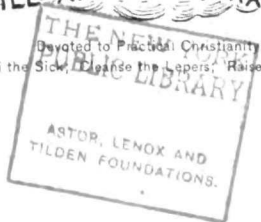




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March, 1900.

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No. 9.

Realization.

SARAH ELIZABETH GRISWOLD.

I walk amid the shadows,  
But I am not alone;  
A Holy Presence at my side,  
A tender, patient, loving Guide;  
Oh no, I'm not alone.

Amid the world's confusion  
I can be very still;  
And in the silence be at rest,  
And find myself supremely blest;  
Oh yes, I can be still.

The sorrows of the world are mine,  
And yet I am not sad;  
For every trial points the way  
From sorrows night to endless day;  
Oh no, I am not sad.

I've neither barns, nor storehouse,  
And yet I am not poor;  
For as the trusting bird is fed,  
So I receive my daily bread;  
Oh no, I am not poor.

Sometimes the cross seems heavy,  
And still I can be glad;  
Yes, in the strength of His dear name  
Who bore for me the cross and shame,  
I can be very glad.

Then, whether cloud or sunshine,  
I praise and praise the Lord;  
'Tis good my every cross to bear,  
Until my life becomes a prayer;  
Oh yes, I praise the Lord.

It fortifies my soul to know  
That, though I perish, Truth is so—  
That howsoe'er I stray and range,  
Whate'er I do, Thou dost not change.  
I steadier step when I recall  
That, if I slip, Thou dost not fall.

— ARTHUR H. CLOUGH

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## Seek Wisdom.

LEO VIRGO.

In order to get a clear conception of our relation to the Universal we must know our real status as individuals in Being. A condensed statement of this relation is, God is Spirit — Formless Principle. Man is the idea of God. Ideas are formless centres in which are the potentialities in a concrete consciousness of all that is contained in the universal consciousness. Man, the concrete Idea, brings by appropriation to his individual consciousness that which is contained in the Universal Consciousness. The manner of this appropriation we call thinking, which involves action. Action gives rise to relation, time and space and form. Thus man in appropriating and bringing to his consciousness the potentialities of God, through a necessitous law, reflects his thoughts in forms. God is no form, nor does He make forms, nor enter into them in any way. But man in coming to a consciousness of his identity as a concrete expression of a universal principle by his thought paints the evanescent panorama which we call the world.

But neither does man enter into or become a part of the forms which his thinking pictures forth. He endows the form, called the human, with the potentialities which flow to him from the Principle, and that form, by virtue of its conscious limitation, appropriates them and builds up in the domain of things a realm of its own independent of the true self. This is the carnal man, which Paul says is at enmity against God. Yet this carnal man and his world of forms is of a very flimsy, perishable nature, and unless identified in consciousness with the higher self, and thus opened to Divine influx, soon comes to naught.

Now, when those who think that they are persons living in a body of flesh and subject to all the conditions and limitations of the phenomenal world, and the physical death that always follows, are brought to see that they are identifying themselves with effect instead of cause, they begin to reach out for God, they want that immortal life



irrespective love and universal wisdom which is found in the Supreme Mind only. This supreme consciousness is Spirit, and man can receive it only through his spirit—by prayer, aspiration and mental appropriation.

When we consciously enter this sphere of Wisdom where God reigns, our perception of man and his relations are changed from every standpoint. We are merged from the personal and particular into the universal. Instead of many men and women with many minds one at variance with the other, we behold but one Supreme Mind expressing itself in a diversity, which when seen from the standpoint of Divine Wisdom is a Unity. Supreme Wisdom does not see persons and things and the angularities to which they give cause, but it beholds a perfect creation in which is reflected a harmonious whole.

God is Mind and Man is Mind, and when man recognizes himself as Mind, and frees himself from the limitations with which his identification with form has bound him, he takes on an entirely new line of thinking. All his concepts are changed because the relations are changed. Being freed from time and space he is freed from the relations with which they cumbered him. He no longer sees himself chained to his body, for he knows when Wisdom unfolds herself to him that his body is but a centre from which he radiates his thoughts. He knows he is not that body, nor bound to it except as a means of making manifest the ideas that perpetually unfold to him.

The human body bears the same relation in the world of phenomena that the electric battery does in the world of mechanics. The electric battery in action makes manifest a potential principle everywhere present, so the human body is the centre from which mind makes manifest its potentialities. There is no power in the battery itself; it is a mere machine acted upon, yet that which acts upon it uses it as an instrument through which to distribute energy and motion in many directions. The battery sends along its distributing wires an energy that is felt all over the world. Along these chains invisible is force communicated to the arc light that flashes forth in a brilliancy dazzling and beautiful beyond anything of which the eye takes cognizance. It transmits the power that moves our mills, printing presses, street cars, and

machinery of all descriptions. All this mighty energy is transmitted from a dynamo, or radiating centre. Like the "still small voice" it acts without external roar or rush, but does its effective work in the inner chamber of nature — that centre from which comes all power.

No more perfect illustration could be chosen of the manner in which Mind operates on the human body. Mind makes the body and uses it as its point of departure into the world of effects. Mind is not of effect, and is not involved in the effect which it produces but is always superior to it, and is always striving to make manifest the more perfect ideal which ever rises before it.

Mind is that in which is included all that we can imagine possible to Deity. It is without limit in its possibilities and in its purity knows no boundary or stopping place. It uses the brain as a dynamo from which it radiates thoughts to its immediate surroundings, or to all the universe, according to the amount of that quality or Principle which we denominate Wisdom. If the individual lack Wisdom, he conceives the body to be himself and not a piece of machinery which he uses and upon which he is by the power of thought constantly making improvements. He then looks upon his externality only. He admits that some force keeps his body going, but he does not know that he is that invisible force, and that to him is given the power to diminish or increase it at will. He does not know that the power to keep it going is transmitted to it through his conscious thought, and that every thought he has and every word he speaks takes from or adds to its activity. These things are hid from the worldly wise and revealed unto babes in the Wisdom of God.

But such is the fact, and when consciousness is freed from the concept of bodily limitation these forms become illuminated centres for the distribution of life, love and wisdom unto everything both near and far. The limitations of space are found to be overcome by thought, and it transmits its uplifting and healing words ten thousand miles as easily as it does ten inches. It finds invisible wires strung all over God's great universe waiting for its using, and as it sends forth its wise words to those bound by chains of ignorance to their demoralized and decaying bodies, they are freed and soar upward into the realm of Wisdom themselves.

As Wisdom lights up the darkness, man finds that his powers for doing good and uplifting his fellowman are dependent largely while in this world of phenomena upon that instrument through which he radiates his thoughts. If he listens carefully for that inner voice of Spirit, which is the mouthpiece of Wisdom, it will suggest to him many ways for improving his radiating centre and making it a better instrument for his work.

As he learns to centre his consciousness in the Silence of Mind, from which he draws all Wisdom, he will find himself studying the mechanism of the body. As he sinks deeper and deeper into that consciousness, which is not identified with form, he will in time become so separated from the body as to see it as it really is — merely a piece of machinery acted upon by an intelligent force. However, as he proceeds with his investigations into the nature of this most marvelous piece of machinery he will be surprised to find that as he transmits to it a thought it takes it up and uses it automatically and without reference to its derivative cause; that is, he will find that it is purely an automaton and runs fast or slow, regular or irregular just according to the quality and quantity of the energy he transmits to it. He will find that if he transmits life to it that it will become more active, and if intelligence, it will manifest better understanding.

But this machine has one peculiarity — it claims all these transmitted qualities as its own, and not derivative. If you feed it Wisdom, it will take it greedily, and then turn right around and claim that it evolved its understanding from itself. It will then attempt to make its new influx of Wisdom fit the material surroundings in which, by virtue of its character as a machine, it is cast. If you give it life by your power of thinking and holding in mind the idea of unlimited life, it will take that life and apply it in the relations which it has established on its plane — or, as we say, the lusts of the flesh. If you allow it to do this it will deplete and destroy itself through an ignorant use of that which you gave it for good. It will do good and carry out your wishes if you know yourself to be Spirit and Mind, and not body and sensation, and constantly hold it in check by that wise thought. If, however, you transmit to it in the Silence these mental energies

and then when coming out into the world of effects let it cause you to believe that its sensations and beliefs are *you*, you will for the time suffer with it. But if you can always hold clearly in mind that you are Spirit—the power behind all form and visibility—free from all limitations of the phenomenal, which show forth in the many forms of incongruous relations which produce what the body calls sin, sickness, and death, you will ere long bring it into such harmonious relations that it will be free from these disturbing conditions.

Then as you train it to conserve the energy which you give it you will find it a very much superior machine for transmitting your thoughts. If you had a dynamo to which you were transmitting quantities of power that it wasted or threw away in its ignorance, you would slow up on the power and transmit a quality that would teach it a remedy. So when you find that the thoughts you are sending to your human machine are causing it to run fast one day and slow the next, or to be up in spirits today and down in the valley to-morrow, call for Wisdom and send it the thought that will regulate.

