

UNITY

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

Vol. XX.

MARCH, 1904.

No 3.

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

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ANNOUNCEMENT.

UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

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Devoted to
Practical Christianity.

Vol. XX.

KANSAS CITY, MO., MARCH, 1904.

No. 3.

THE POWER OF A LOVING LIFE.

BY J. P. COOKE.

We have long heard that God is Love, or, in the same words, Love is God. The writer, not content with the affirmation that God is loving, gracious, merciful, insists that God is Love. God is the root and ground, the supreme attraction; God is Love itself.

Even among the children of men, it is known that the loving life is the Divine Life, the heavenly life, the tender light that seeks to warm and cheer, to bless, uplift and illuminate. Life is simply transfigured and glorified, here and now, by high sentiments as springs of action.

It is Mother Virtuzia of the Chicago *Circle of Light* who asks, "On this, the threshold of a new year, are you more ready to come together in the closer soul communion, the sweeter friendship of the Spirit, and thus bring into fuller realization the Path of Light, the Goal of Truth, the Blessed Love for which we are laboring? Let us hope that the walls and partitions of the self-life have become at least so transparent that the clear white light of the Spirit shines through, a recognized power from the Inner Life. In proportion as one seeks it, laves in it, to that degree do all parts of the outer life become transmuted, spiritualized and vibrant with the sphere of harmony. Harmony—order—is heaven's first law. Blessed are the pure in heart—spirit—for they shall see God."

Herein is breathed the pure tone of divinely human affection or love. Every great teacher has his word of power. It is the key to his position, to his life. This word, with Socrates, was "Reason."

With Plato it was spiritual "Harmony." With Buddha it was "Renunciation" for the sake of a higher, nobler, more worthy choice. With the Son of man it was one great, sweet, mighty, all-powerful word — Love! Love was the key to his heart and his life. Love! Love to God, to man, to the stranger, the neighbor, the friend, the enemy; to the frail, the sinful, to the great or the small; to the good or to the evil; to the infinitely great, or to the infinitely little; to the Father in heaven above and to the least of the lowly ones on earth.

But he spoke and illuminated that word. It was not with him as it, so often, is with us, a word to convey the pleasing sentiment of our softer mood, or the feeling that the heart indulges when reason and conscience are laid aside and the mind seems to melt into sweet pitifulness. With Jesus it was not merely the word of the philanthropist, but of the prophet, the angel, of a world redeemer, of a heavenly guide.

Now this element of Love is the characteristic element of the mystic. And a mystic Jesus was; a mystic first, last and always. His aim was to teach and show men what God is — the great Being of the Inner Life. His desire was to do away with idolatry — man worship, for the taint of idolatry is the desire to worship the creation instead of the creator. Is the familiar way to bow down to the watch instead of the intelligence manifest in the watchmaker or inventor? Nothing can be manifested that is not in Being before its manifestation.

The office of mysticism is to conduct us from the phenomenal to the *Is-ness* of the Real; from that which seems to that which *is*. What is that which really is but Truth, Love, Justice, Freedom? all different aspects of one thing; nay, I venture to say, of One Person, One Will, the Absolute and Eternal, the Supreme REASON. The office of mysticism enables us to discern that reason which is at the heart of things or creations, and at the heart of space, if I may so say, helping us to realize that we

are one with the Reason and the Inner Life of all. Not "bone of his bone and flesh of his flesh," but a far closer union: Reason of His Reason, Spirit of His Spirit, Life and Love of His Life and Love.

It is the infirmity of our ignorance and our weakness that we cannot conceive half grandly enough of that Majestic Goodness and Boundless Benevolence, who is ready to show the glories of His own Love and Wisdom with His earthly children, if they love Him truly. Such is the conclusion of philosophy which finds reason at the heart of the cosmos. It is the conclusion of the soul when quickened by Love that finds the world an expression of the Perfect Reason, whose ideas are realized in time; who creates minds and "persons" that they may grow and develop and come into rapport with His love, life and ideas.

Mysticism is well known in the far East, it is even growing into favor with the Western world. Oriental mysticism is marked by its veneration, trust, adoration, humility, meekness, patience, gentleness, sweetness, courtesy and kindness.

The goodness is essentially passive; for the active will is that of God, Je-ho-vah, meaning the "eternal Now of Being," including past, future and present.

We observe that Jesus had this goodness in perfection. He was the pure, sweet, beautiful example of it. He was the perfect flower of the Hebrew mind and life. Its ideas and sentiments were his. His prayers were the very breath of its aspirations. In his moments of entranced ecstasy he communed with its grandest souls—Jephtha, Leah, Sabilla—with "Light" his guardian angel and the only daughter of Leah. The founder of Masonry on this planet was the spirit LEIAH, once king in ancient Arabia. The words of the Hebrew prophets and psalmists came to him in his hour of trial. His character devoted its riches of spirituality to the grand purposes his guides had cherished for hun-

dreds, yes, for thousands of years. His devoutness, submission, trust, acquiescence in the decrees of heaven, reached the point of a supreme attainment. His words in the garden, "Father, not my will, but *Thine* be done," expressed the very heart of resignation.

Words can hardly describe the loveliness of his humility, the power of his loving life, the entrancing melody of his soul, the light and glory that was around him because of the perfection and holiness of the light within which attracted these hallowed souls from the beyond.

Any words of ours must be weak to describe the joy and power of a spirit so consecrated to the Divine uses of benevolence and of the love of the Spirit. It is God, the One Fount of Love of the Mystic or of any other religiously awakened soul; God alone could inspire such devotion of purpose. It is the power and glory of life, and was sweetly sung by Agnes Chester See in the lines:

"Keep Faith with Love, the cure of every curse,
The strange sweet wonder of the universe.
God loves a lover, and while time shall roll
This wonder, Love, shall save the human soul.

Love is the heart's condition: Youth and Age
Alike are subject to its tender rage;
Age crowns the head with venerable snow,
But Life and Love forever mated go.

Along life's far frontier the aged move,
One foot beyond and nothing left but Love!
And when the soul its mortal fear resigns,
The perfect world of Love around it shines!"

"To have knowledge and wisdom is to have bliss. The only way to knowledge and wisdom is in oneness—in coming into oneness with the Omniscient One. Give up completely your mortal or carnal mind and will to God, and receive in return Divine Mind and Will, and thus know and be wise, and have peace, power and bliss."

TEACHABLENESS.

BY SARA LOUISE WELD.

[A paper read at a regular meeting of the Chicago Truth Students.]

To the degree one is teachable he is progressive. This is true of nations; in fact, of all divisions of mankind into sects, schools and societies, as well as the individual. For any nation to feel it has arrived at the acme of power, that within its own boundaries is contained all there is worth knowing, all the knowledge either necessary to or attainable by man, is to see that nation stop all advancement, and shortly to show signs of retrogression.

Let any individual feel he has the whole of Truth, that for him there is no more need of searching, that those with whom he comes in contact have nothing which would be to his advantage to know; let him wrap around him the garment of his own attainment, judging everything he hears or sees by his own little standard, erected on the foundation of his fragment of knowledge, which he is pleased to call the one final fixed Truth, and, if we had eyes capable of piercing the veil of flesh, looking beyond the physical to the within, we would perceive the sad spectacle of a soul shrivelling. For that soul there would be no hope were it not for the immutable Principle forever pushing us all onward to the accomplishing of the Divine purpose.

To be teachable means more than to be simply receptive, for it conveys the idea that what is received is acted upon and put to use. All down through the ages you will find the grandest souls have been the most teachable. Those who attain to great knowledge, and a wonderful spiritual insight, are those who are alert for more knowledge; who are listening with all their powers of hearing if perchance some angel may whisper to their waiting souls a word of Divine Truth. They are willing, from any and every source, to be taught a new thought, or some new

aspect of an old thought, in order to become conscious of a deeper harmony in the Psalm of Life they are learning.

Can we ever expect to exhaust the infinite variations composing this exquisite symphony? Let us strike all the chords of Truth presented to us, knowing full well that all eternity will not bring to an end the possibilities of the soul, through its own divinity, to play upon this harp of many strings. "And Jesus took a little child and put him in their midst, and said unto them, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Human nature was the same in the days when Jesus was in the flesh as now.

He, who knew the hearts of men so well, knew that one of the greatest obstacles with which his hearers had to contend was a lack of teachableness. Why should this man know more than we who are learned in all that pertains to the law of Moses? was the question Jesus knew was in the hearts of many. No one should ever feel that, for him, it is no longer possible or necessary to be teachable, for we shall find, having attained the summit of the mountain we have been climbing, our view will broaden out, and mountains, the existence of which we were entirely ignorant, will loom up before us with summits vastly higher than the one on which we stand. Would we wish it otherwise? Would we wish to be satisfied with our present degree of attainment?

To be teachable in the truest sense, prevents the possibility of criticising others, or condemning those who may not teach or heal according to our present standard of understanding. It enables us to show a spirit not only of tolerance toward them, but to feel they may have an aspect of the one Universal Truth which might be a help and benefit to us. You will remember it is according to the teaching of the Master to wish success to all those who feel they have a message for others. John said to Jesus, "Master, we saw one casting out devils in thy

name, and he followeth not with us; and we forbade him, because he followeth not us." But Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name, that can speak evil of me, for he that is not against us, is on our part."

