

# UNITY

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

Vol. XIX. KANSAS CITY, MO., NOVEMBER, 1903. No. 5.

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

## ANNOUNCEMENT:

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Devoted to  
Practical Christianity.

VOL. XIX.

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No. 5.

## THE OCCULT POWER OF LOVE.

CHARLES FILLMORE.



**WE** MAY talk about the wisdom of God, but the love of God must be felt in the heart. It cannot be described, and one who has not felt it can have no concept of it from the description of others. But the more we talk about love the stronger it grows in the consciousness, and if we persist in thinking loving thoughts and speaking loving words we are sure to bring into our experience the feeling of that great love that is beyond description — the very love of God. It is popularly taught and believed that there is but one love; that God is Love, and that all love is from Him, hence all love is God's love. This is in a general sense true, yet love may be so associated as to make it seem true.

Love is a Divine Principle, and can only be known in its original purity by touching it at its fountain-head. There it is not tinged in any way by man's formative thought, but flows forth a pure, pellucid stream of infinite ecstasy. It has no consciousness of good or evil, pure or impure, but pours itself out in great oceans of living, magnetic power to be used by whomsoever will.

Man has a faculty through which he receives love from Being. This faculty is commonly called the heart. The heart, however, is but the visible expression of an invisible centre of consciousness. The sense man sees the heart, but the soul sees an inner faculty in man through which he may express an attribute of Being. It is man who through his word calls these powers into activity that he may manifest God.

Jesus symbolized the orderly man expressing

God's attributes through his own individuality. Jesus "called unto him his disciples," that is, through his word he brought out his twelve faculties for expressing Being. The first was Peter, the rock, or foundation of his church, his consciousness, which is faith active in the thinking faculty. You will find that the character of your whole consciousness depends upon how you think. You may have a great love, but unless you guide it with right thoughts it will not build up an harmonious consciousness. Love poured through the heart of a mother who has fear in her thinker has shattered the body of many a delicate child. And the thinker must be strong and sure in his grasp upon right thoughts. Andrew, the second disciple, represents strength, who was brother to Peter. Then came James, who represents judgment, discrimination, the faculty that chooses the good and eschews the evil. This faculty must be brought out before love in its fulness is safe in the hands of man. Love has not will, nor volition, except as these are infused into it by the other faculties. John is love, and he leaned on the Master's bosom. This is to symbolize the innocence, tenderness and dependence of love. Peter is bold, impetuous, executive — affirms his undying allegiance to the Master one moment and denies him the next, but the loyalty and constancy of love was evidenced to the last.

So we find these four faculties, evenly balanced, will form the foundation of an harmonious body and mind.

You must think, and think with faith in both God and yourself; this is Peter.

You must think with strength and power; this is Andrew.

You must think with judgment and discretion; this is James.

You must centre all your thoughts, your faith, your strength, your judgment in Love; this is John, because he is very close to God.

To Peter, the faithful thinker, is given the key to



the kingdom of heaven, but he can never open the gate until he has reconciled all the other faculties. Many people in this day have found how much depends upon right thinking, and they are counting on getting into the kingdom of health and harmony through holding good thoughts only. They have not taken into consideration that the thinking faculty is merely the executive power in the consciousness and depends upon many other faculties for the material out of which its thoughts are formed.

To think without strength is to bring forth weakly, without effect.

To think without judgment, is to bring forth malformed mental creations, good and evil, Spirit and matter, sickness and health, life and death, and the thousand other Babylonish conditions found in the world.

To think without love is to bring forth indifference, hate, discord and inharmony. So it is not thought alone that opens the way into the kingdom, but a right use of all the powers of mind and body centered in thought. Thinking gives color, tone, shape, character to all creation, but the essences or materials are drawn from the other powers.

So we find in the world that love, so turned awry by wrong thinking, does not represent God. In its beginning it came forth from God, but it has been taken into the "far country" of error thought and there wasted in riotous living. Error thought has put greed into love, and we have the "root of all evil," the love of money. Error thought has said to love, "We are flesh and blood; this is my child, this is my husband, my father, my mother, my sister, my brother. We are separate from others." Thus error thought has made love to serve it in family selfishness. "And he looked around about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother." This is the love of God in its purity, fresh

from the fountain-head. Wherever love is tainted with selfishness, we may know that error thought has made muddy its clear stream, and it has just to that extent ceased to represent the purity in which it exists in the Father. Love is the "lamb slain from the foundation of the world." Error thought slays it, kills its sweet purity by using it for selfish, lustful purposes. In principle love may be compared to dynamite. Used with discretion, and in right relation, it is the faithful servant of man. Used with fear or selfishness in the mind, it is destructive. Love is the drawing power of mind. It is the magnet of the universe, and about it may be clustered all the attributes of Being by one who thinks in Divine order.

Many who have found the law of true thinking and its effect, wonder why supply does not come to them after months and years of holding the thoughts of bounty. It is because they have not developed love. They have formed the right image in mind, but the magnet that draws the substance from the storehouse of Being has not been properly polarized. Thus to demonstrate supply, we must think supply, and thus form it in the consciousness. We must also conserve all the ideas of substance in the mind, and also the fluids of the body, their representatives, because we must have a base for our form. We must vibrate the love centre in thought, word, and act. Then there will come to us on the wings of invisibility that to satisfy every need. This is the secret of demonstrating plenty from the invisible ethers, and without any external effort whatsoever.

"Love taketh no account of evil." Love never sees anything wrong in that which it loves. If it did, it would not be pure love. Pure love is without discriminating power. It simply pours itself out upon the object of its attraction, and takes no account of the result. By so doing love sometimes casts its pearls before swine, but its power is so great that it touches even the heart of stone, and quickens it into

responsive love. Do not be afraid to pour out your love upon all the so-called evil in the world. Deny the appearance of evil, and affirm the all-power and everywhere presence of Love and Goodness. Take no account of the so-called evil that appears in your life and affairs. Refuse to see it as evil. Declare that what seems evil has somewhere a bright side which shall through your persistent affirmation of its presence be made visible. By this creative power of your own thought, you change that which seem evil into good, and love will pour its healing balm over all.

Sickness is not good, because it is not of God, but he who through past ignorant thoughts and acts finds himself in its grasp, can more quickly get out by affirming it to be a good lesson for him, which he shall take to his heart and profit by. If he wail and bemoan his sad fate, he is throwing into the healing waters of love the shadow of gloom, and it will be darkened to that extent.

Always remember that love is the great magnet of God. It is of itself neither good nor evil. These are qualities given to it by the thinking faculty in man. Whatever you seek for, your love will draw it to you, because as a magnet it draws that which is given it as a focus. Thus to focus your Love about self and selfish aims will cause it to draw around you the limited things of personality, and the hollow shams of the sense life. To focus love upon money and the possessions of the material world, will make you the slave of mammon, and your life will be a failure and disappointment. To focus your love upon anything less than the All-Good, will eventually prove short of your highest aspirations, and you will find yourself outside the kingdom of heaven.

"Love suffereth long and is kind." Love does not resent injuries. It does not take affront and insult into account. Pure love does not recognize personality; hence, when one is in the consciousness of love, he cannot be hurt or suffer at what may be said to or about him. "A soft answer turneth away

wrath" is ever on the lips of love, and whoever makes this his thought-focus will always magnetize into peace and harmony the rising tide of impatience and anger that may be surging about him. One with strong love, and the right focal idea, may control turbulent multitudes by his silent thought alone.

When we speak of the power of love, it should be understood that we mean power exercised through love. Power is a faculty of mind. It associates itself with some other faculty, and in conjunction with it is made manifest. In the relation of man's faculties in Divine Mind, power and love are associated in action, but in man's present concept of that relation he has associated intellect and power. From this wrong relation arises the tyranny and oppression so evident in the world. Power should never be exercised except through Love. Whoever associates his power and intellect, and attempts in a blind way to force to fulfillment his desires, will always bring about discord and unrighteous oppression. Power cannot be used successfully through intellect, because intellect lacks wisdom. Wisdom associates itself with Love, and can be found in its purity only at the heart centre; hence, we speak of "the still, small voice within." Elijah found that the voice of God was not in the wind, in the earthquake, or the fire—these being of the intellect—but "the still, small voice." Intellect is not wise; wisdom is not its office. Intellect is the executive officer of wisdom, and can do rightly only when faithfully carrying out the instructions of Wisdom.

We see how dangerous to the welfare of man it is for Intellect to assume knowledge, and call upon power to help it in carrying out its ignorant ideas, and besides it always falls short of accomplishment. Power is the faculty in mind that pushes out, (repulsion), and must necessarily have balance in some other faculty in order to hold its equilibrium. There is but one other faculty that has opposite action, and that is love, whose office is attraction,

(drawing in). Thus when power and love are associated, the centripetal and centrifugal forces of Being are equalized in man, and he harmonizes all the work given him to do by the Lord God, and his dominion over the forces of Being is exercised with discretion and justice. Peace and harmony are the focalizing ideas that chord with the Divine nature of love, and when they are associated in the mind, there is no limit to man's power. It is said by those who know the power of spiritual forces, that one man developed large enough in love might dissolve this planet with his word. But one so developed would not be destructive, nor do anything to in any way interfere with the life and rights of others. Love does not take offense, and surely its very last thought would be to offend.

