

UNITY

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

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

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Devoted to
Practical Christianity.

VOL. XXII.

KANSAS CITY, MO., MAY, 1905

No. 5.

THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

LESSON FOUR.

THE FORMATIVE POWER OF THOUGHT.

THAT the body is moved by thought is universally accepted, but that thought is also the builder of the body, is not so well understood. We know that thought moves the various members of the body, because we have constantly before us the close sympathy between thought and act. Before I run, I think I will run, and my legs begin to move swiftly in imagination before I begin the action outwardly. It is found by a system of experiments made at Harvard College, that when we think of running we throw the blood into the legs. A man is put flat on his back on a perfectly balanced beam, which is adjusted so that the least weight at head or foot will register on the index. When a perfect balance is attained, the man is given a problem in mathematics to work out. Immediately the index shows increased weight at the head, indicating that the thought has called blood to its aid. Then he is told to imagine that he is running, and again the index shows the weight gradually shifting to the feet. This is so nicely adjusted as to give the exact number of pounds of blood that changes places through thought.

Here is proof that thought not only moves the external members of the body, but the flowing fluids also. If thought so readily moves the blood from

place to place, who shall say that it does not more quickly move the nerve fluid, or that still more volatile substance, the magnetic force that pervades all organisms? We affirm that it does, and that it not only moves these various parts of the body, but that it forms them as well.

Medical authorities of the highest repute tell us that the various organs of the body are self-renewing, and that it is a puzzle to them how they ever wear out. If you had a sewing machine that had the power to constantly replace the little particles worn away by friction, can you imagine a time when that machine would be worn out? In health man's body has this power, and when it is in harmony it never wears out. The harmony referred to is adjustment to the law of Being, or the law of Divine Nature, or the Law of God. It does not matter what you call this fundamental principle underlying all life—the important thing is to understand it, and put ourselves in harmony with it.

We have always had preached to us that we would be healthy if we observed the laws of Nature, but no one could tell us just what those laws were. We have been told that this conformity consisted in eating the right kind of food, and in drinking the right kind of water in the right sort of way; breathing pure air and wearing suitable clothes. Yet we have done all this, and there is something lacking. It is quite evident that we have not through observing these external adjustments gotten at the underlying principle of Nature. Nature works intelligently, and we shall never be able to conform to her laws until we approach her as we would a wise and loving mother, whom we know gladly gives us what we want when we use it wisely. Nature, then, is not a blind force working in darkness and ignorance. All her works indicate intelligence—mind at work. This being true, we perceive that we cannot conform to the laws of Nature until we recognize the Mind through which she works.

Those who have not thought about this proposition, and tried to know and understand the *mental* side of life, are like men walking in broad daylight with their eyes closed. The mind has eyes, and we can see, or perceive, this inner intelligence if we look with the mind. But those who look wholly with the physical eye are really blind; "having eyes they see not." Man's salvation from sin, sickness, pain and death will come only through an understanding of and conformity to this orderly Mind back of all manifestation. "Ye shall know the truth, and the truth shall make you free."

Man is an epitome of Being. Material science says that his body contains a portion of all the elements in the earth and air. Psychology finds his soul responding to all the emotions, sensations and vibrations of the sentient world about him, and spiritual science discerns that the superconsciousness of man is stored with all the ideas fundamental in Divine Mind. Man, then, is the key to God and the universe, and he may know all things by studying his constitution. Supreme in this constitution is mind. Man must base all his researches upon mind, because it is the starting point of every thought, act and shape.

Some metaphysicians teach that man makes himself, others that God makes him, and others that the creative process is a co-operation of God and man. The latter is proven true by those who have had the deepest spiritual experiences. Jesus recognized this dual creative process, as shown in many statements relative to his work and the Father's work. "My Father worketh even until now, and I work." (John 5:17.) God creates in the ideal, and man carries out in the manifest what God has idealized. Jesus treats of this relation between the Father and the Son in the fifth chapter of John, "The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner."

Thought is man's creative power, and when he use it understandingly—that is, by mentally perceiving the right relation of ideas in Divine Mind, or as stated by Jesus, "What he seeth the Father doing," he builds a mentality and body of perfection. Thus we see the necessity of not only thinking right thoughts, but having a right basis for our thinking. We must think from Principle. The successful mathematician bases all his calculations on the rules of mathematical science; so the successful metaphysician basis his creative thinking on the unlimited ideas of the One Mind. This is what makes Christianity a science—it is governed by scientific principles. These principles are really the foundation of all the various sciences, but they are secondary, while it is primary.

The physical scientist does not go back of the cell or molecule in his analysis of forms. He postulates that atoms have an existence, but he has never seen one. He assumes that the realm beyond the ken of his physical perceptions is not possible to his investigations. But the metaphysician delves into the realm where atoms, molecules and cells are formed, and he not only sees how they are made, but he acquires the ability to make them. He finds that all are dependent upon ideas, and by using right ideas he can make manifest any manifestation he may desire. For example, what is named externally *substance* has its source in a mental idea of form and shape. What is termed *life* has its source in an idea of action. What is termed *intelligence* has its source in an idea of knowing. So with all the manifestations we see about us, they all have their source in some idea in mind, and can be formed and transformed at will by one who understands and can use this mind realm.

A study of the mind and its manifold manifestations reveals that there is a difference between the thing and the mind in which it had its original impetus as an idea. Life in Divine Mind is unlimited as an

idea of perpetual, omnipresent action, but through thought it may be subject to many limitations. Substance in Divine Mind is an idea of perfection in form, but thought has caricatured it on every side. Intelligence in Divine Mind is *all-knowing*, but thought has said there is ignorance, and it has been so demonstrated. It is not true, therefore, that all *manifestation* is good because it had its origin in Divine Mind. The underlying ideas have their foundation there, but man has put the limitation of his thought upon them, and he sees them "through a glass darkly."

Applying this to individual consciousness, we find just how man thinks his body into disease. Instead of basing his thought upon what is true in the not yet formed Principle of Being, he bases it on conditions as they appear in the formed realm about him, and the result is bodily discords in their multitudinous shapes. There is a universal thought-substance pervading all Nature that is more sensitive than the phonographic record. These records receive and preserve every vibration of sound, but the thought-substance does better than this; it transcribes not only all sounds, but even the slightest vibration of thought. The telephone system of a large city is a good illustration of the manner in which thought works on the organism. The nerves are the wires, and the nerve fluids the electricity. The ganglionic aggregations throughout the body are the storage batteries. The presiding intelligence sends its thought from the head; "central," at the *solar plexus*, receives the word and makes connection with the part of the body designated. You think of your stomach, and instantly the connection is made with that centre, and the Presiding Thought stationed there takes your message and carries it into effect. If the message is, "You are weak," it is so recorded. If it is, "You are strong, vigorous, fearless spiritual intelligence, life and substance," that message is transcribed and carried into action in due process.

Every part of the body is thus connected with this great *solar plexus* central station, and it is very obedient in carrying out the instructions received from the presiding intelligence in the head. There are several great sub-centres and innumerable minor centres, pervading the whole organism. These centres of thought are the formed ideas of mind, which have an affinity for one another, based upon the attractive power of Love, which is the binding factor of the organism. Physical science calls this binding energy the centripetal power, but all forces of whatever character are mental, and must be reduced to ideas, thoughts and words to be understood.

All ideas pertaining to *life* expression have their centre of action in that part of the body called the generative function, and whatever thought we think, or express in words, is immediately 'phoned to this generative ganglion and registered there. These thoughts are not only registered, but there is, through repeated thinking, built up an ego, or identity, at that centre whose dominant thought is life-action in its various phases. This life centre is Divine, and should be thought about and used in the purest, highest way. This will lead to the perfect manifestation of life in the whole body. All thoughts about the loss of life, or the weakness of life, or the impurity of life, should be persistently denied out of mind, and the strongest kind of affirmations made of what life is in God. In this way we connect the life centre with its spiritual source, and it is restored to Divine harmony.

A majority of the ills that afflict the body have their origin in erroneous thoughts about life, and a misuse of the life function. In Genesis it is compared to a tree—its roots are in the ground and its branches reach up to the heavens. All the pleasant sensations in the organism are produced through union of the forces emanating from this centre. Through its nerves, or branches, it sends

its currents of life to the very extremities of the body, and even beyond into the finer ethers of the soul. It is spiritual, but so subtle (serpent-like) are its vibrations that man is tempted to eat, or consume, the reserve forces or fruits of his organism. This unfrocks him—takes away his robe of power and mastery and dominion over the physical forces that environ him. Instead of abiding at the centre of his body, and consciously ruling it, and the world of Nature without, he is “cast out of the garden.”

