

UNITY

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

Vol. XVII. KANSAS CITY, MO., DECEMBER, 1902. No. 6.

CONTENTS.

	PAGE
The Greatest Truth.	323
By Horatio W. Dresser.	
Extracts from a Sermon.	329
By Charles Fillmore.	
Poem—"Thought Bells."	335
By Lillian M. Heath.	
Bible Lessons.	336
By Leo Virgo.	
Kansas City Mid-Week Reports.	347
Poem—"Courage."	353
By Charlotte P. Stetson.	
Society of Silent Unity.	354
The Class Thought.	355
Noon Thought.	355
Chicago Reports.	356
Condensed Truth.	363
By Various Writers.	
Answers to Questions.	367
By Jennie H. Croft.	
Publishers' Department.	370
Review of New Books.	376
By J. H. C.	



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

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Devoted to
Practical Christianity.

VOL. XVII.

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No. 6.

THE GREATEST TRUTH.

HORATIO W. DRESSER.

"Ye shall know the truth, and the truth shall set you free."

What is the truth which above all other truths shall set men free? Is it the fact that Jesus died on the cross? Is it any particular fact in the life of any individual? Evidently, if it is to free all men, it is a universal principle—a truth which has always been a matter of fact in the world, unlimited by any particular historical occurrence. At the same time an historical life may bear witness above all other evidences that it is true.

There can be no doubt that this universal truth is the great fact that God exists; that He is all in all; that there is no power beyond or outside of Him, and that in this truth all other wisdom is contained. This is the great truth which Jesus came to reveal. This is the profoundest teaching of the poets and wise men of all ages. It contains the solution of all problems. It is the key to all mysteries.

No truth is more frequently enunciated by religious people. Yet, just because of its familiarity, its fullest significance is generally overlooked. Were it really understood we should see the end of all doubt, fear, anxiety, despair, warfare, inequality, injustice and oppression, and consequently the end of all suffering. There is every reason, then, why we should work in this the richest of all mines. At any moment we are likely to discover treasures which are new to us all.

Let us then once more enter the holy of holies with reverential feet, with hearts of humility, and listening, expectant souls. Since it is true that God is all in all, it is from the Father that we may expect the

new revelation of truth which is to illumine our pathway. Fortunate shall we be if we can so far put self aside as to feel His radiant presence, receive from His limitless wisdom, and partake of His infinite love. We know that all truth is for us, all peace and love and joy. It only rests with us to be faithful, to fulfill the law; then all that we seek shall be given, all that we need shall be bountifully supplied. It is the Father Himself who shall teach us, His Spirit within the soul which shall lead us into all truth. We must begin, then, as we would end, by seeking the conditions wherein all that we have need of has already been provided.

Peace be with us, therefore, that peace which words dimly suggest, but which every heart must feel. May the simplicity and receptivity of true humility characterize every moment of our sweet brotherly communion as we reverentially seek more wisdom, greater appreciation of this truth of truths.

First let us remember that it is the Spirit that "giveth life;" the letter by itself is cold and dead. There is more truth to be told than our lips can utter, more than words can even suggest. We must give ear to the over-word, poetically appreciate what we cannot prosaically comprehend. For it is the real *life* we seek, the food that feeds the soul, not merely the knowledge of the law which satisfies the mind.

There is a word spoken with power which becomes flesh, the creative embodiment of God's omnipresence. It is spoken first to the heart, then it is more slowly apprehended by the mind. Later it becomes bone of our bone, and flesh of our flesh. Happy are we if we so understand the law of its coming that we shall have patience while the intellectual and fleshly gifts are being added to this inmost possession of the kingdom of the soul.

Let us begin our search at the foundation, as if all the ideas were new. In deepest truth the ideas are new, for they come with the re-creating spirit of a new day, they are true only because true today. God

must be all in all for us today if He is all in all at any time. It is the revelation of the present moment which is the most dear. It is the evidence of His life, even now active with us, which is the final proof that God really lives. All other proofs are artificial and secondary. You must first possess God to know Him, and if you possess Him you need not prove that He exists. It is not so much man who goes in search of God to demonstrate that He *is*, as that God, who possesses man, reveals Himself as vitally present.

God is His own witness. God meets God in the soul of man, and knows that He is the Father. God looks out through the windows of the soul and beholds His wondrous works, and sees that they are good. The eyes of every human soul are organs of vision for God; through each life He beholds the world in a different yet in ever the same light. It is just this inexhaustible variety of individual experiences which enables the Father fully to declare and know Himself. The Father is made perfect as the all in all through the infinite diversity of His creatures. Through each He acheives a different end, yet through all the same end. Life is truly a unit, an order, a system, because there is one and only one Power, one Wisdom, and one Love manifested through all. God would be incomplete without the creature, without a world of activity, growth, variety and acheivement. Yet the world is only great through Him; the creature is nothing without Him.

This is the miracle of miracles, that God is all in all; that all is for His glory, and there is no power but His. Yet the creature lives too, and has a will, passes through an experience and wins a triumph as freely and fully its own as if no other being existed. The creature is of and from God, and is naught without Him. But he is also himself in such wise that, while in reality acted upon and sustained by the Father, he seems to act independently himself. There are, as it were, three types of consciousness, the Father working and beholding through the creature

as part of Himself; the creature rising to the point of communion with the Creator, and realizing that he is naught without the Father; and the creature viewing himself as a separate being. It is this intermediate state which most concerns us, where God and man meet, where the Father knows the son, and the son knows the Father. The Father is there beholding the son's life, and looking through his eyes out upon the world. The son is conscious that the Father is present; he looks on in wonder, love and praise, thankful beyond all power of words to declare that he is aware of the divine presence, that he is privileged to participate and to know his sublime origin.

It is easy to confuse these types of consciousness and to speak as if one's own awareness of the divine presence were the great totality of God. Yet comparison of vision with vision, and the description of one seer with that of another, shows that we know in part, just as we live in part, but when that which is perfect is come it is no longer the mere human seer — it is the great God beholding, of whose transcendent presence not one revelation alone is the expression, but *all*. God is the great totality, as revealed in all, as manifested through nature, and as known unto Himself. What you and I hear is but a strain among strains, a theme amidst themes, while the complete symphony is heard through the entirety of eternity by the Father.

Hence we see the inadequacy of all attempts to prove the existence of God by arguments from design in nature, and the like. For the largest collection of evidences which any human being can make is but a fragment; at best, it is but one point of view. Even then the essential is not the argument, but the quickening which inspired it. The fundamental fact is the presence, that of which the soul was conscious while aware that it was not itself but the Father. If we have had the quickening we see value in the evidence, otherwise it is merely a collection of empty words.

There is a light which lighteth every man coming into the world. If one is aware of the light, one can follow any line of inquiry, and behold the word becoming flesh.

An argument from the flesh leads but a little beyond the flesh. An argument on psychological terms may still be decidedly human. As there is more in man than the flesh and the feelings, thoughts and desires, with which we so often identify ourselves, we must start with the soul which beholds and uses these. The soul is already a son of God, and the soul must teach concerning the Father of the soul.

What is the confession of the soul in its moments of keenest insight? What is the cardinal fact of our distinctively human life? The prophets of this great truth which we are considering assure us that it is the sense of self in contrast with the more than self, the painfully finite in the presence of the joyfully infinite aspects of our selfhood. Let us dwell for a moment on this contrast, the sense of man's smallness in the presence of the glory and grandeur of God.

There are many stages in the evolution of self-consciousness. First, we awaken to the fact that there is a self within us, apart from the self of father, mother, friend. There is a naive awareness that an "I" exists. But the tendency is to identify this naive self with the body, or a particular part of the body, such as the head. The discovery of desires, of a will, and the power of action, and sufferings arising from actions, leads to a larger consciousness of self as mental and moral. An enormously large realm opens up with man's intellectual quickening. Desires multiply and vast plans are developed for the enlargement of self and its powers. The sense of self enlarges without limit till man becomes conscious that he is environed by a law-girt order, a natural and spiritual universe which persistently says to him, "Thus far shalt thou go and no farther."

It is thus the sense of limitation which brings the great truth home to man, the discovery that even his

most private consciousness is beset by obstacles and temptations which he cannot surmount by himself alone. Meanwhile there has been growing up within him a moral sentiment, a religious consciousness, which more and more persistently makes him aware of a better amidst a worse, a something that is above and greater. Thus the contrast between man's "nothing perfect" and God's "all complete" is borne in upon him with tremendous force. Here, on the one hand, is a part which wants to be something in and for itself. It is willful, and insists on being willful. It constantly rebels because it finds itself in a universe where selfishness is thwarted. Side by side with it is a sentiment which points far beyond. It indicates the way out of temptation. It desires nothing for itself, all is for humanity and the Father. All is for love. It says unto the personal self, "All that you would be is vain, if sought for itself alone. Thou canst be nothing of thyself. Truth and love are not won by separateness. It is the sense of separateness which alienates man from all that he most truly longs for. Thou art nothing apart from God, literally nothing, nothing."

This is a hard saying, and the reason at once asks, "How can it be that there is but one power? Have we not found evidence of two powers in the age-long conflict of lower and higher self, temptation and conscience, selfishness, and the tendency which makes for righteousness?" Yes, but that is only a partial truth. The deeper truth remains behind, the great fact which I have emphasized in the foregoing.

"Nothing is small which helps you along the line of your career, which broadens your horizon, which deepens your experience, which makes you more efficient in the great work of life. No matter how trivial any duty may seem, if it adds in the slightest way to your efficiency, it ceases to be trivial."

EXTRACTS FROM A SERMON.

BY CHARLES FILLMORE.



THE subject for discussion is "What will be Some of the Triumphs of Christianity in the Twentieth Century?"

In determining this question as to what shall be some of the triumphs Christianity in the Twentieth Century, it might be well to consider, in a measure, what Christianity is. What do we mean when we speak of Christianity? Do we mean the orthodox exposition of the teachings of Jesus Christ as known today, or do we have a deeper meaning? Do we mean the statements which are attributed to Jesus, as set forth in the four Gospels? Do they cover all of Christianity? We think not. Jesus said, "The Spirit of truth will come and lead you into all truth." Christianity is an absolute science—is all truth. Jesus set forth this truth in a more forceful way than any one we know of, but it is not all in the four Gospels.

