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PREACH THE GOSPEL  
 HEAL THE SICK  
 CLEANSE THE LEPROUS

RAISE THE DEAD  
 CAST OUT DEVILS  
 MAT. 10:7, 8

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VOL. XIX.

KANSAS CITY, MO., SEPTEMBER, 1903.

No. 3

## PLATO'S "REPUBLIC."

HORATIO W. DRESSER.



IT IS customary to think of this great dialogue as a theory of the ideal state, and therefore to estimate, perhaps condemn it, because its theory of the state does not coincide with one's own. But the inquiry into the nature of justice in the state is simply the main thread of interest; virtue is studied first in the state because it can best be regarded at large before it is seen in the individual. The *Republic* as a whole is also an inquiry into the nature of reality, and the place and power of virtue in the divine order. It is the Good which stands at the summit of the unity of virtue, and the Good is to be understood in relation to Plato's entire idealism. We shall fail to see the scope of Plato's ethics if we limit the theory of justice to a certain type of the state. Justice as used by Plato is a broad term, and means what is right, what is ethical, in a very large sense. For example, it is spoken of in the *Republic* as the "proper human virtue," the "greatest good," "the excellence of the soul," as the wise, the beautiful, and the like. It is connected with friendship, and with harmony. It is based on knowledge of the real, the true, the eternal, hence is connected with the ultimate order, the real system of things. Consequently, a man must be a philosopher in the profoundest sense of the word in order to know and practice justice. It is no wonder Plato chose the philosopher as the guardian of his ideal state; for only one whose thought and life were the incarnation of justice, as thus broadly defined, would in any sense be worthy. Thus it is when we approach the subject from the individual point of view that we

begin to see the full bearing of this ethical idealism.

He whose mind is fixed upon true being, says Plato,<sup>1</sup> has no time to look down upon the affairs of men, or to be filled with jealousy and enmity in the struggle against them; his eye is ever fixed and directed towards fixed and immutable principles, which he sees neither injuring nor injured by another, but all in order, moving according to reason; these he imitates, and to these he would, as far as he can, conform himself. Can a man help imitating that with which he holds reverential converse? . . . And the philosopher also, conversing with the divine and immutable, becomes a part of that divine and immutable order, as far as nature allows.

It is the man who apprehends the divine order, and whose own life is orderly, who exemplifies Plato's ideal. The ideal man of the *Republic* is one who is individual, who does some one thing well, who, above all, is at "unity with himself." Such a man is well-proportioned, harmonious, graceful, governed by reason, at peace within; he is *one* man, not many; he has attained a "friendly harmony" among the virtues, his life is exemplified by "the beauty of reason." Balance among the virtues, that is, temperance, is thus the basis of a sound social life. There must be self-control, order at the center; then the whole life shall be full of rhythm and harmony. Thus we are told that "good language and harmony, and grace and rhythm depend on simplicity . . . the simplicity of a truly and nobly ordered mind."<sup>2</sup>

There are many suggestions to show how this adjustment may be attained. Plato divides the psychical principle in man into three parts. The highest of these is reason, which, in the well-ordered life, rules the two lower principles, yet is aided by them when they are "not corrupted by education." Again, Plato describes the nature of man as consisting of a lower and a higher activity, more or less in conflict until understood and brought into order.

<sup>1</sup> *Republic*, Bk. vi., 500

<sup>2</sup> *Republic*, Bk. iii., 4c1.

If any one finds it difficult to attain the balance between lower and higher forces, he is reminded of the power of an ideal occupation:

He whose desires are strong in one direction will have them weaker in others; they will be like a stream which has been drawn off into another channel. . . . He whose desires are drawn toward knowledge in every form will be absorbed in the pleasures of the soul, and will hardly feel bodily pleasure—if he be a true philosopher and not a sham one.<sup>3</sup> It is thus the life in the ideal direction which solves the problems of our unregeneracy.

"There should be no secret corner meanness; for meanness is entirely opposed to a soul that is always longing after the whole of things both divine and human." He who is harmoniously constituted will not be unjust or hard in his dealings. Truth itself is akin to this proportion of things. Besides other qualities in our philosophical life, we should therefore seek for a "well-proportioned and gracious mind whose own nature will of herself be drawn to the true being of everything."

The great merit of Plato is that he did not "descend to meet." He did not begin by asking, "What are the social conditions today?" and, "What sort of state is possible?" That which exists round about us is the realm of appearances; only in the invisible world is that which is truly real and enduring. It would be a base surrender of the ideal to begin by asking what is possible. The ideal state which Plato discusses exists confessedly "in idea only," for there is no such state on earth. "In heaven . . . there is laid up a pattern of such a city, and he who desires may behold this, and, beholding, govern himself accordingly. But whether there really is or ever will be such an one is of no importance to him: for he will act according to the laws of that city and of no other."

The ideal state is the moral republic of God. Any

<sup>3</sup> *Republic*, Bk. vi., 486.

one who is able to distinguish Being from Becoming, to live for the realities of things instead of for the appearances, and, above all, he who lives righteously, is already a member of that state. It is too pure an ideal ever to be fully realized on this earth, but the important thing is to approximate it, to copy the perfect as well as we can. Hence Plato is extremely practical precisely because he refuses to capitulate to the demands of what is eulogistically called "practical" by those whose eyes are blinded to the eternal. Plato is consistent throughout in holding to the ideal as something to be pursued. The ideal is above and beyond. It is in striving to approximate it that our lives have worth. Without the ideal life is mere appearance, valueless. Inspired by the ideal, we may really lift our lives toward the true, the beautiful, and the good; we may really become "at one" with ourselves, orderly, just, sane, rational. Unless we understand Plato from this point of view we shall miss his larger meaning.

Plato believed in the essential goodness of man, and the beauty of the universe. He is a thoroughgoing optimist of a keenly rational type. The constitution of things is, for him, entirely sound and sweet. There is no evil power. Clothed in their right minds, all men really love the good. They do wrong through folly, intemperance, ignorance. No man would either voluntarily choose the greater of two evils, or chose evil at all, if he saw what he was doing. Evil is solely attributable to the ignorantly directed activities of man, asleep in the darkness of the world of sense. Let a man hold his head up and behold the sun, and he shall find that all things are fair. All things are more or less imperfect copies of the beautiful. Man is by nature a moral being; the universe is moral. The entire rational organization of things is for the sake of the moral ideal.

Modern philosophers would tell us that Plato overlooks many of the conditions of virtue; that he passes lightly by the dark spots on the world. But

one might reply that modern thinkers are apt to forget the ideal meaning of life's conflicts. The important thing is not the darkness, but the light, the discovery that the darkness is darkness—that is one of the great messages of Plato. There is a moral law; we are souls, and there is an eternal order to which we belong. Let each begin to live as a loyal citizen of the eternal republic, and the other things will take care of themselves. The lower order of life simply cannot be understood by itself. You must see the eternal to know the temporal. Therefore turn your vision towards those perfect Ideas whose collective being constitutes the divine order.

There need be nothing far off and abstruse in this mode of life. If you would make a concrete application, do not think of your friend as his physical appearance leads you to picture him. Do not think of his ideal as mere prudence, the best he can attain in this life. But regard your friend as a *soul*, a word which means more for Plato than for most anyone who has ever used it. The ideal of your friend is that which would give his life the divinest significance as a citizen of the republic of God. It is a "heavenly pattern," a unity of goodness and beauty, combined in unique fashion, that is, fit to do its own particular work as well as it can be done. A product of the divine art, it must itself be an artist, poised, balanced, harmonious, rhythmical, orderly. Thus shall a soul be worthy of a place among the Ideas. Truly Plato's *Republic* would be realized if we could regard all men from the standpoint of the ideal.

---

There is but one living and true God, everlasting, without body, parts or passions; of infinite power, wisdom and goodness; the maker and preserver of all things both visible and invisible. And in unity of this Godhead there be three persons of one substance, power and eternity—the Father, the Son and the Holy Ghost.—From *Thirty-nine Articles of Religion*.

## REGENERATION.

MRS. ALIDA MORSS D'ISAY.

Read before the Wednesday meeting at Kansas City, Mo.



**W**HEN this subject was assigned me, I could but wish it had been a different one. It did not appeal to me as one I could elucidate, or upon which I could express any thoughts that would be helpful to others. Indeed, as I studied the subject on my way home last Wednesday, I got a little tangled up myself, that is, my thoughts did. We are not any of us masters of this new science; indeed, not many of us are even teachers; we are only students of this, the greatest and highest and grandest of all sciences — the Science of Being. We are but a band of Truth seekers, sincerely and earnestly, and with our mentality unfettered, as far as may be, by dogma and doctrine, endeavoring to understand the laws of the spiritual world, and to learn how to use them.

A great part of our work consists in brushing away the dust and cobwebs which have gathered about the windows of the soul, or consciousness, and just letting the light shine in. So I began the brushing and dusting process. Regeneration I, of course, knew meant re-birth, re-form, the prefix re indicating a repetition or iteration. But, and here was where my thoughts got tangled, to be born anew, or regenerated, surely implies that the first or original birth was not as it should have been. Why is there need of regeneration when, according to the teachings of this New old Thought, this new science, we are created in the image and likeness of God, and therefore perfect? If perfect, why the necessity of a new birth? There seemed a mistake somewhere, a contradiction.

It was very easy to understand the consistency of the orthodox theology on this subject, for it inculcates into even the youngest who come within the pale of its teachings the doctrine of man's natural depravity, and emphasises through ritualistic form the affirmation

that we are all poor, miserable sinners. Of course from that standpoint it was very easy to see why we should be born again. The necessity was very apparent. But, thought I, in the light of this newer, fuller revelation, we are to hold everyone in thought as perfect, to recognize only the divinity of man, to see stamped upon every brow the image of man's Maker—God. The true man, God's man, the real ego, the highest self, the I AM consciousness, the real entity, is sinless, pure, strong, and holy, healthy, happy, immortal. Then again the question, "Why the need of regeneration?"

