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"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.—EPI. 2:20.

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Devoted to  
Practical Christianity.

Vol. XVI.

KANSAS CITY, MO., FEBRUARY, 1902.

No. 2

## SPIRITUAL OBEDIENCE.

LEO VIRGO.

Before the descent of the Holy Spirit upon us we live in the intellect, and our little world is rounded by the thinking faculty. What our ancestors thought is the pattern after which we cut our thinking. To one who claims a higher fount of wisdom, we say, "Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself and his children, and his cattle?"

We are Jesus the carpenter, or Simon the fisher, who toils all night and takes nothing. Thinking is a process in mind. All processes come to an end. Every thought has its promise, its stage of action as a reasonable proposition, and its conclusion. So the *I* that lets the sphere of its existence be encompassed by the limited thinking faculty follows the process of the syllogism, and believes birth, life, and death to be the major, minor, and conclusion of existence. Instead of recognizing the power to think as simply a faculty of mind, it assumes it to be the whole of mind and all of itself. This identification of the free *I* with one of its creations brings about a world of illusions. Instead of accomplishment through the equipoise of effort, it sees no way of reaching the goal except through violent and continued action. To such existence is not the joyous dominion over many obedient powers, but the rebellious slave of one.

To be ushered into turmoil, blindly toil a few years through its fitful maze, and then go out in darkness is surely not the method of wise design. Life must mean more than this, and it *does* mean more. Man is the builder, and to him is given all the materials

out of which to construct the temple in which he dwells. He builds in wisdom or ignorance, according to his *obedience* — his receptivity to the sphere of intelligence within him.

Simon, the first disciple of Jesus, represents the thinking faculty in its receptive attitude. Simon means *hearing* — listening for the inner voice, and obedient to it when it says, "Launch out into the deep, and let down your nets for a draught." When the thinking faculty is obedient and does as it is told, it is always rewarded with a great "multitude of fishes," or new ideas. It is then counted worthy to be a disciple of the Master and its name changed to Peter — Faith, the substance of thought — the rock upon which he builds his temple. If you are living in your thinking faculty intellectually, if you believe in birth, life and death, you must come out of it. You are not exercising your rightful dominion, but are subject to one of your powers.

You are Spirit, the Son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which baptism you no longer labor as a carpenter, nor fisher, but begin to gather together your disciples — powers of mind. This gathering together of your powers is an orderly process, and you will find that it proceeds right along the lines laid down in Jesus choosing his disciples as recorded in Matt. 4:18 and Mark 1:16. Your first power is the thinking faculty, Simon, and right with him is strength, "his brother Andrew." That is, you discover that your thinking makes your world, and that you also have the power or *strength* to control your thoughts, and make your world conform to your ideas. Then you disentangle the *I* from the thinking faculty, and take control of and direct that power according to your wisdom. But Wisdom is of the Spirit. "There is a Spirit in man, and the inspiration of the Almighty giveth him understanding," said Job.

After you have separated your *I* from the thinking

faculty you are no better off than before unless you recognize that all wisdom is from the spirit. You can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon you only when you are obedient and receptive to its monitions. The record states that Jesus prayed often; that he sought in every way to do the Father's will, even to suffering the utmost ignominy in order to carry out the message which he had for humanity. He always listened for the "inner voice," and was obedient to it in his meek and lowly work among the humblest class of men. To do the will of the Father was his highest aim, because his success depended entirely upon knowing that will. "I can of myself do nothing," and, "All power is given unto me in heaven and in earth," seem contradictory statements, but when carefully analyzed they corroborate the premise that all wisdom and power come from the Spirit—and that is "given" to man. The highest development of spiritual discernment sees the *I* possessed of nothing as its own, but the *user* of all things that the Father has.

The relation between God and man is very similar to that existing between the co-operative colony and its members. All that the colony is possessed of is for the use of each member to the full extent of his ability to use wisely, but he must not attempt to hoard the belongings of the colony or claim them as his exclusive property. To know how to establish this relation between Father and Son is the object of every man, for only through its establishment can come his happiness. Then the first thing to do after the *I* has come into an understanding that it is given charge of various powers is to know how to properly develop them, and finally use them in the grand scheme of creation.

Here comes up an extremely intricate and interesting point. Can it be rightly said that man possesses any powers? We say that we have the thinking faculty, strength, judgment, love, etc., but

is it not true that these all belong to God, and are merely ours to use in the attainment of an object in the plan of creation, which is not yet revealed by the Father? This must be the conclusion of a logical consideration of the matter. Man is given "dominion" over all things, but possession is not conveyed. Thus you do not possess your body even — it belongs to God. If it is sick or discordant in any way, it must be in your idea of the body and not in the real body itself. All of God's creations are perfect — your body as it appears to Him must also be perfect, and if you will stand aside and let His Spirit shine through it, you will also see that it is perfect in every part. You simply stand in the light and look upon your shadow as a real creation. There is nothing there at all, for if it were something that came forth from God it would be enduring, while the appearance is that it changes constantly.

Some of the most miraculous cures ever made have been where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality. The Father lets you use His substance and intelligence to build shadows about the real, but that they are shadows you learn by experience, when you might know by a shorter way. That way is the way of obedience to the Spirit. Obedience comes from a meek and lowly heart — a heart that is willing to serve all and sacrifice its mortal pride on the altar of spiritual Truth. Jesus washed his disciples' feet, the most humble office. He told them that, "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." This erasing of the personal man is the short-cut into the kingdom of heaven. It is not a denial of one's self as a "worm of the dust," "a sinner against God," and other misconceptions of the *I's* relation to the Father, but a letting go of pride, ignorance, selfish-

ness, ambition, and the thousand and one inverted ideas that make the soul opaque to the eye of the ego. A man's burdens are always the things he has laid claim to as his personal property, and which are thereby deprived of the sustaining ability of the All-Powerful. "Come unto me all ye that labor and are heavy laden and I will give you rest." Lay your burdens upon the Spirit. Say unto them, "I let you go gladly." You have no right whatever to take upon yourself any burden. To do so is to run square in the face of the universal law of Good. There is no such thing as a burden in God's scheme of creation, and if you are bearing one, it is because you do not understand who and what you are and your relation in that grand scheme.

When you carefully sift your burdens, you will find that they arise from some idea of possession. You think, for instance, that you have those dependent upon you who must be provided with the necessities of life. Your idea of their claim upon you arises from your belief that they have no other protector. When you recognize an All-Caring Father, who heeds even the sparrow's fall, you relinquish that idea of your responsibility, and you are relieved. Then through the mental freedom which your mind recognizes, there flows to you and those in whom you are interested greater resources from unlooked-for directions. We do not abandon our friends and withdraw all interest in them, but we recognize their equality in the Supreme Mind with ourselves, and by that recognition they are freed from a mental dependency, with which we have unconsciously bound them. They begin to assert their inherent capacities, and step forth with the work which the Spirit within them has chosen.

People pose before the world as benefactors and dispensers of charity who should rightly be counted enemies of mankind. He who dispenses charity tickles his own idea of benevolence, but he is not a friend of the race. Thousands are held in bondage to the belief that they must be helped, when

the blessing would be to make them see that their salvation lies in helping themselves. The most prolific burden-producer is that idea that provision must be made for the needs of the future. The childless scrimp and strive to provide a competency for old age; and those with children pursue the same methods, providing for the future of their children. This fear of a future day of want has become a race belief so absorbing that the old, the young, and the middle aged are its victims under the guise of life insurance. "Prepare to die," has long been the slogan of orthodoxy, and now our community swarms with an army of life insurance solicitors, who echo the same cry.

If you are obedient to the Spirit you will not suffer these burdens to be loaded upon you. You will live in the present; do your highest duty every day; forget the past, and let the future take care of itself. To trust the Spirit you must know of its guidance by experience. To those who have not learned the guidance of the Spirit, that experience must be acquired. God does not require you to follow His leading on blind trust always. You may look over all creation first and see the evidence of the invisible intelligence pervading everything, even your own body. Then from analogy you can arrive at a solution of the question whether or not that same Spirit pervades your consciousness. If you decide that it does, and you have made up your mind to cultivate its acquaintance, you may rest in assurance that the proof will be forthcoming. The Spirit is modest; its voice is silent in a turmoil of argument about its existence. It is not found on the house tops proclaiming its presence. It is Spirit. Spirit is the invisible, silent principle pervading Being. You are Spirit, and must find yourself before you can communicate with the Universal Spirit.

The thinking faculty is the gate through which the *I* comes forth from the invisible to the visible, and it is through this gate you must go to get into

the presence of the Spirit. Hence, we take words and go unto our God. We come out from His presence through that gate, and we must return the same way. On the inner side is the Garden of Eden, but the cherubim stand there, and the flaming sword that keeps turning every way to keep the tree of life. That flaming sword is the inner motive that rules your thoughts and acts. It turns every way to guard the tree of life, because that tree is the precious substance of the Father.

Disobedience to the Spirit is refusal to do right at all hazards. We all know the right, but we do not always do it, because it seems to foil immediate attainment of the object we seek. We want quick returns, forgetting that "the mills of the gods grind slow, but they grind exceeding small." We want instantaneous healing of our diseases, but are loth to sacrifice the mental habits that cause them. The mind of the flesh knows that its existence depends upon keeping the *I* in its bonds, and it begs that the discord which its ignorance has produced in the body may be quickly erased without disturbing its dominion. Hence, the cry goes up from all over the land, "Heal me! heal me! like Jesus of Nazareth did those who came to him, but don't ask me to change my ideas."

Moses stands for the progressive law of the mind, working out its salvation through obedience to the Spirit. It does not in its Egyptian darkness see the way out, nor can it see, except through the eye of spiritual perception. Some people mistake spiritual perception for the reality, and refuse to take the second step of science, which is organic realization of the truths perceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which the Spirit resides forever. No one can undertake this structure of a spiritual body until he has covenanted to follow the directions of the Spirit as revealed to him from day to day. If he depends upon teachers, healers, books, or the experi-

once of others, he is like the contractor who starts to build after the design furnished by his architect, and instead of consulting that design and its author at each step, looks here and there and everywhere for advice as to what to do.

The image and likeness of our spiritual body is as thoroughly defined within us as is the tree in the acorn. Does the acorn consult anything outside of itself as to how it should bring forth a tree? Certainly not. It simply rests in the Spirit, and unfolds from moment to moment, as moved by the impulse within. Exactly the same law is operative in bringing forth the God-Man. The external, striving, wandering Will must stop its restless seeking without, and rest at the centre. It must be obedient to that centre, and learn the language of Spirit though it take a lifetime. Moses was forty years a tender of sheep before he was competent to lead his people out of servitude. He learned the language of the Father in his hours of solitude, and he knew, without doubting, when he was called to go forth. So we must, everyone, find the Father consciously in our own inner temples. We must go there day after day and ask for guidance. Mere denials and affirmations will not do it. God is Spirit. Spirit is Mind, and Mind *knows*. It is not an abstraction that dwells in vacuum to be invoked by some magic formula, but must be cultivated and communed with as a child with its parent.

