

UNITY

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

Vol XVII

KANSAS CITY, MO., OCTOBER, 1902.

No. 4.

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PREACH THE GOSPEL
HEAL THE SICK
CLEANSE THE LEPROUS

RAISE THE DEAD
CAST OUT DEVILS
MATT 10:7, 8

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

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UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now

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Devoted to
Practical Christianity.

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LET SPIRIT BE THE STANDARD.

LEO VIRGO.



I AM is Spirit. It is the manifestor of the unmanifest. God, the within, looks through I AM to the without. Man in his true estate is just I AM. He differentiates the potentialities of Being. But Being is greater than I AM. "The Father is greater than I." However, "all power is *given* unto me in heaven and in earth."

As the Father (Being) is "greater" than the man I AM, so also are the creations of the Father which are made manifest through man. It is here that man loses his head. He becomes bewildered by the greatness of the creations which have come into expression through him. Standing at the door of thought and ushering through it the multitude of ideas that clamor to be clothed upon, he gets confused and turns his face to the animate world of fleeting, changing forms. Then his power begins to wane. He forgets the all potential, invisible side of Being (heaven) and begins so say, "All my power is in the earth." Henceforth the formed world grows stronger and stronger, and man weaker and weaker, in his own estimation, until he is the slave of his own creations. His soul, with its emotions, hopes and fears; his intellect, with its learning and ambitions; his body, with its passions and appetites; these all cry out in a great tumult, and the man I AM gradually comes to their terms. Where he was once in dominion and clearly saw his spiritual supremacy and I AM power, he is now lowered to an earthly compromise, and the consequent clouded spiritual vision. Yet the all-potential Heaven of Being is not removed—it is present at all places and

times and under all circumstances. Now and then in great extremities, some *man* I AM catches sight of it, and the word is passed along and many are reminded of its presence, and wonderful things are done through its appreciation. It comes with a mighty rush, and the benighted Israelites in the darkness of Egypt are free from their bonds. The power of the invisible God is expressed again through the Moses I AM, and hope spurs thousands on to a "Promised Land." The journey through the wilderness is quickly made, and the "land flowing with milk and honey" is right at hand. But just as the step over into this land is about to be made, doubt rises and tells of "giant" obstacles. This results in a forty years wandering in the wilderness, until all that generation of doubters are dead. Two only remain, Joshua (I AM), and Caleb (Courage).

We live in an age when this realization of the invisible Power of Being has been open to many. It has revealed a plane of thought higher than that of the soul or the intellect. It has opened the invisible eye of man, and he has looked into the All Power of God and has rejoiced to know that "all thine are mine." But are we sustaining our Spiritual standard? Is there any tendency to drop from the I AM to the contemplation of the forms expressed through it?

As we look our literature over and see the gradual lowering of the standard, the almost imperceptible compromise with the world's ideas, we have to admit that the Lord's "pillar of fire by night and pillar of cloud by day" is not so brilliant as formerly. But it may be, and it must be, if we would attain to that necessary full realization of our spiritual supremacy.

Great things are promised those who abide in the "secret place of the Most High." This can mean only that we must realize constantly the presence of the Most High; think the thoughts and speak the words that correspond to that Divine Estate, and do the things that are the legitimate offspring of those thoughts and words. To be faithful to this trinity

requires constant watching of the sense consciousness, for it will in many ways seek to lead us to its plane of action.

Thousands of good people are woefully at variance with a straight carrying out of the ideas of the Most High, yet they justify themselves in what seems most convincing ways. Again and again the prayer of faith goes up from sincere Christians that God may bless the doctor and medicine he uses to heal the loved one. (And who can deny this precious boon?) Yet where is the connecting link between the God of Jesus, who is Spirit, and the materially thinking doctor and his crude material remedies? Prayers are sent out from every pulpit in the land that our army may be victorious over that other army: all children of the impartial God, who has "no respect of person," and is "too pure to behold iniquity."

But these we know have not conceived the true God. We who know Him as He is shall always be found consistent, shall we not? But when we claim God as our Wisdom, our Intelligence, we are not consistent if we look to any earthly source for guidance in thought or deed. There are many who would make us believe that because they have copyrighted some *statement* of Truth that they have therefore discovered Truth, and we should acknowledge them as the Mighty One, and do them honor by following the little creed which they have set up. It is the prerogative of small souls to build up these little sacerdotal ant-hills and for a season fill them with their willing slaves, but, thank God, they have not cornered the living Christ. Jesus saw this tendency of the limited understanding to dominate and claim as its own the all of God's revelation to men, hence his warning, "They shall say unto you, lo! here is the Christ, or lo! there! but go not forth." Christ is the Higher Consciousness of everyone, and that Consciousness may be expressed through us, if we look to it and open the way for it into the world of things.

We know that all substance is the expression of an

idea in Being, and that all things are the manifestation of that substance. Then to truly manifest God as our supply we must look to the God within always, and withdraw our attention from the without. Notwithstanding we hear much about the demonstration of supply by those who have introduced commercial methods into their practice, we know that it is not a complete chain of manifestation if at any point it is under the limitation of the intellect.

We have a right to look for the so-called "miraculous" to take place, even the finding of money in the fish's mouth, if we are faithful to the invisible God and have our eyes fixed steadily on the higher law. There is a growing tendency among the erstwhile sanguine members of our cult to slight the idea that these unusual exploits of Spirit have ever taken place. They are growing intellectually spiritual, and look only for results through accepted and experienced ways and means. To their minds Paul and Silas may have been freed from their chains and prisons by the direct aid of Spirit, but as for them, a good lawyer and the world's ways would suffice.

This materializing tendency of a doctrine that promises new and swifter ways of accomplishing all things, is becoming more and more prevalent. Instead of looking for a "new heaven and new earth," with its justice and equity, metaphysicians are sitting down to the task of perpetuating present social, commercial and governmental conditions as the basis of their paradise.

God's promise of abundant support to those who do His will is being construed to mean that it is His will that wealth shall be attained through a superior understanding and the use of the mental law of accumulation. When Jesus was tempted to turn stones into bread by this adversary of spiritual ways, he said, "Man shall not live by bread alone."

We should be on our guard against this Judas of the consciousness. His other name is Acquisitiveness. He carries the bag, and is a "thief." He so

far forgets his discipleship as to betray and cause to be crucified his Spiritual Self (Christ).

There is a tremendously important lesson in this for all who are trying to follow the Jesus Christ way into the Kingdom. This adversary enters into the consciousness through the appetites. (Jesus gave him the sop.) We strive for money that we may buy that which will satisfy the carnal mind. But it is never satisfied. It hangs itself in the end.

So we know that all these short-sighted methods must be done away with — that the New Jerusalem must come down out of heaven “as a bride adorned for her husband,” new, fresh, pure and spotless.

This typifies the entirely new conditions which are to come to men through the realization of that pure Truth in the heavenly or ideal realm of Mind. It is to come down into earth, and set an entirely new order of things along every line.

Those only will be chosen as its ministry, and through whom this new estate shall be externalized, who are free from the taint of selfishness and lust, and who look for unusual, miraculous things to occur, because “former things are passed away.”

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy on the hearts of thousands you come in contact year by year; you will be legible on the hearts of thousands you come in contact with year by year; you will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as the stars of heaven.

— CHALMERS.

“Man is of one substance with God, and when he realizes this oneness, or his God-nature, he begins to wield God-like powers; he overcomes disease, worry, sorrow and grief; he becomes blissful.”

THE POWER OF THOUGHT.

JEANIE P. OWENS.



THE APOSTLE Paul was one of the most profound thinkers of his own, or any age, and nowhere did he show his knowledge of the principles governing our nature more than in that injunction, which is seldom given the prominence it ought to have in our religious teaching, "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

The power that our thoughts have in affecting the conditions, all the conditions of our lives, is almost incredible to those who have paid no attention to the subject. It is no new discovery, although it is only of late that people seem to be waking up to its real importance. The statement in Proverbs, "As a man thinketh in his heart, so is he," puts in a nutshell what might take whole volumes to explain fully. "As a man *thinketh*;" the one thing that we must all do at all times is to *think*; our minds are incessantly working whether we are conscious of it or not, and when we learn that each thought, however apparently trivial, has an actual value in shaping our character, we can readily understand what a mighty force for good or ill we hold within us. It is the method by which we work out our own salvation, for we must remember that in *all* God does, He works according to law, and this power of thought is one of the greatest spiritual laws yet known to us. "What we think we become." We have the divine gift of free-will, and the shaping of our lives lies to a very large extent in our own hands; we can make or mar them as we will.

"Not in the fabled influence of some star,
Benign or evil, do our fortunes lie;
We are the arbiters of destiny,
Lords of the life, we either make or mar;
We are our own impediment or bar
To noble issues."

We can use this power of Thought for either good or ill, just as one man may throw himself in front of a railway engine and let it crush him, while another uses its power to convey him to where he wants to go. And one thing or another we *must* do. As thoughts are continually passing through our minds, so are they continually working for our weal or woe. Each day that passes fixes our minds more firmly on lines of thought that will ultimately lead us either into the glorious liberty of the sons of God or into the bondage of darkness and ignorance.

The power within us manifests itself by its effects on both our physical and spiritual conditions, on both our bodies and souls. It may, perhaps, be a new idea to some of you that what we *think* has any real or lasting effect on our physical bodies. Nevertheless it is a scientific fact. Our bodies can be poisoned by thought. I mean *literally poisoned*, just as surely, if not as quickly, as if by anything we can eat or drink.

We all know that any sudden or violent emotion will produce an effect on the body. We talk of being paralyzed by fear, and this same fear has often turned hair white in a few hours. We know that if a person has heart disease, or is extremely delicate, any great excitement may prove fatal. One case at least is on record in which a woman suddenly got into a violent paroxysm of rage, and a few minutes afterwards the baby she was nursing fell into convulsions and died, literally poisoned by the mother's anger.