You want just as perfect a machine as possible through which to manifest. You each have a great work to do, and as the Irishman said, you will be a long time abroad before you find a better body than the one you now have. So it stands you in hand to perfect it. This you can only do by Wisdom and Understanding, which you come into relations with in the Spirit. Hence, if you want Wisdom, ask of God. Now this Wisdom is you—your real self—and it will come to you as of yourself. If your body, or dynamo, is not filling your highest ideal as a manifestor, ask of Wisdom for a remedy. You may be giving it plenty of life, but at the same time some disturbing quality in connection with it, such as envy or jealousy, and it may manifest cancer; or you may be running in *pride* and *arrogance* with your life, which it will carefully picture forth in some discord. If you are feeding it *life*, and letting timidity and fear filter in along with it, you may look for catarrh and deafness. But we might go on indefinitely, for there is a long line of subtle disturbing thoughts that will make your machine wobble if you transmit them to it. Anger

or irritability will throw it almost out of gear, and sex lust will corrode all its delicate and intricate parts in a disastrous manner.

Just here is a very important point in the matter of keeping the human dynamo in first-class running order, and that is the conservation of sex forces. Your dynamo stores up in the sex nature the surplus life you declare for it, and if you let it have its own way it will choose to waste that life in fleshly indulgence, followed by the depletion and reaction usual thereto, and which are inevitable so long as you permit it.

If, however, you have found Wisdom and the Understanding which it brings to your consciousness, you will inform your dynamo that its desires are not your desires. You will hold firmly in thought that your desires are of the Spirit and not of the flesh, and that all your substance must and shall be used to spiritual ends. When you do this and firmly put your foot down on all its persuasive arguments to go along in the old way, you have added a thousand fold to the durability and power of your dynamo.

Now you need never be in doubt as to the right use of the potentialities which God transmits to you. He gives you Life and Intelligence, and He also gives you the ideals upon which to build harmonious surroundings. You can make for yourself through their right combination a heaven on earth. You are every moment of your life the recipient of some new and higher idea of perfection. God is constantly suggesting to you relations that will increase your happiness. If you are not satisfied with your environments it is evident that you are not living up to your highest ideals.

The ideal is always just a little in advance of the manifestation, and you stagnate if you are not constantly making better your surroundings.

The fact that you are not satisfied with your state is evidence that there is an ideal before you to which you must attain. If God has given you *life* sufficient to the formation of discordant combinations you can with Understanding transform that same life into conditions of harmony. When people get restless and dissatisfied with their lives, a new and higher ideal has presented itself, which they in a blind way are attempting to express.

The great running to and fro in earth today is evidence of an unattained ideal in the race mind. Old conditions are not fulfilling the demands of the higher concepts of men, and they are seeking for a remedy in the external. Their great diversity of opinion as to what the remedy is and how it should be applied is evidence that they are looking in the wrong direction. No, you must look to God for the Wisdom and Understanding necessary to the righting of all wrongs and the harmonizing of all conditions. God drops down to you every day of your existence some high ideal and you feel its presence in your innermost being, but you put it aside and allow appearances, custom and precedent to deter you from doing that which you know is the promptings of the Spirit. Thus you are ground daily between the upper and nether stone of dead effects and your living self.

Oh my friends, there is a Supreme *will* over us that when accepted shall lead us to all harmony and peace if we will but acknowledge its presence every moment of our lives and follow to the letter the high ideals which it flashes before us. We cannot plead ignorance of this Supreme Spirit of Wisdom for we have all at some time come into conscious relations with it.

"Of this pure nature every man is at sometime sensible. Language cannot paint it with his colors. It is too subtle. It is undefinable, unmeasurable, but we know that it prevades and contains us. We know all Spiritual being is in man," said Emerson.

Yet it would not be fair nor honest to claim that we all come into an understanding of this Divine Oversoul without struggles. It is our birthright to be in no other understanding but we are *sons* of the *Father*, and have the faculty of bringing forth in manner like He, the *Universal*, brings forth. We are in a sense free to bring forth children of thought for which we are held responsible, and we must see that they are carefully trained into harmony with the Whole. We have brought forth and are ever bringing forth mental creations that know no father nor mother but the one that gives them birth, and to them we are bound as a parent is bound to its child. The universal Father is not responsible for them, and no other child of the Father is responsible for them. We are born

into a kingdom in which are all things in the unformative state, as it were, simply waiting our mental hand to shape them.

Man is essentially Mind, and the first emanation of Mind is a formless substance which symbolizes that Mind in its universal aspect. That symbol is of a nature beyond the description of words, but those who have the faculty of seeing interior planes of consciousness, tell us that the new-born infant is surrounded by a white, soft, fleecy substance, which to the clairvoyant eye looks like the halo which artists paint around the heads of saints. This is that which takes form at our thinking. The movements of Mind in bringing forth its creations are described in the first chapter of Genesis in a way that he who has the Spiritual key can unlock. This description not only applies to the creation of the universal cosmos, whose externality we behold in the heavens, but it also applies to the creation or bringing forth from Mind the world with which each individual surrounds himself, for every man and woman is a little universe, having in an unexpressed condition all that pertains to the great universe of which they are minature copies. Even our physical philosophers tell us that in a single monad of the protoplasm are the possibilities of a universe.

The atoms composing your bodies each corresponds to a star or planet, and for ought you know each may be as densely inhabited as this globe on which we seem to live. A consciousness of time and space is a barrier that moulds all things to a relative condition of breadth and thickness and length, which is cognized by the external senses only.

Internal perceptions may tell an entirely different story, and you may sometime come into a consciousness that will show your thoughts pictured forth as stars, suns and systems revolving about your centre of Intelligence as does our planetary system about its sun.

Now you create your heaven and earth just as is described in the first chapter of Genesis. In the beginning your Mind creates its heaven and its earth; and its earth (the formless substance of ether mentioned as surrounding all forms) is without form and void, and darkness is upon its deep, that is, it is not lighted up with your consciousness. Then your spirit moves upon the

face of the waters and you say, "Let there be light," and there is light. Then you see the light that it is good, and you divide the light from the darkness, that is, you separate that which seems to you to be life, light, and intelligence from that which is otherwise. Then you call your *good* day; and that opposed thereto, night. This is the period of discrimination. So on to the sixth and last day of bringing forth, your world is formed just according to the consistency with which you adhere to the promptings of the Divine within. If you create in Wisdom, the order of procedure will be like that described in Genesis, and on the sixth day you will bring forth the full stature of man in the image and likeness of God, Christ Jesus, who will have dominion over all the earth, or the universe of forms which your orderly thinking has brought forth.

The one essential point, however, in the creation of your universe is that you do it in harmony — decency and order. To do this you must be guided by the *Divine Wisdom* within you. That of some other individual will not answer for you, and so long as you make your thinking conform to that of another you are living and creating in sense instead of Principle. Only those creations are harmonious and enduring that are brought forth from the depths of *your principle* guided and inspired by your highest ideal of perfection.

If you have been creating your world according to the plan laid down by some other person, or if your consciousness has forgotten to look always within for guidance, you find your creations in a state of chaos. There is anarchy in your members. You find that portion of your domain called the head has periods of aching. You are told by the student of physiology that it is caused by congestion. But could you see into the realm where cause first manifests its work you would behold the vital life currents, which your thinking has set in motion in your "earth without form and void," disturbed by some turbulent thought. You have let loose into your world some beast or creeping thing conceived in ignorance — wrong relation — you forgot your God and used your creative power to bring forth vampires that suck your vitality in disease and discord.



So every departure from thinking in that perfect harmony which the Supreme Good always inspires finally manifests itself in the antics of some wild beast in your field. There are at your hand all the materials for a perfectly harmonious universe, and the supply of Wisdom necessary to arrange it is also there, but you are free to be guided by it or not, as you prefer. The creating goes right on, however, because you cannot think without producing a corresponding image which forms a part of your environment.

Hebrew scholars say that the words in the first verse of Genesis rendered "In the beginning God created," should properly be translated "In Wisdom God created." Thus we see how important a thing is Wisdom in the world which we are daily and hourly forming. It is written that God asked Solomon what he would have above all things. He answered, Wisdom, and then all things were added unto him. Jesus Christ said, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Wisdom will produce harmony, which is heaven, where all things now are.

When man in his meekness and humility asks the Great God that he may be shown the Wisdom of the Spirit there dawns upon his understanding a new light. He sees God as All and in All *in essence*, but not always in *relation*. There is but one *Life*, and God is that Life. But life as we behold it in externals or visibility is action — the effect of thought — and does not include Wisdom unless he who has invoked it claims Wisdom for it. We must understand first, last and always that God is Principle and does not enter into any action as a finality or in His wholeness. Thus we see the principle of mathematics involved in the statement that  $2 \times 2 = 4$ , but it does not follow that all the intricate calculations possible to mathematics are expressed therein. Back of and as a possibility lies that Life and Intelligence necessary to every conceivable expression of the Infinite, but just that measure is expressed which consciousness beholds. God is not in the visible universe, strictly speaking, but has expressed His potentialities therein just to the extent that we behold them.

Hence, in forming his world man should ask first for Wisdom; should invoke Wisdom by claiming it, praying

for it, demanding it, working for it, for without it he is a ship without a compass, an ignorant child with his hand on the throttle of an engine, a creator forming by the power of his word a universe to which he is bound like Prometheus to his rock for having stolen the fire of heaven and given it to men. The vulture (or false sense) is sent by Zeus (the law of right relation) to eat daily from his liver (the discriminating faculty) until Hercules (power from on high) sets him free.