Thus the reality of living is to live as Jesus of Nazerath lived — one with the Father. If our ideas of God are what someone has told us, or what we learned in a course of science lessons, we have not found Him. He is the one inner plane, the visibility of the soul. Ye must know Him as nearer, dearer and closer in consciousness than father, mother, wife, husband, or friend. He must be to you the indwelling love and intelligence that leaps forth at every word you speak, every thought you think. He is at your right hand and at your left. He is within

you and without you. He dwells in a halo about your head. His thought vibrates upon the tympanum of your mind, and you speak the divine words of health and hope to all the worlds.

God is our Father-Mother, the one inspiration of all we do, all that we are. Why for a moment ignore this one All-Power? Why look to the insipid without when the inspired within forever sparkles with the vintage of eternal youth, health, wisdom, life?

God is. Man is. You are now in the presence of that eternal Is-ness — Osiris and Isis are now our Father-Mother as fully as they were of old Egypt. The mighty works of those men of antiquity are possible to us, when we acquaint ourselves as did they with the power within. Look not abroad for power or wisdom. Seek at home. There in the silent recesses of your own soul you will find the pearl of great price. The well of living water must spring up within you. You are His beloved, and nothing short of His opulence will satisfy you. Stay no longer in that strange country and tend the swine, but come home to the Father's house. You will be thrice welcome. Your life will again spring up with new vigor, and the blush of youth return to your cheeks, when you know that the eternal fount of life forever bubbles up within your own soul.

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacriligion. You may attain to everything you can imagine. If you imagine it possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law — let none belittle himself nor dwarf the Supreme by trying to annul it. "All thine are mine, and mine are thine."

God is, and we are. Let us live in His world. Not a world to be tomorrow, next month, next year, or next century, but here and now. God's beautiful universe is all about us only waiting our acknowledg-

ment of its presence. Let us know God and live —  
live with love and joy, health and peace here evermore.

“Thou art, O God, the life and light  
Of all this wonderous world we see;  
Its glow by day, its smile by night,  
Are but reflections caught from Thee.  
Where 'er we turn Thy glories shine,  
And all things fair and bright are Thine.

When day, with farewell beam, delays  
Among the opening clouds of even,  
And we can almost think we gaze  
Through golden vistas into heaven —  
Those hues that make the sun's decline  
So soft, so radiant, Lord! are Thine.

When night with wings of starry gloom  
O'er shadows all the earth and skies,  
Like some dark, beauteous bird, whose plume  
Is sparkling with unnumbered eyes,  
That sacred gloom, those fires divine,  
So grand, so countless, Lord! are Thine,

When youthful spring around us breathes,  
Thy spirit warms her fragrant sigh;  
And every flower the summer wreathes  
Is born beneath that kindling eye.  
Where 'er we turn, thy glories shine,  
And all things fair and bright are Thine!”

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President McKinley had the very best physicians of the time, and the sequel proved that they were as ignorant of his case as the most ignorant man who had never vivisected an animal. Mental Healers could certainly have done no worse with their treatments, and they often cure patients who are given up to die by the “regular” doctors.— *World's Advanced Thought*.

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In life's small things be resolute and great,  
To keep thy muscle trained; knowest thou when Fate  
Thy measure takes, or when she 'll say to thee,  
“I find thee worthy, do this deed for me.”

— LOWELL.

## THE CHAMBER OF PEACE.

MARY WOOD-ALLEN.

The large parlors were filled with a throng of well-dressed women, with here and there the black coat of a man contrasting with the universal brightness of color. They were chatting together in subdued voices, but the heads of all were turning often towards the hallway as if in expectation of the coming of someone. At length there fell on the ear the sound of distant music, soft and clear. Its tones stilled the hum of conversation, while the attentive ear caught the sound of a light footfall, the rustle of a dress, and amid the hush of expectancy, a tall, slender woman passed through the hall and entered the parlor. She greeted no one, but went directly to the place prepared for her and took her stand at a small table whereon lay a Bible. Her face was fair, her brown hair slightly tinged with gray; her dress, of a soft, clinging material, was of white; and with a rapt expression of face, she seemed in some way as if set apart from her gaily-attired audience.

She raised her eyes and stood for a moment in profound silence, while the deepest stillness prevailed, and every head was bowed. At length she spoke slowly, solemnly, and with a profound reverence: "The Lord is in His holy temple. Let all the earth—the earthy part of us—keep silence before Him." The stillness seemed to deepen. There was no sound of breathing, no rustle of garments. Every soul was hushed in the presence of the great Jehovah.

To Mrs. Ashton the scene was one of great impressiveness. She was just closing her first visit to the great city, and even now was on her way to the train. Her days had been full of great activity, of bustle, noise, glare and brilliancy. This deep hush, coming in the midst of all the sights and sounds of city life, seemed strangely overpowering. She was prepared by it for the reception of truth.

The address that followed the silence was simple but effective, and it sank deep into Mrs. Ashton's heart. It was a plea for faith, implicit faith in the all-loving, ever-present God who guides the trusting heart in all storms of trial and adversity; the faith that surrounds the soul like a protecting dome, shutting out all danger but giving ever a glimpse of heaven, until the world, in spite of distracting scenes, becomes a veritable chamber of peace.

As an aid to the attainment of this constant serenity, the speaker advised going daily into some place consecrated to holy thoughts and pure aspirations.

"We have in this house," she said, "our Chamber of Peace, and all who are united with us have right of entrance here. Within its sacred precincts no unkind word is spoken, no unholy thought is indulged. All weary, worn and anxious hearts among us have the right to come by day or night and in this silent place seek and find divine aid. To those of you who are strangers among us, I give an invitation to visit our Chamber of Peace before you go away."

"Will there be time for us?" whispered Mrs. Ashton to her friend, who nodded in acquiescence.

The throng had departed, and the speaker, seeing the two ladies waiting, came up to them. "Will you come up into our place of peace?" she asked. She led the way up stairs, and the two followed her.

The room they entered was large and bright, the outer end opening through a wall of glass into a conservatory. The furniture was simple, but was all of white. The walls, of a light, neutral tint, formed a fitting background for white-framed engravings, all of a sweet and peaceful type, such as a gentle-faced Madonna, a quiet landscape, or the face of a little child. A broad couch, a few easy chairs, small tables with books, and a cabinet organ comprised the furniture. Mrs. Ashton took up the books and glanced at them. They were nearly all in white bindings, and she realized that all were, in some way, calculated to

uplift and encourage the reader. Without a spoken word, the lecturer invited them to be seated, and taking her place at the organ she sang for them a sweet and solemn chant of struggle ending in perfect victory. As they left the room she said:

“Since this room was consecrated to peace, no loud or unkind word has been spoken in it. We have filled it full of the spirit of love, and many a troubled soul has come here to pass out from its silence filled with a quiet serenity.”

During the long hours of night travel that followed, Mrs. Ashton carried with her the presence of that peaceful room. It stayed with her for many days, and often amid her daily trials did she long for an hour of calm in that sweet retreat. But one day the thought came to her, “Why may I not have a Chamber of Peace of my own?”

Her house was small—there was no room to spare from the requirements of every-day life—and she had almost given up the idea until she remembered her unfinished attic. Its possibilities grew upon her, and at last, consulting no one, she created among the very rafters a quiet nook consecrated to peaceful meditation.

Her resources were small, but she was ingenious. She made the walls of hangings of unbleached muslin, to which she pinned the few engravings she could collect. A blue and white counterpane (a family heirloom), draped and transformed an ordinary cot into a couch. She upholstered a small rocker and painted it with white enamel. A small table, covered with a white spread, held her few books, and the room was dedicated with silent prayer and became her daily refuge.

Here, after the household tasks were done, she came for rest. Outside those muslin walls she left her cares, her petty annoyances, her feelings of pique, of irritation or resentment. Here there must be only love and peace.

At first it seemed impossible to drop all disturbing

thoughts, but soon with the entrance into her retreat, discordant feelings vanished, and she came to feel that the very atmosphere was filled with holy calm. She wondered if others would recognize it, and one day when her little son seemed instinct with naughtiness she said to him, "Mamma is going to take you to her dear quiet room where only angels of love and goodness dwell." The little fellow looked up at her in surprise and followed her silently. "Mamma will leave you here for a little while," she said, "and you must sit still and listen to hear some still voice whispering in your heart telling you of love. This is the place where mamma comes when she feels tired and naughty, and she always hears sweet whispers of love that rest her and make her happy. You may come down stairs when you get ready."

She had left the child and thought he would soon follow her, but as an hour passed and he did not come, she went up to see what he was doing. She found him sleeping on the couch, and so left him undisturbed. A half hour later he came down, his face aglow with happiness. "I like your little room," he said. "It is a good place to lose the naughty," and after that, when tired or cross, he would ask if he might go up to the white room for a little while, and he always came down quieted in spirit.

"How I wish everybody had a Chamber of Peace," thought Mrs. Ashton, as she introduced her husband to its sanctuary, and it became to him also a retreat from worldly cares and anxieties.

One day there was a quick ring at the bell, and immediately a near neighbor entered, apparently much perturbed.

"Mrs. Ashton," she said, "will you keep this key and give it to John when he comes home tonight?"

"Are you going away?" asked Mrs. Ashton in surprise.

"Yes, I am," responded Mrs. Bell, with a bitterness of accent which betokened some great unhappi-

ness, "and I'm not coming back," she added after a pause.

Mrs. Ashton had just come from her Chamber of Peace, and her heart was full of love and rest. She was surprised at Mrs. Bell's outbreak. She recalled her coming two years before as a bride into the little cottage next door, and had rejoiced in the evident happiness of the young couple, which seemed almost to renew the happy days of her own young wifehood. What had happened? How could she help in this emergency? With the influence of her peaceful room still around her, she calmed her thoughts and asked quietly, "Can I help you, Mrs. Bell? I am sure you are in trouble." The sympathetic word broke down the barriers of self-control, and the young woman poured her sorrows into the ears of the older woman. It was a simple tale, the old story of growing estrangement, of waning sympathy, of hasty words and unkind acts on the part of each.

"And Mr. Bell does not know you are going?" asked Mrs. Ashton.

"No," responded Mrs. Bell with resentment in her tone, "but he'll find out I have some pride. I won't put up with everything as most women do. I'll teach him a lesson."

"Your train does not go for two hours," said Mrs. Ashton. "You would better stay here and not wait at the station. Come with me. I will take you to a retreat where no one will find you, and when the time comes you can go to the train — if you still want to."

"I'll want to, you may be sure," replied Mrs. Bell, following her neighbor up stairs.

Mrs. Ashton had not expressed approval of her plan, but she had not condemned her, and certainly she could see how greatly she had been wronged. She looked in surprise as she was ushered into the attic room. Mrs. Ashton gave her the rocker, and sitting down on the couch said, "This is my Chamber of Peace, Mrs. Bell. It is my retreat from all the

storms of life. For a year it has been to me my one place of comfort and safety."

