

UNITY

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

Vol. XVII. KANSAS CITY, MO., AUGUST, 1902. No. 2.

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

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Devoted to
Practical Christianity.

Vol. XVII.

KANSAS CITY, MO., AUGUST, 1902.

No. 2.

CHARLES FILLMORE: A BIO- GRAPHIC SKETCH.

BY CHARLES BRODIE PATTERSON, in *Mind*.

"It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacrilegiousness. You may attain to everything you can imagine."

The writer of these inspiring words, Mr. Charles Fillmore, was born August 23, 1854, on the Indian Reservation in northern Minnesota. His early life was outwardly uneventful, with possibly one exception. When about ten years old he so seriously injured his right hip while skating that it resulted in hip disease, from which he suffered throughout his youth and early manhood. In regard to this affliction he says: "The gradual healing of this diseased limb, and its growth to nearly normal size during the last ten years, has been to me, at least, one of the strongest proofs of the power of metaphysical treatment, especially in view of the fact that the physicians who attended me as a boy prophesied that when I reached the age of forty I would undoubtedly be a helpless cripple in a wheel-chair."

One who has had Mr. Fillmore's experience can speak with authority; and when we read such words as—"Man is the builder, and to him is given all the material out of which to construct the temple in which he lives; he builds in wisdom or in ignorance according to his obedience, his receptivity, to the sphere of intelligence within him," we value them accordingly, knowing as we do that they are the outcome of his own life.

Mr. Fillmore's school privileges were limited to the common school of border civilization, but his

early environment was conducive to a gradual opening of native power in patience, self-reliance, and poise; so that his real educational advantages were, as they are in each case, sufficient.

When quite a young man Mr. Fillmore went to Texas, and the year 1879 found him in Leadville, Colorado, the following years being occupied in mining and real estate speculation.

In 1881 he was married at Clinton, Missouri, to Miss Myrtle Page, a young woman of spiritual power whom he had first met in Denison, Texas. Mrs. Fillmore is a native of Ohio, where she had formerly taught school, and through her early experience and because of her natural gifts she has proved a real helpmate in her husband's life work. We hope to have a sketch of her life in a future issue of *Mind*.

In 1884 a change was made from the mountain home to Kansas City, Missouri, where Mr. and Mrs. Fillmore have since lived. It was here that the soil, so well prepared by Mr. Fillmore's early experience, received the seed that has developed into such a blessing to many hungry souls.

About the year 1886 Mrs. Fillmore's health became a source of great anxiety, the physicians having declared that they could do nothing for her. She was led to take magnetic treatment from one who was rather an advanced thinker along spiritual lines, through whom she learned that a new doctrine, called Christian Science, was about to make its advent in Kansas City through the formation of a class by a Dr. Thatcher of Chicago. Both Mr. and Mrs. Fillmore joined that first class, and Mrs. Fillmore began at once to apply the principles of which she learned. In the first few months her health was restored, and she also did remarkable work for others in the neighborhood and among friends.

Mr. Fillmore, being so closely occupied with his real estate interests and mining, did not grasp the truths so quickly; but observing the wonderful transformation that had taken place in his wife, and noting

her suddenly developed power to heal others, the whole matter was forced upon his consideration. Gradually he began to apply the principles in his own case, treating himself for catarrh, indigestion, and other ailments; and, being able to reap good results, he became more confident and was soon able to help others.

Following closely upon this new consciousness came the great collapse in the real estate boom, which had been rising higher and higher for years. Like many others, Mr. Fillmore lost everything, and was left in debt to the amount of a thousand dollars. But it was right at this point that he was enabled to realize that underneath are the "everlasting arms," and he learned at last to trust in the Power that alone supports and protects us. "Man's adversity is God's opportunity," and Mr. Fillmore, like many another, found his trouble a blessing in disguise. Referring to this period of his life, he says: "It was then that I turned to God for help. The way seemed very dark, and it was hard for me to depend upon the promises of Divine aid when all seemed so vague and indefinite. I do not now even understand how I came to abandon my real estate business and give my whole effort to the work of the Lord."

Such, however, was the outcome of his sore trial, and in 1889 Mr. and Mrs. Fillmore published the first number of MODERN THOUGHT, which was devoted to the "spiritualization of humanity." This magazine was issued under that title for several years, but the name has since been changed to its present one of UNITY. It is an unpretentious but exceedingly effective magazine, awakening as it does the deepest instincts in its readers and standing always for the kingdom of Love, which is our common inheritance. WEE WISDOM, a magazine for children, edited by Mrs. Fillmore, meets a want of which many mothers are becoming conscious.

Like all pioneers in the Science of Life, Mr. and Mrs. Fillmore have met many obstacles, and for

years their work seemed, to indifferent observers, quite feeble. Yet they were able to demonstrate, as has been so often done in the world's history, that it is "not by might nor by power, but by Spirit"—and their work of faith is now bearing abundant fruit.

Mr. Fillmore bears testimony to his wife's courage and power, saying: "Encouraged by my wife, I persevered when almost at the point of failure; and if there comes any universal success out of this continuous effort she should have the greater share of the credit. Had I been alone I would more than once have thrown the whole thing over and gone back to my real estate business."

In 1890 the Society of Silent Unity was started, its object being to bring many into silent touch with God in such a way as to enlarge their consciousness of the Spirit's essential oneness. Each month the key-note for the silent meditation is published in UNITY, and at nine o'clock every night the members dwell on the common thought. Who can say what good this may not do? Certainly it must lift the world to the realization that we are, in every truth, citizens of a great Commonwealth of Love, and that literally all things are ours. It only remains for us all to receive the gifts of the Spirit, and exercise ourselves unto godliness for the Great State, which is a spiritual communism, to be made manifest. This Society for Silent Unity has a large membership and is doing fine work.

Mr. Fillmore has founded and maintains a School of Practical Christianity in which classes are taught regularly, and he also holds Sunday and week-day meetings in Kansas City at which there is always a good attendance. The work is absolutely independent in character and stands solely for the Science of Being revealed to every enlightened mind. There is no organization, nor is any effort made to bind, in the slightest degree, those who take the lessons. The impersonal character of Mr. and Mrs. Fillmore's work is shown by the thought that is their key-note: "Ye

shall know the truth, and the truth shall make you free."

Mr. Fillmore has written voluminously during the last thirteen years, generally under the pen name of "Leo Virgo," and each copy of UNITY carries with it the fruit of the editor's thought. But as yet he has not published any books, as he is so conscious of the change that is taking place both in mind and body that he wishes to allow time for development before giving a systematic statement of the good news he is daily proclaiming.

The writing of both Mr. and Mrs. Fillmore are gaining a large circle of readers every year, which is shown by a steady increase in UNITY's circulation. A few of the articles have demanded republishing in pamphlet form, but otherwise no books or lessons have been published separately.

Mr. Fillmore has lectured and taught almost without cessation in Kansas City and in various parts of the West, but has never done any platform work east of the Missouri River. Both Mr. and Mrs. Fillmore are very effective agents in healing, and have all the patients they can attend. They make no charges for their work either in teaching or healing, depending instead on free-will offerings.

Speaking of the matter of bringing out a book Mr. Fillmore says in substance:

"Before attempting to put my experiences into more permanent form, I wish to reach a clearer perception of the truth than I have as yet attained, and also such command of my organism that I can demonstrate what I write. I am transforming, through mental dynamics, the cells of my whole body, the ultimate of which will be immortality in the flesh. I have discovered that all the ganglion centres in the organism are in reality brains, thinking thoughts in a measure independent of the central thinker, whose seat of action is usually confined to the head. In order to control these various brains I have found it necessary to project into them my conscious thought and fill them so full of true ideas that there is no room for the false. This task has not been a light one, and I have spent years in silent willing, denying and affirming, actually rebuilding every cell in my organism from centre to circumference. I would say that in this work I have been guided by an invisible intelligence, which I call the Holy Spirit. I have also found that the whole process is symbolically outlined in the life of Jesus Christ, and is what is technically called *regeneration*. I shall in due season write out my experiences for the benefit of those who wish to take up the same development. Just when I shall be equal to this I cannot say, but doubtless not far in the future."

THE SEED.

[Extract from a Sermon by Charles Fillmore.]



BEING exists under two phases, invisible and visible; abstract and concrete. The visible comes forth from the invisible, and this coming forth is always according to a universal method of growth from minute generative centres, called seeds. All forms are built according to this law. From centre to circumference is the plan of procedure throughout the universe.

The one who studies form alone, and expects to learn from it and its evolutions the secret of existence, never goes back of the seed — never catches sight of the Spirit moving upon every generating centre.

Causes are always invisible — spiritual. “God is Spirit,” “and the seed is the Word of God.” Thus that which produces the *seed* is the *Spirit*. It is popularly presumed that the seed produces that which appears, after its kind. This is but a superficial conclusion, and a moment’s logical consideration will convince anyone that a cause so insignificant, as compared with the effect, could not produce without an anterior principle results so large and varied. The oft-repeated illustration of the acorn having folded within its heart the oak, is not correct. The acorn is a generative centre through which intelligence manipulates substance, and produces that form called an oak. Thus the acorn of itself is powerless to produce anything, but as an avenue through which interior forces become exterior, it is important.

We should never lose sight of the fact that things are but the evidences of intelligence and power. In and of themselves they are without causation in any way. The seed is the symbol of the Word of God, and in its generative qualities it represents the apparent insignificance of the spiritual Word as it goes forth in its invisibility and silence. But this

Word is a generative centre with all the possibilities of God at its call. It is the idea of God—"the image and likeness." It is just like God in its essentials, and needs only to be planted in fertile ground to produce the living picture of which it is the subjective image. This is man. Jesus Christ is the Word of God. It was in the beginning with God, and is now with God. It came forth from God. It became flesh and dwelt among men. It always dwells among men; it is the real generative centre through which man draws all his intelligence, life, love, substance. It is the one point at which we tap the deific storehouse—it is the inlet and outlet of God.

So the "Seed," that is, "the Word of God," is man—not the external thinking personality that has consciousness of separation, but the internal soul centre. This central seed is the generative centre from which the personal man forms himself. He draws upon the universal forces within and without, just as the tree draws upon the invisible Spirit, manifesting in earth, air and water. He may be totally unconscious of this in certain stages of his building process, but this does not nullify the fact. Because the babe is not conscious of the method of its sustenance during the first months of its prenatal life does not have any weight with those who are familiar with the process.