Man is through inherent law bound to the energies which through thought he sets into action, and he should ever be alert in the search for Wisdom in order that he may not set in motion any force that will not chord with Divine Harmony. Every master, adept and mystic who has caught a glimpse of the plane of causation has said, "Seek Wisdom." It is the jewel of the soul.

The Hindoo Book of Golden Precepts says: "The *wise ones* tarry not in pleasure grounds of sense. The *wise ones* heed not the sweet-tongued voices of illusion. Seek for him who is to give you birth in the hall of Wisdom, the hall which lies beyond, wherein all shadows are unknown and where the light of truth shines with unfolding glory. That which is uncreated abides in thee. Disciple, as it abides in that hall. If thou wouldst reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one. Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. The Self of Spirit and the self of matter can never meet. One of the twain must disappear; there is no place for both. Ere thy soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection."

These precepts were given, by the wise sages who had passed the portals of the mystic gate, unto the neophytes who were just entering the higher path. We today stand in need of such precepts from those who have passed over the way which so many of us in this new awakening are just entering. We are coming into the understanding of

mental dynamics that will require the greatest Wisdom in handling. We are in use of the silent powers of Mind, dealing with forces whose potencies have no comparison in the realm of sense. We need Wisdom to direct us in the use of this subtle, mental dynamite — for dynamite it will surely prove unless we use it with discretion. To assume that because *all is God*, therefore, all we seem to see with the eye of sense is good is a dangerous heresy. It is the subtlety of mortal thought leading its victims into delusion.

God is all Life, all Love, all Wisdom, all Intelligence, and all manifestations of these qualities must come from that one and only Source, for there is and can be no other. But are the relations and combinations of those qualities always of God? Here is where Wisdom — discrimination — is necessary. God is Principle, from which all qualities flow. God gives His substance to man — to concrete consciousness — to be used without stint. The manifestation of life we see in the animal does not include the same amount of intelligence as does an equal amount of the same life in man. So in the forces of nature we find life — action — with but a modicum of intelligence. Blind forces we call them. Elijah found that God was not in the earthquake, the whirlwind, or fire, but the “still small voice.”

To say because Principle supplies the life that raises the arm of the murderer God therefore sanctions the act, is shallow reasoning. He who thus reasons has not seen deeply into cause, has not asked Wisdom for her light. Let us repeat — God is Life, Love, Wisdom, Harmony. Man is the expression of those qualities coming to an understanding of himself through their combinations.

He is not an automaton moved about without volition on his own part, but he is, as it were, supplied, or supplies himself, through desire, prayer, aspiration, affirmation, with the manifestations of these qualities, which are ever at his hand in the bosom of Principle. God gives freely to man of His abundance to use as he wills. All external combinations of these internal principles are accomplished through the I AM of man, and they always appear as if coming from himself. They also form part of himself, and he feels himself to be them and in them.

Thus God's responsibility really leaves off at the point of delivery to man of the attributes which He so generously supplies in response to demand. Jesus said, "For the Father judgeth no man; but has committed all judgment unto the Son." If a man asks for life alone he becomes invigorated with that principle which gives motion. He burns with desire to do—he is full of the fires of desire, and must act. Here is the point of danger. One whose consciousness is centered in sense, that is, one who thinks that because he sees life in the visible that Wisdom is also there, and that it is therefore a sanctioned expression of the Divine Mind, immediately jumps to the conclusion that all the acts of men must be of God. If all the acts of men, then all the desires of men, and if all desires are from God they should be satisfied. Following this course of blind reasoning his senses tell him that God is in the lusts of the flesh, and it is therefore proper for him to satisfy them. He is not armed with that quality of Wisdom, which when invoked in prayer, or affirmation, would show him that these are the untamed beasts that man was given dominion over, that when rendered docile by his word, guided by Wisdom, will serve him in love and harmony, instead of plunging him into the disintegration and destruction that follows their indulgence in lust.

The mystic says: "Do not believe that lust can ever be killed out if gratified or satisfied, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong like to the worm that fattens on the blossom's heart."

If man invokes life alone he is invigorated along all the lines of personal expression. To hold in mind and affirm day after day that "I am Life" will call into expression that principle of action until it suffuses every faculty. It energizes all the latent qualities of the animal soul. The egotist finds himself puffed up until his head will hardly stay on his shoulders, and a word of praise intoxicates him until he fairly reels in delirium.

The Hindoo teacher of soul discipline long ago recognized this delusion and warned his pupils thus: "Shun praise, O Devotee. Praise leads to self delusion. Thy body is not self, thy Self is in itself without a body, and either praise or blame affects it not. Self-gratulation is

like unto a lofty tower up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself. Be humble if thou wouldst attain to Wisdom. Be humbler still when Wisdom thou hast mastered."

Truly, Wisdom is the power that lighteth every man that cometh into the world, and without it man is not man but a tempest-tossed barque that continually seeks but never reaches port.

The quality of Wisdom is necessary to the adjustment of the many conflicting questions of existence. The wisdom of man falls far short of solving life's problem, and he may never know its meaning until he asks of God that Understanding may be given him. When the Father opens his interiors with that Divine Light the faculty of discrimination is born unto him. He sees that life without Love and Wisdom is a medley, an orgie in which sin and sorrow and death are active participants.

When the Wisdom of God flashes out in man he demonstrates understanding in his daily life. "By their fruits ye shall know them;" that is, those who are born of the True Spirit, in which is involved love and wisdom, show it forth in every thought and deed of life. A royal courtesy graces the manners of the boor, and a nice regard for the rights of others is evidenced in the heart of the ingrate. The unjust becomes just, because the Spirit shows him that the perfect equilibrium must be sustained through each and all.

If you are open towards God you know instinctively whether or not a proposition is in harmony with Truth. That reasoning which says, "God is good and God is all there is, hence, the indulgence of the lusts of the flesh is good," is swept aside by the pure in heart without a moment's consideration. The merest grain of Wisdom which they may possess tell that such a deduction is false.

Wisdom has outlined the perfect man — he is the ideal born of God — the Christ within — which constantly holds before the mind's interior consciousness that harmonious relation of qualities that will ultimate in an expression of that perfect ideal. All the sophistry of the mortal cannot put it out. It may for a time appear to be overshadowed by the noisy clatter of sense, but sooner or later shows its

inborn superiority by again coming around to its highest ideal of good.

Who is so ignorant that he does not know the fruits of the Spirit?

Even the tiny child instinctively feels the harmony and gentleness which the pure in heart shed about them wherever they go. No one need be in doubt as to who has found his God and who has not. It will show in every tone, every step will betray it—it must suffuse with a halo of purity and peace the whole man or woman. It has been described and dwelt upon thousands and thousands of times. Its patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, sincerity, have been cited since the world began as that which manifested the good.

Jesus the Christ was a manifestation of this pure Spirit. His wisdom and love went hand in hand. His whole life was spent in doing kind acts, uplifting acts. He inspired men and women with their true worth by his example. He told them that his power to do these things came from the Father, and that they could do the same and even greater things.

He prayed that they might be one with the Father of Wisdom and Love as he was one with Him—"That they may be one; even as thou, Father, art in me, and I in thee that they also may be in us, and the glory which thou hast given me I have given unto them; that they may be one even as we are one; I in them and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovest them even as thou lovest me."

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"Do not look for wrong and evil,  
You will find them if you do;  
As you measure to your neighbor  
He will measure back to you.

"Look for goodness, look for gladness,  
You will find them all the while;  
If you bring a smiling visage  
To the glass you meet a smile."

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We cannot be helpful to a living soul until we learn to see things and people at their best—as thoughts of God made visible.—*W. R. P. Jr.*

# Bible Lessons

BY LEO VIRGO.

## Lesson 11. March 18.

Jesus at Matthew's House. Mark 2:13-22.

GOLDEN TEXT—*He said unto him, Follow me.* Luke 5:27.

Matthew was a publican. The word "publican" comes from the Latin *publicani*, those who gathered the *publicum*, or public state revenue. Roman knights were usually at the head of this work, but farmed out the collection of the taxes to under officers, who in the New Testament are termed publicans. Of these a Bible commentator says: "They were the lowest and worst class of the native population, since no others would assume a task so hateful. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depend for their profit on what they could make by fraud and extortion. They often overcharged, brought false charges of smuggling to extort hush money, seized upon property in case of dispute and held it until their levy was paid, forbade the farmer to reap his standing crops until they had wrung from him all that his penury could produce. They were universally feared, hated, and despised throughout the empire, but nowhere more than in Palestine."

Jesus represents the I AM in each of us illuminated with Truth, and bringing into right relation every faculty and tendency of the mind. Then we must all have the Matthew tendency. In some it may be weak, in others strong. It is that in the mind which says, "I must have my *rights*." It clamors for those "rights" in the name of Justice, who in temporal things is represented by the Roman ruler, or metaphysically, the dominant desire of the sense consciousness.

Lust claims marital rights and levies a tax upon the whole system, which is enforced at the expense of bodily depletion. Appetite and avarice are prominent in their claims and cause much misery in the consciousness in

carrying out their demands. There are rights of social and official positions that some people contend for. Their dignity must not be offended—they insist upon their *rights* at all hazard. This subtle idea of selfishness in its various phases sets up a whole lot of minor petty mental traits until what was a good and noble faculty becomes a despised one.