But through right understanding and right thoughts and words, we may regain the kingdom within and be reinstated in the Garden of Eden. This process of the soul again taking up its power and dominion is now being carried out in all those who are seeking the righteousness of the Christ consciousness. In this higher thought realm, all ideas pertaining to the life of man are in right relation, and when we ask in silent thought for this knowledge our minds are flooded with its orderly thoughts. Of course, we apprehend of these only according to the receptivity, steadfastness, understanding and persistent faith of our own minds. But we *grow* in faith and understanding, and no matter how slow we may seem to be progressing we should never be discouraged nor give up. Everyone is heir to this higher thought realm, and all must eventually attain it. When the grandeur of the spiritual realms are spread before you, express your gratitude—give thanks to the great Soul of the Universe. When the astronomer Kepler realized the grandeur of the laws that were revealed to him, he exclaimed, “I thank Thee, God, that I think Thy thoughts after Thee.”

We will never get health or strength while meditating on our own imperfections or the weaknesses of others. Only as we dwell on the beauties of life, and know that God is working within us to will and to do . . . may we have health, happiness and every needful thing.—C. B. PATTERSON.

A LAW OF HUMAN EVOLUTION.

BY HORATIO W. DRESSER.

There are two modes in which men ordinarily pass through life. There are people who move along, from day to day, about as they have always lived, or as others live around them. They sometimes raise questions; they wonder, are fearful, distressed or are victims of conflicting emotions. But they do not think, do not pursue their questions, hence they possess only the resources which circumstances make known. But there are other people who seek to know the law of human living. They do not simply pass from experience to experience, swept on by the great currents of physical and social life. They put experience with experience and reflect. Out of such thinking springs the knowledge which is "power."

One of the most profitable results of such thinking is the explanation of the transition stage through which we all pass in our mental and spiritual evolution. A time comes in our growth when the enthusiasm and faith of childhood are gone. Problems and doubts arise. Conflicts and inner struggles ensue. For the time all the way seems dark and uncertain. To those who do not seek the law of experience there seems to be no resource but to return to the period of unquestioning faith. "Where ignorance is bliss, 'tis folly to be wise." If one can only cease to question, one can be happy again — so it seems. There is much lamentation over the loss of the freshness and spontaneity of the first period of life. Hence the cry goes up, Return to nature! Back to the simplicity of faith!

Is any such return possible? The experience of men shows us that there is not. It is not a question of return, but of advance. As matter of fact, there are three periods through which we pass in all our wth. There is first the period of nature, child-

hood, of first experiences, first thoughts, first loves. Under this head belong all original instincts, promptings, stirrings, conversions, and the like. This is the period when we take in power, when we are quickened into action. Then ensues a stage when we begin to assimilate the power. We go forth filled with enthusiasm, eager to convert the world, expecting soon to become perfect ourselves. But we forthwith meet opposition, the unregeneracy of human nature, and the new life wrestles with the old. Then doubts arise, darkness follows, and we think we have lost our hold. This is the stage which so many are in, in these transition days. It is the period of self-consciousness, of endeavor to attain, of discipline, training, the effort to acquire self-control. Uncertain whither they are tending, unable to return to the untroubled stage of mere acceptance of belief, people often become agnostics in this period. But there is a third period which men enter when the new life has become part of them, when the skies once more clear, and the law of evolution is seen.

The intermediate period is a long, long one for most of us. But the whole process of growth is put in a different light when we grasp the law. To see the meaning, the outcome, is to be content to pass through the means necessary to attain the end. Every time we aspire, each time we pray, we set out upon this three-fold round. Every new theory we consider, every art, science or occupation we take up, we pass through the same round. There is first the desire, the will, the ideal; then the self-conscious endeavor, the analysis, testing, searching, experimenting; but finally the new habit is established. To arrive at the third stage is to begin to know, to be able to do our work well, to acquire inner repose, ease, equanimity. It is also to see that nothing has been lost, that the self-conscious period was a stage of growth, not of degeneration (as we once thought). And so there is a recovery of spontaneity, enthusiasm

faith. But it is now spontaneity of a higher sort, the calm enthusiasm of wisdom, the faith which can give reasons.

The same series is passed through every time a new truth is uttered. A wise writer once said of his book that if it called out opposition he should know there was something in it. Every sound idea must be tried, tested, must undergo controversy. Each time we have a new insight into the spiritual ideal and resolve to be faithful we are tested anew. Hence even the Christ meets temptation. But when we see the law we are no longer surprised that the temptation comes.

It is sometimes said that the period of innocence is the desirable stage of human life. Jesus assures us that unless we become as little children we shall by no means enter into the kingdom of heaven. But he does not add, Ye must remain little children. The majority of men agree that it is natural and right for every son of God to go forth into the world of experience. We do not know that we are sons of God when we first go forth. It is contrast, conflict, duality, that shows us the law. A time comes when we see that there are two selves within us, the one Divine, the other human. While we hold them side by side there seems to be no solution for our problems and conflicts. But in due course we discern the meaning of that other saying of Jesus, "He that loseth his life shall find it." To understand this law is to enter the third stage. The gradually attained results of the second period are now turned to account. There is no power in human life which the Spirit cannot use. The more intellectual training we have the better, the more knowledge we possess the more efficient we can become—if only all that we have and all that we are is dedicated to the service of the Spirit.

I trust him who trusts God.

THE RESURRECTION.

BY JOHN D. PERRIN.

As I retire into the sweet stillness of the soul, that blessed secret place of peace, of perfect adjustment, harmony and agreement; that consciousness of true Oneness wherein is found no thought of separation; that blessed precinct where the one God of the universe, of all reality, is met face to face, and where shines the eternal light of Infinite Love, Wisdom and Intelligence, I ask myself the question, "To how many has the Resurrection period come?"

Were we permitted to judge from the appearance of things in the objective world, the answer must needs be that it has been reached by only a small minority.

The world at large — that is, the so-called Christian world — is depending for existence beyond the veil upon the coming forth from the tomb of Jesus of Nazareth; basing its hopes upon the historical record, and taking it for granted because one burst asunder the stone and earthen walls, thus triumphing over the power of that which humanity regards as its greatest and most-to-be-feared enemy, that the way has been opened for all. There is no reason for doubting the correctness or authenticity of the Biblical record. In fact, what occurred nineteen hundred years ago was necessary; it was compelled logically. Jesus of Nazareth did arise from the tomb, but was that all? Ah, no; something infinitely greater was demonstrated; something which the world today needs to know; something which the human soul *must* at some time know and understand before, individually speaking, it will experience real liberty, and bask in the warm sunshine of the glorious Resurrection morn. Any soul that has seen the dawn of this morn, and has felt in consequence the reviving rays of the Resurrection sunlight, knows it.

Each year we celebrate the glad Easter time, but

in some manner we overlook the great and everlasting fundamental principle involved. I say *involved* advisedly, because what is involved must by the individual be *evolved*, and unless the latter has dawned upon our consciousness the celebration is a surface and empty one.

In each soul is planted the seed which sometime must reveal itself, its nature and kind. This seed implanted by the Infinite God is the perfect image and exact likeness of the planter. Unconscious of the truth the soul surrounds it with the debris of its own mistakes consequent upon its materialistic beliefs and ideas. Here lies the seed buried in the tomb of the soul, and the latter goes on celebrating year by year the historical event with seldom a thought of its real significance. It rejoices in a surface manner over the removal of the stone sealed by the Roman soldiers, but takes no step towards unlocking the door which leads to its own innermost sanctuary. It fails to roll away the stone which seals the tomb within itself, and continues to heap more and more debris about it. It seemingly does not know that the lesson to be learned from the occurrence of long ages ago is one of individual application.

The Nazarene might break the stony tomb and emerge forth a thousand times, but not until I, as an individual, learn the lesson it teaches, will it be of real value to me. When I have caught its meaning, I will see that a greater than the natural came forth; I will see that the image and likeness of God, which is the seed, was resurrected within the natural, and the spiritual manifested itself as the Divine, the Christ of God. Ah, beloved, this tomb is within, not without, you, and there lies buried within it the only begotten of God, awaiting the hour of your recognition to come forth and flood the earth with a radiant glow, and fill the atmosphere with the perfume compounded from the flowers of heaven's gardens. No wonder Mary did not recognize the Master—the Resurrection had not yet occurred within her own soul!