Still keeping up the brushing and dusting process, the light shone in and clearly revealed to consciousness that it was the conception we had formed of ourselves, the thoughts and beliefs and opinions which had become integral parts of our mentality, which needed to pass through this regenerating process. This was the only logical conclusion. The I AM consciousness, the spiritual, is perfect, for Spirit is perfect, and we are the offspring of Spirit, or God, but the thoughts and beliefs we have entertained have been erroneous. Ignorance of our true selves, man-made doctrine, the vain and foolish imaginations of the mortal mind, have combined, in depriving us of a knowledge, or a *knowing*, of our true nature and inheritance, of our power and possibilities as children of the Most High. And these—and it was all so plain and clear and reasonable to me then—these must be regenerated, re-formed. The thought current must be changed.

When Nicodemus came to Jesus, the Master, by night, that is, in the darkness which obscured his understanding, and talked with him regarding the miracle he had performed, Jesus said unto him, "Except a man be born again, he cannot see the kingdom of God." And Nicodemus not comprehending, again the Master said to him, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the

flesh is flesh; and that which is born of the Spirit is Spirit. Marvel not that I said unto thee, Ye must be born again." So these beliefs in which we hold ourselves, that we are weak and sinful, or full of sin, and sick and tired and tempted and burdened and perplexed and poor, are all of the flesh or sense consciousness. And viewing our experiences from that plane they are *very* real.

But that we may enter the kingdom of heaven, the home of peace and harmony and happiness, the consciousness must pass through the spiritual birth; all the thoughts and beliefs which have held us in bondage to sin and suffering must experience this regenerating process, which makes us new creatures in Christ Jesus. The being born of water is the washing away of this false state of consciousness in which we have been living, after which we may behold within the true image of the Divine.

How contrary this to the teachings of a prominent Doctor of Divinity, which is, of course, the accepted theology of orthodoxy, who recently said, "A Christian should be both a pessimist and an optimist. A pessimist when he looks within and beholds the foulness and blackness of his sinful nature, and an optimist when he remembers that all his sins and iniquities were washed away on the cross." My dear Doctor, thought I, with all your intellectual ability and erudition, you did not look quite deep enough down into your nature; you only reached the stratum of mortal beliefs and fleshly lusts and appetites. Your gaze did not penetrate far enough; if it had, it would have pierced the surface soil of material thought which had accumulated, and beheld the Form of Him in whose image and likeness you are made.

A little brown seed has within it, we all well know, the life principle, the inherent possibilities of its nature which produce growth and leaf and flower and fruit. They are all there; think of it, the life principle which animates, the power to grow and

develop, the capacity for beautiful blossoming, and perchance luscious fruitage. All these primary principles of its nature are wrapt up in this little brown seed. Does it need regenerating? Any changing or re-forming? No, it only needs a chance to unfold and manifest its inherent nature. Hidden away among rocks and surrounded by adverse conditions it is stifled and held in bondage, and cannot bring into manifestation its highest and best. Yet I was reading lately of a very singular occurrence in an old cemetery of Germany. An old German, the last of his line, believing that he was soon to pass away, ordered that on the family tombstone this inscription be placed, "This burial place bought for all time shall never again be opened nor disturbed." Three heavy blocks of stone clamped with iron mark the grave. But today, six score or more years after the grave was so guarded, there stands above it a stately birch tree which has "burst the stone asunder and snapped the iron bars, and its roots have opened and bent and rent the tomb." It is supposed that a little bird, soon after the tomb was built, dropped the embryo of this tree among the gray stones.

It seemed to me a fitting illustration of the power of the life principle to overcome obstacles, and also is symbolical of those who, notwithstanding the hindrances and obstructions of creed and dogma, have manifested the strong and beautiful traits of the spiritual nature. But, as a rule, the soil must be conducive to growth and manifestation, and there must be freedom for air and sunshine. Within each and every one is this wonderful, beautiful germ, the Spirit; and life and strength and power and love and beauty are inherent in its nature—they *are* Spirit. Does it need regenerating, re-birth? No. But the rocks of intellectual doctrine and man-made theories must be removed, the soil of the sense consciousness transformed, and the mental atmosphere cleared of the pollution of impure and unwholesome thoughts, before the Spirit, or germ, within is able to manifest

its latent power and beauty, and yield its fruit, which "is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

We see now so clearly the mission of regeneration, the place it occupies in this new science. It is absolutely indispensable to the attainment of the ideal. And as this regenerating process goes on, and one faculty after another is born of the Spirit or enters into the spiritual consciousness, how the within-look, as well as the outlook, is transformed. We no longer see ourselves circumscribed and fettered by mortal limitations. We know that within, around, above us is a Source of power from which we may draw all we will. Fear and discouragement and envy and hate and malice and greed are transformed into courage and hope and contentment and love and kindness and generosity through the new birth of the mentality into the spiritual consciousness. Then, as would naturally follow, our outlook is changed, and we see with new vision, and where there was uncharitable, and often unjust, criticism of others, there is only a recognition of that which is good and noble and lovely. Always the good is to be found. And this reminds me of the old story of the Scotch woman, an earnest, faithful member of the Presbyterian church, who always, no matter how poor the sermon she had listened to, found something in it to praise. One Sunday as she and her family were returning from service, after listening to a sermon which her family felt, and so expressed themselves, had not one redeeming feature about it, poor in matter and poorer in delivery, they were wondering what the good old mother would say. But after seeking for something to admire, and failing, she refrained from all criticism and exclaimed, "Well, ye must all admit that the preacher chose a good text." So we may always find the good if we ourselves are in the right mental attitude.

Again, in our outlook some of us were accustomed to seeing the world filled with sickness and suffering

and misery of every kind, and we would dwell upon these conditions until we ourselves became depressed and pessimistic, and we could see no joy in living and would wonder after all if life was such a precious boon, and if it would not have been better if half at least of the human race had never been born. We were measuring all things by the false standard of appearances and from the sense consciousness point of view. After regeneration there is a different viewpoint, and the world is full of beauty, and life with all its magnificent possibilities is so grand, and just to feel the thrill of existence is at times, and should be all the time, a joy, and the thought of spreading abroad this new teaching an inspiration.

In this regenerating process the physical is also reclaimed. And as each organ and nerve and muscle of the body receives the awakening and vitalizing energy which comes with the new birth, does it, the body, become whole and perfect. Thus "old things are passed away; behold all things are become new" to him "who has been born again, not of corruptible seed, but of incorruptible by the word of God which liveth and abideth forever," and "has put on the new man which is renewed in knowledge after the image of Him that created him," for he is "dead unto sin but alive unto God through Jesus Christ our Lord," "and every one that loveth is born of God and knoweth God."

---

O beloved Pan, and all the other gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ.—SOCRATES.

---

When a seemingly nervous person says, "I feel as though I must dance up and down, and scream murder," I reply, "Don't; just sing the Doxology."  
—L. S. H.

## CONVICTION.

ALMA GILLEN, in *Expression*.



LADY went to her teacher for advice upon some matter of her family affairs.

The teacher said, "I cannot advise you to do so and so, for then it would not be your wisdom which was arranging your affairs, but mine. I am one individual, you are another. I have a set of ideas and ideals, thoughts and feelings; you have another, perhaps, totally different from mine. How, then, can I advise you what to do?"

"But you are my teacher; you must know more than I do."

"But in what am I your teacher? All my teaching, from beginning to end, is to show and prove to you that within you is an absolute wisdom for all your affairs, from the smallest to the greatest. That is my part. Your part, if you believe it true, is to act upon it by knowing and believing that you only can really know which is the best thing to do in your affairs.

"Until you really believe it, you cannot think from that standpoint, and, consequently, cannot act from it. Therefore my work as a teacher must be, and can only be, to help you to believe in your own and all men's inherent wisdom. When you really believe it, you will think a great deal about it, and act upon it, and after a time you will realize it. But the first step is to be sure that you know it is true."

"When I think of the whole, I know the wisdom of the whole is absolute and never fails, but when it comes to the parts composing the whole, I fail. I cannot acknowledge that my wisdom, inherent in me, is as perfect for me as is the inherent wisdom of the whole universe. Abstractly, I am a rock in my certainty of it, I am quite convinced. Concretely, to me most of the inherent wisdom is—vacuum! How-

ever, one other thing I see, and that is, that I am terribly inconsistent in so thinking, and I will really try to change that."

"The way to resume specie payment is to resume," quoted the teacher.

The mother went home.

On the way she said to herself, "To be consistent, what must I think? That my husband and all my children are inherently wise, and all the servants, and also myself? That is more than hard. But I *do* believe it, I *know* it is true, and I will begin at once. I will do it, and I will stand by the results."

And she did. Many times a day when she was tempted to reprove the children for some trifling fault, she checked herself, saying, "Is that a fault in itself?" And she had to acknowledge that in itself it was quite right, but that she had made it a fault by forbidding them to do it.

Then she set herself to sift out her reasons for her commands: "*Why* did I forbid them to do this? Because it will tear their clothes. But cannot I afford to buy them more if they tear these? *Why* did I forbid them this, and this, and this?" Nearly always the command was based upon fear and limitation, and she began to re-arrange her commands, cutting out nine-tenths of them. Trusting to their innate wisdom and power, she needed very few of the restrictions she had hitherto imposed.

When she removed her ideas of what was right for them, and left them more free to follow out what they thought right to do, she was amazed at their cleverness, at their really splendid practical ideas about everything, even their play and playthings. The rest to her own soul was invaluable. Daily the strain of anxiety in regard to their well-being relaxed more and more, and she found it was quite safe to rely upon their ideas; moreover, she found them worthy of respect.

In a family of five children there are many different ideals. The mother stood ready at all times to

help them to respect each other's ideas, *e. g.*, "Tom, listen to what Edith wishes to do and see if there is not something sensible and helpful in her ideas. Remember she has as much right to her ideas as you have."

Gradually her own strong conviction of their ability to arrange their affairs impressed itself upon others. Her mind was at rest, and that ease communicated itself to them all. Whenever and wherever she could conquer her fears, she resolutely refused to let herself interfere with their individuality, even when what they wished to do ran counter to her wishes. "There is no harm in it; it is only my wish, my way of looking at it; why refuse them?"

Her husband had often worried her because of his easy-going way of looking at everything, the children included. "Let the little chaps alone, Mollie. They are all right," he would say.

"You do not care *how* they are brought up!" she would say indignantly.