But the saving power of the Son of man, the I AM, when illuminated by Truth is equal to the cleansing of all these foolish and ignorant states of consciousness. The good in them must be brought to light. The Pharisee condemns, but the Truth stoops to conquer. The illuminated I AM goes into all parts of the consciousness and becomes acquainted with the sources of every thought and act. The greater the sinner, the greater the need of salvation. “I came not to call the righteous, but sinners.”

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## Lesson 12. March 25.

### Review.

GOLDEN TEXT.—*The Son of man came not to be ministered unto, but to minister.* Mark 10: 45.

One in the understanding of Truth—the omnipresence of all Reality—attaches to the word “review” no thought of retrospection. His *review* is of things now alive, not dead history nor events passed into oblivion. What would be thought of a general who, in the annual review of his troops, sought to call up the spectres of those killed in battle? Generals do not do that; they review the living men before them and pass judgment upon their capacity as presented in the living present. So the merchant takes a “review” of his financial condition, and bases his worth upon the assets now on hand.

These are valuable pointers to those who are now and then in the habit of reviewing their lives. Most people think that a review of this kind should include a raking up of all the past, with its failures especially prominent, that we may learn by experience. But this is not a review from the God standpoint. God does not care what you were as an infant, nor a youth, nor a young man or woman. What are you *now*?—that is the important point.

Again, in taking stock of yourself are you counting what you *seem* to have or what you have in reality? Most people



count the seeming things and ignore the real things. You may be counting your life a failure because you have not succeeded in certain worldly ideals. The world looks at the possessor of temporal things and says, this one is successful, but the Lord may say, Take away that seeming talent and give it to the one who has the real treasure.

It is profitable to review yourself often from the standpoint of the Real. If you have even a little spiritual understanding, count it large, very large when compared with temporal successes or possessions. In his day Jesus was counted a failure, and 'tis a question whether he did not himself at times feel that his mission had fallen short, as when he cried, "My God, My God, why has thou forsaken me!"

This was the personality; that humanity in him as in us all, which looked at the seeming and took it into account. Let us *know* that the spiritual only is real. If we have the light, and are using that light, we have the key to all success. Love is Real, Truth is Real, Justice is Real, Integrity, Honesty is Real. If your name is Jacob (*Supplanter*), one who is journeying from place to place to find satisfaction, counting the past and looking to the future, change it to this "Is-rael," and find peace in the Lord's Reality.

NOTE.—An explanatory note should have accompanied the February 25th lesson in last issue of *UNITY*, where Jesus is interpreted as being born in Nazareth. There are always two births: first, the birth in the ideal; second, the birth in the visible. Jesus was born in the ideal at Bethlehem of Judea, and "brought up," or brought forth to visibility, at Nazareth. That Bethlehem is the Spiritual birth is carried out by the esoteric meaning of the words Bethlehem, "house of bread," and Judea, "praise;" which means that Jesus, the I AM, is first born in *spirit substance*. The second birth is in Nazareth, "branch," or outer expression ("I am the vine, ye are the branches"). It was generally understood in his day that Jesus was born in Nazareth, hence he was called the Nazarene. "Can any good thing come out of Nazareth?" Joseph is also given as his father; then in the same chapter it is stated that the Holy Ghost was his father.—Matt. 1. This duality is carried throughout the history of Jesus. The explanation is that the *Christ* represents the Divine Idea, and *Jesus* that Idea personalized. Christ is born of spirit substance; Jesus is born of flesh and blood. That flesh and blood out of Nazareth must be raised to the Christ standard of perfection, through which comes the agony, the crucifixion, and final at-one-ment.

## Lesson 1. Second Quarter. April 1.

The Beatitudes. Matt. 4:25-5:12.

GOLDEN TEXT.—*Blessed are the pure in heart for they shall see God.* Matt. 5:8.

"He went up into a mountain" means that the I AM ascends into the higher regions of consciousness.

"He opened his mouth and taught them." The I AM becomes the open door through which spiritual truths are reflected into the common thoughts.

"Blessed are the poor in spirit: for theirs is the Kingdom of heaven."

Let those who think they have great spiritual acquirements give them up, become poor in spiritual pride, then the real Kingdom with all its enduring riches shall be theirs.

"Blessed are they that mourn: for they shall be comforted."

Those who cry and yearn for the spirit shall receive its consolation.

"Blessed are the meek: for they shall inherit the earth."

Thoughts receptive to spiritual realities, though unseen, take hold of that invisible *substance*, "of which worlds have been framed by the word of God," and it becomes theirs — they possess it.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled."

The sincere desire to do right — the longing for the pure, the just, the true, shall meet with fulfillment.

"Blessed are the merciful: for they shall obtain mercy."

Charity begets charity; love begets love. Forgive yourself, everybody, and the consciousness that there is "no condemnation in Christ Jesus" shall be yours.

"The quality of mercy is not strained;  
It droppeth as the gentle rain from heaven  
Upon the place beneath it; it is twice bless'd;  
It blesseth him that gives, and him that takes."

"Blessed are the pure in heart: for they shall see God."

God is love, and they that love without the adulteration of selfishness, nor the lust of sense, come into the very presence of the Good — they actually see God.

"Blessed are the peacemakers: for they shall be called sons of God."

The ability to say "Peace!" to the turbulent waves of thought, and have them obey, entitles man to the sonship of the Most High.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the Kingdom of heaven."

They who have withstood and overcome in Truth's righteous way the persecutions of sense thought shall have harmony within — the Kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad: for great is your reward in heaven; for so persecuted they the prophets which were before you."

When the shafts of ridicule and censure come thick and fast because of your steadfastness to the I AM principle, ward them off by words and thoughts of rejoicing, because it is the evidence of the *power* of your thought and word. You are developing the Kingdom of power within, which is the acme of all spiritual attainment. Do not resent the stirred up thoughts, but in the Kingdom of your own harmony quietly be glad.

NOTE.—The Scripture quotations in this lesson are from the revised version of the New Testament.

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## Lesson 2. April 8.

Precepts and Promises. Matt. 7:1-14.

GOLDEN TEXT.— *Whatsoever ye would that men should do to you, do ye even so to them.* Matt. 7: 12.

Metaphysically speaking, judgment is a faculty of the mind which can be exercised in two ways—from sense perception or spiritual understanding. If its action be based upon sense perception its conclusions are fallible and condemnatory; if upon spiritual understanding, they are safe.

Judgment is another name for discrimination, whose healthy action is absolutely necessary to that freedom of choice which all have. It is the wrong use of this faculty which leads to all the criticism and condemnation so prevalent in thought. "Judge not lest ye be judged" is the statement of a principle. You get back exactly the kind of thought you send out. This is a law that you can prove for yourself. If you are constantly seeing the shortcomings of those about you, those shortcomings will appear in yourself. What you see large in others you will find large in your own thought. Some people see evil

very large in the world, yet think they are above its smutch. They may succeed in suppressing the images which they are building up and vivifying with life and substance in the realm of thought, but sometime, somewhere those thought forms will find expression in the outer realm of their minds—the body and its desires. “With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you again.”

Yet we are to discriminate. “Cast not your pearls before swine.” Do not condemn in your discrimination. Here is the secret of the exercise of judgment based upon spiritual understanding. If you have caught sight of Truth and others remain in ignorance, you are not to censure or find fault with them.

If you are in doubt as to the right course to pursue, “ask and it shall be given you.” This is not an outward asking of men, or books, but from the Spirit within.

Do not doubt the ability of the Good Father to answer your questions. If you ask your earthly father for bread would he give you a stone? So if you ask the All-Wise Father for light and guidance will He ignore your plea? Surely not. But He will give much more freely of His good gifts than any earthly father could possibly give, because He is the possessor of all.

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### Lesson 3. April 15.

The Daughter of Jairus Raised. Mark 5: 22-24: 35-43.

GOLDEN TEXT.—*He is risen, as he said.* Matt. 28:6.

This is given as an Easter lesson by the committee, but to the metaphysician it is rather an object lesson in healing. It may be interpreted as an actual occurrence, or as symbolizing an experience of the soul that has let its affectional nature fall asleep, and which is awakened through the lifting up power of the illuminated I AM.

As an object lesson in healing, we note the necessity of unwavering faith as a concomitant of the process. When the report came that the little maiden was dead Jesus said, “Only believe.”

Jesus saw deeper than those who were not spiritually awakened, and to him death was not what it seemed to them. They looked upon it as a total cessation of life.

and the horror of it made them wail and beat their breasts. Jesus always saw that death was a very deep sleep, and so spoke of it in this as also in the case of Lazarus. It is so referred to almost universally in the Epistles — “Those who have fallen asleep.”

An understanding of this is wonderfully helpful in awakening people out of this deathly sleep, which sometimes, even quite frequently, overcomes the mind without any adequate physical or mental disability. The belief in death is a power in the mortal consciousness and thousands die every year, or “fall asleep,” by admitting this hypnotic state into their minds. Children, being very sensitive to thoughts, are susceptible to this delusion, and thousands die from the fears of death cast upon them by doctors and friends.

The healer needs to put out of the very atmosphere of the room, as well as the patient's mind, all thoughts that believe in or fear death. Jesus put them all out of the house, and with Peter (faith), James (judgment), and John (love), went in and said unto the maiden, “*Talitha cumi*,” Aramaic words, which are equivalent to “Rise, dear little maiden.” What a touch of tenderness and that sweet sympathy which makes the whole world kin is here displayed in the nature of Jesus. “And straightway she walked,” and he told them to give her something to eat. This is so exactly the experience of modern healing that we can well believe that it actually occurred. In nearly every instance the freed patient calls for food.