Those are extreme cases, but they have a very practical lesson to convey to everyone. If violent emotions can produce death in a short time, the same emotions in a less degree will produce, not immediate death, perhaps, but undoubted physical injury. It is exactly like taking a poisonous drug. If you take a big enough dose it will kill you straight off; if you take it in small quantities, it will not prove fatal at once, it may not seem to do you any harm for a time; but, if persisted in, it will most assuredly ruin your

constitution and shorten your life. So it is with such passions as anger, fear, envy, etc.

Professor Gates of the Smithsonian Institution, Washington, in his investigations of the effects of mental states upon the body, found that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which were extremely poisonous; he also found that agreeable, happy emotions generate chemical compounds of nutritious value. He says, "Bad and unpleasant feelings create harmful chemical products in the body, which are physically injurious. Good, pleasant, benevolent feelings create beneficial, chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and secretions of the individual." Remember this is not "airy fancy," but the testimony of a leading scientific investigator; "chemical analysis" not imagination.

In corroboration of this, listen to the following extract from "What a Young Woman Ought to Know," by Mary Wood Allen, M. D., a book I most earnestly recommend all young women to read if they can: "It was my pleasure and profit once to have a conversation with Professor Gates in his laboratory, and he showed me an instrument wherein he condenses the breath. He then subjects it to a chemical re-agent, and by the precipitate formed he knows

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what was the mental condition of the
 whether he were angry, sorrowful, or remo
 five minutes after a fit of anger he finds
 tory organs beginning to throw out the po
 anger has created. Only five minutes suffi
 the poison but half an hour is none to
 eliminate it.

"Think what must be the bodily state
 is constantly irritated or angry, who fee
 hatred or revenge. With body poison
 malevolent passions, he cannot feel w
 physical organs cannot do good work un

pure blood. Prof. Gates finds that the benevolent emotions create life-giving germs in the body; so to love others is not only helpful to them, but it also gives us new life.

“Anger, worry, hatred, jealousy are suicidal emotions. We cannot for our own sakes afford to indulge in them, while from selfish reasons alone, we should be incited to kindness, generosity, sympathy and love.”

Again let me quote shortly from the same book. “It is a scientific fact that thinking continually of an organ tends to disturb that organ. I know a man who was so afraid of heart disease that he felt his pulse every few minutes, and kept a stethoscope on the head of his bed to listen to his heart in the night. I would have been surprised had he not had heart trouble.”

Our own experience and observation, however limited, bears out this theory. Such proverbs as, “A merry heart doeth good like a medicine,” or as the Revised Version has it, “A merry heart is a good medicine,” are not mere sentiment. They have a real scientific basis. Grumbling and discontent and jealousy are the very best means for producing dyspepsia and general ill-health. As I was reading not long ago, “We may eat the healthiest bread in the world; but if we eat it in a sour temper, we will put sourness in our blood, and sourness in our stomachs, and sourness in our faces. If we are cheerful and chatty and lively and jolly while eating, we are putting liveliness and cheer into ourselves, and making such qualities more and more a part of ourselves. If the habitual expression of a face be a scowl, it is because the thoughts behind that face are scowls. If the corners of the mouth are turned down, it is because most of the time the thoughts which govern and shape that mouth are gloomy and despondent.”

Seeing then that our thoughts have such a power over our lives, physical as well as spiritual, it behoves us to see what we can do to regulate them,

and get them within control. Self-control does not mean merely command of our words and actions, but of our thoughts, our minds, as well. Until we have command of our thoughts, we are as a wave of the sea driven by the wind, and tossed at one time on the mountain tops, at another in the depths of despair; a prey to every passing influence, without knowing why we feel depressed today when yesterday we were so happy.

Heaven and hell are conditions of mind. Christ said, "The kingdom of heaven is within you," and to realize *here* and *now* the joy of belonging to this kingdom, we must put our heart and our mind, that is, our thought, into the things of it. For this end were our mental powers given us, and for this end must we use them, if we would make the best of our lives *now*. The kingdom of heaven *is* within us, and it is through our thoughts that we must realize the joy of our possession.

There are many people in the world who, if they were asked, would say they belong to the kingdom of God, and yet they show very little gladness in their lives. Their hearts are all right, but they want to use their minds a little more; they want to control their thoughts instead of letting their thoughts control them.

[*To be concluded in November.*]

"A true idea of God is the 'Pearl of great price.' It is the universal receptacle and complex of all genuine knowledge, intelligence, and wisdom. An erroneous idea of God not only obscures the mind like a mist or dark cloud but perverts everything that comes from God. Whereas a true idea of God is, as it were, a sun to the mind which sheds its light and glory in every direction."

"There is only one Spirit — Love, and its shadow. To live in discord is to live, not in the light, but in the shadow of the Almighty."

Bible Lessons

BY LEO VIRGO.

Lesson 4. October 26.

JOSHUA AND CALEB.—Joshua 14:5-15.

GOLDEN TEXT—*He wholly followed the Lord.*—
Joshua 14:14.

We “divide the land” when we begin to recognize that the fundamental ideas of Being have their established centres in the organism. Life is a fundamental idea of Being, and it acts through the generative centre; Love acts through the heart or *solar plexus*; Intelligence radiates from the head, etc. The twelve fundamental ideas of the Divine Mind are made manifest from twelve established brain centres in the body. These are the twelve tribes of Israel located in the land. In the unregenerate, materialized state of consciousness these are confined to the personality and its material sense of body, but when the Spirit begins to act and man broadens his view of himself and his environment, a loosening up process sets in, and these centres radiate their powers far beyond the confines of the organism. This may be called spiritual development. It is not the creation of anything new but the opening up to consciousness of that which already is.

We all have these body organisms, and our physiologists have in a measure explained their intricate and wonderful machinery, yet we do not possess them. We live outside the land instead of inside—the possession is in the hands of Anakim, the giants of Nature, to whom most people delegate great power, as did the children of Israel. But man is given dominion over Nature—the command of the Lord is, “Go over and possess the land.”

The ability to control and spiritualize these states of consciousness below the line of every-day thought is developed gradually. We do not carry all the

centres of consciousness forward at once, but in different stages of the process the various faculties evince their activity through some prevailing state of mind. When Understanding is quicked we want all things reduced to an intellectual basis, and we must know the *reason* for everything, but Faith in the ascendancy causes us to go blindly forward trusting where we cannot see. In the end all these faculties are to be rounded out and balanced one with another.

Each faculty in its development goes through many phases, which is symbolized in Scripture by change of name. Joshua had his name changed from Oshea (a prayer, *the Lord save*), to Joshua (*the Lord saves*). This represents that change in our attitude which comes of a fuller understanding of the law of Being. First we are a prayer to a God outside of ourselves, expecting him to *save*; then we affirm the prayer within ourselves, and we know then that the I AM is saved now, and that we are it.

Caleb is a development of the repeated affirmations of our I AM ability. He is the son of Jephunneh, which means *prepared for the way*. Kenezite means *hunter*. This all refers to the various steps we take in coming into the recognition of these inner faculties. The way has been prepared for us, and we are all sons of Jephunneh; we also have to hunt or search that way each for himself — we are the Kenezite who “wholly followed the Lord.”

Caleb means *persistence, courage, faith*. Hebron is a mountain meaning *society, association*. When our persistence in affirming our ability in Spirit, our power in Spirit, our fearlessness in Spirit, our substance in Spirit, and all other *high* affirmations that present themselves, has reached a certain point of conviction it sets free a set of brain cells right in the centre of the head called physiologically the *pineal gland*, which is of the appearance of a half-opened eye. This is in Scripture Ai or Hai, the royal city of the Anakim. This means also *a heap of stones*. It is in the carnal consciousness the centre of personal identity, and

through it the whole organism is materialized. In the regeneration it is illuminated and becomes Peter, the rock of faith that spiritualizes the whole assembly, or associated faculties.

The first step in this process of regeneration is to establish Caleb, a courageous, persistent affirmation of spiritual ability and power. As Caleb repeatedly affirmed his strength and ability to overcome, so must we. He did not let the idea of weakness or old age have any place in his consciousness but affirmed that although he was 85 years of age he had the strength and ability of youth and vigor.

When we establish ourselves wholly in the Lord there is no contending vibrations in body—
“The land had rest from war.”

Lesson 5. November 2.

CITIES OF REFUGE.— Josh. 20:1-9.

GOLDEN TEXT— *God is our refuge and strength, a very present help in trouble.*— Ps. 46:1.

In Scripture symbology, in its reference to the man-consciousness, “cities” represent aggregations of thoughts in the organism. There are also heavenly cities, which represent aggregations of thoughts not yet precipitated into form.

As there are cell centres in the body whose office it is to purify and renew the blood, so there are centres in thought that perform a like office. The blood is renewed and purified by coming in contact with a higher principle, the oxygen of the air; so our thoughts are saved, renewed, and purified by coming in touch with more spiritual thoughts, namely the elders in the cities of Refuge.

This lesson is about life—the thoughts of life. The thought that life can be killed results in the destruction of some form of life in the organism, and then there is a thought of like character communicated to the next of kin, or most closely related thought, and a destructive vortex set up in the consciousness.

If this were allowed to spread without a check it would involve, in time, the whole system, and death would result. To restore equilibrium we are commanded to establish these protective centres for the readjustment of our thoughts that have unwittingly destroyed life forms through ignorantly thinking that life can be destroyed.

Every time we think of death we send a thrill of negation through the organism that puts out some of its living cells. If we do not call that thought to account, protect and spiritualize it in a "City of Refuge," it will become subject to all the thoughts of death in the mortal world, and go down with them. But we can call all such thoughts about life up into some of these high "Cities of Refuge" and give them the protection of the Spirit of the Lord.

The inner meaning of some of these Refuge localities indicates the mental state, or attitude from which we are to view life in order to realize the protection of the Spirit. "Kedesh (sacred) in Galilee (circuit, to whirl) in Mount Naphtali" (struggled for). This means that the understanding that life is sacred, holy, of divine origin; that it is eternally active and unending, and that it is established in consciousness and made permanent through struggling for it, will isolate our ignorant thoughts about its destructibility. So each of these cities has a significance which we may discern as our progress in spiritual development opens up to the hidden recesses of the soul.