Truth may come to us through a very humble instrumentality. "Can any good thing come out of Nazareth?" we may be tempted to ask. Those who differ from us radically in many ways may have something for which we have long sought, but, keeping too closely to one line of thought, it has, heretofore, escaped us. Let us take a wide view of souls, remembering each one is in a different stage of development. Then, as we are all the children of God, —and notice we are *all* children in this sense, for who has attained to the full stature of a man in his journey back to his source?—and as God is no respecter of persons, but was often manifested through fishermen, when members of the Sanhedrim were still in spiritual darkness, how can any soul feel it has gone beyond the stage where it should be teachable and receptive?

To entertain the stranger, for in so doing we may be in the presence of an angel, can be applied, it seems to me, to entertaining strange thoughts, for we often find the thoughts we shrank from receiving prove veritable angels of Light, when we have taken them into our hearts. In loving toleration toward all, we shall see their angel side, and it will not seem impossible for us to be taught some valuable truth by any soul when we think of the divinity within each.

This divinity is shining through every one we meet, more or less, and even in those in whom it seems to be manifested less, there may be a grasp of some subject which can clear away for us some obscure point. We are all of one Spirit. We have all come into the world for the same purpose. Having come from God, to manifest God is our destiny. Let us not try to pull up what we think are tares, but let them alone until the harvest, and we may find what we thought were tares have proven to be pure wheat. The Lord of the harvest will know.

THE NEW THOUGHT FEDERATION.

Under the power vested in it by the New Thought Convention in Chicago, the Executive Committee has perfected a New Thought Federation, and has organized the Board of Directors with the following officers:

President, Rev. R. Heber Newton.

Secretary, Eugene Del Mar.

Assistant Secretary, John D. Perrin.

Treasurer, H. Bradley Jeffery.

Auditor, Bolton Hall.

The Board of Directors is divided into an Executive Committee, composed of Margaretta G. Bothwell, Eugene Del Mar, Bolton Hall, H. Bradley Jeffery, and Charles Brodie Patterson; and an Advisory Committee, composed of Nona L. Brooks, John D. Perrin, Charles Edgar Prather, and Helen Van-Anderson. To this Committee have been added H. H. Schroeder and Francis R. Pierce of St. Louis, Joseph Stewart of Washington, D. C., and Henry Harrison Brown of San Francisco, Cal.

At a recent meeting held in New York City various resolutions were adopted, and the tentative statement of "The Significance of the New Thought" was changed and shortened, the idea being to make no limitations or boundaries. A constitution governing the workings of the Federation was adopted, which will soon be printed for the information of the public.

The address of the Secretary, Eugene Del Mar, is New York City.

THE NEW THOUGHT CONVENTION.

The Fourth Annual New Thought Convention will be held at St. Louis, Mo., during the World's Fair, on October 25th to 28th, inclusive. The sessions will be held in the magnificent Music Hall, located at 13th, 14th, and Olive Streets, which has a seating capacity of 3,000.

The Executive Board of the New Thought Federation, which was elected at the convention held in

Chicago last November, is making active preparations for the most successful convention yet held. It will be international, and will become as noted as the World's Congress of Religions at the Columbian Exposition in Chicago. Friday, October 28th, has



MUSIC HALL, 13TH, 14TH, AND OLIVE STS., ST. LOUIS,
WHERE THE CONVENTION WILL BE HELD.

been designated by the World's Fair management as New Thought Day, and same will appear on all the official announcements of the Exposition.

Following is the invitation from President D. R. Francis which was thankfully accepted by the convention in Chicago:

On behalf of the Louisiana Purchase Exposition-I desire to extend to the New Thought Convention a cordial invitation to hold the Annual Meeting of the Association for 1904 in the City of Saint Louis.

In this year will be held at Saint Louis the Universal Exposition in commemoration of the one hundredth anniversary of the Purchase of the Louisiana Territory. The Exposition Management will be prepared to furnish without charge a satisfactory hall for the holding of the sessions of the Association. The Committee on Ceremonies will, if desired, recognize the presence of the New Thought Convention by setting apart a special day, or by providing some distinctive feature of the program.

Respectfully, D. R. FRANCIS, President.

Invitations for the holding of this year's convention at St. Louis were also received from the Business Men's League, and Hon. Rolla Wells, Mayor of St. Louis, who will render assistance for the success of the meeting.

The detail work of the convention is under the personal direction of Rev. John D. Perrin, pastor of

the West End Church of Practical Christianity, St. Louis, and Assistant Secretary of the New Thought Federation. He will be assisted by able workers, the following having been appointed as chairmen of the various sub-committees:

Publicity, Charles Edgar Prather, Kansas City, Mo.

Transportation, Bert Pierce, St. Louis, Mo.

Reception, Mrs. Katherine Medcraft, St. Louis, Mo.

Music, Prof. LeRoy Moore, Kansas City, Kan.

Hall, E. M. Dinning, St. Louis, Mo.

Hotel, W. H. Gummersell, St. Louis, Mo.

These chairmen, with the addition of Rev. H. H. Schroeder, Edmund T. Bunting, Mrs. Vintie Root McDonald, and Rev. J. D. Perrin, constitute the Convention Committee.

Arrangements are being made with the hotels and railroads for the accommodation of our people, and the Committee will have a complete list of hotels, rooming and boarding places with the lowest prices obtainable. All those desiring reservations, or anticipating attending the Convention, should address Rev. J. D. Perrin, 4606 Morgan Street, St. Louis, stating the amount they wish to pay, and satisfactory arrangements will be made. The railroad rates will be moderate, probably not over one-half fare from any point.

One of the pleasant features of the convention will be a Chorus Choir of two hundred voices.

It is not too early to begin making your arrangements to attend the Fourth New Thought Convention, October 25th to 28 h, when you can visit the Louisiana Purchase Exposition at the same time.

All editors and publishers of New Thought periodicals are appointed members not only of the Convention Publicity Committee, but also of the Publicity Committee of the Federation.

— CHARLES EDGAR PRATHER.
Chairman Publicity Committee.

“ These are blessed days of Light, Life and Love.”

Bible Lessons

BY C. F.

Lesson 12. March 20.

JESUS FEEDS THE FIVE THOUSAND.—Matt. 14:13-23.

13. When Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15. And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away that they may go into the villages, and buy themselves victuals.

16. Jesus said unto them, They need not depart; give ye them to eat.

17. And they say unto him, We have here but five loaves, and two fishes.

18. He said, Bring them hither to me.

19. And he commanded the multitude to sit down on the grass, and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitude.

20. And they did all eat, and were filled: and they took up the fragments that remained twelve baskets full.

21. And they that had eaten were about five thousand men, beside women and children.

22. And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away.

23. And when he had sent the multitude away, he went up into the mountain apart to pray; and when the evening was come, he was there alone.

GOLDEN TEXT—*Jesus said unto them, I am the bread of life.*—John 6:35.

Whether or not this so-called miracle took place in the external world as described does not concern the metaphysician. To him it is a description in symbols of movements of mind, and he applies it to his own inner development.

The death of John the Baptist, as described in the last lesson, refers to the passing away of that first enthusiasm for character reform, which possesses the disciple at the earthly stage of his experience. This John the Baptist phase is not the permanent state of consciousness, as plainly stated in the

Scriptures, but is to be followed by one that is. "He that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." — Matt. 3:11.

But when this first enthusiasm passes away there is a certain barrenness of thought and action in mind, and one feels as if he would like to retire to a place where complete rest and absence of effort could be had. When Jesus heard of the death of John "he withdrew to a desert place apart."

But we cannot get away from our thoughts. They follow us wherever we go, and we must minister to them. The people follow Jesus into the desert place from the cities. This refers to the spreading out into the consciousness of the thoughts that have in the former state of mind been confined to certain centres. At this period of development we seem to lose our centred state of mind and there is a scattering of thought. We cannot concentrate as we did in the early stage of our work. Some people lose heart when this break in mental poise takes place, and a period of discouragement sets in. But when one knows that this is the forerunner of a stronger and more permanent state of mind there is a renewal of courage, and the work is taken up with vigor. So we read that Jesus "came forth and had compassion on them, and healed their sick." This healing of the sick, weak, negative, diseased thoughts is the first act of the I AM. You are to speak the word of health and strength to every state of thought and feeling that is not right up to standard; and keep on speaking it until you demonstrate. It may take months and even years to restore health to these accumulated unhealthy thoughts. They are *your people*, and to you is given their redemption.

These thoughts have also to be fed by your increasing spiritual word. The faculties functioning through the intellect (disciples) would send them away when they observe the necessity for food. "Send the multitudes away." If one listens

to the intellect at this stage in development, there will be neglect of duty and a shirking of exercise of power by the I AM. The faculties or disciples of the mind function through fixed centres in consciousness, and they are not at this period in full realization of the power and capacity of the I AM. Yet it is through these faculties that the I AM reaches the outlying fields of thought or "people." So Jesus said to them, "They have no need to go away; give ye them to eat." "And they say unto him, We have here but five loaves, and two fishes."

The five loaves are the five senses that have taken form or become substance (loaves) in consciousness, as feeling, tasting, smelling, hearing, and seeing; and the "two fishes," are the two senses not yet developed. In Scripture symbology fish always represent ideas not yet brought into physical manifestation.

By declaring our senses to be spiritual, and speaking to everyone of them the increasing word of the I AM, we multiply their capacity and give through their increase a sustaining vigor and vitality to the whole organism. This is done through the simple word of the I AM, backed by the realization of its spiritual capacity. We cannot in our own power perform this miraculous increase, but when we look up to heaven and bless and brake, and give to our disciples, all our thoughts are fed by this divine manna, and there is a basketful left for each disciple.