In the last quarter of a century this case of healing has been duplicated in various phases many times by modern metaphysicians, but no especial attention has been called to the cases, those who were witnesses having even doubted that the persons raised were really dead. And we rejoice to say that they were not dead — that there is no such thing as that awful condition of conscious oblivion which the sense mind sees and calls death. There is no loss of identity, no departure, no forgetfulness. All that ever was is here now in its varying states of consciousness. The true resurrection is to come to a realization of this — to know it in both its subjective and objective aspects. That is what Jesus did.

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“The earth is full of the goodness of the Lord.”



CHARLES FILLMORE  
MYRTLE FILLMORE

CENTRAL SECRETARIES,

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

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

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us to-day 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. The Father answers our prayer for supply through you.

This society has been in existence about ten years and has over 7,300 registered members. Hundreds have been healed mentally and physically, and its power grows stronger day by day.

The silent hour is 9 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

*UNITY* is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$1.50 for both. We do not ask payment in advance (nor any payment whatever from those who have no means of support), but will supply you with these helps to spiritual understanding upon your terms. We want you to be healed mentally and physically, and are giving everything we have to this end.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. A brief mention of your needs will help in the spiritual co-operation; but 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 St., Kansas City, Mo.

## THE CLASS THOUGHT.

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

March 20th to April 20th.

Life is an idea in the Divine Mind. I can take that idea up and live, or lay it down and die. I belong to the *living*, and I now and forever choose to live in the One Eternal and Unchanging Idea of Life—Infinite Life.

## Noon Thought.

(Held daily at 12 M.)

There will never be a better time than the *now*. I regret not the past, I hope not for the future. I live, move and have my being in the presence of this vital *moment*.

## Daily Statements of Truth for Mental Discipline.

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*Monday*—I freely let go the belief in lack of Spiritual power. All power in mind and body is given unto me, and I can do all things through the Christ Spirit within me.

*Tuesday*—I freely let go and deny the belief in the power and reality of matter and material conditions. I am not body, I am Spirit, and the unlimited freedom of Spiritual forces are moved upon and swiftly move at my word of truth.

*Wednesday*—I freely let go and deny the human belief that my body is matter and subject to cumbersome earthly laws. My body is spiritual and responds instantly to the spiritual thought of life, love, health, harmony and intelligence which I send it.

*Thursday*—I dissolve all the clinging selfishness of the sense consciousness with all greed of money, earthly power and carnal lusts. I dissolve all beliefs in poverty and lack for myself and for the whole world. I am one with and now quicken into manifestation the abundant, inexhaustible supply of Omnipresent Spirit. I am no longer anxious about money or support. God is my sufficiency in all things, and I am at peace.

*Friday*—I freely let go the belief in sickness, disease and weakness. I now know these to be human limitations and I absent them from my consciousness. I am in spirit and in truth vigorous health, strength, and wholeness. I now fully let go all fear, dread and anxiety. I am immersed in thy Omnipresent Power and thy protecting care is always with me. I am sustained by thee in all I do, and no harm can come nigh me.

*Saturday*—Discord, impatience and irritability are far removed from me. I rest in thy peace and harmony. My mind and heart are at peace, and I praise thy loving goodness. Ignorance and insufficiency no longer bind me. In thy Omniscience I am opened to all wisdom and understanding. I am the Spirit of Knowing and have removed all doubts far from me.

*Sunday*—I deny and dissolve all beliefs in devils, sin and evil, both for myself and for the whole world. Thou art Good and thou art All. Thou art all-power-

ful, therefore there is no power of sin or evil. I dissolve all fear of death and the grave for myself and for all men. I live, move and have my being in thy Omnipresent, Almighty Life, thy Unchanging Life, and I am lifted up. I am no longer in bondage to the appetites and passions of the flesh. I am MASTER through Christ. All is Spirit, and Spirit is Pure. That purity now permeates and transforms my whole being. The consciousness that believed in mortal error is now vanished, and I stand in thy Presence One with thee in Spirit, soul and body. Amen.

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## Everyday Suggestions.

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Can you not see how much depends upon our understanding the Author of our being?

When we *realize* that this Author, Cause or *God* of us, is inseparable from our real being, for is it not written, "*In Him* we live, move and *have* our being" — when we *realize* this, I repeat, then do we know *how to live*.

We do not doubt the abundant and omnipresent supply of air, but just open our lungs and inhale it with all assurance that it is ours, and *all we need* comes just as freely and easily as a little.

But remember we must *inhale* it; it don't breath itself into us.

So with the great invisible universe of Omnipotent Life, Love and Mind, we must *consciously* appropriate by *thoughts* and *words* that living, active principle of Life, Love and Mind.

The wise one of old said, "Keep thy heart (which means *thought*) with *all* diligence for out of it are the issues of life."

It makes a wonderful difference what we think and say. One selfish, discouraged or unkind thought will bar us from the inflowing life; while every generous, loving, kind thought is a breath from Divine Life.

So you will see how diligent we must keep thought to have its *issue* life that the words we speak may become "spirit and life."

\* \* \*

Say till it permeates your whole consciousness and thus becomes a *living word*:



*My own* shall come to me.

There is no power in all the world to hold *my own* from me.

*My own* is life, love, knowledge, success.

*My own* is the life, love, knowledge and success of every child of man.

*My own* can meet with no prejudice or opposition.

*My own* has in it no shadows of doubt or turning.

*My own* holds me ever folded about with strength, plenty, love of friends.

*My own* is the Divine Thought that shines through me and illumines every thing I behold. For I Am Thy Expression, O God, and Thy expression everywhere shall respond to mine. \* \* \*

If you will take the *right medicine* you will not be slow in coming out of nervous conditions.

You remember that tempest-tossed boat, which the wind and wave seemed leagued together to destroy because those on board had forgotten *who* lay asleep in its bottom.

You will also recall what follows *his* awakening—the magic words, “*Peace, be still!*” and the storm obeyed.

Can you not, in these sense-tossed conditions of nervousness, remember that within you slumbers the Christ consciousness, which will surely command these clamorous conditions, and they will instantly obey his “Peace, be Still”? — M. F.

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### Unmindful.

PAULINE FUNKE.

Tho' earth and air with gems were filled  
Unless the thoughtful mind were willed  
Their worth to know —  
'Twere well that dust should fill the space,  
And not an atom or a trace  
Their value show.

Tho' earth and air were filled with song.  
Accompanied by seraphic throng  
Entrancingly —  
'Twere vain the soul the song should hear  
Unless attuned the inner ear  
To melody.

The choicest blessings we possess  
Through custom to them may distress  
E'en to despair  
A burden be — of which we tire,  
Unmindful that we may require  
This very care.

## Acquiring Spiritual Knowledge.

W. F. EVANS.

The human mind is dual. There is an active, intellectual department of our being, and a passive and receptive nature, and the union of the two constitute the mind. The one is masculine; the other, feminine. This bipartite division extends down through the three discrete degrees of the mind, and even into the body. The function of the one is to act; of the other, to receive and to react. When we turn the receptive and passive intellect towards the realm of light, the "intelligible world," the light of truth will flow in according to our degree of receptivity. In this way, the Hermetic philosophers of all ages and countries claimed to be able to learn all that is known or ever was known, for it all exists in the world of ideas and in the universal Christ, and the Christ within us is in vital communication with it. This turning the receptive side of our mental nature towards the world of light is, in reality, the highest and most effectual form of prayer. The passive soul, with voiceless longing and in tranquil waiting, stands in silence as flowers turn toward the sun to receive its vivifying light and heat. A desire of spiritual knowledge for the sake of some beneficent use constitutes an affinitive attraction for it as certainly as a fading flower attracts the dew of heaven. The mother side of the soul, or the feminine element in men and women, which is a finite limitation of a universal, formless, receptive principle, is the receptacle and *continent* of all ideas, and from the world of ideas knowledge may flow into it. Thus we acquire knowledge by absorption, as a dry substance in contact with water will imbibe that element and become saturated with it.

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Such is the recipient capacity of the soul. The person who has thus learned to imbibe knowledge from its inexhaustible fountain and repository is no longer like the man who has to carry his empty bucket to fill it from his neighbor's well, but has in himself a well of the living water of truth springing up into everlasting life. He has

given up the vain and restless search abroad for what he can only find within. He has learned that heaven opens inward. Spiritual truth does not come to us from without, but from the infinite inner depths of our own being which are in communication with the universal Christ, in whom are hid all the treasures of wisdom and knowledge (Col. 2: 3). There is one-half of our dual nature, the feminine moiety in man and woman, that is, in its absorptive capacity, a boundless and passive receptivity, which, when turned towards the ever-present realm of pure intellectual light, receives it into itself; and the union gives birth in us to ideas which are flowers from the garden of God made up of celestial light and dew.