Troublous times are experienced by many; strikes and lockouts; defalcations in high places; in the distance is heard the boom of cannon and clashing of steel as nations are locked in the throes of war. Still the world celebrates the Eastertide! Ah, when the real Resurrection has come to the individuals constituting the nations of the earth, all these things will pass in nothingness; they will be swept from the consciousness and memory of man, for the sun which shines on that glorious morn is *Love*, and in its light only that which *is* in *reality* can manifest. Its rays send peace, joy, happiness and good-will throughout the world.

Beloved, have you rolled away the stone and called forth the Christ from within? Have you applied the truth of the Resurrection to your own soul? The seed of God is implanted within you; entombed within the soul is the image of the Creator. I would speak for you that awakening in consciousness that will take the Resurrection out of the past and bring it into the present, that you may know the glory of the light which lighteth every man awakened to a knowledge of the Son of God, and thus live in your right relationship to God and all else, and know that your feet stand upon Holy ground.

Stars, like Christians, utter their voices to all lands, and their speechless words to the ends of the world. Christians are called to be like stars, luminous, steadfast, majestic, attractive.

— CHRISTINA G. ROSSETTI.

Wouldst shape a noble life? Then cast
No backward glances toward the past,
And though somewhat be lost and gone
Yet do not act as one new-born;
What each day needs, that shalt thou ask,
Each day will set its proper task.

— GOETHE.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 8. May 21.

JESUS BEFORE PILATE.—John 18:28-40.

28. They lead Jesus therefore from Caiaphas into the palace: and it was early; and they themselves entered not into the palace, that they might not be defiled, but might eat the passover.

29. Pilate therefore went out unto them, and saith, What accusation bring ye against this man?

30. They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.

31. Pilate therefore said unto them, Take him yourselves, and judge him according to your law. The Jews said unto him, It is not lawful for us to put any man to death:

32. That the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

33. Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art thou the King of the Jews?

34. Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me?

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find no crime in him.

39. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40. They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

GOLDEN TEXT—*Every one that is of the truth heareth my voice.*—John 18:37.

When Jesus, the I AM identity in every man, makes a unity with the Christ, or super-consciousness of his being, a spiritualizing process of the whole manifest part of the man sets in and is slowly carried forward, or rapidly, according to the attention

given to spiritual matters. In the case of Jesus Christ we have portrayed one who was faithful to the higher law, and who went from stage to stage of development without a break in the chain.

When man perceives the universality of Truth, he outgrows both religion (Jews) and mortal laws (Romans). Yet these have been in thought built up in consciousness, and they rebel against the new order or kingdom which the higher law is setting up. The religious thought is the loudest in its denunciation of the Universal Truth. It has its rites and ceremonies, and its points of separation between the spiritual and material. This Jewish thought demands the death of the one who has denounced its phariseism, yet will not enter the palace of the Roman governor for fear of defilement.

This disregard for justice is characteristic of the religious mind. There is a religious hypnotism that argues justification for acts that the law of the land counts criminal.

Pilate represents justice disassociated from religious fanaticism. When religion denounces the one who opposes its bigotry, it calls upon the mortal law to carry out the death penalty which it promulgates but has not the power to execute.

There is a very deep significance in the statement of Jesus, "signifying by what manner of death he should die." The fact is, that it is the Jews and the Romans that die at the crucifixion of Truth. The real ego is resurrected, and the Truth which he proclaims supersedes both Judaism and paganism. The "manner of death" is the cross, which is symbolical of the mathematical accuracy of the law under which the body has been brought. The upright standard and cross-bar of the cross have a deep significance to the student of religious symbols. The cross represents the exact proportions of the man in Christ, and the physical form is nailed to this standard again and again until it conforms to the law of perfect manifestation.

The I AM in its hours of agony seems a sorry looking King. Its claims are mocked by Jews with a crown of thorns and questioned by Romans in sarcastic derision. Yet it quietly assents "I am a king." Yet "My kingdom is not of this world." "My mind to me a kingdom is," said the poet. It was this kingdom of the mind to which Jesus referred. The mind in Divine Order bears witness to the Truth, and this is above and beyond all earthly rulers.

Lesson 9. May 28.

THE CRUCIFIXION.—John 19:17-30.

17. And he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha:

18. Where they crucified him, and with him two others, on either side one, and Jesus in the midst.

19. And Pilate wrote a title also, and put it on the cross. And there was written, Jesus of Nazareth, the King of the Jews.

20. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and in Latin, and in Greek.

21. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.

22. Pilate answered, What I have written I have written.

23. The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the coat: now the coat was without a seam, woven from the top throughout.

24. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did.

25. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Clopas, and Mary Magdalene.

26. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son!

27. Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.

28. After this Jesus, knowing that all things are now finished, that the scriptures might be accomplished, saith, I thirst.

29. There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth.

30. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his spirit.

GOLDEN TEXT—*Christ died for our sins according to the scriptures.*—1. Cor. 15:3.

The popular thought, based upon theology, that Jesus died upon the cross for our sins, is not reasonable, nor true. It is a libel upon the goodness of God that He would demand the death of his beloved son in such a horrible manner, to appease His anger toward the balance of the sinners in the human family. Again, how could the death of one man atone for the sins of billions of others? Is the death of a criminal in any way an atonement for his crime, or does it help other men to be better? As we emerge from barbaric methods we abolish capital punishment in all its forms. Jesus taught that the old Jewish justice of a life for a life, an eye for an eye, and a tooth for a tooth, was not according to the law of God. Then why should he allow himself to come under this man-made law in order to help the race?

It is quite evident that theology has not understood the true character of Jesus' death. Instead of dying upon the cross like the two thieves that were crucified with him, he simply passed through the human consciousness of death and came out fully alive on the other side. The bodies of the robbers were turned to clay, while that of Jesus became alive again, was glorified, and, as is plainly taught in the Scriptures, transcended to quickening life and substance for all who will eat it and drink it. This is a great mystery to the sense man, but he who sees beyond the veil knows positively that the body of Jesus is right here in our midst radiant with eternal life.

Then Jesus did not die upon the cross to save men from their sins, but he *lived*. This is an important distinction, and clears up points that have always been stumbling blocks to those who wanted a reasonable theology. What we all need is a way to overcome death. We do not want anyone to die for us. There is, and always has been, enough of tha

sort of atonement. Thousands of men and women have heroically died for their friends and country. But who among them all has been so heroic and powerful as to master that great and "last enemy to be overcome," death itself? None save Jesus.

Then we should quit wailing over the agony on the cross; quit looking for the Master, like Mary, in the tomb; quit talking about the death and departure of Jesus, and realize the Truth, that Jesus went through the *appearance* called death to demonstrate for us its powerlessness in the presence of one who had made the atonement with the Father.

We are to take up our cross—square our likes by the rectitude of Truth both in Spirit and in the material world, and then we shall follow Jesus in the crucifixion of the world, the flesh and the devil, and overcome as he overcame. This supreme attainment is not only possible to all men, but must be accomplished by all who expect to perpetuate their conscious existence.

We may continue to exist in the illusions of sense—being born in the flesh and passing out of it into the psychical through the door of death, again and again for ages, but this must eventually be done away with. We must make the atonement ourselves—we must put on not only the mind of Christ but the resurrected body of Jesus as well.

Lesson 10. June 4.

THE RERURRECTION.—John 20:11-23.

11. But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb;

12. And she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain.

13. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16. Jesus saith unto her, Mary. She turneth herself, and

saith unto him in Hebrew, Rabboni; which is to say, Master.

17. Jesus saith to her, Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, my God and your God.

18. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that he had said these things unto her.

19. When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto them, Peace be unto you.

20. And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad, when they saw the Lord.

21. Jesus therefore said to them again, Peace be unto you: as the Father hath sent me, even so send I you.

22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit:

23. Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

GOLDEN TEXT — *But now hath Christ been raised from the dead, the firstfruits of them that are asleep.*—
I. Cor. 15:20.

The Hebrew Scriptures teach that the human family were created in purity and perfection—the very “image and likeness of God.” The earth was likened unto a “garden,” or Eden, an oriental figure of speech covering all that we include in the word “paradise.” But this “garden” was not created and endowed with eternal *manifest* perfection; man was to “dress it and keep it.” All this symbology means that man is, in his original soul nature, in possession of a Universal Substance which is like a garden in its producing capacity.

All the mystical cults are more or less familiar with this soul substance, and even our modern physical scientists postulate the existence of the same under the name of the universal ether. Prof. Crooks, Lord Kelvin, Prof. Dolbear, and in fact all deep students in material analysis, have concluded that matter rests upon an invisible substance, which penetrates the universe and sustains all its forms. The Hindus claim that they have taught this for twenty-five thousand years. They call this mother of matter the *akasa* or *astral* substance. In the Hebrew Scriptures it is referred to in many figures, usually

as the source of so-called miraculous physical appearances produced by the prophets. The pillar of cloud by day and the pillar of fire by night, the burning bush, the loaves and fishes, etc., were produced from this all-potential and everywhere present substance. Paul refers to it in Heb. 11:3.