Man is the idea of God, and the idea of God is the Word of God. Man is not a thing of small beginnings, but of infinite beginnings. His resource is the Infinite, and he draws his substance from an inexhaustible store. He is never at a loss for supply, be it never so scarce in the markets of the world.

At the heart-centre of everyone is this "seed—the Word of God." It is there as a door opening into the Infinite. Man opens this door or closes it at his will. Some open it just a little crack, and others not at all. Some open it wide, and they are exalted, even deified by those who have closed

their own doors. This little inner door has great powers of expansion, and he who opens it wide finds on its inner side the Kingdom of God. It is the way into that Kingdom. It is the Christ Spirit speaking through those who have opened it "I am the way, the truth and the life."

It is strange, but true, that this inner seed of God may have been so neglected as to have been entirely forgotten by some people. They may have a slight recollection of having at some remote period been aware of a state in which they did not have to endure the burdens of self-sustenance, but it is so faint as to be like a dim, far-away dream. When this seed has thus been forgotten, and other sources of growth sought, the man loses his symmetry. He is gnarled and crooked. His body is filled with knots, and his limbs die before their time. This is the paralysis of non-recognition of the generative seed. No true growth results from earth and air alone. Man does not live on bread alone, but on every word proceeding out of the mouth of God. This "Seed is the Word of God"—that is, man's real self, because it is the umbilical cord that forever connects him with the infinite fountain of supply. No growth takes place except through this "Seed," this high ideal of what man is. Any other ideal is a reflection, and there are reflections in descending degree, until man finds himself comparing himself with his own creations—a worm of the dust.

As Emerson says: "Whilst a necessity so great caused the man to exist, his health and erectness consists in the fidelity with which he transmits influences from the vast and universal to the point on which his genius can act. The ends are momentary; they are vents for the current of inward life which increases as it is spent. A man's wisdom is to know that all ends are momentary, that the best end must be superseded by a better. But there is a mischievous tendency in him to transfer his thought from the life to the ends, to quit his agency and rest in his acts;

the tools run away with the workman, the human with the divine. I conceive a man as always spoken to from behind, and unable to turn his head and see the speaker. In all the millions who have heard the voice, none ever saw the face. As children in their play run behind each other, and seize one by the ears and make him walk before them, so is the Spirit the unseen pilot. That well-known voice speaks in all languages, governs all men, but none ever catch a glimpse of its form. If the man will exactly obey it, it will adopt him, so that he shall not any longer separate it from himself in his thoughts; he shall seem to be it, he shall be it. If he listens with insatiable ears, richer and greater wisdom is taught him; the sound swells to ravishing music, he is borne away as with a flood, he becomes careless of his food and of his house, he is the fool of ideas, and leads a heavenly life. But if his eye is set on things to be done, and not on the truth that is still taught, and for the sake of which the things are to be done, then the voice grows faint, and at last is but a humming in his ears. His health and greatness consists in his being the channel through which heaven flows to earth; in short, in the fullness in which an ecstatic state takes place in him. It is pitiful to be an artist, when by forbearing to be artists we might be vessels filled with divine overflowings, enriched by the circulations of omniscience and omnipresence."

Let not this Seed of God within your soul lie fallow for want of conscious recognition on your part. You want to express all the possibilities of Being, which you can do if you will acknowledge the source through which they methodically come forth.

Many people think man grows a little differently from other things. They are sure he is a special creation, made by the Lord God in a miraculous way, and "set up against de palin's to dry." This style of creation will do for the backwoods preacher, but not for thinking people. Man is the creation of God. God creates in a definite manner. Man is created i

a definite manner. He comes forth into the visible world in a regular, everyday sort of a way, through the simple process wrapped up in the mystery of this inner "Seed." To think that man is created in any but a methodical way, is to think without reasonable consideration. There is no evidence anywhere of a miraculous creation for anything, and it is folly to presume that the Almighty stepped out of His course to make man. Man in his selfhood makes himself. His process is precisely that of God's, through the power of his word. This is the reflection of the true word, which is of God. But man does not make anything that lasts unless it has its point of departure in this inner Seed-idea of the Father. Men think they are building, but they are deceived. They may spend thousands of years rearing states of consciousness that in the days of judgment between the real and the evanescent must be dissolved into the vapor of nothingness.

Every idea is a seed, and will bring forth according to the character of the mind-soil in which it is planted. There is a law of growth in mind parallel with that of earth. A thistle seed will always produce thistles regardless of the character of the soil; so a low ideal will work out low conditions in a high type of mind. You may be a giant in strength today, but if you get into your mind the idea of sickness it will bring you down just as surely as if you were a weakling. So with every idea that finds lodgment, and at the same time credence in your mind; it will produce fruit of its kind in your mentality just as surely as will the material seed planted in the earth. It goes through a similar process of growth also. It does not always spring forth at once and rapidly come to fruition, but it goes through a methodical series of changes, from inertness to tiny sprout, 'way deep down in the consciousness where it is not observed by the external thinking mind; after a time it sends out a shoot in the direction of external consciousness, which finally comes to the surface in

some discord or some harmony. The time of planting is usually so remote that even he who knows the law of growth from thought to thing cannot remember when he sowed the seeds that are manifest in his consciousness as thistles. When told that certain thoughts have produced certain effects in his case, the patient will invariably respond, "But I was not thinking those thoughts."

The first lesson to be learned by the student in metaphysics is that the "Seed is the Word." The next is that this kind of seed hides itself in the darkness of the mind, where it germinates, sprouts and comes into visibility with all the scientific accuracy of detail as the ordinary plant. The fruit is a living organism, too, and has the power to throw off seeds that find lodgment, and produce crops in other receptive minds.

But there is a gardener who has absolute charge of each mind, and can determine just what kind of seeds shall be planted in his domain. That gardener is the I AM of every soul. What it says is law in the garden over which it has control. If that gardener is lax, shiftless and ignorant of his privileges he may let the thistle seeds from other foolish minds blow over his fence and take root in his garden. But it is not at all necessary. By his simple word of command he can protect his domain from all intruders. Not all gardeners know this, nevertheless it is true.

These seed-ideas are subject to some very intricate combinations in the mind, and you cannot tell just how they will work out. They may be a very long time in producing a crop, or they may do so quickly. They may give a crop after a few moments in some instances, while in others it might take years. For instance, the reckless thought you had yesterday morning may have been the cause of your falling down stairs last night.

"Every man is literally the shaper of his own destiny."

MAN-MADE LAWS.

A. D. TRUSSELL.

THERE has been so much said by metaphysical teachers about man-made laws that it seems necessary that there should be a chapter upon the subject that will set forth in a true light what man-made laws are, and what God's laws are.

God's laws are eternal principles; unchangeable, and are no respecter of persons. Under the same conditions we always find that the same results follow. These laws are nature's laws. Spiritual laws in the realm of the Spiritual, intellectual laws in the realm of the intellect, and physical laws in the realm of the physical. If these laws were man-made laws, man could and would repeat them. He would in the spiritual go on without recognizing that there is a Spirit, or a power, or a principle. He would create for himself just what his imagination conceived, and each would have a dominion of his own. There would be no corrective laws, but freedom in all things.

In the realm of the intellect he would think only of self. Anger, condemnation, and evil thoughts of all kinds would bring no results but happy ones. There would be no rule governing any one but himself, for he could not make any law for others, for that would create a conflict, and the laws would be inoperative. In the physical realm there would be no results. Fire would not burn, water would not drown, electricity would not kill, alcohol would not bring about any condition except perfect happiness; neither would opium nor any narcotic. Arsenic (a mineral) would be as healthy as apples, but there is a principle governing every plane, every realm of being, that is corrective, perfect, just, and good.

Man can change conditions, he can mix and adulterate in every realm of being, but he cannot

create or repeal principles. He can discover them, and he can change conditions; he can bring oil and water together, and there will be a conflagration; oil will be consumed and the fire go out, and he may extract more oil from nature, and if he again brings about the same conditions he may have another conflagration, for the principle remains; and he may apply carbonic acid and stop the conflagration, by changing conditions, but the principle rules and brings results. Fear causes weakness. The weakness may be overcome, as it is the result of fear, but the law remains, and fear again will bring the same result unless the fear is overcome.

Man has discovered a principle. Electricity can be stored in metals, and if man stands upon the earth and touches the storage battery it shocks the man. Enough electricity will kill the physical man, but he has discovered that there is a principle, a law of electricity, that governs its killing, and makes it of no effect simply by standing upon a non-conductor of electricity (a plate of glass), and thus he overcomes the principle, to all appearances, but if the conditions are the same the same results follow.

But are there no man-made laws? None that can stand before God's laws. Men have said there is no God; I am a law unto myself. There is a survival of the fittest; the strongest man always wins, right or wrong, but the results that follow prove the fallacy of this law. Man has said, If you eat bread with unwashed hands you will be defiled. There is no principle involved, and no results follow. The Levitical law was full of these man-made laws. The washing and bathing, and doing certain things for a certain number of days or hours, or man would be unclean, and if he observed the law he would be clean, had no principle involved, and no results followed. There are many things related in the Bible that seem to indicate results followed the disobedience of these man-made laws, but they are only truths in allegory.

Man has written in that we call the Bible or the Truth what he was conscious of, and consciousness is not always truth; it is only the Spirit of Truth that crosses out all error, and creates a true consciousness. All creeds and rules and symbolisms that are non-essentials, are man-made laws, such as fasts and sacrifices, and holy days, etc. A man may observe them to the Lord or he may not, and give God thanks, and the result is the same.

THE GREAT SCIENTIST WEISSMAN ON DEATH AS AN ACQUIRED HABIT.

Death itself and the longer or shorter duration of life depend entirely on adaptation. Death is not an essential attribute of living matter. It is neither necessarily associated with reproduction nor a necessary consequence of it.

Death is to be looked upon as an occurrence which is advantageous to the species, as a concession to the outer conditions of life, and not an absolute necessity essentially inherent in life itself.

Electricity is the basis of life. Properly understood, it may some time offer to man the means of prolonging life indefinitely.

In a series of fascinating papers published about 1883 the German biologist Weissman sought to prove by scientific deduction that in unicellular structures—animals of the lowest order—no such thing as death takes place. He also concluded that death is not a natural but an acquired habit, so to speak, which became fixed in the world of life at a definite time in the history of life phenomena.

At any rate it is not a discouraging thing to think about.—*New York World*.

“All growth is from a centre. All progress is through gradual evolution. If the center be touched, if the heart be changed, if the soul come to consciousness, the external result will follow.”

Bible Lessons

BY LEO VIRGO.