All true education is a spiritual development. Spiritual knowledge is imparted, not by verbal discourse merely, but by the silent influence of mind upon mind. It is a principle that has always been recognized in the world, that one mind, by the influence of its silent sphere, can lift another mind to a higher intellectual level. This is a truth taught by Plato. Socrates, in his dialogue with Theages (a word which signifies Divine Guidance), tells this story of Aristides, in illustration of the silent communication of knowledge from one mind to another. "I will tell you, Socrates," says Aristides, "a thing incredible, but nevertheless true. I made a great proficiency when I associated with you, even if I was only in the same house, though not in the same room; but more so when I was in the same room; and much more *when I looked at you*. But I made by far the greatest proficiency when I sat near you and *touched you*."

This has always been a method of instruction practiced by the Hindu adepts in teaching the neophyte the principles of their occult philosophy. The *chela*, or scholar, is subjected to the psychological influence of the *guru*, or teacher, who aims to impart to him knowledge through Universal Mind. The disciple waits upon the master in *a spirit of emptiness*, and the intellectual sphere of the teacher's mind fills the vacuum. This is a method of education and of acquiring spiritual knowledge entirely unrecognized in our Western systems of instruction, but has long been known in the Orient, and was practiced by Jesus, and belongs to Christianity. The influence of the still

living personality of Jesus, when we come into sympathetic (or psychometric) relations with him, is called the Paraclete, or spirit of truth, which was promised to teach us all things and guide us into all truth. Jesus teaches more in this way than he ever did by verbal discourse. Jesus came into the world that we might have life, and have it in abundance. As some one has said, "The Scriptures teach, and it is woven into the entire structure of the New Testament, and when Jesus Christ came, there was, through and by him, such a giving of life to souls as made all previous giving seem naught." He lays down his life for men; in other words, he imparts his life, intellectual and moral, to us. He, as an incarnation of the universal Christ, came to be a quickening or vivifying spirit in a degree that no one else ever was; not as being the only one who is an example of the blending of the life of God with the life of man, but as depositing his own life in his disciples, and *that life was his life as he was after the resurrection and ascension*. The religion of Jesus Christ stands apart from all other religions, and has as its characteristic and distinguishing feature that he can and does lodge himself and incorporate and repeat himself in his true disciples, so that they no longer live a mere natural life but a supernatural life, a life so little their own that Paul could affirm in truth, "I am crucified with Christ, nevertheless I live; yet not I, but the Christ liveth in me" (Gal. 2:20). Through Jesus we come into communication with the Christ, in whom are hid all the treasures of wisdom and knowledge. The best schooling we can get in the principles of esoteric Christianity is an hour's communion every day with Jesus. We may in this way not only imbibe the light of the higher world but its life also.

Through Jesus, as a meditating personage, we may come into a living communication with the universal and only saving principle, which his name signifies and represents—just as if we were in the foul, poisonous air of a dungeon, and a tube should be let down, communicating with the upper and purer air—the air of immensity. Through this we can breathe the breath of life, the pure air of the boundless heavens. So in Jesus we have a communication with the Christ realm, and with the only saving, healing principle.—*From Esoteric Christianity*.

## Synopsis of Midweek Services.

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At Unity Headquarters, Kansas City, Mo.

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Wednesday, February 7th, 3 P. M. Leader: MRS. JUDGE HUNTER. Subject, "The Law of Expression."

Service was opened by singing No. 65. Thought held in the Silence: "I am hid with Christ in God."

Mrs. Hunter said: "I think I can do no better than to read for your edification one of Mrs. Cramer's lessons. It has been very helpful to me and I feel sure it will be to you."

We quote in part from this paper: "The great demand at the present time for a clear and clean presentation of the Truth of God and His relation to man is a call by the Spirit of Truth for the intelligent comprehension and realization by humanity that the all in all of existence is Christ-God with us; the proceeding forth of a Spirit to reveal anew again and again the truth of its Infinity.

"To have a right understanding of what our relation to God is and what is meant by the statement that Spirit is all in all, it is necessary to have a basis no less than Infinite Principle from which to reason. From this basis it is clear that Spirit is not infinite if I am left out, or if it does not include every existing thing. From this conclusion we seek to know ourselves in God. God's revelation to man in His Son now appeals to us with tremendous force and with vividness of vision do we realize His presence. It is proven by the law of expression that God so loves the world that He gives His only begotten Son (the truth of Himself with us), and this is done not to condemn the world but that the world through Him may be saved. The idea is that wholeness is salvation and is God-given.

"Every conclusion made in solving the problem of life must agree with Being. There can be no true solution of this problem apart from the Infinite Principle of Oneness. As Being is what I am, then every true statement made is true of me. This is self-evident. Our starting point and basis was that Spirit is infinite, omnis-

cient, omnipresent, and omnipotent, unchanging, inseparable, the all in all of Being and existence. Power cannot be conceived of apart from Omnipotence, and knowledge of anything cannot be conceived of apart from Omniscience.

“There can be no law of the Infinite One but its own inherent potency which must ever express itself according to the truth of its Infinitude. It is conclusive, then, that a source and cause produces that which is exactly like itself. This is proven to be true in divine and natural science. Truth, then, demands that we acknowledge the equality in substance of cause and effect. And as the Lord says to us, ‘Depart from me ye that work iniquity (inequality),’ and, ‘Whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock,’ then we will be the wise builder who recognizes the equality of the temple and the builder, and put away all inequality.

“In the beginning God created the heaven and the earth. Since God alone is in the beginning, ‘I AM the beginning’ must be His own statement. Since the only One there is must be Omnipresent, there can be no beginning but within God. As it cannot refer to the making of cause, or something out of nothing, the beginning must necessarily refer to action — to what God does. For since God is all of Being, all of creative action and result, then ‘I AM,’ is: ‘I create’ is my action; and creation is the result of my action. The Law of Expression is the method by which Spirit expresses Itself in visible existence.

“As the figure one, the unit in the science of numbers, is the basis of all calculations, and from it all figures are derived, so in the study of Being, it is essential that we see that of all there is there is but one Spirit which is the Source of all creation and from which all forms proceed. As in the science of numbers there is but one principle underlying all problems, so in Divine Science there is but one Spirit underlying the infinite variety of living forms expressed. Creation is the expression of the Creator. The law of creation is the way by which the Creator manifests or produces creation. The law is from the invisible to the visible, from the Principle to the example, from the inner to the outer. Heaven shall have come when two

shall have become as one, the outer as the inner. In numbers, examples are the expression of the invisible principle, and are principle itself visibly expressed. So in Divine Science, creation is the expression of God and is God visibly expressed. In mathematics examples are the finished work of principle and are proof or evidence of it, yet they are not the cause but the effect of the principle. And it must be conceded that the example is all that is ever formed or made visible of the principle. So it is in Divine Science of Being, it is the Principle, Cause, Creator only who is made visible. In this work there is no separation between the Principle and the visible manifestation.

“He who understands the Law of Expression knows that his existence and all existing things are expressions of the invisible ‘I AM’ and are the invisible Spirit made visible, that scientific demonstrations accord perfectly with the Spirit of wholeness, the truth of the allness of Spirit. In this analysis, the claim that Spirit is to be conceived of only apart from embodiment, or distinct from form, is proven to be a fallacy, for this law proves the long-looked-for atonement.”

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Wednesday, February 14th, 3 P. M. Leader: MRS. HARRY WALMSLEY. Subject, “What we may claim through the Christ.”

Services opened by singing “Glory to God” and “Infinite Love and Wisdom.”

“I am in my Father, and you in me and I in you,” was held in the Silence.

Mrs. Walmsley then read the first twenty verses of the 14th chapter of St. John and said: “This and many other passages in the Bible that I might read show us plainly what we may claim through the Christ. I have claimed many things since I came into a knowledge of the Truth, and have always received them if I was persistent and determined to have them. I have found that it all lies with me. I have many things to rejoice over. I used to wonder why God made this world and put people here to get sick and have so much trouble, and I used to think some pretty severe things about it, but I was rebuked and told that I should not talk so about God’s judgment and

wisdom, for it was not right and might get me into trouble, so I stopped, and simply thought that I would not do things that way if I was making a world. Then my husband was healed, and thus I saw there was something in Practical Christianity that the churches do not have, and I used to come to the meetings in order that Mr. Walmsley might keep up his interest in the Truth. I didn't think then that it had anything in it for me, but recently I have found that it has just as much for me as for anyone else. Now we are all Scientists."

The leader then told how her little boy, who is seven years old, treated a neighbor's child for severe cough and healed him in one night, and how a thorn which had broken off in the child's foot was treated out.

Mrs. Pearson then told of a lady in her neighborhood, 82 years old, who fell last week and broke her hip joint. "A young man just from college was the only doctor they could get at that time and he bandaged the limb and she lay there twenty-four hours before a surgeon could be found to go there. He could not do more than re-bandage the limb after setting the bone, and hang a weight from the foot, as there was no other manner of dressing the limb. He said it was the worst form of fracture they have to deal with and that the lady would never rally, she is so old and has so little vitality. He went away and the muscular contractions were occurring every three minutes. We treated her and I gave her some thoughts to hold, and in a short time the contractions had entirely ceased, and the pulse was normal, and there was no fever. When the surgeon returned the next day he was surprised to find the patient in such an excellent condition. He said that such a thing was not recorded in the books as that the muscular contraction should cease so quickly and that the pulse should be steady and no fever. He found that it would be necessary to change her from that bed to another and wanted to give her chloroform, but she objected and said she would trust in a higher power than that to give peace. Six of us, three on each side, raised her and put her on another mattress, all the time holding this thought, 'We are now upheld by Infinite Love and Wisdom, and you can suffer no pain.' The change was made without any difficulty or suffering. The pulse remained normal and no



fever appeared. After it was all over the doctor said: 'Well, I guess I will have to go to school again, for there is something here I do not understand. I am convinced that there is a power working here that is beyond anything I have ever seen or known. I must search this out.' Now, by this practical demonstration I have learned more about the Truth and gotten more self-reliance than I ever had before. This is a practical demonstration."