If we are looking for a mere verbal statement of what Christianity is, we can find it in the four Gospels. But what we want is Christianity in its purity. It must be the absolute truth of God. It must be a science. It must be something more than religion. Religion means to bind us back, to hold us to some set form of doctrine. Christianity does not hold us to the teachings of the Bible, to the teachings of Jesus Christ, or to anything but absolute truth. Then we must hold to our definition, if we would know what Christianity is; to that truth which is revealed to each soul, so that the principle comes right home to the individual. It will be according to your realization and demonstration of what truth is.

* * * *

Christianity is not limited to Christians, yet out of that system of religious thought, called Christianity, must come the true doctrine and its demonstration

among men. Christianity percolates all through the consciousness of the race. We have as the foundation of our thought, Christ; so that we can safely say that Christianity is today the largest element in human civilization. It is the one great entity, the one great spirit of all progress. We are all looking to it to bring something to pass; that through the church God is to reveal Himself to the world, and we shall not be disappointed, because God is still the God of the living, and God is still working through His people. First, it must come through the individual, and individuals are carrying forward this great work of Christianity. The church has the absolute truth; how it will work out is the question.

* * * *

Every reform, every new movement along progressive lines, has always been started outside of the institution whose name it bears. You can lay down a rule; get into some habit of thought, and you will be bound by that habit. Someone must break the shell for you and then you will come out. The church of today has gotten into such a habit of thought. The shell is being broken for it by outside influences. Some of the most anathematized infidels have been used by God to break the shell of Christian superstition. Bob Ingersoll was one of the greatest helps to our civilization, one of the friends of the ministry in the orthodox churches. They were in bondage to the fear of hell, and the sancity of the Bible, and they did not know how to break the shell.

All the ministers in the country expected every time Bob delivered his lecture on "The Mistakes of Moses" that God Almighty would strike him dead, but after a while they began to understand that God was not going to raise their scalp if they questioned a few things in the Bible. Ingersoll was the instrument of the Almighty in freeing the church from a whole lot of delusions. God cannot get into a narrow mind. He must have a broad, free mind before He

can get into a man. "Be ye transformed by the renewing of your mind."

* * * *

Christianity must break through certain of its limitations. Christianity must triumph over its ignorance, over its superstition, over its scepticism and infidelity. If you go into the orthodox churches you will hear them preach of the omnipotence and omnipresence of God. They will quote Christ's saying, "Ask what ye will in my name and it shall be done unto you," but suppose after the service you go up and ask the minister if he believes that God Almighty will heal his diseases, he will fly the track right there. The material habit of thought under which he is living will hold him in that state of consciousness. He would not catch the understanding in this simple application. Christians do not understand Christianity. They do not apply it to their everyday life. There is a great gap in their minds between their religion and the science of living. They assent to the abstract statement of Christianity, but when it comes to the application in the body and in the concrete everyday affairs of life they fall down.

* * * *

The Twentieth Century will revive in the church the study of mental laws, Christians will get a fuller concept of "Ye shall know the truth and the truth shall set you free." Christianity falls short in understanding the law of mind. It must broaden its comprehension. Man must become a student of metaphysics, and apply its laws in every thought and in every act. Jesus Christ tried to bring his disciples to understand that every thought and word should be accounted for. Orthodox Christians have an idea that God does things in some miraculous way that they cannot understand. This is not true. There never was a miracle. There never was anything done outside of absolute law. God is Spirit. God is Wisdom, and wisdom is based upon a principle that

every man can work out and understand. There is nothing but what by investigation you can understand. There are no occult secrets. We have some who are said to be adepts in spiritual lore, but we can understand all that they understand. There is an understanding part of your consciousness. "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding." We then say that the church must triumph over ignorance, over infidelity. It must believe that God is, and that God is the God of the living and not of the dead; that He is a God that has power.

Power through God is taught in the churches, and yet when it comes to using this power in its direct application, there the church shows its scepticism. Their God is an abstraction. He is a God to be prayed to on Sunday. They say that God is the life of man, and yet when disease overtakes them they call in a doctor. Why should a man who follows the guidance of God in everything that he does, yet when he gets sick, go to a doctor? If all of the doctors believed in health, it would be a different thing, for God is Health. They should study health and not disease, these Christians that go to doctors. Doctors are the most sceptical class that we have in the world today. They are further from spiritual truth, because they study the very shell of existence, and grow like what they study. They are as far removed from the kingdom of God as it is possible for human beings to be. They are not religious, nor do they, as a rule, believe in God. They are not healthy people. Statistics show that doctors die of the diseases they study. Specialists eventually take the diseases their minds are absorbed in. His specialty will always sooner or later get the specialist, because he saturates his mind with disease instead of health. If Christian people understood this law of mind—that we make an atmosphere out of our thought—they would be very careful not to go to a student of disease to be healed of disease. What we want is

someone who can do away with disease. If you can find a doctor who studies health, and is filled with the spirit of health, and can impart that health to you, that's the kind of a doctor to go to.

* * * *

The Christianity of the Twentieth Century must triumph over this infidelity, over the idea that there is health in the keeping of a class of people who do not believe in health. The doctor who does not believe in health will throw you on a material plane where you are not in touch with the infinite source of life and health. Only through the Infinite can we have the Infinite. Only through God can we have God. So this triumph over the delusions of sense must come through a fuller comprehension of the Infinite Father.

The church must come out from its limitations, that God is in the world, and yet not of the world. That there is such a thing as health without God is a delusion that must be overcome. Christ is here waiting to lift up the Christian. All are Christians who believe in Christ. We may all have this presence of the Infinite Father, and we can take the place in mind that Jesus Christ took, "I and my Father are one." When we have fulfilled in our everyday life the examples that Jesus Christ gave us, then we will have raised ourselves from the limitations of orthodox Christianity. Jesus did not recognize the old Jewish law. All law is done away with in him. Christianity must recognize a new law, the one who was resurrected and who has ascended. The greatest thing which the Christian religion teaches is that man is spirit; that Christ is alive today; that he is right here now in our midst.

* * * *

The work of Jesus Christ is not limited to any church or any institution. If the orthodox church does not grasp the activity of Christianity as a factor in every department of man's life, Christ will find

other avenues. The Twentieth Century will reveal Jesus Christ, his disciples, apostles and co-workers as in the present world. Jesus did not go away. He said, "Lo, I am with you alway." To all he said, "Where I am, there ye may be also." He showed himself to Paul, and held communion with him several times after his so-called final departure. If he is still here working with and for the upliftment of humanity, does it not seem reasonable that his co-workers should also be here? Why should Peter, James, John and Paul fly away to heaven and leave Jesus to carry on the work? The fact is, that there is nothing in the Scriptures that even infers that these have gone to realms of glory. This is a mere assumption by those who made saints out of people, who, according to the record, were still sinners.

* * * *

The understanding which will come to man when he gets out of his traditional delusions will reveal these disciples and apostles here in our midst. That the race is a unit, and we are all bound together in thought, will dawn upon the understanding, and we shall know that no one can be saved, or go into glory, until all are saved—until all go into glory. Consequently, the disciples and apostles, and in fact, all people who have ever lived, are living today. The ego is the real; it is the animating principle. The form is the mask which it wears—the personality. Personality means mask. Those who lived and worked with Jesus in Galilee have been working with him off and on ever since under many masks of personality. Not always has the spiritual dominated in their living; they have now and then played the part of the clown or the villian. You may be surprised, and some of you may doubtless be shocked, if I tell you that Paul the Apostle and Napoleon Bonaparte were one and the same individual. Yet I know this to be a fact. I have gone deep into this subject of man and his subjective life, and I tell you

what I have found of his character, not as theory but fact. Every phase of character must be worked out before we shall be glorified and sainted. But one of this race has yet attained this great ultimatum, and I would not dare say when it will be reached by others. We are all striving for this mark of the high calling, and if we go right forward we shall attain it. The Twentieth Century will witness the greatest step in this direction of any of the centuries of the past. A mighty spiritual wave is now going through the minds of men, and they will make spiritual progress as they have never made before. (Stenographic report.)

 THOUGHT-BELLS.

LILLIAN M. HEATH.

Hear the thought-bells ever ringing!
 Sweet the message they are bringing,
 Let each heart in grateful adoration bow;
 'Tis a time to swell the chorus,
 For the love of God is o'er us
 In the beautiful, eternal Now.

Let all nature tell the story,
 How the air resounds with glory,
 And the cloud is lifted from the mountain's brow.
 Freely, then, their praises voicing,
 All respond to earth's rejoicing,
 In the beautiful, eternal Now.

Child of heritage, all-glorious,
 Join the symphony victorious,
 For in truth a king with regal powers art thou.
 Take dominion o'er the waters,
 Rule the earth, O sons and daughters,
 Of the beautiful, eternal Now!

Prove thy royal rank, confiding
 In the power within abiding,
 With a gift divine the spirit to endow;
 Wait no longer for the morrow,
 Rise! and bid farewell to sorrow,
 In the beautiful, eternal Now.

In the silence, deep indwelling,
 Find the Christ-life upward welling
 Into deeds of love, we scarce know when nor how;
 Peace that passeth understanding,
 Power the universe commanding,
 In the beautiful, eternal Now.

Bible Lessons

BY LEO VIRGO.

Lesson 12. December 21.

CHRISTMAS LESSON.—Luke 2:8-20.

GOLDEN TEXT—*For unto you is born this day in the city of David a Savior, which is Christ the Lord.*—Luke 2:11.

In Galatians 4:19, Paul says, “My little children, of whom I am again in travail until Christ be formed in you.” Again in Colossians 1:26, 27, “Even the mystery which hath been hid from all eyes and generations: but now hath it been manifested to his saints. To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory.”

This mystery, which has been hid from other generations, is the coming into consciousness of a new life current in the organism. This new life is called Christ, and it has its inception in the realm of sense, or Gentiles. But it is of Jewish origin—it is of the Spirit, and must be brought forth in the “house of David,” which is spiritual substance. Bethlehem means “the house of bread.” Specifically, this refers to the substance centre in the organism which is several inches below the heart centre (Jerusalem). It is here that we observe the first throbbing or outward quickening of the new body of the Christ ideal.

We should not overlook the fact that this coming into activity, or as Paul puts it, “manifestation,” of the Christ body is the result of an exalted idea sown in the mind and matured by the soul (Mary). The soul is devout and expectant—it believes in the so-called miraculous as a possibility. Mary expected the birth of the Messiah according to the promise of the Holy Spirit. She was over-shadowed by that high

idea, and it formed in her mind the seed that quickened into the cell, and in due season there were aggregations of cells strong enough in their activity to attract the attention of the outer consciousness, and what is called the birth of Christ took place.