The "high priest" represents our highest concept of God's law for man. When that concept is changed the "high priest" dies, and we release all thoughts along certain lines, and they gravitate to their natural places. Thus the thought that man can be slain goes back to his home without fear of injury — he has been spiritualized through right understanding, and all conditions are changed.

Lesson 6. November 9.

JOSHUA'S PARTING ADVICE.—Josh. 24:14-25.

GOLDEN TEXT—*Choose you this day whom ye will serve.*—Joshua 24:15.

Spiritual obedience is necessary to the well rounded character. To be obedient, and at the same time bold, free and self-reliant, seems difficult. We have so long associated obedience with slavery that the mind rebels when it is asked to follow the guidance of a higher wisdom. The affirmations of I AM sufficiency necessary to the building up and strengthening of the character tend to spiritual egotism. To offset this there must be this other attitude of childlike dependence upon the Father. Jesus, in his consciousness of unlimited I AM power, said, "He who hath seen me hath seen the Father." Yet he drew the fine distinction between the Ego Identified and the Spirit Universal when he said, "The Father is greater than I."

Bible scholars say that the Hebrew word which is translated "fear" may, in nearly every instance, be rendered *revere*. We are to have reverence for the Lord, and be sincere and truthful in our inner communion. We must be honest and candid with God. Our inmost soul must be bared in the silence with the Holy One. Every motive and every desire must be analyzed and sifted of all selfishness, if we would succeed in our divine guidance.

Yet we are to be absolutely free. God does not want slaves or "worms of the dust." Stand upright on your feet and be a man. If you want to serve the gods of the intellect, of self, and the ambitions of the world, choose to do so fearlessly. God will not condemn you for being free. You cannot develop your true character so long as you feel that you have to be good, but would rather be free to do evil if you want to.

The true Spiritual Ego gravitates to its own and can henceforth be obedient to the Supreme Spirit only: "But as for me and my house, we will serve the Lord."

When the I AM makes its strongest affirmation of loyalty to the Lord the whole consciousness responds; the people say, "God forbid that we should forsake the Lord to serve other gods."

The people, or personal thoughts, enumerate the benefits which come of serving the Lord. They recall the freedom from bondage and ignorance through loyalty to the Lord. This is all true, and it is sometimes well to count the benefits of being good, but it is a species of selfishness. It is the personality counting its spoils and gloating over its victories. This is not the true service, and Joshua says, "Ye cannot serve the Lord, for he is an holy God," etc. That is, we cannot get into true service so long as we look for rewards. God wants us to be obedient to His law because we love to, and also through right understanding of the principles entering into that sort of obedience.

One who counts the benefits that have come to him through serving God is always on the lookout for future spoils and greater victories.

Mountains of selfishness may be reared up in this way in the name of the Lord, and those who have fallen into this snare have found themselves consumed with self-righteousness.

We are to "incline our hearts to the Lord God of Israel." The very soul centre must be laid bare, and every motive opened up to the light and purified.

Lesson 7. November 16.

THE TIME OF THE JUDGES.—Judg. 2:7-16.

GOLDEN TEXT—*They cry unto the Lord in their trouble, and he saveth them out of their distresses.*—Ps. 107:19.

The Revised Version of verse 6 reads: "Now when Joshua had sent the people away, the children of Israel went, every man unto his inheritance to possess the land." This means that the Spiritual I AM causes the thoughts to locate themselves in the consciousness and become an abiding activity in that

particular locality. This is a law of manifestation. An ideal held in the mind eventually incarnates itself in the body and loses its mental character. Even the Spiritual Ideal of man, or Spiritual I AM, is subject to this law and is buried in the personal consciousness as a higher will. This is symbolized by the death of Joshua. He was buried in "Timnathheries (abundant portion) in the hill country of Ephraim (fruitful, the will,) on the north of the mountain of Gaash" (shaking, uncertain).—R. V. This means that a large part of the consciousness came under the dominion of the higher I AM in its incarnation as personal will, but that it is in the north (intellect) and therefore uncertain and shaky.

There is always an expansion of the powers of man after he has realized his spiritual origin and affirmed his I AM dominion, but it may take on a very pronounced mortal character if it be allowed to look to worldly ambitions instead of spiritual.

The whole consciousness undergoes a change under this law, and every thought planted in the soil of the body takes on in a measure the character of that soil, just as the seed planted in the ground is limited in its productiveness to the capacity of the land.

We often wonder why people who have been illuminated by the Spirit, and who have lived for a season in almost a state of spiritual ecstasy, should gradually lose their high thoughts and grow cold in their religious enthusiasm. The explanation is found in this law of the ideal becoming an integral part of the consciousness. In its first inception it was pure and clear, because direct from the Spirit. As it sinks deeper and deeper into the personality it is tempered by the limited surrounding thoughts, and when the new generation comes into expression it seems to have forgotten the Lord and the "work which he had done for Israel."

The worship of Baalim, the plural of Baal, is the reverence which personality pays to the religious forms and ceremonies of sense. It crops out in a multitude

of ways. The observance of the letter of the law instead of its spirit sets up antagonistic currents in the consciousness, and we are told that the "anger of the Lord was hot against Israel." When we transgress, the law of our right development is impeded, and we are apparently in the hands of our enemies 'round about," which is sense environment.

"Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." After having once been in the consciousness of Spirit we can never lose its guidance and saving power entirely. The Divine Law itself affords a saving grace and the judgment of the mind calls our attention to the right relation, and we adopt spiritual ways again because we see that there is no other source for contentment and happiness.

THE WONDER OF IT.

WRITTEN FOR UNITY, BY CHARLES W. FAIRINGTON, EDITOR *Chicago Courier*.

Ye darling vines, that cluster at the door,
 Lacing the lintels with lush hands of green,
 And yearning through the windows, mullioned o'er
 With the mild beauty of the eglantine —
 We know the secret of your wondrous growth:
 'Tis Mary's lovely face you strive to see!
 She charms the atmosphere with fruitful truth —
 Hark to her constant song, "He Leadeth me."

Ye lovely trees, sweet clad in innocence,
 Whose grateful shadows droop about the lawn,
 Why do ye thrive in such magnificance?
 Why are ye blest with singing birds at dawn?
 'T was Mary's love that filled the water cans
 With an elixir greater than she knew;
 Ye felt the tenderness of her soft hands,
 'T was through her boundless faith you daily grew.

There was a farm where sadness rioted,
 And cast a blight on house and barn and field;
 The owner, ill and blasphemous, was fed
 On just the husks that such a farm would yield.
 The other side the fence behold the corn
 Low-freighted with the wealth of summer rain:
 That farmer sowed the seed midst praise at morn,
 And God, his partner, furnished all the grain.

In the white realms of heaven's empyreal light,
 Where gods are busy making countless worlds,
 Our soul may sometimes steal away at night,
 And catch a glimpse where glory new unfurls,
 And spreads its shining mantle over all.
 'Tis then the wonder of it calms the heart,
 'Tis then we lose the fear of bier and pall,
 And God the whole is seen in every part.

THE POWER OF THE WORD.

[Stenographic Extract from a Sermon by Charles Fillmore.]



VERY difficult problem for those who have no idea of what we call the realm of form is to get an idea of the abstract. The Hindoos are trained to think in the abstract, to think about principles and abstract things. The Western people are at a loss how to handle this question, but we are a people of quick intelligence, attaining whatever we set ourselves about, and we take up this matter and soon grasp the understanding and find out how to use these principles. But it is necessary to get, in a measure, an understanding of metaphysical things. And we use illustrations to teach what mind is, what God is, etc. The visible comes from the invisible, and so we say that the source of everything that we see is God. God is Spirit. Another name for Spirit is Mind, and it is omnipresent. The question arises. How can this be so real, and yet I be so unconscious of it? This is all explained through the power of thought. The mode by which mind expresses itself is thought. All things in the universe are included in the thought of one great Mind. Every cell in the body is a little mind, and it may be that God is a great man, with all the planets and worlds as cells of His body, and we, too, as cells of God. The mind prevades the whole body, and is outside as well as inside. These cells are radiant, and an aura extends far from the body. This shows the power of mind. This room, every space in it, is filled with this thought substance. We think about size and shape, but these are merely matters of relativity. Matter seems to be unchangeable, but this is an illusion. The reality is in what we say about things.

We have said that these bodies are material and can be injured or killed, but Jesus Christ proved that this is not so — only an idea held in mind. If you

want a comprehension of God, say that there is no reality in matter—all is mind. If you want to master the material world, deny the reality of matter. There is no permanency in these shapes. Buddha said that the only prison walls are those we make in mind. Do not say that anything is hard—your mind will form anything you will, just according to your thought as expressed in word. You can realize your ideals if you will use this law, for the very cells of your body go anywhere in obedience to thought. We are told that in experiments in a material way that a note of music will fall in line with material objects. If sand is placed upon a piece of glass and a violin bow is drawn across the edge of the glass, the sand begins to take form and shape in response to the vibrations of the tone, and this is a good illustration of the power of the spoken word to shape and transform the body, for flesh is crystallized vibrations of thought.

Your mind is your state of consciousness, and this is constantly changing through the power of thought. We do most of our work by holding thoughts and speaking words. God said, "Let there be light," and it was according to His word. It was the power of thought and power of the word through Divine Mind which accomplished the work of creation. If God works that way, we can. We must understand all of God's law; we must think right and speak right. The human voice has wonderful power in its vibrations. We all know how the tones of certain voices affect us, what power they have over us. And it is said that if one sings into a goblet, and the tone is that of the keynote of the glass, it will break the glass. The body also has its keynote, and we should sing songs of joy and love, that we may strike the keynote in the right way, and it will respond in right conditions. Negative songs like negative words will produce like conditions. Every thought, every word is carving a line in our bodies. Every thought, every word is sending into the cells

life or death. Who is responsible? Man does the work, and can blame no one but himself if it is not pleasing. If you have inharmony, you can attribute it to some thought or spoken word. You can change this condition by knowing there is but one source of true building, which is God.