Among a certain class of Hindoo mystics are those called Bhakti, or disciples of Love. They know the power of love to protect and care for them, and they cultivate it until all nature is in love with them, and befriends them. Thousands of the common people are killed annually in India by serpents and wild animals, yet these mystics have so brought forth the power of love in themselves that serpents and savage animals do not injure them. They live in the wildest jungles, and during periods of silent devotions, lasting sometimes weeks and even months, they live in the open air. Cases are recorded where the birds of the forest have built their nests in the hair of such a sleeping devotee during a period of silence. They respect the rights of the tiniest insect, and under no circumstance kill any living thing or interfere with it in any way. This is putting love to practical test, and it always proves its Divine origin and power. You may trust love to get you out of all your difficulties. There is nothing too hard for it, if you put your confidence in it, and act without dissimulation. But do not talk love, and in your heart feel resentment. This will bring discord to your members and rottenness to your bones. Love is candor and frank-

ness. Deception is no part of love, and he who tries to use it in that sort of company will prove himself a liar, and Love will desert him in the end.

There is no envy in love. Love is satisfaction in itself; not that satisfaction with personal self and its possessions and attractions, which is but vanity, but an inner satisfaction that sees good everywhere and in everybody. It insists that all is Good, and by refusing to see anything but Good, that quality finally appears uppermost in itself and all things. When only Good is seen and felt, how can there be anything but satisfaction?

The one who has found this inner love, and lets it pour its healing currents into his soul and body, is fortunate beyond all, and the knowledge of this comes with it, so that instead of envying another, the desire is to show others the great joy which may be theirs when they have opened out the flood-gates of their love-nature. Truly, "Love envieth not." Yet with all these glorious possessions, beyond the powers of man to describe, "Love vaunteth not itself, is not puffed up." Love does not brag about its demonstrations. It simply lives the life, and lets its works speak for it.

Love does not seek its own. It does not make external effort to get anything, not even that which intellect claims belongs to it. It is here that love proves itself to be the invisible magnet that draws to man whatever he needs. But instead of leaving this department of the work to love, the intellect has seen what it wanted, and then in its cumbersome way gone about the getting. Thus the true begetting power of man has been ignored until its office has been forgotten, and its usefulness no longer recognized.

[*To be concluded.*]

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"Love is supreme and eternal in the universe, and without oneness with Universal Love we cannot hope for or expect peace, joy and happiness."

## A BASIS OF UNITY.

HORATIO W. DRESSER.

**T**HERE has been considerable discussion at various times in regard to what it is that heals in cases of mental cure. Some have insisted that all cures grouped under the general head of mental healing are due to hypnotism. Others have declared that suggestion is the fundamental law, even in cases where the healer claimed to use purely spiritual power. Still others have said that in spiritual healing there is neither hypnotism nor thought transference, that suggestion is not the prime factor, but spiritual power does the work. There has been much dogmatism, and very little attempt to find a common basis. Those who practiced hypnotic methods have claimed to know that there is nothing in spiritual healing which they do not experience; while the spiritual healer has been equally sure that his work exemplified a higher element. But a few simple considerations show that these representatives of opposing schools are not so very far apart.

It is undoubtedly true that there is a higher type of experience which the hypnotist and the merely mental healer do not enjoy. It would be useless to deny that. It is only a question of finding the relationship between lower and higher methods. It is also clear that the various claims in regard to the power of merely human thought as the chief factor have been largely astray. The healer who says, "It is I who heals," and the one who insists that mere thought heals, has not yet begun to think fundamentally. For it is necessary first of all to remember that healing is a process of restoration of the natural organism, an organism which exhibits laws and forces far superior to anything which man has devised.

The tendency to regain health is exceedingly strong. All the necessary powers are there. It is only

necessary to remove the obstructions, and Nature will carry all else forward. Healing, then, is in the first place, a natural process. It may be aided in many ways, but the process is the all-important thing. For the process is necessarily resident in the organism. If man followed Nature as fully as the animals do, no outside help would be required. At best, all healing methods of human devising are artifices invented to overcome the obstructions which man has reared. There is no reason to set up claims for one's self as a healer. Man ought to be glad that he has found a way out of the errors and faults into which he has fallen. Man ought to be ashamed to be ill, in view of the marvellous provisions of Nature.

But, in the next place, it should be willingly conceded that the general basis of mental treatment is the same. It is doubtful if any mental healer fully knows how he does his work. He has theories, but theories may have little relation to facts. The most he can say is that, in some wonderful way, a certain psychological activity on his part is a factor in a very much larger process which includes all sorts of workings in the subconscious life. The psycho-physical process is probably the same in all kinds of mental treatment, from lowest to highest. There is a communication from healer to patient. Call it "vibration," if you will. Call it suggestion, or telepathy. Some healers know a great deal more about the way in which the communication is made than others whose theories are no less positive. But the chief thing is the communication, and the fact is that this aids Nature in the removal of obstructions. Some sort of psycho-physical process in which the healer's activity plays a part is then the common basis. This communication is found alike in hypnotic mental transference and in religious healing.

In addition to the psycho-physical process there may be an added religious element, so that the



spiritual healer is right in his claims that a higher consciousness is at work. Granted the line of communication between healer and patient; the healer may attach himself to the highest current he likes. Granted the activity of a higher current, the entire healing experience takes on a higher character. But the point is, that this higher region is an added realm, a realm of values and ideals. To one who holds these ideals, they are naturally all-important; and it is not for the unilluminated hypnotist to say that the higher region does not exist, or that the higher consciousness plays no part. When he calmly stops to consider the matter, he cannot deny that the law is the same as that which all religious experience exemplifies. The question of fact is one point, the question of values is another. Precisely the same experience may be stated in terms of values or in terms of fact, in terms of religious experience or in strictly scientific terms. It is possible to describe the average mental healing experience without any reference to religious matters, and that description is true — as far as it goes. But it is just as true that for the one who is filled with religious consciousness a great many more things are true, too.

A bit of personal experience may not be out of place here. Twenty-one years ago, when I first sat down beside a sick person to aid him according to the mental method; I felt a sense of what I am pleased to call "spiritual power"; and from that day to this I have never found reason to change method or theory. It seems to me that if one feels the power and can co-operate with it, that is the essential. The law by which the work takes place is another matter, chiefly of scientific interest, although it is important to recognize that one's own activity is a rather small factor.

When the books on mental healing began to come out, with their elaborate suggestions, affirmations and denials, I tried occasionally to practice the methods proposed, but I could make no headway,

and it seemed like taking a step back. It has always seemed best to me to stick to the Truth even if it be unpleasant, to face a condition or situation and find out just what it is. It seems to me that it is *understanding* that is called for, not assertion. But I am speaking entirely from personal experience. I have had far too much evidence of the great practical value of these same suggestions to raise any objection to them. If a man can best help himself by denying that his disease exists, why, well and good—that particular attitude of mind serves in his case to set up the activity of which I am speaking, the activity which assists Nature. If another man finds that it helps him to control his body to affirm and re-affirm, “I rule the body,” why, I have nothing to say. If it be more successful for some to insist that they are “perfect now,” let them continue so to insist. All I have to say is that these things belong to the realm of values, ideals, and each man attaches his own little realm of theoretic or religious values to his psycho-physical world of common laws and forces. It so happens that these affirmations and denials do not help me at all, and that many people who have faithfully tried them have had the same experience. In fact, my experience as an adviser has largely been with those who found no value in the negations, or for whom the affirmations had ceased to have value. Were I to insist that my realm of values is the true one, I should be committing the same mistake which has kept the mental healing theorists apart all these years. On the basis of fact it is possible to unite, but you must grant every man the right to attach his own private wires. If a man chooses to attach a realm of absurdity—absurd to you—un-christian and un-scientific values, let him form his little attachment. While he thinks that is the only valuable thing in the world, he will get on swimmingly. It is when doubts creep in that his little scheme will collapse. When the absurdities fail to work, and their victims begin to inquire, it

will be time to point out that there are rational methods and theories. The reason why Christian Science healers are often more successful than their more rational brothers is undoubtedly because they give themselves more completely to their one realm of thought, while the rationalists have thought too much to be so childlike. The Christian Scientist, of course, thinks that his little attachment of religious values is the healing factor par excellence: *his* work is spiritual; the *mental* healer is on a very inferior level. Hence the superiority of the average Christian Scientist. But, as matter of fact, the theory in question may have no more to do with the cure than the nebular hypothesis. It is one thing to seem to perform a cure, and quite another to account for it. The cure is a natural fact; the explanation belongs to a little world of values, the like of which any man can create.