"Oh, yes, I do; but they are all right, and they will come out all right," was always his reply. "I don't want them to be copies, I want them to be originals."

And now she saw how wise he had been, and that produced a very different state of affairs between father and mother. They grew closer together than ever before—and every married couple knows what that means—not only to themselves, but to the whole family and to their whole world, large or small.

A year later the mother said: "Unless I had experienced it, I would not have believed that that conviction could have made such a difference—an all-over, all-round difference. I found that very few of the commands I had laid upon the children had been necessary. I found that I was gently pressing them, pushing them, and at times forcibly moulding them into my mental conception of things, utterly forgetting that they were individuals apart from me,

and never could be me. Also I learned that as I was doing with my children I was doing with relations, friends and acquaintances. *My* ideals of honor, justice, courage, kindness, courtesy, politeness, consideration, thrift, and cleanliness were the only right ones in the whole world. Anyone who held the same ideals I acknowledged to be doing the right way; but those who had not the same, I had no use for—and I saw the narrowness of such an attitude. I saw its crushing effects upon everyone brought into close contact with me. I saw it had raised walls between me and the people too strong in their own ideals to be moulded into mine. I saw how uneasy I had made people when in my society. I really was amazed and ashamed, and used that shame to spur me on to greater efforts in withdrawing my ideals from their lives that they might live out their own, and I must say that the complete ownership of thousands of worlds would not induce me to go back to the old way. More than that, I honor my family and my friends that they loved and respected me all those years in spite of such a wide-reaching and repressing quality. And the strangest thing of it all is, that *all* these results have followed upon my belief in the inherent wisdom of everyone in the world, and in the universe. When I think of it, it seems like a veritable miracle.”

This is not a solitary case. She is not the only one who followed, and is following, that repressing course with their fellow-creatures, nor was hers a solitary case in her awakening. What one has done, all can do, if they desire it.

Without the fire of enthusiasm, only through the so-called cold light of reason, she was convinced that wisdom was one of the attributes of every created thing, and from following out that cold, but sure, conviction, she swung herself into the glorious realization of its truth, and herself reaped the splendid and satisfying reward of being true to her conviction. For the change in her mental state was not hidden ir

her heart. She became more reasonable—people called it so—more adaptable, dropped criticism and condemnation, did not take offence easily, and grew more companionable in every way. Her face, figure, and carriage altered. She lost her ungraceful stiffness and awkwardness of movement; and all these outward changes came, not by trying to become so, but as a sequence of her altered mental state. Also, there followed the enthusiasm and fire which had been lacking in the beginning.

I mention this for the sake of the ones who dread becoming parrot-like in their claims of limitlessness, if they have not a warm feeling about the claims in the beginning.

Let the conviction *be* conviction; be true to that, and all the fruits of the claim of I AM are sure to follow.

---

#### I SHALL NOT WANT REST.

The Lord is my shepherd; I shall not want.—Psalms 23:1.

I shall not want rest,  
 "He maketh me to lie down in green pastures."  
 I shall not want drink,  
 "He leadeth me beside still waters."  
 I shall not want forgiveness,  
 "He restoreth my soul."  
 I shall not want guidance,  
 "He leadeth me in paths of righteousness  
 for his name's sake."

I shall not want companionship,  
 "Yea, though I walk through the valley  
 of the shadow of death,  
 I will fear no evil; for thou art with me."  
 I shall not want comfort,  
 "Thy rod and Thy staff they comfort me."  
 I shall not want food,  
 "Thou preparest a table before me in the  
 presence of mine enemies."

I shall not want joy,  
 "Thou anointest my head with oil."  
 I shall not want anything,  
 "My cup runneth over."  
 I shall not want anything in this life,  
 "Surely goodness and mercy shall follow me  
 all the days of my life."  
 I shall not want anything in eternity,  
 "and I will dwell in the house of  
 the Lord forever."

# Bible Lessons

BY LEO VIRGO.

## Lesson 12. September 20.

ABSTINENCE FROM EVIL.—I. Peter 1:4-11..

1. Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5. Who shall give account to him that is ready to judge the quick and the dead.

6. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7. But the end of all things is at hand: be ye therefore sober, and watch unto prayer.

8. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.

9. Use hospitality one to another without grudging.

10. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

11. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

GOLDEN TEXT — “*Be not drunk with wine, wherein is excess.*” — Eph. 5:18.

The question is often asked, “What is the greatest discovery of the nineteenth century?” Among the many answers we fail to have seen the true one, “The greatest discovery of all the centuries is the power of thought.” The importance of this discovery is slow in reaching the external realms of human consciousness, but it is gradually getting there. Mesmer found that one thought could control another, or one man’s will that of another. Human ignorance ridiculed him, as it always does those who think beyond accepted standards. His discovery

was resurrected and named hypnotism, and the experiments in this field will convince anyone of the creative power of thought on the body. Both in Europe and in America the medical schools have finally accepted that it is a power beyond their comprehension. Subjects are paralyzed, blistered, made insensible to pain, and in hundreds of other ways moved to manifest the absolute control of the body by the thought.

There are also the many occult researchers who are experimenting with thought and its laws. They have photographed thought vibrations in anger, fear, sorrow, etc. Mental Science is proving the power of thought as a healing agent. Then the chemists, among whom Prof. Elmer Gates takes lead, are demonstrating the power of thought on the cells, tissues and salts of the organism. For example, an analysis of the perspiration of a man in melancholy mood is found to be entirely different from one in happy state of mind.

Thus in many fields of research this great discovery is being demonstrated. It is so universal and so complex that the accepted schools of intellectual science have failed to grasp it. It has not yet been tabulated and classified by them. But it will eventually dawn upon all men that the greatest discovery of any age is the power of thought.

Thought is that process in mind by which substance is acted upon by energy directed by intelligence. Thus three factors are involved in every thought—substance, energy, intelligence. Spirit is not thought, but lies back of thought. Thought is the first emanation of Spirit.

It is found that one of the laws of thought is that of like attracting and acting upon like. "Birds of a feather flock together." So kindred thoughts gravitate together by a law divine and universal.

The apostle recognizes this power of thought in one who has overcome, and he says, "Arm yourself with the same mind." We are powerfully moved by

a strong mind that has suffered and triumphed. When we understand this law of thought to lift up all that harmonizes with it we see how the triumphs of Jesus Christ have formed a mental battery, that lifts to higher states all those who align themselves with him.

The cry goes up continually from sinsick souls everywhere for help, yet this mighty power always right at hand is overlooked. The simple prayer, "O Mind of Christ, enter into my mind," will open the way. Then ask for spiritual understanding. Then affirm that you *have* understanding. "Pray believing that ye have received and ye shall receive."

There are many thought atmospheres in this realm in which we live. Two grand divisions are recognized by Christian writers, viz: the Gentile thought and Israel thought. The Gentile thought is the outer, the senses; and the Israel thought the inner, the spiritual.

The will of the outer realm is described in verses 3 and 4. When we change our thought centre from self to Christ, the lusts of the Gentile realm lose their hold upon us and a new state of mind begins.

"The dead" in Scripture always means those who are unconscious of Truth. "The quick" are those who are just awakening but not yet in the light. The Truth itself is the "judge."

The Word of Truth, or "God-spell" is silently and audibly spoken to this man without understanding, or "dead," and he begins to "live" according to the Spirit.

The "end of all things at hand" is the dissolution in mind of that realm that believes in the reality of material things and conditions. When the Truth enters the consciousness a great change begins in our view-point. The reality of body and its environments gradually dissolves in thought and we see the end of earth. Then our minds become truly "sound," and we are sober and prayerful.

When man even faintly realizes the love of God

he begins to love his fellowmen. There is a "fervent love" among Christians that is not found among any other class of people. The Methodist love-feast, when from the Spirit, was a divine ordinance, and those who let the love of God pour itself out in charity do truly cover and forgive a "multitude of sins," not only in themselves but others.

Christian generosity is proverbial the world over. When Truth and love enter the soul "hospitality one to another without grudging" is always in evidence.

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### Lesson 13. September 27.

#### REVIEW.

GOLDEN TEXT—*"The Lord is my light and my salvation."* — Ps. 27:1.

LESSON I. *Israel Asking For a King.*— I. Sam. 8:1-10.

Central Truth: Materialized Spirituality leads to Personal Will as the leading faculty in consciousness. To escape this, affirm without ceasing, "My heart is set on the things of the Spirit and all I desire is to do the will of God. The possessions of this world have no hold on me."

LESSON II. *Saul Chosen King.*— I. Sam. 10:17-27.

Central Truth: Whatever we choose, the Lord, or law of our being, grants. We should strive to choose wisely because upon this choice depends our success or failure in demonstrating the perfect law.

LESSON III. *Samuel's Farewell Address.*— I. Sam. 12:13-25.

Central Truth: Though under the rule of Personal Will we are not wholly cut off from Divine Guidance. "Fear not; ye have indeed done all this evil, yet turn not aside from following the Lord, but serve the Lord with all your heart."

LESSON IV. *Saul Rejected as King.* — I. Sam. 15:13-23.

Central Truth: Error must be totally destroyed. Erase by denial the error thoughts from both the conscious and subconscious mentality. Weakness, for instance, is first a thought and then a feeling. The thought is conscious and the feeling subconscious.

LESSON V. *Samuel Anoints David.* — I. Sam. 16:4-13.

Central Truth: Divine Judgment says that Love shall be king of the soul, and it is anointed or affirmed as the future ruling power. The first step in bringing about a reform in character is to *affirm* the power of the faculty we wish to rule.

LESSON VI. *David and Goliath.* — I. Sam. 17:38-49.

Central Truth: We kill out the strength of sense by rightly directed thoughts—not by sheer will force. Love is not “gushy” and sentimental, but strong in spirit and equal to great spurts of power.

LESSON VII. *Saul Tries to Kill David.* — I. Sam. 18:5-16.

Central Truth: When ruled by Personal Will man is fearful and jealous. He tries to suppress or “kill” the spiritual part of his nature. But this inner one is divinely protected and escapes.

LESSON VIII. *David and Jonathan.* — I. Sam. 20:12-23.