All the inhabitants of this race were in consciousness of this universal ether at one time, but they did not keep in touch with Divine Mind, lost the light of understanding how to handle the forces of being, and gradually fell into darkness and so-called death. Scripture authors usually refer to this state as "sleep." Paul says in I. Cor. 15, referring to the resurrection of Jesus, "he became the firstfruits of them that slept."

It is the soul that is asleep, and when it is awakened it begins to see, hear, feel, taste and smell the so-called invisible substance. The fact is that we are always more or less conscious of this substance, but because our attention has been so long turned away from it we do not know it when we sense it. We are all sensitive to it along some line. Most people feel its vibrations, and are "sensitive" to their surroundings. This is the soul feeling, the ripples of the Universal Substance.

It is possible to open up all the avenues of the soul and have every faculty consciously in touch with this all-penetrating ether. This goes even farther than the opening of the five senses, for there are other faculties which the sleeping soul has no use for in its present limited thought. With a wider environment, these are brought into use.

But something has to die before the soul can be made alive. The ages of wrong thinking in which man has indulged has formed a false state of consciousness. This is the man of sin or error, who has to be crucified before the soul can take possession of the *pure substance* and form a body of unlimited capabilities.

This crucifixion of the personality, or error

consciousness, is a giving up day by day of the shortcomings, selfishness, lusts and limitations of sense thought. As the clouds are dissipated from the mind, the real body, and the perfect substance in which it exists, are brought to light. This is the resurrection of Christ.

Lesson 11. June 11.

THE MESSAGE OF THE RISEN CHRIST.—Rev. 1:10-20.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet saying, What thou seest, write in a book, and send it to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice which spake with me. And having turned I saw seven golden candlesticks;

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I feel at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living One; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

19 Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

GOLDEN TEXT—*And the Living One; and I was dead, and behold, I am alive for evermore.*—Rev. 1:18.

In our last lesson it was stated that the universal invisible *astral* substance, or ether of physical science, is the substance of Divine Mind. This may suffice in a general statement of things invisible, but it is not strictly correct. The substance of Divine Mind is not a space-filling element, which the *akasa* is described to be, but an *idea* of substance. All of God's creations are ideal, and have neither form nor

space-filling quality. They are like the rules of mathematics and music; always present, yet not limited in any way by matter or material laws. In the use of these Divine Ideas the Lord God, or I AM, makes the "Garden" or invisible astral substance. This is what we see as points of light in the Silence, and it is actually alive with a force and intelligence imparted to it by thought.

When man crucifies the personality and kills out all human selfishness, his thoughts are resolved into Divine Ideas, and his body takes on its true character — which is a manifestation of Divine Intelligence. In this estate man is not confined to a body of form and shape. He has centres of consciousness around which he can make a form if he so desires, but this is to bring his presence to the comprehension of the sense man only.

The resurrected and ascended Jesus Christ showed himself to John in symbolical form, and then explained to him the symbology in verse 20. The purpose of the body is to demonstrate the presence of God. It is thus likened unto a church by prophets and Scripture writers. When Jesus commended the spiritual discernment of Peter, who saw him as the Son of God, and said, "Upon this rock I will build my church," he referred to his body. He also compared it to the temple in Jerusalem, which was a church.

But the body is not one church, but seven. These seven bodies are not discerned until the light of Divine Intelligence is turned in upon them. This is represented by the seven golden candlesticks. In the midst of this light is one "like unto a son of man." The description which follows is wholly symbolical, and represents the developed powers which are latent in every man.

When the seven nerve centres in the organism are quickened, purified and transmuted into Spiritual intelligences, they may be compared to relay batteries, through which the Divine Life, Love and

Intelligence manifest. Fire flashes from the eyes, the feet glow as burnished brass, and the voice like the music of flowing streams. The seven stars in the right hand is the sevenfold powers of man in intelligent action, and his countenance as the sun in his strength—the wisdom and warmth of Divine Mind poured forth in unlimited splendor.

This mighty being scared the disciple of Love, to whom he appeared, and he “fell at his feet as dead.” He was assured that there was nothing to fear. It was not an angel nor a god which he beheld, but a *live man*. He had been in sense consciousness, and had passed through all the stages of death, and had the keys to the various thought states that are represented by “death and hell.” He had risen above them and is “alive for evermore.”

It is well for us to understand that all men who are not like Jesus may be considered dead. They are “dead in trespasses and sins,” and though they for a season walk about in what is called living bodies, they are not truly alive. Those bodies are not under the complete dominion of the I AM—they go through a further process of dissolution known as death of the flesh. But it is possible for man to make his body as truly alive as that of Jesus, and that is the problem set before every one of us. It is very important that we begin at once to make this “life eternal” ours right now and here. This is where Jesus is—he is in our midst helping us and judging of our work day by day.

Dr. A. J. Gordon, late of the Clarendon Street Baptist Church, Boston, had a dream in his early ministry that was as real to him as the vision of Peter when he saw the sheet let down from heaven. “It was Saturday night, when wearied from the work of preparing Sunday’s sermon. I was in the pulpit before a full congregation, just ready to begin my sermon, when a stranger entered and passed slowly up the left aisle. Nearly half-way up the aisle a gentleman offered him a place in his pew, which was quietly

accepted. Excepting the face and features of the stranger, everything in the scene is distinctly remembered. After service, approaching with great eagerness, the gentleman with whom he had sat, I asked, 'Can you tell me who that stranger was who sat in your pew this morning?' In the most matter of course way he replied: 'Why, did you not know that man? It was Jesus of Nazereth.' With a sense of the keenest disappointment I said: 'My dear sir, why did you let him go without introducing me to him? I was so desirous to speak with him.' And with the same nonchalant air the gentleman replied: 'Oh, do not be troubled. He has been here today, and no doubt he will come again.' And now came an indescribable rush of emotion. What was I saying? In what spirit did I preach? What did he think of our sanctuary? How was he impressed with the music and the order of worship? A lifetime, almost an eternity of interest, crowded into a single moment."

This dream of the personal coming of Jesus had such an effect upon Dr. Gordon that it changed his life, and his ministry, and his church.

HYMN OF PRAISE.

Words by Myrtle Fillmore.

Music by R. H. Randall.

[An Anthem sung by the Unity Choir at the services of the Unity Society of Practical Christianity, and at the Union New Thought Song Service, Kansas City, Mo., May 7th, 1905.]

Burst with praise, O gate of song,
Flow, O voice from sorrow free;
Let thy currents, pure and strong,
Roll in healing melody,
Till in one harmonious voice,
Pain redeemed shall earth rejoice.

Break thy bonds, O child of might,
Claim the freedom of thy birth;
Joy and wisdom shall unite,
Health and plenty crown the earth;
Love and peace one circling sea,
Compass man in Unity.

THE LIGHT OF THE WORLD

God said, "Let there be light." (Gen. 1:3.)

Speaker: Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. (Isa. 60:1.)

Congregation: Then shall the righteous shine forth as the sun in the Kingdom of their father. (Matt. 13:43.)

Speaker: Jesus said, "I am the light of the world." (John 8:12.)

Congregation: He also said, "Ye are the light of the world." (Matt. 5:14.)

Speaker: The entrance of thy words giveth light. (Ps. 119:130.)

Congregation: Thy word is a lamp unto my feet, and a light unto my pathway. (Ps. 119:105.)

Speaker: For the commandment is a lamp; and the law is light. (Prov. 6:23.)

Congregation: While ye have light believe in the light, that ye may be the children of light. (John 12:36.)

Speaker: For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light. (Eph. 5:8.)

Congregation: Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. (1. Thes. 5:5.)

Speaker: The light of the wicked shall be put out, and the spark of his fire shall not shine. (Job 18:5.) The Lord is my light and my salvation; whom shall I fear? (Ps. 27:1.)

Congregation: For with thee is the fountain of life; in thy light shall we see light. (Ps. 36:9.)

Speaker: For light is sown for the righteous, and gladness for the upright in heart. (Ps. 97:11.)

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



Inspired by the Spirit of Truth.

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 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, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

Special Notice — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

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

Class Thought. May 20th to June 20th.
(Held daily at 9:00 P. M.)

**I believe in Thee as my
health unchanging.**

Prosperity Thought.
(Held daily at 12 M.)

**I believe in Thee as my
supply unfailing.**

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, March 15th, at Unity Headquarters, 1315 McGee Street.