Lesson 8. August 24.

REPORT OF THE SPIES.—Numbers 13:26, 14:4.

GOLDEN TEXT—*Blessed is that man that maketh the Lord his trust.*—Psa. 40:4.

The Promised Land is also called Caanan, which, according to Hasting's Bible Dictionary, is derived from a root signifying "to bow down," and means the "low lands" of Palestine. The metaphysician discerns at once that this refers to the subjective consciousness, or the mind beneath conscious thought, with its body. The "land" is the body and the "people" are the thoughts. The object of the spiritual worker is to make a union between the conscious and subconscious realms. This can be done successfully with the help of God, and in no other way. We are to *possess* the land in the name of the Lord.

Our first work is to become acquainted with God in the conscious thought realm. This is the journey in the wilderness. While doing this we also have a desire to know more about the sources and laws of the life manifesting in the body, and we send our thoughts, or "spies," down into the subjective consciousness. These do not all go at once.

Our experiences are not always so definite that we can describe them, but gradually in the dealing with our thought world, we find that certain mental attitudes bring to us body sensations, and it dawns upon us that we have a world below the surface of things of which we know but little.

This "land below the surface" is so wonderful, and its resources so great that words can never describe them. It is not only the realm where the hidden processes of nature are carried on in the body, such as digestion, assimilation, circulation,

elimination, etc., but it also includes the stored-up records of the soul with all the mysteries of Being. It is a land "flowing with milk and honey." But it has established itself in certain fixed ideas in connection with its great resources, and when our thoughts go down into it we are confronted with obstacles that sometimes appal us. There is no doubt about its wonderful fruitfulness, and when our thoughts go across the line of the conscious life into the subconscious, and there wells up in our nerves mighty currents of vitality, we have the evidence of what may be ours when we have put out the interlopers who have taken possession, like the Hittites (fears), Jebusites (animal desires), etc. The cities are "walled" also; that is, the centres of thought are seemingly impregnable and unchangeable. Some of the thoughts in those cities seem as giants. Ten out of twelve of our thoughts report that we cannot possess the land.

But there is one thought that says, "Let us go up at once and possess it; for we are able to overcome it." This is Caleb (faith or courage). The majority is against him, however, and their fears make the land utterly beyond their attainment. They saw themselves as grasshoppers, and the people as giants. This illustrates the power of fear to keep us from attaining that which we desire. When we allow the weak and cowardly thoughts to prevail, we are overtaken by a panic, and are willing to sacrifice all we have attained and go back to Egypt.

Beware how you let the thoughts of fear and inability sway you. One and God are a majority. All power is given unto you in the Jesus Christ consciousness. You can conquer with Joshua (I AM) as your captain.

Lesson 9. August 31.

THE BRAZEN SERPENT.—Numbers 21:1-9.

GOLDEN TEXT—*And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted*

up: that whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.

When we are cowardly and fearful in handling the body forces, as shown in the last lesson, they hold undisturbed their "cities," or established states of consciousness. But the desire to draw upon the inner life is so great that we find some of our thoughts go in, as it were, the back door. Then King Arad (a wild ass) hears that some of our people are entering his domain in this spying way, and he captures them. This means that a weak thought is apt to be submerged in the prevailing state of consciousness with which it comes in contact. Arad, the wild ass, indicates the undisciplined animal character of the body. Our Israel thoughts represent our conscious abiding unity with the Spirit. When we discover that some of these spiritual thoughts are becoming material, there is a strong resolve made that the body shall be brought into subjection and the animal propensities destroyed. This "vow unto the Lord" places us in line with the natural upward trend of Being (delivered up the Canaanites), and we easily put to route these crude conditions—"utterly destroyed them and their cities." "And the name of the place was called Hormah," (destruction). When we consecrate ourselves to God all error is destroyed.

"They journeyed from Mount Hor (new conception) by the way of the Red Sea to compass the land of Edom, (red, the blood or life), and the soul of the people was much discouraged because of the way." We are constantly getting new concepts of life and its relation to the body, but the way to its control seems hard, and we find ourselves discouraged; then we conclude that our understanding of the law is at fault—"The people spake against Moses." There is neither bread nor water, substance nor thought, and "our soul loatheth this light bread," this vague comprehension of the substance of life. Discouraging, complaining thoughts set up cross-currents ("fiery

serpents") in the consciousness, and we find many of our highest ideas poisoned, or curdled and confused by these negative thoughts. Science says that the poison of a serpent stops the flow of the blood and it curdles in the veins. This is exactly what takes place in the mind when we let in thoughts of discouragement and complaint.

When we quit our error thoughts we repent, a new resolve is made. We appeal to our Perception of the Law (Moses) and he prays (affirms) its perfect action again. The Lord is One and Indivisible. His Law is One. In it there is no negative thought, no cross-current, but a concentration of all into One. Moses, the Understanding of this Law of Unity, establishes for us in the very centre of our minds this one Life Current ("serpent of brass"), and when we look upon it (concentrate our whole attention upon it), we are healed of the poison of negation and discouragement which the cross-currents have produced.

Lesson 10. September 7.

THE PROPHET LIKE MOSES.—Deut. 18:9-19.

GOLDEN TEXT—*This is of a truth that prophet that should come into the world.*—John 6:14.

There is an intellectual perception or understanding of God and His Law, and there is also an absolute realization of the substance of the Spirit, and a knowledge of the Law. Moses represents the intellectual understanding, which is reflected into consciousness; Jesus Christ is the Understanding itself made flesh and dwelling in our midst—the very midst of our soul and body. When we get into a realization of the subjective consciousness, "the land which the Lord thy God giveth thee," that which we have *perceived* as true of God becomes reality and substance.

But this Canaan land is a realm where both forms and the essence of forms are in evidence, and we

need to remember carefully all that we have perceived under the Mosaic dispensation as true of Principle. It is wise and helpful to often go over and mentally analyze all that we have learned about the Abstract, the Formless, the Ideal, the Spirit, in order that we may be expert in dealing with the many subtle phases of thought and action in the subjective consciousness. Deuteronomy is a review of all that has been taught by Moses, and is to be kept constantly in the mind as a kind of mental bridge to help the neophyte over the muddy stream of thought running quite swift in the Promised Land.

The warnings given as to what to avoid in the psychic may be taken with profit literally as set forth in the text. Avoid all divination, the enchanter, the sorcerer, consulter with familiar spirits, wizard, necromancer. Yet to the metaphysician these have a specific meaning in their reference to individual experiences. We should not only suppress the curiosity which leads us to run after those who practice these so-called mysterious arts, but we should also avoid the mental tendencies in ourselves which may lead us astray in our development.

To make your "son or your daughter to pass through the fire" is to send your thoughts out against opposing forces for the mere purpose of testing their power. To use "divination" is to try to discern the outcome of personal and temporal affairs. "Augury" is the blind following of the commands of some omen or voice which we may get in the silence. "An enchanter" is throwing a mental spell like hypnotism over those we wish to influence. A "sorcerer," or "witch," is to make believe that our powers are mysterious and our personal property—our special discovery. A "consulter with familiar spirits" is the belief that the personalities we may see in the subjective are sources of wisdom and guidance in spiritual things. A "wizard" is to make profession of strange knowledge. A "necromancer" is to make people believe that we are in league with the hidden forces

of nature, like magnetism, mesmerism, etc., in a manner special to us alone.

There are superstitions enough among those who live on the mere surface of things, such as the number thirteen, spilling salt, giving knives, mascots, pocket pieces, lucky days, special dreams, the prophecies of the fortune teller, etc., but when the psychic realm is entered, a new mine of delusions is opened up and the student needs special warning. "Thou shalt be perfect with the Lord thy God." Under all conditions and circumstances declare the perfect Law of the Divine Mind.

A "prophet from the midst of thee" is the realization of the Christ within as a substantial form of spiritual substance.

The word of God becomes flesh and dwells within us. Instead of speaking what we hear as the voice of God in Horeb (aspiration) that voice takes up its abode in our voice and speaks through us. As Jesus said, "The words that I say unto you, I speak not from myself but the Father abiding in me doeth his works."

Lesson 11. September 14.

LOVING AND OBEYING GOD.—Deut. 30:11-20.

GOLDEN TEXT—*For this is the love of God, that we keep his commandments.*—I. John 5:3.

In order to love and obey God we must realize the presence and character of Spirit. "It is not hidden." If you believe that Spirit is invisible, deny it; and affirm Spirit to be the very substance of visibility. "Neither is it far off." If you think that Spirit is absent, deny it; and affirm the presence of Spirit, and God as indwelling Substance. "The Father within me, he doeth the works." "It is not in heaven." If you believe that Spirit, or God, dwells in some far-away heaven, deny it; and affirm the "kingdom of heaven is within me." Neither can Spirit be revealed to you by another. This is a most subtle mental error, and leads to idol worship—making

idols of persons who have boldly grasped the truth about Spirit, and have not feared to proclaim it. Timid, ignorant mentalities think that such are divinely inspired—have in some divine way “gone up to heaven” and brought it to us. Remember that God is no respecter of persons. “Neither is it beyond the sea.” The “sea” represents mortal thought. It is not hidden from you by the ocean of human ignorance. Deny the power of the belief in personal ignorance, and affirm the revealing word of Omnipresent Intelligence.

The Word of God is not the Bible. When the scribes quoted the Scriptures to Jesus as authority he said, “Ye study the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me.” The Scriptures are the letter; the Word itself is the real thing. Seek to know that spiritual Word which “giveth life.” It is your inmost conviction, “in thy heart;” it is every true word that you utter, “in thy mouth.” Jesus said, “Keep my words.” When we affirm our unity with God as he affirmed it, we put ourselves in right relation for receiving the highest revelation of Spirit.

A literal rendition of the fifteenth verse would make God the author of death and evil. Jesus said, “God is not the God of the dead, but of the living.” Paul explains how death came into the world through the sin of Adam, and will go out as a “last enemy.” To take this verse literally would be to attribute to God these mortal errors, which the highest Scriptural authorities, Jesus and Paul, say are not from Him. Metaphysically, we interpret “life” as the positive, and “death” the negative attributes of mind. Pleasure is “good,” and pain is “evil.” These are not a part of the Eternal Bliss of Being, but every ego that manifests is free to choose its relation to the One Cause.

We can demonstrate “love the Lord thy God” by affirming love as a constantly flowing substance proceeding forth from our heart centre. This thought

held every day is "to walk in his way." To "keep the commandments, statutes and judgments" of God is to meditate upon the true character of Being, and its relation to the realm of forms. When we do this we "live and multiply" in Spirit and in understanding.