This is of course not to deny the value of genuine religious experience. Religion is as true as ever. It is still as true that some of religious consciousness is exceedingly helpful in all mental healing. But the religion is apt to be a personal affair; it is not for you to be intolerant.

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Zoroaster asked what was the word existing before the heaven, the water, the earth, before the fire, the son of Orimzid, before the whole existing world, before every good thing created by Orimzid? Then answered Orimzid: It was the All of the Word Creator, most holy Zoroaster: and in the existing world who remembers the All of the Word Creator, or utters it when remembered, or chants it when uttered, or celebrates it when chanted, his soul will I thrice lead across the bridge to a better world, a better existence, better truth, better days.

— ZEND-AVESTA.

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I am conscious of eternal life.—THEODORE PARKER.

## ABOUT "DENIALS AND AFFIRMATIONS."

BY THE EDITOR.

In another column is an article by Mr. Dresser, "A Basis of Unity," in which he rather depreciates "denials and affirmations" in healing—at least he says that in his experience they are not helpful, his exact words being, "It so happens that these affirmations and denials do not help me at all, and that many people who have faithfully tried them have had the same experience." The general tenor of the article is, that "denials and affirmations" are detrimental.

As teachers and demonstrators of the dominion of man over the thoughts of his consciousness, we cannot allow the impression to go out that we are in sympathy with this conclusion of Mr. Dresser. Our experience has been that through denials and affirmations we have helped to bring about what have been pronounced miracles of healing, and we have been associated for the past fifteen years with many healers who have used the same method with success.

We do not claim that "denials and affirmations" do the healing, but that through this dual thought process a state of consciousness is formed that is open to Divine Harmony, which ultimates in health.

Thoughts form themselves in the personal mind and become the basis of other thoughts, thus there are primal thoughts and secondary thoughts. The I AM, or Central Identity, of every individual is the directive, creative power that forms and sustains these thoughts. What it affirms to be true, the thought-form puts into expression, and what it refuses and denies as truth is eliminated. This is a law of mind action, and can be put into operation by the individual at any time by simply addressing the thought-forms in a mental tone of authority.

These thought-forms in the present race consciousness crowd upon us at times until the presence

of the Divine Mind is obscured. Then it is that we have to put them out as we would a lot of lawless tramps. Before Jesus healed the little maid he put all the people out of the room. This is the exercise of that dominion which is ours by Divine right — the dominion over all thought-forms.

True prayer, the prayer that gives thanks as if we had “already received,” is the highest affirmation, and it is used by Christian metaphysicians universally. This leads up to a realization of that “Spiritual Presence” that does the work — “It is not I, but the Father within me, he doeth the works.”

---

TO MAKE MEN FREE.

To make men free has been the dream  
 Of every noble soul on earth —  
 To bring a better time to birth;  
 To see the future's hills a gleam  
 With the first holy light  
 Of a new era bright.  
 From which the human night  
 Of ages speeds away,  
 Its sable folds withdrawn  
 Before the golden dawn,  
 Where earth goes rolling on,  
 Into the grander day.

To make men free from court and throne,  
 Free from the money-changer's greed,  
 Free from hypocrisy and creed,  
 Free from the dreaded lash of need,  
 And free to reap where they have sown;  
 Free from earth's scourge, the conquerer,  
 Free from the murderous lust of war;  
 Free from the robber's cry of more,  
 And free to have their own;  
 Free voluntarily to share  
 Their blessings for the common good,  
 Free to each other's burden bear  
 In brotherhood and helpfulness;  
 Free in security to live  
 And seek the blessings of content;  
 Free in the freedom love can give —  
 The freedom of enlightenment.

To make men free! It is with me  
 The dearest purpose of my heart,  
 That I may know and do my part  
 To speed the cause of liberty.  
 My energy and life to be  
 Made consecrate to the one theme,  
 The single purpose and the dream,  
 In every land to make men free —  
 To make men free!

# Bible Lessons

BY LEO VIRGO.

## Lesson 8. November 22.

THE CURSE OF STRONG DRINK.—Prov. 20:1; 23:20, 21, 29-35.

1. Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

20. Be not among wine-bibbers; among riotous eaters of flesh:

21. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags.

29. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

GOLDEN TEXT—*Wine is a mocker.*—Prov. 20:1.

A number of young men were one day sitting round the fire of the waiting-room of an English railway, talking about total abstinence societies. Just then a policeman came in with a prisoner in handcuffs. He listened to the young men's conversation, but did not give any opinion. There was also in the room a minister, who, hearing what the young men were saying, stepped up to the policeman and said, "Pray, sir, what have you to say about temperance?" "Well," replied the policeman, "all I have to say is that I never took a teetotaler to York Castle Prison in my life, nor to Wakefield House of Correction, either."

From such examples we jump at the conclusion that strong drink makes criminals. That the love of intoxicants and criminology are closely related is patent to any observer, but that strong drink is

wholly responsible for the crimes is not tenable. There was a desire for strong drink before the supply was produced, and associated with that desire were other tendencies out of Divine order. Thus it is the criminal thought that seeks to drown its conscience in drink—drink is not directly the cause of crime. Strong drink stimulates the criminal tendencies in man, and he then shows forth the error in all its hideousness.

But who shall say that there may not be a cleansing process in the periodical “sprees” that some people indulge in? They may in this way be working off error thoughts that might do worse if allowed to develop in other directions. I know a man who for years claimed that there was a devil inside of him who would kill him if he did not let him have his own way in a “spree” about every six months. After he learned the truth, and assumed his natural dominion, he killed the devil and stopped his spreeds.

Thus the temperance movement resolves itself into a question of right understanding and right thinking. Every man who has ever been drunk knows all about the “woe,” “sorrow,” “contentions” and “redness of eyes.” If the horrors of these were placarded before him every moment, in letters as large as a seventeen story building, it would not deter him from drinking. A recital of the tragedies of the drink practice does not head off the drunkards. Those who drink and those who are in the traffic admit and habitually refer to the death dealing effects of alcohol. When ordering it at the bar, ’tis the practice of nearly all habitual drinkers to say, “Give me some ‘red-eye,’ or ‘coffin varnish,’ or that ‘same-old-tanglefoot.’”

Temperance reform, like every reform, must come out of a higher education of men. This higher education is not to be obtained in our colleges, but in our minds and hearts. Children who have been taught the Truth of Being are as a rule exempt from

abnormal tendencies in appetite. They early learn to control and direct thought in right channels, and the result is a mentality keyed to a much higher range of ideals than the average. When the ideals are high there is slight inclination to sense gratification.

Then the true temperance remedy is to think divinely. In this way only shall we ever overcome the lusts of the flesh. In our own human might we are not able to withstand the demands of abnormally developed appetite and passion, but with the restraining and reconverting power of the Spirit we are transformed into His "likeness and image."

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### Lesson 9. November 29.

DAVID'S CHARGE TO SOLOMON.—I. Chron. 28:1-10.

1. And David assembled all the princes of Israel, the princes of the tribe, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and possession of the king, and of his sons, with the officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2. Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people: as for me, I had in mine heart to build a house of rest for the ark of covenant of the Lord, and for the footstool of our God, and had made ready for the building:

3. But God said unto me, Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood.

4. Howbeit the Lord God of Israel chose me before all the house of my father to be king over Israel for ever: for He hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel:

5. And of all my sons (for the Lord hath given me many sons,) he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel.

6. And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father.

7. Moreover I will establish his kingdom for ever, if he be constant to do my commandments and my judgments, as at this day.

8. Now therefore, in the sight of all Israel the congregation of the Lord, and in the audience of our God, keep and seek for all the commandments of the Lord your God: that ye may possess this good land, and leave it for an inheritance for your children after you for ever.

9. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing



mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

10. Take heed now; for the Lord hath chosen thee to build a house for the sanctuary: be strong, and do it.

**GOLDEN TEXT**—*Trust in the Lord with all thine heart.*—Prov. 3:5.

David had gathered immense sums of gold and silver, worth hundreds of millions of dollars, besides iron and brass beyond counting, and cedar from Mt. Lebanon, and marble building stones, according to I. Chronicles, 22d chapter, for the purpose of building a great temple. But God said, "Thou shalt not build a house for my name, because thou hast been a man of war, and hast shed blood."

It is found by students of mental forces that Love is the great magnet of the mind—that it draws to the individual the thought-elements that are built into the consciousness and form the basis of character and body. Those who have not studied and experimented with the thought-energies, working in and through the various brain and nerve centres in the body, can have no concept of the power which they exert. Their office is to build a perfect body, the temple of the living God. The work is done under law, and when that law is complied with, man produces the glorious body of Jesus Christ.