Lesson 13. March 27.

REVIEW.

GOLDEN TEXT—*And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and helping all manner of sickness.*—Matt. 4:23.

LESSON 1. *The Boyhood of Jesus.*—Luke 2:40-52.

Central Truth: The Divine Wisdom and Life unfolds in the individual through spiritual, mental and muscular action. These three are

brought out in the childhood, youth and manhood of Jesus.

I AM Affirmation: Wist ye not that I must be about my Father's business?

LESSON II. *The Preaching of John the Baptist.*—Matt. 3:1-12.

Central Truth: A thorough denial of limited, mortal thoughts is necessary. This is the baptism of John.

I AM Affirmation: The Truth shall baptise with wholeness and purifying fire.

LESSON III. *The Baptism and Temptation of Jesus.*—Matt. 3:13-4:11.

Central Truth: With increase of power comes greater capacity. Be wise in using the talents entrusted to you.

I AM Affirmation: Thou shalt worship the Lord thy God, and him only shalt thou serve.

LESSON IV. *Jesus Rejected at Nazareth.*—Luke 4:16-30.

Central Truth: Proclaim what you perceive as true of the Spiritual man, regardless of appearances.

I AM Affirmation: The Spirit of the Lord is upon me.

LESSON V. *Jesus Calls Four Disciples.*—Luke 5:1-11.

Central Truth: The faculties are disciplined by calling them forth and commanding them to launch out into the depths of Being.

I AM Affirmation: If I continue in the declaration of the Spiritual Word I am a disciple of Christ.

LESSON VI. *A Sabbath in Capernaum.*—Mark 1:21-34.

Central Truth: The Word of Truth must be spoken with authority and error states of consciousness commanded to depart.

I AM Affirmation: All power is given unto me in heaven and in earth.

LESSON VII. *Jesus Forgives Sin.*—Mark 2:1-12.

Central Truth: It is through individual giving over to Divine Order that man restores the inactive functions of his body.

I AM Affirmation: I am inspired by the invigorating power of Spirit.

LESSON VIII. *Jesus and the Sabbath.*—Matt. 12:1-13.

Central Truth: We attain the true Sabbath day of rest when we realize that it is not the personality but the Spirit that does the work.

I AM Affirmation: It is not I but the Father within me, he doeth the works.

LESSON IX. *Hearers and Doers of the Word.*—Matt. 7:21-29.

Central Truth: Self and selfish aims must be surrendered before we can realize the harmony of heaven.

I AM Affirmation: Not my will, but thine be done.

LESSON X. *Jesus Calms the Storm* —Matt. 4:35-41.

Central Truth: By proclaiming *peace* to our thoughts we still the vibrations of vitality on every plane of consciousness.

I AM Affirmation: Peace, Be Still!

LESSON XI. *Death of John the Baptist.*—Matt. 14:1-12.

Central Truth: Do not *condemn* your evil tendencies but overcome them without conflict.

I AM Affirmation: I am temperate in all things, especially my thoughts.

LESSON XII. *Jesus Feeds the Five Thousand.*—Matt. 14:13-23.

Central Truth: Satisfaction in mind and body can be had through Spiritual realization only.

I AM Affirmation: I do not live alone on the food that I eat, but upon the thoughts that I think and the words that I speak.

Lesson 1. April 3.

JESUS VISITS TYRE AND SIDON.—Mark 7:24-37.

24. And from thence he arose, and went into the border of Tyre and Sidon, and he entered into an house, and would have no man know it; but he could not be hid.

25. For a certain woman whose young daughter had an unclean spirit, heard of him, and came and fell at his feet.

26. The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

28. And she answered and said unto him, Yes, Lord, but the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coast of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And straightway his ears were opened, and the strings of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man; but the more he charged them, so much the more a great deal they published it:

37. And were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT—*Without faith it is impossible to please Him.*—Heb. 11:6.

Tyre means *strength*, and Sidon *wild*. They refer to that region of man which may be termed body sensation. This realm in its intelligent aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations. As shown in this lesson they go into it consciously; "he entered into a house," but they do not want it known, "and would have no man know it;" but we can't get away from our thoughts, "he could not be hid."

The Greek woman represents the unspiritualized love, natural to body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated I AM centres its attention in a part of the consciousness there is at once a quickening of intelligence and reaching out for higher things by the thoughts there operating. Every part of the organism is under the control of a set of thoughts that direct and care for that particular function. The nerves are under the control of a man who thinks about nerves; the muscles, bones, blood, in fact every department of the man each has its distinct thought centre, which forms a personality. So we are made up of many men and many women, because there is both the masculine and feminine qualities equally distributed, and they all work together in harmony when Divine order is established.

We really use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and they all reflect the new light that has come to us, especially so when we concentrate our minds upon the centres, or "enter into the house."

Yet there lingers in the mind that old idea, borrowed from the limited vision of the Jew, that the Spirit does not include the body in its redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense should teach us that life is continuous throughout nature, a continuous stream proceeding from the highest to the lowest.

This understanding of the unity and purity of the One Life brings healing to the demonized sense consciousness. "She found the child laid upon the bed and the devil gone out."

Galilee means to *whirl*, and Decapolis *ten cities*.

This refers to a place of great vital activity to which ten of the body centres are closely related. This is the nerve centre at the root of the tongue, which controls the distribution of the nervous energy from the *medulla oblongata* to the sympathetic nervous system permeating all parts of the organism. This centre responds to the word POWER. When one lets the thought of powerlessness and inability to grapple with conditions control, there is a lack of action at this centre that causes the voice to grow weak; sometimes even the speech has an impediment. The flow of nervous energy to the ears is also cut off and deafness results. The hand represents the activity of the thought of power. So when "they beseech him to lay his hand upon him," they ask for the thought of *power* to be laid at this centre, the tongue touched with the Divine thought, and the words "Be opened" spoken to the ears. This is a treatment for fluency of speech and clearer hearing. It should be repeated daily until the quickening is realized.

Lesson 2. April 10.

PETER CONFESSES THE CHRIST.— Mark 8:27-38.

27. And Jesus went out and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28. And they answered, John the Baptist, but some say, Elias, and others, One of the prophets.

29. And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again.

32. And he spake that saying openly. And Peter took him, and began to rebuke him

33. But when he had turned about and looked on his disciples he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

34. And when he had called the people unto him with his disciples also he said unto them, Whosoever will come after me, let him deny himself and take up his cross, and follow me.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36. For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37. Or what shall a man give in exchange for his soul?

38. Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

GOLDEN TEXT — *Thou art the Christ, the Son of the living God.* — Matt. 16:16.

There is a realm in consciousness that is ambitious for temporal conquest and dominion, designated in this lesson Caesarea Philippi. This is the realm where personality has to be met and overcome.

The faculties of man (disciples) have to be educated in spiritual understanding. They are connected with the world of Spirit within and the world of form without. When the spiritual anointing, which is a quickening and broadening of the understanding, takes place in the individual, there is sort a of "quiz club" in the mind, and we ask and answer our own questions.

"Who do men say that I am?" What does personality say about this new consciousness? We have not thought about the real identity, nor meditated upon the deep questions of existence. But the pouring into the mind of the light of Spirit agitates these most important problems of our being, and we begin to ask what it all means. Personality sees all things in a personal way. The new consciousness is asserting itself, and we are forced to give it attention. The first thought is that it is personal in its character, "Elijah or one of the prophets." This is the testimony of men; the many minds that are not yet in the understanding of Principle. When the question is submitted to the untrammelled discernment of Truth, which is native to everyone, the reply is "This is the Christ."

Inward confession of this great truth is absolutely necessary to its ultimate perpetuation in consciousness. When we say in thought "I am it," we lay right hold of the *substance* of the mind, and a founda-

tion is made that forms a basis for a new man. "Let Christ be formed in you." Simon Peter was once designated as the *rock* upon which the Christ should build his *ecclesia*. This was not a temporal church, as has been interpreted by intellect, but an aggregation of ideas in mind based upon principles.

"And he charged them that they should tell no man of him." This revelation that the real of man is Christ, is a matter of individual experience. It cannot be explained to one in personal understanding because those who have not had this degree of mind opened can form no comprehension of it. Many anointed ones have proclaimed, "I am Christ," and the world has condemned them for claiming to be Jesus of Nazareth, for he is the only Christ which personality can comprehend. All attempts to explain the character of the Christ of God to intellect are futile. "Spiritual things must be spiritually discerned."

This mighty revelation that man is in fact the very Son of the living God is too stupendous for even the illuminated one to comprehend and retain at once. It suffers many things at the hands of the "elders" and "chief priests," which are the traditional beliefs and ruling religious ideas dominant in the mind. These do not give up to the Spiritual Man right away. In fact, they assert their power to extinguish him for a season. He is "killed," but shall "after three days rise again."

These three days are three movements of mind, which may be designated "perception, realization, manifestation." The realizing degree has its part in the subjective consciousness and is accompanied with more or less darkness. The clear light of first perception is obscured, yet we know that changes are going on in consciousness, and, if we are wise, we will accompany the Christ down into this tomb of matter within us and assist in every way in overcoming the hereditary sins of the flesh.

Peter, the undisciplined discerner of Truth,

would escape this work in subjective consciousness, and openly rebukes the idea that it is necessary to suffer any such discipline. This Jesus designates as "Satan." It is the superficial way of looking at man — a surface view only. The fact is that we are the composite of many men and women, the residue of which is stored up in our subjective minds, and all of this has to be lighted up by the Christ when he is buried in this tomb of personality.