Central Truth: Divine Love and Human Love are so nearly alike that the bond of unity is inseparable. Human Love depends upon Divine Love for its existence. Jonathan begs that he may not be cut off from the house of the Lord by David. We should affirm the issues of our love to be Divine, and we shall thus connect it firmly with the Infinite Source.

LESSON IX. *David Spares Saul.*—I. Sam. 26:5-12,  
21-25.

Central Truth: Love is always forgiving and sparing those who persecute it. The Divine Law works unerringly for those who exercise love, compassion and generosity in dealing with opposing forces.

LESSON X. *Death of Saul and Jonathan.*—I. Sam. 31:1-13.

Central Truth: Error destroys itself. Personality rules for a season, but it finally meets defeat in trying to put down in its own might the undisciplined sense nature, the Philistines. Success is possible through unity with Spirit alone.

LESSON XI. *David Becomes King.*—II. Sam. 2:1-10.

Central Truth: When the Divine Love in the heart "goes up to Hebron," or is joined to Divine Wisdom in consciousness, a new rule is set up—Love is King. This is the supreme achievement.

LESSON XII. *Abstinence From Evil.*—I. Pet. 4:1-11.

Central Truth: A change of mind is necessary to a change of character. When we affirm our unity with the Christ Mind we link ourselves with a great mental battery that is more powerful than all the forces of evil thought.

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FOURTH QUARTER.

Lesson 1. October 4.

DAVID BRINGS UP THE ARK.—II. Sam. 6:1-12.

1. Again, David gathered together all the chosen men of Israel, thirty thousand.

2. And David arose, and went with all the people that were with him from Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the Lord of hosts that dwelleth between the cherubim.

3. And they set the ark of God upon a new cart, and brought it out of the house of Abinadab that was in Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.

4. And they brought it out of the house of Abinadab which was at Gibeah, accompanying the ark of God: and Ahio went before the ark.

5. And David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even on harps, and on psaltries, and on timbrels, and on cornets, and on cymbals.

6. And when they came to Nachon's threshingfloor, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen shook it.

7. And the anger of the Lord was kindled against Uzzah, and God smote him there for his error; and there he died by the ark of God.

8. And David was displeased, because the Lord had made a breach upon Uzzah: and he called the name of the place Perreuzzah to this day.

9. And David was afraid of the Lord that day, and said, How shall the ark of the Lord come to me?

10. So David would not remove the ark of the Lord unto him in the city of David: but David carried it aside into the house of Obed-edom the Gittite.

11. And the ark of the Lord continued in the house of Obed-edom the Gittite three months: and the Lord blessed Obed-edom, and all his household.

12. And it was told King David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.

GOLDEN TEXT — "*Blessed are they that dwell in Thy house.*" — Ps. 84:4.

The life of man is linked to the Divine Life by a law having its control of action deep down in the consciousness. Doctors call it the Law of Nature, which, if man could understand and conform to, he need never be sick. They tell us that nature does all the healing, and that the medicines they give are but aids to an adjustment of the body to this natural force. The Hebrews recognized this inner law as an agreement with the Lord, and its outer symbol was the Ark of the Covenant.

The Ark of the Covenant was a chest of acacia wood, two and one-half cubits (three feet, nine inches) in length and one and one-half cubits (two feet, three inches) in height as well as width, plated within and without with gold. The lid was of solid gold, and was called the mercy seat. Upon it were two golden figures of winged cherubim, with their wings stretched out over the ark and their faces

turned toward each other. Within the ark were deposited the two tables of stone engraved with the Ten Commandments. (Deut. 10:2.) According to Heb. 9:4, the ark also contained Aaron's rod that budded, and a golden pot of manna. It belonged in the Holy of Holies, the innermost room of the tabernacle, and was to be visited by the high priest, and by him only once a year, the Day of Atonement.

All of this is a detailed symbolical representation of the relation which the body bears to the Divine Mind. The wood represents the vegetable kingdom, the gold the mineral kingdom, and the cherubim the animal kingdom in its angelic purity. The tables of the law represent the directive and abiding intelligence.

When love rules in man's mind this inner law of God is brought forth to consciousness. It had been almost forgotten for seventy years at Kirjath-Jearim, meaning a place overgrown with trees.

Love brings harmony into the mind, and there is rejoicing (Baale), and praising (Judah).

Abinadab and his two sons, Uzzah and Ahio, refer to strength and the words of strength. The driving forth of the ark upon a new cart drawn by oxen refers to the activity of strength. Oxen always represent animal strength, in spiritual symbology.

The music and the dancing before the Lord is the harmony which should be affirmed in all the expressions of the Divine law.

This Ark of the Covenant, or Divine Nature in the human body, is subjective—that is, it lies below the plane of daily consciousness, and this lesson teaches of its bringing forth. In this process it passes through various planes of consciousness. One of these is the "threshingfloor of Nachon," which means a plane of consciousness where there is resistance. We often find ourselves almost unconsciously resisting the bubbling up within us of the forces which we have by our words brought into manifestation.

Uzzah means *rebutting strength*. There is a clash of strength ideas in consciousness, and as the dominant idea is love, all that is not under that law is dissolved, hence the death of Uzzah.

The lesson is that there should be no interference on the part of the external strength with the spiritual strength coming to the surface in its newness. If your strength seems wavering and unsteady at times, ("the oxen shook it") do not attempt to "brace up" by any external aid. Trust to the Divine law and you will not find it necessary to delay the coming forth of the ark, as was the case with David in this lesson. David got afraid of the law of the Lord and left the ark at the house of Obed-edom, meaning subjective life. When it was reported to him that blessing had come to this one's house he went and brought the ark into his own city.

The Ark of the Covenant, the Divine Natural Law of the human body, must be brought to consciousness by those who seek to regenerate the body. It is not a physical law, but spiritual, and we should so regard it in all our meditations and affirmations.

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### Lesson 2. October 11.

#### GOD'S COVENANT WITH DAVID. — II Sam. 7:4-16.

4. And it came to pass that night that the word of the Lord came unto Nathan, saying,

5. Go and tell my servant David, thus saith the Lord, Shalt thou build me a house for me to dwell in?

6. Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

7. In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me a house of cedar?

8. Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over my people, over Israel:

9. And I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth.

10. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime,

11. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house.

12. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

13. He shall build a house for my name, and I will stablish the throne of his kingdom forever.

14. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.

15. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

16. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever.

GOLDEN TEXT—“*Thy throne shall be established forever.*”—II. Sam. 7:16.

The temple which David contemplated was symbolical of his own spiritual body. Man is the temple of God “if so be that the spirit of God dwelleth in you.” This conscious *dwelling* of God in the body is an important part of the process. If man makes a body that is but a temporary abiding place of life, it is likened unto a tent, impermanent, transient, unenduring. This kind of a habitation does not represent God, who is *omnipresent* life, substance and intelligence. From this all present and ever-abiding source man is bidden to draw the materials for his body. It does not require deep logic to prove that if life is perpetually expressing itself, that which manifests it should be permanent. So with substance and intelligence. All that goes to make up the body is omnipresent in Spirit, and may be poured into the body in unceasing streams. The physiologist cannot understand why the body should deteriorate when every organ is so formed that it naturally perpetuates itself. This is the law of Being, and if man did not interfere with it, the body would never decay or grow old, but constantly increase in vigor, strength, beauty and spirituality.

But there has been interference, and the oneness of the race in mentality makes all suffer the errors of the individual. If you abuse your body and

disregard the guidance of the spirit in its development, you are Adam, bringing death upon all men. "In Adam all die." If, however, you are lifting your thought up and trying to strengthen and purify your body, you are Christ, bringing life to all men. "In Christ all shall be made alive."

David is a type of Christ-love dominant in consciousness. Love is the soul builder, and soul builds body. But love alone has not the ability to make the living temple of God—it requires power, will, understanding, life—in fact, a complete bringing out in their fulness of every faculty. Love is the drawing power, the magnet that attracts to the soul the invisible forces of Being which the other faculties build into the Christ Temple. David provided for the temple about one hundred and fifty million dollars worth of gold, besides vast quantities of other material.

The very first step in building the temple of God is the realization that it can be done. This is actually innate in every one. It is this innate builder that causes us to so strenuously protest against the external decay which sets up its dominion in body. A healthy man never wants to die. When we begin to bring to the surface this innate truth that death is a mistake, and perpetual life in the organism the divine law, we are paving the way for its demonstration. This is the promise and covenant that will be fulfilled in an undying body. The "word" is the seed, and the promise to David is, "I will set up thy seed after thee . . . and I will establish his kingdom."

It is not vital to the issue that we demonstrate perpetual life in any certain body—we may have many bodies before we master all the details of immortal body building. Those who have pierced behind the veil tell us that Jesus had many trials of body building before he could say, "Destroy this temple and in three days I will build it up again. He spake of the temple of his body." (John 2:21.)

They say that Moses and David, and many other personalities mentioned and not mentioned in history, were the manifestations of that identity known as Jesus. When he manifested as David he was told by the prophet of the Lord that he would "sleep with his fathers," but his "seed" and out of his "bowels" should come one who "shall build an house for my name, and I will stablish the throne of his kingdom forever." The New Testament repeatedly speaks of Jesus as the son of David, and inheritor of the promises. (Luke 1:31-35; 20:41-44; Acts 2:29-31; 13:22,23.) All through the Old Testament are promises made to the "seed" of those who do God's will. This always refers to the fruits in a future life of the right seed words sown in the present. How could a dead man be benefited by the good which might come to his progeny?

Never put off to the future the building of God's temple — a perfect body. Begin right now to affirm immortality in the flesh and thus make the start in mind which will at once commence to gather for you that precious material that will be incorporated into your Jesus Christ body. "And thine house and thy kingdom shall be established forever before thee."

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#### MY TREATMENT FOR FEAR.

In April UNITY a lady desired treatment against fear of lightning, among other things. A few years ago I felt the effects of a stroke of lightning near me, which caused me to fear it for several years. One night last summer during a severe storm I heard a voice saying to me, "God is; I am." Since then when the least fear comes over me from lightning or anything else I use those words, "God is; I am," and the fear leaves me at once. — MRS. GEO. A REIN-ARTS, La Crosse, Wis.

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"He who meditates on God attains God."