Mrs. Yancy told about her little grandchild falling down stairs and breaking her arm. She took the child up and assured it that it was nothing, bandaged the arm and treated the child and soon it was entirely well.

Mr. Gilruth told about a red hot end of a cigarette blowing into his eye, and the pain was so great he could not center himself to treat it, but a healer spoke the word and in a few moments the pain all left and the eye was restored to its normal condition. He also told about injuring his thumb so that the nail was more than half torn off. He treated it and declared that it was all right, the nail perfect, and the next morning it was healed.

Mr. Welker told about a lady in Kansas where he was visiting who was confined to the house with what the doctors called Bright's disease; they said there was no help for her. This lady was an earnest member of the M. E. church. "After I had been there a short time she went to church and everybody said, 'Why, I am glad to see you; how much better you are looking.' The next Sunday she went again and was met with the words, 'Why, how you are gaining. You are looking so much better.' That was two years ago and the lady is well and sound today. Now, I know she was treated and I know she got well. A neighbor of hers had six children, and two of them had diphtheria and had it bad. I know these children got treatments, and I know they got well right away. Two others then had it, and I know they got treatments, and I know they got well. I know an old gentlemen in Michigan who was so bad off that the doctors said he couldn't get well. A friend of his wrote me and shortly after that a friend on whom the old man had called said, 'Well, if daddy was to stay here long he would eat us out of house and home.' I know he got treatments, and I know he got well. I used to have vertigo very badly. One morning I was

trying to walk down the street and staggered so I said to myself, 'I must brace up or people will think I am drunk.' I came here and Mrs. Fillmore straightened me out in two minutes."

Many other very interesting testimonials were given and many demonstrations cited.

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The service on March 7th was led by Mrs. T. H. Ward, who took for her subject, "Faith and Works." A very interesting and enjoyable service was held, and many were greatly strengthened and helped.

The principle points brought out were, that when we first start in upon this "Way," as Jesus called it, we have to use what faith we can summon. This is a blind faith, but our efforts are usually so blest that we soon gain courage and go forward with more confidence. But the essential thing is that we gain understanding. Then we *know* there is no failure possible, and our faith becomes absolute. We can prove our faith by our works, and we should, for faith without works is dead — it serves no useful purpose. Utility is the only excuse for being.

Only partial reports of these services are given because of lack of space. The discussions are always spirited and interesting and helpful and the attendance is good.

C. A. SHAFER, Secretary.

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### Ask — Believe — Receive.

H. L. RICHARDSON.

Ask, not half-hearted, O my trusting soul!  
Fearful and doubting lest His hand withhold  
The Good. He hath said it — trust — believe —  
"Ask and ye shall receive."

Seek thou the path which leads above the strife;  
There Good abides — and the celestial life  
Unfolds the Peace of the Immortal Mind.  
Ah, seek and ye shall find!

Timid and trembling, yet filled with strong desire  
For Good — O soul the promises inspire!  
Thou art full of trust; faith turns the golden key —  
Lo! it is opened unto thee.

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"My kindness shall not depart from thee."



**Devoted to Practical Christianity.**

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**CHARLES AND MYRTLE FILLMORE, Editors.**

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## **Publishers' Department.**

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

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### **CLASS ANNOUNCEMENT.**

Our next class of Primary Lessons at Unity Headquarters, Kansas City, will begin Monday, April 2d, at 8 P. M., and continue one lesson each evening for two weeks. Special treatments also given in connection with the lessons when necessary. Free-will offerings only received for both lessons and treatments. Students from out of town can find board and room within a square of Headquarters at very reasonable rates.

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

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### **REGULAR MEETINGS IN KANSAS CITY.**

Regular meetings are held at the Unity Headquarters every Sunday morning at 11 o'clock, at which there is a sermon by some member of the Society, and special music. Every Wednesday afternoon at 3 o'clock an open meeting of the Society is held, in which all take part. Also the Noon Silence every day 12 to 12:30. These meetings are helpful, and the power of the Spirit is always manifest. You are welcome to them all. Come and bring your inquiring friends.

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Mrs. Kate A. Boehme, an advanced thinker and writer well known to students of the Higher Life, has begun the publication of a healthy scientific and spiritual journal at 1528 Corcoran St., Washington, D. C. It is called *The Radiant Centre*, and its mission is to radiate through philosophy, science and religion only the Good to all its readers.

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Charles B. Newcomb, author of "All's Right With the World," announces a new book to be out April 1st, entitled "Discovery of a Lost Trial." Lee & Shepard, Publishers, Boston.

Dr. and Mrs. Jane W. Yarnall, of Chicago, are teaching an enthusiastic class in Oklahoma City, O. T.

*Riches* is a new four-column folio mental science monthly paper published at Ruskin, Tennessee, by E. W. Dodge, at 25 cents a year.

Mrs. Carra B. Ross, 613 South Jackson St., Belleville, Ill., has quite a supply of Science reading matter which she is willing to distribute to those who send stamps for postage.

There have been so many calls for the article "Seek Wisdom" that it is given our readers in this month's UNITY entire, and will be reissued at once in booklet form as a number of the Unity Metaphysical Series, so that all demand for it may be filled in the future at 15 cents per copy.

When I go into the silence for an hour daily I hold my Certificate of Membership in my lap. I usually give five minutes prayer for all members. Do you think the members would be willing to unite in prayer for "an abundance of new good hymns for congregational singing?"—T. [We certainly concur in this petition.—ED.]

Mr. and Mrs. Glover are devoting all their time to teaching and healing. Mr. Glover was for many years an esteemed local preacher among the Methodists. I cannot speak too highly of them in every way, and their healing is beyond any that I have read of elsewhere, and they make no charges for it. Thus they do it for pure love and receive only what is given them voluntarily.—L. A. T., Adelaide, South Australia.

## REMEDIES OF THE GREAT PHYSICIAN.

BY HANNAH MORE KOHAUS.

There is hardly any disease or condition against which Mrs. Kohaus has not provided by giving different combinations of words of Truth to be used as remedial agents. The book is written in a high spiritual vein and will prove most helpful, practical and encouraging. These treatments cannot be too highly recommended. The article "What does it mean to give a treatment?" is alone worth the price of the book, which contains over fifty treatments. Leatherette, price 40 cents. Send for a copy to

R. KOHAUS, 40 Randolph St., Chicago, Ill.,

Dealer in Metaphysical and Occult Literature

A wonderful change in the character of healing is going on with me. Scarlet fever, diphtheria, typhoid fever, have prevailed here this winter as epidemics. One treatment in most cases heals these acute forms of error. Telegrams come to me from nearly every State in the Union to treat these beliefs. I sat here writing a few weeks ago and a telegram came to treat a child in Brooklyn, N. Y., scarlet fever, and before I had time to read it another came from Indiana. I went on writing and in a few moments I felt (I cannot describe with words) the vibrations sweep over me like a great wave, "You are free," and I know they were both healed. Letters confirmed it. But what is giving me greatest peace is bringing light to many who have sat in darkness.—S. A. McMAHON, 129 Powell Ave., Chicago, Ill.

UNITY is sent to all subscribers until ordered discontinued. The demonstration of promptness and kind consideration is your part of the work.

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"Health Germs," by Dr. A. B. Stockham, is a booklet in which the author gives a glimpse of a philosophy that not only makes health possible to all, but through a redeemed contagion may become infectious. This brochure is thoroughly scientific, based upon the law of affirming the good brings it to pass. Princess cover, 25 cents.

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The booklet, "Talks on Truth," by Leo Virgo, contains four logical and convincing lectures which are calculated to help and bless all who read them. The common belief that all diseases originate from germs called microbes is metaphysically discussed in the article "How Microbes are Made." The other chapters are "The I Am in Its Kingdom," "How Shall the Dead be Raised?" and "The Development of Divine Love." Single copy, 25 cents; discount given in quantities; 47 pages.

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#### A REASON WHY.

The various catalogues and advertisements of metaphysical publications have been carefully noted. While they are all doubtless good and true, and would give the student the long-sought-for light and peace, I shall take the "Cady Combination." My reason therefor is this: The easy and logical steps with which she takes a child along the road hunting its "God" is not only fascinating but glorious in its simplicity and clearness, and when the student grasps the idea that a loving Spirit—Father—God—is at the center of his being words cannot describe his joy and emotions.—A. B. Lowz. O'Briens, Wash.

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#### A CLASS IN MINNEAPOLIS, MINN.

While Mrs. Annie Rix Militz has a permanent work in Chicago, she is not by any means confined there. She will spend the month of April in Minneapolis, Minn., teaching a class in Healing at the new Home which is being established there by Miss Frances Webb, who was recently in her training-class, at 1728 Ninth Ave., South, and the first lesson will be given April 3d, at 3 o'clock. She will also begin a course in Prosperity upon the same day in the evening at 8 o'clock. While Mrs. Militz is away the Chicago Truth Center, 3124 Prairie Ave., will still carry on its regular meetings under the auspices of her co-workers.