We must give up the personal life if we want the Spiritual life. Mortality and mortal ideas fall far short of Spirit, and they must all be surrendered before we can enter into eternal life. The old version says it is the *soul* that is lost but the new gives it as *life*. It is not a question of preparing the soul for heaven after death, but a demonstration of *life* right here and now.

Lesson 3. April 17.

JESUS TRANSFIGURED.— Mark 9:2-13.

2. And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was transfigured before them.

3. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4. And there appeared unto them Elias with Moses: and they were talking with Jesus.

5. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6. For he wist not what to say; for they were sore afraid.

7. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8. And suddenly when they had looked round about, they saw no man any more, save Jesus only, with themselves.

9. And as they came down from the mountain, he charged them that they should tell no man what things they had seen till the Son of man were risen from the dead.

10. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11. And they asked him, saying, Why say the scribes that Elias must first come?

12. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

13. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

GOLDEN TEXT—*A voice came out of the cloud, saying, This is my beloved Son: hear him.*—Mark 9:7.

Mathew says that Jesus went up into a mountain to pray, and was there transfigured. Prayer always brings about an exalted or high vibration in mind, and when it is accompanied by Faith (Peter), John (Love), and Truth (James), there is such a lifting up of the soul that it electrifies the body; and the raiment, which is the aura surrounding the body, shines with glistening whiteness.

The appearance of Moses and Elijah represents the two processes through which this picture of the purified man is to be objectified or demonstrated in real life. The first is the Mosaic or evolutionary process of Nature, through which there is a steady upward trend to all things. Spencer and Darwin observed this law, and their works are marvels of mental penetration. This evolutionary process is part of a spiritual plan for the redemption of the human race from its fallen state. The other is the ability of the prophet Elijah, or Spiritual discerner of Truth, to make conditions rapidly change on the mental plane, to be in due season worked out in substance. Thus we are told in the lesson that Elijah must first come and restore all things. The mind must first be set right through Spiritual understanding, after which comes the demonstration. Peter proposing to erect three tabernacles carries out this idea of a substance manifestation for each, but his ideas were vague as to the process, hence the accompanying voice out of the cloud, "This is my beloved Son: hear ye him."

All that we see in our high moments, whether in visions or dreams, are mind pictures, and in the very nature of growth from thought to thing they must come to visibility. But those who develop their mental powers can dissolve these thought forms and stop their growth as easily as one crushes a seed in the ground. Thoughts can also be formed and planted in the universal mind-substance. This is

what the Master reveals to his disciples, and they are endowed with discernment by the Higher Wisdom, or Son of God, as to how they shall both dissolve and form thoughts. Whoever works in this realm of thought and is not obedient to the Divine Wisdom, is not safe.

To "tell no man what you have seen until the Son man is risen again from the dead," means that we shall not consider these mental pictures as real and talk about them as persons. They represent ideas which can only be understood when they are demonstrated in the risen man.

This process of the submerged Christ coming into life again in human consciousness is of deep metaphysical import, and the disciples are often in the dark as to the meaning of it all, and they question among themselves. But do not become involved in the doubts and fears of your faculties—keep your eye on the Christ of God within and you will understand all that is written of the Son of man.

 IN THE SILENCE.

BY MRS. J. W. M.

If we listen in the Silence
 To the "still small voice within,"
 Which is ever speaking to us,
 And will keep us from all sin;
 If we only heed its teachings,
 Ours to question not the why,
 Only do as we are bidden,
 Leave to God the "bye and bye."

And the more we listen to it,
 The bolder it will grow;
 It will guide our feet unerring
 In the way that we should go.
 We can ask of it, all knowledge
 Will be given which is best;
 All we need is Faith and Patience,
 Leave to It (our God) the rest.

All the joy and peace it bringeth
 To the soul by grief oppressed,
 For it whispers in the Silence,
 "Come unto me and rest."
 And the soul by Faith that cometh
 And casteth out all fear,
 Shall *know* there's strength in Silence,
 If we lend a listening ear.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meetings held at Unity Headquarters, 1315 McGee Street. Mrs. May D. Wolzak, leader. Subject: "Peace."

Let us take for our thought, Peace, not the lazy, negative peace which some mothers use to quiet and put their child to sleep without its needs being attended to, but the strong, positive peace that puts everything in its right place, attends to our needs, and then we feel in right relationship with ourselves and God. Then peace is natural. Let us remember that we must speak strong, positive words of peace to all we come in contact with. We are the ones to help make the world in which we live, and the world is our body. There is no sin, there is no error—only as we put that idea upon it. Have we the right to condemn that which is good, just because we do not understand the law which governs it? Take, for instance, a pure, sparkling glass of water, and let a hypnotist place upon it the idea that it will make a man drunk, and he, who drinks it will reel and stagger in drunkenness.

Then shall we say that the water is sin and error? We know that the water is pure and harmless, and one of God's blessings. All nature has its laws of affirmation and denial—the law of attracting to itself that which is good for its use which is in its present development, and repelling that which is not of use.

But Nature—Love—God—Law—does not call it sin; it does not place upon the pure water drunkenness. Jesus turned water into wine, but placed purity and spirituality upon it, and all drank his pure thought and were filled with peace, joy and good will. Then how important it is what thought we place upon the cups of our friends, whether they are to be peace and health or drunkenness. In all of God's creation there is no error; it is only the

construction or idea we have placed upon that which we do not understand.

God and I walk hand in hand —
 We are friends of mutual stand:
 He in all, in all there be,
 I in Him, and He in me.

God and I are comrades true;
 He directs in all I do.
 From this fountain do I draw,
 For God is Love, God is Law.

God and I are all in one —
 He the Father, I the Son;
 When He works, He works through me,
 In His works I've faith, you see.

MEETING OF JANUARY 27TH.

Mrs. A. A. Pearson, leader. Subject: "Thought."

What has this intangible, unseeable, indiscribable something to do toward affecting our bodies or shaping our destinies? The world has been asking this question since the dawn of intelligence in man. Many great minds like Shakespeare and Emerson have touched the truth, and no doubt felt it without being able to make their readers understand. It seems to have been left to the metaphysicians of the present day to prove to the world that thoughts are *living things*.

Webster's definition of "Thought" does not satisfy the soul seeking for the very essence of Truth. He does not define the constituent principle, but deals with it as the imperfect and past participle of the verb *to think*: "reflection, meditation, opinion, judgment, fancy, purpose, intention." As I go deep into the Spirit for a definition that will satisfy me, it comes to me something like this: Thought is the vibration of spiritual (sometimes called electrical) energy, created by the great source of Original Intelligence while operating on the instrument, mind, in the storehouse, the brain. In my conception of Thought, as a created thing, it occupies the second place in the

Trinity, the Son, conceived by the power of the "Highest" in the mind (mother), and brought forth by the will and is obedient to it.

The brain is the central station, the manufacturing establishment, the work-shop. There thoughts collect, receive their instructions from the mind (soul), and start out on their journey around and through the physical earth, and travel on the trolley line of the nervous system. You can therefore readily see how that every atom of the physical body is tinged with the quality of thought made in the brain and sent forth by the will.

Edison says he believes that every atom in the universe (being a part of the universal whole) has its center of intelligence, and, according to the law of affinity, is constantly seeking, reaching out after that which will mix with or harmonize with its own degree and quality of intelligence, and the weaker the intelligence in the atom the less the power.

We can radiate only as much light as we can realize. We can give to others only as much good as the highest good in us can dictate, but there is absolutely no limit to the amount of good we can create for ourselves and others by taking the highest attitude of thought, and holding steadfastly to it. The thoughts of man are the strongest and most powerful of all created intelligence. They are so strong and revolve with such intense rapidity that neither time, space or destiny can retard their flight or prevent their penetration. Thus you see we are the makers of our own conditions, the arbiters of our own destinies. Thoughts are social things; like atoms they reach out after other thoughts that will harmonize, or mix with their own vibrations. "Like seeks like." Someone has said, "Show me the company you keep, and I will tell you who you are." Now, the understanding plays no small part in the duality of man.

The understanding is the dictator, the director, the "boss of the work-shop," but "ye are the servants to whom ye obey." Thoughts obey the will.

Then how necessary that the will be Christed, and the thoughts be pure. Impure and unrighteous thoughts seek unrighteous companions. "Birds of a feather flock together." The power of attraction draws back the kind and quality of thought sent out. Think good of others, and others will think good of you. Think well of others, and that "all is well with you," and all the well impulses throbbing in the mentality of all the well people in the universe will catch your thoughts and send them back to you. Think ill of yourself, and other's ills will rush to you to be coddled and caressed. Marconi's system of wireless telegraphy illustrates the theory of thought transference. Two instruments are tuned to the exact pitch; the vibrations of the voice of the sender is caught and registered by the instrument tuned to the exact pitch as that of the receiver. Now, there is something back of the voice — the will of the operator, the dispatcher, and the kind and quality depends on the will. Have the will Divinely taught, educated by the Spirit of Good, the Infinite Good; then will all the dispatches sent out be registered in the minds of those in tune with the Good. Get in tune with the Infinite, and your aura will be tinged with the White Light of Power.

Light penetrates. Let your light shine, and it will penetrate like the leaven in the bread. Power is magnetic. You will become a magnet, and draw to yourself all the good in the world. No evil can penetrate the atmosphere of the good, but the good in you, generated by your good will toward others, will penetrate the atmosphere of others and transform their lives.