We can do great things through the power of the mind. We think that the adepts of the far East can do all these things, but that we cannot. This is not true; we can all use this law. It is just as operative in our world as in any other. We are getting just as important results in our lives as Jesus Christ did. In the mountains of Switzerland the shepherds tie up the bells of the sheep for fear that the sound will precipitate an avalanche, and we have read of the fiddler in Scotland who struck the keynote of the great steel bridge upon his violin, and caused it to sway until they were afraid it would fall. To prove the power of vibration, again we speak of the vibration of the voice and its power through the spoken word to touch the keynote of our bodies and change them as we will.

We are told that there is a word which is the universal solvent of all things, the word which the Hebrews said no man should utter. This is "Jehovah," the "I AM," "God." In the first chapter of John we read, "In the beginning was the Word, and the Word was with God, and the Word was God." We have thought this Word was Jesus, but he only manifested that word. May we find it? Yes, simply by knowing that this word is the absolute truth become flesh and dwelling among us. For instance, you know that God is the one Good, and you speak only the good word, and you have found the Philosopher's stone through which everything good will come to you, as the expression of the one Truth. God is the Word manifest. God is not only Goodness, but Power. If we say there is a power in evil, we speak that which is not true, for there is but one power in the universe — the power of Good. If you

Speak the word of Truth, you will get power along all lines. The walls of Jericho fell through the power of vibration, and as Jericho represents some state of consciousness, we may destroy this state by the powerful vibrations of the true word—the word of Truth. We must put out all error from the promised land. How shall I put this thought out of my mind? By declaring the power of God. Let the Spirit rush in. The only substance in the universe is spiritual substance. Declare, “I am Spirit, I am Power, and only the Good is true.” Speak only true words; do not see anything to make you speak critical words. Do not speak of poverty or lack of any kind, but hold thoughts of plenty, talk about abundance and see abundance all about you. So you may bring about any condition you wish through the spoken word, and you will see the necessity of speaking only about the good and true things. Treat your rooms for health, your bodies for health; stand before your mirror and declare that you are beautiful; talk to your body and tell it that it is full of health and grace and beauty. Make the dominant keynote in your organism that of wholeness, which is holiness. Speak only the Truth.

Selfish people seek happiness, but I never saw one who had obtained it. There is forever something else the selfish man wants—something his neighbor has. He is always looking about him, never within himself, for happiness, and he is ignorant of the fact that only within is it to be found. He finds that the things he seeks for and obtains do not satisfy, and he imagines it is because he has not yet acquired enough of the right possessions.

— ELLA WHEELER WILCOX.

“As we perceive within ourselves the love, goodness and justice of the Life in which we live, all error drops away, and we realize that the many afflictions believed in were false.”

KANSAS CITY MID-WEEK MEETINGS.

THE MEETING OF OCTOBER 2ND.

The meeting opened with singing, "It is Time to be True," followed by the Lord's Prayer in concert.

Thought for the silence: "I am glad to forgive all those whom I may have considered unkind; I am glad to forgive myself of all shortcomings."

The leader, Mrs. Fillmore, said: "Our God never shares a heart of anger. Sometimes when we think it is hard to forget and to forgive let us remember the one on the cross when he said, 'Father, forgive them, for they know not what they do.' Are you going to listen to what is said against you? When you can say those words of Jesus, your time on the cross is ended. But if we merit criticism, then let us cleanse our hearts so that we may know that whatever may be said against us, it can have no effect on us or others. To forgive means to pardon, to remit, to give for. 'Whosoever sins ye remit, they shall be remitted, and whosoever sins ye retain, they shall be retained.' To forgive is the most joyful thing you have ever done, and will put you into the kingdom of heaven quicker than anything else I know of."

The following responsive service on "Forgiveness" was read:

Speaker: The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression. (Num. 14:18.)

Congregation: Hear thou in heaven thy dwelling place: and when thou hearest, forgive. (I. Kings 8:30.)

Speaker: If my people, upon whom my name is called, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin. (II. Chron. 7:14.)

Congregation: For thou, Lord, art good, and

ready to forgive; and plenteous in mercy unto all them that call upon thee. (Ps. 86:5.)

Speaker: So likewise shall my heavenly Father do also with you, if ye from your hearts forgive not every one his brother their trespasses. (Matt. 18:35)

Congregation: And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. (Mark 11:25.)

Speaker: Forgive, and ye shall be forgiven. (Luke 6:37.)

Congregation: Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

Speaker: And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. (Luke 17:3, 4.)

Congregation: How oft shall my brother sin against me, and I forgive him? till seven times seven? (Matt. 18:21.)

Speaker: Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. (Matt. 18:22.)

Congregation: Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. (Eph. 4:32.)

Speaker: For if ye forgive men their trespasses, your heavenly Father will also forgive you. (Matt. 6:14.)

J. H. Rippe: "Mortal beings, so-called, forgive! What is there that should be forgiven? Created in the image and likeness of God, what is to be forgiven? The reason we have anything to forgive is because we do not know our real being; it comes from our human conception of right and wrong. Then let us get a right understanding, and we will have nothing come into our lives which needs forgiveness, for 'Thy will be done on earth as it is in heaven.' God rules in man; do we understand that? There is only life, love

and wisdom. When we understand that the 'heavenly kingdom is within the soul of man,' within us, we will then recognize only the good, then there will be nothing to forgive. But so long as the heavenly kingdom is not within us, let us pray 'Forgive us our trespasses as we forgive them that trespass against us.'"

T. W. Gilruth: "We must not forget the fact that we are dealing with mind. That mind is within yourself; you have nothing to do with my mind. 'Behold it is within you,' said Jesus, concerning the kingdom of heaven. The kingdom of heaven is a conscious condition of mind within the boundary of your own body. The Lord is the executive power within your body, and your neighbors are all within yourself; they are your faculties. Now if your faculties are dealing with malice, hatred, and revenge, let the Lord within you forgive those shortcomings. I do not believe in running around to find someone outside yourself to forgive; step right inside, there is the place to forgive. Cleanse your own temple, the thoughts that sell innocence, your trafficking thoughts, your thoughts that crucify the Lord in Golgotha. Let the I AM speak the word of forgiveness within yourself, then when you have thoroughly forgiven yourself you will not be sick or lame or blind — you will be God manifest in the flesh with the power of God."

C. A. Shafer: "No one ever did anything against Jesus Christ. His death on the cross was but the fulfillment of his own prophecy. You will never get the kingdom of heaven, good, or evil, unless you prophesy it for yourself. Go within, and live the true divine self, and then you will have nothing to fear or dread, nothing to forgive. This divine self is the expression of the good. When Jesus said, 'Forgive them,' he meant give them the truth which they did not know. No one can do you any harm unless you accept what they say, and you cannot forgive a person unless he is ready to receive that forgiveness. Let us live the life of God as we are the image of God."

Mrs. Walzak: "Who is my brother and sister? Myself. They are the faculties and powers within me, so if I forgive myself I forgive all. When some one comes to me with words of gossip, I have learned to tell them, 'Shut right up, I do not want to hear it.' And should I say anything against another, I at once forgive myself and the one who may have called it forth

Jennie H. Croft: "We must each settle this question of forgiveness within ourselves. It relates to me alone. To forgive means to give for, to put something in the place of. If we have less of good, of perfection, of wholeness than we should have, it is our privilege, our province to place in its stead the absolute good, the pure and true. Forgiveness carries in it the element of repentance; not simply sorrow for deeds done or left undone, but the turning away from, the letting go of the old thoughts, the wrong thoughts which caused the wrong act, and the taking hold of new and perfect thoughts — that is forgiveness. When full of love, this love which is all-good, all-embracing, then we will know nothing of the opposite, and will therefore have nothing to forgive."

Mrs. Shafer: "For me, I must hold myself perfectly blameless, and so long as I am pure in heart I cannot send out evil thoughts or words against another."

Chas. E. Prather: "We are all seeking satisfaction, happiness. It is simply a returning to our divine state of being. Why do we forgive others for wrongs done us? For two reasons: Primarily, in most cases, for the good we may derive therefrom — the satisfaction we have in relieving our minds of injury, hate and malice; the placing of ourselves in such a harmonious condition that no one will hold thoughts or do acts against us; that as we forgive we shall be forgiven. Thus far our motive is essentially selfish. Second, for the uplifting and benefitting of those whom we think have trespassed against us, the

relieving of their minds from our thoughts of injury done, and implanting instead the sweet, purifying, wholesome thoughts of truth, love, helpfulness and justice. This should be our prime motive for forgiveness, and from such motive will flow all the beneficent influences to ourselves. I agree with what has been said in regard to the forgiveness within ourselves, cleansing ourselves, and living a perfect life, but since we are dealing with temporal conditions we should give some heed to our actions towards others. We deal with people in business and social relations, so why not in a moral way? If I have done wrong to anyone, it is not enough for me to simply forgive myself, but I should seek reconciliation with the desire in my heart for forgiveness, and repentance for what I may have done. One of the greatest troubles with the church today is that which is preached is not lived. Of course, if we were perfect within ourselves, we could do no one an injustice nor they us. It is not necessary that a person repent before you forgive him, but the element of repentance is necessary before perfect reciprocity and harmony prevail. But by your very thought of forgiveness that thought in due time will bear its fruit and bring about in the offending person a desire to rectify the injustice, and perfect harmony become established."

The Healing service followed.

"The right attitude and the strong one is to stand up in the highest truth we know, and to state it fearlessly, in utter indifference to whether even a single soul is going to endorse it or not. A man who stands in this position is independent of endorsement; he is above it; his position glorifies him; and what is more, he who is independent of the world, commands it. He whistles, and it follows him."

He that finds God a sweet, enveloping thought to him never counts his company. When I sit in that Presence, who shall dare to come in?—EMERSON.

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, September 3, was led by Mrs. Harriet Pool. Subject, "The Lost Word."

The meeting opened by singing, "It is Time to be True," and "There is Naught but Peace."

For the Silence this thought was presented, "I embrace every opportunity to assert my divinity, and prove the Law." This was followed by the Lord's Prayer repeated in unison, and "Peace Like a River," sung softly.