Love is the magnet of the soul through which we attract the thought-things necessary to this perfect temple. Thus David provided the material for the temple which it was hoped would become the permanent abiding place of the Lord. Tents and tabernacles had been provided in the past, but now the time had arrived when a more permanent structure could be erected. These perishable bodies of ours are the "tents" referred to. The spirit and life of Deity inhabits them for a time, but because we do not apply ourselves to the building of a temple fit for the Lord, these soon pass out of our consciousness and the body disintegrates. But every attempt at right

body building is a help to the final construction. Because we fail in any single incarnation, or in ten thousand for that matter, is no sign that we should not succeed in the end. We are all the time either gathering forces and substances that enter into character and body, or dissipating them. Thus the necessity of cultivating the soul-life. "What does it profit a man if he gain the whole world and lose his own soul?"

Love, the magnet, attracts the elements of Being to us, but it cannot build them into body and soul without observing the law of harmony and order that enters into all structures. Violence and destruction are not constructive. David could gather the materials, but because he was a man of war he could not put up the structure. The David of violence had to be succeeded by another kind of thought in order to be constructive. The name of that thought, or son, was Solomon. This name means "The Peaceful," and is still common in the East in the form of Suleiman.

David announces to the whole consciousness, verse 1, this new ruler, Peace. In order to build according to Divine law, we must pervade the whole man with affirmations of peace and order. "The king stood up upon his feet and said, Hear me." Here is represented the force of a mental statement founded upon right understanding. When we know the Truth we make our statements with an authority born of conviction. When you are in doubt about a proposition you sit and sway your body back and forth in indcision, but when you are *sure*, stand upon your feet, erect in mind and body, and boldly say your true words.

Solomon, the Thought of Peace, must be dilligent in serving the Lord, or higher law. He must have the "perfect heart" and "willing mind" in order to continue in the favor of the Lord. After we have decided to forsake all our violence and anger in thought and act we have only begun the process.

If we fall short in our service of the Peaceful Law, it will by its very nature desert us. Peace is the Divine Builder, and it can work only where peaceful thought-forces are dominant. We must also know that God has given us the strength and power to build this temple fit for His permanent abode. "*Be strong, and do it.*"

### Lesson 10. December 6.

#### SOLOMON'S WISE CHOICE. — I. Kings 3:4-15.

4. And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5. In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6. And Solomon said, Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7. And now, O Lord, my God, thou hast made thy servant king instead of David my father, and I am but a little child: I know not how to go out or come in.

8. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this day so great a people?

10. And the speech pleased the Lord, that Solomon had asked this thing.

11. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12. Behold, I have done according to thy word: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13. And I have also given thee that which thou hast not asked, both riches and honor: so that there shall not be any among the kings like unto thee all thy days.

14. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15. And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

**GOLDEN TEXT** — *The fear of the Lord is the beginning of wisdom.* — Prov. 9:10.

Gibeon means *lifted up, exalted*. It is a symbol-

ical description of that state of mind which results from denials (sacrifices) and affirmations or prayers. When in this exalted state the mind is open to Divine inspiration, and spiritual truths often flow into it while the individual is outwardly conscious. But the most common mode of communication between the Spirit and man is in dreams. When the thought is concentrated upon spiritual themes and exercises, there sets in a flow of ideas from on high and the Lord talks to man in the vigils of the night. Solomon is described as in this state of religious fervor when the Lord talked to him in a dream.

This mode of communion between man and God was common in Bible times, but is now quite out of style. Should a minister of the gospel in this practical day announce to his congregation that he had been told to do a certain thing by the Lord in a dream, he would be promptly hushed up, or asked to resign, on the ground that he manifested a weak mind. Yet we are told that in addition to this instance, the Lord spoke in dreams to Abraham, Jacob, Joseph, Pharaoh, Daniel, Nebuchadnezzar, Joseph husband of Mary, Pilate's wife, Paul, and many others. In the Greek and Latin classics a great number of instances are on record of remarkable dreams—as of Julius Cæsar's wife, Calpurnia, and the dream of Brutus before his last battle. Homer says dreams are sent by the gods.

In modern times men of all stations in life have been instructed in dreams, and some of the great events of statesmanship have been inspired thereby. The wonderful prophetic dream of Washington of the future of this nation, and the story told of Lincoln of the dream that urged him to issue the Emancipation Proclamation, are examples.

There is a realm of mind where pure Truth exists without the alloy of human opinion. When man is untrammelled in thought, and stimulated by an unusual fervor along certain lines, he rises to this realm and he transcends human rules in doing things.

Condorcet could, in this high sleep state, work out a problem in mathematics beyond his capacity when awake. Coleridge composed in deep sleep the poem "Kubla Kahn." Kant says we can dream more in a minute than we can act in a day. All dreams are significant, and would be highly instructive to men if they knew how to interpret them. But no one can interpret dreams, or profit by them, who is not more or less familiar with the laws governing mental action, how ideas are formed in mind and what relation they bear to visible things. These all have to be taken into consideration in translating dreams into the language of the intellect. A Pharaoh may dream, but it takes a Joseph to interpret.

Solomon, the Peaceful One, adds to that peace Wisdom. It is found that the mind does its very best work when it is in a state of harmony and peace. Yet something more than peace is required to build a body fit to be the temple of the Lord. So there must be a search for Wisdom—we must *ask* for what we want. "Seek and ye shall find; knock and it shall be opened unto you." Many people are waiting for the Lord to show them the way when they have not definitely set their minds on anything. Solomon asked for wisdom and the speech pleased the Lord, and He gave him both riches and honor.

One little point in this lesson is of great importance to those who are striving for the wisdom of the Spirit, and that is where Solomon said, "I am but a little child; I know not how to go out or come in." This attitude of childish simplicity is the most difficult of attainment of all, because right along with it must be the courage and strength of the self-sufficient character. To be simple and innocent, and obedient as a little child, is one of the constituent elements of a great religious leader and prophet. And this is the reason why there are so few spiritually inspired men in the church. They are educated in theological colleges, and go to their work with a conscious self-sufficiency that precludes the leading

of the Spirit. No man can be led of the Spirit who has fixed ideas of religion. There must be the greatest flexibility of mind in order to adjust oneself to the many sided aspects of Being. God is like a diamond flashing many faces into the eyes of the beholder.

"I knelt beside thy gracious throne,  
And asked for peace with suppliant knee;  
And peace was given: and *not peace alone*,  
But love and joy, and ecstasy." — WORDSWORTH.

### Lesson 11. December 13.

THE DEDICATION OF THE TEMPLE.—I. Kings 8:1-11, 62, 63.

1. Then Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which is Zion.

2. And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.

3. And all the elders of Israel came, and the priests took up the ark.

4. And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and Levites bring up.

5. And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6. And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubim.

7. For the cherubim spread forth their two wings over the place of the ark, and the cherubim covered the ark and the staves thereof above.

8. And they drew out the staves, that the ends of the staves were seen out in the holy place before the oracle, and they were not seen without: and there they are unto this day.

9. There was nothing in the ark save the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord,

11. So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord,

62. And the king, and all Israel with him, offered sacrifice before the Lord.

63. And Solomon offered a sacrifice of peace offerings, which he offered unto the Lord, two and twenty thousand oxen, and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of the Lord.

**GOLDEN TEXT**—*I was glad when they said unto me, Let us go into the house of the Lord.*—Ps. 122:1.

The body is made up of the accumulated thought experiences of the ages. This body is invisible—it is enfolded in the subjective consciousness of the individual. This is represented as the city of David in Zion (Sepulchur). The ark of the covenant is the agreement with Principle which has accumulated in the inner consciousness. That is, it is the sum total of results of all right thoughts and acts. When we think and act according to Principle, there is left in the subjective realm of our being a certain mental result, which may be compared to the right answers to the problems in mathematics worked out by the schoolboy. This is carried over from life to life as a sort of trial-balance, and which forms the basis of each new body.

When we have through many experiences in body building accumulated enough of these merit-thoughts, they form the foundation in consciousness of a more enduring structure. Instead of a transitory body (tent) that perishes at slight cause, we are entering upon the construction of a body that shall endure as the permanent temple of the Most High God.

The assembling of the “elders and all of the heads of the tribes, the chief of the fathers of the children of Israel unto King Solomon in Jerusalem,” is a drawing together in conscious unity of all the intelligent, directive powers of the spiritual self, to the standard of Peace and Harmony.

This process may take place without the conscious mind understanding its import. The consciousness is made up of objective and subjective thoughts and their results. Like a chemical solution, they go through changes on the subjective side that are observed in their outer appearance only and but dimly understood. This Feast in the seventh month, Ethanim, refers to a culmination each year of certain thought forces engendered on the natural

plane. Seven always refers to material fulfillment and twelve to spiritual.