I have lately adopted the plan of dividing the day into four periods of time, and religiously keeping these appointments with myself. I begin these periods by devoting from ten to thirty minutes in deep concentration on the thoughts appointed to these periods.

First period, 5:00 to 6:00 A. M. Upon first awaking I abandon myself to praise and thanksgiving, and

contemplate the causes I have for thankfulness. I say to myself, "*I am the Sun of God, and the light of my Divine Intelligence shines through me to all the world.*"

Second period, 12:00 M. Concentration on spiritual power to demonstrate over material things. I relax all nervous tension by withdrawing from my consciousness all worry, condemnation and self-insufficiency. I say to myself, "*I am health, hope, courage and power. I do succeed in all I undertake, and my thought vibrations go to uplift and encourage all who now present themselves to my mentality for help.*"

Third period, 7:00 to 8:00 P. M. Relaxation and receptivity. I say to myself, "*I am receptive to all the Good influences of the universe. I am now receiving vibrations from all the great and good intellects in the universe.*"

Fourth period, after retiring. After retiring I abandon myself to the influence of the one great source of all Intelligence and Power. I claim my at-one-ment with the omnipresence, omnipotence and omniscience of Universal Good. To all who crowd my memory I say, "You are a part of the Universal Whole; realize your at-one-ment, and be at peace." Thus you see we are all literally the Suns of God, and by the right use of thought we can create, cultivate, electrify and glorify.

MEETING OF FEBRUARY 17th.

Thought for silent meditation: "I in Thee and Thou in me, that we may be made perfect in One."

Songs, "With a Perfect Heart" and "True Freedom." Mrs. Katie Sweeney, leader, spoke as follows:

I have chosen for my subject this afternoon, "Redemption." The word Redemption suggests something to redeem, but if we are already perfect, created in the image and after the likeness of God, and in Him we live, move and have our being, why

the need of redemption, and what is that we are to redeem? It is this: We have thought falsely about ourselves, and this false thinking has established a false state of consciousness, therefore false manifestation; and it is this we are to redeem. Man is an idea in Divine Mind, and that idea is perfection. But we must become conscious of it, realize it and express it. Expression always follows realization.

Then this is our work: Become conscious of what we already are, and redeem ourselves from the false beliefs and opinions the race has placed upon us. They, in looking out and judging from appearances and from the senses, seeing the formed instead of the formless, have said, "Man is a poor miserable sinner," that he is subject to disease, decay and death. But our great teacher said, "Ye must be born again, born of the Spirit," and when we get this new birth of spiritual perception, we see everything differently; we no longer look out and see the expressions of ignorance, see materiality and material conditions and call them real, call the body the man. We look within, and see and realize the beautiful truths of Being, we cease to deal with effect, but deal with cause; for the things that are seen are temporal and pass away, but the things that are not seen are eternal and endure forever.

We are taken upon this mountain of spiritual perception and shown a land flowing with milk and honey, and, in viewing all those lovely things exclaim with joy and admiration, "What a beautiful country!" and we feel the only thing left for us to do is to step right in and possess it. But when we go to take possession of the land we find it inhabited by aliens—Ammorites, Hittites, and many other different races of people, which represent the darkened and ignorant race thoughts in our own consciousness, which must be redeemed or brought up into the Christ consciousness before we can take full possession of the land, which is our body or the perfect realization of what we are in Truth.

Realization must take the place of perception. Putting on the Christ consciousness is not an easy task, though it should not be considered hard, "For my yoke is easy and my burden is light," is much better than the old way. It is a work we must keep right at continually. We cannot rest by the wayside; we must make use of every moment. "For if you continue in my word, then are ye my disciples indeed." It is by keeping the idea of perfection continually before us that we come nearer and nearer the goal, and become more and more conscious of what we really and truly are. We may pass through many hard and trying experiences in this redeeming process, but they are only proving our faith and making us stronger. It is an opportunity to demonstrate the Law, and place our understanding on a firmer basis.

Every trial that comes to us is good, for they are stepping-stones to higher things. They are stages of development, and when we have redeemed those conditions, all is brighter and more beautiful than ever before; we are lifted up into a higher plane of consciousness. What we have termed sickness is only a passing away of the old state of consciousness and a building up of a new one. Then let us remember to bless every condition that comes to us, and meet it in the Christ attitude and learn the lesson of nonresistance, for this is the great lesson we all must learn, and know that by being true to Truth we redeem those false conceptions and enter into the perfect freedom of the Christ consciousness. Christ chose twelve apostles to go hand in hand with him in his work, which represents the twelve great faculties of the mind which must be Christed and go hand in hand with the Christ in bringing up the whole man into a oneness with the Father, where all is peace, joy, happiness and perfect bliss.

Then let us love this Divine Idea, this true self of us, the only begotten Son of God, which is ever in the bosom of the Father. Let us love it with all our

heart, all our mind, might and strength, until our whole world becomes conscious of the reign of this Divine Son to whom all power is given. Then let us be willing to trust this power which is our Savior, which is the "Christ in us, the hope of our glory," the one power. This power in us is Love; it is that silent force that attracts all good to it. Love goes forth and meets Love and bounds back to us. Like attracts like. Love is the inlet and the outlet to all good. We send out this great power, and all that come in contact with it are benefited and uplifted. Then let us keep this channel ever open to the never-ceasing flow of Love, that we may bathe in its fountain continually and redeem our world from all limitation, and come into that perfect realization of our absolute perfection.

THE HEART YOU BEAR WITHIN.

HARRY T. FEE.

It isn't the coat you wear,
 It isn't the silken gown,
 It isn't the name you bear —
 It isn't these that crown
 Your life with noble aim;
 It isn't these that win,
 But God shall count on the Holy Mount
 The heart you bear within.

It isn't the form you take,
 It isn't the time you spend,
 But deeds for the Spirit's sake
 Shall count for worth in the end.
 Bear in thy soul the thought
 That makes the whole world kin;
 And He shall know in the after-glow
 The heart you bore within.

It isn't the path you tread,
 It isn't the wayside fair;
 It is only the words you've said,
 Or hopes you've scattered there.
 But, ah, if these be true,
 True as the polar ice,
 Be sure that He shall welcome thee
 For the heart you bore within.



Inspired by the Spirit of Truth.

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.)

March 20th to April 20th.

I am sanctified in Love.

Noon Thought.

(Held daily at 12 M.)

God is Love. I am Love's child.

With the love-nature active, the Thought can speak the *Word* to body. Love radiations from each to each heal. Love awakened in the Soul heals. What is disease, and what is healing? Disease is but spiritual sluggishness. Life flows in too small quantity through the organism. Healing is merely the awakening of the Soul to a knowledge of its power and opening the nervous system to new currents.

Power radiates. No life where there are no love-radiations. The more life, the more love as an effect. "Open the love-nature and be healed," is the Word of Power.

Love undirected may not care for body. Love misdirected will tear down body. Love under the right thought will heal, under wrong thought will destroy. But under any thought Life unfolds, and unfoldment is the purpose of the incarnation. Soul finds expression. Our individuality consists in our ability, through choice, to direct Love by Thought to a predetermined end. As we grow wiser, we use for health and happiness the Power we are. For these reasons, man is a religious being. For this reason, every great religious awakening has been accompanied with healing effects. Because there was not understanding of cause, and because of old beliefs held for ages and brought into the human life from man's experience with brute, there has been disease and ultimately death.

But the Savior has ever been the Healer. Jesus stands the type of the spiritually developed man. He knew no disease, neither did he know death, for, awakening from his swoon, he "disappeared from sight" by dematerializing his body—a possibility for all.—*Now.*

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago was held in Oriental Hall, Wednesday, January 20th. Mrs. Harriet DeLano Pool, leader. Subject, "Baptism."

Mrs. Pool: Baptism is a symbol of repentance. Repentance is a turning from or turning back, the relinquishment of any practice, from the conviction that it has offended God. Offence is a cause of stumbling. Jesus was called "a stone of stumbling and rock of offence to both the houses of Israel." The Adam soul has been looking at externals and making stumbling blocks for itself out of shadows that have been the offence before God, and by repenting or turning back to the Truth it receives a new baptism. Jesus never baptized anyone, but he submitted to the rite of John, first, because he recognized the need of the people at that stage of their development, and then because he lifted it into a higher significance. It was no longer (for him) a symbol of repentance, but a symbol of a new life (born again). Baptism symbolizes an entrance into the church (Christ). Water is the *visible agent of external purification*, and shame and repentance the agents of *spiritual purification*. Therefore, when the Adam-soul becomes ashamed of its mistakes in the sense of turning from them, it must first purify itself by the water and then receive the second baptism.

Jesus came from Galilee (the council) to Jordon (the border) to be baptized. We must make that journey, beginning with the I AM and telling ourselves what I am every day, and come to that border where the physical is merged into the spiritual. Jesus went down into—that is, he came from the highest degree of consciousness down to meet all the human experiences—but then he went up out of the water, that is, out of the consciousness of forms and

externals, into the consciousness of the principles of Truth, where he received the second baptism of fire. Water washes away and cleanses, but fire purifies and consumes every particle of dross; only the pure gold of truth is left. The mission of the Baptist then was clearly not limited to those who were called sinners, since he baptized one who had no confession to make, no sins to wash away. Consequently, his mission was to all people (the whole).