Jennie H. Croft, leader. Subject: "Unselfishness."

Thought for Silence: "Love seeketh not her own."

It is unnecessary for us to dwell upon the more common forms of selfishness, for as Truth Students we have gotten past grasping things for ourselves regardless of others. We are glad to share what we have with our friends who lack; we willingly forego pleasures that we may serve others, but there are ways in which many of us are unconsciously selfish.

Are we unselfish in our love? Do we love for love of loving or do we look for return? Do I love my children or the members of my family because they are mine, or is my heart large enough to take in all the children, and to love my neighbor as myself? Let us look to it that we free our love from the taint of self.

Are we selfish in our grief? When the heart is aching because a loved one is gone from our sight, are we always careful that our sorrow does not, even in a slight degree, darken the life of any other person? We hug our sorrow to us and often resent the efforts of our friends who would draw us away from it and out into the sunshine of life and love, and thus selfishly impose our gloom upon others. We have no right to make others unhappy because we are. We should put aside our grief, and I find the greatest help in accomplishing this is by serving someone, forgetting self in service. Let us not clothe ourselves in the dismal garments of woe, striking a chill to the hearts of children and sensitives, for this is only a satisfaction to self; the dear one beyond our ken would not have it so.

Selfishness on these two points is most insidious, it creeps in without our knowing, but we may free ourselves from it if we will. We are told to forgive our enemies, but do we realize that selfishness is the giant which stands in the way?

Is a step toward unselfishness a downward step? In one way it is, for it is down from the false standard we have built up of self, but it is a descent only to climb higher into the realm of pure love which knows no mine or thine, but in the brotherhood of man we live in the fatherhood of God.

Mrs. Cora L. Thomas: How many times in matters, both great and small, have we felt like patting ourselves on the shoulder for being so free-hearted, kind and generous. When lo, some little turn of affairs, and we find our feelings hurt, terribly hurt. We are wounded, obstinate, reckless or angry, according to temperament. Now really what was the matter with us? We turn the matter over in our minds a while, and then suddenly wake up to the fact that it is only so far as we are personally concerned are we hurt, and we may rest assured when the heart gets hurt there is selfishness there in some form. It may take the guise of self-sacrifice, but it is the selfishness or self love of the mortal that is touched from the slight disappointment, to the laying down of the most cherished hopes and friends, for in the Spirit, "None of these things move me." All is good, all is pure love, which gives all, asks nothing, expects nothing in return.

H. H. Benson: As the sunlight implies the shadow or lack of light, so unselfishness carries with the thought the dark shadow of selfishness, a shadow which has cast itself athwart all the ages, and upon all the races of men. We love to bask in the sunlight of love rather than consider its lack, but a case which has recently come under my observation gives emphasis to the importance of this subject, one of the effects of long continued and deep-seated selfishness upon the body and mind.

The case is that of a young woman whose bearing and personal appearance is above the average, who might easily be good looking and attractive if she would only build the right kind of thoughts into her body; but she was born of wealthy parents, raised in luxury and idleness, waited upon by servants, and seems to have had no thought but self, utterly selfish. Now this state of mind pictured itself forth in the body and told upon the brain and nerve centers; there has been a closing down, a suppression of the normal outflow of the affections, and a closing up of those "genial currents of the soul," which has led to insanity. The courts have decided that she is insane, and her only god, her property, has been taken from her. I spoke to that starved soul three words which, if she has an ear to hear, will restore her to reason, and bring to her the sunlight of happiness. Those words are, Usefulness and Unselfish Service. Habitual selfishness pictures forth in our features, shrivels our faces, and produces ugliness and wrinkles.

Herbert Spencer has said that the time would soon come when a sick man would be considered a criminal, and I wish to add that the time is at hand when it will be considered a crime to be homely and unattractive, because we have it in our power, by thinking the right thoughts, by practicing selflessness and living in the Divine harmony, to become good looking and attractive. The Law never fails, the responsibility is upon each of us; we are each of us the result of our thoughts, and if we are to be happy and healthy and prosperous, we must think and practice unselfishness.

Mrs. Edith Haseltine: There is one power and one presence in all this universe, the Good Omnipotent. All great teachers have said, "Know thyself, know the self-less one, the perfect one within thee." The Master Teacher said, "Seek thou first the kingdom of heaven and all things needful will be added unto you." "Seek and ye shall find, knock

and it shall be opened unto you." And "He that seeketh findeth, and to him that knocketh it shall be opened." "Give thanks that ye have already received," and while you are giving thanks the words of the Great Teacher will come, "Behold the kingdom is within you." Go boldly in your thought kingdom, take the words, "The Spirit of Truth will guide me. Infinite Wisdom guides me. God prospers me." Every where you go repeat the words every day, every hour, every minute. It will take a little diligence at first, but it will abide with you in a little while. Now there is no more worry and care, for Infinite Wisdom knows what to do.

When I first began to study the science I was given statements to say. I was faithful, and one day I was given a portion of an old anthem. I found I could sing it better than I could say it. So I pursued that way:

"Oh sing of good from morn till night,
Sing out the wrong, sing in the right;
Sing out the false, sing in the true,
Sing out the old, sing in the new."

The awakened *I* sees it can have just what it wants. So if it wants strength, it sings of strength; if love, it sings of love; life, it sings of life, etc. If the words and music are in harmony, the rythm flows on and on in the consciousness until the *I* is renewed in Infinite Harmony.

Julia Edwards: God bless the unselfishness that is in each one of His children; it is broad and deep, also unlimited; it brings forth the Divine love and sees only love and good in everything and everybody, always omnipresent, awaiting our recognition.

Mrs. Marion Drake: Love is my father. Love is my mother. Love is my sister. Love is my brother. God is Love, and in Love there is no selfishness. If we manifest that which is true in our heart-life, we will not allow envy, hate, malice or jealousy to enter in. We will love to speak kindly

to everyone who has not yet found the Kingdom of Love. Selfishness does not dwell there. We will seek to lead our brothers and sisters into paths of peace and righteousness. We will seek to bear one another's burdens by helping them to find the key which will open to them the store-house of eternal Love which never faileth. Love gives, gives all that is beautiful, true and good. Selfishness takes all for me and mine, looks not after the welfare of the neighbor; but when we have found the true self, we "love thy neighbor as thyself."

MEETING OF MARCH 22d.

Prof. LeRoy Moore, leader. Subject: "The Perfect Man."

As the principle underlying all life is the expression of Deity, that which expresses the truth of itself must relate, or be relative to this principle, as Deity relates to the highest, its expression must be perfect. God then, as Deity, could not give place to or express less than that which should manifest Him. This being true, every product of God must of a necessity harmonize with Him as Deity. God must be the all of all that exists. Hence the perfect man must adjust himself to harmonize with God only, not with what seems to be.

In studying the perfect man, it is necessary for us to be scientific in our statements concerning Him. It is not scientific to call Spirit spiritual or the spiritual Spirit, to call God man or man God. The terms applicable to God are all inclusive as Being, and man has in his being what God *is* in Being. The expression of Spirit is the spiritual, the expression of knowledge is the knowable, the expression of life is the living, of love is the loving. Everything is the embodiment of truth, and must give expression of its truth. To express is to out-press, or push forth, from the within. The good word expresses God, just as the good seed gives expression in fruit and flower.

We cannot speak of man as life, love and intelligence, for these terms belong to God exclusively. We can say man is living, loving, intelligent, the manifestation of God, for this is true. Terms which define first cause and its effects are never interchangeable, though frequently so employed by those who are not as yet conversant with the true import of the different words used. Right use of words are necessary in the perfection of man as in all things else. This is what is meant by the term principle — a right application of that which is as effect proves the existance of cause. There must be a principle by which the cause becomes effectual. We say God is principle; then there can be but one, for there is but one God, one supreme power. So the perfect man must find his perfection in God as the principle of his being, and by so doing personify God.

Truth students, especially those who are teaching, should avoid confounding the impersonal God with the personal God, for we have both. The impersonal God is the creator of the personal God, or the perfect spirit man who personifies Deity. This perfect man or personal God is the outgrowth from the impersonal God, or principle of life. Jesus Christ was (and is) the personal God, and he is our example, our pattern man, and we must be like him.

The most practical result that we can obtain from spiritual thought and study is in bringing forth the individual Christ which is folded within the human, as the full rose is in the bud. The perfect man is the perfect soul manifested. This soul must reach the limitless shores of eternal wisdom and knowledge, and it cannot do so by mispronouncing against God and self. Right words and thoughts bring right results.