Mrs. Bell looked her question. "Yes, of safety," continued Mrs. Ashton. "I find by experience that I am often in danger, but my foes are from within. I made this little room and consecrated it to all pure and holy thoughts. An unkind word has never been spoken in this room, and I have learned to banish unlovely thoughts when I enter it. No matter how unkindly I feel towards persons, when I come in here I will not let myself think of them in any way but with love. I recall all I can of their goodness. Everyone has some good quality, and I dwell on that, or else I refuse to think of these persons at all. I will never allow myself to pity myself while here. I find before I leave that I have ceased to pity myself and have begun to pity others. I have brought you here where you are safe from the knowledge of anyone. I can only ask that you will not disturb the atmosphere of my peaceful room by thoughts of retaliation or resentment. While you are here, for my sake, think only of sweet and lovely things."

"You are asking a great deal," said Mrs. Bell, in a hesitant manner.

"I realize it, dear, but it will not be long, only two hours. Lie down here and shut your eyes; or read one of these little books, and, just for this brief space and because of your love for me, keep the atmosphere of my little room free from the elements of unrest."

Mrs. Ashton did not stay to argue, but kissing the troubled young face, and laying her hand gently on the bright young head, she breathed a silent prayer and left the room.

It lacked only fifteen minutes of train time when Mrs. Bell came down stairs. The angry flush had died from her face, and there was a look of peace in her eyes. She went at once to Mrs. Ashton, and kissing her, she said, "Where is my key? I am going home — to stay," she added, in reply to Mrs. Ashton's

questioning glance. "You are a wise woman. Your little room has performed its mission. Its overpowering atmosphere of love reached my heart, and, as I was pledged not to think unkindly, there was an entrance into my soul for all the sweet influences there. I began to think of John lovingly, and I soon came to see where I had done wrong and to forget what he had done to irritate me. I know he loves me, but we have both been worried by cares and vexations in daily life, and as we had no Chamber of Peace to go to where we could leave our worries, we vented them on each other. Now I mean to have such a place for myself. It seemed to me," she added softly, while her eyes filled with tears, "as if I heard God himself speaking to me."

"Yes," whispered Mrs. Ashton, "that is because you were still before Him. He is always speaking, but we are making so much noise we do not hear Him. 'The Lord is in His holy temple. Let all the earth'—the earthy part of us—'keep silence before Him.' Then shall every place become to us a Chamber of Peace."—*Union Signal*.

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It is one of the supreme purposes of history—of law, gospel, and Holy Spirit—to enable men to get over being brutes. Yet the most interesting and most voluminously reported and graphically illustrated struggles are the struggles that are waged between man and man in their capacity as brutes, simple and unmitigated. In our colleges and universities there is no event in the entire academic year that so grips upon the interest of the entire institution, from president down to professor of dust and ashes, as the struggle on the campus that illustrates the students' terrific brutality. In comparison with its intellectual feats, and philosophic, classic, or scientific competition, are not even a circumstance.

—REV. CHARLES PARKHURST.

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"One truth openeth the way to another."

# Bible Lessons

BY LEO VIRGO.

## Lesson 8. February 23.

The Arrest of Stephen. Acts 6:7-15.

**GOLDEN TEXT**—*Fear not them which kill the body, but are not able to kill the soul.*—Matt. 10:28.

The growth of the Christian church as recited in the New Testament represents the growth of the individual who has been baptized by the Holy Spirit. This Spiritual baptism has a marvellous effect upon the mind and body, and must be experienced to be even approximately understood. Those who have not experienced it look with incredulity upon the testimony of those who have, and those who have come under its stimulating power are frequently in the dark as to the meaning of the many new and strange sensations, visions, dreams and inspirations which are its accompaniment. Some go off into a wild frenzy of religious fervor and dissipate their energy in harangues to the wicked; others open up new founts of revelation based upon the Scriptures, and become the founders of new sects; while others heave and sigh in the arms of religious love and zeal without exercising wisdom or judgment.

Every phase of religious experience is depicted in the Scriptures, and we can all see the reflection of our character in its various moods in this universal mirror of our human life. Well-balanced people are not swept off their feet when the Holy Spirit lifts them into higher planes of perception — they seek a place of mental poise where they can analyze and get the understanding and permanent good out of it. The Spirit stimulates every faculty, and every centre of consciousness is quickened. When the individual or I AM has learned to go within its thought realm and watch the movements of these populous cities in the brain and body, it will find these Scriptures a great

assistant in pointing out the tendencies of certain mental attitudes in bringing about harmony or inharmony. All the dominant traits of character are here tabulated, and the results of their activities along all lines of human thought pointed out.

In today's lesson is depicted the discord which arises from argument. Stephen means *crowned*, and refers to the highest point of intelligent expression, the body, the head. The head is the seat of the *reason*, and when one who is strong in this part of the consciousness receives the Spirit power, he is quickened in all that pertains to that realm, hence the logic and reason of the spiritual life appeals to him and he seeks to prove his position by argument. Here is where his trouble begins. Argument stirs up antagonism, and other parts of the consciousness, the Libertines, Cyrenians, and Alexandrians, representing fixed states of thought in the realm of sense, rise up and oppose the further progress of spiritual ideas. They are not able to withstand the truth of the statements, but they argue that there is blasphemy. This cry of "blasphemy" is always made by those who are put to rout by the Truth—it is their last resort. So we find in our own minds this tendency to fear that we can go too far in spiritualizing our thought and its environment. When the Spirit of Jesus of Nazareth, or the Spiritual Man Demonstrated, shows us that this fleshy temple must be replaced by one of incorruptible substance, which will not be under the mortal law (Moses), we are apt to halt in our upward flight. But when the illumined Stephen is brought before the whole consciousness, "All that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." In the face of all opposition Truth shines undimmed.

### Lesson 9. March 2.

The Stoning of Stephen. Acts 7:54-8:2.

**GOLDEN TEXT**—*Pray for them which despitefully use you, and persecute you.*—Matt. 5:44.

This lesson is a continuation of the preceding one, showing the further effects of that zeal of the mind which backs up its doctrine with long quotations from Scripture, and vehement disputations on doctrinal points. Chapter seven is nearly all taken up with a long review by Stephen of the history of the Hebrew race from Adam to Jesus. The culminating point of the argument, which greatly incensed the Jews, was that Jesus was the Messiah. When the illumination of the Holy Spirit descends upon man, he discerns that the Hebrew Scripture contains in symbols a history of the soul, giving in detail the movements of the consciousness from the Adam to the Jesus Christ state, and if one is not careful, there will be a strong tendency of the mind to attribute to these Scriptures all authority. Thus the Scriptures become the guide, instead of the Holy Spirit. Jesus Christ left no written word, but said, "When he, the Spirit of Truth, is come, he will lead you into all truth." When the Pharisees and Sadducees, who were given to this worship of the Scriptures, quoted them in refutation of Jesus and his works, he said to them, "Ye search the Scriptures, for in them ye think ye have eternal life, but they are they which testify of me." We should always remember that writings of a religious character, although they may emanate from a spiritual source that might properly be called inspirational, are filtered through the mentalities of men and partake in a measure of their limitations. Hence, they should never be quoted as final authority, and all disputations and arguments about truth based upon Scripture lead to discord and inharmony, and finally disruption of the consciousness, if long continued in.

This lesson shows how a good, conscientious, holy mind may become so filled with the idea of Scriptural authority, and the necessity of clinching its arguments with Scriptural quotations as to bring down upon itself hard conditions, even to the point of losing its place in the consciousness. The stoning of Stephen shows that the final outcome of continued

arguments and zeal is to bring about a resistance in environments. Stephen is called the first christian martyr, and his character is extolled, and thousands have made themselves martyrs by taking his life as a literal fact, when the real teaching is, that violent martyrdom for truth's sake is the result of zeal without wisdom. It is not necessary to be a martyr in the cause of truth. To obviate martyrdom, do not argue, do not dispute, do not let your zeal run away with your love and consideration for those who do not see things from the same standpoint that you do. Even though one sees the error of others, he should not be too ready to condemn. If it is necessary to quote Scripture to fortify your cause, do so without heat, and you will get better results every time, and the hard material thoughts of those with whom you are talking will not fly at you like rocks, as they did at Stephen.

One who is continually indulging in arguments finally gets his own mind in that condition where his material thoughts rise up against his spiritual thoughts, and he doubts the truth where it was once plain to him. It is a law that opposition breeds opposition; those who are continually walking around with a chip on their shoulders, finally find someone to knock it off. Many metaphysicians find circumstances hard and unyielding because they are too ready to defend their religion by quoting divine authority. The highest demonstration of truth is to live it. No one was ever yet killed for being loving, and doing good. Even the crucifixion of Jesus may have been caused by his too frequent arguing with and opposition to the Pharisees, with whose narrow bigotry he had no patience. If we want an easy, joyous, loving journey, religiously, we should make a special point not to condemn anybody, or anything, and above all not to argue or dispute.

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### Lesson 10. March 9.

The Disciples Scattered. Acts 8:3-13.

**GOLDEN TEXT** — *Therefore they that were scattered*

*abroad went everywhere preaching the word.*—Acts 8:4.

Experienced metaphysicians observe that disciples go through about the same general routine in their spiritual development. In the beginning the illumination is confined to a single faculty, the understanding, represented by Stephen. When Stephen is killed there is a diffusion of the power to other faculties. The understanding is not lost, but instead of being confined to a single faculty it is scattered to many. Saul, the young man, represents the *will* in its undisciplined state. When the power of the Spirit begins to work in the body consciousness, which it does at the death of Stephen, there is a quickening of certain centres that give forth a vitalizing impetus that reaches the weak spots in the organism. This quickened vitality is represented by Philip, whose name means a lover of horses, and the horse being typical of vigor, we at once discern that Philip stands for *vitality*.

Samaria means the sense consciousness, and when "Philip went down to the city of Samaria, and proclaimed unto them the Christ," we discern that the physical life centre at the base of the brain is vitalized by the high I AM potency, and the whole body thereby strengthened.

This vitalizing of the *madulla* strengthens the will, and confines in the organism energies that have been heretofore dissipated. We read that "Saul entered every house, and haling men and women, committed them to prison." Historically this has been regarded as the persecution of a religious zealot, but in the light of regeneration it is shown to be a salutatory force at work to the ultimate upbuilding of the man.

"They therefore that were scattered abroad went about preaching the word." That is, the understanding of Divine Truth, which in its first introduction into the consciousness is confined to Stephen, in the *crown of the head*, is now introduced to many centres of intelligence and volition, and "the multitudes gave heed with one accord unto the things

that were spoken by Philip, when they heard and saw the signs which he did."