## UNITY A HEALING AGENT.

“UNITY has been a great help to me.” “The reading of UNITY has changed my whole life.” “I was healed by reading UNITY.”

These are a few of the many expressions of appreciation and gratitude contained in the letters received daily from our readers.

They bear testimony of the fact that UNITY is a great healing agent. It heals the mind and it heals the body.

It is the understanding of the Truth that heals, and everybody agrees that UNITY gives a very clear exposition of the Truth.

The handkerchiefs that Paul blessed healed the sick, and as we bless every copy of UNITY that goes forth, we can readily understand why it has such a growing reputation as a healing agent.

UNITY is not only filled with the Word of Truth, but it also carries an added quality, A LIVING ENERGY that gives life to those who receive it.

Do as follows and be convinced: Sit in a quiet place with UNITY clasped in both hands. Close your eyes and say silently seven times, “The Christ Thought of Almighty Power, now here present and active, fills me with its living energy, its holy peace, its absolute trust, and I am right now perfectly whole.” Then repeat it in a whisper seven times. Go over this silently and audibly twelve times at each sitting. Then remain perfectly quiet and restful for at least fifteen minutes, silently thanking God for the complete answer to your invocation or prayer.

We are assured that any subscriber who will practice the foregoing for thirty consecutive days will be satisfied with the result. We will cheerfully refund the subscription price to anyone, who, having subscribed and tried this, will write us that they have received no help in mind or body.



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 thirteen years and has over 9,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9 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, 75 c.

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.

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.)

September 20th. to October 20th.

“I in Thee and Thou in me.”

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### Noon Thought.

(Held daily at 12 M.)

## I am God Individualized.

The Silent Unity Society is not for pecuniary profit to anyone. Each member, wherever he may be, contributes as he is moved by the Spirit, which is always the source of right action. However, if all those who are helped through its ministry contributed as liberally to the Lord as they did to the doctor there would be no lack of means to carry on the work. A man who has spent \$1,500 in vain search for health, writes that the silent sittings have helped him more in the past year than anything he has ever tried. A lady says she has spent a small fortune in medicines, growing worse daily, until she began the silent invocation each night, since when she has gradually grown better, and expects to soon be perfectly well.

The Life Force, from which all existence draws its sustenance, is a silent energy manifesting from within the organism. It does not make any noise, it does not make itself felt in ways visible, it does not force itself upon any, it is not in shape to be handled, yet it is the basic sustaining power of the whole universe, from the tiniest atom to the largest planet. The life in the body wells up from this one basic life, and we may open the way for it in abundance if we will only *be still* and let it flow in. We are so strenuous in our efforts to find some outside help that we ignore the only real source of health and life right at hand.

The Society of Silent Unity gives those who have not learned to be silent a daily drill in this most important mental discipline. You must learn to draw upon the great Silent Life Reservoir before you can ever become permanently healthy. This Kingdom of God is within you, and you can find its sources no where else but in the nerve plexuses within your body. These are the Mind Batteries of the One Life, and when concentration is properly developed they will respond to every thought.

## TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, July 15th, led by Mrs. Sarah Louise Weld. Subject: "Love Redeemed."

Mrs. Weld began the meeting by reading Ephesians 2:4, "But God who is rich in mercy, for his great love wherewith he loved us." "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. 2:17.) "Many waters cannot quench love, neither can the flood drown it; if a man give all the substance of his house for love, it would utterly be contemned." (Song 8:7). "And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices." (Mark 12:33).

The Lord's Prayer was then repeated in unison, followed by a silence a few moments holding these words, "I live, move and have my being in Divine Love."

Mrs. Sarah Louise Weld: To attempt to redeem love, to lift the word from its common everyday use, where it is more often misapplied than rightly used; to strip it of mere sentimentality and cheap platitudes and generalities, and place it where it belongs, robed in the highest purity and unselfishness as broad as the universe, as selfless as Truth itself, is a task before which we may well stand abashed, and yet if we can dwell for awhile on its grandeur and strength, and apply it only to that which is highest and most exalted in us, we may be able to help make it impossible for anyone to say, as has been said, "Don't use the word love, it has been so abused it means nothing to me," or as

another once said, "You say God is Love, that sounds all very well, but what does it mean?"

The word falls glibly from our lips, but when confronted with the question, "What is love?" is the answer easily given? We say mother-love is the nearest to the Divine, and yet how many of us are having our eyes opened to the fact that even mother-love must be redeemed from its weakness and selfishness that children may derive the greatest good from that which is theirs by right. Every child has a right to a love which is wise, pure and unselfish. Love is always wise, pure and unselfish. When applied where wisdom, purity and unselfishness are lacking, it is not rightly used. In every-day conversation the word is often spoken with little thought. We say we love a friend, yet some slight deviation from the standard of friendship, which we have set up as imperative for our friend to live up to, will destroy our love, or that which we have called love.

Love is service, the giving of one's best to help others, not to the few who are near to us, from whom we have received benefits, but the all-embracing, boundless help which regards not personality nor the attitude which any may have held toward us. Love gives freely, not that which is easy to part with, but that which forces the depths of our being to flow out towards those who need succor of any kind. It is something 'way beyond the giving of one's body to be burned. Love's service is the bestowing of the highest and most sacred within us, withholding nothing that others may be blessed. Love never looks for any return for the service rendered. The joy of giving is its only reward. Its recompense is in itself. Its service is often best given when the one who gives remains unknown. This is true of the highest human love. But how shall we analyze the Love which is Divine, the Love which is God? Can we by searching find out the infinite, omnipresent, omniscient, omnipotent Love which is the substance

of the universe; that all-pervading attraction, life and harmony which makes all things possible, without which there would be nothing?

In these days when the terrors of the law are laid aside, and on every hand we hear it taught that God is Love, and that in man Love is the fulfilling of the law, it may not seem impertinent to discuss what this Divine Love is, which we are told is the very essence of God, or God Iself, and also try to raise our standard of human love that man may be able, not only to know God, but to become one with God. In thinking of this subject I have asked several people, "What is love?" And not in one instance have I received a quick, comprehensive answer. One reason for this may be that we are so used to the word, and use it so thoughtlessly, that we have not considered it necessary to analyze it. But are we not each responsible for the lack of understanding of the word by many? We are told that "perfect love casteth out all fear." Fear is bondage, then is Love freedom? Let us put off the shoes from off our feet for the ground whereon we stand is holy, and keeping the standard of Divine Love before us, realize from the depths of our being that the freedom which Love gives is not license, but is separated from it by an impassable gulf, a gulf which measures the distance which lies between that which is highest in us from that which is lowest.

We, as the children of God, have within us the ability to love in a pure, unselfish way, which differs from Divine Love only in degree. Love, strength and gentleness are inseparable. One who has perfect confidence in his own strength is always gentle, and who can think for a moment of harshness or violence in love? Yet the gentleness which is always an aspect of love can never be confounded with weakness. Love is of the highest always in God and man. It is the highest, most comprehensive term for God, and the highest possible expression of man of which he is capable.

To search for Truth, to try to unravel the immense tangle of human existence, to endeavor to feed the soul expecting satisfaction, without love will prove utterly futile. If we look at the "nine ingredients" which are found in the "Spectrum of Love," as Henry Drummond expresses it, we will realize that if a soul consciously possesses and uses them, all law, both human and divine, will be absolutely fulfilled. A soul using them is a fully rounded out character, and in coming in contact with such an one we would find nothing lacking, approaching him from any or all sides we would never be disappointed. If we express love, we express all that is necessary for the soul's complete development; it brings us to the point where the human touches the Divine and becomes one with it. It is the simplest thing in the world just to love God and our neighbor, and yet it takes the highest powers of the soul to attain unto it.

Divine Love heals, redeems, glorifies whatever it sheds its light and warmth upon. No fear enters its atmosphere, nothing untrue, nothing that cannot bear the searchlight of Truth and be weighed in the balance with it. Love is the *summum bonum*—the supreme good that underlies all things. "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love."—I. John 4:7, 8.

For life, with all it yields of joy or woe  
 And hope and fear,  
 Is just our chance o' the prize of learning love,—  
 How love might be, hath been indeed, and is.

— BROWNING.

Therefore to live truly, is to love truly. Man can approach nearer to an understanding of Infinite Love through his own power to love than in any other way. In learning what love is, he is coming into a knowledge of God.

Mr. C. A. Shafer, of Unity: The spirit of the words spoken in these meetings is spread broadcast.

Anyone who is hungering and thirsting after righteousness can attend these meetings no matter where they are in the flesh. The words spoken continuously at the Unity headquarters are spoken with the Power—and they do accomplish that which they desire. One can write beautifully and talk beautifully *about* Love and not *know* Love at all. We must not personalize Love, but think of it as God, and God is omnipresent. Don't love personalities or things, just love God. If you love God, you love everything. God is in you, and when Love is quickened in you, it is quickened in every living thing you see, and until it is quickened within you, you can't love. We are not to ask, does this one or that one love me, but do I love them? Is the love which is God quickened in me? Can I look at the one who has not been purified by denials and awakened by affirmations and say "he is my brother" and that God is in him as much as in me? Can I feel love and compassion for him? If not, then Love is not quickened in me."

Mrs. Arnold: We often hear it said, "We want to see God face to face." Do we realize that we have the opportunity every day of our lives? We must see God in our brothers and in every thing that expresses life, for God is Life; but we can only see that when we know that God is Love.

Mrs. Jane Yarnall: It is written, "By this ye shall know if ye have passed from death unto life, if ye love your brother." "Infinite love to me means that which gives of itself. Every eternal Principle is required to constitute God, and it all gives of itself. Every thing is created of the One Substance, that is constituted of all the eternal Principles. The knowledge gives us the power to demonstrate all things. When I realize my power, I radiate it wherever I go, and when I let Love radiate through me I will not see anything to criticize. What does it mean to pass from death unto life? It means to pass from the ignorance that believes in death to the

knowledge of the Truth that makes us free, and only when we love truly is this possible.

Mrs. Lucy Walker: "Love Redeemed." God is Love. God does not need to be redeemed, but our idea of God, and our idea of Love. The Bible contains much that does not seem to be understood. Parents make a mistake in thinking over indulgence is Love. A mother who insists upon a child doing certain things is kind, because she acts for the good of the child. "Love suffereth long and is kind."