The importance of a thorough understanding of the law is imperative. The spirit is quickened by studying the spiritual, and as the spirit is quickened, all the reasoning faculties become stimulated, the understanding awakened; yet this does not put man

at once into conscious possession of spiritual perfection, but it has strengthened all his faculties and will enable him to become self conscious of all his possessions. He finds the principles, spirit, life, love, intelligence, substance, mind, which involve everything any soul can need anywhere throughout eternity. He is also furnished with rules, how to make these principles act for him, how to think, how to speak, how to utilize and how to establish. God has done already all that he can do for us so far as provision is concerned. The rest we are to do for ourselves by co-operating with God in thought, force and power. This Law is one continual growth—it is the soul's ultimatum.

Man is to reach that point of spiritual unfoldment in self knowledge where he can meet all emergencies that arise in his daily existence, and master them with ease, not by ignoring them, by turning your back upon them, for they may do more harm behind your back than before your face. The better way is to make them run away from you by the spirit of Love, that which masters because it is master. You turn the X-ray of truth upon all errors, and they will vanish like the dew before the sunlight. Knowledge is dominion, and dominion is power. We as living souls must be conscious of what we are and have. We should not close our eyes and ears to the Christ within. The Christ is the love power within every human soul. It is native to the soul, and belongs to every human being.

At this day and age of unfoldment time would drag on our hands if we did not have something to surmount, something to overcome. Soul must climb to the lofty heights of God's almightiness and multitudinous. It would be very monotonous if there were no pebbles in the way. Dominion begins at home, let us not forget. He that ruleth (knoweth) his own spirit, does not mean the amount of energy used, but the controlling of all that pertains to self. It should be self dominion—and that is not

human will power or human stubbornness, but a knowledge of the I AM word seed, the fruit of which must be good, self dominion— works in silence, not boastfully. “In quietness and confidence shall be your strength.” This is the secret of self knowledge and power.

The perfect man knows better than to attempt any work when feelings of impatience, doubt, anger or fear possess him. Any and all of these conditions act as counter-currents, and delay, if not altogether defeat, his messages. It is far better to hold some quieting thought until all this nervous tension subsides. Then we will be in condition to speak the living words.

Each and all can do a work according to their understanding. Because one does not fully understand the whole science of numbers that does not hinder him from putting into practical use that which he does understand. Nevertheless, the full soul must know the full meaning of all things in order to reach its perfection. This is necessary so that we do not mix our statements. A right understanding calls things by their proper names. A quiet, non-resistant state is the best mental attitude, without any tension or constraint of any nature. We close our eyes in order to shut out surrounding objects that we may better concentrate our full attention on the work at hand. Then we silently speak to ourselves or our patient as easily and naturally as if talking audibly. People are always talking to themselves when not otherwise engaged. We are to simply pursue this same method, only with a *purpose* in view, having some definite object, that of speaking the truth.

Idle words are a waste of time. Science teaches the correct use of words and their building propensities. Jesus fully understood the use of true words, for he understood the spirit by which the word was formed and sent forth. Vain babblings about sickness, sin and death found no place in his consciousness. He used very simple terms in speaking, and this is

one of the most difficult things in the presentation of this knowledge, to get people to see the simplicity of its application. All great things in their last analysis are simple. The Truth is the same, and we find no complexity when our eyes are opened to the true light. The perfect man never discusses disease, accidents, operations, etc. To persist in doing so is the same as asking for a repetition of them. All unpleasant subjects should be dismissed from our conversation.

We will some day stop asking about the state of any one's health, by simply realizing the perfect in all things. Some day when people come to us for spiritual aid we will not ask them to repeat their tale of woe. We will rise above the use of denials, and use the positive "Yea, yea," of Jesus Christ, and say, "Thou art made whole." If, however, people insist in telling *all about it*, be ready and deny every error statement, and back up your denial with positive affirmation. Your work begins right there. The success of all work is in being ready and equipped for it.

In speaking the Word for others, we should hold to the simplicity of the truth, being mindful that such as come to us are babes, quite infant souls who need only the milk of the Word. We can make all the lofty statements we please to ourselves, and those who know the self-sustaining power of the Word, but, "A little child shall lead them." Simple child-like language will be far more effectual with the beginner, and leave a more lasting impression. All Truth students should make the statement of true being *every day*, not so much for the physical condition perhaps, but for the unfolding of the spiritual, that which is latent within.

Every soul is full of undeveloped possibilities and powers. "The spoken word wakes into activity every sleeping germ." Man never tastes of the glories of heaven until these "germs" begin to operate in the soul. Then we feel what a delight it

s to live. For the awakening of all that is asleep within us we need our daily affirmations of spiritual being. This is keeping our lamps filled and burning. We will be ready for all (seeming) inharmony at all times.

This picture of the perfect man simply portrays the Christ. "As he is so are we in this world." Divine Science means the science of being. What the man of Galilee was in being, you and I are to demonstrate as a scientific principle, back of which we find the motive power of expression to be mind. Thus the perfect man is the out-pressed idea of the perfect mind, and is the image and likeness of his cause or creator—God. This being true, the mind that is filled with love and kindness, the mind that is freighted with peace and harmony, surely must express the Christ Idea, or divinity of true being. When we do the best we can, best is sure to be our reward. "With what measure ye mete it shall be measured to you again." "As a man soweth so shall he also reap." If we sow heart aches we reap sorrow, if we sow love we reap peace and harmony. The good word is the living word, the seed of life. The perfect man is the outspoken word of Truth manifested. The beautiful word makes life beautiful; the healthful word makes and manifests health in mind and body.

The lessons of Truth are simply lessons of love. We should always take people at their best, to find the good in them, not to see anything wrong; treat them kindly and they will show themselves kind. Love fulfills all law. We can overcome all things by love. It is the Christ nature to love, and this nature is born of God. We as Truth students ought to be loving and kind, for the Truth has certainly been good to us. I feel like saying with the Psalmist, "Praise the Lord, oh, my soul, and forget not all his benefits. He saveth thy life from destruction and crowneth thee with mercy and loving kindness. Praise the Lord, oh, my soul."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

164. Will you kindly explain Matt. 12:31,32? Am I right in interpreting "Holy Ghost" to mean spiritual perception of Infinite Intelligence brought to human consciousness (in other words to soul consciousness), and that to blaspheme or speak against the Holy Ghost is to effectually auto-suggest against that part of the Infinite Energy which manifests as intelligence, and thereby destroys the conscious existence of the soul?—A. K. S.

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.

And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."—Matt. 12:31,32.

There is a diversity of opinion among metaphysicians as to the esoteric meaning of "Holy Ghost." We regard it as the activity of that force which is called "God," manifesting or expressing itself through man. First in order comes Universal Intelligence—Mind, or God, the Father. The necessity of expression inherent in Divine Mind creates the Idea, or Christ. the Son. This Divine Idea—the Christ, becomes individualized in man through the power of the Holy Ghost, and as this power is more and more active in man, so does he more and more express his divinity and manifest the Christ. When the angel announced to Mary that she was to be blessed among women, it was done in these words:

"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."—Luke 1:35.

Thus the Holy Ghost is the activity of Divine creative power. Now, to blaspheme against the Holy Ghost is to refuse to recognize this Divine power and to deny its presence in man. This attitude of mind will not be forgiven in any world or state of

consciousness *so long as it is held*, but when we acknowledge man's divinity, the activity of God within the soul of man, and make ourselves as plastic clay in hands of the Holy Ghost, then do we express the Christ; the old concept of things gives place to the new, and this is forgiveness.

165. I would like to ask the following questions:

1. What does the Apostle Paul teach that no Christian church accepts?

2. Where do you get your authority from the Bible for believing prosperity is ours by Divine right?

3. What baptism do you believe in?

4. Please explain your reason for believing it is right to say, "I am God."
— MRS. F. L. A.

1. St. Paul believed in celibacy, and in this he differed from the teachings and practice of the Christian churches.

2. In Luke 15:31 we read, "Son, thou art always with me, and all that I have is thine." As children of the Source of all Supply, our inheritance is abundance along all lines.

3. We believe in the baptism of the Spirit. When one is immersed in Spirit, the baptism with water (which is only the symbol of the inner baptism of Spirit) it is not necessary, but may be performed if any one so desires.

4. We do not say "I am God" in the sense that I am *all* of God, any more than we say a drop of sea water is all of the ocean. The same properties and qualities are in each drop as in the ocean, so, the same potentialities are in man as in the source from which he came, hence God and man are identical in quality. It is not wise to make the statement you refer to unless you are with those who understand what you mean when you say, "I am God."

166. Is it right to be treated for sickness, or should we just wait till God manifests Himself? What does treatment do? If we trust God, may we ask people to help us?
— E. A. F.