Thus the metaphysician by study and meditations learns to observe these inner changes in soul and body, and instead of calling a certain chemicalization in thought a fit of sickness, he says it is a culmination of true and error thinking. It is in reality just what this Ethanim feast represents, a celebration of a thought harvest. This Jewish feast took place at a time which covers parts of September and October.

The priests and Levites are our so-called "natural religious tendencies." These officiate in the rites and ceremonies of the tent or tabernacle, and when the more permanent structure is to be built they bring up all the "holy vessels" from that structure. We can thus understand why some people are naturally of a religious turn of mind, though they may be born of worldly parents. They carry over from a former tabernacle the results of exercising the mind in religious ways. These are the priests and Levites. Thus the savage with his vague understanding of Deity may by constantly repeating certain religious ceremonies, accumulate a religious tendency that will make him "naturally religious" when he attains a higher plane of expression. This also is the basis of the formal religion where rites and ceremonies take the place of true spirituality.

The "holy vessels" are the thoughts that lie back of and form the various organs of the body. The "brazen altar" of temple worship represents the generative life, the "table of showbread" the substance forming organs about the stomach, the "candlestick" the intelligence, and the "brazen serpent" the nervous system. There were others, but these indicate the practical character of the symbology.

The "cherubim" were symbolic figures representing the attributes and majesty of God. They



stand for those unfettered truths of Being<sup>w</sup> which must always be present in the Holy of Holies within us. If we do not have this higher realization before us constantly, we shall drop down onto the physical plane and our religion become a mere phenomenal display. We are told that the cherubim spread their wings over the place of the ark and covered it and its staves, yet they were "not seen without," and "there they are to this day." Here is a true description of the omnipresence of the Principle of Being in the whole spiritual life of man, yet not outwardly visible, and its endurance regardless of appearances.

At heart we all have this Holy Place and these cherubim with their wings spread over the whole ark. It does not make any difference how great a backslider you may be, the presence of the Spirit of God is not far away from your conscious mind. Right under your heart you will find a brain that in its depths treasures up the memories of all religious experiences, engraved on the two tables of stone, or very foundations of your being.

The cloud that filled the whole place when the priests came out, represents the presence of the mind of God in its *visibility*, that comes to us when we have dropped all formal religious exercises and are resting in the very consciousness of Deity. This brightness of understanding is so great that the priests cannot stand to minister in it — there is no place for any formal religious ceremony or thought exercise. It was in this state that Jesus said, "He who hath seen me hath seen the Father."

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Remember that life is a matter of conscisusness, a mental condition, and you can easily see how your happiness rests with yourself first; that you need not be dominated by outside conditions or other people. Your possibilities of mastesy rest on this mental foundation of life.—FRED BURRY.



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.)

November 20th to December 20th.

The very substance of Spirit is now formed within me.

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## Noon Thought.

(Held daily at 12 M.)

I see myself in the glorified body of Christ.

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## AFFIRMATION UPON AWAKENING.

Our Father, Thou hast given us, Thy children, strength for today. Thou hast given us health. Thou hast given us peace. Thou hast provided for all our needs. Thou hast given us love and good will toward all mankind. I will praise Thee all the day long for Thy loving kindness and Thy tenderness and Thy mercy. My Father, I love Thee.

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## AFFIRMATION UPON RETIRING.

Infinite Intelligence, Thou art teaching my soul, while I sleep, the law of my Being. Thou art teaching me the way of right thinking. Thou art teaching me how to practice love divine. Thou art making me strong. Thou art making me wise. Thou art teaching me to realize that I am *now* healthy through and through. Thou wilt fulfill all my expectations that I may make Thee manifest in the world, for "Love never faileth." Amen.

— MRS. FANNY M. HARLEY.

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"In thought praise yourself for every motive that springs from your higher self. This tends to bring your real self, the "I," which is the higher self, to the surface, and to purify the flesh."

## 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, Wednesday, September 16th. Mrs. Jane Yarnall, leader. Subject, "Unfoldment."

The service began by singing "Stillness," after which Mrs. Yarnall read the words of the song with the following thought for the silence, "I am renewed daily in the image of God. Every faculty of my mind and every function of my body is subject only to the renewing power and presence of the Good, and I desire to allow the Spirit of Wisdom and Love to be my guide in all things, that I may be renewed in conscious perfection."

Mrs. Yarnall spoke as follows: To understand what Unfoldment is, and what may be accomplished through it, is freedom, power and peace. In the process of evolution we see and feel just what we are conscious of. Realization of that which is, and ever was, potential within, is true unfoldment. Even in our ignorance we are conscious of our ability to learn, and as the soul aspires to know it unfolds day by day to greater realization of its powers. Its aspirations make it willing to be taught, and it asks, "How shall I go about it?" Desire and genuine aspiration attract the needed help. And it finds that contact with other souls helps to ripen the judgment, and renders it able to reason upon the questions of origin and destiny, cause and effect.

The next step is to find a true fundamental basis from which to reason; then by logical understanding and loyalty to that basis, it will find that all that is true will harmonize with that basis, because truths cannot conflict nor disagree, and it will soon discover that every word, sentiment or statement which does not accord with that basis is the outgrowth of human

error. When we reach that stage of understanding, we begin our unfoldment in a manner unheard of by the commonly accepted process of gaining knowledge of origin and destiny. We do not have to depend upon the opinions of men, nor the traditions of the past; nor accept them, except in so far as they agree with the sound fundamental basis we have found reliable. The investigation of Being as a science must be pursued systematically if the student would secure the best results. Hence the necessity for beginning on the lowest, or intellectual plane, of human consciousness, and working upward, just as we begin our experience on the Adam plane; or as a child begins the simplest rules in the study of mathematics.

The enlightened soul sees that the visible form of flesh is simply the representative of that which is invisible; that it is temporal and subject to change and decay, while the real man, the Son of God, is eternally at-one with its Source. The real God-created man, the image of God, is spiritual, and forever the same, and needs no unfoldment. It is not *a* man, but *man*, the ideal of pure Spirit. What we see in visible fleshly forms is the offspring of spiritual man, therefore he is the son of man, and to him is given a conscious department of mind, which may be so trained and developed as to reach an understanding of what Being is, even on the intellectual plane. All progress proceeds from within, and every evidence of progress on the external side of living is but the outward expression of that which is within; and realization of that which is potential within is unfoldment.

Mrs. Slonaker spoke briefly of the various stages of Unfoldment. All of it is in the process of mental development, and dividing itself into three periods: That which precedes the beginning of consciousness of that which eternally is, and only awaits recognition; the progress of the soul in its use of experience as an important factor; and, finally, the fruits or

results which prove that at least a degree of unfoldment has been accomplished.

Singing, "A Song of the Dawning."

Mr. Evelyn Arthur See: Unfoldment is the larger theory of evolution, as distinguished from the ordinary or Darwinian understanding of the word. We commence our human career in the objective realm, limited in our vision to all we see on the physical plane. Then there comes an awakening to the possibilities which lie in our making a distinction between human career and the self of us; the one material and temporal, the other spiritual, eternal and perfect, needing nothing done for it, and incapable of improvement. These follow in an orderly process in Being-career, closer and close to self; a logical, gradual growth in knowing what we are, the purpose of career, and the necessity for blending one into the other, which means an opening consciousness, born of the realization of the perfect, harmonious nature of Self and its eternal relation to the substance of things. At each stage of conscious unfoldment we see just as much as we are conscious of at the moment, with an eternity of growing, seeing, and consciously living ahead.

Mrs. Meroe Parmelee: Unfoldment is a process. Every time I realize who, and what, and where, and why God is, I am growing in what I see and feel and know of all that is, and always was, and of my relation to it. God is Unfoldment, God is Life. Let me live the Life. Let every word I think and speak square with Principle, and my every act accord with it. In the God-real we are all unfolded now, and we heal, teach and are powerful only as we realize realities and potentialities.

Mrs. Bessie Umstot spoke of one time when a news-boy stopped Phillips Brooks and said to him, "Say, Mister, aint you somebody in particular?" Each one of us is the same. He had unfolded more. No one has an advantage over another in possibility. We unfold in and from the heart in proportion as we

aspire. The full-blown rose is in the bud, and will in time evolve from it. Let us be very patient with growing souls who are budding and getting ready to bloom.

Mrs. Agnes See: We ask, "If God is All in All, and everything finished and good, what is there for us to do? what is there for us to unfold, what can we unfold?" We reason and analyze, "If God is Wisdom, and we are wise, what are we to do?" The work of unfoldment is revealing to consciousness all that already is. The rose reveals that which is in the bud. The leaf uncovers what was in the bud. All we can do is to discover potential knowledge, power, wisdom, etc. We do not acquire something new, we reveal that which is within. We reveal and manifest God. The result is a presence, a consciousness, showing through us, guiding us to act in accord with it. We make mistakes when we do not recognize. No struggle nor effort is necessary; we just know, and wisdom in us shows and transforms us into the wise, rational, knowing souls we are in reality. Divine realization does the work.

