

# UNITY

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

Vol. XV. KANSAS CITY, MO., SEPTEMBER, 1901. No. 3.

## CONTENTS.

	PAGE
The Guest of the Sinner. . . .	131
By Leo Virgo.	
The Dynamics of Mind. . . .	138
By Henry Wood.	
Unity Bible Lessons. . . .	143
By Jennie H. Croft.	
Truth Students of Chicago. . .	150
By Mrs. S. L. Weld.	
Poem—"Keep A-Go'in'!" . . .	159
Kansas City Midweek Reports. .	160
Society of Silent Unity. . . .	172
The Class Thought. . . . .	173
Noon Thought. . . . .	173
A Fragment. . . . .	173
By Alwyn M. Thurber.	
Condensed Truth. . . . .	174
By Various Writers.	
Colorado Summer School. . . .	177
By Grace M. Brown.	
Poem—"Trusting." . . . .	179
Answers to Questions. . . . .	180
By Jennie H. Croft.	
Publishers' Department. . . .	183

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

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Devoted to  
Practical Christianity.

VOL. XV.

KANSAS CITY, MO., SEPTEMBER, 1901.

No. 3.

## THE GUEST OF THE SINNER.

LEO VIRGO.

And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.—*Luke 19:7.*

Jesus said, "The Son of man is come to seek and to save that which was lost." Who is it that determines what is lost? Is it not the lost one? And if the one that is lost does not think that he is lost, how can he be sought and saved by the Christ? Suppose that a man was lost in the woods and did not know it, but was hour after hour wandering farther away from the right road. If he persisted that he was not lost but on the right road, could one possibly set him straight? His settled mental condition of security in the way he was going would preclude the word of advice finding entrance into his mind.

Suppose another man is not only lost, but has in addition fallen into the muddy waters of a swamp, and he also is advised of the way out; would he not be more likely to accept it than the one who thinks he is perfectly safe?

These illustrations represent two prevalent types of mind in the world at every age. The first is that of the so-called "respectable" in society and religion. They are conforming to certain standards of moral and religious observance, and are convinced in their own minds that they are right, and everybody that does not fall into their way is wrong. Then outside the pale of this standard is that class that is commonly called sinners.

God, being too pure to behold iniquity, these two classes must, in His sight, be equal. Their standards of saint and sinner are both artificial, and in the judgment day of the Spirit one will not be favored

above the other. Both must come to judgment because both are outside God's righteous kingdom.

The question is, which must open to the light and which will most quickly enter in?

The Christ is no respecter of persons, and in his search for your soul in nowise stands in awe of dignity and assumed virtue. Neither does the Christ cavil at the seeming mountains of iniquity that burden the sinner.

It is not a question of quality, but of soul accessibility. Hence salvation from the delusions of mortality is not a matter of sin, nor the enormity of sin, but mental receptivity. The Spirit does not look upon the soul of the sinner in any different light from that of the so-called saint. They are both to be cleansed of their errors before coming into the kingdom of God, and the work is as easy in one as in the other.

All the Spirit wants is an open way for its cleansing stream. The Augean stables were cleansed easily because the way was open to the flood, and it was done with no more effort than would have been required in moving a bank of clean sand. The one vital requisite was complied with — *the way was opened.*

Is there ever an open way for higher things in a self-sufficient mind? Does that one who is satisfied with his morality, his religion, or his place in life, invite a change of condition?

We all see at a glance why it is that the first shall be last and the last first. The first in matters religious has taken a front seat in the synagogue and is satisfied. He has a clear passage into the kingdom of heaven, according to the route marked out by his church, and he has accepted it as valid. That is, he firmly believes that he is on the right road, and cannot be moved in his conviction. This mental belief keeps him in the darkness of the mortal thought as effectually as if he were incarcerated in a dungeon. It makes but little difference how absurd his



doctrine may be, nor how great it may strain his reason to believe it; if he has accepted it as true, and given it his mental acquiescence, he will defend it to the last ditch. This is one of the peculiar yet righteous laws of mental action.

The mind is a moulder and cementer of mental substance. It moulds the formless into living states of consciousness. These states of consciousness which the mind makes are not abstract mental currents, as many suppose, but living things that take on every phase of expression and feeling with which it endows them. It is not safe to make a picture in mind which you do not care to see embodied in your world. It is not safe to let the shadow of anything you do not want to embody come within your mental sight. You are a creator of living things, and they depend upon you for their existence. The quality of life and intelligence you give them when they pass before your mind's eye, that they become. They are your children, and in the sight of God's law you are responsible for them, exactly as you are responsible for the children of generation.

Some people adopt the children of others, and under the law become responsible for them exactly as if they were their own. The same thing is also done in mind. Every time you accept an idea of another without having within you the spiritual conviction of its truth, you are adopting mental children and will be held accountable for them.