"But if thine heart turn away and wilt not hear, but shall be drawn away, and worship other gods and serve them." The heart represents the affections. If our affections are turned to the sensuous, and our receptivity dulled by thinking about worldly things, we will find ourselves believing in the power of external conditions. This is a dangerous state to get into. We lose our hold upon the only source there is for man's continued existence as a manifestor of Being. We are here for a purpose, and that purpose can only be fulfilled by carrying out the designs of God. Our ultimate destiny is to come into conscious relations with all the mighty forces of Being through our own souls and bodies. It is necessary that we be strengthened and purified in order to be competent to cope with these higher attributes of the I AM.

Jordan means *judgment*. It is symbolical of that stream of thought-stuff which we are constantly adding to in our daily life. Every thought sets going a current of energy that folds us in its grasp, and which we will sooner or later feel. Even the slightest thought registers itself in this plastic substance that springs into streams of life at our touch. "A man shall be held accountable for his slightest word," said the Master. We have to cross this Jordan when we enter the Promised Land. The children of Israel found that it overflowed its banks and was muddy. So we will find if we have not chosen the good and refused the evil.

"A star does not talk, but its calm, steady beam shines down continually out of the sky, and is a benediction to many. Be like a star in your peaceful shining, and many will thank God for your life."

A SHOP IN HEAVEN.

GEORGE MACDONALD in "*Wingfold, Curate.*"

“ND now,” said my guide to me, “I will bring thee to a city of the righteous, and show thee how they buy and sell in this the kingdom of heaven.” So we journeyed a day and another day and half a day, and I was weary ere we arrived thither. But when I saw the loveliness of the place and drew in the healing air thereof, my weariness vanished as a dream of the night, and I said, *It is well.* I may not now speak of the houses and the dress and the customs of the dwellers therein, save what may belong to the buying and selling of which I have spoken. Gladly would I tell of the streams that went, some noiselessly gliding, others gurgling, some sweeping, some rushing and roaring, through every street, all issuing from one right plenteous fountain in the middle of the city, so that the ear was forever filled with the sound of many waters all the day, ceasing when the night came that silence might have its perfect work upon the soul. Gladly, too, would I tell of the trees and flowers and grass that grew in every street along the banks of the rivers. But I must withhold.

“After I had, I know not how long, refreshed my soul with what it was thus given me to enjoy (for in all that country there is no such thing as haste, no darting from one thing to another, but a calm, eternal progress in which unto the day the good thereof is sufficient) one great noon-day my conductor led me into a large place such as we would call a shop here, although the arrangements were different, and an air of stateliness dwelt in and around the house. It was filled with the loveliest silken and woolen stuffs, of all kinds and colors, a thousand delights to the eye—and to the thoughts also, for here was endless harmony and no discord.

“I stood in the midst, and my guide stood by me in silence; for all the time I was in the country he seldom spoke to me save when first I asked of him, and yet he never showed any weariness, and often a half smile would dwell for a moment upon his countenance.

“And first I watched the faces of them that sold; and I could read therein — for be it understood that, according to the degree of his own capacity, a man there could perfectly read the countenance of every neighbor; that is, except it expressed something that was not in himself — I could read in them nothing of eagerness, but only the calm of a concentrated ministration. There was no seeking there, but a strength of giving, a business-like earnestness to supply lack, enlivened by no haste and dulled by no weariness, brightened ever by the reflected content of those who found their wants supplied. As soon as one buyer was contented they turned graciously to another, and gave ear until they perfectly understood with what object he had come to seek their aid. Nor did their countenances change utterly as they turned away, for upon them lingered the satisfaction as of one who hath had a success, and by degrees melted into the supervening content.

“Then I turned to watch the countenances of them that bought. And there in like manner I saw no cupidity and no meanness. They spake humbly, yet not because they sought a favor, but because they were humble; for with their humility was mingled the confidence of receiving that they sought. And truly it was a pleasure to see how every one knew what his desire was, making his choice readily and with decision. I perceived also that every one spoke not merely respectfully, but gratefully, to him who served him. And at meeting and parting, such kindly though brief greetings passed as made me wonder whether every inhabitant of such a mighty city could know every other that dwelt therein. But I soon saw that it came not of individual knowledge, but of universal faith and all-embracing love.

“And as I stood and watched, suddenly it came into my mind that I had never yet seen the coin of the country, and thereupon I kept my eyes upon a certain woman who bought silk, that when she paid for the same I might see the money. But that which she had largely bought, she took in her arms and carried away, and paid not. Therefore I turned to watch another, who bought for a long journey, but when he carried away what he bought neither did he pay any money. And I said to myself, ‘These are well-known persons, to whom it is more convenient to pay at a certain season;’ and I turned to a third, who bought much fine linen. But behold! he paid not! Then I began to observe again those that sold; whereupon I thought with myself, ‘How good must be the air of this land for the remembrance of things! for these men write down nothing to keep on record the moneys men owe them on all sides.’ And I looked and looked again and yet again, and stood long watching; but so it was throughout the whole place, which thronged and buzzed and swarmed like the busiest of beehives—no man paid, and no man had a book wherein to write that which the other owed!

“Then I turned to my guide and said, ‘How lovely is honesty! and truly from what a labor it absolveth men! for here I see every man keepeth in his mind his own debts and not the debts of others, so that time is not spent in the paying of small sums, neither in the keeping of account of such; but he that buyeth counteth up, and doubtless when the day of reckoning arrives, each cometh and casteth the money he oweth into the merchant’s coffer, and both are satisfied.’

“Then my conductor smiled, and said, ‘Watch yet a while.’

“And I did as he said unto me, and stood and watched. But the same thing went on everywhere; and I said to myself, ‘Lo! I see nothing new!’ Suddenly, at my side, a man dropped upon his knees and bowed his head to the ground. And those that

stood nigh him dropped also upon their knees and there arose a sound as of soft thunder; and lo! every one in the place had dropped upon his knees, and spread his hands out before him. Every voice and every noise was hushed, every movement had ceased, and I and my guide alone were left standing.

“Then I whispered in his ear, ‘It is the hour of prayer; shall we not kneel also?’ And my guide answered, ‘No man in this city kneeleth because others do, and no man is judged if he kneeleth not. If thou hast any grief or pain upon thee, then kneel; if not, then love God in thy heart and be thankful, and kneel when thou goest into thy chamber.’ Then said I, ‘I will not kneel, but will watch and see.’ ‘It is well,’ said my guide; and I stood.

“For certain moments all was utter stillness—every man and woman kneeling, with hands outstretched, save him who had first kneeled, and his hands hung by his sides and his head was still bowed to the earth. At length he rose up, and lo! his face was wet with tears; and all the people rose also, with a noise throughout the place; and the man made a low obeisance to them that were nigh him, the which they returned with equal reverence, and then, with downcast eyes, he walked slowly from the shop. The moment he was gone, the business of the place, without a word of remark on any side concerning what had passed, began again as before. People came and went, some more eager and outward, some more staid and inward, but all contented and cheerful. At length a bell somewhere rang sweet and shrill, and after that no one entered the place, and what was in progress began to be led to a decorous conclusion. In three or four minutes the floor was empty, and the people also of the shop had gone, each about his own affairs, without shutting door or window.

“I went out last with my guide, and we seated ourselves under a tree of the willow kind on the bank of one of the quieter streams, and straightway I began to question him. ‘Tell me, sir,’ I said, ‘the purport

of what I have seen; for not yet have I understood how these happy people do their business and pass from hand to hand not a single coin.' And he answered, 'Where greed and ambition and self-love rule, money must be; where there is neither greed nor ambition, nor self-rule, money is needless.' And I asked, 'Is it then by the same ancient mode of barter that they go about their affairs? Truly I saw no exchange of any sort.' 'Bethink thee,' said my guide, 'if thou hadst gone into any other shop throughout the whole city thou wouldst have seen the same thing.' 'I see not how that should make the matter plainer to me,' I answered. 'Where neither greed nor ambition nor selfishness reigneth,' said my guide, 'there need and desire have free scope, for they work no evil.' 'But even now I understand you not, sir,' I said. 'Hear me, then,' answered my guide, 'for I will speak to thee more plainly. Wherefore do men take money in their hands when they go where things are?' 'Because they may not have the things without giving the money.' 'And where they may have things without giving money, there they take no money in their hands?' 'Truly no, 'sir, if there be such a place.' 'Then such a place is this, and so is it here.' 'But how can men give of their goods and receive naught in return?' 'By receiving everything in return. Tell me,' said my guide, 'why do men take money for their goods?' 'That they may have wherewithal to go and buy other things which they need for themselves.' 'But if they also may go to this place or that place where the things are the which they need, and receive of those things without money and without price, is there then good cause why they should take money in their hands?' 'Truly no,' I answered; 'and I begin, methinks, to see how the affair goeth. Yet are there some things still whereupon I would gladly be resolved. And first of all, how cometh it that men are moved to provide these and those goods for the supply of the wants of their neighbors when they are drawn thereto by no want

in themselves and no advantage to themselves?' 'Thou reasonest,' said my guide, 'as one of thine own degree, who to the eyes of the full-born ever look like chrysalides, closed round in a web of their own weaving; and who shall blame thee until thou thyself shinest within thyself? Understand that it is never advantage to himself that moveth a man in this kingdom to undertake this or that. The thing that alone that advantageth a man here is the thing which doth without thought unto that advantage. To your world, this world goeth by contraries. The man here that doeth most service, that aideth others the most to the obtaining of their honest desires, is the man who standeth highest with the Lord of the place, and his reward and honor is to be enabled to the spending of himself yet more for the good of his fellows. There goeth a rumor amongst us even now that one shall ere long be ripe for the carrying of a message from the King to the spirits that are in prison. Thinkest thou it is a less potent stirring up of thought and energy to desire and seek and find the things that will please the eye and cheer the brain and gladden the heart of the people of this great city, so as when one prayeth, *Give me, friend, of thy loaves*, a man may answer, *Take of them, friend, as many as thou needst*—is that, I say, an incentive to diligence less potent than the desire to hoard or to excel? Is it not to share the bliss of God who hoardeth nothing, but ever giveth liberally? The joy of a man here is to enable another to lay hold upon that which is of his own kind and be glad and grow thereby—doctrine strange and unbelievable to the man in whom the well of life is yet sealed. Never have they been many at a time in the old world who could thus enter into the joy of their Lord. And yet, if thou bethink thee, thou wilt perceive that such bliss is not unknown amongst thy fellows. Knowest thou no musician who would find it joy enough for a night, to scale the tower of a hundred bells, and send the great meteors of music-light flying over the care-tortured city? Would

every one even of thy half-created race reason with himself and say, 'Truly it is in the night, and no one can see who it is that ministereth; the sounds alone will go forth nor bear my image; I shall reap no honor; I will not rise and go?' Thou knowest, I say, some in thy world who would not speak thus in their hearts, but would willingly consent to be as nothing, so to give life to their fellows. In this city so is it with all—in shop or workshop, in study or theatre, all seek to spend and be spent for the lovely all.'