Singing, "While the Days are Passing By."

Collection, announcements, and healing services.

Singing, "Naught but Peace." Closed with Doxology.

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MEETING OF OCTOBER 7.

The service began with singing "God's Hand," followed by a Scripture reading from the fifth chapter of Galatians.

After singing "Sweet Bells of Heaven," these words were used for the Silence: "Infinite Truth, breathe in me and through me the realization of God, the peace of God."

Singing, "I Clothe Myself Safely Round With Infinite Love and Wisdom."

Mrs. Agnes Chester See: Words never fail to convey for us the potency contained in them. We often fail to choose proper words to express our mean-

ing. We improve in our choice of words, as we practice their use. It is promised, if we do certain things, we shall be free from poverty, sickness and death. What we look for, is the way to do these things so as to fulfill these promises. We doubt our ability because we have not met the requirements, not because it can't be done. A set of laws is given us in the Old Testament designed to meet our needs on the physical plane. According to our devotion to laws, we gain material desires. Moses represents the great new idea which illumines the consciousness and leads out of bondage to the world and the laws which bind in it. We conclude that thinking differently changes the view-point and conditions, after vainly trying one thing after another, in our effort to find mental rest. To follow the Mosaic code of laws makes one a good, just, moral man. The moral man, who accomplishes, must fulfill the Decalogue. Gifts are inherent. They need to be developed. To use and encourage them, lifts one above the plane of the merely moral, because certain "thou shalt nots" are observed, into an atmosphere of artistic doing from love of the effort. The gift is the virtue of the art, and artistic living is the result of steady, faithful, aspiring toward the best. Anything is difficult when we do not know how. All beautiful results come of trying patiently and intelligently. If following the Decalogue brought happiness, no other line of effort would be necessary. Jesus is the embodiment of accomplishment, physically, mentally, spiritually. He represents the perfect moral, mental, spiritual man. His teaching gives us the power to turn within and find the Kingdom of Heaven. Growth in spiritual development comes from devotion to the desire to know God for God, and not for what God can do for us, or give us, but for pure good. The virtue in spiritual law is the fruits of the Spirit, fulfilled in the one great law of Jesus. It is the law of doing, sustained by the law of Being back of it. Law is overcome, not by rejecting, but by fulfilling.



We rise above law by filling it full. "Love thy neighbor as thyself." We find all attainment in a mental process in overcoming and fulfilling. There is in this process no condemnation, but the annihilation of all the bondage to dis-ease, sin, and sickness.

Mrs. Jane Yarnall: It has just come to me to appreciate as never before the meaning of the command against "bearing false witness." Our neighbor is our own self in a sense. We must think always of our neighbor, who is every other soul, as the perfect harmonious image of God, just as we are. When we say, or think, anyone is sick or lacking anything, we bear false witness. It is our right to say always, "All things are mine." We are created of the God-Substance, and we will be careful what we think.

Mrs. Harrett Pool: One difficulty is our own mistaken idea of attainment. Like the dog in the fable, we let go of the bone we have to clutch another which proves to be only a reflection, and lose both. And, like another fable, we have heard the cry of "Wolf, Wolf," so often, when the accomplishment with the real true ring comes to us we fail to recognize it. We mix, or adulterate, our thinking with doubts and dreads, and then wonder why we fail in results.

Dr. Bunce: Words are the vehicle to convey our ideas. In order to be in the spirit of a teaching, it is necessary to comprehend its meaning. Ideas create, but they must be made practical. We must hold mentally the true idea of self, the perfect being or identity, in order to bring conditions in accord with the best that can come. The Adam consciousness, or sense testimony, is necessary to the bringing to visibility of the God-Ideal on the human plane.

After the collection and announcements, Mrs. Slonaker conducted the healing service, which closed with the parting word given by Mrs. See, "Peace, Life, Truth, and Love, are with us everywhere."

— MARY LYMAN SLONAKER, Sec'y.

## FREEDOM.

The Work of the Howard Association, Chicago.

The world today is passing through a mighty revolution, greater, perhaps, than has been experienced since its history. Greater, because it is a mental revolution, fought in the mind and settled there by each individual for himself. It is caused by the awakening of each individual soul to the consciousness of what it really is, and the desire to manifest itself through its only means, the body.

Jesus gave us the keynote to this emancipation, when he told us our freedom should come through the knowledge of the Truth. He taught us how "that freedom" could be obtained. He said, "I do nothing of myself; but as my Father hath taught me, I speak these things." Again, "The Father hath not left me alone; for I do always those things that please Him." He realized the conscious oneness existing between himself and the Father, and that perfect unity was caused, not by his willingness only, but his desire to please the Father—making his will one with that of the Father's. To these Jews who believed on him, he said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free."

The freedom which Jesus felt is possible for us, if we comply with the same conditions that he did. His mission was to liberate the people from the chains of error which held them in bondage. He taught the same principles which we are teaching today, but from a higher knowledge than we at present possess, but to which we know it is possible to attain. "Greater works than these shall ye do." He stood alone in the realization of this knowledge, for the people failed to understand the purpose of their life, were living in the sense consciousness and in bondage to false thought. He taught them the higher truth, and to the degree they

heard and understood his teaching, they were liberated from their errors, and stood forth free men in the light of their spiritual understanding. Then he selected his disciples, and after due preparation commissioned them to go forth and speak the word of freedom to those who were in bondage.

Comparatively few understood his teaching then, and but few have held the truth during the long period which has elapsed since that time. Now it is taught throughout our land, and the thought waves are carrying the message to many minds.

It is less than a quarter of a century since the "New Thought" aroused any particular interest. Yet what wondrous results have been reached. These results, however, are but the earnest suggestions of what is to come. Thus far the teaching has been principally in the preparation of those who are to go forth, heralding the message of love and truth. The development of the individual has been considered of first importance. As man's consciousness opens to the Truth, and he realizes the wonderful possibilities which lie dormant within him, and that his failure in the past to live up to these possibilities was the result of his lack of knowledge, he discovers that ignorance is the cause of all error. That to the degree that minds are awakened to this fact, to just that extent will all false manifestation disappear; that the solution to the many problems of life, which are disturbing the minds of the people, will be reached. Many of the "New Thought" people, as they have advanced in the Truth, are no longer satisfied to confine this knowledge to themselves, and the few who desire teaching and healing; but they ask, "How can we bring this higher interpretation of the word within the reach of the masses, and enable them to rise out of their condition of degradation and misery to a recognition of their true inheritance as children of God?"

The Central Howard Association is demonstrating the possibilities of assisting one class at least—the

ex-prisoner. The object in this valuable work of Prison Reform is, not only to secure employment for and otherwise aid the ex-prisoner, but to help him become conscious of his power to restore his manhood. The jail and Bridewell are visited each week, and Sunday services are held by representatives of the Association. Mr. Lyon, the Superintendent of this Association, a man thoroughly grounded in the principles of the Higher Truth, recognizes in the prisoner a brother, who, perhaps, throughout his life has been a victim of a bad line of suggestion, which has dissipated his manhood.

Of this commendable work, Mr. Lyon has this to say: "If any man needs the 'New Thought' it is the prisoner, and society needs no less to take the 'New Thought' attitude toward him. Who, better than we, can discover the best and highest that is in man? We believe and emphasize the best that can be found in the worst of men. But the past and present attitude of society toward the so-called criminal, psychologically and otherwise, has had much to do in making him an outcast. His life is temporarily out of harmony with himself and with society. But as a prisoner he has been the victim of a bad line of suggestion that has helped to weaken his will and break down his manhood. He has inevitably succumbed to the combined psychological suggestion of distrust and condemnation on the part of his fellows. All this adverse influence, we, in the work of the Central Howard Association, find may be counteracted by a specific line of suggestive treatment. By strong, positive suggestion, by speaking the word of confidence, respect and success for him, we are able to carry him through the critical period after his discharge, and convince him that he can do the things his better nature has always prompted him to do. By helping men in this way, through the co-operation of state officials and manufacturers, out of hundreds of men helped during the last several years, fully ninety per cent of them

have responded to our efforts, and have become at least good citizens."

The work is carried on entirely by voluntary subscriptions of various amounts. The majority of "New Thought" people have had few opportunities of assisting in philanthropic work. Yet they have learned how to grow success and can command sufficient for this need also. Moreover, "New Thought" people are accustomed to sending their dollars by mail, as needed for treatment and for literature. Then, too, the combined thoughts and words of all mental science people will do much to counteract the adverse and perverse suggestions constantly given out by the general public.

The office of the Central Howard Association is a Radiant Center from which the thoughts of happiness, harmony and growth must go with irresistible power. Here are innumerable lives with infinite possibilities lying latent and dormant. Will you, dear reader, speak with us the word of harmony and blessing for them?