Mrs. Pool: "Much is made of the 'Lost Word' in Free Masonry, as in many other places. We have heard much mention of it always, and of the 'Lost Chord,' as well. We all know the value of the 'Word,' and that 'without it was nothing made.' With our use of words we make everything that comes to us. Most of us are only making an attempt to live, hence our thinking is merely a mixture of words. We really *live* when we comprehend the value of words, and use them accurately, or do systematic thinking. Anything real is eternal. Nothing real can be lost. The unreal can be annihilated, because it is only seeming. God is circumference of all things. There is nothing outside of it. Nothing God created can be lost. Man-made conditions resulting from incorrect thinking, and use of words, can be destroyed. Mistaking the Law, which is the changeless result-compelling Force of the Universe, brings unhappy conditions. The use of the Lost Word is the ability to look at and into any condition, and be able to know just what word to speak, to remove its cause. Law is Perfection. It works neither for nor against us, because it is immutably changeless. We use it or misuse it as we will.

"The motorman knows how to use the grip, and co-operates with the electric current. A boy who is

ignorant of the nature and possibilities of electricity, cannot run the car. We may dwell upon Truth until perception brings knowledge. Then for each condition we find a word, which is lost sight of to our consciousness, for the time, but not lost or destroyed. God in various aspects is Absolute Good—original Source. To know the Lost Word is to see God in everything. Jesus treated every case differently, as its need required, but saw always God through it. Let us look through each circumstance as if it were a shadow, then will it be possible to misplace the word for the circumstance for a time, but it cannot be lost. None can see another's secret thoughts, only the outward manifestation of results."

Mrs. Yarnall: "The meaning of the Lost Word has been most rationally explained. 'Speak the word only,' means the word for the occasion. We never make a failure when *the* word is spoken. Among Orientals it is their practise to use an especial word for each occasion. Whenever the proper word is known and used, the occasion is dominated. The Lost Word is like the Lost Soul—one not yet found."

Mrs. Harley: "Much truth is revealed to us when we are not consciously studying it, or looking for it. It flits into the mentality at unexpected moments like a happy unlooked-for visitor, who brings good cheer. The Lost Word is lost sight of in consciousness. It is not found through purely intellectual methods, but through perception of spiritual things, because it is entirely a matter of spiritual growth. A lost battle is a contest not won. As human souls we have a battle to fight and win, something to attain, which is wholly spiritual, and which is never lost permanently. Fear means absence of courage. Weakness means absence of strength. Courage and strength are mental, moral, and transcend everything intellectual, because they are a matter of feeling. It is not the physical word which heals, but the feeling engendered by the Word. 'Spiritual things must be spiritually discerned.' True right feeling manifests

itself without much speaking. The heights to be attained must be reached, because of the life forces pushing us, and all heights show through us in kind words and loving deeds."

After the collection, "Never Failing Source" was sung.

Then Miss Frazer said, "We seem to have lost the Word, when it is only covered or obscured for the time. It is of greatest importance to realize more and more fully the Source involved in us, and which we must evolve."

Mr. Northrup: "When we recognize the Source, we feel the possibilities in us. We are in and from God, which is embodied in us, and is brought to the surface by means of a combination of our thinking with the Universal. Any thought sent out brings the quality which the thought represents. A soul wants peace and harmony, and sends out the quality of thinking which will bring them. Mere will-power will not bring them, nor merely wishing for them. They must be represented by thoughts clothed in mental or audible words."

Announcements, healing service, and closing word followed, with singing, "Praise God, from whom all Blessings Flow," for dismissal.

—MARY E. SLONAKER, Sec. *pro. tem.*

MEETING OF SEPTEMBER 17TH.

Mrs. Slonaker led, taking for her subject, "The Practical Side of the Scientific Truth of the Universe, from the Standpoint of Common Sense."

The meeting opened with singing the Doxology, followed by the 23d Psalm repeated in unison.

"I wish with all my heart to live the Truth every hour," was the thought held for a few moments in silence.

Mrs. Slonaker: "We can't live Truth every hour without knowing how. 'Knowledge is power.' To be an intelligent force one must know how to use

power. To know values and relations is to know all there is to know, and by means of that knowing living will be brought to a common-sense standpoint. The person who is forceful in a community is the one who knows the value of his relation to that community, and of its relation to him. To understand this position one must be positive in one's thinking. Negation is never forceful. The impress we find it most desirable to make is the greatness which is goodness. Anyone who is actively, intelligently interested in his own environment, realizes the value and their relations which being the actual knowledge of the power within himself. The man who has become conscious of his power is always cheerful and attracts to himself joyousness, and in proportion to the quality he attracts will he radiate it. Sense is the ability to discriminate and to attract the good in order to send it out again. Nothing is gained by hoarding. Begin to realize the value of self-control, and with determination see that you are poised so that nothing can disturb your center. When you are so fixed nothing can disturb you, and you are ready for any circumstance. Each of us should live as if today were all there is, as if no other chance were possible. Let us live in today."

Mrs. Militz, quoting from Emerson: " 'A weed is only a flower whose use has not been found.' All that is unwelcome or undesirable will be removed when the use and value in it is found, and the way to find it is to see only God in everything and everybody. Holding that attitude, everything will appear graceful and beautiful. The practical side, therefore, is to see only God. Common sense is the consciousness common to all. We can prove now that there is nothing true but God; our origin and our destiny are one — Good. The reason people become valuable in the eyes of others is because they find the value in others. There is no one of no account, because we are all the thought of God, put forth from God. The most practical workers in the world are those who

know how to put others to work, and this is done by seeing in them only the good and true."

Dr. Kayne: "Theology has always taught us that man is governed from without. Science tells us we are governed from within—self-governed from within. The man who is governed from without may be under control of error, but the government from within is from God. The knowledge that God is the One Mind will bring understanding of self. In the beginning one must be patient, and trust, until one grows conscious of Divine Mind. As one gains spiritually he gains knowledge. One can have too much sense. He can have a sense of that which is false, which must be supplanted by a spiritual sense."

Mrs. Yarnall: "Ignorance of truth is the cause of all error. Jesus told us that knowledge of the truth would make us free. A practical application of our knowledge of truth certainly will free us from the bondage of ignorance."

Mrs. Low, of Seattle, Wash.: "The practical thing is to be useful, and one of our most useful qualities is to practice love, which is impersonal. Try to radiate love in the the household, if you want to be a practical helper."

Mrs. Harbert: "What is the basic principle which gives such joy to everyone who follows and lives the scientific truth of the universe? It is to realize the divinity of humanity. When we love as the Christ life will teach us, there will be no war, no inharmony."

Mrs. Slonaker: "Life is God; then every moment of life is God expressing itself. So every moment we may live divinely by living in God. We must love ourselves in order to bring forth and magnify our true being, and so bring forth and magnify Divine Life."

Mrs. Yarnall: "God is Life, Love, Health, and every other divine aspect of Principle, which nothing can destroy. God is omnipresent; then Health is omnipresent, and permeates all mankind."

Mrs. Haines: "When we find this Truth, and have a positive knowledge of what it does for us, we are constantly thankful. We must live and work each day as if it were the whole. We must begin each morning anew, because each day has its work, and complete the work for that day, always thanking God that we have found the way."

Mrs. Walker: "'With all thy getting get understanding.' God is Wisdom itself, and we are the children of Wisdom, hence we have within ourselves the means to apply it."

Silent thought for closing: "I remember that man's humanity is Divine," followed with singing, "I clothe myself safely 'round with Infinite Love and Wisdom." — HARRIET DE LANG POOL,

Secretary *pro tem.*

Amid the maddening maze of things,
 And tost by storm and flood;
 To one fixed trust my spirit clings —
 I know that God is good.
 I know not where His islands lift
 Their fronded palms in air;
 I only know I cannot drift
 Beyond His love and care.

— WHITTIER.

"Understanding that in my present state of consciousness I am but a fraction of my real true self (the Image of God), and perceiving that through aspiration I shall ascend to my spiritual Ego, I desire to do always the things that are pleasing in the sight of God."

"It is the thinker, and he alone, who makes life alive. Life though wildly active, is not intelligently alive until the thinker arrives. It is in the negation of real being. The thinker calls men from the negation of Being, and his call is irresistible. It is the trump of Gabriel awakening the dead. They hear and respond."



CHARLES FILLMORE
MYRTLE FILLMORE

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

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

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

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

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

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

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

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

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

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

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

SOCIETY OF SILENT UNITY,
1315 McGe' Street, Kansas City, Mo.

THE CLASS THOUGHT.

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

October 20th to November 20th.

I now willingly manifest that perfection in which God eternally holds me.

Noon Thought.

(Held daily at 12 M.)

Man is being daily created in the image and likeness of God. I rejoice in the knowledge that I am now spiritually perfect.

Jesus sent forth his Word and healed the absent. That Word is still in manifestation in the thought world. It is healing the sick now just as effectually as when it was first uttered. That Word has been first added to by other true and powerful words, and a great healing thought atmosphere is open to all who believe in it and invoke it. The many letters we get from those who have been healed by this Silent Word bear eloquent testimony to its efficiency. The Society of Silent Unity believes in the fulfillment of the promises of Jesus Christ, and holds that his power is in their midst.

To hold the "Class Thought" is to repeat it silently for a few moments at 9 P. M. It is not necessary to devote all your time to this one thought. It is the unifying word and will connect you with all those who are sending out their high spiritual statements. You will find it very much easier to do healing when you have made the Unity connection; then use your own statements, or those that come to you in the Silence.

I dedicate my words to make clean the unclean; to lead the ignorant into knowledge; to set free the captives of error, and to awaken the perception of those who are born blind.—HANNAH MORE KOHAUS.

THOUGHTS.

MRS. CHAMOMILE.

Thoughts are things, with arrows winged,
 Dipped in a poison bowl,
 Or borne aloft on wings of light,
 Sweet nectar to the soul.

Thoughts are things; they fly on wings
 To bring you good or ill;
 They shape your lives as best they may
 Your destiny to fill.

And when your thoughts shall fly from you
 Unto some distant place,
 They then return in peace and joy,
 Or strike you in the face.