The many phases of mind discipline described in the histories of the various personalities in the Old Testament, lead up to this great event. They are the outer cleansing of the thought world that it may have no obstruction to this most important transformation of mind and body. As Paul says, this birth of Christ in the individual is a great mystery. It cannot be explained in words. It is veiled in darkness to those even who are on its very verge. This is typified by the shepherds watching their flocks by night. Those to whom the mystery is revealed have to be vigilant in keeping their thoughts, or flocks, secure from the invasion of ideas that would destroy their purity, their faith, their very life. The life of a christian's mind is his faith in the power of God to reveal Himself to man. He is constantly expecting and looking for superhuman events. Yet, when the "glory of the Lord" shines round about them," they are "sore afraid." This fear is the human in us, and it has to be gradually overcome. The writer has hundreds of times had this divine presence, and when the light, and its accompanying vibratory force, reaches a certain point, there is always a trembling of the mortal part. This, however, grows less and less as the development of the Christ proceeds.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes lying in a manger." The helplessness of man's thoughts about the new life are represented by the swaddling clothes, and the manger is the animal life of the body in which it is first manifested.

The higher or heavenly realms of consciousness praises God for this evidence in the body or earth of a force that will restore peace and harmony. A more

intimate acquaintance with this new life is had by going consciously to the substance centre and seeing with the eyes of the thoughts (shepherds) this Christ babe. Then the truth is proclaimed, and they praise God. "But Mary kept all these things and pondered them in her heart." There should be affirmations without of the new life, but the substantial growth is attained through quiet communion within the soul.

Lesson 13. December 28.

REVIEW.

GOLDEN TEXT — *Lord, thou hast been our dwelling-place in all generations.* — Ps. 90:1.

LESSON I. *Joshua Encouraged.* — Joshua 1:1-11.

Central Truth — When man centres his consciousness in the I AM of Being, all the powers of the Infinite Omnipresent Spirit are at his command, and his strength and courage cannot fail in any undertaking. "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." — Joshua 1:9.

LESSON II. *Crossing the Jordan.* — Joshua 3:9-17.

Central Truth: To stop the flood of mortal thought and pass through it into the inner realms of consciousness, affirm, "I am the High Priest of God — I am the power Divine that was in the beginning, now is and ever shall be, too pure to behold iniquity."

LESSON III. *The Fall of Jericho.* — Joshua 6:12-20.

Central Truth: Materiality falls away only as we declare day after day its nothingness, and affirm with equal persistency the allness of Spirit.

LESSON IV. *Joshua and Caleb.* — Joshua 14:5-15.

Central Truth: Faithfulness and persistent courage in affirming the body to be in reality Spiritual, and the temple of God is finally rewarded by a

consciousness of this fact, and a unity with its pure substance forever.

LESSON V. *Cities of Refuge.*—Joshua 20:1-9.

Central Truth: Whoever ignorantly thinks he can take life has been provided for in the Divine Economy—he can rest in obscurity until better judgment comes to him.

LESSON VI. *Joshua's Parting Advice.*—Josh. 24:14-25.

Central Truth—Do not delude yourself with the idea that you are serving God when you look for rewards—“God is a jealous God,” and comes openly, face to face, with those only who serve Him for love.

LESSON VII. *The Time of the Judges.*—Judg. 2:7-16.

Central Truth: Those who have been delivered from the rule of sense-consciousness may fall back into it again if they allow the gods of this world to take the place of the true God in their minds.

LESSON VIII. *World's Temperance Lesson.*—Isaiah 28:1-7.

Central Truth—Mortal thought intoxicates when it is allowed to assume the mastery.

LESSON IX. *Gideon and the Three Hundred.*—Judges 7:1-8.

Central Truth—Servility and power do not go together. The power to overcome opposition is not in the bulk of your good thoughts, but in dexterity and boldness in expressing your spiritual ability.

LESSON X. *Ruth and Naomi.*—Ruth 1:16-22.

Central Truth: In times of seeming lack, do not fly the spiritual track.

LESSON XI. *The Boy Samuel.*—I. Samuel 3:6-14.

Central Truth: Ecclesiastical selfishness and

inertia must give way to willing service and fearless obedience.

LESSON XII. *Christmas Lesson.*— Luke 2:8-20.

Central Truth: Revelation of things spiritual is not given to the wise and mighty, but to those simple shepherds of Truth who even in the darkness of sense are careful to protect their thoughts from the wolves of unbelief and the lions of doubt.

Lesson 1. January 4, 1903.

PAUL AND SILAS AT PHILIPPI.—Acts 16:22-34.

GOLDEN TEXT—*Believe on the Lord Jesus Christ and thou shalt be saved.*—Acts 16:31.

When man is illuminated by the Spirit, and he perceives his capacities, he is filled with zeal to develop them. The man whom Paul saw in a vision beseeching him to "come over into Macedonia and help us," was the man within. That man lives in Philippi, which means *place of power or vigor*.

But there are states of consciousness to be set right in this man of Macedonia. He is filled with *ardor*, (which is the meaning of Macedonia), and anxious for higher life, yet in bondage to many limited thoughts and customs. He is using some of his high faculties on low planes for the sake of gain. The damsel out of whom Paul cast the "spirit of divination," represents *intuition* reduced to mere personal acquisition. All great geniuses and phenomenally successful business men have this faculty of quick discernment. They learn by experience that there is something in their minds that determines for them the right course, and they cultivate it until it becomes almost an unerring guide. Napoleon called it the star of his destiny. It belongs to the higher range of faculties, but has been pressed into service by the lower. When the Truth enters the mind it recognizes its own, and calls out, "These men are the servants of the Most High God, which proclaims unto you the way

of salvation." When the one who has been using intuition on the sense plane, and for selfish ends, finds that the new consciousness has made inoperative former methods, there is a certain part of him that rebels. The sense man rises up and says, "These men, being Jews, do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe, being Romans." That is, "This new statement of my relation to God and man has disturbed my thought and brought to my attention relations which I cannot observe, being a man of the world." The Truth is berated and condemned by the sense man, and he binds it with his narrow thought and casts it into the darkness of his ignorance.

But Truth is not so easily suppressed. When once it has found entrance to the mind there it carries on its work. It is a living principle, and works its way through the consciousness like quicksilver. The sense man may think he has it bound, but it is at that very moment praising the good and singing its freeing hymns in the soul. Many a one has consoled himself with the thought that he has gotten rid of the necessity of reform in his life methods, only to meet a great collapse of body at a most unexpected hour. This "earthquake at midnight" is not brought about to destroy, but to free. People who have these experiences always regard them with terror at first. They think in their illness that a great disaster has come upon them. But the Truth says, "Do thyself no harm, for we are all here." The prison house of sense is shaken to its foundations, all the doors opened and everyone's bonds loosed. Instead of being a calamity, this opening the doors of the mind and setting free the faculties is in reality a great blessing.

The first convert to this new relation is the jailor, or that in us which controls the body action in its physical aspect. It wants to conform to the new relation and is open to the baptism of spiritual life, which is imparted by the Truth.

The judges of the law in us, the magistrates, have been at fault, and must be made to acknowledge the Truth openly. We assume that there is a spiritual law, and a material law, Jew and Roman, but the Jew is found to be a Roman also. There is but one law and that is Divine. Our judgment must be impressed with this truth, hence the demand of Paul, "Let them come themselves and bring us out."

Lesson 2. January 11.

CHRISTIAN LIVING. Phil. 4:1-13.

GOLDEN TEXT—*Rejoice in the Lord a'way.*—Phil. 4:4.

Metaphysically considered, Paul's letters are treatments. The one chosen for our lesson today is a treatment for peace and harmony. First comes the affirmation of steadfastness in the Lord, which is I AM conscious of its unity with the Supreme Mind. Then follows the affirmation in general for all "my brothers," which is the associated faculties of the mind. But in order to make a lasting impression upon the consciousness, it is best to be specific in harmonizing the various factors entering into mental action, hence we should familiarize ourselves with the office of each and be able to address them by name. The organs of the body every one represent some faculty of the mind, and in right relation will express the thoughts of that faculty according to the Divine Law, and the result be satisfaction and harmony.

The sense of smell is one of the finest of the senses. Yet in a very crude state of development in the average person, it represents one of the most interior mental faculties, which is intuition. Intuition in man is a higher development of instinct in animals. The fine sense of smell in the dog has its root in instinct, which is the open door to the mind of nature. If man trusted his intuition as the dog does his instinct, there would be expressed through the sense of smell an acute discrimination in all matters pertaining to food, clothing, hygiene, etc.

We know that the spiritual side of smell is intuition, and we invoke this companion of the soul Euodia, (sweet smell). Syntyche (that speaks or discourses) is the power of expression, which we exhort to be one with Euodia in the Lord. Thus when we have joined our thought and word with the knowing faculty of the mind, the way is open for the Universal Harmony to express itself through us. Clement means *mild, good, merciful*. These labor together in spreading the gospel.

The remainder of this chapter is so open that it explains itself. "In nothing be anxious." Jesus made the same admonition, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." (Matt. 6:25, R. V.) Mind action is very sensitive to anxious, worried vibrations, and there can be no perfect demonstration of the law where they prevail. It will steady your thought to know that "the Lord is at hand." Then "Rejoice in the Lord alway; again I will say, Rejoice." Gladness is the prevailing chord of spiritual harmony; gloom the dirge of discord.

"By prayer and supplication with thanksgiving let your requests be known unto God." Jesus gave the same directions about the right way to pray, which, summed up, is, ask earnestly believing that you shall receive, then give thanks that you *have received*. We are told that God knows what we want even before we have asked. Then why does He not give us without our asking? Here is involved a law through which the manifest is brought forth from the unmanifest. This law is stated in I. John, "Without him (the Word) was not anything made that hath been made." This Word is the creative energy of God, and it has place in the mind of everyone. It is the "Christ in you the hope of glory," a divine principle through which the universe is brought into manifestation. The law creative is the same from the lowest to the highest. Whatever you want is now in essence in the invisible spiritual ethers about you. When you ask,

you open the door to this ethereal realm, and when you give thanks that you have received, you form in your mind an image of that for which you have asked, and that image is energized with the creative intelligence, or *Logos*, that will finally bring it into expression. When this image will find its way into the outer world is a matter of environment, that is, mental environment. A steady, peaceful trust makes the very best condition for a speedy formation of the image, hence the affirmation, "The peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

Students ask for statements to hold that will bring peace and health. Where in all literature can be found a fuller condensation of right words than these in this lesson?