Arthur See: The impression that has been with me this afternoon to say to each one here, when you come next time be sure and bring your friend. There is so much said here that is life-giving. If we fail in this there will come the time we will miss the bouyancy that is given us here, and it is worth our while to let everyone know of the benefits derived from these meetings. We fall away from our problems in existence when we realize that Love was somewhere from the first, and must be redeemed in our consciousness. Out in existence we wander away from the real Love, and we must go back to it in consciousness. The world is apt to try to save itself from an assumed position by being what they call good. Anything assumed must fall away. We must come up, not from the man side or human existence, but from the God side or consciousness. The idea of being good, as the world calls it, will never save us from anything. Love is not what the world calls love. God as substance is not what the world sees. The world working through process is still working problems. There is a way beyond process. God is all there is, and must be so recognized. And if there is nothing but God, how can God be anything but unselfish. If Alexander had not recognized something more to conquer he would not have wept. Never until we recognize Oneness can we be redeemed. It will not be through trying to be good in the world's way by lookins upon yourself as a creation. Don't think of God

just in the abstract but think of God as real. Instead of trying to be *better*, try to get *bigger*. All things are finished from the foundation; there is no need of process.

Mrs. Bessie P. Umstot: Love is the world's Redeemer. It links man to man, and binds the soul back to God. Our love to God may be safely measured by our attitude toward our neighbor; for as we grow into more conscious unity with our Source, somehow we get nearer the heart of things, and find our way into closer touch with our fellow man. A closer walk with God, means more love to our neighbor. Love not only *is*, but Love *does*. Love beautifies and molifies and purifies. Love justifies and sanctifies and glorifies. Love rectifies and unifies and satisfies. Earth has no sorrow that Love does not cure. Love heals and leaves no scars, for Love is God and God is Love.

Mrs. Umstot took charge of the healing service.

The meeting held July 1, had no regular leader. Mrs. Pool took charge of it and read Leo Virgo's beautiful article from UNITY, "Divine Revelation." There being no secretary for the day, nothing else was recorded.

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MEETING OF AUGUST 5.

Mrs. Annie Rix Militz, leading. Subject, "Jesus Christ."

The thought held in the silence was, "The spirit of the Lord is upon me, for He hath anointed me," and then each one in the room was to add silently that which seemed to be his greatest need, with the thought that his prayer would be surely answered.

Mrs. Militz: One of the first joys of my entering into this life was this. I knew it was the very life that Jesus lived and taught. There are those who think we do not teach Jesus Christ. That is because they do not understand the teaching. Many have accepted Jesus Christ for the first time through this

teaching because by it they understand Him better. Jesus gave His teaching threefold: Right thought, Right speech, and Right action.

In his life and in his silent acts he taught us how to heal the sick, feed the hungry and comfort the broken hearted. He taught us health, happiness and prosperity.

He taught us right thinking, that as we think we live. "Out of the heart the mouth speaketh." "Not that which goeth in the mouth defiles the man, but that which cometh out." He taught right speech. "By thy word art thou condemned, and by thy word art thou justified." He taught right action. "He was reviled and he reviled not again." He went about doing good. He radiated love wherever he went. With all the history the real teaching cannot be understood until it is seen as an allegory. Every word or act recorded of Jesus has a lesson for us to learn. It is not enough to accept it as something the man Jesus did or said. We must do it or say it ourselves.

The Spirit of Truth had been upon Isaiah. It has always been upon some one ever since the world began. Every one of us have the right to the name of Christ. We are all God's anointed; we are all the King, the only begotten Son — God's man.

It has been represented by many men, but only in part it has shown forth by a single word or act. Enoch, who overcame death, only shows a part; how short his history. "And Enoch walked with God." "And Enoch was not, for God took him." There is no history left us to point out the way, that we may learn from him. There has not been but the one man who stood forth and showed us all sides; one who overcame disease and death; one to hold the key to prosperity.

Jesus was chosen or anointed to stand forth and show the people how to live. He showed them how by non-resistance they could obtain the victory. Non-resistance was the key-note of Jesus' character.

Make nothing evil in any form, but overcome it with good. The man Jesus was the one particular manifestation of the Christ.

Whoever studies the life of Jesus Christ carefully will find the key that will open the prison doors of limitation and work all the problems for us. The way to follow Him is to take His sayings and make them your very own. "If any man keep my saying he shall never know death," is said by Jesus. No other teacher or master has ever given any such promise. When we incorporate, make our very own, these sayings, corruption will put on incorruption and mortality immortality. The very cells in our physical bodies will be renewed and we will put on new life. Until we can truly see the fullness of His life through the Christ within ourselves, we cannot embody the whole of Jesus' sayings. Jesus said if men would believe in the divine in themselves, they would recognize the divinity in Him.

If we can see divinity in just one soul, we see God in him, and then we see the divinity in ourselves. There is only One in all the world—God's man, or God made manifest in the flesh. I in thou and thou in me, and both in the Father. Let each one of us today take some one saying of Jesus' and repeat it over and over until we know it has become our very own, and we will actually hear the very words said to us, and then we will recognize our own and they will enter our very being and set us free from whatever burden we seem to think we are bearing today.

Mr. C. A. Shafer: We must each one fulfill our own prophecy. So let us keep before us ever the words *I am*. We cannot find the Father through confusion or strife. We must not see separation, and so we must add to the words I AM true words as did Jesus. Jesus said I am Life. We, in the confusion of the senses have put a great space between I and life. Let us go back and we will see we are first what God created us, the divine Son absolutely

perfect. It makes no difference what we have thought of ourselves, no matter what distress we may think we have suffered, in truth we have been perfect because God created us, and all that God created was good. Then we pass over the belief in death and connect the words I AM and life, and so manifest God in truth.

Mrs. Militz: We have lifted Jesus to the highest ideal. "And I, if I be lifted up, will draw all unto me." Now let us lift ourselves up to where we belong. Remember we always find in the world exactly what we put into it.

Mrs. Jane Yarnall: The world has never made the distinction between the Christ and Jesus. Christ is the son of God, the anointed. Jesus always spoke of his physical as the son of man. There is no separation in the Jesus and the Christ, but distinction. Jesus could not be separated from Christ. "If ye continue in my words then are ye my disciples indeed, and ye shall know the truth and the truth shall make you free." There is a scientific continuity in all of Jesus' words, one command hinged upon another. There is no teacher whose sayings can heal and cure as the sayings of Jesus Christ.

Miss Edith Martin: The more we study the teachings of Jesus Christ, the more we will be sure to find that he taught but one thing, although he presented it in varied forms that all might know, but it meant this: "The Father and I are one." There are two lessons to learn in order to learn the one great lesson. Unless we become as little children we cannot enter the Kingdom of Heaven. Two things we find very marked in a child that we are not apt to find in the adult, teachableness and non-attachment. We must be willing to be taught and to give up today what we believed was true yesterday when we grasp the real truth. We must also practice non-attachment. The child plays with his toys for a while and then lays them aside for

something else. We must be willing to give up what we have for the benefit of others. The idea that I must hold on to things because they are mine, and that I must hold fast to old ideas because I would be fickle to change, will only put us into bondage. Let us be as little children, always ready to be taught from whatever source is best for us, and to let go our hold on the material things, realizing that all belongs to the Father.

Mrs. Militz took charge of the healing service and gave each one present a slip of paper with some one of Jesus' words that should become their very own.

The meeting closed with the benediction, "The spirit of the Lord Jesus Christ be upon you and remain with you."

— HARRIET DELANO POOL, Sec'y *pro tem.*

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There is a voice, "a still, small voice" of love, heard from above,  
 But not amidst the din of earthly sounds which here confounds;  
 By those withdrawn apart it best is heard,  
 And peace, sweet peace, breathes in each gentle word.

What is the blessing of Love? It is to love without any desire, thought or striving for return. It is to simply love; to live in the gentle element of love, and our lives will be so rich, so full, that there will be no room for anything else to come in. Our love will then grow so large that it can take all in who come across our path, and the peace which comes with such love will be greater than the greatest joy we can imagine, for it will live to stay.

It may take many struggles, and many upheavals to reach this great and wonderful love, but it is worth all the clouds we pass through, and all the soul's giving up to reach it, and keep and live it. Aye, *live it*, for that is the real test, to *be*, and all the doing will follow. To be as the flowers, shining sweetly and quietly, and taking in all of God's love, and the giving out in pure, sweet radiance everywhere and at all times. Then we can walk where we will, and no harm can come nigh.

— ROSE L. AMOS.

## HEALING TESTIMONIES.

KANSAS CITY, MO.

Through lifting an invalid brother I was injured internally, which resulted in a blood tumor forming on the fallopian tube, and the case became so serious that at one time there were two nurses and five doctors watching the case and trying to save me from the operating table. They succeeded for a time, but finally the decision was made that nothing else would avail. An examination was made on Friday and the physician said that I must be operated on on Monday. Feeling confident that I would never come out of it alive, I was in a desperate condition, when Providence led me to state the case to a lady, who advised me to try mental treatments, assuring me that there was no need for an operation, as like cases were healed by a man right in our own city. The next day, Saturday, I went to this healer and received a treatment. Monday my physician put off the operation until Thursday, as he wanted a noted specialist from St. Louis, who was to be in the city at that time, to be present. I went that day for another treatment from the healer, again on Tuesday, and on Wednesday. On Thursday the doctor examined me to find the exact condition of things before going further, and when he was through he sat down and said, "I do not understand this, I find no tumor whatever. Last Friday it was there and I thought it would be very unsafe to delay operating many days, but today I can find no traces of it, and I cannot understand it." You may be sure that I was overjoyed at this verification of the healer's success in treating me. Four treatments healed me of the tumor, but I took several more to free me from the nervousness and weakness engendered by all that I had gone through, and now I am a well woman, and give God the glory, through this healer. This was one year ago.

LOWELL, MASS.