For centuries there has been a controversy in the churches as to whether immersion or sprinkling is the true form of baptism, showing clearly that the form of, and not baptism itself, is the vital question with them; again certain denominations require the candidates to wear white robes. Neither the white robe, sprinkling nor immersion are the means of salvation, but are "outward visible signs of the inward spiritual grace." And so long as the true baptism takes place, any outward form will suffice. The white robe is also symbolic of the "pure white robe which is seamless" (seemless) of the Christ consciousness. It would seem rather strange since John and Jesus were cousins that John should not have known Jesus, but they were raised at two extremities of the country, if you think of countries as states of consciousness, and see John as the negative, the denial—"Not I, but one cometh after me who is greater than I," and see Jesus as the positive, the affirmative—"The Father and I are one,"—you see the two extremities.

John's life also as a hermit would not lead him up to Jerusalem, the holy city. The outer does not enter into the joy of the Lord. After the baptism of Jesus, John's work was practically finished. The King had come into his kingdom. The function of the herald was discharged. John with his singular humility and self-renunciation had announced before, "I must decrease, but he must increase," and for his boldness and courage went willingly to prison and to death. John, as the highest type of intellect, knows he

is not the highest attainable, and willingly becomes the least in the next higher plane in persons, and puts to death the letter that the Spirit may shine forth.

While Jesus did not baptize, he shows his approval of the rite, not only submitting to it himself, but "Jesus came and spoke unto them (his disciples) saying, All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." And this command was given after the resurrection, showing that all power is given to the soul that has reached the highest Christ consciousness. Jesus represented that degree through his entire ministry, and John represented the outer, hence it was necessary for John to use the outward visible sign of water; but when one receives the second baptism it is without any sign, and no one can tell another when that baptism takes place, but the dawn of peace will surely descend upon the soul who receives it. And a voice from Heaven (the within) will be heard, but no one in the multitude will see or hear, only the soul itself that goes through the fire of purification.

—ADNA GIFFORD BARTLETT, Sec. *pro tem.*

MEETING OF FEBRUARY 3D.

Mrs. Bessie P. Umstot leader. Subject: "The Lord's Day."

Mrs. Umstot: There was a time in the course of existence, while passing from sense to soul, when, through lack of knowledge, I innocently mistook the earthly symbol for the spiritual reality back of it. Thus deluded, I rested in the letter, and sought to satisfy an inner longing by outward conformity to the law. While living in this "far country," ignorantly groping after God in the world of forms and shadows, I naturally, in my extremity, among other mistakes and mis-steps, sought to find the desired help in a rigid observance of the Lord's Day (so-called). This strict outward obedience to a man-made law

doubtless had its place in the working out of my salvation, and may have been a delight to the strictest of the sect, while it lasted. To me, however, its failure to satisfy was a rude awakening which, for a time, threatened to prove a serious stumbling-block, but later on in the Divine adjustment it came to be a stepping-stone to better things. I speak of outward conformity advisedly, for through it all in my heart of hearts I felt the hollowness and insufficiency of these religious rites, and inwardly rebelled, but for all that it was the best I knew, and I now realize that for the time it served a wise purpose, and paved the way to a higher consciousness.

Now in the clear sunlight of Truth the mist of matter has vanished, and the shackles of error have been dissolved. Old things have passed away, and all things have taken on a newer, brighter hue; the night of sense-consciousness has faded, and with it has gone the false sanctity and pious reverence with which I ignorantly invested the seventh day. Now, under the new dispensation, all days look alike to me, for with clarified vision I see that in Truth there is but *one* day which concerns mankind, that is the Lord's Day, or day of manifestation.

Mrs. Eddy says, "Creation is finished, but is forever appearing." With the creating we have nothing to do, but with the appearing we are vitally concerned. The hidden is to be revealed, and this through living soul. The earth is to be subdued and its rich resources developed. The waste places are to be fertilized and made to blossom as the rose. The ideal is to be actualized, and only soul can do this work, for its office is to evolve and form and make that which is already involved. Soon or late, whether we will it or not, the power that uses soul *will* "shape our ends, rough hew them as we will."

"The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Thus we see that the heaven and earth are one, and what God has joined together, we dare not put asunder. Expression

and manifestation are reciprocal, or interdependent, for the Perfect Idea finds its counterpart, or outlet, in the perfect manifestation. So the six days of creation find a correspondence or parallel in the six degrees of soul unfoldment, which represents or makes plain to understanding what is contained in the limit of expression. When creation was created, and God rested, the circle of existence was only half completed, and it remained for the Power which had created the heaven to push through expression and make the earth. This process is distinctly the province of the soul, or the work of the Lord's Day.

The catechism tells us that the chief end of man is to "glorify God and enjoy Him forever." In view of this let us pause now and here, and for a moment face our own souls with the vital query, Am I fulfilling the high purpose for which I came into the world? Am I glorifying God in my body, which is the Lord's, or am I misusing it to magnify the personal self with its fancied aches and ills, and thus dishonoring the living God and desecrating the holy temple? The only true way to glorify our Maker is to bring forth the Divine qualities that lie hidden in the depths of our God-endowed nature, just ready to be spoken into visibility. Nobody can recognize, acknowledge or manifest for us. This work is individual, and cannot be done by proxy any more than another can breathe for us. Man is now the image of God, but this is not sufficient; he must be awake in the "likeness" if he would come into the kingdom consciously, and enjoy Him forever. Man is already crowned king, but his kingship must be ratified in his own consciousness before he reaps the full benefits and rightfully wears the crown.

In order to fulfill our destiny we must, through self-understanding, let the God-will be done on earth as it is in heaven. Then, through this *volitional co-operation*, do we truly do our part, and further the ultimate purpose of creation, which is to furnish a medium by means of which God may shine forth.

The world which is peopled with thoughts is the barrier which obscures the beauty of the heavens. It is the veil of matter which hangs between us and our highest good. This veil is to be rent in twain. To this end the enlightened soul bends all its energies in order that it may no longer see through a glass darkly, but "face to face," and *know* as it is known, and through this knowing redeem and overcome the world. I would emphasize the thought that the kingdom of heaven is not taken by violence. Struggle and striving have no place in the carrying out of the plan of salvation. Our part in the bringing to pass of our heart's desire is not that of aggressive warfare or strenuous effort; it is rather an attitude of mental placidity or passivity growing out of self-knowledge and quiet confidence in our Divine possibilities, and unwavering trust in the One Power that rules and over-rules both heaven and earth.

Finally, let us put on the whole armor of the Lord. Let us prepare Him room in our consciousness by turning out the alien influences and foreign intrusions that have invaded our mental realm. Let us sweep and garnish the house of the Lord, that He may find it a fit dwelling place. Let us voluntarily "lift up the gates" and let this King of Glory come in and take possession of His own. Then will the earth bring forth abundantly, and the Lord's Day (or the Law) be kept wholly.

HARRIET DELANO POOL, Sec. *pro tem*.

Entertain no thought of failure, no forebodings of defeat, no distrust in your powers of accomplishment, no matter how frequently and forcefully they obtrude themselves. — DOROTHY QUIGLEY.

Great is the condition of a man who lets rewards take care of themselves — come if they will or fail to come — but goes on his way, true to the Truth, simply because it is true, strongly loyal to the right for its pure righteousness. — PHILLIPS BROOKS.

“AFTER SIX YEARS.”

T. M.

The New Thought has been my guide, and the cause of inward peace to me for the last six years. It has modified and enlarged my views on many subjects. It has interpreted what I have not understood before, and it has opened to me many new avenues of thought. It has given me increased power over my thoughts. But above all things, it has given me the power and ability to “come to judgment” (as Mr. Dresser expresses it) on myself—on my thoughts, words and actions. The cobwebs of self-deceit and complacency, as well as those of self-disparagement have been largely swept away. The result has been increased “straightness” of vision and ability to express myself more simply and truly.

The ideal of “Truth in the inward parts” has been perceived, and is now held, and with it corresponding power of actualizing it. For all this I am supremely grateful. The ideal of Love is not yet perceived as clearly as that of Truth, and therefore its power on my life is not so great. I know it intellectually, but it has not yet become a part of my very self. Though I only see “in a glass darkly,” I am persuaded I shall see it “face to face” later on in life’s journey. It has already made me more merciful in my judgments, and quicker in my sympathies, but all this is not enough for one who knows, as I do, that there is a better to come.

The above is some of my experiences in the more abstract, but most important side of the New Thought. The concrete “outside” experience must, of course, correspond. I will give it as simply as I can without attempting to show any correspondence. The difficulties of successful treatment do not grow less. I have learned that treatment in my case can only be successful when I am in a spiritually minded condition, when I am living consciously the life of the Spirit in

the daily ups and downs of life. I feel helpless and forlorn when confronted with the need of giving physical help, unless I have a rich mine of daily experiences to draw from. Yet, side by side with the failure to live out the Truth in daily life, comes the consciousness that the *power to do so* must develop gradually according to the laws of growth, and I know that it will come to me only by repeated falls and efforts. So I am led on to see that my part is to hold resolutely to the ideal, to dwell on it, to love it, and to trust to its inherent power, when held resolutely, to fulfill itself; to trust it in spite of falls and failures, seeing them as necessary "growing pains" which go with all new growth of muscle, bodily or mental. This perception enables me to see also why I am not more successful in emergencies, in treatments. One can not go farther than one's growth allows — we are kept back to the line of our true growth. I do not understand how this tallies with the experience of those healers who do works in the infancy of their spiritual life; but I know it is true of myself.