"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."

Lesson 3. January 18.

PAUL AT THESSALONICA AND BEREÄ.—Acts 17:1-12.

GOLDEN TEXT—*The word is a lamp unto my feet.*
—Ps. 119:105.

Truth passes through three stages in entering the mind. First, doubt, then examination, then acceptance. These are represented by the three Gentile cities through which Paul passed. But after Truth has entered the mind and been accepted, it has yet a work to do before it can become an abiding part of the consciousness.

The synagogue in which Paul "reasoned with them for three Sabbath days," is the established religious thought bred in us by tradition, education

and inheritance. It is part of the very tissues of our brain cells and holds its sway even after we have fully accepted the new revelation. The only way to dissolve these effete ideas is to establish a new and stronger centre based on the living Christ. This is done by "opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, whom, said he, I proclaim unto you is the Christ." This Christ Principle does suffer itself to be submerged in our consciousness that it may become one with our earthly thoughts, and rising to its native spiritual estate again, carry them up with it. And Jesus, who demonstrated in its fullness this resurrection of man from the dead state of sense to the living state of Spirit, is also the Christ. When man makes complete union with the Christ Principle, he does away with personality in its limited aspect. He does not lose identity, he is still Jesus, but he is Man Universal instead of man local. Jesus is the only one of our race whom we know has made this supreme attainment. He is no longer human man—he is God-man, that is, God in the form of man. We are all on the way to this attainment, and it is of great assistance to know and come in touch with one who has reached the goal. This Jesus has done, and he is a mighty factor in helping the balance of the race to like bliss.

When we proclaim the Christ ruler in our thought there is opposition in our established religious convictions. The non-religious part of the consciousness, the Greeks, are the first to receive the Truth, and a multitude are converted. But the Jews are "moved with jealousy." They do not like to be disturbed in the teachings which their forefathers handed down to them. We may think that we are so free that these religious ideas of the past have no hold upon us, but when the question of who shall rule in the mind comes up, we find that the Jew is there to stir up opposition to the Jesus supremacy.

Jason means *one who cures*. He represents the I

AM in its first stages of growth in the higher law. He is hauled before the rulers and accused of setting up a new king in opposition to Cæsar. He is called upon to give security for the brethren; that is, he heals the breach between the opposing forces in the consciousness by making concessions for the time being. He sends away the fiery Paul and the Psalm-singing Silas, and harmony is restored. We should not be too full of zeal in our spiritual ongoing. We are apt to become fanatical and disagreeable and make ourselves obnoxious. Pour oil on your troubled waters by now and then going into the silence and holding for harmony, that is, slipping away in the night.

A correspondnet asks, in sincerest mood, if it is not contrary to our high teaching to kill fleas, mosquitoes, bedbugs and all that are considered pests? Also, if meat-eating is not inconsistent, since it makes us party to the taking of life? Such questions are perfectly legitimate. If the last were asked of Mr. Fillmore, of Kansas City, who has lately been with us, he would unhesitatingly answer, "Yes," and he practices what he preaches. Another would say, "No," and each feels he is right, and can give good reasons. It is an unsettled question, and our advice is for each to act according to his light, and to live up to his conviction, being generous to those who differ from him, and to be sure that when truth is fully comprehended there will be no difference of opinion. "Let every man be fully persuaded in his own mind."—*Fulfillment*, Denver, Colo., for September.

"The idea that some people have of the promises of God is that they are much like life insurance: you have to die to realize on them. Socialism teaches that we are to enjoy them 'here and now,' 'God in you,' 'the kingdom new,' 'the new heaven and the new earth,' 'in this present world.'"

KANSAS CITY MID-WEEK MEETINGS.

THE MEETING OF NOVEMBER 26.

The meeting opened with singing. Subject, "Reciprocity." Mrs. Myrtle Fillmore, presiding.

Thought for the Silence: "I and my Father are one."

After singing again, Mrs. Fillmore, in a few, well chosen remarks upon the subject, introduced the speaker of the afternoon, Mrs. A. A. Pearson, who said:

"The subject for today's consideration is calculated to assume in the mind a monetary aspect, for the word is so universally used in commerce. Webster defines it as action and reaction, interchange and exchange, to give and take, to requite, to make returns for. In commerce it is an agreement between two nations conferring equal exchange and granting equal privileges. In the monetary world, it is the exchange of money for its equivalent in goods. In the physical world, it is action and reaction. In the moral world, it is approbation and retribution. In the mental world this law is as unalterable as that of gravitation. As everything visible is but a symbol of the invisible, so all things regulating the visible world are founded upon the invisible laws of nature. Therefore I wish to consider this subject from the mental and spiritual standpoint. We find the effect of this unwritten law running alike through the kingdoms of the earth, animal, vegetable and mineral. The tiny blade of grass, the everlasting hills, and man come under its unerring dominion.

"With every breath we breathe we are taking from the 'invisible throng that inhabits the pale realms of ether.' With every expulsion of that breath we give back to the atmosphere that which savors of life to the vegetable, and death to the animal. Action and reaction give and take, and we can no more help

giving than we can prevent ourselves from taking. Jesus the Christ embodied the principles of reciprocity in these words, 'With what measure you meet, it shall be measured to you again.' If, when you give, you give unwillingly, you will have something thrust upon you which you are unwilling to take. What we think we become. The thoughts we send out to others will come back to us intensified with that quality of good will, or acrimony with which they are sent.

“‘For every idle word man shall give an account.’ Words are impregnated with the quality of mind possessed by the sender, and the recipient will consciously or unconsciously catch the vibrations, and return them freighted with their added love or condemnation. Be sure your words shall not return unto you void, but shall accomplish that whereunto they were sent. An old proverb teaches this principle in a homely way, ‘Curses like chickens come home to roost.’ I used to wonder why scientists were called upon to pass through so many bitter experiences, but as I ponder on my own personal experience, it is made plain to me the meaning of the Bible saying, ‘He who knoweth his duty, and doeth it not, shall be beaten with many stripes.’ We who understand this law of ‘reflex action’ are more in danger than the ignorant. We must live up to our highest knowledge

“We know that we can overcome all human faults both in ourselves and others, simply by squaring our conduct by the ‘Golden Rule.’ We know that we can become co-workers with the Good in the betterment of humanity simply by cultivating ‘the fruits of the Spirit.’ We know that we can help to create harmony, heaven and health by cultivating in ourselves, and then sending to others, healthful, harmonious and heavenly thoughts. When we find ourselves in the midst of confusion, when we are surrounded by adverse appearances, when everything else but the Good and True is apparent, what shall we do to get away from the babel of human ignorance? Flee to the ‘City of Refuge,’ found only in the silent realm

of the inner, higher Self, and when there, shut out from your memory every inharmonious thought, forget injury, calumny, envy and hate. If those who entertain towards you unkindly feelings or unjust criticism come to you at that time in the thought world, and intrude upon your meditations, do not receive them or entertain them with a feeling of resentment, but bless them. Do not turn them away without your blessing, for they need it; bless them, then 'Loose them and let them go.' After you have come out from this communion table of the Lord, try to maintain this attitude with a calm and steadfast purpose and a faith that does not waver. This will surely bring you 'heavenly peace.'"

Mrs. E. R. Hunter: "My abundant security is in knowing that what God is I am. There is plenty for you, there is plenty for me, there is plenty for all. To wait until I have to give is living in postponement. To give of what I now have is the realization of the kingdom of heaven. This law of reciprocity is not the exchange in coin only, but to give and receive means much. 'Before Abraham (our body) was I AM.' I always was, I always will be, from everlasting to everlasting, from eternity to eternity. I give myself to the world. You give yourself to the world. What is mine will come to me. What is yours will come to you. It is the law brought into manifestation, this placing ourselves where we belong. The dew is given to the earth; it is again lapped up by the sun. The rain falls on the just and unjust alike. The great law of God never loses anything. In this Truth is no robbery; no one can rob me of my right. When I heal or see my neighbor perfect, I receive my reward. We speak of the One Mind, the Universal Mind, and then try to define it. When God sends the rain on the just, He does not see the unjust. There is no liking or disliking in the One Mind. If He could see the unjust He would not be perfect. We know the heart of divinity is our inalienable birthright. The quality of Goodness has no measure of best and not best.

All depends upon the unselfish desire, or is determined in quality by the character of the individual using the power. The question is often asked, 'Should the healer demand pecuniary remuneration for his services?' Not for the love of the gain; this is fatal to the soul. He becomes possessed by his gains. But healing for the love of humanity, he should take from another in the same Spirit as that in which he himself gives, otherwise he harms that other by denying him an opportunity to give from that which he hath. Wholeness and oneness mean much. To understand then, that which is in part shall be taken away. When I make my claim to Being I take no thought of the morrow. I ask what I will, and it shall be done. When I come out in the sense of an independent entity, I call, 'Lord, Lord.' My response is, 'Depart from me, I never knew you.' If I go into the Silence and see aught but the perfect man, I have no claim to Being; I am living in a sense of an independent entity. I see that which does not exist. I am holding my neighbor in error. I am in error myself. I have never been in the Silence. The Silence is to me the holy of holies. When I am one with God I see only as God sees. I must tell my brother he must go and wash in the pool of Siloam. So we see it is not a reality. A creation uncentralized is no creation at all. So to be centered in Being we must be one with what is, and there we have our equal exchange."

Jennie H. Croft: "It is a known scientific fact that involution precedes evolution, the latter dependent upon the result of the former, and conversely, the former is dependent upon the latter for expression. Thus they are interdependent and in action interchangeable. This is but another phase of the polarity which we find in everything, and the terms used are but other names for the two great forces which bind the universe together—the positive force and the negative force. These are opposites, but when adjusted to a nicety and evenly balanced in action

and reaction, or as we term it, polarized, then power is generated; power which creates and molds all things. This is the even exchange in action of these two forces, a mutual giving and taking which is 'Reciprocity.' The definition of reciprocal is 'mutually interchangeable, alternating.' That of reciprocate is, 'to give and take mutually, interchange.' Going back and reasoning from our premise, we find that the taking must precede the giving, and as metaphysicians we look within our consciousness for an understanding and application of truths, we perceive that we must be receptive to the teachings of the Spirit of Truth before we can express that Truth in word or life. Would we receive more largely? Then we must begin to give, or use, our understanding of Truth. In all lines, commercial, physical, mental, the law of increase follows the law of use. In spiritual development the same law is operative. One writes of "Natural Law in the Spiritual World," another of "Spiritual Law in the Natural World," when the fact is, there is but one law and that is spiritual, there is but one world and that is spiritual, and these two great forces, the positive and the negative, the giving and receiving, are spiritual also. Reciprocity then is Spirit in its dual activity.