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Commercial advertisements are not published in UNITY. Cards and announcements of those who are advancing the illuminating and healing power of the Word of Christ are printed, but we must know somewhat of the ability of the workers. One may be a good magnetic healer and know but little of the power of The Word. Such an one would not be admissable to our class in the healing school, because we do far more than heal the body. There are many schools of healing before the public in this great renaissance of primitive religion, and they are all pressing on to a divine end, if they are sincere in their efforts. But our periodical is limited in its capacity and we concern ourselves only with the *Power of the Word*.

Says a French proverb: "If you keep painting the devil on the wall, he will by and by appear to you."

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*The Soul Life* is a new metaphysical paper appearing on our desk, edited by Dr. J. B. Wasson, Los Angeles, Calif.

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Mrs. Sara Thacker, author of "The Logos of the New Dispensation of Time" and "Concentration and Inspiration," has begun the publication of a monthly magazine at Applegate, Calif.

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"The True History of Mental Science," by Julius A. Dresser, is a clear exposition of the facts concerning the discovery of Mental Healing, and shows conclusively that the doctrine and methods originated with Dr. P. P. Quimby. If you desire to be thoroughly posted in the history of the rise of "The New Thought," send us 20 cents for a copy of this book containing 63 pages.

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Mrs. Elene E. Wentworth, author of the little paper, "Something for the People," has written a class song adapted for all schools of Christian and Divine Science, either as a class song for adults or for children in the Sunday School. Words set to music with piano accompaniment, 50 cents; words set to music only, 25 cents. Address 2043 Osceola Street, Denver, Colo.

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There are many extra good things in the little book "Twelve Essays," by Fred W. Burry, Toronto, Canada. The subjects are Idealism, The Heart of the Universe, A New World, Birth of Consciousness, The Crystal Soul, The Determined Will, Our Immortal Future, The Temple of Delights, A Great Conquest, Beauty the Image of Harmony, Maturation of Thought, and The Center. These are articles that have appeared in *Fred Burry's Journal* and are now published together in convenient form. Price, 25 cents. 799 Euclid Ave., Toronto, Can.

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DEAR UNITY—I take pleasure in announcing to the followers of the silent thought that the well of Living Water is overflowing and sending its rivulets throughout the land, giving health, strength and prosperity to those who partake of its cooling draught. For two years I was associated with Mrs. Eva C. Hulings (the great apostle of Truth in Denver) in the treatment of the afflicted and downcast. I still retain one of the rooms and continue the work that is given me to perform. My mind follows the rivulets and my desire is to do greater good. Through the blessings of Truth unity must come. Humanity constitutes the family of God. Brothers and sisters desiring aid through the silent but powerful thought of "Oneness" will please address me at the Elmore Hotel; those desiring to visit in person will find me in Room 605, Charles Building, Denver, Colo., from 9 to 12 each day, except Sunday. "Freely give, freely receive." The number who have received from this center includes every affliction known to physicians, not excepting leprosy and small pox. I treat the so-called contagious and infectious diseases with the same degree of freedom as attends my visitations with the healthy and free. I especially desire more cases of absent treatment.

KATHERINE B. MEDCRAFT

H. Emilie Cady's twelve "Lessons in Truth," bound in cloth, \$1.00. For many years the most widely read lessons upon the subject.

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Complete volumes of UNITY from September, 1898, to September, 1899, containing the full course of "Primary Lessons," by Mrs. Annie Rix Militz, besides a vast amount of excellent reading on Practical Christianity can be had by remitting 50 cents. Mrs. Militz' lessons are also published in a pretty cloth-bound book, gilt lettering, at \$1.00.

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The Divine Science Association of Topeka, Kan., has increased so rapidly in membership that the society has recently been obliged to move to larger quarters at 623 Quincy Street. A reading table has been added and much good work is being done. A Sunday School is held at 10 o'clock, and speaking by Prof. LeRoy Moore both Sunday morning and evening.

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"And God said, Let there be light, and there was light." This movement of the Divine Mind to make manifest infinite intelligence is repeated by man, and he says, "Let there be Light" and there is LIGHT. This time it is a radiant center of light emanating from St. Louis. Dr. D. L. Sullivan and wife, and Theresa B. H. Brown are speaking the Word that makes this LIGHT manifest. This LIGHT shines in the form of a new eight-page monthly paper called *The Light*, published at 3003 Locust Street, St. Louis, by these widely known workers in the field of Practical Christianity. It will fill a unique and original place in metaphysical literature, in that it proposes to weave the healing and illuminating Word into anecdote, story and song. The first number is a success in this respect. Whoever begins reading it will not stop till it is finished, to the last line on the last page. Price, 50 cents per year.

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A friend in New York asks us to bring all the power of the Unity Society to bear to erase the race belief in wearing spectacles. A denial of this error has in various forms been used by us as a "Class Thought" several times in the past twelve years, and it has undoubtedly helped to clear away the mists. Yet there are causes deeper than that of the race belief in failing sight and spectacles. These are secondary aspects brought about by a prior cause, which is undoubtedly the withdrawal of vitality from the nerves of the eyes. Many people can see at some time and not at others. This is because that vital substance through which the mind works in the body is more abundant at certain periods. The lusts of the flesh deplete the vitality of the organism and all the wires that lead to eye and ear and feeling are down. When this is the case denials and affirmations have no more response in the organism than the play of a telegrapher's key on a wireless battery. So let us affirm power to command and control sensation in the body; the power to control passion and appetite. Then, with nerves vibrant with the pure energy of God, we shall send the light of life to every organ, and every eye and every ear shall respond.

## OUR BIBLE OFFER.

To our readers who desire to secure a good Bible, either for themselves or their friends, we have made arrangements with the International Bible Agency whereby we can give them a first-class Bible at half the regular price. These Bibles are Self-Pronouncing, in clear type, and are full Teachers' Bible containing references, word book, and nine parts of new Aids, maps and illustrations. They are bound in "International" Morocco, divinity circuit, round corners, red and gold edges, silk head band and marker, and imitation silk lining.

Our offer is this: To all subscribers who pay in advance, and send us \$1.00 extra, we will send one of these Bibles, printed in Minion type, size  $5\frac{1}{8} \times 7\frac{3}{8}$ , postpaid; regular price of this Bible alone being \$2.00. Or, for a renewal or new subscriber, and \$1.50 extra, we will send a Long Primer type Bible, size  $5\frac{1}{2} \times 8\frac{1}{2}$ , postpaid; regular price of the Bible alone being \$3.00.

Thus you get the Bible and one year's subscription to UNITY in either case for the same or less than the regular price of the Bible alone.

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## BOOK REVIEWS.

REINCARNATION IN THE NEW TESTAMENT, by James M. Pryse, will be appreciated by those who seek Scripture authority to substantiate reincarnation. The evidence of Jesus acceptance of the doctrine is here clearly set forth. The author is doubtless well acquainted with the languages in which the Scripture was originally written, and he gives in his citations all the various shades of meaning of doubtful words and phrases. His interpretation of Scripture is unusually spiritual for one who is so accurate in observing the nice shades of meaning in the letter. We found the book both profitable and interesting, and do not hesitate to recommend it to all who are asking about Scripture authority for reincarnation. Bound in cloth, 92 pp.; price, 50 cents. Elliott B. Page & Co., New York, publishers.

THE CUSTOM OF BARTER, by Henry Western Miller, of Kansas City: paper, 242 pp; price, 50 cents.

The author of this most exhaustive study of the monetary problem is peculiarly fitted to handle the subject in a right way, and that he has done so any careful, thoughtful reader of this book will testify. Mr. Miller is a thorough student of metaphysics and quick to discern its various phases in the commercial methods of the world, and point out the remedy for the many failures in our financial system to meet the needs of the people. The book is exhaustive in many ways—it cites authorities from every school of thought and is a monument to its author's wide reading—the result of twenty years of study. Our space is too limited to even hint at a review of its most comprehensive treatments of the custom of barter or exchange of values between men. Light is thrown upon the subject from so many sides that it must be studied in its entirety to be comprehended. We commend the book to all who seek a broader and deeper understanding of money, its place in the world of exchange, and the remedy for existing evils in commercial methods.



## Metaphysical Publications.

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- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee Street, Kansas City, Mo.
- MIND.** Edited by Chas. Brodie Patterson. Monthly. \$2.00 a year. Life Building, 19 West 31st Street, New York City.
- THE ARENA.** Edited by John E. McLean. Monthly. \$2.50 a year. 19 West 31st Street, New York City.
- UNIVERSAL TRUTH.** Edited by Fanny M. Harley. Monthly. \$1.00 a year. 87 Washington Street, Chicago, Ill.
- THE LIFE.** Edited by A. P. and C. Josephine Barton. Weekly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal.
- THE ABIDING TRUTH.** Edited by E. Elizabeth Russell. Monthly. 50 cents a year. 6 Park Street, Peabody, Mass.
- THE HEALER.** Edited by F. E. Mason. Monthly. \$1.00 a year. 424 Greene Ave., Brooklyn, N. Y.
- THE NEW CYCLE.** Edited by L. E. Whipple. Monthly. \$2.00 a year. 465 Fifth Ave., New York City.
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