And when your thoughts return to you,
 And bring you deep despair,
 They leave their trace upon your face
 To show that they were there.

Then think the purest thought you can,
 The best of all you know;
 'T will leave its trace upon your face
 And on your smiling brow.

Every thought is weed or flower,
 To bloom again in future hour;
 It may be in the early morn
 Or hightide noon when they are born.

But sure it is thy thoughts will be,
 In course of time, returned to thee;
 And then will bring to thee again
 Much peace and joy, or grief and pain.

Then speak no evil, think no wrong,
 Let all of love and good abound;
 For when your're thinking only good,
 You are treading angel ground.

And when on angel ground you tread,
 You're feet shall not grow tired,
 But lightly fly to realms on high
 Where good thoughts are inspired.

Take love and truth into your life,
 And let them be your guide;
 They 'll be a bright and shining light
 Whatever may betide.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Everything tends toward individuality. Every experience makes us more individual. It sometimes takes hard experiences to shake us free from clinging to the crude mass of intelligence; to free us from the weight of earth and earthly desires, and cause us to aspire for more light and power. Lo! we are the Intelligence of the Whole, individualizing.

**WE ARE GROWING
INDIVIDUALS.**

The first long cycle of progression makes of us individuals, and in the second cycle of development we begin to recognize that we are nothing separate or apart from the whole; that we are an epitome of the whole, whether it be called God or Nature, and that the welfare of the whole is our welfare. We recognize who and what we are. We begin to comprehend that we always had the Almighty Power within, but that the soul, or I of us, could only manifest as much as it knew, and as our knowing enlarged, our manifested form became more perfect.

As we progress through the cycle of recognition, we come more consciously in touch with the evolved Mind of the Whole — God, Mind — and we can draw consciously on this inexhaustible Source of wisdom, life and strength. We realize that we are each an individualizing center of and in God, and this faith makes us mighty in strength and positiveness, for our I AM is a growing force, an intelligent center of power which grows stronger and wiser and more loving as it realizes and affirms the truth that "I am the love, wisdom and power of God expressing. I am all life. I am all strength. I can manifest the all-wise Power that springs forth from the root of my being. I am the ocean of wisdom and life individualizing. I am the eternal spring of vitality forever bubbling forth from the Mind of God. I am the spirit of life in action. I am an individualized form

of life. My nature is composed of the divine substance. I am composed of all the essences of God. My whole being is perpetually inspired by the omnipotent presence of God."

All is living substance. All is Good. All is God.

Thus our I AM appropriates more and more of divinity, and we grow in the understanding of our Godhood as manifestors of the universal powers of Deity.

All natural forces are God forces. There is an infinite gradation of negative and positive forces, but whether they be negative or positive, all are a part of the great Whole which we call God. Beings evolve into higher degrees of individuality and power by contending with and overcoming the negative forces of existence.

We are growing in Godhood through resisting God, and we become more God-like as we gain dominion over the negative nature of God with which we are surrounded.

—WALTER DE VOE.

6027 Drexel Av., Chicago, Ill.

What is the law of business success? Every business man will give you a different answer, and will lay to that one all his prosperity.

THE LAW OF
SUCCESS IN
BUSINESS.

But down under all this diversity is there not some fundamental law that each one, though perhaps unknowingly, fulfills? Yes. The law of belief or expectation.

One of the laws of the human mind, or soul, is that whatever the soul aspires after, reaches for, *and believes it can have*, will come to it. Christ knew and tried to teach men this law when he said, "Whatsoever ye shall ask, * * * *believing*, ye shall receive;" and again, "All things are possible unto him that believeth."

It is the rich man's belief not only in himself and his powers, but actually in his success, that makes him successful. A man used to financial gain, expects

it, believes that it is one of his rights, and the idea of failure hardly occurs to him; and the more he gains the stronger does this belief or expectation become.

“Unto him that hath shall be given,” etc., is the great exposition of this law, because “he that hath” sees in his very *having* reason to expect more.

Possession gives faith, confidence. It is easy to expect success with a full pocket. But “he that hath not” is usually expecting another loss; at least he fears it, and thus he unconsciously invites it.

But you say, “If one is a failure, how can he believe in his success?” Very easily. There is another law of the mind which provides that any proposition which is repeatedly insisted upon (even against belief at first) eventually will be accepted as true, and the more one tries to believe in it the quicker the process. This is the secret spring of the door of success.

Never allow that you are failure. Always insist to yourself, mechanically, if need be, that you are gaining, are winning, are a success. Let him that hath not refuse to see the loss; let him insist upon it at every moment that he is a success, and gradually he will come to believe it down in his heart. When that time comes he has a guarantee of its appearance in his pocket book.

“Unto him that hath shall be given” is not an injustice, but an equitable law of the human soul, teaching that cheerful, expectant belief is better than worry.

Men who keep the ten commandments intact often consider it hard that the unprincipled scoundrel wins where they fail, but that scoundrel has (probably unwittingly) kept one commandment, as important as any of the ten, while they have broken it—the command to believe—and it is the one of all that they most “need in their business.”

In brief, then, insist on seeing the bright side always, look only at your progress, forget your

failures, magnify each success, till you come to believe that you *can* win; then the mind or soul "will do the rest."

But don't scan particulars too closely; so that, if this particular wheat deal falls flat, you lose faith. Look at the general trend of affairs and the particulars will take care of themselves.

Use this perscription upon yourself while waiting for the car, walking down town, at every spare moment. Insist that you are lucky, prosperous, gaining; and sooner than you think, you will not need to say it, for other people will tell you so. And if you ever doubt the law, test it by the rich or successful men you know. Did you ever see one who was not confident? Or did you ever see a cheerful, confident man who wasn't prospering? The formula is simple. Try it.

—ASHLEY MILLER.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.—Matt. 12:36.

WORDS. Taking this passage literally it would seem to prohibit us from every unnecessary or jesting word, narrowing our speech down to the few words needed in our transactions with our fellow men, and making of life a stern, severe existence, robbed of much which makes our intercourse with our friends and acquaintances so pleasant. But I believe we are to search for the spiritual meaning which is hidden in all the words of the Bible.

What are idle words, looked at in this sense? Words which have not the truth in them. If we say, "I am sick," it is not true, for the *I*, the real man, cannot be sick, being made in the image and likeness of God, who *is health*. The false belief that the body is the real *I*, causes us to make the idle statement, "I am sick," and the day of judgment is in that same day and hour, and the account we render is shown in the condition of our bodies, which picture forth the

thoughts of our minds, expressed in the words — the idle words. So it is also in our statements about God. If we believe God is a person sitting on a throne, governing all the nations on earth, the words are idle, for they are not true, as we know God to be a Presence or Principle which fills all the universe, and dwells in the hearts of all mankind; and the account which we render in that same day of judgment is the sense of separateness from God, instead of the joy and peace which fills us when we realize that this life-giving Presence of Love dwells in our hearts. And so I believe it is in all things; the idle words are those which are not true, although we may not be conscious that we are speaking untruths.

— JENNIE H. CROFT.

Once upon a day I dined at the house of a friend who was a Christian Scientist.

HEART TO HEART
TALKS WITH
PHILISTINES BY
THE PASTOR
OF HIS FLOCK.

We sat at table — the man, his wife, two grown daughters, a son and myself.

The subject of conversation got around, of course, to "Science and Health." Some one spoke of "mortal mind," and the "unreality of matter." I filed a small caveat, and soon the two young women put in a demurrer.

Then each of us was trying to make the best impression on the jury. I flattered myself that I would have an option on the verdict, when suddenly, my Other Self, who was the acting and invisible judge, ruled me out of order, and addressed me in somewhat non-judicial language thus: "Col. Little-journeys, you are a large mouse-colored Ass!"

Two years before, one of these young women with whom I was argufying had been taken from school because she had spinal disease. At the same time her mother was in a sanitarium being treated for nervous prostration. And through worry on account of the suffering of his wife and daughter, the man

had left his business to others, and his financial affairs had gotten into a sorry tangle.

When lo! a New Thought (which was very old) had come into their lives—the Unnaturalness of Disease: God is Good—there is nothing to be afraid of—get harmony into your hearts and disease will depart from your bodies.

Now the daughter was well, the mother looked as blooming as the daughter, and worry being gone from the man's mind he had turned his attention to work, and prosperity was smiling upon his efforts as never before.

And here I sat in the presence of all this happiness, beauty and prosperity, trying to argue them to a finish. I was endeavoring to show this family that nothing was ever the matter with them—that the spinal complaint was a mistake, and nervous prostration only an idea—and of course they agreed with me.

Well, if we agreed, what was I trying to get at? Really, I did n't know. But I guess my quarrel was with their explanations—it was a matter of definitions.

That is good which serves, and this family had been blessed exceedingly through a Thought; and it looked as if I was trying to take it from them.

Surely I was a large ecru Holy Moses, and should have been in the streets of Cairo. I apologized, and never again will I try to take from people the thing that has enriched their lives—they may call it by whatsoever name they wish, and account for it as they may. Possibly the mistake lies in trying to explain just how and why physical harmony comes about when we think rightly. We do not know—all we know is that whereas we were once blind, we now see. But we are not content until we explain the principle and process, which Principle is really as unexplainable as Electricity. We use it, but what it is baffles reason; and in a vain effort to clear the matter up in our own minds, we start in and explain it to others. But explanations do not explain—they usually only muddle and mystify.

And above all things when we find men and women healthy and happy, bright of eye and sweet of breath, what kind of a man am I if I tell them that they really are neither happy nor prosperous — they merely think they are, and that a law should be passed compelling them all to be vaccinated! — ELBERT HUBBARD in the *Philistine*.

I AM.

MRS. MARTHA TAYLOR.

"I am the life, the truth and the way."

Oh, tender and soft and low

Was the loving words of my Master's voice

In the dear, sweet long ago.

Yet as tenderly He calls today

Unto *you* and me:

"Come unto me, both great and small,

And the Truth shall make you free."

Yes, free as the balmy winds that blow

From out fair southern skies,

And freed from the heavy burden

That fills each one of our lives.