Mental children are great burdens sometimes when they are of alien birth. They are put upon people by a kind of mental force, and they accept them through sheer ignorance of their own freedom. Ideas of religion are handed down from one generation to another, and little innocent children are literally hypnotized into believing the grossest errors by those who have in like manner received them from their predecessors. This is all done in ignorance, but the law works just the same, and no one is exempt.

So let us be careful how we darken our under-

standing by the thought images of other people. Let us deny away all mortal thoughts, and open our minds to that perennial stream ever flowing from the throne of God. This is the only *source* of ideas. All other sources are muddy with the slime of ignorance and the myriad errors to which it gives birth.

Thus it is that the Pharisee has been nourishing the religious ideas of the generations of men who lived in ages past instead of realizing the ever-present fount of Wisdom now and always open to every mind.

By this course of mental concentration upon false ideas of God, which are not true because they are not received direct from the Father Himself into the mind, man becomes the subject of a horde of vampires that darken his existence and keep him in the swamps of materiality age after age until he literally falls asleep for lack of original life. It is from this sleep of ignorance and inertia the Son of man comes to seek and to save. The Son of man in you is that self-consciousness that strives to carry out in acts the ideals of the Spirit within. This in some people literally falls asleep through mental atrophy. They have dwelt so long in the realm of mortal thought that they are in a mental dry rot. The letter of the law has so occupied their attention that they have lost sight of its spirit, and no new influx has been poured upon them. These need to be awaked by the trumpet of the Lord. They must be saved to the spiritual by being quickened and lifted into its realm.

Everyone who believes in the reality of the sense world and its conditions comes under the head of the lost. It does not make any difference what the classification may be as to righteous and unrighteous by those who dwell in this mortal dream. The Spirit draws no such fine lines. It knows only Spirit, and is drawn to everyone according to the brightness of the life spark burning within him.

If you are in the depths of iniquity, according to the world's standard, yet have within your very heart's centre a burning desire to come out of it all



and know the living God aright, you are in a more promising condition for heavenly honors than the most pious devotee of creeds and forms.

To be dead in the shell is a deplorable condition. Those at whom the world points the finger of scorn and calls sinners are never in this crystalized condition. They are *active*, though it be in a perverse direction. This activity is their salvation, if they can be headed in the way of righteousness. But they must not be negligent of their privilege. If the Christ passes by without receiving their homage they are missing the opportunity of entertaining him, and at the same time that salvation from sins which he alone can give. Herein is involved one of the deepest questions in the mystery of Being. That is the relation which Jesus Christ bears to those who are seeking the light of the spiritual consciousness. This question has commanded the attention of thinking men and women all down the centuries, and is today uppermost in the mind of every christian. It has been the subject of discussion by pulpit and platform until the people have become weary of it, and in their perplexity they cry out, "Give us the living truth—we die for a draught of the waters of life."

Man does not live by bread alone; and his spiritual life is not sustained by the dry words about a savior that once came among men but went hence and has not since been seen.

The Son of man is fully as necessary to the world as is the Christ in his universality. Man wants to see his ideal in form before he can grasp its living vitality and take its very substance into his soul. This is the salvation that Jesus brought to sinners seeking the light. He personalized the potentialities of God, and made plain the bringing forth in man of that image and likeness which he really is. In bringing forth this grand man of the subjective world he set up mental vibrations that in themselves have life-giving potency, and the power to awaken in every soul similar activities. Divine dynamics are

the original fount of physical dynamics, and must in a measure correspond thereto. We know that power can be communicated from the battery along the wire to the receiver, and that the effect produced is proportioned to the power of the battery. No one expects great results from small or weak batteries. So no one should look to the man who has failed to preserve his own life for help in overcoming death.\* It is the one who has demonstrated the proposition to whom we look for the proper instruction. We want to *see the man*, as did Zaccheus, the publican, when he climbed into the sycamore tree.

A theoretical doctrine is good up to a certain point, but there comes a time in the soul's search for light when it wants to see the living Christ. To be a man is to be an objective personality as well as a subjective potentiality. We shall never be satisfied until we have brought forth the God-man in our very external consciousness, and, like Zaccheus, he abides in our house. Our house is this body. If it is not as we want it, the way is open for a reconstruction. The abiding of the Christ in our consciousness will bring about this reconstruction.

But the sinner who entertains the Christ cannot continue in his former ways. He must justify himself in the sight of the Lord, not only as to his past life but also the present. He must willingly give up the goods which he counted his, and return them to their rightful owners, and at the same time resolve to live righteously henceforth.