This spiritual vitality from on high is a cleansing as well as strengthening power. "From many of those which had unclean spirits they came out, crying with a loud voice." These unclean spirits are the lusts of appetite and passion, which have taken possession of those who are either negative, or who have cultivated in themselves animal sensations until they have built up personal identities, that, with phonographic accuracy, give forth openly the thoughts and acts which they have engendered and registered in secret sin.

"And many that were palsied, and that were lame, were healed." This palsied and lame condition is not confined to the arms or legs, or any form manifestation, but covers the whole nervous system. A lame leg, or a palsied head or arm, indicates a fault at a nerve centre—the life centre is congested. This power of the Spirit is like the current from many batteries charged with life-giving magnetism, and it quickens the nerve, and at the same time leaves a *memory* of the event that will keep on repeating the operation. This is the power of the *Word*. "And there was much joy in the city."

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## Lesson II. March 16.

The Ethioflan Converted. Acts 8:26-39.

**GOLDEN TEXT**—*With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*—Romans 10:10.

The next step in the descent into body consciousness of the Christ germ is symbolized by the conversion of the Ethiopian by Philip. The angel of the Lord told Philip to go south to Gaza, "which is desert." In Scripture symbology, East means within; West, without; North, above; South, below. This Christ germ, upon which all body regeneration depends, is planted in the brain cells at the very crown of the

head (Stephen — understanding, crowned), and descends step by step, multiplying as it goes, until the whole body is inoculated.

Gaza means *strength*, whose centre of action is in the loins, but it is "desert." Strength has departed from that part of the consciousness, and weakness and barrenness occupies its place. The Ethiopian eunuch represents the ignorance and impotency of the consciousness acting at this centre. It is reading aloud the Scripture as it rides along in its chariot, but there is no understanding. This means that life is a mere sound of empty words to the transitory physical strength that journeys for a human lifetime in the vehicle of the body.

Under the impetus of the Christ germ, this transitory strength is the soil that will give forth an abiding fruitage. But the understanding of the character of this seed germ, and its *modus operandi* must be imparted to the consciousness. Here is one of the most important lessons in the regenerative process. Who shall reconcile the paradoxical history of one having all power yet under certain conditions manifesting no power; having all wisdom, yet at the most critical periods, apparently, opening not his mouth? A parallel is found in the changes necessary to the growth of a seed. It is put in the darkness of material conditions, and for a season seems to even give up its identity to the disintegrating forces of nature, but these are but the means to an end, which is the new creation in flower and fruit. In a similar manner the Divine Germ of Life, Intelligence and Love is planted by God in man's consciousness. In the second stage of the process it goes down into the darkness of mortal limitations. The mighty spiritual life current that started in at the highest point in the body, seems to wane as it descends and is differentiated into the many avenues of the organism.

"He was led as a sheep to the slaughter;  
"And as a lamb before his shearers is dumb,  
"So he openeth not his mouth;

“In his humiliation his judgment was taken away;  
 “His generation who shall declare? For his life  
 is taken from the earth.”

This seems to be the condition of the Christ consciousness in man at a certain stage of its work, but this is the testimony of sense consciousness only, which must be *denied*. This is symbolized by the water baptism of the Ethiopian. We must *deny* all this that seems like death and burial in our ever-living Christ. “Let Christ be formed in you.” That power that you so clearly perceived in the beginning has not departed, but is right now planting the seed of eternal life deep down in your organism. Let in the sunlight, by denying every day the seeming ignorance and impotency of these implanted Christ germs. Affirm the power and strength of spiritual energy in your whole body, and it will be resurrected and glorified in due season.

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#### A DREAM OF TRUTH.

When selfishness does not exist,  
 And friendship 's not a snare,  
 When wicked wars shall cease to be,  
 And all men's acts are fair,

When heaven is formed upon this earth,  
 And not beyond the sky,  
 When angel thoughts shall guide or ways,  
 And whisper as they fly,

When God is found within ourselves,  
 And not upon a Throne—  
 Then angry words will not be heard,  
 Nor cruel deeds be known.

—J. P. C.

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Man has sought the fountain of youth in things outside of himself. The fountain of youth, of eternal life, is within. No man really rises to and improves upon a higher plane without having higher desires. Heredity gives direction to desire.



*Floyd B. Wilson.*

## FLOYD B. WILSON.

A book entitled "Paths to Power," written by Hon. Floyd B. Wilson, of New York, has recently attracted the attention of metaphysicians. It was reviewed in the December UNITY. The writer is not generally known as a metaphysical author, but has a reputation in other fields of literature, as explained in the following sketch from the National Cyclopaedia of American Biography:

"Wilson, Floyd Baker, lawyer and author, was born at Watervliet, Albany-co., New York., June 23, 1845, son of William Henry and Evelyn (Weaver) Wilson. His great-grandfather, William Wilson, a member of the Scotch community in the north of Ireland, emigrated to America about 1760, and settled at Watervliet, New York. He afterwards served as a commissioned officer in the army during the war of the Revolution. Young Wilson was educated at the Jonesville Academy, Saratoga-co, and after teaching school to pay his way through college, he was graduated at the University of Michigan in 1871, and at the Ohio Law School (now Adelbert College) two years later as valedictorian of his class. In 1874 the university conferred upon him the degree of A. M. He began the practice of his profession in Chicago, Ill., and while there was called upon to deliver a number of lectures at Racine College on elocution and English literature. In 1880 he removed to New York city, where he has devoted himself to corporation law and to the promotion of mining and other enterprises, which have taken him on trips through Europe, Mexico, Central America, and some of the South American republics. He is president and counsel of the Santa Barbara Gold Placer Co., the Ruby Gold and Copper Co., and of the Arizona Gold and Copper Co.; counsel of the Salvador Mining and Milling Co.; director of the Santa Fe and Grand Canyon Railway Co., and is interested in

various other enterprises. Mr. Wilson is the author of 'Uphill' a novel (1880), and has published a translation of the Spanish comedy, 'La Coja y el Encojido,' besides contributing frequently to 'Harper's,' 'Lippincott's,' 'Godey's,' 'Engineering Magazine,' 'Metaphysical Magazine,' 'Mind,' etc., on subjects of travel and research. His latest metaphysical work is 'Paths to Power' (1901). In recognition of his literary achievements he was made the alumni poet of the University of Michigan in 1880, and its orator in 1888, and received the honorary degree of LL.D. from Richmond College in June, 1901. He is president of the School of Philosophy, of New York, a member of the Dela Kappa Epsilon Club, the Masonic order, the Scottish Rite order, the Mystic Shrine, the New Shakespeare Society of London, the Loto Club, and the Bar Association. Mr. Wilson is an active Republican in politics, having frequently spoken in political campaigns, and for many years holding membership in the New York Republican Club. He was married in Cleveland, Ohio, July 28, 1874, to Esther Maria, daughter of Horace Gillette and Maria Cleveland, and has two daughters, Pearl Cleveland, now in Vassar College, and Beryl Madeline Wilson."

Wishing to know more of the steps that led up to the high thought set forth in "Paths to Power" the editor of UNITY wrote the author, and received in reply a letter which was not intended for the public, but it contains in such concise, simple language the very points that we asked for, that we take the liberty of printing the following extracts:

"I may say that when I started in this thought, I began by noting some wonderful cures that had been made by a Christian Scientist. Feeling doubtful as to my own ability to examine into these cases thoroughly, I took with me a prominent physician, a professor in a medical college, and we spent some weeks in looking up physicians who had diagnosed the cases before the patients had gone for treatment

to this lady, and then looked up the patients themselves, and the conclusion I arrived at was that a wonderful work was being done which confounded the physicians. I felt, at that time, that she was dealing, to some extent, with an undefined dynamo, the power of which she hardly knew. I next looked into the experiences of those who had been attracted to and visited the Shrine of Lourde in France; and of others who were healed, as they claimed, by seeing certain relics. I next extended my acquaintance among those called Mental Scientists, Spiritual Scientists, Magnetic Healers, etc. Then I started in on a line of experiments, and many of these ran almost parallel, I found later, to those of Professor Elmer Gates, now of Chevy Chase, Md. I found that by sitting each day at a particular hour and directing thought to a single part of the body, even atrophied muscles could be awakened to life and restored to normal conditions. In studying the subject of absent treatment, I knew the domain of telepathy was reached. I began a series of experiments in telepathy first with my wife. These were eminently successful. Then I frequently wrote letters to people, asking them to come and see me at a certain hour. After I held the letter firmly in my hands, sat still and spoke in silence to them, I would tear up the letter and put it in the waste basket; but again and again the responses came precisely the same as if the letters had been mailed. I have been told that Mark Twain has made experiments on the same line and written of them. I, however, was not aware of that when doing this work myself. Following this, I went into Hindoo and Eastern thought very thoroughly, and this led me to look up certain phases of spiritism, usually called spiritualism. My work in this line has been very extensive and occupied about four or five years. I have several thousand pages written of my experiments, but have given very little to the public yet. I gathered in my book—"Paths to Power"—on this line, a few suggestions on

ground gone over many times. My next line of experiment was to hold a paper containing a business proposition in my hand, and without looking at it, see if I could receive, intuitionally, a suggestion as to whether I had better open it or not. In this work I did not want to get merely at the merit of a business proposition, though I wanted to get at that of course, but, besides the proposition being a meritorious and a good one, I wanted to be sure it was right and best for me to undertake it. I claim now that if I should make a mistake in undertaking any matter of business, it would be because I did not follow my own intuitions and my own philosophy in determining the matter, but that I acted from impulse. Of course I make other tests than the preliminary one mentioned. Just here I would like to say a word about impulse. It is often mistaken by the student for intuition. It took me a long time to distinguish the difference between intuition and impulse. I now analyze it in this way. One acting from impulse follows action in a certain direction because he feels he must, and feels that there is no other way. When acting on intuition one moves more quietly, because there are always presented two ways to act. Intuition will always point the right one of the two, if one can make himself still enough. Impulse acts sharply and quickly, and says, with commanding force, substantially, 'Do this!'

"I am today managing large enterprises and am quite absorbed in them. I am working to success through following the lines of my own philosophy. The material success that I desire to gain is fast being reached. Within the course of the next two years I will arrange my business so that its tax upon me will be less and less. Then I propose to go over some of my many experiments, and repeat the m, and attempt others, until I may present to the world truths that it does not know today. One of these I am particularly interested in, because I have practically solved it already, and that is to bring forward the

proof that we never forget, and to teach the student how to go to the pigeon hole or compartment of memory he would, at any time, and draw from it the fact or treasure desired. I would not like to be flooded with letters just now, asking for suggestions on these lines, because my life is too busy a one. Therefore much I give you in this letter is quite of a personal and private character. Perhaps you can find, however, something here, with some extracts from my books, that will give you the matter you desire. I thank you in advance for your favors, and assure you that UNITY was of great assistance to me in my early experiments and that I think it has accomplished and is accomplishing a great deal of good in the world."