We'll live a new life, for we've had a new birth,

And unto each one is given

The key to the kingdom of heaven within,

Where the King of Kings is living.

Yes, "Know ye not" the Savior said,

"The kingdom of heaven's within," and

Each soul that thirsteth after Truth

Shall surely entertain

The "Lord of Hosts and King of Kings,"

Whose power is supreme.

And I praise this Holy Ghost of mine,

For I'm a child of a King.

Yes, a child of a King, and a heritage grand

Is mine for aye and alway,

And not all the wealth of Golconda's mine

Could buy my income today.

My income of health and contentment rare

Fills and thrills me through and through,

As I walk and talk with Jesus

And learn the grandeur of Truth.

HEALING DEPARTMENT.

BY THE EDITOR.

What will cause the hair to grow on a bald head? — F. P. B:

As explained in various answers to similar questions in this department, the loss of hair is primarily caused by a depleted vitality in that part of the organism. Wherever the attention is centered, there will flow the vitality. The top brain is the seat of spiritual thought, and people whose minds are kept active in the higher ideals seldom become bald headed. Most men become bald as they approach middle age because they get material in their thought, the cells in the top brain become antrophied and the hair follicles die. Women are more given to religious thought and keep alive the top brain, therefore seldom get bald. If you want the bald spot covered, centre your mind upon spiritual ideas and concentrate in the top of your head. Stimulate the cells also by rubbing with the hands and a brush. Declare Spiritual Life and Vitality for your hair daily. Tell it that it represents strength in externals, and that it must not and cannot let go of the everywhere present Vitality. We have known of several instances where a conservation of the vital substance of the organism, and a cultivation of spiritual thought at the same time, has produced a new growth of hair on bald heads. A case of this kind is right now in our office force, I may say two of them, as my own hair is coming in strong, where it was completely bald, and Mr. Prather has a fine growth of hair started on his billiard-ball-ed head.

What causes indigestion?

— E. S. K.

Worry, anxiety, violent thoughts of any kind, or too great activity in thought just before or right after eating. The action of the stomach is governed by a brain centre called the *solar plexus*, which is in close touch with the thinking centre in the head. If the head thought is very active it sets up through sympa-

thy cross currents in the *solar plexus* that disturb the orderly process of digestion. The remedy is: Cultivate a peaceful, trustful state of mind. Never eat in a hurry, or when your mind is filled with the cares of the world. Think about what you are eating. Put your conscious thought into your food, and it will carry that thought in its journeys through your organism. Do one thing at a time. Eat to a purpose. Be an epicure. Choose your food, and praise it and bless it at every mouthful. After eating, rest for a time or engage in some light and pleasant line of thought or conversation. Give your stomach a chance. If it does not do its duty, go by yourself after each meal and sit for fifteen minutes, and silently tell your stomach how strong and efficient it is, how it likes to do its work in an orderly divine way, etc.

What is the cause of catarrh, and how can it be healed?

— M. W.

The root cause of catarrh is the race belief in impurity. It attacks both the pure and the impure. The pure suffer if they think that others are impure, because the idea of impurity fastens itself upon their mucous lining with the same alacrity that it does those who are impure. We must raise every thought and act to a standard of absolute purity. We must refuse to believe in impurity in the motives or acts of ourselves or others. We must continually affirm the substances of our bodies to be pure and incorruptible. Instead of hawking and spitting to clear the throat of supposed impure accumulations, we must affirm those accumulations to be what they are in essence, pure Spirit. Instead of spitting, swallow the accumulation with the affirmation that it is pure, sweet and spiritual in every part. Don't talk about catarrh nor think about it, but constantly affirm that the pure ozone of God flows in and out of your throat and lungs constantly. This persistently applied will eventually heal the worst forms of catarrh. I know, because it healed me of a case of 35 years standing. My voice

was broken and the larynx badly affected. I strengthened my voice by centering my attention in my throat and denying weakness and inability, and affirming power, dominion, and mastery. I practiced this daily for several years before I mastered the belief.

The doctrine of the "Absolute" and "unknowable" as expounded by Kent and Spencer merely teaches that all knowledge is relative, that in perception there are two factors, the mind, and the objective reality, and that instead of actually perceiving the objective reality as it absolutely is, the mind receives a phenomenon, an appearance, a representation symbolical of and corresponding with, but not a likeness of, the objective thing. It recognizes the fact that there are many motions of the universe to which the dull senses of man make no response whatever. The retina, for instance, refuses to respond to ethereal undulations before they reach some four hundred billions per second, and it ceases to respond when they have reached twice that number per second.

"Do not be misled by the surface-character of people; their souls are much better than the pictured image of the mortal form. Look beneath; let your spiritual insight penetrate behind the veils; see the one Divine Life in all. You will then find something to love; there will be a spiritual mutual sympathy. The unit of Being is discovered underneath the folds of today's objective consciousness."

In love there is peace, which includes rest, trust, wisdom, strength tenderness. In love there is no absence and, therefore no longing. Love gives real joy, real freedom. It holds to nothing but its own sublimity, and rests in the simple fact of its existence. It recognizes only the Infinite Presence, where continual communion is possible because of its wholeness and unity.—HELEN VAN ANDERSON.

EXTRACTS FROM LETTERS.

Some time ago I was giving a man in the insane asylum at Kankakee treatment; immediately after I began writing a lesson to an absent student and this man kept presenting himself to me mentally while I wrote. To my astonishment he wrote his mother almost word for word what I had written the student. Since then I have when writing to a student called in the silence to some other one to hear the words, and I find they get what I write almost as clear as the one to whom I send the written message.

— S. A. McM.

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* *

I have to thank you not only for each individual number of UNITY but also for trusting me for two months without reminder of my debt which I feel far exceeds money, for the little magazine has become very dear to me. I do not always understand the statements made, but feel that I will as I progress in understanding, and I have had many demonstrations of the Truth — burns, cuts, scalds, sick headache, and once a hatpin entered my eye. Immediately I asserted, "My vision is from God, and cannot be dimmed," and the fear and pain passed, leaving me my sight clear as ever. These things *prove* to me as no words of friends could what this Truth means, and scarcely a number comes that I do not feel like writing UNITY of some swift good it has brought. Lately a pebble got into my shoe while I was pulling weeds in the garden. I could not take it out for my hands were wet. A cut which became a corn resulted, which a general denial did not seem to reach — are n't these claims something like locks which need each a different key? UNITY came with cause and cure for corns stated. I used the affirmation, "I do not believe in hard conditions; there are no hard conditions in my life, the Spirit of love and joy fills every hard place." Almost with the utterance came relief, and I

have no corn there now. Now for a question or two, for worms in my garden last summer, UNITY said they could be reached by the word. I was jubilant, for I have never liked to destroy, and with full faith as far as I know my own mentality, I carried those three pansy worms and dropped them carefully in a vacant lot, having used the affirmation. Next day there were 18 on my pansy bed. "You will not obey the Christ law," I said; "then the Mosaic must deal with you," and killed them all, but I did not see then nor now why I failed. Still in my consciousness I pondered the question, and when this year the worms attacked the grapes and woodbine, one morning came to my mind, "There shall nothing destroy or hurt in all my holy mountain, for the earth shall be full of a knowledge of the Lord," and it seemed to me that the earth so named must be these lower creatures like worms, but they did not go away, though I do not think they hurt the vines; new leaves are coming now.

—A. D. W.

* *
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I received the February number of UNITY; have only had time to just glance at it yet, but long enough to feel the beauty of "The Chamber of Peace." I think if we all had such a chamber in our houses it would help us over many rough places. Those of us whose houses are too small will have to practice retiring into our own inner chamber as much as possible when we are inclined to be fretted over the things of this world. When we first moved to this little place I seemed to be very unhappy, and I imagined I never should get in the least reconciled to it; there did not seem anyone here, as far as I knew, that was anyway congenial, but I have truly learned that here is the right place for me. I might have gone on for years without any desire to find out the Truth if I had not been led here, and every day I find some way or someone whom I can help, if only with a word, and my thoughts seem now as if I can truly compass the earth. I could not begin to tell half what the Truth is doing every hour for me. The world, my house, my life—everything, has gained a newer and deeper beauty than I ever imagined possible. I say from the depths of my heart, "Thanks be to God who giveth us the victory."

Yours in the spirit of unity, — MRS. C. E. D.



Devoted to
Practical Christianity.

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MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

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The Higher Law, Horatio W. Dresser's magazine, has been consolidated with *Country Time and Tide*, of Montague, Mass.

Our *Sunday School Lesson Quarterly* is meeting with a much more generous reception than we anticipated. The price of single subscription is 35 cents per year. In larger quantities less.

Prof. LeRoy Moore, who recently removed from Topeka, Kansas, to St. Louis, Mo., is meeting with good success in the Truth work. He is located in the old home of Dr. D. L. Sullivan at 3003 Locust Street.

Miss Emma Gray, of the National Institute of Practical Christianity, Washington, D. C., gave a very interesting address before the Higher Thought Centre, 10 Cheniston Gardens, London, on September 28th.

"Elsie's Little Brother Tom," by Alwyn M. Thurber, a book for boys and girls. 168 pages; 75 cents. "It is bright, sweet, tender and wholesome."—LIDA CHURCHILL. "It is a very pleasing story and helpful in its simple yet strong teaching,"—FANNIE B. JAMES. "The book is written for boys and girls, and is very instructive."—*Harmony*. "As a book expressing the New Thought for children we consider this little volume a marked success."—*The Higher Thought*. "The narrative is pure and wholesome, thrilling and instructive, and full of human nature."—*Mind*. "It is a decided hit in the realm of stories for boys and girls."—*Eleanor Kirk's Idea*. When you renew your subscription to UNITY, send 50 cents extra and we will send you a copy of the above excellent book postpaid.

THE ST. LOUIS SOCIETY OF PRACTICAL CHRISTIANITY.