"Now, let us seek to make practical application of these ideas. We, today, are greatly favored in that the opportunity and the privilege is ours to receive in such bountiful measure, from beloved teachers or from literature, instruction which points the way and makes it possible for us to go to the very fountain-head of all understanding, even the Spirit of Truth, and to take without limit from that inexhaustible supply. Thus intelligence is ours, and life and power and love. We will take this last mentioned element of our divinity under consideration. Love has been poured out upon us in prodigal abundance; we have been receptive, but to what degree? How do we prove the measure of our receptivity? By the measure with which we mete out love to our fellows.

Do we think the world cold, uncharitable and hard? Know then that we have failed in loving service, in kind words, cheery smiles and warm hand-clasps. We have seen our brother hungry and naked, and have not fed and clothed him. Like attracts like, and 'with what measure ye mete it shall be measured to you again.' When we are ready to yield to others all that we can of loving help we shall not fail of anything in return. Love is reciprocal.

“Another phase of giving and receiving, and one that is very pertinent to this day and age of the world, is that of money. Some of us have the mistaken idea that we must grasp and hang on to every bit of money that comes our way if we would not know lack or be in poverty. Others have found out that in this way we impoverish ourselves, for here again the law of use is the law of increase. We do not need to be spendthrifts; we are not called upon to give all the money in our keeping to the poor, but we should remember that it is in our hands for use where it will be a blessing to both giver and receiver. Would we have more money? Then let us give unstintingly, but wisely. Give with a blessing upon the money itself that it may increase in every hand it touches. Abundance of supply is the birthright of all men, but we limit our receiving of this abundance by our niggardly giving, which in most cases is caused through fear of lack, and not because of the love of the money itself. Cast out this fear, give freely, and it shall be given to you again in better measure. Consider these words of the wise man of old, ‘There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, but it tendeth to poverty.’ We are often unjust, nearly to the verge of dishonesty in our giving. We have received much from others in service, in teaching perhaps, or in some other way by which we have attained a degree of understanding of the Truth. Do we make fitting returns financially, or in service, or acknowledgment of benefits received? Do we realize that the measure of the return we make measures the amount of Truth we have allowed to enter our consciousness? There is an infinite spirit of justice which should prompt us to do our part so quickly that it is almost involuntary. Can you think of giving and taking, action and reaction so mutually interchangeable as to be blended in one vibration? That is true Reciprocity.”

COURAGE.

CHARLOTTE P. STETSON.

It takes great courage to train
 To modern service your ancestral brain,
 To lift the weight of unnumbered years
 Of dead men's habits, methods and ideas;
 To hold that back with one hand, and sustain
 With the other the weak steps of a new thought.

It takes great strength to bring your life up square
 With the accepted thought, and hold it there,
 Resisting the inertia that drags it back
 From new attempts to the old habit's track.
 It is so easy to drift back, to sink;
 So hard to live abreast of what you think.

It takes great strength to live where you belong,
 When other people think that you are wrong;
 People you love and who love you, and whose
 Approval is a pleasure you would choose.
 To bear this pressure, and succeed at length
 In living your belief — well, it takes strength.

And courage, too. But what is courage,
 Save strength to help face a pain foreseen,
 Courage to undertake this life-long strain
 Of setting yours against your grandsire's brain?
 Dangerous risk of walking lone and free,
 Out of the easy paths that used to be.

And the fierce pain of hurting those we love,
 When love meets Truth, and Truth must tide above;
 But the best courage man has ever shown
 Is daring to cut loose and think alone.
 Dark as the unlit chambers of clear space,
 Where light shines back from no reflecting face.

Our sun's wide glare, our heaven's shining blue
 We owe to fog and dust they fumble through;
 And our rich wisdom, that we treasure so,
 Shines from the thousand things that we don't know.
 But to think new, it takes courage grim,
 As led Columbus over the world's rim.

To think, it costs courage; and to go,
 Try it, it taxes power, you know.
 It takes great love to stir a human heart
 To live beyond the others and apart;
 A love that is not shallow, is not small,
 Is not for one or two, but for them all.

Love that can wound love for its higher needs,
 Love that can leave love tho' the heart may bleed,
 Love that can lose love, family, friend,
 Yet steadfastly live loving to the end.

A love that asks no answer, that can live
 Moved by one burning; deathless force to give
 Love, strength, courage, courage, strength, love,
 The heroes of all time are built thereof.



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.

CLASS THOUGHT.

THE CLASS THOUGHT

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

December 20th to January 20th.

Glory to God in the Highest, Peace
on earth, good will to men.

Noon Thought.

(Held daily at 12 M.)

The Son born unto me is the con-
sciousness of Christ in my soul.

FOR THE RESTORATION OF HARMONY IN A HOME.

FANNY M. HARLEY.

Everyone in this house wants to do what is right. We are all peaceful, calm and harmonious. We all love one another. We feel kindly toward one another. We have charity each for the others. We do not notice nor condemn each other's faults. We are all the children of God on our upward way, and by our every thought and every act we each one are trying to help the other members of the family. We are trying to do the will, and thus prove our doctrine that God is Love.

“I WILL NOT LEAVE YOU COMFORTLESS.”

JOSEPHINE M. ADAMS.

Every letter in this promise is like a great radiating center of pure white light.

I seem to hear the loving tones of the Master's voice echoing down through the centuries, telling me to be of good cheer. It lifts me up far above the turbid stream of mortal thought, and gives me courage to go on, step by step. The Good Shepherd is guiding me along the way. My own heart is the Narrow Way, and Jesus the Christ is the door through which I enter it.

I have nothing to fear, for I have His promise, “I will not leave you comfortless. I am the Light within you. You are not alone. I am with you always.”

TRUTH STUDENTS OF CHICAGO.

The regular Wednesday service of the Truth Students, held in Oriental Hall, Masonic Temple, November 5, was led by Mrs. Slonaker. Subject, "Altruism."

The meeting opened with singing, "Omnipresence," followed by affirmations: "I want to be just. I want to be generous. I want to think rightly and act rightly. I want to give freely to every soul all I claim for myself. I want to withhold nothing that is good for anyone. I want to realize oneness of soul with all the universe, and with God. I want to feel the God-presence helping me. I want to realize the power to do what is right. I want *to know* that I am generous with all that belongs to my being, because what belongs to me is universal, and is, therefore, included in the birthright of every soul."

Thought for the Silence, "I am just and generous."

Mrs. Slonaker: "It is true that no one speaks a word of truth to another nor listens to another without getting a suggestion. We will therefore sing, 'Open my eyes and ears and mouth,' to all the true words spoken here today. Every one has a problem of one kind or another, even if it is the problem of being sufficiently grateful for great happiness and peace. Everyone who comes here wants to help and be helped. The world is full of Altruism, which means Otherism or Brotherhood, full of the desire to further every liberal, generous impulse. Those who have more money than they can use, are looking to see where they can spend it to help others most. In nearly every case it is put to educational uses, to teach the coming generation. In its last analysis, Altruism is supreme selfishness, though it is divine selfishness, for every time we do for that other self, we are doing for our own real Self. There is a sharp line drawn between selfish selfishness, and unselfish selfishness, and every day the world recognizes the

latter more and more. Always follow the inclination to speak a word of praise to the one who is trying unselfishly to help another. Let him see that you appreciate his effort. No one is happy who is pushing another aside to gain his own ends, but one who considers another first is he who gains in the end and is happy. If one wishes to sleep quietly and peacefully, let him think of someone who needs help, and send him kind strengthening thoughts. If he thinks of no one in particular, let him send such thoughts out into the universal, and he will not only sleep sweetly, but he will be practising ideal Altruism. As we look out into the Universe, all we see is the one great Self of us all, and God in it and through it. The Universe is made up of God, the Creator, and universal man, so that doing for another, trying to help another, is putting one's self forth to all that is great and good. There is but the One created; it must then be the universal brotherhood, produced by universal Fatherhood. Everything in the physical world is only borrowing what it uses. When one gives back this borrowed organism, and goes to another plane he finds only a change of scene. The sooner we realize that every debt must be paid, the earlier do we recognize brotherhood and sisterhood. It is claimed that Altruism is not practical, but as we look about the business world we see the most successful men are those who do practise it every day. Until a soul awakens to the necessity for practising Altruism it will not develop. The most fragrant, sweet way to live Otherism, is to do for others what no one will ever know, and the beautiful reward is in meeting those who send out that quality of vibration constantly."

Mrs. Harley: "In general, we have divided people unto two classes—the Pessimists and the Optimists. The Optimist believes that the good will always operate for him. He is sure always of his next meal, and of a roof over him, but the Altruist is one who wants to bring the good to everyone else,

even if the other does not think he deserves it. In the Lord's Prayer there is no I. Altruists believe in We, Us and Co., not in me and mine. Altruism is one of the grandest words in our language. In the past it has not been known so well, but in the future it is to be our watchword. I believe the time will come when every business man, with large capital invested, will grow to where he will take for himself only the proper interest on his principal, and the proper salary for what he does, and divide the remainder among the employees who help to make his large business. Altruism spends no time grieving over the past. Whoever feels called upon to say something negative of another is bound to also assert positive good of that individual, and whoever is just in that he says of another, is an Altruist. Altruism or Other-osity is realizing that what we give to another rightfully belongs to that one."

Mrs. Parmalee told of a man who was considered selfish by everyone, but she knew it was not true, and it was found in time that he was an Altruist, doing for others without expecting it to ever be known. Jesus gave the rule of Altruism, "To love the Lord thy God with heart, mind, and strength, and thy neighbor as thyself."

Meeting closed by singing, "Praise God," and "God be With Us Till We Meet Again."

Parting thought, "The perfect law of Justice rules my life."

HARRIET POOL,

Secretary *pro tem.*

MEETING OF NOVEMBER 19.

Mrs. Umstot, leader. Subject, "Being and Doing."

The meeting opened with singing, "God is Love," followed by a few moments of silent Joy, with these affirmations: "I am, and all that is within me is now positive to the unreal, and passive through and through to the Good, the True. With open heart and hand I now await the Good spiritual and Good

temporal that are on their way to me. I yield my human self wholly to the sweet uplifting influences of the hour, and rest in Omnipotent Love."

Singing, "Sweet Bells of Heaven."