"And I said, 'One thing tell me, sir, how much a man may have for the asking.' 'What he will—that is, what he can well use.' 'Who then shall be the judge thereof?' 'Who but the man himself?' 'What if he should turn to greed, and begin to hoard and spare?' 'Sawest thou not the man this day because of whom all business ceased for a time? To that man had come a thought of accumulation instead of growth, and he dropped upon his knees in shame and terror. And thou sawest how all business ceased and straightway that of the shop was made what below they call a church; for every one hastened to the poor man's help, the air was filled with praying breath, and the atmosphere of God-loving souls was around him; the foul thought fled, and the man went forth glad and humble, and tomorrow he will return for that which he needeth. If thou shouldst be present then, thou wilt see him more tenderly ministered unto than all the rest.' 'And if such a man prayed not?' 'If such a man slept ere he repented, he would wake with hatred in his heart toward the city and every one therein, and would straightway flee into the wilderness. And the angel of the Lord would go out after him and smite him with a word, and he would vanish from amongst us, and his life would be the life of one of these least of living things that are in your world born of the water; and there must he grow up again, crawling through the channels of thousand-folded difference, from animal to animal, until at length a human brain be

given him, and after generations he become once again capable of being born of the spirit into the kingdom of liberty. Then shall all his past life open upon him, and in shame and dismay will he repent a thousand-fold, and will sin no more. Such, at least, are the thoughts of our wise men upon the matter; but truly we know not.' 'It is good,' I said. 'But how are men guided as to what lies to them to provide for the general good?' 'Every man doeth what thing he can, and the more his labor is desired the more he rejoices.' 'If a man should desire that he could nowhere find in the city?' 'Then he would straightway do his endeavor to provide that thing for all in the city who might after him desire the same.' 'Now, sir, methinks I know and understand,' I answered. And we rose and went further.

"I think that *could* be!" said the curate, breaking the silence that followed when Rachel ceased.

"Not in this world," said the draper.

"To doubt that it *could* be," said the gate-keeper, "would be to doubt whether the kingdom of heaven is a chimera or a divine idea."

DEAR UNITY—These thoughts came to me after some treatments you gave me last winter:

God in planning me planned a Christ-spirit, Christ-soul, Christ-mind and Christ-body. Then all I have to do is to let the mind that was in Christ be in me. Let! And we fight and strive to build a model and devise a plan and win a mastery. Then my body is a meant Christ-body, every organ is a Christ-organ, every cell is a Christ-cell. Where, then, is hardness of law, or pressure of limitations, or hunger and thirst of lack? To even glimpse the essential truth of all being, the divinity of the planned creation, is ever afterwards to sternously maintain it until we come finally to busily live and restfully work in unbroken realization of the stupendous fact, "Christ in you the hope of glory." "This is the light that lighteth every man that cometh into the world." "Till we all come in the unity of the faith" to conscious heirship.—A.

GOD IS MIND.

LEO VIRGO.



WHEN we say "Mind" we mean God—the Universal Principle of Causation, which includes all principles. Mathematics is a principle which in its field illustrates the exact and inexorable laws which are one with the manifestations of God or Mind.

We know that it is the nature of Mind to express itself. Just what Mind specifically is, and why it always seeks to manifest its inherent potentialities, is beyond our ken. We simply know that it is so. As the mathematician learns by application more and more of the possibilities of the unit, so the metaphysician learns by constant study of Mind the wonderful possibilities of expression of which it is capable. But both mathematician and metaphysician find that there is but one mode of manifestation—Thought. Innumerable streams flow from the great fountain of Mind, but there is but one mode of egress—Thought. These streams take on many characteristics and develop remarkable qualities in themselves that closely resemble the Principle, but they do not originate anything that is not potential in that Principle, and in all their windings they never deviate from the flowing banks of Thought.

There is nothing but Mind and Thought—Principle and its mode of expression. The things made or externalized are simply effects and pass away, but Mind and Thought are one and inseparable; self-existent and ever active, and the cause of all that appears.

An understanding of God or Universal Mind is a key to all scriptures and occult writings. It shows the unity of Brahm, Jehovah, God, Zeus, Osiris, and the many deities. When followed in all their sinuous windings it is found that in their original purity the extant religious worship of the world symbolizes the

Universal Mind and its law of expression. It reconciles the apparent inconsistencies, and explains why the religions so closely resemble one another.

In all these scriptures and Hermetic accounts of creation an intimate relation is always held between God and man, or Mind and thought, or Principle and its perfect idea. The Supreme Cause is always represented as speaking forth His creations.

In the story of creation as told by Moses, which is metaphysically correct, all things were brought forth by "God said"—Mind Thought. "God said, Let there be light." "God said, Let there be a firmament." "God said, Let the waters under the firmament be gathered together." "God said, Let the earth put forth grass." "God said, Let there be lights in the firmament." "God said, Let the waters bring forth." "God said, Let the earth bring forth." "God said, Let us make man."

When we understand that God or the Father is always Mind, and that the Son is always the Word or Thought, and that the many attributes of Mind and its different stages of realization are set forth in symbols, we are enabled to unravel the many so-called mysteries of religion. For instance, an accurate metaphysical translation of John 1. would read like this: "In the ever-present now is the Thought, and the Thought is with Mind, and the Thought is Mind. This thought is ever present with Mind, and through it everything is done, and without it is not one thing done. In it is Life and the Life is the Light of men."

The Greek *Logos*, which has been translated Word, literally means reasonable speech, or, as we may say, the reasonable Thought or Word. That is, all things that God, or Mind, made in the beginning were perfect results of the power of Mind working through Thought, along lines of accurate reason based on the perfect ideal conceptions inherent in that Infinite Mind.

The orthodox Christian says this chapter refers

directly to Christ, which from our standpoint of Universal Mind, is admissable, as Christ and the Son of God, or the Thought or Word of Mind are interchangeable. The man Jesus became so transparent by purification that the Universal Christ or God-Thought expressed itself through him more clearly than any man of whom we have record. Yet this Son of God, or Perfect Thought of Infinite Mind, is shining in degree through every man, woman and child in the universe. All life, all love, all truth are the expressions of that one Great Cause. It is the ever-present principle of good that shows forth in man in proportion to the purity of his thoughts.

There is nothing but God and His ideas, and all departures therefrom are mere illusions of sense. A man may think himself separate from God and free to do as he wishes without looking to the one source of all that is, but in the end he will find that all his departures from truth and virtue, the ever-present monitions of intuition, were like the errors in the mathematical problem, transitory deviations that do not inhere in the principle, and for which it is in no way responsible. We must understand that God *is* principle, and that things are just as they are because their Cause is principle and not person.

The only man is the ideal man, never expressed fully, but ever present in the Divine Mind as a possibility, just as all mathematical problems are inherent in the principle and can never be expressed in their fullness. That which the senses call man is but a symbol in chalk, like the figure one. It forms no part of the Spiritual Man — Principle — and should never be confounded with it.

The only expression of Divine Mind is the Logos or Word, the one Universal Man-God. This is the Christ or anointed one. It is Mind-manifest, and he who lets the "Mind that was in Christ Jesus" be in him, becomes the Son of God. As thought is the only mode of manifestation of Mind, it follows that the only way to do this is to think the thoughts which we

know correspond in purity and truth with the thought of God. Thoughts are things which can be controlled and regulated. The thoughts of men ultimate in their material bodies and environments. When they know this they will proceed to cultivate their thoughts as carefully as they do their fields. By casting out by denial all undesirable thoughts, and planting by affirmation all good thoughts, man will soon find himself surrounded by a universe in which is only beauty and harmony. All sin, sickness, poverty and death will disappear. He will have a new body as light as air and as indestructible as electricity. This training of the mind results in an habitual thinking of pure thoughts, until finally the thinker slips like the crystal dewdrop into that flowing sea of pure thinking — the Logos or Thought of God.

When this stage is reached, you “know all things” and become a co-worker with Divine Mind. This condition is possible to all, and its attainment is the only object that makes life worth living. Outside of this consciousness of Unity with God’s thoughts is only “vanity and vexation,” and the longer and harder a man tries to live for himself and independent of God and his fellow man the worse tangled his life becomes. He is trying to live in direct opposition to the only established law of existence, and the end must of necessity be disastrous.

The only escape from the chaos in which humanity believes itself to be today is through a unification of consciousness with God or the Causative Principle that moves all the machinery of the universe. There is no intelligence or knowing principle outside of Mind. Matter has no mode of communicating intelligence—it is inert effect, and the only way under heaven to learn the will and desire of that Eternal Energy and Intelligence called God is through Mind.

Hence, if you would know what God or Mind is, and what it wants you to do in order to fill that sphere for which it intended you, go into that realm with your consciousness where it exists. Sit in the Silence and ask in mind, and *Mind* will answer all your questions.

EACH IN HIS OWN TONGUE.

PROF. W. H. CARRUTH.

A fire-mist and a planet,
A crystal and a cell;
A jelly-fish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod —
Some call it Evolution,
And others call it God.

A haze on the far horizon,
The infinite, tender sky.
The ripe, rich tint of the cornfields,
And the wild geese sailing high,
And all over upland and lowland
The charm of the golden-rod —
Some of us call it Autumn,
And others call it God.

Like tides on a crescent sea-beach,
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in —
Come from the mystic ocean
Whose rim no foot has trod —
Some of us call it Longing,
And others call it God.

Glimmering waters and breakers
Far out on horizon's rim,
White sails and sea-gulls glistening
Away till the sight grows dim;
And shells spirit-painted with glory,
Where sea-weeds beckon and nod —
Some of us call it Ocean,
And others call it God.

A picket frozen on duty,
A mother starved for her brood;
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who humble and nameless,
The straight hard pathway trod —
Some call it Consecration,
And others call it God.