You wrote me on May 15th that you had been teating me for the cure of the warts on my hand, and you "seemed to see that they were there no more." Your letter reached me on the 18th, "washing-day," and I took my hands out of the suds to read it. As I read I opened my right hand, and there the three warts were as large as life, swollen and white (bloodless) from their soaking in hot water. I wondered, with some amusement. Now, listen! *I saw them* disappearing the *very next day*, just as we can sometimes see a plant growing. The next washing-day, a week later, they were *almost* gone, and another week later *quite* gone, so that only a white, smooth, flat scar remains for each of the two larger ones, and nothing of the small one.

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A lady in Iowa writes: "It is wonderful the change that has taken place in my husband, since I first wrote you."

Give all to love. Burn your ships behind you. Dismiss "if" and "but" from your vocabulary. Offer no compromises. Admit no doubts. Take love by the hand. Introduce it to your heart. Let it run as blood in your veins. They will tell you it is not worth while. But if love is not worth while, nothing is worth while. You have often thought you have loved. But if you once love you will see that you never loved. Love is not a meal set for two, but a feast providing a universal providence. Give all to love. Not the love that at home is called patriotism and abroad is called treason. Not the love which legislates favors into individual treasuries. Not the love which betrays communities. Not the love which sends armies to subdue. But such love as recognizes the human principle.—  
From *The Conservator*.

"God could not be unkind to me if He tried."

## ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

105. How can I make the Bible a personal book?

— MRS. W. L. B.

The Bible becomes a personal book to us when we look upon it as a record of the steps taken by man in his unfoldment from the Adam to the Christ state of consciousness. Each person, every place, and the events spoken of in the Bible, are symbolical of the different states of consciousness which each individual attains in this progress toward realization of his perfection as son of God. When studying the Bible do not look upon it as history, or as applying to things external, but place it all within the mind, or consciousness, and interpret it from that plane. Thus we will be able to place ourselves and know whether we are still in the Adam state, whether we are a Joseph wrestling with the angel (Truth) until we get the blessing of a new revelation, or a Paul, who as Saul symbolizes the will; and as Paul a conception of Truth. We will know whether we are in Egypt (darkness of ignorance), or in Greece (intellect), or in Jerusalem (place of peace). Applying the Scriptures in this way, with the strong desire to know the Truth, will bring to our aid the Spirit of Truth which will lead us into all Truth and a personal interpretation of the Bible.

106. Please tell me why you never end your prayers in the name of Jesus Christ.

— MRS. F. C. J.

We do, very often indeed, end our prayers with these words, or, "through Jesus Christ," which to us means this: With the authority which the indwelling Christ, the Spirit of Truth, gives to us to declare a thing to be, to speak it into manifestation. It means the power through which we obtain the thing desired. Our prayers are not petitions requiring an intercessor to plead for us, but are affirmations of that which is

through the Christ power, which is what the name stands for.

107. Can you tell me why one dislikes a person the first time you see them, then again, you will feel a warm liking for some one that you never get to know? — MRS. J. H. C.

Every person expresses what he is in various ways; his walk, his voice, his countenance, handwriting, etc., all tell the observant one what manner of man he is, and, most subtle of all, each one has his atmosphere, or aura, which is charged with the radiations or emanations from the ego, and is the result of his thought and according to the character of that thought. To anyone who comes into that atmosphere who is sensitive to these radiations, that one may be conscious of something which repels him (dislike is a strong term), or he may be conscious of a great attraction toward the person. Every one is drawn to the man or woman who is full of love, purity and goodness, and we are conscious of these qualities although we may never become known to them personally. There is a lesson in this for us: When we meet one who is distasteful to us, we must immediately behold that one as we know him to be in reality—a perfect child of God, and as such worthy of our love. Then we must make our aura vibrant and radiant with the perfection of spiritual wholeness so that all with whom we come in contact may be drawn to us and inquire the way to the same attainment.

108. Will you give me your opinion of the Success Clubs, which advertise to bring success to all who pay a membership fee of from one to five dollars, according to the time they desire to be considered members? — L. M. N.

In reply to your question about the Success Clubs, would say that, in our estimation, these success institutions are not the success they claim. There is a better way to obtain success, and that success which is permanent, than by following up any scheme that advertises to do so much for a certain

sum of money. This way is to put yourself in touch with the universal current of success thought. Think nothing but success, speak nothing but success, have the *unwavering confidence* that success is yours. Do not allow a thought of failure to gain entrance into your mind; just *know* that prosperity and abundance belong to you by right of inheritance, for you are one with the Source of all good. In this way you are setting up success vibrations in your own consciousness, and will attract the success thoughts of others who are in the same current, and your success is assured and abiding.

109. I do not get a chance to hold the evening thought, nor the noon thought, just at the time I ought; my work is so that I have to hold it either before or after the time set, and I feel that I do not get the good that I should. Will you advise me?

— B. M.

The Society of Silent Unity belts the world, and, as time differs in the different places, it cannot be noon or nine o'clock in the evening at the identical moment in each place, so the Unity thought moves on with the sun and encircles the globe, and no matter at what time you are able to hold the thought, you have a large company with you, and the vibrations from all those who have been meditating on the thought will reach you, and, if you are receptive, will strengthen and help you in your realization of the omnipresence and omnipotence of good. Be positive in claiming your oneness with the universal spirit of Peace, and joy and gladness, cheerfulness and perfect peace will abide with you.

110. Why is it that where scientists are most numerous, there are such great floods and they have to suffer like the rest who do not hold the thought as they do that "all is good"? And will you explain that passage in Scripture if there is such a passage, "There will be a time when you cannot tell the winter from the summer, save for the budding of the trees"?

— E. H. S.

There are scientists *and* scientists, and one who has attained to the highest conception of Truth

never has to meet with loss by flood or suffer lack in any way. They have developed to that point where even a belief in the *possibility* of suffering, from any cause whatever, has no place in their mentality. This attitude of mind will ward off disaster or loss. This was proven by some of our good scientists during our recent flood. Some have not reached this high state of unfoldment, and, in consequence, may meet conditions which will give them a chance to demonstrate, and thus take an advance step toward that consciousness where they are impregnable. As to the meaning of the passage you quote, (it makes no difference where it is written), it undoubtedly refers to that plane where we are conscious of continuous life only, the varied conditions of which are the budding forth into new manifestations and extended development of the one life which pervades Man. We cannot find the quotation in the Christian Bible.

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#### A VISION OF LOVE.

Behold, I became entranced with a vision of wondrous beauty. A woman clothed in shining white robes encircled with a halo of glory; standing by her side with hand clasped in hers, the man of her choice, whom she learned to love dearer than her life, awakening in her inmost being heavenly harmonies, opening the sanctuary of the soul which became flooded with heaven's own light in one steady downpour of spiritual power from the Infinite Supply proceeding from the throne of God. He, in turn, gave it back in all its spotless purity until they became lost to everything but the ecstasy within the Divine Presence, speaking peace to the troubled spirit. My soul rejoiced, for I had learned to know Love as revealed of God. The vision vanished but the benediction remained, for it unlocked the mystery of the soul which will endure for all ages. Let all the earth keep silence, for the Lord is in His holy temple. I hear a voice as one crying in the wilderness, "Prepare ye the way of the Lord and make His paths straight." "He that hath ears to hear, let him hear."—MRS. J. L. JAMES.



Devoted to  
Practical Christianity.

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## Publishers' Department.

### PRIMARY LESSONS IN KANSAS CITY.

A Primary Course of Lessons in Christian Living and Healing was begun at Unity Headquarters, by Charles Fillmore, assisted by Mrs. Fillmore, Monday, September 7th. This course will continue through the month, three lessons being given each week, Monday, Wednesday and Thursday evenings. Every lecture is open to the public. Come and bring your inquiring friends. A practical demonstration of the way to heal is given at the close of each lecture, by audibly treating some one in the audience who has asked for help. Terms: free-will-offerings.

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Mrs. Annie Rix Militz, author, lecturer, and teacher, whom everybody loves, addressed a large audience at Unity Headquarters, Thursday evening, Sept. 3rd. In words eloquent yet simple, she showed the way to success, and that for the proper progress in Truth demonstration the student must cultivate and practice Knowledge, Faith and Love. On Sunday, Sept. 6th, she addressed the congregation of the Divine Scientists in Denver, going from there to California where she will continue her ministry for the Good.

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The Truth Center, 1504 George St., Chicago, opened a class in Primary Lessons, Friday, September 4th, conducted by Mrs. Meroe Parmelee, who is an earnest, deep student and practitioner of Spiritual living. The classes will be free as usual, voluntary offerings only being received. While Mrs. Militz is away, the Bible classes, Concentration practice, and Healing meetings will go on as usual. On October 7th at 10 o'clock, an Advanced Class will be formed to review the Advanced Lessons taught by Mrs. Militz. All are welcome,

## INTERNATIONAL NEW THOUGHT CONVENTION.

To be held in Chicago, Tuesday, Wednesday, Thursday and Friday, November 17, 18, 19 and 20, 1903.

In Chicago of late there has been a grand united movement among New Thought workers, many associate centres having appointed delegates who constitute a Union New Thought Committee to carry on a federated local work during the year, and union meetings are now being held there once each month—the last Sunday in the month, at eight o'clock in the evening.

This federated work is organized in recognition of the individuality of associate work as well as the individuality of persons themselves.

The Union Committee has been commissioned to arrange for and call an International New Thought Convention to meet in Chicago, Tuesday, Wednesday, Thursday and Friday, November 17th, 18th, 19th, and 20th, 1903, and plans are already under way and assurances are at hand which promise a most successful and inspiring gathering. A cordial invitation to be present is extended to all, without reference to creed, belief or organization.

This convention is being arranged in behalf of a closer associate interest among the different working centres in the New Thought throughout the entire world, and is designed simply and solely to bring about greater unity of purpose and to further open the way to Truth.

The Program Committee is in correspondence with the greatest leaders in the New Thought in the different parts of the world, and it is confidently expected that many of them will be present.

The entire expense of the Convention will be borne by the New Thought organizations, centres and publications of Chicago, so that visiting delegates will be free from all responsibility in this direction.

Through the New Thought and Associated Press all interested in the movement will be reached, and a large attendance is already guaranteed.

Arrangements have been made with the railroads throughout the country for excursion rates to Chicago for this convention, at a fare and a third for the round trip, on the certificate plan.