I also perceive that the place of medicine and exterior remedies is determined by our own stage of growth. I think they help one just as one is ready for them. I have had recourse lately to some of the milder kinds of Homeopathy and Mattee's remedies, and they have answered well, but I am conscious that my using them indicates a backwardness in my growth, and I notice also, with enormous interest, (after having used none for five years), that when I use the medicines I weaken in my spiritual treatment. It goes 'round in a vicious circle though, for I use the remedies because my treatment is not successful alone, and the treatment becomes less effectual as the effect of the medicines grow. I am under no temptation to use ordinary allopathic remedies, as I distrust that school of medicine.

After five years of continued well-being in my family and myself, due I have considered to the New Thought, I have had anxiety and illness for three

months, and this spiritual experience I have related is the outcome of those five years and their anxious ending. I feel, of course, that these views may be changed as circumstances unfold and work out. The more one endeavors to formulate the state of one's opinions and convictions, the more one is conscious of their elasticity, and the certainty that the future will modify and enlarge them. The future will make what seems true doubly true, and will sift out all that is false.

"God is my nature, my consciousness, and my life."

We cannot know God by the intellect alone; we must *feel* the Divine Presence within. It will only come by constant practice, by keeping pure in heart and single mindedness; close the door of outer things in our mind, and lift our thoughts upward.

It is in the heart, the real soul, that we shall feel God. No words can explain this, for it can only be known by each one of us, each individual alone in the Silence with God, and all difficulties will be swept away. We are continually drawing flesh life from this inexhaustible source, forever being filled and growing stronger and stronger.

It is good to hold these thoughts as soon as we arise from our sleep, and we shall be surprised how beautifully every detail works right in our duties throughout the day.

We need not seek knowledge through books nor in lectures, though all these are helps on the way, but when once we have attained to this silent communion with God, our Father, all necessary wisdom and power will be given us, just as much as we require for each day.

All comes from Divine Love, for Love is before everything else. Love is the beginning and the end, yet there is no end, for Life and Love are eternal.

—ROSE L. AMOS.

"The great man does not lose his child heart."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

"The life of every day would be a pleasure if we would permit ourselves to thoroughly enjoy the work in hand."

Our various hobbies, works
 THOUGHTS. and resources, are as our children, and we train and love them. Let us see that we train them aright, before the eyes of the world shall behold them, and make use of them. For we cannot keep them unto ourselves alone, but must ever watch them grow and be helpful to others besides ourselves, and they will become our blessings, and the world will be the richer for having seen and known them. Oh, let us be careful to keep them pure and strong and beautiful always, then we shall indeed thank God who gave them to us and lent them for our use.

— ROSE L. AMOS.

"So far as heredity is concerned I had nothing to be especially thankful for, since while still a mere
 SANDOW'S SECRET OF STRENGTH. lad my father's friend advised him to direct my studies toward the ministry, as he explained, 'Your son will hardly be fit for any more strenuous occupation.' Later our family physician in Königsberg, near the Russian frontier, told my father that if he would not take me to Italy for the winter I would never survive it, such a weakling I was as a child. Well, I went to Italy, and there my eyes were opened. The Greek and Roman statues inspired me at once to lift from myself the stigma of weakness, for I felt somehow that even in our time the weak man is despised. I went at the labor of revitalization with energy and persistence. You perceive that I have somewhat succeeded, and, let me tell you, I am still at it. I maintain that it is possible for any man to emulate my example, even as I emulated that of the Greeks and Romans of old.

“It is the mind—all a matter of mind. The muscles really have a secondary place. If you lift a pair of dumb-bells a hundred times a day with your fixed attention on some object away over in Cambridge, it will do you very little good. If, however, you concentrate your mind upon a single muscle or set of muscles, for three minutes each day, and say, ‘Do thus and so,’ and they respond, there will be immediate development. The more you waste, the more you make. A man with strong concentration of mind will develop quicker in the quality of his muscles than will he who cannot concentrate his mind upon the matter. The whole secret of my system lies in concentration of mind, which will develop quickly in knowing just where one is weak, and going straight to work bringing that particular part up to the standard of one’s best feature, for there is a best feature in every man, as there is also a worst. The secret is to ‘know thyself,’ as Pope says, and, knowing one’s weakness, to concentrate the mind and energies upon that weakness with a view to correcting it.”—*Leslie’s Weekly*.

The terrors of the drug system have at last become apparent to all classes of people. During the last quarter of a century the record made by so-called physicians has appalled the people, and they have made a defiant stand, and are loud in their calls for a more rational method of healing. A brilliant writer commenting on this important awakening says, “For centuries mankind has been a victim of the drug delusion, and has been drugged and poisoned by methods often crude and primitive, often more refined and apparently scientific.”

From the time of the savage “medicine man” with horrible remedies, down to the present age of drugs with claimed miraculous qualities, the principles of the drug system have remained practically the same, although the drugs and methods have changed

constantly. The drug of today supplies the drug of yesterday when the latter is found worthless; the discarded drug being laid aside, only to be later on taken up and reinstated, temporarily, in the good opinion of the medical profession.

The drug system is a conspicuous example of endless confusion, and shows a frightful record of failure and disaster. During the succession of the centuries every manner of practice has in turn been adopted, only to be discarded and supplanted by something equally erroneous and destructive. The practice has been varied ten thousand times, with little or no better results, but the principles have remained essentially the same. For centuries the hope of regaining health has been placed in drugs, and for centuries this *ignis-fatuus* has led successive generations down to invalidism or premature death. The drug system has long been condemned by its results, and the public has been awakened to the folly of the drug delusion. The people are throwing off the shackles of superstition and ignorance, and are turning toward the more rational and common-sense method of Natural Healing.—*The Health Reporter*.

Many of the so-called duties which were formulated a thousand or more years ago are without doubt mixed with superstition, which is a hindrance to whom or whatsoever it clings. God's greatest gift to man is the power to reason. To the extent that this inherent power is developed, so the individual. He who thinks, and adheres to the highest convictions derived therefrom, will not only include in his actions the best contained in time-worn dogma, but much of greater worth. — H. C. MORSE.

Demand forgetfulness when you can only think of a person or of a thing with the pain that comes of grief, anger or for any cause. Demand is a state of mind which sets in motion forces to bring you the result desired.—PRENTICE MULFORD.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

120. Why is not money forthcoming as a result of unselfish service rendered with love? It seems the world disappoints in *all* save money; God disappoints in *nothing* save money.— H. M. C.

God and the world both give to us just what we demand of them, just what we claim with unwavering faith as rightfully ours. When we seek first the kingdom of God and its right-living; when the "I AM" is in the seat of dominion, and draws all things to Itself by the power of love and the law of attraction, then *all* good is ours, and ours Now. An *unselfish* service thinks not of reward; the love which prompts it is its own reward. There must be no belief in lack along any line; we must not think or talk about lack, but affirm abundant supply. This will bring to the one who faithfully follows the practice, the fullness of all he needs.

121. I read in UNITY about non-meateating, and I must ask what we would do if we ate no meat; what would we do with the male animals; what use are hogs if we shall not kill them? If it is wrong to kill, what would the farmers do with the wild animals which destroy trees and crops? Jesus fed the multitude with fish, and how could he do that if it is wrong to kill? Why did the people make altars and sacrifice sheep upon them for the praise of the Lord as we read in the Old Testament? Of what would we make our shoes if we did not have the skins of the animals? — E. B.

This question covers a good deal of ground, and the space allotted this department forbids a full answer. Meateating is not necessary to the health and strength of man. In fact, the strongest, hardiest men are those who eat little or no meat. The male animal has just as good a right to his life as the female, and if left to themselves, nature takes care of the division of the sexes. Just what part the hog plays in the economy of nature we do not know, unless he is an object lesson against the traits of character which he displays; neither do we know of

any reason why he should be killed. The wild animals may be kept from harming the property of the farmer through the power of the word. People rid their houses of rats and mice and insects by speaking the dismissing Word, and this may be done with all troublesome visitors to field or flock.

Whatever Jesus did was because he thought it right, but the question of right and wrong is an individual question and must be settled by the individual alone, and not by what any other person did or did not do. If we believe it wrong to kill, then it is sin if we do it. But Truth students look deeper than the surface reading of this story of the feeding of the thousands with bread and fish, and find it is a story of what takes place in each soul when it turns to Truth to be fed. The multitude stands for our thoughts; Christ is the Spirit of Truth in the soul; the bread and fish are the very substance of Spirit and the ideas of Truth which the Christ puts into the mind and upon which it feeds and in turn nourishes the whole man. Thus we interpret the passage in the Old Testament. The altar is a state of consciousness wherein we offer the forces of the body to the service of the Lord—our higher self. The time is not far distant when our shoes will be made from vegetable products as much of our clothing is today.

122. Miss Cady and UNITY both teach that we are related to God just as Jesus was, and in exactly the same way as he was. I have lent people my lessons and also "Finding the Christ in Ourselves," and, after reading them, then always comes this question: "If Jesus was conceived by the Holy Ghost, and we by the fathers of the flesh, how can it be possible that we are related to God in the same way Jesus was?" I, myself, cannot answer them. Please answer this question for me and oblige.—S. M. H.

We must remember that there is a distinction between Jesus and the Christ. Jesus was the man; Christ is the principle of Truth. It is the Christ which is conceived by the Holy Ghost and born of the virgin, or pure, state of consciousness. Jesus,

the man, differing in no way from all other men only in the full recognition of his inherent powers and possibilities through the inborn indwelling Christ, was enabled to bring the Christ into manifestation. While the physical man is begotten by the fathers of the flesh, the real man, the Christ-man, or son of God, is the conception of Truth in each soul. Thus are we related to God in just the same way as was Jesus, the Christ.