CHARLES FILLMORE
MYRTLE FILLMORE

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

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

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

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

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

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

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

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

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

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

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

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

THE CLASS THOUGHT.

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

August 20th to September 20th.

I no longer count my descent through genealogies, nor identify myself with the infirmities of the flesh. I am Spirit, and my heredity is from God.

Noon Thought.

(Held daily at 12 M.)

I am a man in authority; I say to one (evil) Go, and it goes, and to another (good) Come, and it comes.

PHYSICAL REGENERATION.

I am comparatively a recent pupil in this doctrine of physical regeneration, but now that I know there is nothing else to regenerate it is to be hoped that my progress will be rapid. The question of the relation of the nervous system to the individual *ego* is beyond expression fascinating. The use and abuse of the pneumogastric nerve is another wonderful thing, and yet there are those who declare these questions not only unscientific but foolish and vulgar.

I have actually *proved* a few theories. For instance, I *know* that the person who cannot take a full, deep respiration from the very abdominal centre is not in health. The spaces which should be left open for the proper circulation of air are filled up. It will never do to crowd this interspatial territory, and yet in almost every instance it is crowded. This is why folks die.

Why should we not love and respect these abodes of the spirit? Why should we not perfect and adorn them, and by so doing sing praises to Infinite Love for the inexpressible blessing of Life?

—ELEANOR KIRK.

PERFECTION.

[Arranged by Charles E. Prather.]

Speaker: Let your heart be perfect with the Lord our God, to walk in his statutes, and to keep his commandments. (I. Kings 8:61.)

Congregation: Thou shalt be perfect with the Lord thy God. (Deut. 18:13.)

Speaker: As for God, his way is perfect. (Ps. 18:30)

Congregation: For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him. (II. Chron. 16:9.)

Speaker: The Lord said unto him, I am God Almighty; walk before me, and be thou perfect. (Gen. 17:1.)

Congregation: Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart. * * Thus saith the Lord, the God of David thy father, I have heard thy prayer: behold, I will heal thee. (II. Kings 20:3, 5.)

Speaker: Let my heart be perfect in thy statutes. (Psalms 119:80.)

Congregation: It is God that girdeth me with strength, and maketh my way perfect. (Ps. 18:32.)

Speaker: Blessed are they that are perfect in the way, who walk in the law of the Lord. (Ps. 119:1.)

Congregation: The path of the righteous is as the shining light, that shineth more and more unto the perfect day. (Proverbs 4:18.)

Speaker: Perfect before God, perfect with God, perfect towards God: these are the expressions we find in the Old Testament. The first word of the New Testament at once lifts us to a very different plane—perfect *as* God. It is the only standard we are to aim at and judge by.

Congregation: Ye therefore shall be perfect, as your heavenly Father is perfect. (Matt. 5:48.)

Speaker: The disciple is not above his master: but every one when he is perfected shall be as his master. (Luke 6:40.)

Congregation: Not that I have already obtained, or am already made perfect: but I press on. * * * One thing I do, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. (Phil. 3:12-15.)

Speaker: Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (II. Cor. 7:1.) What promises?

Congregation: I will dwell in you; I will be your God; I will receive you; I will be a Father unto you. (II. Cor. 6:16-18.)

Speaker: I beseech you that there be no divisions among you; but that ye be perfected together in the same mind. (I. Cor. 1:10.)

Congregation: Be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you. (II. Cor. 13:11.)

Speaker: Wherefore let us cease to speak of the first principles of Christ, and press on unto perfection. (Heb. 6:1.)

Congregation: That ye may stand perfect and fully assured in all the will of God. (Col. 4:12.)

Speaker: Can the law of man make one perfect?

Congregation: According to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect. (Heb. 9:9.)

Speaker: For the law having a shadow of the good things to come, can never make perfect them that draw nigh. (Heb. 10:1.)

Congregation: Let patience have its perfect work, that ye may be perfect and entire, lacking in nothing. (James 1:4.)

Speaker: In many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. (James 3:2.)

Congregation: Whoso keepeth his word, in him verily hath the love of God been perfected. (I. Jno. 2:5.)

Speaker: The God of all grace, who called you unto his eternal glory in Christ, shall himself perfect, stablish, strengthen you. To him be the dominion for ever and ever. Amen. (I. Peter 4:10, 11.)

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

67. Please explain these two passages in I. John 5:7, 8:

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."

—K. C. M.

Heaven is that state of consciousness where perfect harmony abides. Earth is our physical manifestation. The three which bear record in our heaven are the Spirit, the source of all things, the Father; the thought, which is the formulated idea, the Word; and that thought in activity, the Holy Ghost. The three are inseparable, being interdependent, hence are one. The three in our earth are the Spirit, always chief upon any plane; the cleansing power of right thoughts, symbolized by water; the life as typified by the blood. These three agree in one for they are also inseparable, and heaven and earth are one, and that one the Individual.

68. I want to ask a personal question: In February UNITY in the article "Spiritual Obedience," I see much of Leo Virgo's deeper thought, and I said, "I wonder if he has demonstrated over insurance in any form." Has he? Is this any more personal than the question on "teeth" in June UNITY? —L. H.

We do not object to personal questions—we are always ready to tell how we demonstrate over all points in the redeeming of our consciousness. In the matter of insurance, as well as that of teeth, Leo Virgo has proven the omnipresence of Infinite Power to protect from all incursions of false ideas. Every condition or manifestation has its source in a state of consciousness, and if the ideas held are those of negation, then negative conditions result. Knowing that unfaltering faith in the omnipotence of God is a sure safeguard, Leo Virgo recognizes no need of insurance, and consequently carries none on either

life or effects. "They that dwell in the secret place of the Most High shall abide under the shadow of the Almighty."

69. Will you give your understanding of the parable in Luke 16:1-14? I especially feel the need of more light concerning the things with which it deals, and perhaps it will come through you.

— M. A. S.

This is one of the passages of the Bible which conclusively proves that we must get away from the letter which killeth, and into the Spirit which giveth life, or illumination. The literal reading would seem to commend injustice, conniving and deceit; but we know this is incompatible with the life and teachings of Jesus Christ, and we must look deeper for the truth which is taught in this parable. Upon the mental plane, the plane of consciousness, alone can we find the true solution of this question. The rich man is our Lord God—the I AM within each one, who is the possessor of all that makes the whole man. The steward is that faculty which is at the head of all the other faculties in the realm of consciousness; second in authority to the Spirit, but inseparable from it, and through which Spirit meets the lesser faculties and qualities of man, and they have access to it. This is the Intellect. The I AM requires an undivided service from all that is his, and the intellect awakens to the fact that it has not done this, has been misusing the power that belongs to it. It also recognizes that there is no life apart from the I AM—the Spirit; that the stewardship is inherently its own. Then comes the further revelation that this same 'life permeates all the other activities of the mind, and their expression; also belonging to each alike, and that there is no sense of debt or obligation to be held on any plane of consciousness; that was to be stricken out, and a realization of the fullness, the completeness and the oneness of omnipresent Life to take its place. Thus does intellect have an abiding place in every household (faculty), and is also one with the "Lord" who commends the recognizing

as a valuable friend that part of man's domain which has been termed unrighteous, but which is really rich as a source of strength when its powers are rightly used. If we are faithful in the right use of that which is least (so-called) we shall be faithful also in much, and know that all that the Father hath is ours, and that we owe nothing to anyone.

70. I have been requested by some friends, who have borrowed and read some of my *UNITYS*; to write you for an explanation of some of the things they cannot understand:

(a) If all the life in the world today always was, how is it that there are thousands more people in the world today than there were a hundred years ago?

(b) If murderers, thieves, and the worst of criminals have lived always, and have had so many deaths and births, and are still so bad, is it likely they will ever be any better?

(c) Will you kindly explain in Revelations 13:11-18 what is meant by the beast?
— Mrs. K. W.

(a) There is but one Life in the universe, and that Life is indivisible and unchangeable, the same in quality and quantity "today, yesterday and forever." There can be no more, neither can there be any less life in the world today than at any time in the past. But this one Life is differentiated in many and various forms of manifestation, the number of which may be subject to change. Because there are many more people in existence at the present time than ever before, is no evidence that there is more life, but that more of life has been appropriated and brought into manifestation.

(b) We have no authority for the assumption that murderers and thieves have lived always *as* murderers and thieves. Those who accept the doctrine of reincarnation believe that this present life governs or shapes the conditions of the next incarnation, and that the experiences of all phases of life are necessary for the full development of the soul of man. Be that as it may, the writer believes that no matter what the cause of a person's being what we call criminal, it is possible for him right here and now to redeem

himself from that condition, and make manifest that perfection which is his inherently, and, as life is eternal, this redemption will be accomplished some-time, somewhere.

(c) The significance of the word translated "beast," is life. The beast rising from the earth represents life upon the material plane as separated from the higher or spiritual life. The number 666 represents the six periods of development in the three domains of man before he comes into the seventh, or complete state of realization of the Truth.

71. Will you please give your idea of the first verse of John 14, "In my Father's house there are many mansions," etc. Of course I know the orthodox way, but that is not enough in these days.

—A SUBSCRIBER.

These words of Jesus refer most plainly to the different states of consciousness which are set up in man's mentality in his progress of development. The Spirit of Truth, the Christ within each one, goes before as a guide and leader, and opens up new and higher degrees of understanding of the Truth in which we abide with a perfect confidence that our guide is with us, until we are ready for the next advance step, and finally come into a realization of our oneness with Christ — the Truth.

TRUE NOBILITY.

What is noble? 'Tis the finer portion of the mind and heart,
 Linked to something still diviner than mere language can impart;
 Ever prompting, ever seeing some improvement yet to plan
 To uplift our fellow being, and like man to feel for man.

What is noble? That which places truth in its enfranchised will,
 Leaving steps like angel traces that mankind may follow still!
 Even though scorn's malignant glances prove him poorest of his clan,
 He's the noble who advances freedom and the cause of man!

— *Selected.*

"If he would be loved he must be altogether loveable."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

All manifestations of life originate in the silence.
Run over in your mind the many visible evidences of

THE SILENCE
OF GOD.

power and intelligence in the world of effects from the delicate poise of the daisy to the mighty arms of silence that swing the planets out in space, and you will find that without exception they depend for existence upon that realm we call invisible. The thoughts that rise in you and come to the surface in deed and act, are they not from the silence? Do you take a step or lift a hand that has not its motive from the depths of that mighty sea of throbbing life within your own being? Then why look to the external for that which comes only from the silent within? You blindly grasp at some medical potion, forgetting that you are yourself a laboratory, and that all about you are the elements from which every concoction is primarily extracted. Do you not know that the silent monitor within, that builds and sustains all the life you manifest, has also all the intelligence necessary to keep that manifestation of life in perfect harmony? What constructed that body of yours in the first place? Was it the doctor, a magnetic battery, blue pills and quinine, the "salubrious climate of California," or some special health resort? If any of these things made your body, it is then self-evident that they can keep it well and strong, but if they did not, you are going right away from the source of help when you look to them for health.