Yes, it is right to be treated when sickness attacks us, and it is *because* we trust God that we ask

Him, through the healer, to remove our disease. God through the healer, God in the healer, and God in the patient are as one power working to accomplish the redemption of the sufferer. The treatment brings the receptive patient in close touch with Divine energy, life, wisdom and love, and he is filled with these health giving forces.

167. I have always made it a point to do something for those who do something for me, as a reward for their kindness. Do I do right? — M. E. B.

Yes, it is right to show your appreciation of another's kindness to you, and such attentions are mutually pleasing and helpful to all concerned. But we are sure this questioner does not stop with doing kind things to those only who have done for her, but showers her love and thoughtfulness upon those who may never have done anything for her, and in this way bring into activity the same uplifting and ennobling qualities of mind and soul in them.

168 1. For one who has continued difficulty in barring the mentality against the spirit of the world, and illusions of the past, present and future, would it not be helpful to give specific treatment to the sub-conscious mind? If so, please give formula.

2. The question in March issue of E. A. I. came close home to me whose loved one has some time passed on. My consolation has been to hold that one, in my study of the Truth, just the same as when present in the flesh. I hold in thought the power to impart, just as if no change had taken place. Is there wisdom in this course?

3. Please give a word of information of the communion Mrs. Militz referred to on the 27th day of the month. — R. A.

1. Yes, it is well to train the sub-conscious mind and to fill it with the right kind of material with which it may work when the conscious mind is not in control, and we would suggest the following statement as a remedy for the mental condition you mention:

"I am not material, I am Spirit, and I am conscious only of the infinite, eternal *Now*, which knows neither past nor future, and in union with the Universal Spirit I find peace."

2. Yes, again, in our estimation you are doing

just the best thing to accelerate the spiritual unfoldment of both yourself and the dear invisible one. The writer has done the same thing under the same conditions, and found it of great benefit.

3. It has been suggested that New Thought people all over the world should unite on the 27th of each month in holding communion with the Spirit for the advancement of the cause of Truth, and for blessing upon the workers therefor.

169. 1. Where can I find the spiritual meaning of the words and phrases used in the Bible. I was wondering some time what was meant by fasting and prayer as used in the Bible, and then I read one day fast and pray means deny and affirm. I would like to know how they found what it meant.

2. How can I overcome a seemingly quick and irritable temper?

—B. V. R.

1. There is no dictionary or text-book of the spiritual meaning of words and phrases in the Bible. The only way one can know these things is to ask for the illumination of the Spirit of Wisdom and Intelligence, and then search for the inner meaning of the words of the Bible. Thus the esoteric meaning is given, as in "Fasting and prayer." To fast is to deny ourselves the indulgence of a pleasure. To pray is not to beg, or petition, but to affirm in so positive a manner that it is almost a command. Jesus did not say, "*May* Thy kingdom come," etc., but made the positive demand. In this way we knock at the door of Infinite Knowledge, and the way is opened to us to know, and in no other way can we know the real meaning of the words of the Bible.

2. The way to redeem (a better word than overcome) ourselves from a quick temper is abide in Love. Think love, talk love, sing love, pour out your love upon all things and all people, and *forget self*. Selfishness (often unrecognized) is the root of irritability of temper; so get away from self and the fear which goes with selfishness, and let Love reign in your heart.

THE FIRST STEPS.

BY "UNUS IOTA."

I have been an interested reader of Unity literature since 1901. I cannot express to you how much good I have derived. I shudder to think of my mental and physical condition when "Lessons in Truth" were put into my hands. Today I know that this is surely the "way, the truth and the life." And to follow on and catch the new thoughts that come (shall I say in waves or in flashes) from my inmost soul, is a continual feast—the bread of life to me.

I have been very anxious to get something from some able writer that would clearly define what we mean by the New Thought. So many ask, me and I have nothing to give them that seems like good authority. And I wonder if it means the same to each of us. I feel so sure of my understanding that I am persuaded to try and express myself. Possibly you will understand me, and maybe you will criticise my ideas, and put me in a better light. Of course, I shall use the steps put for me by UNITY as far as possible.

First, I began with that wonderful sermon on "Words," explaining how a word is only the sign of an idea—the real word is the idea back of the expression. Now, "In the beginning was the Word." No, in the beginning was the Idea, and the Idea was with God, the Causing Factor, and moved the Infinite Mind to all the work of creation, and last of all, to the expression of itself; and when it was expressed, lo, it was the perfect human being—the image of the Divine. Not the Divine, but the Divine idea expressed. God was the Idea; man was the word; and the human, in perfect state, was good, and endowed with all needed attributes for the perfect control of earth and world, and perfect harmony existed where God had prepared all things for the dwelling place of His perfect creature. But then

came the fall, and the career in sin. The expression of the perfect idea was lost, though never given up by the Father, who, in due time, again expressed His own idea, the perfect man. Jesus came, and by his perfect life taught humanity the true meaning of existence, and by his sacrificial death redeemed the race back to its original harmony. So now we catch the thought, that all who will may rise up in the strength of the Spirit of Christ and claim their first estate: Perfect manhood, perfect dominion, perfect harmony with the Father, and, best of all, the breath of Life, and again become a Living Soul.

When the Christ had accomplished the work of redemption, the Father made of him a quickening spirit, and as the Father hath Life in Himself, so He hath given the Son to have Life in himself, and he quickeneth all who come unto the Father, or the Father's Idea, as he came. He says, "I am come that ye might have Life, and have it more abundantly." He says, "Abide in me." "If ye abide in me, my words (ideas) abide in you," etc. He said, "I and my Father are one." To me this is equivalent to saying, I and the Father's Idea are one. I am the perfect expression of the Father's ideal man, and each and every human being may become the same through the Spirit that I shall send into the world to operate in the minds of men, and by a course of training, and leading the mind of man up and into better thought, at last the light of Truth has penetrated, and already a broad shaft of the true Light falls on the minds of men.

He has prepared the place, and now He calls, "Where I am, there ye may be also." Where was he, do you ask? Why, he was in Perfect Harmony (Eden) with the Father. He was in this place of understanding. True, we may not be out of reach or out of sight of the boundary line between good and evil. Adam was not, Christ Jesus was not, but we need not pass that line unless we choose, and we need not look over it continually at the deformities

and corruptions on the other side. But let us look only at the loving Father or at His perfectly expressed idea, and each day realize more and more the expression in ourselves. There is a wonderful uplift to the soul in this growing thought, and to realize more and more the promises fulfilled; such as "Ask what ye will," etc. "He will withhold no good thing from them that walk uprightly." Why, in this wonderful light is the only place a man can rise up and stand erect—soul and body free. 'Tis the Truth that makes men free. "To know the only true God, and the perfectly expressed Idea, or Son, this is life eternal." "This is the victory, even your faith." Without faith it is impossible to please God." "He that cometh to God (God's Idea) must believe that he is." Is what? God's Idea expressed.

UNIVERSAL TREATMENT.

Thou Only!

Omnipresence!

Omnipotence!

Omniscience!

I am the express image of Thy perfect Spirit, Mind, Wisdom and Love, and I manifest in Substance that which Thou art in the Real.

Thou art ever present within me, and my prayer breathes forth Thy Holy Spirit.

I believe in Thee as my Life unending!

I believe in Thee as my Health unchanging!

I believe in Thee as my Supply unfailing!

I believe in Thee as my Strength enduring!

I believe in Thee as my Courage increasing!

I believe in Thee as my Peace all-pervading!

I am governed by Thy Law, and am kept from sin, from fear of sin, from fear of sickness, and from fear of death.

Thy Will now works through me to do that which ought to be done by me under Thy perfect law.

I receive freely from Thee, and I give freely. Thy Spirit goes before me, and a joyful success attends me in all my ways. Amen!

SEEKING AND FINDING.

I peered between the tiny blades of grass,
 But not a berry did I see beneath.
 And then, discouraged, sat me down and sighed.
 As thus I mused, a child came up and looked
 At me and smiled. His dimpled cheeks were stained
 With juices of the berry that I sought.
 "How is it, boy," I asked, "that you can find
 So many berries here?" He laughed and said:
 "While you were wasting time, I used my eyes,
 And searched; I left no tuft of grass unturned.
 Why, sir, I saw you put your foot upon
 Two luscious bunches, ripe and sweet and large.
 If you would berries pick, you must not look
 So often at the sky, nor should you weep."