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The duty of each individual man or woman is to care for themselves, to build themselves up, to draw to themselves as much as possible all things that make for happiness. But they cannot do this by taking happiness, or any good thing, or any desirable thing, from others without giving an equal good in return. Neither can man gain store of happiness by taking from another's happiness. He can only gain happiness by drawing from the infinite ocean of happiness.

—C. C. POST.

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I concentrate my soul to the fullness of its various degrees of God-likeness, until it reaches self-conscious at-one-ment with its cause and Creator—Infinite Mind, supreme Good-

—HANNAH MORE KOHAUS.

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"Every deed reacts instantly, and this reaction is so inevitable that since time began, not one violator of any law of life has ever escaped the penalty. God does not punish men; they punish themselves in their own natures, and the work of their hands."

# DEMONSTRATION.

MRS. A. A. PEARSON.

A paper read at the regular Mid-week service at Unity Rooms, Kansas City, Mo.

To demonstrate is to make manifest, and manifestation metaphysically considered is the outward spiral of thought vibration, the crystalizing of thought substance. Every idea when clothed upon becomes a manifestation. Our atmosphere is tinged with thought vibrations. Our environment and every condition of life is the result of thought emanation.

The power to make manifest the good you would put forth depends on the strength of faith you possess. Faith rests wholly on belief, but a faith which rests on a wavering belief will totter and fall. Belief cannot herefore be relied upon, for belief is knowledge in embryo, undeveloped, a kindergarden state, but belief must always precede knowledge as knowledge must precede power.

“Now do we see through a glass darkly,” (that is, belief) “but then shall we see face to face” (that is, knowledge), and the only faith that will materialize. The knowledge of how to materialize the good we desire comes to us through recognition, and must precede knowledge. Now this to many may seem to be a circuitous route, but can be quickly taken by one thoroughly in earnest and determined.

“Acknowledge me in all thy ways, and I will direct thy path.” How can we acknowledge Divine presence and Divine power strong enough to preclude the possibility of failure? The power to cognize comes through concentration, therefore the key to the seventh sense is concentration. Before one can unlock the treasure house of knowledge, he must center his attention on the object desired until nothing else in the universe appears to be but it.

The first step to concentration is, Be still, both physically and mentally. This stillness places one

in a receptive condition, an attentive attitude. Only the listening ear hears the voice of conviction. Only through concentration can the "single eye" behold the light of intuition, that is, the light that lighteth everyone that cometh into the world of knowledge. That is the light that fills the whole body. If one single Christ idea be riveted in your consciousness, then be sure you are on the right road to all power.

The *riveted idea* is the fitting of the key called power into the instrument called mortal concept, and tunes the finite mind up to the Infinite, and establishes communication between the two. All power is given me, but if I do not use all the power, who is to blame? We hide the whole world from our view if we place it close enough to the eye to shut out the vision. Just so a very little thing may shut us out of the kingdom of power. The want of courage, the feeling of lack, the little idea of self-insufficiency, may cut off your supply. If you simply ignore self, you shut out God, for the way to Being is through self.

The author of "Paths to Power" recommends that when we wish to demonstrate along a certain line that we select a certain hour in the twenty-four, and set it apart for that purpose and keep it sacred, and at the appointed time of day or night go apart, and, if possible, be alone, select a comfortable position, say an easy chair, sit erect, with chest out, feet on floor, not crossed, and breathe deep and slow, realizing the influx of Divine life in the atmosphere you breathe. Percede the concentration by contemplating the presence of God Substance in all things.

Before going into the silence with the dominant thought, I have found great benefit in contemplating the omnipresence, omniscience, and omnipotence of God Substance in this fashion: If God is omnipresent, then He is everywhere. If God is everywhere, then He is in me. If God's Spirit is in me, then may I not do my recognizing of it, and become acquainted with its working power? May I not by acknowledging the Spirit, work with it to "will and to do"—

mark you, *to do*. *To will* is to create in the invisible, to formulate; *to do* is to demonstrate in the material. When I have thus polarized myself in truth, when I have thus tuned my finite mind to the mind of the Infinite, then I fix my attention firmly on the desire of my heart, not in a begging or cringing way, but affirming that "the Father and I are one," and we are a big majority. I look at the thing I wish with the single eye of faith riveted to the knowledge that all the unseen forces of the universe are rushing to the aid of him who knows.

The Bible has rightly named the way to eternal life as a "straight and narrow way." That narrow way is through self, and each must go through alone. "Acquaint now thyself with God." Where will you go to get acquainted with God? Within. In other words, know thyself. He only is a devout christian who devotes himself to Christ-ing all his faculties. This process may take days, weeks, months, and even years, but should we get discouraged when we fail to demonstrate along certain lines? By no means. The artisan, the musician, the artist, would never materialize their mental creations without repeated efforts after repeated failures. There are no failures, for every effort we put forth develops a hidden possibility, and brings us nearer the goal. It is the *fixed purpose* and *persistent effort* that produces the final victory.

What would I demonstrate over? There is only one thing, or rather one no thing, in all the wide world for me to overcome — ignorance. There is but one thing for me to demonstrate — Wisdom, Wisdom, Wisdom. Solomon asked for nothing greater; I want nothing less. Now I declare today that the Infinite Mind in me is working out all the wisdom I need for the present hour. I live and breathe in an atmosphere of wisdom, my aura is impregnated with knowledge. All the garnered intelligence of the ages is seeking to enter my thought atmosphere, and will work out with me all my problems. I refuse to

be shackled by the opinions of priest or prelate, but hold myself to be wise with the wisdom of Spirit. I walk in the light of my Christ consciousness, and my steps are secure.

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The most astonishing instance of hypnotism by "suggestion," comes in a report furnished by the French Society of Hypnology and Psychology, by M. Gorflichze, an expert in mesmerism. The story he has to tell is of a little girl of 11 in one of the French provinces, who used to accompany a cousin, who was a country doctor, on his rounds, and in this way got to understand a good many medical expressions.

One day she fell ill. The illness was slight, and she was on the high road to recovery when her cousin, the doctor, happened to say unthinkingly and smilingly in her presence, "Oh, good heavens! She is paralyzed!" At once the child exhibited every symptom of paralysis, and she remained in that state at the will of the doctor. Afterwards he asked her if she was not becoming consumptive, and immediately she began to suffer from the dreadful coughing and blood spitting that consumptive patients have.

She seemed so extraordinarily open to every sort of mesmeric "suggestion" that the doctor tried her with half the diseases known in medical annals, and one by one she responded to them all. He needed only to remark that she was cured to have her well a moment later. Perhaps the strangest of the experiences she went through was when one of her schoolmates got a paper pellet in her eye. From pure sympathy the child imagined that she had the same trouble too, and she rubbed her eye to such an extent that she felt the pain of it for nearly a year.—*New York World.*

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I will go from knowledge to knowledge, from strength to strength, from character to character, until I feel myself one with God.

— *The Magic Seven*, LIDA A. CHURCHILL.



CHARLES FILLMORE  
MYRTLE FILLMORE

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

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

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

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

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

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

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

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

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

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

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

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

## THE CLASS THOUGHT.

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

February 20th to March 20th.

Now open mine eyes that I may behold wondrous things out of thy law.—Psa. 119:10.

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## Noon Thought.

(Held daily at 12 M.)

It is the understanding of Truth that heals.

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## A DAILY WORD.

MONDAY—Open my lips, and my mouth shall show forth Thy praise.—Psa. 51:25.

TUESDAY—The Lord hath opened my ear, and I was not rebellious.—Isa. 51:5.

WEDNESDAY—Walk in love, as Christ also hath loved us and hath given himself for us an offering and sacrifice to God for a sweet smelling savor.—Eph. 5:2.

THURSDAY—I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hands.—John 10:28.

FRIDAY—Behold! Thou shalt conceive in thy womb and bring forth a son named Jesus.—Luke 1:31.

SATURDAY—Then opened he their understanding that they might understand the Scriptures.—John 24:45.

SUNDAY—My peace I give unto you.

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'T is good to give a stranger a meal or a night's lodging. 'T is better to be hospitable to his good meaning and thought, and give courage to a companion.

—EMERSON.

## TRUTH STUDENTS OF CHICAGO.

Meetings are held on the first and third Wednesdays of each month, at room 913 Masonic Temple, at 2 P. M. All communications relating to the Truth Students' work should be addressed to the secretary, Mrs. S. L. WELD, 2959 Groveland Ave., Chicago.

### THE MEETING OF JANUARY 15TH.

Mrs. Pool presided. Subject, "Hope." Thought for the silence, "For thou art my hope, O Lord God; thou art my trust from my youth."

"We have had I think a mistaken idea of hope. It has been used to express a feeling which is quite foreign to the meaning I would give. To speak of having hope, when we are only conscious of a feeling of depression, is to misuse the word. There should be no clutch of despair in the heart when we say we hope a thing. Hope is buoyant, bright, joyous. A clear understanding of its meaning will uplift us. In Dante's 'Inferno,' we find written over the entrance to hell these words, 'Abandon hope all ye who enter here.' Those who have a knowledge of the Science have learned to make a clear distinction between places and conditions, and to us hell means a condition, not a locality. A feeling of utter hopelessness would plunge us into a state of consciousness that would be hell. 'While there is life there is hope.' If we give up hope completely, we should give up life, for we could not exist without it. A condition of absolute hopelessness is hardly conceivable, for even when people think they have no hope, a searching examination into their condition would reveal the fact that they were far from hopeless. Cultivate hope, and always think of it as bright, buoyant and full of joy."

Mrs. Slonaker: "It is true that hell is a state of hopelessness; it is also true that hope never dies in the human heart. In mythology we read that all the qualities flew out of Pandora's box but one; the one that remained was hope. We come to places in our lives when everything seems hopeless, but even at

such times there is always a hope of something beyond this material existence. There lies latent in every human soul a hope of something way beyond this state. Whether it is covered for the time or not, it is there just the same, the way-mark of every soul. The secret of right living is to bring this hope to the front and use it. But we must realize our foundation for it. This divine hope within us is God in the soul pushing to manifestation, and it is possible to use it daily; to have hope for the present moment, we can not live in yesterday or tomorrow, but only in hope that today will bring forth what yesterday failed to do. Hope for tomorrow makes living today possible, but the soul has a weak point that makes it like to live in anticipation, yet we must learn to live as if there was no tomorrow. We have strength for today, strength which needs not the buoyancy of thinking of tomorrow. Today's intense desire is paving the way for tomorrow's strength. A right desire is a prophecy of its own fulfillment. To desire strength enough for today, to be faithful and steadfast, is a prophecy that we shall be full of the consciousness of the Omnipresence."

Mrs. Yarnall: "It seems to me that hope is less or below trust. We never trust if we only hope. I was at one time in a church where they were having something like a revival. The people were being hypnotized by a fear of hell, and under these conditions, some of them arose and said they indulged a hope. 'Heaven is a realm by loving souls created.' As love makes heaven, so fear makes hell. We have nothing to fear unless we make our own hell. Hope is good, but trust is better. Desire and hope seem to me almost synonymous. What we hope for, we work for, and obtain along the line of righteousness or right doing."

