 15 cents each, postage 3 cents; double volumes, 25 cents. 600 Penn Ave., S. E., Washington, D. C. — C. E. P.

**BOOKS IN GERMAN LANGUAGE.**

We are pleased to call the attention of our German readers to the following books in the German language, which are among the very best metaphysical publications, giving simple, practical, and interesting lessons in the science of right living: "Studien in der Philosophie des Lebens" ["Lessons on the Philosophy of Life"], by Lucia G. Beckham; paper, 60 cents; cloth, \$1.00, "Leben und Gesundheit" ["Between the Lines"], by Hannah More Kohaus; paper, 40 cents. Also the tract, "How to Attain Your Good" ["Wie man das Gute erlangt"], by Emma Curtis Hopkins; price, 3 cents, 25 cents per dozen. Published by H. H. Schroeder, 2622 South 12th Street, St. Louis, Mo.

The other day one of our boys bought at a book store an elaborate volume entitled "Etiquette Up-to-date," edited by Annie Randall White, and published by George M. Hill & Co.,



New York and Chicago. In running it through he was surprised to find under the head of "Real and Fancied Wrongs" our "Sure Remedy" leaflet copied in full, with the following prefix by the editor:

"There comes to nearly every individual at times in life hours of suspicion, envy, gloom, distrust and even hatred. In order to make these hours as few as possible, and to make the rallying from them a permanent one, let us look them square in the face, and see what is their cause, and how they may be overcome.

"Wrongs of every nature, whether real or fancied, warp the judgment, sour the disposition, and render those who possess them unlovable to all with whom they come in contact. Until these faults can be mastered, one will always appear to disadvantage.

"If anyone has really done you an injustice — if they have wronged you — forgive them, and bury the sorrow so everlastingly deep as to make it impossible to unearth it again. This is God's way. It is sometimes hard to do, but it can be done. Read over many times what Charles Fillmore says on this subject. I reproduce his remedy below. Where the words first appeared I know not, or whether they have been preserved at all in book form, but this I know, that a prominent physician in Chicago has had hundreds of them printed, and given a copy to each patient who comes for advice. Try Mr. Fillmore's remedy and see the effect."

This "Sure Remedy" referred to by this author, is a little tract which we have been sending out for years, and we are surprised to learn that it is finding its way into the social world in this unexpected way. It also speaks well for a book treating upon so worldly a subject as etiquette daring to incorporate it into its pages. The world surely does move.

We sell this "Sure Remedy" leaflet at 2 cents per copy; \$1.00 for one hundred. Or, anyone can have it printed and use it as they see fit, with or without the author's name. There is no copyright upon it. Whatever we write that is true belongs to Truth, and we trust Truth to take care of it.

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A SUMMER SCHOOL OF THE NEW THOUGHT AT  
UPLAND FARMS, OSCAWANA-ON-HUDSON,  
NEW YORK.

July 2nd, 1902, is the date on which this school opens, and a more delightful spot for such a gathering would be difficult to find. We understand that this movement is a permanent undertaking, and that it is expected that many will build camps and summer homes in the vicinity. That the New Thought, so-called, is taking a strong hold upon all people is evidenced by the springing up of schools and summer schools all over our land for the dissemination of knowledge along this line. There will be a free public lecture every Wednesday and Sunday during July and

August, at 3 P. M., and a half-hour devotional service every morning at 9 o'clock. The following representative speakers in the different lines of thought that uplift mankind will deliver lectures upon chosen subjects:

Opening Address, by Charles Brodie Patterson, subject, "Practical Idealism;" Rev. Adolph Roeder, subject, "Symbol Psychology: I. The Myths of the Nation. II. Symbolism of the Bible;" Mrs. F. P. Perry, subject, "Literature for Children;" Warren A. Rodman, subject, "The Sunrise of Spiritual Consciousness;" F. W. Ruckstuhl, subject, "Greatness of Art;" Mr. Augustus Thomas, subject, "The Influence of Color and Music in the Theatre;" Charles Brodie Patterson, subject, "The Will to be Well;" Mr. Bolten Hall, subject, "The Rights of Children;" Prof. E. W. Chesley, subject, "The Threefold Nature of Man;" Edwin Markham, subject, "The Future of Poetry;" W. J. Colville, subject, "Browning's Message to the World." Other lectures will be given by Ursula N. Gestefeld, Rev. Howard Wilbur Ennis, Rev. Frank E. Mason and Annie Rix Militz.

There are to be special courses by Mr. Warren A. Rodman and by Mrs. Annie Rix Militz. Mr. Rodman gives four lessons, beginning July 21st, upon the following topics: "The Spiritual Universe;" "The Creative Self;" "Transmission of Power," and "The Inner Peace." Mrs. Militz's lessons are for advanced students, and comprise lectures upon the following subjects: (1), "The Absolute One;" (2), "Discrimination and Good Judgment;" (3), "The Mystical Death;" (4), "Forgiveness and Grace;" (5), "The Laws of Prosperity;" (6), "The Secret of Power;" (7), "The Sex Question;" (8), "Regeneration;" (9), "Redemption of the Body;" (10), "Immortality in the Flesh;" (11), "The Conquest of Physical Death;" (12), "The Love-Life of the New Age." Mr. W. J. Colville will give a series of discourses on New Thought topics. Miss Mabel L. Robinson will conduct a course on Practical Nature Study. A course of instruction in music will be given by Miss Mary G. Burd, and Mlle. de Palkowska will teach the attainment of physical poise through dynamic breathing and bodily exercise.

Application for membership in any of the foregoing classes should be sent to Miss A. M. Gleason, Oscawana-on--Hudson, New York. Other incidental features of great interest will make this an ideal Summer School, and we prophesy its great success.

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- THE LIFE,** A high class metaphysical monthly magazine, illustrated. A. P. Barton and C. J. Barton, editors. 3332 Troost Ave., Kansas City, Mo. \$1.00 a year. Foreign, 5 shillings. 10 cents a copy.
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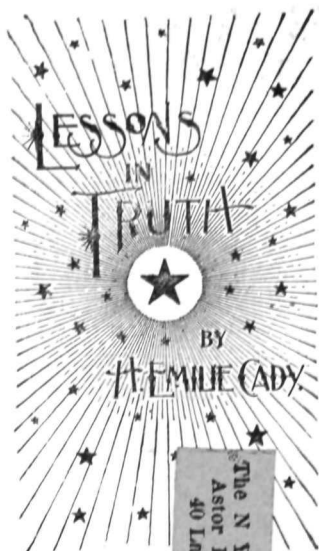
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