The Society of Practical Christianity celebrated the fourth anniversary on Sunday, August 31st, at their hall, 18th and Pestalozzi Streets. During the afternoon, Professor Leroy Moore entertained the assembly by a masterly lecture on "Prayer and Communion with God." H. H. Schroeder, our dearly beloved speaker, made a few well chosen remarks in German, which were received with close attention, and the choir sang several beautiful songs. In the evening the Society was most agreeably surprised by the children of the Sunday School, who presented a very interesting and instructive program, consisting of vocal and instrumental music, and a cantata entitled, "The Heart of a Child." The cantata was written by Miss Lucy Kellerhouse, for WEE WISDOM, and set to music by our organist, Prof. Ernest Krohn. It was highly appreciated by a large gathering which taxed the seating capacity of the church. It is the expressed wish of many friends that this lovely cantata will soon be republished with the music so that the public at large may be benefitted by its inspiring music and the lesson the words impart, to teach us how evil tendencies can be overruled and cast out by the sweet messengers of Wisdom, Peace, Love, Joy and Strength. After the curtain fell on the tableau, which ended the program, Mr. Schroeder invited the friends down stairs to partake of refreshments, which were served in the Sunday School room by the young members of the Society.

—H. B. K.

A symposium on the Immortality of the Body was begun in *The Higher Thought*, Kalamazoo, Mich., in September. It comprises twelve articles written by Walter De Voe, Dr. Otoman Zar-Adusht-Hanish, J. William Lloyd, Rev. Geo. Chainey, Harrison D. Barrett, Helen Wilmans, W. J. Colville, Horatio W. Dresser, Henry Wood, Anna Rix Militz, Joseph Stewart, L.L. D., George E. Burnell. Extra editions have been run so that back numbers can be furnished. The whole twelve articles comprising a year's subscription can be had for 50 cents. *The Higher Thought*, Evelyn Arthur See's and Agnes Chester See's publication, is a strictly high-grade monthly journal, quarto; in enunciation of the essential divinity of man.

The Church of the Science of Being, Fine Arts Building, 203 Michigan Avenue, Chicago, conducted by the Exodus Society, was reopened by Mrs. Ursula N. Gestefeld, the pastor, on September 7th. A course of instruction on Basic principles was begun on September 22d, and on the 26th was given the first special lecture on "Our Progress from Spiritual Poverty to Spiritual Abundance—illustrated by the journey of the Children of Israel."

ABOUT THAT PICTURE.

The hardest task of an editor is to apologize — editors never make mistakes. But it is quite evident that someone blundered in the picture of the Unity force which appeared in our August number. The picture makes us look as if we might all be guilty of blunderous things. We were "posed" and "snapped" by our own young artist, Rick. It was a family affair, as are all of our productions. We are just one happy family here, and consider all our readers members also. That is why we are so familiar and tell you the little things that take place at home, "just like mother's letter."

Well, Rick is a good boy, and has plenty to learn about photography. What he thinks he knows he will grow into in due season. When the editors got the August UNITY in Denver, and opened to that picture, they exclaimed with one voice, "Do we surely look like that?" Now it would be folly to make an appeal in our own defense, so we are going to let the friends who have seen us face to face defend us. One who has spent weeks among us writes from Nebraska: "I appreciate everything in August UNITY except the portrait on the front page. I hope that nobody thinks you look like that picture, especially you and Mrs. Fillmore. If cutting off your beard, Mr. Fillmore, makes you look like that picture, I hope you will let it grow again. I thought your picture in *Mind* was splendid."— M. E. H.

Another writes from St. Louis to Mr. Prather: "What a horrid picture that is, almost a caricature. I, who know the faces of you all, and know how really good looking you are, everyone of you, to be so disappointed! I read the Publishers' Department first and then turned to the portrait, and — well, words fail me! If I should tell you how each one impressed me you would laugh. I will tell you how you look — you look the Professor Non Dunderstandingknowwitch. What your vast procession of readers will think who never saw you is a question. Do please have a good picture of all taken and try again."— T. B. H. B.

We are sure this will let a little light into those washed out faces, and appease the God of Appearance.

A movement has been begun by Geo. M. S. Horton, 13 Winthrop Terrace, East Orange, N. J., whereby it is proposed to place four handsome colored pictures (about 20 x 28 inches) in each prison cell in the United States. Upon receipt of \$1.00 he will send a set of these pictures to a prison and a duplicate set to the donor. The name of the prison will be furnished if desired.

If you change you address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate numbers free when it was no fault of ours.

A TRANSFORMATION.

In describing what the New Thought has done for me, I will proceed on the "before and after taking" principle, and will therefore give you an idea of what life seemed like to me before coming into the Thought, and then of the brighter outlook I now have.

Last May I came home from a year of teaching, sick and discouraged. I was nervous and irritable, had almost constant headaches, no appetite, and some troublesome chronic disorders. Lack of self-confidence and my wretched state of health had prevented my work as a teacher from being as satisfactory as I thought it ought to be after I had spent years in preparation for that vocation. me that it would be unbearable to stay home and be simply a burden to the family, yet I knew that unless there should be a marked improvement in my health, successful teaching was out of the question.

I was in a very rebellious and unhappy state of mind during the first half of the summer. Naturally, my health did not improve in the least. I made a slight effort to interest myself in the New Thought to please my mother, for I was sorry to be such a disappointment to her, when she had anticipated such pleasure in having me with her all summer. However my efforts in that direction seemed for some time to be of no avail. I found myself greeting New Thought ideas with sarcastic remarks and thoughts of criticism and opposition.

But the aura of helpful thoughts around me must have been gradually influencing me. One evening my father was reading aloud some articles by a New Thought teacher, and one of them caught my attention. I was attracted to the writer's style. I read more of his articles, became interested, and decided that if that man gave treatments I should like to have him see what he could do for me. I felt that I needed outside help of some kind, but had lost faith in drugs after taking headache powders and other medicines until they had entirely lost their effect, which was only temporary at best.

My sister wrote to this teacher. He replied that he was not giving treatments now, but that we might come to his office and he would give me a few suggestions. On July 17th we went there. I was attracted to the man more strongly than ever when I saw his face. I felt that he could give me the help I needed. Something impelled him to change his mind, and for a month he gave me regular daily treatments and instruction, with wonderful results. Since then I have not seen him so often. I have not needed such frequent treatments. Life, for me, is transformed. I feel that I have been completely made over; physically, mentally and spiritually.

The day after the first treatment two chronic troubles entirely disappeared, and have not returned yet, and I do not believe they

ever will. My headaches have been rapidly decreasing in frequency and severity. The fogs have cleared away from my brain so that I no longer feel confused, but can think clearly. My appetite is good. I realize, most all the time, the truth of the affirmation which my teacher gave me for daily use: "I am bright, cheerful and happy, strong and well." My family find me an entirely different person from the disheartened, unreasonable creature that I was early in the summer. When old feelings and habits of thought come creeping back, I tell myself, according to my teacher's suggestion, that if I have taken three steps forward and slip back one, I am still two steps in advance of my former position. I am gaining. As strength increases, the slips will be less frequent. They are valuable now to teach me to be on my guard.

During the first part of the summer I was very lonely. I had no friends, outside of the family, in Chicago, and I missed my pupils and other friends, where I had been teaching, and was too miserable to exert myself to get acquainted here. But now I am making several pleasant acquaintances, and no longer feel that I am among strangers.

My former desire to get away from Chicago has left me. I am confident that I shall find some field of usefulness here. I will allow nothing to discourage me, for I know that everything must work for my good, that every obstacle is a source of strength, and is necessary for my development, that "my own will come to me," and that I can hasten it by persistent effort and confidently seizing every opportunity that comes within my reach.

The song, "God's Hand," in the little book, "Truth in Song," has been a source of inspiration to me. I am beginning to realize that God's hand is in mine, wherever I am, guiding me, sometimes through the instrumentality of human helpers, sometimes through my own thoughts; that this Hand is weaving my life into a perfect strand, which is a part of the Divine pattern. I know that I am a drop in the great Spirit ocean; that I can help to bring into realization the kingdom of heaven both within myself and in every part of the world with which I come in contact; that I am not a worm of the dust, but am the child of an omnipotent, omniscient, omnipresent God, and possess His qualities as far as I can realize them. Health, courage, confidence, peace, power, and wisdom are mine if I but reach out my hand and take them, and I am learning how to grasp these things. The New Thought is bringing to my consciousness the glorious possibilities of life.

I have written thus at length, hoping that my experience may give courage to some one who is now struggling, as I was, to lift himself out of the slough of despond, and climb by the shortest path to the heights of freedom, happiness and usefulness. If through teachers, healers, or reading matter, you have received even a glimpse of the Truth, follow it, and it will expand before

your wondering eyes, until finally you will reach a full consciousness of your Divine inheritance.—DAISY WINIFRED HEATH.

The second number of the *Unity Sunday School Quarterly* appeared in a beautiful cover of gray printed in black and red. The contents are very interesting, giving interpretation of the International Bible Lessons, with numerous questions and notes and a lesson hymn. Responsive Bible Readings on "Peace" and "Perfection," are also given. Every reader of UNITY should be a subscriber to this *Quarterly*, as it is a handy companion and invaluable aid in your Bible study. Ten cents a copy; 35 cents a year. Address, Unity Tract Society, 1315 McGee Street, Kansas City, Mo.

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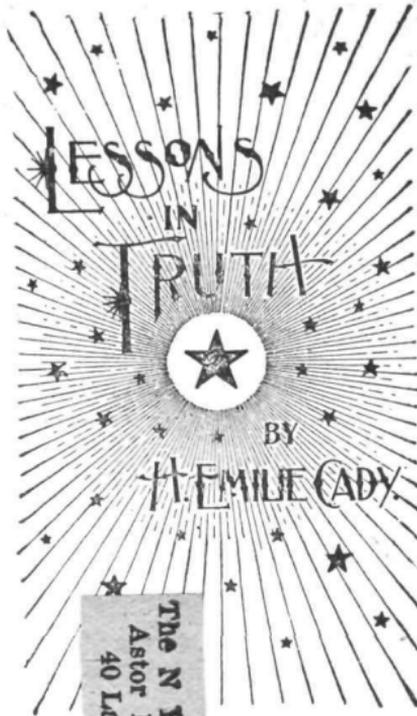
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