123. What is the meaning of Job, 8th chapter, 12th verse? "While it is yet in its greenness, and not cut down, it withereth before any other herb." — L. H.

The verses preceding and following give the key to the interpretation of this verse, which is that the hypocrite and the one who forgets God shall perish even as the rush and the flag which cannot live without the mire and the water. They may flourish for a time, but wither away while still seemingly prosperous.

124. Why, if thinking causes disease, do animals have the same diseases that man has? — L. J.

Because animals, like children, reflect the thoughts of those around them in conditions of the body. The mind of the animal is as susceptible to thought influence as that of a child.

"Have ye not heard, 'Every tub stands upon its own bottom'? Every soul must return to the bosom of the Father-Mother Spirit alone, that is, it must think and act for itself regardless of the opinions of others. 'While a man should treat all others courteously, why should he care for their good or ill opinion to the extent of turning out of his path or of lowering his standard of conduct?'"

If you want to forget the things you do not care to remember, just remember the things you do not care to forget.—LEROY MOORE.



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Special Lessons.

Special Lessons will be given by Mr. Charles Fillmore, at Unity Headquarters, 1315 McGee St., Kansas City, as follows:

Monday, March 21st — The Character of God Explained.

Wednesday, March 23d — The Son of God — Divine Understanding.

Friday, March 25th — Man's Power Pointed Out.

Monday, March 28th — Thought the Creative Power.

Wednesday, March 30th — False Thought and True Thought.

Friday, April 1st — The Power of the Word.

Monday, April 4th — How to Pray to a Purpose.

Wednesday, April 6th — How Faith Brings Things to Pass.

Friday, April 8th — Imagination a Power for Good or Evil.

Monday, April 11th — Some of the Laws of Concentration.

Wednesday, April 13th — Good Judgment May be Acquired.

Friday, April 15th — How to Develop Love.

Healing demonstrations will be given at the close of each lesson. All people needing help are invited to be present. Your faith in the power of God to heal will be strengthened.

Free-will offerings the compensation to teacher.

Rev. Paul Tyner addressed the students of St. Lawrence University at Canton, New York, March 1st, on "The New Thought for the Minister." The class includes six candidates for the Universalist ministry.

The Fulfillment Publishing Co., 730-17th Avenue, Denver, Colo., is issuing monthly Sunday School leaflets giving the inner teachings of the lessons, together with Responsive Reading exercises and questions. A study of the life of Jesus will be pursued during the year, and while it is not the intention to handle the subjects fully, but to give suggestive verses and thoughts that will be a guide to teachers and students. 20c per year.

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall over the furniture store, 626 Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

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

The call for 10,000 new subscribers for UNITY this year is meeting with response. Some are sending one new name, and others several. In answer to the question about the three subscriptions for \$2.00 applying to the renewals, we would say that you can send in your own subscription and two new ones; that is, for \$1.00 additional to your own renewal, you can have the magazine sent to two friends for a year. Those who have the good of the cause at heart should not be too alert in taking advantage of discounts and club rates. These are for the Gentiles only—the earnest Christian should be eager to give generously to the support of a good cause. This publication is not a money making effort. Every cent that comes in is put to use spreading the gospel, the editors having for sixteen years devoted their time, effort, and money without remuneration.

ERRATA.

The article in February UNITY, "Finding the Christ in Myself," was through the editor's mistake credited to Mrs. H. R. Wagar, whereas Miss Lucy Clute is the author, it being a manuscript read before the scientists of Ionia, Mich. There were some mistakes in the copy sent us. At the top of page 72 the word "of" should be inserted after abundantly. The quotation from Lowell should read:

"Daily with souls that cringe and plot
We *Sianis* climb and know it not."

The middle clause in next to the last paragraph should read, "I experienced the conscious upliftment in thought and being, as only one can be most religiously impressed by another who is himself filled with the Spirit. It made a like impression upon me as did the Passion Play at Ober Ammergau upon one of my friends." In next to the last line of the last paragraph "who broke" should be substituted for "that broke."

REVIEW OF NEW BOOKS.

BY J. H. C.

OUR STORY OF ATLANTIS, by W. P. Phelon, M. D.

The subject of the buried continent, Atlantis has been the theme of much speculative interest the world over, and that an island continent with a dense population was engulfed by a great cataclysm many ages ago, is now generally believed. Our author cites recent discoveries in proof of the existence of such a land, and of its destruction. He also leads us to believe that he has had information from the astral plane which he considers reliable, and, from those whose mouth-piece he is pleased to be in the relation of these ancient memories, he says: "I do not doubt that to many readers will come fleeting glimpses of these scenes, as if they had been part of them. It is a conceded fact, there have never been since the fall of Atlantis so many reincarnated Atlantians upon the earth at the same time, as now. This accounts for the almost universal demand out of the astral records for the forgotten knowledge of the occult, which they recorded. This also explains the readiness of the public mind to receive knowledge of the doctrines of Mental Healing, Spiritualism, Theosophy, and Occultism in all its branches."

From the knowledge which is thus given him, Mr. Phelon describes the continent and the great city of Atlantis; the people and their high degree of civilization, and the great occult powers which they had developed and used. The book is of interest from several points of view, and holds the attention of the reader to its close. Cloth, 217 pages. Price, \$1.00. Hermetic Book Concern, San Francisco, Cal.

THE HOLY GRAIL, by Mary Hanford Ford.

The story of the Holy Grail is of legendary origin, and poets and minstrels of every age have embodied the tale, with variations, in poem and song. The author of this book has compiled and compared the production of the more prominent of these poets, interprets the symbolism of the Grail and of the persons immortalized by these bards as those who went forth in quest of the sacred chalice, and the result is a most charming and beautifully written volume. It closes with a description of Wagner's "Parsifal" which is the story of the Holy Grail dramatized, with the addition of Wagner's own soulful music to make it more powerful. One feels a spiritual uplift from the reading of such a book. Cloth. Price, \$1.00. Alice B. Stockham Co., Chicago.

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The publishers of the late Thomson Jay Hudson, A. C. McClurg & Co. of Chicago, announce that there has been found among the papers left by him enough material for one more book from his bold and original pen. This will be welcome news to thousands of this remarkable man's admirers all over the country, as it was felt that nothing more could be expected from him after "The Law of Mental Medicine," brought out just before his death last Spring. This posthumous publication will be called "The Evolution of the Soul, and Other Essays," and will be in uniform style with the rest of Dr. Hudson's works, with the addition of a portrait and biographical sketch, neither of which has been included in any of his other books. Price, \$1.20 net; postpaid, \$1.30.

We are glad to note that the Proceedings of the International New Thought Convention, held in Chicago last November, will be published by Grace Adelaide Kiersted, editor of *The Mental Advocate*, Chicago. The work of collecting and printing the addresses is going along as rapidly as possible, but we have not learned just when the book will be ready for delivery. Advance orders for the same may be sent direct to Unity Tract Society, the price being \$1.00 a volume.

Many people write that they do not take UNITY, but it is loaned to them by a friend, and they "do enjoy it so much," and it has been "so helpful in clearing up the mysteries of life," and "I was actually healed of dyspepsia by following the advice given in Unity," etc., etc. These letters make us smile. Here is a remedy that if sold at a drug store these people would willingly pay a dollar a bottle for. Yet, they actually borrow it of their neighbors! They can't afford to own one for themselves, though it costs but eight cents a month. Come now! Brace up and subscribe for yourself.

Fulfillment, published by the Divine Science College, Denver, has been changed to magazine form and enlarged. Its lofty religious tone attracts every one, and we are glad to see it prosper. The subscription is \$1.00 a year.

World's Fair Ranch Club.

There are many plans for the entertainment of visitors to the World's Fair at St. Louis, and New Thought people are interested in many of them. Among them is the "World's Fair Ranch Club," under the management of Mrs. Lillie D. Gregory, of this city, formerly editor of *Kings and Queens of the Range*. We know Mrs. Gregory well, and can assure our readers that whatever she manages will be well managed. In a letter from her she says, "I send you under separate cover some of our Ranch Club circulars, and beg of you to help my good work along by mailing or distributing them where you can among prospective World's Fair visitors. I was made a 'Commissioner' by the stock men to care for the rural people, hence the Ranch Club. I have ten apartments under my control during the Fair, and will take good care of every member. They will have good food, filtered water, plenty of baths, and fresh air. The women who are working with me are well versed in handling large crowds, as well as the hotel business generally."

We make the following extract from one of the circulars which Mrs. Gregory enclosed in the above letter:

The Ranch Club was organized and named, solely for the purpose of creating a home-like and sanitary place for out-of-town guests at the lowest cost possible to club members.

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Mrs. Gregory, the business manager of the Club, was endorsed to President Francis of the World's Fair by all the large Cattle Associations and Live Stock Markets of the world.

She is not only a member of the great Cattle Raisers' Association of Texas, but was sent by this organization as a delegate to the National Association. Mrs. Gregory is an honorary life member of both the National Live Stock Association and the National Live Stock Exchange; her late husband was one of the founders of the Kansas City Stock Yards, and his uncle, Allen Gregory, held a like position in the great Chicago Market, hence, no one person in the West is more responsible or better suited to care for out-of-town people than Mrs. Gregory.

The Ranch Club is the one Anti-Trust Club of the city, neither joining, or affiliating with any of the hotel, boarding-house, or inn-keepers' combinations.

No feeing or tipping of attendants will be allowed in the Club. Each Club member will be entitled to free guide to the Fair. Free use of the Club rooms during the day.

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