A very little common sense reason will show you that you are sustained body and soul by that Invisible Cause which ever wells up in you, and will always manifest itself as the silent builder when you heed its monition to "*Be still* and know that I am God."

It is within you and without you in a pulsating

sea of life and intelligence, simply awaiting your recognition of its presence.

Do not let the shallow reasoning of your companions or friends, who float in the thin scum of effects, deter you for an instant from looking to the Omnipotent Cause for your strength in all the affairs of life. This world is full of silly creatures who float about for a time in a maze of materiality only to go out in the end like snow flakes.

We say to you that First Cause is an intelligent, all-powerful principle of Life and Light, which will demonstrate itself to you personally, as it has to us, if you will bring yourself mentally into proper relation with it. God is not dead, nor has He gone away from this world for a time, notwithstanding the church and the state insist upon so regarding Him. Let your thoughts dwell upon his Love and Power for but fifteen minutes each day, and you shall find that a blessing is being poured out upon you such as you never dreamed possible.

—SOCIETY OF SILENT UNITY.

It was a marvellous structure, wonderful and curiously wrought; it had been from generation unto generation, and without was pictured

THE SOUL'S
AWAKENING.

the battles of time and care. Within this temple was the throne of the Great King, which as yet had not received him. "And there had gathered there multitude over against multitude, for a messenger had appeared unto them, and said, Ho! I bring you good tidings of great joy, which shall be for all people, for there has been born unto you a great King, which shall set upon the throne unto times age-abiding. And there rose up in the midst of the multitude one who had been their ruler from generation to generation, and his back was to the throne, and then from out the surging mass, spake to him one whose voice rang full of faith. 'Knowest thou Him who is to sit upon the throne?' And he said, 'I know him not,' and they passed on. Again there

came from the multitude a voice full of hope. 'Knowest thou Him who is to rule over all Israel?' 'Nay, I know him not,' and they passed on. Again, and for the third time there rose a voice from the throng. 'Joy,' and it said to him, 'Knowest thou Him who has come forth from eternity to sit upon the throne unto times age-abiding?' 'I say unto you, I know him not,' and he passed from their midst, and it was night."

Morning dawned, and within the temple was gathered together multitude over against multitude, and a great peace was there. The whole temple was filled with radiance, for He of whom it was written, sat upon the throne, the one great king, *Love*, and the multitude turned its eyes to worship Him. And there rose up one in their midst, no longer a ruler, but a seeker, and with voice full of meekness said, "Search me, O God, and know my heart; try me, and know my thoughts," and out from him who sat upon the throne came the invitation, "Come unto me, all ye that labor and are heavy laden, and I will give rest unto your souls," and the multitude sang forth, "We praise thee with all our hearts." And out from the throne came forth a message from the Savior to him who was seeking, "Lovest thou me more than these?" and Faith answered clear and sweet, "Yea, Lord, I love Thee." And the multitude sang forth, "Accomplished be Thy will, O Lord!" Again came the question vibrating with love, "Lovest thou me more than these?" and the answer came back soft and sweet, "I love Thee." Again in the fullness of love came the question, "Lovest thou me more than these?" and the answer as from one awakened came forth, "O Lord, thou knowest that I love Thee." Another soul had entered into the kingdom of the heavens.

— MAY TEMPLETON.

"It is the reposeful action of conscious strength which brings definite results, even as great powers are the outgrowth of calmness and silence."

HEALING DEPARTMENT.

CONDUCTED BY THE EDITOR.

26. How should one treat a lazy child—one who will have headache, sideache, or even a cough to avoid work, but recovers immediately the tasks are done or she has leave to play?

— L. G.

Deny laziness and deception, and affirm industry and obedience.

27. Please give a treatment for constipation; also for rupture.

— R. L.

Constipation is caused by mental tensity. The remedy is: Let go. Imagine yourself in a condition of perfect relaxation. This can be produced by saying relaxing words. Say to your stomach, "You now open and let go, as I open and let go that which I hold in my hand." The original cause of the mental tensity may be fear or stinginess, or any thought habit that concentrates about personality. To bring about permanent healing these prime causes must be denied, and the truth reinstated.

To heal rupture: Deny compassion and sympathy, weakness and timidity; and affirm self-centred wisdom, self-confidence, power and strength poised in the One Divine Mind.

28. Will the editor of the Healing Department in UNITY kindly give treatment for fleas? And also please tell me why I am the only member of our family whom they seem to bite. I am actually afraid to have a cat or dog near me (and I love them dearly), for fear of getting a flea.

— MRS. C.

Fleas represent mental dexterity in dealing with the primal life of the Universe. They are attracted by those who are full of vitality. Instead of fearing and opposing them, make friends with them. Say to them, "You are no longer attracted to me, and I do not now fear you. The vitality of nature offers you a wider field, and I command you to go hence."

29. Please give a formula for causing the hair to grow and retain its youthful vigor.

— A. R. D.

The hair represents the most external aspect of strength in man's consciousness. When the strength is depleted the hair is quick to betray it. To sustain the hair one must sustain the strength. Stop all the devitalizing leaks in the organism, and affirm daily your unity with the One Omnipresent Vigorous Life and Strength.

30. Please give cause of deafness and formula for healing same. — C. B.

Deafness has many causes, but metaphysicians find that nearly all deaf people, who have gradually become so without external cause, are mentally obstinate. It is found that in children earache responds quickly to treatment by denying disobedience and opposition. In older people this becomes a fixed habit and gradually shuts out the vibrations of sound. Such people are usually very sensitive and live much in themselves. The remedy is: Deny obstinacy and opposition, and affirm receptivity and spiritual obedience. Say to such an one, "You no longer oppose the Inner Voice, but with meek and lowly heart you accept the guidance of the Holy Spirit, and your thirsty soul is open to its ministrations."

31. Will you kindly state in UNITY what you believe to be the cause of consumption and how it is to be cured?—A STUDENT.

We think it is almost universally agreed among metaphysicians that the real cause of consumption is subconscious fear. There lurks in the race mind an undercurrent fear of death, failure and defeat in life's race. This finds vent in that subconscious brain in the body whose centre of action is the throat, and is manifest in a cough, which is evidence of a break in the vibratory currents coursing through the organism. The remedy is: Put out fear along every line. Assure both the consciousness and subconscious thought that there is no such thing as death or failure in the One Life. Affirm courage, ability, power and fearlessness, mentally and physically, and put it into

practice in every way. Doctors are finding that the patient who is exposed to the open air night and day and under all conditions of the weather, usually gets well. It is not so much the air as the putting away of fear of the weather that does the healing. The patient who is sent out West to rustle as cowboy gets well because his timidity and fear is drilled out of him, and he is forced to put forth an energy of mind and body that overcomes the mental inertia. We have known of many cases of healing where the patient took a positive stand and with all power affirmed the omnipotence and endurance of Infinite Life now and always present in all its manifestations.

32. You do not publish healing testimonies as you used to do. Is healing on the wane? — E. G.

The better class of metaphysical periodicals are beginning to recognize the ethics of Truth, and a division is taking place between those who use it as a source of revenue, and those who preach Truth for Truth's sake. The self-lauding advertisements and bulletins of the quack doctor have their parallel in metaphysical literature, and the sincere scientist turns away in disgust from such vulgar methods. *True merit will win its way without any testimonies.*

Metaphysical healing is not on the wane. Here in Kansas City, the most remarkable work is being done by this class of healers, and we might, if we wished, fill our magazine from cover to cover with incidents of their healing. Never has such power of the Spirit been displayed in our midst as is taking place now. Diseases that physicians have given up, and pronounced incurable, are healed in a few treatments, and the power seems steadily on the increase.

Let one expect happiness and hold himself in joyous receptivity. Then shall gladness descend, and finer energies, and nobler power, and all the untold richness of life be his for earth and for heaven.

— LILLIAN WHITING.



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JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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Ada L. Sherwood has recently started a Truth work in Milwaukee, Wis., at 542 Jefferson street, where regular weekly meetings are held.

Mrs. Lillian M. Parkins has organized a Metaphysical Society in Napa, Calif. The "boy orator," Chas. J. Anderson, has been assisting her in the promulgation of progressive ideas.

Dr. Charlotte A. Newton has opened her home at 1419 Girard street, Los Angeles, Calif., to the work of the Truth, which will be known as "The Health Home for Tired Women."

One of the most interesting, wide-awake and progressive spiritualist papers is *The Philosophical Journal*, edited by Thos. G. Newman, 1429 Market Street, San Francisco, Cal., who also keeps for sale a large stock of New Thought works, including Unity literature.

Received "Lesson Quarterly" this morning. They are "good and very good," and fill a long-felt need. With this help we shall all enjoy our Bible study more than ever.

HARRIET H. RIX, Home of Truth, Alameda, Cal.

On July 14th Unity Headquarters was favored with a call from Eugene Del Mar, who stopped over in Kansas City *en route* from Sea Breeze, Fla., to Denver, Colo. Mr. Del Mar is a genial gentleman, a deep thinker along New Thought lines, and a forceful writer. He has been associate editor of "Freedom," but is now to locate in Denver, where he will pursue his work. While in Kansas City Mr. Del Mar lectured before the Mental Science Association, the topic being, "Giving and Receiving." UNITY declares success for Mr. Del Mar in his new field.

MEETINGS IN KANSAS CITY.

Services at Arlington Hall, 10th and Walnut Sts., every Sunday morning at 11:30 o'clock. Charles Fillmore, speaker.

Sunday School, 10:15 A. M., Mrs. Jennie H. Croft, superintendent.

Services at Unity Headquarters, 1315 McGee Street, as follows
Every Sunday evening at 8 o'clock, address by C. A. Shafer.
Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, address by C. A. Shafer:
Daily, except Sundays, High-noon silence, 12 to 12:30.

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

THE LEAGUE CONVENTION.