Mrs. Butler: "We hope, but desire must be born first. God places desire in our hearts, and to realize our righteous desires is our birthright. We hope for that which we desire, and we cannot attain or accom-

plish anything without hope; with it all things are possible. We are finite, and yet our possibilities are infinite. Go into the depths of your own being and tell God all your desires, free yourself, and depend on no living soul but on God alone. All other helps will fail you. If you lean on friends they will step out. We cannot always be together; each has his own work to do for God. If we live fully today, never mind tomorrow. In the name of our great Teacher, let us go forward leaning on the Omnipresence alone. Many times souls receive calls from within; listen to them, for by listening further knowledge will come; then follow the still small voice."

Mrs. Militz: "Every subject that is chosen for these meetings is redeemed in a wonderful fashion. I have watched the word, hope, being redeemed. It has been taken from the future and brought into the now. While hope still seems to be on the plane of the relative, there is something so full of promise in it that it seems to belong to our springtime in consciousness. Now in this consciousness we know that the light is light whether we call it hope or love or faith. When we cannot realize anything else, let us rejoice in hope; hope goes on to faith, and faith to love. The greatest of these is love, and greater than hope is faith. Hope is the light of the moon, but how blessed is the light of the moon in the night-time. The light from the moon is the same that comes from the sun; it is only reflected. Let us not stop at hope, but still be thankful for it. Hope is like the rope thrown out when a boat is landing. They throw out a small line first, and it is caught by those on the shore, and the larger rope follows. Hope is the small rope and must come first; but hope will lead to faith (the larger rope), will be slipped over the pile, which is love, and our boat will be landed. 'Hope on, hope ever.' Blessed are we if we have hope; we shall go on and on, until our work is accomplished, and we have reached the haven."

Mr. Northrop: "We have heard some beautiful things about hope. What is hope? It is faith and doubt, and it may be ninety-five per cent doubt and five per cent faith, or the reverse. It is good for the beginner to have hope. But when we realize Truth, and know that everything is law and the result of law, have we any right to hope, when we are using a law that we know will not bring satisfactory results? If we know jealousy, envy, and hate will bring disastrous results to us, and yet we indulge in them, can we hope for the same thing as if we were using the opposite law? Now I like faith; all the good there is in hope is the faith in it. No one has a right to hope for anything except the natural results of the law he is using."

Mr. Nash: "Hope removes fear from the human heart, at least to a great degree. How pitiable would man's conditions be without it. Hope we have as an anchor of the soul, both sure and steadfast; it keeps the soul from slipping away into doubt and despair, and it draws to itself more hope, so that the soul keeps on hoping and hoping. What would the world do without it? What would all the reformers have done in their times of discouragement? What would Garrison have done when they put him in jail to protect him from the people, if he had not hope to keep him in good courage? What would the prisoners in Libby prison have done, if hope had not sustained them? Those who hoped, lived through the ordeal, but those who gave up hope died. If any one undertakes to defy the law, he should hope to learn how to fulfill it. Not for myself alone do I hope, but for every one under wrong conditions, and I hope for the business man, who seems to have no time to hope for himself, but when hope does fill their hearts, everything will grow brighter, and by and by this inspiration of hope will bring the kingdom of heaven on earth."

Mr. Vinton: "The gentleman that spoke last appealed to me very much. What would all those who have had an idea for man have done without

hope? Hope puts me in mind of a sailor who throws his anchor to windward, then the ship pulls with the wind. Throw all your cares to windward. You have all seen the picture of hope clinging to the cross of Christ. You notice it is hope clinging, always hope. I thank God for the Truth, and for those who put it in my heart."

Mr. Manning: "I don't know what we would do without hope. I have passed through serious losses, and if I had been in the old thought, some of this joyous hope would have abandoned me. The chief purpose of hope is to encourage. There is no endeavor without it. How many people can testify to hope. 'For we are saved by hope, but hope that is seen is not hope: for what a man seeth, what doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.' These words have been an inspiration to me. When we have nothing else, we have hope. There are many degrees of hope, from a slight degree of encouragement to that degree which is faith. 'Man never is but always to be blessed,' but the Truth Students bring the message that man is blessed now."

Mrs. Harley: "Hope is a wish accompanied with expectation of attainment, therefore we never hope without expecting to attain. We must have ground for hope. We hope to attain perfection, and we have a reason for this hope, for we are the children of God. We are climbing up the heights of our own being, but we climb as we choose. In going up a mountain some years ago, I had a desire to get out of the stage and walk. When I tried to keep up with the horses, I found it very fatiguing, but when I walked according to my ability to walk, I found I got along nicely. I used to feel that I must do as others do, but I find I have a right to go fast or slow as I feel like doing. My hope for attainment never lags, but there is no use to force one's self. We hope to attain perfection; we will attain it, whether we hope to or not, because God is that ceaseless activity which pushes us. In

the morning prepare yourself for the day, then go about your work. The day may disorder the perfect neatness of the morning, that is inevitable, but your preparations of the morning will still show at the close of the day. Make your affirmations in the morning, then go on with your work, don't stop to watch your consciousness all the time. Be happy, be joyous, be glad, but do not strain or overload your souls. Swedenborg says the physical correspondence of hope is salt. If our hope has lost enthusiasm or the salt its savor, they are not of much account. Keep your hope enthusiastic. Divine Law will bring all we hope for to us."

The healing service followed.

The closing affirmation, "Because of the hope within me, born of desire, and sustained by knowledge, I can obtain the mastery over self. Only by a persevering, persistent, patient effort can this mastery be accomplished."

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SHOW ME THE WAY.

Show me the way that leads to the true life.  
 I do not care what tempest may assail me,  
 I shall be given courage for the strife;  
 I know my strength will not desert or fail me;  
 I know that I shall conquer in the fray;  
Show me the way.

Show me the way up to a higher plane,  
 Where body shall be servant to the soul.  
 I do not care what tides of woe or pain  
 Across my life their angry waves may roll  
 If I but reach the end I seek some day;  
Show me the way.

Show me the way to that calm, perfect peace  
 Which springs from an inward consciousness of right;  
 To where all conflicts with the flesh shall cease,  
 And self shall radiate with the Spirit's light  
 Though hard the journey and the strife; I pray  
Show me the way.

— *Ella Wheeler Wilcox.*

## CONDENSED TRUTH.

BY VARIOUS WRITERS.

We are each a creative faculty of the One Mind. Its intelligence endows us with the faculty of knowing,

THE OLD AND  
THE NEW.

which is personal to us, and thereby we become individual.

Because we will to create often our own ideals—because we *must* so create. A failure to comprehend the divine creative methods is our undoing, since we diverge from our source, as it were, setting up a side issue, without license or wisdom, separating from the Grand Whole, going astray from our Father's house. This is soul starvation feeding upon husks. It behooves us then, first, to become acquainted with our Father as children capable of understanding; find out from Him his methods of creation, then strictly pattern after them as our only hope of success on any line.

A few feet of land might as well separate from its continent and expect to demonstrate progress and expansion, as that our methods of creating can succeed based upon a separate judgment. One freezes, one starves, one dies, trying to live without God. "Yet who by searching can find out God?"

Let those ardent souls in the mad race of searchign, "Be still, and know that I am God." The Most High is revealed when the soul is hushed into stillness. You are the servants of God. His mark is upon your foreheads. He has created you to collaborate in His methods. It is imperative that all things shall become new through a true understanding of God and His methods. No one but man bears this mark, His image and likeness. Animal is lower than man, instinctive only.

Man crowns instinct with will and understanding; standing upright, with broad comprehensive vision, penetrating mysteries, controlling *things*. Consciousness, both human and divine, is continuous

creation; projection of ideals, base or holy, into form. We of our own freedom are now demanding a purer creation. We are distracted by the results of our own methods; hence the spiritual impulse of today; hence the uprising of the fancied powers of evil to maintain its vanishing sway; hence the days of tribulation which are upon us.

Mighty is satañ in his stronghold which we have builded by our own methods of thought! This power, which seems to be, will only yield as we, by true methods of creation, supplant the old. There is a gulf between the old and the new. Each soul, rising to a higher plane of ideals, will find the gulf bridged over for him, and celestial beatitudes at his command. The new, true way has been thrown up, over which the ransomed, the self-ransomed, shall find his promised land of peace. Walk ye in it.

—SARAH ELIZABETH GRISWOLD.

I wish to say a word in defense of physical healing. The majority of those who today are disciples

PHYSICAL  
HEALING.

of truth were first attracted to it through hope of physical healing. It is as often mentioned in the ministry of Jesus. Yet

every true disciple knows it is only the "sign" given of the cleansing power of truth, and if one healed does not go on and seek to gain understanding, he will relapse, and need healing again. As Jesus said, "Go, sin no more, lest a worse thing come upon thee." The law of the Lord seems to require that we not only seek understanding, but use it every hour to help others. It cannot be held for self. It compels us to recognize the unity of all mankind in the Spirit.

"The flame shall not burn thee. I only design  
Thy dross to consume, and thy gold to refine."

"Ye shall know the truth, and the truth shall make you free." If the belief in pain has been the means of bringing us to know the truth, it is good, and through the ministry of suffering we are awakened from the Adam dream.

Appearances deceive us in the Emmaus journey, our eyes are "holden" that we do not see the one whose divine influence caused "our heart to burn within us, as he talked by the way." The dross of materiality is consumed by truth, that the hidden virtue may shine.

In speaking with one of the ministers of a church in this city, I asked him why ministers of this day did not heal the sick, and do the same works Jesus did. He replied, "It is no longer necessary. Jesus did these things to prove that he was the Son of God, and prove his power. Now he is so widely acknowledge as the Savior of the world that miracles are not needed." But, dear friends of Unity, Jesus said, "Greater works than these shall ye do, and not only ye, but all who hear my voice."

John says, "The Son of God was manifested that he might destroy the works of the devil." He did destroy sin, sickness, death, all discord, including love of money, material possessions; saying to the young man, "Go and sell all thou hast, and give to the poor."

"The Invisible Resource," by Leo Virgo in October UNITY, thrilled me with its inspiration, as I am sure it will all who read it. Genesis and Revelations prophesy that in one hour shall the love of money, that is now king of the world, pass away. The great heart of the common people who heard Jesus gladly raised up in protest against being put to the service of the money king.

What think you Jesus Christ says to the millionaires of this age? He is not dead, nor asleep. His Spirit lives. Why, in the old time when they saw Jesus Christ coming along the street, they ran in and brought out the sick that he might look at them. A look of tender compassion, a touch, a word. "Thy faith hath made the whole." He was a tender, loving, compassionate Christ. The little children flocked to his side. Yet, with all this gentleness of character, there was a fiery force. How the things of the earth trembled. This man, with a handful of fishermen, turned the world upside down. See him coming off

the Sea of Galilee and going up to the palace of the Cæsars, and making it quake to the foundations, then speaking a word of gentle kindness, which vibrates through all these ages. This loving Christ, External Truth, was not alone with Jesus of Nazareth, but is individual to every child of God. It is the Christ with whom individuals, as well as nations, are now in travail.