Silence, "Listen to the footfalls of Christ's feet."

Mrs. Umstot: "Being and Doing. What a world of meaning is wrapped up in these two little words. In them is involved both the destiny and fate of every living soul, for in their hidden depths is veiled all that lies between the absolute and the perfected soul, or between the beginning and the ultimate of the circle of existence. They comprise the heaven and the earth, or expression and manifestation, and are, therefore, fraught with a mighty meaning, and teem with divine possibilities, of which it hath not yet entered into the heart of mankind to conceive. As you will each and all recall in the conjugation of the verb, *to be*, as set forth in the grammar of our schooldays, were found these strong, positive affirmations of Being, *I am, thou art, he is*. How glibly we recited these mighty statements, utterly heedless of their true import, and little dreaming that we were voicing the underlying truth of the Universe. In the school of existence, however, souls that are taught of God speak these words with a true ring, for they recognize their inner significance, and see them as the foundation upon which is to be built the body consciousness, or temple of the living God. As we study the nature of First Cause, we find that God not only *is*, but God *does*. We further find that this activity of God-Mind is not volitional, but the natural outcome of fundamental Law. Knowing that effect is ever like its cause, we reason that man, the image of God, must also *do*, as well as *be*, for we perceive that primal energy did not cease with the created of God, but pushed through expression and went on as transferred energy, forming and making, and thus brought into objectivity that which was latent in Being. Because of what we are in Being, living soul cannot get away from the reality of existence, which

is, that we are here to work out our own salvation. In this process, our world, which is peopled with thoughts, is to be redeemed from the claims of mortal sense. The old self idea is to be routed, and replaced by the true sense of Self, and how well we all know that this 'change of heart' implies ceaseless watching and waiting and working. So we see that if we would keep our mental house cleaned and set in order we cannot rest simply in theory, we have something to do.

"Nicodemus, the young ruler, recognized this when he came to the Master to learn the way of Truth. He did not ask, 'What shall I believe?' but 'What shall I *do* to be saved?' He realized that faith without works is dead, and perceived that being and doing are two sides of one thing, and, while distinct, are inseparable and interdependent. He saw they must be coupled in the plan of salvation. Being, the great storehouse of God, is replete with the good things of Spirit, but not until what is stored therein has been brought to light, is the great purpose of creation served. To this end we must be passive to the divine activity. We must let it work in and through us to will and to do its own good pleasure, in order that we may be fruitful of good works. This mental passivity implies spiritual activity, and it is well, for we must consciously work with the God energy in order to bring into manifestation what lies hidden in Being. This does not mean that we are to struggle and strive to live the Life, but that we are to be receptive and passive to the God-push, and thus let the Life live us. If we would be doers of the Word, we must exercise daily the faculties and virtues stored in Being. They were given to us to use, and are just waiting to be called into action. Patience, meekness, courage, justice and charity are some of the good things we are free to appropriate and make consciously ours through the volitional exercise of them. With the aid of these divine helps, the problem of existence is greatly simplified. We are free

to use these spiritual helps, which are a part of our divine inheritance, or we are just as free to go stumbling on in ignorance, leaning on the arm of flesh, for God does not coerce mankind, but leaves the human soul free to decide whom it will serve. What we would consciously be, we must volitionally impress upon our souls, for as a man thinketh in his heart so is he. Thought is prior to feeling. We feel as we think, so if we would feel well we must think well, or think according to Principle. In order to regulate our thinking properly, it behooves us not only to guard the conscious impressions, but we equally owe it to ourselves to keep the back door of our mental house barred against the tramp thoughts that are continually around knocking for admittance. It is easier to keep them out by wise precaution than to rout them after they have once been admitted. They hide away in our subconsciousness, and at the most unexpected moment demand recognition, so watch your underworld. With the broom of denial sweep out the cobwebs of error and dust of materiality, and make it a fit dwelling place for pure, sweet, God-like thoughts. People this underworld with positive affirmations of the truth of Being, and thus drive out the negative impressions that have crept in unawares, and that are lurking in the secret places. Be true to your own God-Being in thought, word and deed, and thus do the works of Him that sent you. 'If ye know these things, happy are ye if ye do them.'"

Mrs. Nellie Kemp of San Francisco, spoke of the work being done in the Home of Truth there. She then said: "The kingdom is within. We find our work expresses what we are. A strong foundation is most necessary, but the foundation is not all of a structure. Many believe Truth, but do not demonstrate it. We must live what we are. If we accept truth of Being, we must demonstrate it as Jesus did, and not judge by appearances. God is Omnipresence, Divine Power, and Intelligence. The work of the children of God is to acknowledge these upon all occasions. Only the Good is true."

Singing, "Christ Within," followed by these affirmations, "I now let my individuality shine through my personality. I let my God-being have free course in my soul and body, I let it be magnified in my flesh. It makes me glad, and all aglow with peace and power. It restores my soul, and redeems my body. I bask in the warm sunlight of its healing, cheering radiations. I feel its presence and claim its power."

Mrs. Pool: "If in my real being I am whole and perfect, I want to live what I am. In order to be what I am I must do. Every condition can be traced to its source. While we mix our thinking, we are sowing mixed seed. In order to keep Truth clear, we must use pure Truth. Don't mix remedies. All remedy is in the quality of thinking. I must see only God in every one. I must do this in order to be what I am."

Mrs. Walker: "Being is. We need only to realize that we are in it, and it is in us. We can neither hinder nor help it, add to nor take from it, It is established forever. 'I am the Lord your God.'"

Singing, "Peace Like a River."

Mrs. Harley: "God is not the author of confusion, but of peace. Kindergartens teach children how to do. There is no theory about what we can do. The one who did most, and understood best, said, 'Truth makes us free.' Truth is also a sword, and it teaches us how to cut from the consciousness all error and all material sense. We grow in knowledge as we are fit through doing. Talking about Truth is not gaining knowledge. Doing the little we know makes us know more. We need no human teacher. God teaches us."

Mrs. Yarnall: "We all know being is inevitable. On the plane of doing, we must work. There are three planes of consciousness the animal or organism, the mental, which radiates its qualities through the body, and the spiritual which radiates nothing but Good, or God."

Meeting closed with healing service.

MARY E. SLONAKER, Sec'y *pro tem*.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Everyone desires health and prosperity. The divine powers in existence are all striving to produce perfection, and to endow each individual with all that he requires to fulfill his needs.

DESIRES ATTRACT.

The supply is equal to the demand. Jesus understanding this said, "Ask and ye shall receive, for the Father knoweth what things ye have need of before you ask him." The individual life as a part of the universal life is a standing demand on the Universal for all that is required to support life, and life is so intelligent that it has provided for all man's needs in abundance. It is but the man-made laws and beliefs of the race that hinder the manifestation of the goodness of God to the individual.

The intense desire of the soul for healing or any other necessary thing can accomplish wonders, if persisted in until the desired result is attained. Desire for any good thing can be cultivated to that degree that it will sway the whole nature, and become the dominant impulse of one's life, growing so positive that all negative hindrances, such as fear, discouragement and doubt, will be overcome, and the whole mind will become a magnet of force bringing to itself the fulfillment of its desire. Each being is a living magnet, with a large or small sphere of influence according to the development of thought forces, and desire is the magnetic power that reaches out from the human magnet and takes hold of the thing desired, in the endeavor to bring it to the center from which the desire proceeds. When it is remembered that everything is an expression of mind, it will become clear how the desire acts on the mental side of things, and succeeds in moving them according to its sustained attractive force.

In the wonderful law of attraction is seen the

mode of operation of divine intelligence in all things, drawing into cohesive form the atomic particles of the cosmos, combining the qualities that make up all organized forms of life, holding all orders and species in their relative places in existence, thus producing the perfect order which characterizes the least as well as the greatest operation in this vast universe.

When man comprehends that he is organized intelligence, and a central point in the law of attraction, he can strive to realize all the time that he is a mighty magnet, and that all things necessary will be his. All persons who have made a success in life have unconsciously used this method. And this faith can be cultivated by those who have not been successful, with the result that they will become more powerful factors in existence.

God is Love, or Attraction. Christ is the highest and most powerful individualization of the positive attractive force of infinite love. He is the great magnet of love and life, and in the currents of his attraction all creatures live, move and have their being. The historic Jesus was the incarnation and revelation of this divine magnetic power that, in time, draws all beings to itself. You are attraction individualized, in the degree that you evolve and express the intelligent power of divine love. Cultivate your desires for the good things of life, and know that all forces in the world mind are negative to a determined will, and every limitation can be overcome by an unalterable purpose.

Do not desire health or prosperity, and then talk about the power of disease and possibilities of failure, for this diminishes your chances of getting what you desire. Successful persons do not believe in failure. They believe in their own ability to overcome every obstacle to success, and their faith built on their own I AM—on their own soul—overcomes every hindrance. You are a magnet for whatever you desire, and things gravitate toward you and you toward them by the law of attraction. When the desire is given

a form of spoken thought it is more potent, and works out its purpose more intelligently. You can develop the power latent within your mind to such a positive degree that all hereditary tendencies will be subservient to your will, and all planetary influences which impinge upon your nature will be turned to serve the divine ego within you.

God does not prohibit you having any good thing. You have but to comply with the law, and develop enough attraction to draw what you want to you. The law of attraction works steadily to draw you into and surround you with a world of qualities and things equal to the force and value of your thoughts. Make a list of your desires and aspirations and read them over daily; thus you will cultivate them, and give them the mental power to come into manifestation.

—WALTER DE VOE.

6027 Drexel Ave., Chicago, Ill.

I started in this Truth by reading "Science and Health." I found more than I could master; read

MY THANKS-
GIVING.

nothing else, and began to grow

narrow in my views. A friend

called on me at Joliet, Ill. She

said, "I have an article in

UNITY I wish you would read." I said, "No, I have

all the reading I want." She said, "You miss it; you

have always been so broad and liberal since I knew

you until these last few years." I had realized this

in a dream, so took her UNITY and read the article in

which Leo Virgo claimed Mrs. Eddy had the right to

the term "Christian Science." I said "Amen" to all

of it, and realized at once any term with the word

Divine to lead was good enough for me too. I saw

the Divine Principle under the expression of the

writer and have taken UNITY ever since. I also took

up my work from a broader standpoint of spiritual

law. UNITY is a little older than I. It closed its first

cycle June, 1900. How beautiful the first summer

month with all the beauties of nature. Also sixth

sense, or soul intuition, of its spiritual teachings. I read much and find nothing higher symbolized. I have planted it in many homes and seen the blessings. I am in my second cycle now with UNITY, and worlds could not buy the Divine Wisdom I have gained from its reading.