The Third Annual Convention of The International Metaphysical League will be held in Chicago in October. It is expected that the sessions will last for three days and be more largely attended than either of the preceding gatherings. This Convention will exceed the others also in both interest and importance, as the subjects to be discussed are of vital significance not only to the future of the Metaphysical movement but to the welfare of humanity as a whole. The list of speakers who have already promised to attend includes the names of those whose work as lecturers or teachers has given them deserved prominence in the new spiritual development of our era, and the Convention will afford a rare opportunity for inquirers and students of the New Thought to acquaint themselves with its philosophy. Full particulars as to dates, addresses, etc., will be given in the next issue of UNITY. Programs will be mailed in due time to all members of the League, and may be had by others on application to the Secretary, E. Burt Beckwith, 571 Fifth Avenue, New York.

I have had few written things to do me so much good as the fourth lesson in your first booklet of "Lessons in Truth." I am rather a close student, but there come times in the lives of all of us when we kneel to beg for other help than ours, when we feel the humanity in us dominates the spiritual. A couple of years ago ill health, long continued, placed me literally before a stone wall. Your booklets were sent to me, and while I was daily using the affirmations I ceased the struggle. The way to health and fine pecuniary success came with a jump. Today I am on the verge of the greatest achievement of a busy life. — C. B. B.

"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.

On page 68 we present you a likeness of our UNITY headquarters working force. Mr. Fillmore having radically changed in appearance, having had his beard cut off, since his portrait appeared in *May Mind*, accompanied by the biographical sketch, which we reproduce, he was prevailed upon to sit again for a picture. While waiting for the photographer to prepare his machine, he sat there in the Silence with eyes half closed; so when the photographer was ready he thought Mr. Fillmore was looking rather queer, not understanding what he was doing, and he startled the editor by asking him to "look a little more intelligent, please." Well, just when he "woke up" so suddenly, snap went the camera. However, we show him in the group with Mrs. Fillmore, editors; Miss Tyrrell and Miss White are our compositors who put UNITY into type; Mr. and Mrs. Shafer are healers, and do correspondence for the Society of Silent Unity; Lowell Fillmore does clerical work in the business office, runs the press, etc.; Mrs. Croft is associate editor and stenographer; Chas. E. Prather is our business manager, and Morris Shafer is the lad of the house. This jovial party of happy-hearted workers greet you each and all.

E. W. H., Wayne, Ind., writes: "I want you to know how beautifully I have demonstrated over an unpleasant environment in the past few weeks. Holding the thought in the face of the most opposing externals, I find myself transferred to most harmonious surroundings. I like people to stick to their philosophy. Your letter denying lack and assuring me that opulence was already mine if I would but realize it, was all right. Some people take the Kingdom by force, but the Unity people are coming into their heritage through harmony and alliance with the Highest Power."

We have received a letter from Stross, (?) Eng., signed P. R. but no address given. The writer asks to be enrolled as a member of Society of Silent Unity, and we would like full name and address that we may make out certificate of membership to send petitioner, and to place upon our roll of members. We take this method of tracing the writer, and hope to hear from him at an early date, with full address.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE**. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 433 Belden Ave., Chicago, Ill.

REVIEWS OF NEW BOOKS.

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

THE FREE THINKERS' MANUAL, by Prof. Dr. Baur, Physiologist, H. F. Herbert, Electrician, and other Scientists.

It is seldom, even in this day of liberal thought and tolerance of advanced ideas (so-called) that we meet with such an exploitation of erratic ideas as contained in this book.

It begins with a comparison of the different religious systems, and holds each one up to ridicule and denunciation. The leaders or ministers are termed "religious fakes." It seeks to prove that man has no soul to be saved; that after death man has no existence. It tears down with no gentle hand the doctrines of Christianity, that the new standard according to the author's ideas may be set up. The chapters on "The Primitive Force," "Thought, Soul and Dream" are interesting, and many will agree that electricity is the life and soul of all manifestation. The origin or creation of man is explained as evolution from primitive atom and primitive force, through mineral, vegetable and animal life to man. Women are inferior to men because "their principal quality is imitation, and voluble speaking, and their so-called moral qualities are based on hypocrisy and dissimulation." Upon reading this "Manual" one is inclined to the belief that it was not intended to be taken seriously, otherwise it would be an indubitable proof of the author's view-point as expressed in the closing sentence, "Human stupidity alone is immortal."

Radical Publishing Co., Philadelphia, Penn. Cloth, 384 pages; price, not given.—J. H. C.

THE GOLDEN THREAD, by Levi Wilson Platt.

We have derived much pleasure and greater benefit from reading this book, and we are sure that those who study its pages will receive an illumination upon many hitherto unexplained points. It comprises a series of "Life Giving Lessons," which teach what creation is, what man is, and what the Bible is. The interpretations of the Scripture from a metaphysical standpoint are of a high order and more clearly and convincingly set forth. Here are some extracts:

"The first chapter of Genesis is the history of God's creation in Idea, and is the only thing God ever created. Man, according to the allegory, was commissioned with power inherent in himself to unfold and make the Divine Idea practical on the external plane of consciousness, which was done or completed in and by Jesus the Christ, finished in six days, or successive periods of unfoldment in different states and stages of consciousness."

"The understanding of the teaching of Jesus and the apostles is not intellectual; it is spiritual illumination."

"The mission of the Christ was not for the mere purpose of teaching man how to heal the sick and demonstrate over all the ills of the flesh. The mission of the Christ was, and is, to take the place of the false idea of self which induces all phases of in-harmony."

The author states that these lessons are not the production of the intellect, but were written through direct spiritual illumination, and the truth of this statement is impressed upon the reader by the loftiness of the ideals which are presented. We could wish that the book was gotten up in a different form, for the arrangement of two broad columns on one page makes it rather inconvenient to handle, but one forgets this in the interest which absorbs him as he reads. Published by the author, Levi Wilson Platt, Box 368, Denver, Colo; price \$2.00.—J. H. C.

JNANA YOGA; Lectures by Swami Vivekananda.

One of the most brilliant lecturers and supporters of the Vedanta Philosophy was Swami Vivekananda, who has just recently died in a monastery in Calcutta, India. He made many addresses in the United States and found many followers. His published works are a complete unfoldment of the doctrines of the Vedanta embraced under four divisions, viz., *Karma Yoga* (secret or method of work); *Bhakti Yoga* (unfoldment of the emotional nature); *Raja Yoga* (the part of concentration and meditation); the last being *Jnana Yoga*—the method (Yoga) of realizing our divine nature through wisdom (Jnana). *Jnana Yoga* comprises interesting lectures on the Necessity of Religion, the Real Nature of Man, Maya and Illusion, Maya and the Evolution of the Conception of God, Maya and Freedom, The Absolute and Manifestation, Unity in Diversity, God in Everything, Realization, and The Freedom of the Soul. The latter part of the volume is devoted to a discussion to the practical teaching of the religion. The student of Vedanta does not belong to any sect, creed or denomination. He is neither a Christian, Mohammedan, Buddhist, Jain nor Hindu; yet in principles he is one with all. There is much that is beautiful and inspiring in all of Vivekananda's teachings. 357 pages; cloth; price, \$1 50. Published by the Vedanta Society, 102 East 58th St., New York City.—C. E. P.

THE UNSEALED BIBLE, OR REVELATION REVEALED, DISCLOSING THE MYSTERIES OF LIFE AND DEATH, by Rev. Geo. Chaney.

The first volume of a series of thirty books, giving the spiritual interpretation of the Christian Bible, is "Genesis—the Book of Beginnings." It is a beautiful book even from the standpoint of workmanship, stamped in gold and black, and its contents are lucid and inspiring, opening to the unenlightened new and wider and brighter planes of consciousness when the Word is properly

interpreted and understood. The author in his Foreword, says: "A perfect religion and knowledge from the first would have negated the whole purpose of creation. But never to arrive at the perfect would invalidate all the scriptures of the world, and the hopes of the best in every age. This, the ultimate good of life and knowledge, is a conscious identity of each in all, and of all in each, of the natural in the spiritual, and of the spiritual in the natural, of man in God, and of God in man."

This volume on Genesis contains 77 interpretations, in 388 pages, on the principal subjects recorded in the book, such as Spirit of Light, Revelation, Knowledge, Might, Wisdom; Beginnings of Intelligence, Consciousness, Progress; Secret of Life, Evolutionary Forces, Law and Truth, Truth and Love, Love and Obedience, Freedom and Protection, The Spiritual Way, etc., etc. The text is given, followed by the interpretation, much in the same manner as are our UNITY Bible Lessons, but of course through the understanding of the Truth as it appears to the author. It is the product of spiritual illumination, and will make anyone a charming study of the inner meaning of the symbolic language of Genesis. The other volumes will appear in uniform style; the next one, which is now in press, being "Revelation—the Book of Consummations." Price, \$3.00 each. Published by the School of Interpretation, 938 Fine Arts Bldg., Chicago. —C. E. P.

REMEDIES OF THE GREAT PHYSICIAN, PRICE, 40 CENTS.

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This valuable book contains over forty treatments for nearly all diseases, besides a very valuable article, "What does it mean to give a treatment?" Send for a copy to R. KOHAUS, 344 Belden Ave., Chicago, Ill.

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

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

Complete year, January–December, 1897, 24 numbers 50c.

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

"Power through Self-Culture" is the title of a series of lessons by Dr. P. Braum now being published in *The New Man*, in company with many other good things. Send 2-cent stamp for sample copy. Address The New Man, 1409 N. 20th St., Omaha, Nebraska.

In regard to subscriptions or where you can find Unity literature on sale, read the Announcement on page sixty-seven.

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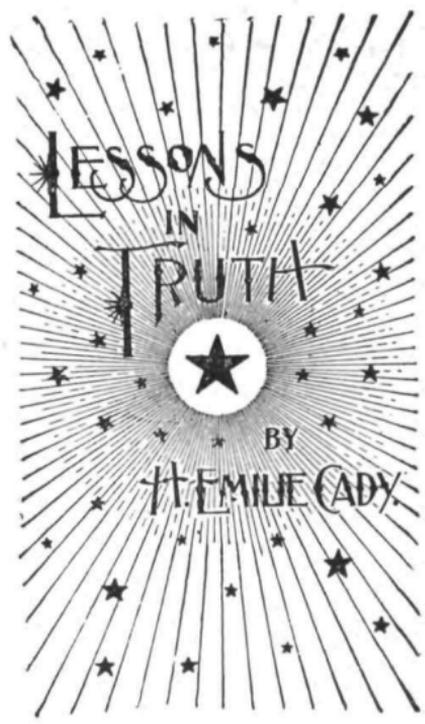
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