I should be pleased to communicate with anyone desiring further information upon the subject. My faith is strong to believe that many will be lead to do so.

—JOSEPHINE M. BLOOM,

Central Howard Assn., 634 Unity Bldg., Chicago, Ill.

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It is not so much the being exempt from faults as the having overcome them, that is an advantage to us; it being with the follies of the mind as with the weeds of the field, which, if destroyed and consumed upon the place where they grow, enrich and improve it more than if none had ever sprung there.

—DEAN SWIFT.

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"Men do not differ so much in the possession of opportunities as in clearness of sight to discern them, and the force to make the most of them. This world can never be commonplace save to the dull and unseeing."

## THE SIGNS THAT FOLLOW.

DEAR MR. PRATHER—Your helpful letter and books duly received and I thank you for them. I have waited thus long to acknowledge this receipt, that I could report my case to you after the lapse of about ten days. My arm and shoulder are making unusual progress toward normal conditions, for which I am glad and grateful. My fall was a week ago on Tuesday afternoon last. This is Thursday noon. None of the predictions made by those who knew me have come true. Since the occurrence I have not suffered one minute's continuous pain—hard dull pain, such as usually is experienced with dislocations and broken bones. Only when by a twist or a sudden step, the harmonious relations were disturbed for a few moments, has there been any approach toward severe pain, and then only for a few moments. I have gone about every day, washed and dressed and undressed myself, lying down and arising without assistance, the idea of an attendant or nurse not entering my mind. Of course others have done just such things as I have in this extremity. I don't regard my case as an isolated one. The remarkable part of it, that is, the feature worthy of note, is the absence of pain and rapid recovery I am making. And this has taken place without special "treatments." My treatments have been self-administered and have been more in the nature of the homely steadfastness of my mind, the simply unfaltering assurance that all is well with me, within me and without. From the first I have said, "This is for the best." People can't understand that. But I tell them in the Divine impulse — God — all things are according to order and for the best, and that without equivocation or mental reservation I hold to that thought and sincerely and without fear of what is to come, make this statement.

[ In this mental attitude—the spirit's calm and

serenity—there are no regrets, no repining, no rebellion, “kicking against the pricks,” no sighs, no tears, no facial contortions to establish wrinkles in the face as outward evidences of inward pain and struggle.

The morning after my fall, when I went to the breakfast table, one of my friends said, “You have a bright look for a man with a broken shoulder.”

I am humbly glad of this demonstration of the Truth in me. I hope it may be more and more apparent before I am through with this lesson. I should be glad, oh! so glad, to be able in about two weeks from the time of my fall to discard the sling in which my arm now rests. I am holding now for strength and wholeness. May there be manifested in me still more apparently the healing power of the Christ, that I may have it to testify of the power of God in me to the healing of my body through the salvation of my soul. I would not place a barrier before the immediate manifestation of healing by holding for any day that it shall take place, nor postpone such visible expression of the Truth by any false or feeble mental attitude, which could be interpreted as a want of faith. If, because of some deficiency on my part, the remedial efficacy of Spirit within does not manifest itself without, and I have to wait for the slower process to be healed, still do I rest my case in the Supreme Will within me, not that my will be done, but the will of God, knowing that according to my faith it will be unto me in an hour I may not name.

I am glad to have had so much of the “heavenly vision” opened to me; I am glad that my understanding of the Christ ideal and my faith in the power of Spirit over matter and conditions enable me to manifest by myself, as I have in this instance, of my fall. Oh, how true now as never before, are the words of Longfellow, “The glory is not in never falling, but in rising every time we fall.”

I have wanted this chance to express myself to

someone who understands the Christ-thought and the Christ-life. It helps me thus to make a statement of the Truth as it dwells in me. It is the fruit of the Spirit. Writing this letter is like, in some degree, pruning of the tree, and the stirring of the soul at the words—it will give strength and new life within, a chance for the life within to flow outward, for I am more benefited in the writing of it than you can be in the reading of it.

I thank you for the beautiful letter you sent me, and also your offer of spiritual unity. I join my thought with yours, not only for myself but for the spread of Truth and man's redemption through the Christ-life that the glory of the Divine may be manifested on earth. Very truly, ALFRED TOMSON.

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I can testify of the efficacy of daily concentration. Not having an opportunity of attending a course of lectures, and craving spiritual understanding, I made the Unity connection by holding each day the Class Thought. I cannot begin to tell you the great good that has come to me. I have unfolded, expanded, risen to some conception of my granduer, my origin, my ancestry, my destiny. Many, to me, knotty problems, have been solved. My question, "What is Love?" was answered in a most beautiful way. Next in importance to Divine revelations, are the monthly visits of the dear magazine, UNITY. I could not do without it. The Bible Lessons have been a great help to me. Truly, Divine Love is working through you for the freedom of His children.

Yours in Love, Truth and Faith, — E. C.

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Truth has been distorted by man's conceptions, but every conception, no matter how false, has a background of Truth. A counterfeit dollar is the imitation of a true dollar. We are now searching for unadulterated Truth, for originals, for the beginning, or source of things.—*Fulfillment.*



## ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

III. You say, "Hold the thought." How do you do it? How can one get the receptive attitude of mind, and the silence within the soul? How do you concentrate?

— H. S. H. and O. M. S.

The silence of the soul is that state of mental quietness in which we are not conscious of external things, and even the activity of mind is stilled so that thoughts are not formed, but one is in that state which is well described as listening. We all know what it is to listen so intently that we take no note of anything around us, and do not even think; we simply listen. So, in like manner, we listen mentally for the voice of the Spirit within the soul, and are receptive to its promptings. There are various methods employed to enter this state of silence by those who are not well trained in mental discipline, but these aids are done away with when one has come into control of his mental forces. The same room, the same hour each day, the same chair, and the same quietude of mind are necessary to obtain the *best* results from concentration. Sometimes a thought is taken up after we are quiet, like, "I am the way, the truth and the life," and the mind is concentrated upon it that complete understanding of its meaning and applicability to the individual may be arrived at. This is "holding the thought."

112. (a) Is it necessary for one to be baptized in order to become as Christ? And why did Christ baptize, and suffer himself to be baptized by John?

(b) Is it good to marry, or better not to marry? Why? Paul says, "He that is unmarried careth for things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife," etc. Christ never married.

—A SUBSCRIBER.

(a) The outer form of baptism with water is not necessary, but the inner baptism of the Spirit is nec-

essary to become Christ-like. Jesus himself did not baptize (see John 4:2). John preached the baptism of repentance, or cleansing from dead works; Jesus taught the baptism of love, which like fire swept the soul clean of anything to be repented of, and poured the new and vigorous life of the Spirit into the consciousness. Jesus submitted to the symbol of John's baptism to show that he had turned away from all unrighteousness (repentance), and recognized the Spirit of Truth, the Christ, as master and guide, of which it is said, "This is my beloved son, hear ye him."

(b) We cannot take Paul's statement literally, as referring to marriage in its present accepted sense, for we see many who are unmarried and yet "caring for the things that belong to the world," and *vice versa*. This forces us to look for the real meaning of the words. The soul or mind which is free from erroneous ideas and their results, has its attention centered upon Truth and the things of Truth, and this being the ruling idea in consciousness, is the "Lord." This is the Christ-mind in which Love and Wisdom are equally active, and the soul finds satisfaction. The converse of this interpretation of the unmarried state is clearly seen, and in this sense it is better to be free, or unmarried. Jesus had reached this stage in his unfoldment, and realized his completeness in Spirit, which needed no outer condition to bring him peace. The same possibilities are in each soul, but, until we arrive at this high estate, while we are bound in a greater or less degree to personality, marriage in its right relation is good, and may be an aid to the higher life.

113. Will you kindly explain the subject of Karma, also the Plagues of Egypt from a metaphysical standpoint? —MRS. S.

Karma is the law of cause and effect. Our deeds produce results which we cannot escape; the character which we have formed here determines the condition of the future life, whether it be the "other world"

of the orthodox Christian or the next "incarnation" of those who accept that doctrine.

For an interpretation of the Plagues of Egypt we refer you to the January, 1902, issue of *UNITY*, where it is given in full.

114. Why did Jesus eat fish? If it is wrong to take life, why did Jesus set such an example? — G. W. C.

If Jesus ate fish, it was because he saw no harm in so doing. Many people today do not think it wrong to kill animals for food. It is when we believe a thing to be wrong, and then do it, that it is sin. Jesus recognized that he had not reached the highest when he said, "And greater shall ye do." There is another point here: May we not lean too much upon Jesus, and thereby be in danger of losing our own individuality? The same Spirit which guided his footsteps will also illumine our pathway. Jesus walked bare-headed about Palestine; Jesus washed the disciples' feet; Jesus ate fish. If we today refrain from following these examples, it is because we are led by the Spirit to see that they are not necessary to our spiritual unfoldment.

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### SPEECH.