I had a wonderful blessing shown me in my nephew and his wife in Groton, Conn. I was there 8 weeks, and put UNITY and WEE WISDOM in their home. William H. Andrews, my nephew, gave up smoking, and laid down meats of all kinds, had his pay raised, and greatest of all his spiritual sight opened. A little Truth goes a long way.

—MRS. L. HATCH.

The joy bells are ringing! Have you heard the music? "Glory to God in the highest. Peace on earth, good will to men!" With CHRISTMAS, 1902. the birth of the New Consciousness, "Merry Christmas" becomes "Happy Christmas," for "If any man be in Christ, he is a new creature," and "old things become new." Mortal sight is being exchanged for spiritual perception, and the great falling away from externals betokens a mighty awakening to spiritual life and power. The historic Christ is passing away, but the true Christ reincarnated appears, as the soul ego, with healing in his wings. And as the new ideal (heaven) dawns, a new actual earth evolves, wherever dwelleth righteousness. The Twentieth Century therefore is millennial dawn, and presages the crowning day for what all other days have made. "Glory to God in the highest." — G. P.

"Wish for pluck, not luck, then work industriously, and success is yours."

"No thoroughly occupied man was ever yet very miserable."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

NOTE.—The following question was drawn out by reading the article by Mrs. Vivia A. Leeman on "Righteous Generativeness" in July UNITY. The reply will answer several of a similar character which have been received.—J. H. C.

76. I have reached a position where I do not need or desire physical sensation; my husband has not; what shall I do?

— A SUBSCRIBER.

The relations between husband and wife are of too sacred a nature to be lightly or carelessly handled, and are not to be interfered with by would-be reformers. The numerous questions, the articles and books written upon this matter, indicate the present dissatisfaction with existing conditions, prevalent among those who have reached a state of unfoldment beyond the mere sense plane. It is an individual question, to be settled by the persons concerned *alone*, and this after careful consideration upon all sides, and prayerful desire to be guided aright. Errors in judgment on this point have wrecked many a home among the New Thought people, which, instead, should stand as exponents of the higher life, life as lived from the spiritual plane of consciousness. The husband and wife who are both agreed to live to the highest that is within them need not be troubled over this question, for it, with all other desires of the flesh, will fall away from them naturally when their attention is centered upon the things of Spirit, and not of sense. If one or the other makes more rapid progress in their unfoldment, and reaches the state where they have redeemed the sense man, then that one may—and to my idea should—patiently await till the other arrives at the same plane, and this can be done without detriment or loss of spirituality to the one who is free from the bondage of the senses. If, as seems to be the case with our questioner, the wife is the only one of the twain who desires to live a continent life, then she has a work before her; that of assisting her husband to aspire to and to reach the higher plane. *This cannot be accom-*

plished by coercion. If the wife, being a normal woman, has reached this plane, then she knows what effort it cost, she knows the mental attitude which it is necessary to maintain in order to obtain freedom from the senses, and she should speak the silent word for (if not permitted to speak *to*) her husband, and declare him to be Spirit, and satisfied with the substance or life of Spirit; to be pure and perfect. Above all, in her own consciousness she should see him in manifestation what she knows him to be in reality, a spiritual being free from limitation. This will gradually have its effect upon him, and he will begin his upward progress. Do not be aggressive, do not be radical, but just *know* that the true man, the Divine Self, will sooner or later be manifest. When each individual lives from the highest, or spiritual consciousness, then will this much agitated sex question be settled once and for all time.

77. I have a question in regard to the Sabbath day. It is certainly one of the commandments and part of the covenant. I mention this because, if I remember right, you once said we were Pharisees if we were keeping the Sabbath. Isaiah says, in the conclusion of his prophecy, that when the new heavens and earth are established, they shall come to worship on the Sabbath.— T. T.

Our questioner is doubtless laboring under a misapprehension when he states that we once said that those who were keeping the Sabbath were Pharisees. We do not remember the instance referred to, but we are sure that what was intended was that there is a Pharisaical keeping of the Sabbath, which is an outward observance only, a mere keeping of the letter of the law. The keeping of the Sabbath is in accord with the teaching of Truth. But, what is it to keep the Sabbath? What is the Sabbath anyhow? The meaning of the word is *rest*. The Sabbath day then is the rest day. In the story of the creation we read that after the six days of active, creative work, God rested on the seventh day, and blessed and sanctified this day, because in it He *rested* from all His work. This idea of refraining from all labor upon the seventh day was embodied in the Mosaic law, which, as time

went on, was added to and embellished by the Pharisees, until the Spirit of the teaching was lost in the letter. God accomplished His work of creation in six periods of time, knew it to be finished and pronounced it good. Then followed the time for use of the powers gained. This is what Jesus taught when he said, "The Sabbath was made for man, not man for the Sabbath," and that the "Son of man is Lord also of the Sabbath." What then, to us, is the teaching of the rest-day of God and the Sabbath of Jesus? This, a state of consciousness to which we must attain. After the six progressive degrees of development, man comes to the realization of his completeness (seven — complete, perfect) as a spiritual being, and rests in that realization. The proper keeping of the Sabbath is to keep this realization ever present with us. This is what Isaiah means when he says, "From one Sabbath to another shall all flesh come to worship before me," not one day out of seven, but all the time, to realize our completeness as sons of God.

78. When you say "God is Good," I can locate my thoughts, but when you say "Good is God," I am confused. Why?

— M. S. S.

One of the hardest things for us to do is to get away from the old ideas into which we were born and which seem to be born in us. One of these ideas is that God possesses different attributes. Thus it is easy for us to say that God is good, thinking of goodness as belonging to God. The fact is, God does not *possess* anything, God *is* that quality which we have ascribed to Him. What is the Good? The Good is absolute perfection, for anything less than perfection is not fully good. We believe this Universal Presence, which we call God, to be perfect, absolute good, hence the terms are interchangeable, synonymous, and we may say God is the Good or the Good is God without any confusion as to the meaning of the words.

"Envy no man's talent. Improve your own."



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The True Christian is always merry. It is not necessary to say unto you. "A Merry Christmas."

Send WEE WISDOM for a year to your little friend (only 50 cents), and thereby plant seed-thoughts that will last a lifetime.

The new edition of "The Lessons in Truth" by H. Emilie Cady, is now ready for delivery. They are printed from new plates on fine antique book paper, bound beautifully in rich Vellum de Luxe, stamped in gold, and gotten up in excellent style generally. The price for this edition is \$1.25. It will make a nice Christmas gift.

Theresa B. H. Brown's "Twelve Lessons in Truth," are given, one each month, as supplements to *The Truth Circle*, a monthly metaphysical publication. Each lesson is worth the year's subscription. You receive the twelve lessons and *The Truth Circle* one year all for \$1.00. Address *The Truth Circle*, Mermod & Jaccard's Bldg., St. Louis, Mo.

Send us the names of all people you know who need help, mentally, physically or financially, and we will send them literature that will give them a start in the right direction.

A PRIMARY COURSE OF LESSONS.

Our next Primary Course of Lessons will begin at Unity Headquarters, 1315 McGee Street, Monday, January 5th, and continue two weeks. This course fits students for the Concentration Class. Here are some of the subjects taken up in this primary course:

God: An explanation of the real character of Deity. A standard of Truth established in the mind that will endure forever.

God's Man: The real character of man explained. The ideal man is shown to be the man of power. He is the Son of God.

Man's Man: Personal identity and Spiritual identity contrasted and explained.

How Man's Man Makes the Material Universe: The formative power of thought explained and its work analyzed in body construction.

How the Work of Man's Man is to be Redeemed: Thought purification shown to be the real baptism of water and of Spirit taught by Jesus, and its application to daily needs systematized in healing ills of mind and body.

The Creative Word of God's Man, the Son of God, and how it brings the real universe and real body into existence.

The Secret Word, which has been hidden, is revealed to those who "have ears to hear," and they are instructed how to use its creative power.

The compensation for these lessons is free-will offerings. Private treatments to students needing special healing are also given during the day. The names of those wishing to join this class must be submitted to us before the course begins.

CHARLES AND MYRTLE FILLMORE,
1315 McGee Street, Kansas City, Mo.

ADVANCED COURSE IN CONCENTRATION.

For several years we have been giving lessons in Interior Concentration to a few advanced students. The number has gradually increased until our last evening class numbered forty, and a morning class numbering thirty. We find that there is a larger number of metaphysicians each year who are seeking to know more about the body and the details of the law by which it is controlled by the mind. We have therefore decided to open our Concentration classes to all those who have reached a certain point in the understanding and application of this law, which fits them for the drills which are included in these lessons. The next regular evening course of these lessons will begin Tuesday, December 16th, at 1315 McGee Street, and continue one lesson each week for seven weeks. The seven principal centres of consciousness in the body will be taken up and the students instructed how to awaken, purify, educate and control them. The names of

those who wish to join the class must first be submitted to Mr. Fillmore and a personal interview follows. Admittance to the class by card only. The compensation is free-will offerings.

— CHARLES AND MYRTLE FILLMORE.

READ THIS.

Every subscriber, one or more years in arrears on subscription to UNITY, who pays in full to date, or any other subscribers that renew their subscription one year in advance, during December or January, we will send the course of "Scientific Lessons in Being," a series of six lessons on Life and its demonstrations by Edith A. Martin, as a holiday present free. These lessons are in two booklets, the price of which is 50 cents. When remitting, do n't fail to request these lessons if you desire them.

A sample copy of the *Unity Sunday School Lesson Quarterly* will be sent on application. In places where meetings are carried on without a leader these quarterlies are found to be an excellent guide. Regular Sunday Schools find them invaluable. 35 cents per year; larger quantities less.

With the regular November issue of UNITY we sent you an extra copy, requesting you to hand it to a friend in need. Have you done so? The motive in doing this was not to increase the subscription list of UNITY, but to spread the Truth. We want everybody to share with us this wonderful revelation of God's presence and power always with us. A single sentence of this living Truth will do more good in a receptive mind than the gift of millions. If some rich man should put into your hands large sums of money and tell you to distribute it among the people, you would neglect your own business to do it. Here are ideas that will do those people more lasting good than the wealth of Carnegie. If you really want to be a philanthropist, here is an opportunity. We do not ask you to help our business, we are all right. Help people into understanding. We are not building up a great publishing house nor establishing a church. We do not even ask you to introduce these ideas to the people by handing out only UNITY. Hand out any of the metaphysical literature that is now being so generously offered to the public, and you will be obeying the command, "Preach the gospel."