And so it is with life. We all complain
 Because we do not find at once the thing
 For which we seek. It lies within our reach;
 And if we would but turn aside the leaves
 Of Error's grass, we'd find the Truth itself.
 Then let us not walk ruthlessly along
 And blindly tread upon the thing that gives
 Us joy and knowledge great. Nor should we gaze
 So fondly at the sky, for better far
 It is to earthward look, and stain our hands
 With honest work, than sit and grieve and mourn
 Because our task is hard. This task but gives
 Us strength; and we can smile as smiles the boy,
 Whose eye, so keen and bright, doth spy the vine,
 And who, with fingers nimble, stoops to gain
 Possession of its fruit, ne'er minding toil.

— CLINTON WEBB, in *The Wise-Man*.

"All nature, with one voice, with one glory, is
 set to teach you reverence for the life communicated
 to you from the Father of spirits.



Devoted to
Practical Christianity.

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

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TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last **UNITY** due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

We have received the preliminary announcement of the *New Way*, a magazine devoted to unfoldment of the Higher Life, to be published at \$1.00 per year by the New Way Publishing Co., 1107 E Street, N. W., Washington, D. C.

A BOARDING AND DAY SCHOOL FOR GIRLS

combining the practice and influence of "Practical Christianity" with the usual fine educational advantages of a good New York City school, is being established by Miss Elizabeth L. Koues, who has had long experience as the head of a high grade private school in that city. Miss Koues refers to the Society of Silent Unity, 1315 McGee Street, Kansas City, Mo., and many others. For further particulars address, Miss E. L. Koues, 560 West End Avenue, New York, N. Y.

15 Cents For Three Months.

Both **UNITY** and **WEE WISDOM** will be sent to trial subscribers three months for 15 cents — stamps or silver.

UNITY TRACT SOCIETY,

1315 McGee Street, Kansas City, Mo.

UNITY is \$1.00 per year, **WEE WISDOM** is 50 cents per year.

I have been reading Miss Cady's "Lessons in Truth." They are grand, and I have been much encouraged and benefited by them.

—C. B.

New Thought Federation Department.

**The New Thought Federation: Headquarters,
Kansas City, Mo.**

President, Henry Harrison Brown, San Francisco.	Secretary, Rev. John D. Perrin, Chicago, Ill.	Treasurer, Dr. J. W. Winkley Boston, Mass.
Vice President, Dr. D. L. Sullivan, Rosedale, Kans.	Assistant Secretary, Charles Edgar Prather, Kansas City, Mo.	Auditor, Carl Gleeser, Kansas City, Mo.

Board of Directors.

Charles Fillmore, Kansas City; T. G. Northrup, Chicago; Paul Tyner, New York; Della Whitney Norton, Minneapolis; Vivia Holt Leeman, Holton, Kansas; Prof. S. A. Weltmer, Nevada, Mo.; A. P. Barton, Kansas City, Mo.; President, Vice-President and Secretary, *Ex-officio*.

The regular quarterly meeting of the Board of Directors of the New Thought Federation was held at Unity Headquarters, in Kansas City, April 28th, Assistant Secretary Prather presiding at request of the Board. Active steps were taken for the preparation of the next New Thought Convention, which will be held at Nevada, Mo., September 26th-29th, inclusive, and the following committees were appointed:

Program: The Board of Directors and Officers of the Federation, with the Secretary as Chairman.

Entertainment: Prof. S. A. Weltmer, Nevada, Mo., Chairman, with power to select five assistants.

General Reception: (Deferred until next meeting.)

Publicity: Carl Gleeser, Kansas City, Chairman, and the editors of all New Thought magazines.

Transportation: Ernest Weltmer, Nevada, Chairman, with power to select two assistants.

On motion it was decided that the general admission to the Convention shall be by ticket, the same to be secured at the door or box-office at each session, and that only voluntary contributions shall be received therefor, as one is led by the Spirit, no fee to be charged; the offerings to be placed in a receptacle where tickets are procured. Provision is made, however, that *reserved seats for the season* may be secured by the payment of \$1.00 each, no seats to be sold for less than the entire season.

The New Thought Federation Headquarters were removed from St. Louis to Kansas City.

It is desirous that the name and address of every teacher and

healer in the New Thought be sent to the Secretary of the Federation, Rev. John D. Perrin, 2105 Fillmore Street, Chicago, Ill., for the purpose of spiritual and manifest co-operation.

The Assistant Secretary reported that the following persons have accepted appointment as members of the Advisory Committee: Rev. Henry Frank, New York City; Rev. B. Fay Mills, Los Angeles, Cal.; Miss Eva I. Fulton, New Haven, Conn.; C. D. Larson, editor *Eternal Progress*, Cincinnati, Ohio; W. G. Wheeler, Baltimore, Md.; Mrs Jennie H. Croft, Kansas City; Dr. C. S. Carr, editor *Medical Talk*, Columbus, Ohio; Mrs. Anna C. Waterloo, Chicago, Ill.; Rev. Nona L. Brooks, Denver, Colo.; H. H. Schroeder, editor *Das Wort*, St. Louis, Mo.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, University Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling our orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back, "For Unity Tract Society, 1315 McGee St., Kansas City, U. S. A."

UNITY PINS.

Anyone wishing a pin the shape of the winged globe on cover of UNITY, with the word "Unity" in raised letters on the pin, address, L. ESTELLE DAY, Unity Library, New London, O

REVIEW OF NEW BOOKS.

BY JENNIE H. CROFT.

JOHN BROWN THE HERO, by J. W. Winkley, M. D.

In this instance we depart from our custom of mentioning only those books which are connected with the propaganda of New Thought, but this book of personal reminiscences of the author's acquaintance with John Brown, and of the troublous times of that period in our country's history, is so very interesting that we are pleased to call the attention of our readers to this record of hitherto unpublished events of the days preceding our Civil war.

The frontispiece to the volume is a representation of a bust of Captain Brown.

Neatly bound in cloth, 126 pages; price 85 cents net, postage 6 cents. Published by James H. West Co., Boston, Mass.

THE STORY OF A LITERARY CAREER, by Ella Wheeler Wilcox.

This talented woman has endeared herself to the hearts of American people by her inspiring, soulful and most helpful writings, both poetry and prose. In consequence, everyone will be glad to know something of her life, her home and her early struggles as an aspiring young author. Mrs. Wilcox tells all this in her own inimitable fashion, making her life history an inspiration to the reader. This is supplemented by a description of her summer home and home life by her friend, Ella Giles Ruddy. Ella Wheeler Wilcox' influence for good is beyond compute, and all who know and love her through her writings want to know her better, and this may be accomplished by reading this charming life-history. Published by Elizabeth Towne, Holyoke, Mass.; neatly bound in paper; price 50 cents.

THE POWER OF SELF-FORMATION, by Leroy Berrier.

This book presents the subject of Self-Formation from a Human Culturist point of consideration. The author says, "Self-Formation of mental and physical conditions is now an established fact," and in this booklet presents and demonstrates the power of self-formation. Published by the author, Davenport, Iowa; cloth 80 cents, paper 50 cents.

THE IDEAL: ITS REALIZATION, by Lucy C. McGee.

A brief and clear statement of Esoteric Thought from the point of view of realization—a resume of the philosophy of realization. The book is a *rationale* of the method for conscious unfoldment, and it sets forth the basis of "work" for the spiritual realization of the Ideal. He who reads between the lines will see revealed the Spirit's way of self-realization, and of holding the latent powers of the Soul. Published by James H. West Co., Boston, Mass.; cloth 75 cents.

HEADQUARTERS



Application.

The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ.

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

TO THE UNITY SOCIETY,

1315 MCGEE STREET, KANSAS CITY, MO.

DEAR FRIENDS—I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME _____

STREET _____

TOWN _____

STATE _____

Notice to Applicants: We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you, covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions in the department in another part of this magazine, under head of "Society of Silent Unity."

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly.
\$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore.
Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.
- THE LIFE.** Edited by A. P. Barton and C. J. Barton.
Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
With **UNITY** \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly.
\$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly.
\$1.00 a year. 3360 17th Street, San Francisco, Cal. With
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- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore
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Scott. Monthly. \$2.50 a year. 2040 Seventh Ave., New
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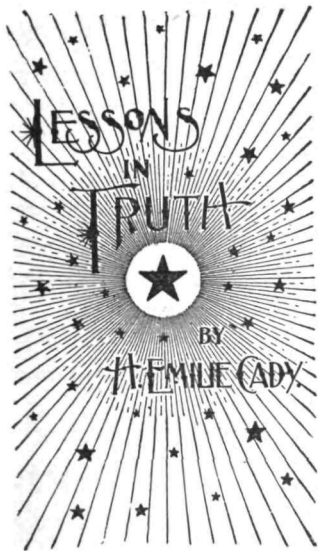
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