Sale of tickets will commence three days before the opening date of the Convention, except Pacific Coast points which will be given two days additional. Your ticket agent will give you full particulars.

Reduced hotel rates will be secured, and everything possible will be done to assure the comfort and welfare of all.

The Convention will close on Friday evening, Nov. 20th, with a reception which all are urged to attend, as this opportunity for social intercourse will cement friendships already begun, as

well as give an opportunity to meet all workers in the New Thought field.

It is desired that all who are expecting to be present will communicate with the Secretary, Elmer Ellsworth Carey, room 600, Masonic Temple, Chicago, Ill., in order that suitable arrangements may be made for the accomodation of the audiences. Any suggestions designed to increase the power and usefulness of the Convention will be thankfully received.

The program as finally arranged will be published later. Among those invited to take part in the Convention are:

Henry Wood, Horatio W. Dresser, Ralph Waldo Trine, W. J. Colville, Ursula N. Gestefeld, Dr Paul Edwards, Eleanor Kirk, Agnes Chester See, Helen Wilmans Post, Annie Rix Militz, Elizabeth Towne, T. J. Shelton, Col. Oliver C. Sabin, Ella Wheeler Wilcox, Harrison D. Barrett, C. O. Boring, Joseph H. Stewart, George E. Burnell, Floyd B. Wilson, Charles Fillmore, Mrs. M. E. Cramer, Dr. Walter Scott Hall, J. Wm. Lloyd, Mrs. Harriet Poole, William Walker Atkinson, Charles Brodie Pettersson, Henry Harrison Brown, Mrs. Kate Atkinson Boehme, Harry Gaze, Mrs. Jane Yarnall, Rev. Francis Edgar Mason, A. P. Barton, Paul Tyner, Rev. Helen Van Anderson, Rev. J. Minot Savage, Fanny B. James, Mrs. John Vance Cheney, Elbert Hubbard, Moses Hull, Professor Elmer Gates, Rev. R. Heber Newton, Nona L. Brooks, Caroline B. Morgan, Eugene Del Mar, Edgar Wallace Conable. Foreign: W. T. Stead, Mrs. J. Stannard, E. Dawson Rogers, O. Hashnu Hara, Lady Tyler, The Marquis of Lorne, Rev. Dr. Tremlett, Hannah More Kobaus, all of London, Eng. Hon. Mrs. Cowper, Camille Flammarion, Paris, France. Baroness Barnekow, Stockholm, Sweden.

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#### HEALING TESTIMONIES.

The healing testimonies in August UNITY have opened the eyes of people everywhere to the mighty power of Truth, and we are having a flood of letters. Some intimate that the cases are overdrawn. All we can say is that we will cheerfully give you the name and full address of any of these who have been healed, and you can correspond with them. It is true, we selected the most pronounced cases for publication, but there are many others fully as remarkable right at hand. In this issue is one more miraculous in its appearance than any of the others. But only a part of the story is told in that condensed statement. When the doctor made the examination and failed to find the tumor he excitedly, said to the lady's husband, who was in the waiting room, "Well, it was there *sure*, and now I can't find it." Another feature of this case is that neither the man nor his wife said a word to the doctor about the spiritual treatment she had been taking. They said they were afraid to mention it. They are bolder now.

## MENTAL SCIENCE.

The graduating exercises of the Mental Science College, Seattle, Washington, took place in the parlors of the Hotel Washington. Prof. F. M. Knox, the founder and president of the college, introduced the class to a large invited audience, with his usual eloquence. The 1903 class consisted of two from Massachusetts, five from British Columbia, one from Indian Territory, three from Spokane, Wash., five from Seattle and vicinity. The essays, covering Mental Science and the various attributes of the One Mind, were well rendered and enthusiastically appreciated by the audience. Prof. Knox gave a short inspirational address on the "Unlimited Possibilities of Man and His Progress." In the College of Mental Science we study ourselves, and when we know ourselves we know others. This is the great Idealistic study of the 20th century.

The sequel of the essays is as follows: J. W. Adams on "Mind" showed man as a whole to be the greatest manifestation of Mind Life; L. A. Lehmann on "All is Good" made plain that man is his own architect; F. G. Walton on "Tradition" showed that Mental Science leads us out from all traditional beliefs; F. E. Speare on "Wealth," that the understanding of knowledge and its application is wealth; Jennie Lind Sherlock on "Harmony," when we are in harmony ourselves we will be in harmony with the whole world; M. S. Gunn on "Brain" plainly proved the evolution of the brain from the stomach to the cranium; N. N. Berg, "Attraction," the universal law of life; Luella G. Adams on "Life," there is nothing but life; death is misnomer, for it is only a change of form. P. Fisher on "I," that Mental Science through the study of self brought the I into objectivity; Susie M. Beam on "Mental Science" proved without a doubt that we could have health, wealth and happiness by putting into practice the principals that the Mental Science college teaches; Nettie E. Knowles on "Success." "The door is open for all who will enter; walk therein." The essays will be published in full in the September issue of the TRUE WORD, published by Prof. Knox, 773 Harrison St., Seattle, Wash. 10c per copy. Nettie E. Knowles class reporter for UNITY.

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The editor has many letters on file, several hundred, in fact, asking healing questions to be answered in UNITY. It is his intention to answer these questions as fast as possible. Our readers may be lenient with the delays in this respect when they learn of the daily duties of the editor. He writes numerous letters and articles for the publications, he treats many patients both present and absent, he teaches classes nearly every night in the week, and delivers a sermon on Sunday. This makes a full day—and usually eats up most of the night.

## REVIEW OF NEW BOOKS.

BY J. H. C.

## THAT PRINTER OF UDELL'S, by Harold Bell Wright.

A story of the Middle West which is full of thrilling incident, and of local interest to many of our readers, as the scenes are laid in Missouri and Kansas. It is not a metaphysical story, nor along New Thought lines, but a story of Practical Christianity or the teachings of Jesus Christ put into practice. It shows that the orthodox church, under the present regime, is failing to reach and help to a higher and better life a larger class of people, young people especially, who might be led into noble living if different methods were pursued by the church. Practical ideas of how this may be accomplished are made plain in this story. The author has demonstrated the possibility of making the church a great factor in the salvation of the community. He is at present pastor of a large and influential institutional church, which is open continually, and flies the stars and stripes. The varied experience of his own life, the years of study he has given to men and conditions, have given him familiarity with the different phases of life depicted in this book, and their needs. Cloth, illustrated. Price, \$1.50. The Book Supply Co., Chicago, Ill.

## THE SCIENTIFIC DEMONSTRATION OF THE SOUL'S EXISTENCE AND IMMORTALITY. A NEW ARGUMENT BASED UPON RECENT SCIENTIFIC DISCOVERIES, by Henry Frank.

The author takes up the argument first from the physiological standpoint, and proves by verified scientific data the presence of an energy or force resident in all forms of life transmuting lifeless and undeveloped substance into living and organic forms. This energy is the universal, ever-existent soul. In the second part of this book Mr. Frank presents the psychological evidence of the soul's immortality, reasoning from the known action of the subconscious mind, and from facts deduced by an investigation of hypnotism, telepathy and clairvoyance. In Appendix 2, the author makes the somewhat startling statement that he believes "the time not far distant when the image of the human soul will be reproduced in the photographic camera," and in the light of recent scientific discoveries we believe it may be possible. The book is most interesting reading to one inclined to scientific investigation, and it is in this field that science and religion join hands and become one. Published by the Alliance Publishing Co., New York City. Paper; price, 50 cents.

## THE BOOK OF THE NEW CENTURY, by Edgar Wallace Conable.

The factors in the process of human development are classed by the author as those of right breathing, right exercise and right food, and, under the directive power of thought concentration,

these factors become the means by which the physical body is made perfect, as the temple of Spirit should be, and without this perfect physical body the soul can never express its Divinity. Mr. Conable also advocates fasting as a valuable aid in ridding the body of disease germs, and has demonstrated for himself that these means employed hasten the progress of human development, which the soul would accomplish if left alone and unaided, but much more slowly. Again, he says, "Opulence in worldly goods is the stepping-stone to opulence in every walk of life." All this may be thought to be giving undue pre-eminence to material things, but, back of it all, it seems to us that the writer seeks to harmonize the physical, mental and spiritual forces in man. The book is divided into two parts. In the second part, the chapter on "Attend to Your Own Business" is one which may be read by all with great profit. Non-Meat-Eaters will find their position very strongly supported, and the problem of attaining immortality in the flesh is shown to be easy of solution, when man recognizes his powers, and uses them understandingly. Paper, price; \$1.00. Pathfinder Pub. Co.

HOW TO TRAIN CHILDREN AND PARENTS, by Elizabeth Towne.

This little book should be in every mother's hands, for it is brimful of sensible, practical ideas. This subject of "How to Train Children," to which Mrs. Towne has most fittingly added "and Parents," she has placed the starting point in the training of children where it belongs—with the parents. If a mother cannot control herself, how can she control her children? When too many restraints are put upon the little ones they lose their own individuality, and cannot become self-reliant or able to choose the best ways for themselves. These points are well brought out, and much help in the way of suggestion, and personal experience, given by the author. If the teachings of the book are followed, the child is given a chance to live out his own ideals, and his faculty of judgment is developed. This is not a book of theories, but a statement of facts based upon knowledge evolved from experience, and thus of great value to parents. Published by the author, Holyoke, Mass. Paper, 25 cents.

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"How to Become Soul-Centered and The Personal Self," by Jean Porter Rudd, is a most excellent little booklet, embracing two of the most important subjects of New Thought discussion. Their treatment is scientific, comprehensive, lucid, and helpful. 42 pages; 15 cents. Order from this office.

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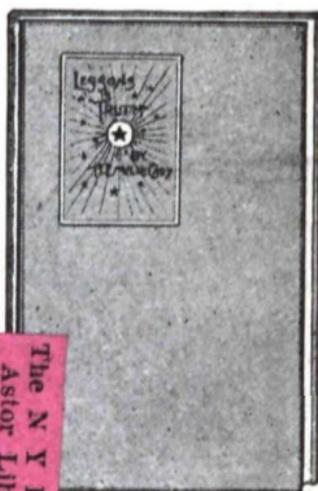
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