In making Christmas presents use some judgment. A dollar book won't go far — read once, then cast aside — but a dollar magazine like UNITY is a present of twelve books, everyone of them worth its weight in gold a hundred times over. Therefore, send a year's subscription to UNITY.

FULFILLMENT CLUBBING RATE.

Many of our readers have availed themselves of our special club rate of \$1.25 for UNITY and that most excellent monthly magazine, *Fulfillment*, of Denver, and there are many more who should take advantage of this proposition at once, for this special rate will cease to be offered after this month. Beginning January 1st, the regular club rate of \$1.50 for these two magazines will be made.

Mrs. Annie Rix Militz, 1506 George Street, Chicago, Ill., has sent out a prospectus of her metaphysical work for the New Year. There is a course of Primary Lessons consisting of ten lectures; twelve lessons on "How to Study the Bible," and twelve lessons on "Concentration." The terms for these lessons are voluntary offerings, contributions to be made at each lesson of either the Concentration or Bible study classes. One offering for the whole primary course to be made in advance. There is also an advanced course of twelve lessons, and a Prosperity course of eight lessons. For these courses of instruction Mrs. Militz has departed from her usual method of receiving free-will offerings as remuneration for her teaching, and has set a price of \$10.00 for the advanced, and \$5.00 for the Prosperity course. She began an engagement in Boston on November 22d, and we understand will respond to calls from any other city in the Union. For further particulars, write Mrs. Franc Perry, Secretary, 1506 George Street, Chicago, Ill.

WEE WISDOM, our monthly paper for children, improves with each issue. It is but 50 cents a year, and will make a nice little Christmas remembrance for your juvenile friends. The December issue has the following table of contents: "Sunshine Corner;" "Uncle Noble's Rainbow Rose," by Mary Brewerton de Witt; Poem—"A Declamation," by Agnes Macfayden; Illustrated poem—"The Terrible Cannibal Turkey," by Redy Fill; Verse—"Welcome Christmas;" "How They Did It; A Christmas Story," by Cousin Jo; "A Remember Verse;" "The Word is the Seed;" "Uncle John's Column;" Epistles; "Our Christmas Guest;" Juvenile Bible Lessons; Ye Editor's Sanctum; Publishers' Department.

One of the most interesting, novel and valuable inventions of recent years is the new word-writing typewriter, invented by W. H. Bennington, of Kansas City. It is claimed for this machine that it will revolutionize the typewriter business, and that it will displace existing typewriters just as certainly as the new printing press or self-binder or header displaced the old style machine of their class. We call the attention of our readers to the advertisement of this company on another page. The firm is reliable.

Kansas City has sprung up so rapidly that romance has as yet little time for reminiscence, but in "The Conquest, the True Story of Lewis and Clark," just published by A. C. McClurg and Company of Chicago, we obtain what is the first real glimpse of this original landmark. Here Lewis and Clark camped (the spot is pointed out by local historians), and here they hunted deer and bear on the old preserves of the Indian. Some of our most valuable history clusters around the name of Clark, who for more than a quarter of a century was the "Red Head Chief" that dealt with our Indians. While preparing her book Mrs. Dye visited both Kansas City and Topeka, making a study of local records. It is an interesting fact that our Governor, Wilson Shannon, was a younger brother of George Shannon of that expedition. Many men yet living in Kansas recall the genial Governor of our turbulent days, but few knew his connection with "the boys of the Lewis and Clarke expedition."

The Higher Thought, Evelyn Arthur See and Agnes Chester See's journal, published at Kalamazoo, Mich., will, in its January issue, give a complete review of the recent position taken by the Christian Science Church in withdrawing its healing practice from the certain classes of disease, with a view to man preserving Life within himself, that he may not through the influence of this strange act come to doubt the sufficiency for him of the God in him; and, also in further aid to the seeker in Truth and to protect him in the thought of his own faith, the review will trace the cause of this retrograde action to its real source. All the newspaper and magazine reviews of the action will be comprehended in the consideration given, and the full light of the whole situation brought to focus so as to be clearly seen. There will be no free sample copies of this issue. They can be had at the regular price, five cents per each copy.

We often get letters from people who renew their UNITY subscription, and add a few grateful words. It has done them so much good; through it they have become happy and interested in life, etc. Some say they were not at first interested in the articles in UNITY, but it kept coming every month, and they read it as a matter of curiosity till they finally caught the ideas it sets forth, and now they rejoice that some kind friend sent it to them so persistently. You can't make a mistake if you send UNITY to your friend for a Christmas present. At your request we will notify those to whom you want UNITY or WEE WISDOM sent as a Christmas present, telling them who the sender is.

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Dr. C. A. Beverly, 44 East 31st Street, Chicago, Ill., writes us that they have a club which meets every Wednesday evening for teaching and demonstration in Mental Science, also a free reading room is open daily with healers always in attendance. Sunday services are held, and a Sunday School in which the *Unity Sunday School Quarterly* is used. All of these meetings are held at the above address. UNITY's blessing and God-speed is with these workers who are doing so much good.

The Wednesday afternoon meetings at Unity Headquarters are now being favored with a lecture each week, delivered by some member of the Society. There will be twelve lectures in this course covering all the points of Science usually taught in a primary set of lessons. The lectures began December 3rd.

We do not publish the testimonials of the good that UNITY is doing to the people who read it, but we get them every day. We are sure that a present of this magazine for one year to that ailing friend of yours will do more good than a house and lot or \$1,000 in money, a barrel of mineral water, or anything else.

If you change your 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.

Our new catalogue is illustrated. Say on a postal that you care for it and we will see that you get it.

REVIEW OF NEW BOOKS.

J. H. C.

THE HISTORY AND POWER OF MIND, by Richard Ingaese.

This book maintains that the history of mind is the history of man, and traces mind, or psychic man's, origin and development. The power of mind is then shown, and its modes of manifestation, Nature's Occult Forces, are clearly described, and one learns how to use these forces for his material, mental and spiritual betterment. The book is occult in all its teachings; is most interesting, and very instructive to the student of metaphysics. The chapter on "Divine Mind: Its Nature and Manifestation" is exceptionally fine, also that on "Meditation, Creation and Concentration." It is a valuable addition to New Thought literature, and deserves to be widely read. Cloth; 288 pp., \$2.00. Published by the Occult Book Concern, 63 West 45th Street, New York City.

THE MAJESTY OF SEX, by Nancy McKay Gordon, author of "Woman Revealed."

There is no doubt left in the mind of the reader that the purpose of the author of this book is to elevate mankind by imparting a knowledge of sex, of the relation of the sexes, and of the ethics of true marriage. Regeneration is, according to Mrs. Gordon, possible only through an understanding and right use of sex energy. She says, "When the real design, use and purpose of sex shall be generally understood, man has taken a mighty leap toward the understanding of the divine requirements of him in his conditional life, as well as the comprehension of the principle for the fulfilling of the requirement." To those whose desire is for regeneration, the author points the way through a conscious conservation of the life forces. The method advocated by the author by which this is to be accomplished is practicable *only* to those who have dominion over, and have consecrated *every* thought to the unfolding of the spiritual nature, and when this state is attained, all methods as aids will be unnecessary. Mrs. Gordon goes to the very heart of the matter in a fearless, unflinching way, and puts it upon a very high plane. It is the best book upon the subject we have read. Cloth; 185 pp., \$2.00. Order through this office.

SELECTIONS FROM GEORGE MACDONALD, OR HELPS FOR WEARY SOULS. Compiled by J. Deney.

A very choice collection of portions from the best writings of this popular author, helpful, comforting and strengthening. Tastefully bound in white and gold. 93 pp.; 50 cents. Published Purdy Publishing Co., McVicker's Bldg., Chicago, Ill.

ELIZABETH TOWNE'S EXPERIENCES IN SELF-HEALING, by Herself.

In this book Mrs. Towne has given a history of her life, and how she attained the position she now occupies of teacher, healer, writer and publisher. Written in her own inimitable bright, cheery and forceful manner, it is most interesting to read, and causes a desire to emulate the determination with which the writer met and overcame obstacles in the path of her development. She writes of her own conquests "that other souls may see and understand, and be inspired to greater self-conquest and self-expression." Practical and helpful, in that it shows that what one can do another can also, and *how* to do it. Paper; 68 pp., 50 cents. Published by Elizabeth Towne, Holyoke, Mass.

HOW TO BE A YOGI, by Swami Abhedananda.

The meaning of the title is "How to realize spiritual perfection," and the means by which this perfection is attained is explained in the different branches of "Yoga" as taught by the Vedanta Philosophy. A comprehensive definition of the term "Yoga" is given, and a chapter is devoted to each of the five divisions or branches and their respective practices: "Hatha Yoga, Raja Yoga, Karma Yoga, Bhakti Yoga and Jnana Yoga." Another chapter is upon the "Science of Breathing" and its bearing upon spiritual development. The concluding chapter under the title, "Was Christ a Yogi?" shows the relation existing between the teachings of Vedanta and the Western religion. The Vedanta Philosophy is pure and lofty in its precepts, and one learns through a study of its principles the possibilities and potentialities of man. This book is well worth a careful reading. Condensed, yet clear and concise, and fills one with a desire to emulate these Yogis in attaining a spiritual perfection. Cloth; 188 pp., \$1.00. Published by the Vedanta Society, 102 East 58th Street, New York City.

A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poetry), **FRUIT FROM THE TREE OF LIFE.** Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. Kohaus, 182 Howe Street, Chicago, Ill.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 451 East 44th Street, Chicago.

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The Rich Man and Lazarus, by Gertrude L. Campbell. 20 copies, 15 pages, 10 cents each.

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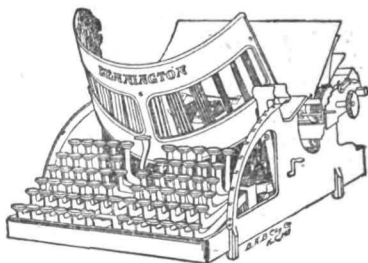
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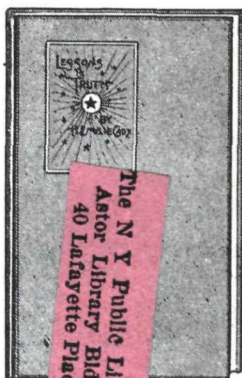
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