ELLA WHEELER WILCOX.

Talk happiness. The world is sad enough  
Without your woes. No path is wholly rough:  
Look for the places that are smooth and clear,  
And speak of those to rest the weary ear  
Of earth, so hurt by one continuous strain  
Of human discontent and grief and pain.

Talk faith. The world is better off without  
Your uttered ignorance and morbid doubt,  
If you have faith in God, or man, or self,  
Say so; if not, push back upon the shelf  
Of silence all your thoughts till faith shall come;  
No one will grieve because your lips are dumb.

Talk health. The dreary, never-changing tale  
Of mortal maladies is worn and stale.  
You cannot charm, or interest, or please  
By harping on that minor chord, disease.  
Say you are well, or all is well with you,  
And God shall hear your words and make them true,

## CONDENSED TRUTH.

BY VARIOUS WRITERS.

Some experiments on a dog concerning the effects of personal liking for various kinds of food on the digestion were recently made by a well known scientist. The results are curious and interesting.

NO DIGESTION  
WITHOUT  
HUNGER.

It was found that the article of diet which the animal was particularly fond of met with a great flow of gastric juices and were accordingly digested better and more quickly. For purposes of observation, the gullet of a dog was cut in sections and fixed to the neck so that the food it ate fell through. The stomach of the animal was also divided into two portions, into one of which no food was allowed to enter, the other being supplied only with the food necessary to life.

If some tempting dainty was held before the dog and he evinced the usual signs of pleasure in the expected treat, it was noticed at once the stomach juices sprang into play, although the food when swallowed did not reach the stomach at all. On the other hand, if he was fed with something which he evidently did not have any preference for, there was no action of the gastric fluid.

Also, more curious still, when food was introduced unknown to the animal into the working half of his stomach, it lay there absolutely dry and untouched by the digestive juices for several hours, even though the food were of the most digestible sort. All of which proved conclusively that mere thought or favorable brain action of any sort concerning the food eaten not only assisted the digestion, but partly caused it. Prof. Pawlow, who made the experiments, thinks this at least partly explains why men of letters are often dyspeptic. Their minds are busy with things far removed from their dinners while eating. The

connection between the nerve, which sends the important message down to the digestive machinery below for more oil, and the patient engineer of nutrition is cut off. So, when unexpected orders for deglutition come piling in upon them, they are not ready and the work is bungled. — *New York Herald.*

To have a good friend is one of the highest delights of life; to be a good friend is one of the noblest and most difficult undertakings. FRIENDSHIP. Friendship depends not upon fancy, imagination or sentiment, but upon character. There is no man so poor that he is not rich if he have a friend; there is no man so rich that he is not poor without a friend. But friendship is a word made to cover many kindly, impermanent relationships. Real friendship is abiding. Like charity, it suffereth long and is kind. Like love, it vaunteth not itself, but pursues the even tenor of its way, unaffrighted by ill report, loyal in adversity, the solvent of infelicity, the shining jewel of happy days. Friendship has not the iridescent joys of love, though it is closer than is often known to the highest, truest love. Its heights are ever serene, its valleys know few clouds. To aspire to friendship one must cultivate a capacity for faithful affection, a beautiful disinterestedness, a clear discernment. Friendship is a gift, but it is also an acquirement. It is like the rope with which climbers in the high mountains bind themselves for safety, and only a coward cuts the rope when a comrade is in danger. From Cicero to Emerson, and long before Cicero, and forever after Emerson, the praises of friendship have been set forth. Even fragments of friendship are precious and to be treasured. But to *have* a whole, real friend is the greatest of earth gifts save one. To *be* a whole, real friend is worthy high endeavor, for faith, truth, courage and loyalty bring one close to the Kingdom of Heaven. — *Atmos.*

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him."

Surely there is but one source of wisdom and power. God is wisdom and power, as well as the sum total of all knowledge, and as we are His children, we must be like our Father—spiritual, not material; therefore heirs to all there is in Truth. Every good and perfect gift cometh from above (from our higher self), and there is no one and no thing but the material (or lower self) who can keep us from enjoying the freedom that belongs to us, as the selfless and impersonal children of our loving Father.

A few days ago I met a lady who was engaged in spiritual work, and no doubt she was an earnest soul, but we did not see things from the same standpoint. She said, "Then you do not believe in eternal punishment?"—and she seemed to be very sorry for me. I said, "No, indeed, dear friend, I hope I do not know even a man that would wish to have his child punished for ever and ever."

Then I thought, "Who is he that overcometh the world" but he that has come up over all ignorant belief in false appearances, and who knows of a truth that God is the power and the only presence, "Alpha and Omega," the beginning and the end.

—JOSEPHINE M. ADAMS.

Gladness is God's ideal for His children. He means them to be sunny-faced and happy-hearted. He does not wish them to be heavy and sad. He has made the world full of beauty and full of music. The mission of the gospel is to start songs wherever it goes. Its key-note is joy—it is "good tidings of great joy to all people"—*The Inglenook*.

It is the singleness of motive, not of action, that makes the true simplicity of life.—PHILLIPS BROOKS.

## HEALING TESTIMONIES.

NEW YORK CITY.

Now that my healing is so pronounced that everyone is commenting on it, I feel that, at least, the pleasure of hearing about it should be yours.

When you left us I went out of town. While away I was notified of the position I now hold in "The Bank of the Metropolis." At first I wondered if I could do the work, but true to principle, I said, "God can," and began. Now at the end of four months they have raised my salary. I have taken an apartment at this address, and expect to fill my rooms to pay the rent.

Have brought my children home; my boy will enter Grace Church Choir School. He has a pretty voice, and will be self-supporting at eight years of age, and such a lovely home and surroundings. My eldest daughter is employed in college, so you see my prosperity has appeared, and I look for still more.

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FARMER, N. Y.

I want to tell you about my hair. Last April my head was perfectly bare and everyone had a discouraging word and remedy. I refused all remedies and verbally and mentally said, "God is the life and strength of my hair, and it is coming in just as thick and curly as can be." Every time anyone would speak of it, or I would think of it, I would repeat those words. The result is that my head is now covered thickly with hair about three inches long and it is *just as curly as it can be*. Now people say to me, "Isn't it wonderful how your hair grows, and it is so pretty."

— E. K.

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ROSLINDALE, MASS.

I have had some wonderful demonstrations. One was in our coming out to R —. We did not see our way one step. We were disappointed about a place. I had looked at, and we had given notice that we were ready to leave our apartment — another

was coming in on June 1st — which was on a Monday morning. On Saturday I should have received word about whether we could have the place we now have. No word came, and we did not see our way to move anyway, as by the time we paid our rent and gas rent we had no money left; daughter would have but one more week's pay, then the company would disband. There had been dark days before. Things looked just as dark now. Daughter did not hear from manager. There was really nothing to be gained by accepting of offers to go on the road at summer prices, for it would take all she would get to pay her board, and besides it seemed imperative that we should try to get her little girl. I found daughter in depths of despair. I said to her, "If you will only believe, all will be well. We will go on packing and getting ready to leave just as though we had all the money we need. I am not going to hold another anxious thought nor will I look for a place to go to. I know the Father will not fail me." At noon on Sunday a letter came asking me to go to a gentleman's office at 10 A. M. Monday morning to let him know if I wanted his house at R ——. I made up my mind then we would take the house *on faith*, and did so that morning, and by night we were in it. While I was seeing the man, daughter lay groaning but all ready to leave old quarters. A good angel called. Daughter and I had said of this lady, "Oh, if we could take a small furnished house, and this lady would take a room from us." We knew she could not have much money, but what she paid another would help us if she should want to go out of town, and we liked her, but we did not find her when we looked for her. Well, she came. Daughter told her of the house, and what do you think happened? Without any effort on our part, without telling how badly we were situated, she asked if we would let her come to us, and that if she could "chip in" with the table expenses instead of boarding, and she would help with the light work about the house. Then the real thing she did was to pay for her room in advance for the summer, which supplied us with the money for moving and some clothing we were needing very badly. The week following the company was drawing such crowds, that instead of disbanding, they remained one month longer. I said to daughter, "After this I think we should never doubt again". She said, "Never."

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Devoted to  
Practical Christianity

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Now is the time to order gift books for your friends. See our catalogue.

Are you going to attend the New Thought International Convention in Chicago, Nov. 17-20th? UNITY staff will be glad to meet you there.

Mrs. Agnes Chester See, one of the editors of *The Higher Thought*, has been chosen minister of the church that is being carried on under the auspices of the Prentice Mulford Club in Chicago.

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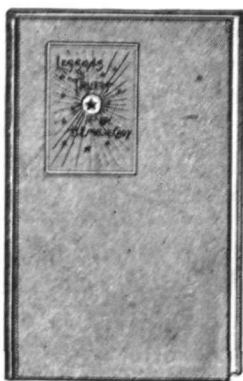
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