—MRS. S. A. McMAHON.

## COMPENSATION.

DEAR UNITY— While reading the article on "Spiritual Reciprocity" in the January number of UNITY, I was reminded of a statement recently made from the pulpit of a Methodist church in this city, by a prominent minister of that persuasion. It was to the effect that the church of today is not following the teachings of Christ. It occurred to me that the same might be said of some of the leaders of the New Thought today. I seldom find anything in UNITY that I cannot agree with, but here is something that does not seem to me to be in harmony with the teachings of the Great Master. You want it distinctly understood that you will not treat for healing anyone unless they render to you an equivalent of some kind— money, jewels, books or goods of values, and that to advocate giving one's services free is error. If this is so, then Christ was in error. If, as you hold, to do this induces that mentality which leads one to expect to get something for nothing, it is nevertheless only following the Christ example. He never asked nor expected anything in return for such services, except that the recipient believe on him and sin no more. But you say, "This Word that we are giving forth is the most precious thing in the universe." This doubtless is true, and for this reason it should not be made merchandise of, thus placing it in the category with patent medicines. As you have freely received, should you not freely give? Christ's words were not spoken for men to trade upon. Of course, I do not hold that if one devotes his time to doing good to others in these days, he should be without recompense, but do not make it in the nature of a business transaction.

—G. L. B.

We have on our Silent Unity list nearly 10,000 names. Many of those think that we are doing a work in which our compensation in some way comes out of the air. To dispossess this idea we find it necessary to now and then make very definite statements of our position on the compensation point.

We are striving with all our might to relieve this spiritual work of the commercial bondage which is burdening it in many directions. Therefore, we do a free-will offering ministry. We put no price upon it whatever, but let the spirit of justice in each one move them to give as they receive. We are accused

frequently of cultivating the poverty idea in our patients, because we make no charges. We realize as fully as any one that there is a wide-spread mortal error which may be termed "The-getting-of-something-for-nothing" disease. We are trying to erase this disease, instead of putting it into the commercial "straight jacket," which those who are making regular charges for healing are doing.

We have much to contend with in this wide-spread error, that Jesus and his disciples did not receive compensation for their services. We are told in Luke 8:2, 3, that "certain women which had been healed \* \* \* Mary, Chuza and Susanna, and many others, which ministered unto them of their substance." Mary poured \$300 worth of ointment on his feet at one time, and he rebuked those who criticized her extravagance. He was asked to wedding feasts, and invited himself to the board of the wealthy Zacheus. Jesus did not even ask for his just compensation, but boldly took it whenever he had need. He went into the field with his disciples, and they helped themselves to the grain; he ordered his disciples to go and take an ass and colt when he wished to ride; he appropriated the upper room for his feast, and demanded that it be prepared. He carried out to the letter, "The earth is the Lord's and the fullness thereof." In the face of this Scripture testimony of lavish compensation to Jesus and his disciples, it is right opposed to facts to claim that he did not receive pay for his services.

Jesus said, "The laborer is worthy of his hire." It is evident that he received compensation for his services, because he lived, and lived well, and the Scriptures do not recite that he did any labor during his three years' ministry. He was feasted and sumptuously entertained, by those he helped, on every side. We are told of his seamless robe, and it is evident that he was supplied with rich raiment at the hands of those to whom he ministered. He said, "Freely ye have received, freely give." Paul said that

those to whom spiritual things were given, should not feel offended if temporal things were asked in return.

There is, or should be, a certain unity and balance between the spiritual and material in every walk of life. Under the Mosaic Law one-tenth of every man's income was devoted to the support of the temporal needs of those who were doing spiritual work. Thus we might say that those who are engrossed in the temporal, devote nine-tenths of their efforts to material needs, and one-tenth to spiritual, while those who have given themselves up to spiritual work devote one-tenth to the material and nine-tenths to the spiritual, thus between the two a balance is established.

Our Society of Silent Unity work is not in the field of merchandise at all. We send no bills, keep no books, and hold no one in our debt. We only ask that the just and equitable law of compensation be established in our ministry. But the Lord shows us clearly that the people must be educated in this law, and learn to be just, because they love to give as they receive. There is no compulsion whatever and we lay no burden upon any one. The widow's mite is just as welcome as the millionaire's dollars, and we give the spiritual word to one as freely as to the other. But no one can make us believe that they are so poor that they can give no equivalent for our services. Part of our work is to heal them of this idea of poverty, which is a mental disease, a material limitation, which can be denied and erased from the mind, as Jesus told the blind man to wash the clay from his eyes. The first step in this process is to deny the idea of poverty, and then fulfill the law in the realm of expression, by giving something right where you thought you had nothing to give. Then affirm the unlimited supply and support of God as yours, right now, and keep on affirming until you set free the frozen ethers of thought-stuff in your mental atmosphere. We have no charity patients or poverty-stricken members of this Society. We see all prosperous, and the God of prosperity smiles upon all of those who crave, not riches, but the bounty of God from day to day. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall men give into your bosom. For with what measure ye mete withal it shall be measured to you again."— Luke 6: 38.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

1. Is it not possible for this law to work to the contrary with some people? I love the Truth, and practice it daily and hourly. I affirm that I am well, and that I, Spirit, cannot be sick or poor, and yet, in spite of it all, I am sick and poor, although this is the first time I have admitted it, even to myself. I do not understand it.

2. Would it be showing weakness, or lack of faith in the Infinite Spirit to take treatment from one more advanced in the Thought than I? I have only been in the way since last February.

— MRS. F. E. B.

1. If the affirmations are made with an *absolute knowledge* that the statements made are true, if you know, as well as believe, that you are Spirit, and Spirit is whole and knows no lack, then this active knowledge is the cause which will result in wholeness and abundance. The law cannot go contrary to the cause. To be disheartened delays the attainment of that we desire, for it is caused by doubt or fear. Have the faith which is based upon knowledge that an abundance of all good things is yours, and never mind if it seems slow in coming into manifestation. Your own will come to you if you do not doubt.

2. Although it may be an evidence of a lack of understanding, it is not an evidence of a "lack of faith in the Infinite Spirit" to take treatments from one with greater understanding of the Truth. Like Jesus, we have to *grow* in wisdom before we can control and direct the forces within and without for our best good. During this period of growth we may receive help from others, but the time will come when to make the healing permanent we must do it for ourselves. When we are stronger we can do this, and to attain wisdom and strength or power, we must claim it persistently.

A friend who is "high in the thought" has told me that after the "second birth" it would be an impossibility for one to marry. I could see no reason for that, and confess that I do not believe it. But if it is *truth*, I want to know it.

— MISS C. M.

The statement that "after the second birth it would be impossible to marry" must be understood before it is either accepted or rejected. If by marriage is understood that a license is given to gratify the desires of the flesh, then, to one who has experienced the second birth, it would be impossible. The second birth is an unfoldment of the soul into that plane of spiritual consciousness where it is recognized that the true marriage exists; where the positive and negative forces, or wisdom and love — masculine and feminine — are seen to be the two elements of the *man*, the *soul*, which is the image of and like unto God. To such souls marriages upon the mortal plane, and according to old accepted ideas, could not be endured. Does this mean that two congenial souls, who *believe alike* upon this point, could not unite for mutual help, and for a wider work for humanity in its unfoldment into higher life? No; such unions are now existing, and being entered into by noble men and women, who are in that kingdom of heaven where "they neither marry, nor are given in marriage." But (and here is a point upon which some New Thought people have come to grief) those who contemplate forming such a union should have the marriage ceremony performed according to the law of the land, so as to prevent all condemnation for themselves, and to keep the cause so dear to their hearts from falling into disrepute. Until *all* come into a knowledge of the Truth, we must be very wise, and not antagonize those who do not understand.

I would really like to know what all you folks do, you that write such helpful truths when you are with people that know nothing and talk nothing but sickness and trouble, and the atmosphere is filled with it?  
— MRS. E. B. T.

We take no part in such conversation, but *mentally* deny that there is any truth in the statements made, and above all keep ourselves so poised in spirit that the ideas held by these mistaken people have no power over us. We silently affirm the Truth of

Being, and that they will in all good time awake to a knowledge of this Truth which will set them free from all error. If appealed to, or if a *fitting* opportunity is given, we state our reasons for believing that sickness is but the result of a false idea held in mind, and explain that the individual is Spirit, and that Spirit cannot be sick nor know sickness, hence we are now whole. But do not be aggressive nor make yourself obnoxious in setting forth these, to them, new ideas. Rather teach by your life.

1. I would like to know more about the "seven churches."

2. Are there any laws of the body, or do we give up all the so-called laws when we believe that the spiritual is the real?

—S. R. A.

1. The seven churches are the seven centers of consciousness in the body. We refer you to an article by Leo Virgo in the August UNITY, entitled "The Power of Blessing."

2. Yes, there are laws of the body to which we must give attention and obedience if would manifest the real substance of Spirit, of which the body is but a lower rate of vibration. The body was brought into manifestation under certain laws of nature, spirit, or mind, and is certainly controlled by the laws which brought it forth—its creator. It is built up or torn down, rejuvenated or depleted by mental action. Its cells are, each one, centers of consciousness, and may be instructed in their proper functions, and will respond as readily as though you were speaking to the collective consciousness called personal man. Then follow the minor, yet essential, laws, such as the law of cleanliness; the law of use, or exercise; the law of proper food; the law of protection, etc. Because we know the spiritual to be the real is no reason why we should not use common sense in dealing with the body, which belongs to Spirit—is the outer court of the Temple, which is the abode of Spirit.

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"Religion is nothing but the faculty of love."



Devoted to  
Practical Christianity.

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## Publishers' Department.

*Unity is issued on the 15th, and Wee Wisdom on the 1st of the month*

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The Reading Room connected with the Metaphysical Library, 1813 Polk St., San Francisco, Cal., has been discontinued.

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Miss Blanche Carpenter, who has been doing efficient work in the San Francisco Home of Truth, is now associated with Miss Christine Frazer in the Sacramento (Cal.) Home of Truth, 1012 Tenth St.

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Prof. LeRoy Moore has recently severed his relations with the Divine Science Association at Topeka, Kan., and began an individual work in the Unity church of that city on Jan. 26th.

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A friend from Chicago writes, "Dear Mrs. Militz is feeding us upon the deep things of the kingdom. She is speaking Sunday mornings at the Auditorium for the Prentice Mulford Club. Her subject this morning was, "The Regeneration of the Body," and the thought for the Silence was, "My body is the temple of the living God, therefore it is holy, and each little cell is filled with the substance that never dies."

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It is our intention to answer every question that comes to us, and when we have not, the cause is an oversight. When such occurs it is nearly always where questions pertaining to the healing and teaching department have been mixed with remittances for literature. To avoid this, write your order on a sheet by itself, giving amount enclosed, and your full address. Then write your letter and enclose both in the same envelope. Such a letter will receive the prompt attention of the proper departments, whether it be addressed to the Society or any individual at this office.

Mrs. Sarah Elizabeth Griswold has returned from the South, and is located in Kansas City, Mo. She will respond to calls, or teach classes in and adjacent to Kansas City. She is a teacher of excellent ability. Her address is Lock Box 384.

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#### CLASS ANNOUNCEMENT.

Our next Kansas City class will begin Monday, March 3rd., 8 P. M., and last about three weeks. For particulars call on or address,

CHARLES and MYRTLE FILLMORE,  
1315 McGee St., Kansas City, Mo.

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#### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity, of Kansas City, Mo., holds meetings every Sunday morning at 11 o'clock in Arlington Hall, 10th and Walnut Sts., under the direction of Charles Fillmore.

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

At Unity Headquarters, 1315 McGee Street, as follows:

Every Sunday evening at 8 o'clock, address by some member of the society.

Every Wednesday afternoon, 2:30 o'clock, under the direction of Myrtle Fillmore.

Every Friday evening, at 8 o'clock, Bible study under the direction of C. A. Shafer.

Daily, except Sundays, high-noon silence, 12 to 12:30.

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

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The Prentice Mulford Club, of Chicago, reports excellent work along metaphysical lines. Early in the season Mrs. Annie Rix Militz was invited to give a series of Sunday lectures in the regular club room, Room 24, Auditorium building. So large did the attendance become that it was found necessary to engage other quarters for her. Now her Sunday talks are given in the Auditorium recital hall, a place that will seat five hundred people. Already is this larger hall filling up, and at the past ratio of increase even this will not be large enough. Monday and Friday afternoons at 2 o'clock Mrs. Militz teaches a class in the regular club room, and these classes, too, are growing rapidly. Mrs. Militz seems to have developed an understanding of the Truth and a way of demonstrating it that is most engaging. She sets no price upon her work, yet she prospers in her endeavors everywhere.

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We now send both *WEE WISDOM* and *UNITY* one year for \$1.25. They can be sent to separate addresses if desired.

The Simplified Lessons in the Science of Being, by Fanny M. Harley, which we have been giving our subscribers at a special rate, have entered many homes. After March 1st the special rate for UNITY one year and a copy of this 357-page book of excellent lessons will be \$1.30. Do not order the book by itself unless you send its full price. It is being offered at this rate only where \$1.00 is sent toward subscription to UNITY.

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"The editor's easy chair" sounds restful, and the thought makes a nice treatment when the chair has been uneasy. The chair does have uneasy spells; for instance, when a critical reader writes to the editor, "Satan must have been *behind you* egging you on when you printed that scrubby poem in UNITY." To be jarred in this manner right after our heroic efforts to raise the poetical standard in UNITY, makes the "easy chair" rock violently. It is quite evident that this "easy chair" needs as occupant, a Poetical Editor, who is not given to blundering when the muses should be hushed, and knows a good thing when he sees it.

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WEE WISDOM, our children's magazine, is having an unusually healthy growth at present. It should be read the world over, because it carries goodness in every line. The February number contains: A Poem—"Mother Goose," by H. R. W.; "Mr. Squirrel's Valentine," by Mary Brewerton de Witt; Poem—"One of These Little Ones;" "Caroline—A Mourning Dove," by Papa Harry; "A Lesson From the Rose," by A. F.; Poem—"Snowflake," by Marie A. Watson; "Seed Word;" Epistles; Juvenile Bible Lessons, by Harriet Rix; "Story of Ella Wheeler Wilcox," by J. S. H.; Pillow Verses, by Lilly Cobbett.

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*The Exodus*, edited by Ursula N. Gestefeld and Harry Gestefeld, and published by the Gestefeld Pub. Co., Pelham, N. Y., at \$1.00 per year, made its appearance January 1st. It is "a magazine devoted to the systematic exposition of the Science of Being, and to the leading questions of the New Thought movement." It is also the official organ of the Exodus Society, of Chicago. The number before us has a most interesting table of contents, of which we mention: "The Place and Value of the Medical Profession," by U. N. Gestefeld; "The Science of Being in the Antipodes," by Franc Garstin; "Practicality of the Science of Being for a Business Man," by G. A. Soden; "A History of the Exodus Society," by Caroline S. Wolfe; "Report of Current Work," by Bernadetta K. Soden; Extracts from Sunday Morning Addresses, Editorials, Book Reviews, etc.

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If you are now a subscriber to WEE WISDOM, you can have UNITY one year for 75 cents, thus taking advantage of the club rate of \$1.25 for both.

UNITY.  
REVIEWS OF NEW BOOKS.

J. H. C.

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

OUT OF LAW INTO GOSPEL, OR GOD IN MAN,  
by Sarah Elizabeth Griswold.

We are glad to announce that the third edition of this book is now ready for the public. It has been truly said of the author that every statement written by her pen reveals the truth of Being in a way so plain as to be received by the most untrained mind. The book is written with simple directness, and reveals the mystery of Godliness as applied to humanity, wherein God is to be sought, found, and proved as immanent source and an unfailling fountain of life, truth, and love. The writer teaches that *now* is the Christ mission accomplished, viz., the salvation of the world. Having recalled the absolute at-one-ment existing from eternity between God and man, it only remains to recognize this union to abide in its acknowledgement forever. It has a very healing effect upon the reader, who is really ready for the advent of Christ in the soul, and the pure spirituality herein expressed, finds ready response in the mind detaching itself from old ideals and seeking to discover its own realm of light. The reader will find a highway established where surely and safely he may rise above the law of conditioned existence into the gospel of perfect freedom.

Published by the Religious Liberty Publishing Co., Lock Box 384, Kansas City, Mo. Size 6 x 9 inches; cloth, stamped in gold, with engraving of the author, \$1.25; paper binding, 50c.

A BOOK OF SECRETS, WITH STUDIES IN THE ART OF SELF CONTROL,  
by Horatio W. Dresser.

Contents: The Secret of Success; a Secret of Evolution; the Secret of Adjustment; Social Adjustments; Secrets of the Age; a Christian Secret; Another Secret; the Secret of Pessimism; the Secret of Work; the Art of Health; the Secret of Self-Help; the Secret of Action; a Vital Secret; a Personal Letter; the Secret of Character; a Soul's Message. This book contains many spiritual truths of practical value. It is not argumentative or theoretical nor is it concerned with criticisms and refutations. Each essay is a message from concrete experience, an adaption to the needs of an age when books must be concise, specific, practical. the expression of ideas even now in process of crystallization. Published by the Higher Law Co., 272 Congress street., Boston, Massachusetts. 12 mo, net \$1.00.

WHO AND WHAT AND WHERE IS GOD? By L. Estelle Day King

A book of poems upon New Thought lines of more than ordinary merit. We derived much pleasure in the reading, and much

profit from the truths so neatly put into verse. The poem upon "Who and What and Where is God?" is particularly good. Bound in cloth-lined bristol, with author's portrait. Price, 50 cents. Published by the author, New London, Ohio.

HERMAPHRO-DEITY, THE MYSTERY OF DIVINE GENIUS, by  
Eliza Barton Lyman.

This book is written in the form of a narrative in which a series of lessons is embodied. It starts well with statements of Truth, but some of the conclusions arrived at as to the solution of the problems which face the advanced thinker of today are startling and quite foreign to our ideas of the way in which man shall be lifted until he be consciously one with God. Paper, price . . . Published by Saginaw Printing and Publishing Co., Saginaw, Michigan.

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In compliance with many requests, we will soon issue in booklet form the excellent lesson in January UNITY, "How to Attain Your Good," by Emma Curtis Hopkins.

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We call the attention of our readers to the fact that our combination rate of \$2.00 for UNITY and *Mind* one year, is open to only those who are not now subscribers to *Mind*. We cannot accept *renewals* for that magazine at this special rate.

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Leonard S Thompson is actively engaged in Truth work again in Kansas City. He has several classes in progress at the present time, and is ready to answer all calls whether as teacher or healer. His address is 1008 Cherry Street.

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Prof. M. F. Knox, of Seattle, Wash, closes his Mental Science work in Kansas City Sunday evening, February 16th, when the graduating exercises of the class will take place at Arlington Hall. Prof. Knox and daughter go at once to Chicago where another course of Mental Science lectures will be given.

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An interesting event occurring in Chicago on Wednesday, Jan. 29th, was the marriage of the popular Metaphysical teacher and healer, Dr. T. Y. Kayne, to Mary Clay Knapp. The happy couple will make their home at the Hotel Del Prado. UNITY with all its readers bless this union of thought and love for the fulfillment of all good.

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

## TEACHERS' AND HEALERS' DIRECTORY.

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 Minn., Wednesdays, 3 P. M.  
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For \$1.15 we will send UNITY one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

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For \$1.50 we will send UNITY one year and "Twelve Lessons in Truth" (three booklets), by H. Emilie Cady.

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If you are now a subscriber to WEE WISDOM, you can have UNITY one year for 75 cents, thus taking advantage of the club rate of \$1.25 for both.

# The Harley Lessons.

We have made arrangements whereby we will send every subscriber of UNITY who renews his or her subscription, and sends us 30 cents extra, a copy of Fanny M. Harley's

## SIMPLIFIED LESSONS IN THE SCIENCE OF BEING.

This book of 357 pages should be owned by every Truth Student. It gives a satisfactory, because a self-evidently true, explanation of every question which the human soul may ask. It shows by logical conclusion what man is; whence he came; what the meaning of existence, and what its ultimate. It teaches you how to attain health; it teaches you how to attain satisfaction; it teaches you to become prosperous; it teaches you how to evolve your possibilities in every and any direction; or, in other words, how to actualize your ideals whatever they may be.

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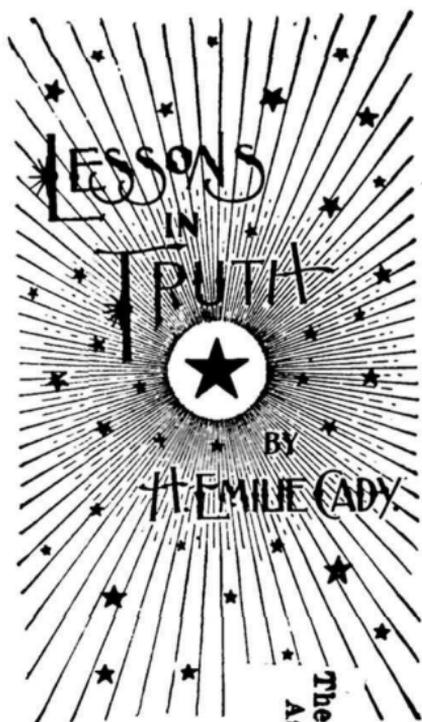
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