It is mentioned that Zaccheus was small of stature. This means that the sinner feels himself small and unworthy in the sight of the Good. But this is the mortal concept only. In the sight of Christ the sinner is in soul stature equal to the most pious, and when Zaccheus gives him attention he is recognized as worthy of his special consideration, in that he will then, that day, abide at his house.

The most promising mental attitude in the sight of the Spirit is that of sincere desire for greater



holiness. It is this mental attitude that opens the way for the influx of purer ideas. The self-sufficient man is already full, and he makes no room in his mind for the higher concept of things spiritual which are constantly being revealed to the meek and lowly seeker.

A man should above all things daily examine his mind. He should weed his ideas with the care of a market gardener. Ideas are dangerous as dynamite in the care of the ignorant or careless man.

The idea of justification in the sight of God through the observance of rituals, religious observances, or even the world's standard of morality and justice, builds structures in the mind that shut out the light of the Spirit. Jesus illustrated it after this wise:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

"I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be merciful to me a sinner.

"I tell you this man went down to his house justified rather than the other: for every one that exalthe himself shall be abased; and he that humbleth himself shall be exalted." — *Luke 18:10-14*.

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Heaven is as present now as it ever will be. God is here in His magnificence today, as He is in the courts of the angels. We must not dream of postponing our heaven. We must prepare to enter it now by loyal service to God every instant.

— W. H. CHANNING.

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"A man is always happy when he is right."

# THE DYNAMICS OF MIND.

HENRY WOOD.

[Extract from article republished, by request, from *THOUGHT*, March, 1895. This now forms part of a chapter in Mr. Wood's book, "*Studies in the Thought World*;" price \$1.25.]

Mind, as a *force*, is no more unintelligible or unthinkable than other vibrations of unseen energy. And here lies the tremendous significance of the new psychology or recognition of soul-force. Till recently conventional science, as taught in all accepted text-books, recognized no extension of the dynamics of thought beyond the confines of the physical organism. The mind, with feeble domination, through nerve channels, could transmit its orders to different parts of its visible counterpart, but it was not believed that it could go one inch beyond that limit. Any suggestion that telepathy, or thought transference, could take place at a distance of a thousand miles, or even one mile, would have been pronounced impossible.

We shall waste no time in the mere attempt to prove the fact that thought is and can be projected through space, both consciously and unconsciously. No well informed individual who has given any adequate attention to the subject now questions it. Scores of pages might be filled with examples now on record which are entirely beyond collusion or coincidence. Every one of thousands of hypnotic experiences proves it, and every case of healing through mental treatment attests it. There is no fact in physical science better assured.

And how has the world received this transcendent truth which is transforming in its potency, all-inclusive in its sequences, and divine in its possibilities? Very much as it would a new *curio* or an ingenious toy. The institutional psychologist fondles it, turns it over, weighs and measures its properties in his laboratory, speculates *about* it, and makes a profession of



it. But the last thing to be thought of is to make it useful to mankind. That would be unprofessional. To harness and utilize this force of all forces for the good of humanity would lower it from the select and charmed circle of professional theory and speculation to the broad plane of practical and beneficent agencies.

The average physical researcher shows much of the same indifference as to any utilization of his favorite principles and pursuits. He is engaged in an never-ending search of phenomena. He will strain his investigative powers, and burn midnight oil, in testing, comparing and recording curious manifestations, and interpreting their methods and laws; but as to their practical application in ethical culture, therapeutic potency, or spiritual unfoldment, he is as innocent as a child. It has not occurred to him. These reflections are made in no impatient spirit as applied to individuals, but rather to show the negative character of systems of thought into which we have allowed ourselves to become crystalized. How much freedom, originality, and progress would at once be manifest if the fear of being called unprofessional and unconventional, which now holds men in bondage, could be eliminated!

Besides the classes already noted, there are many excellent people, lovely in character and pure in motive, whose temperamental fondness for the mystical leads them to seek visions, dream dreams, and to cultivate an order of phenomena more dramatic than profitable. Abstract truth and vivid demonstration are well, but the world is hungering for their application to its woes.

If we have gained some knowledge of the laws which govern a force inconceivably grander and higher than electricity, may we not dismiss undue sensitiveness as to deviations from traditional scholasticism, and for the sake of humanity step out of the ruts which have been grooved by the schoolmen of the darker and narrower past? All great advances

in their earlier aspects have been rated as irrational innovations.

Regarding the fundamental basis of psychodynamics, not only as admitted, but overwhelmingly proven, let us now concisely sum up a few of the results which logically should be realized. They are of stupendous significance; but, surrounded as we are by the blank walls of our self-imposed and traditional limitations, we can hardly picture them even to the imagination.

Thoughts being forces, every mind is a creative centre from which rhythms of qualitative energy are going out in all directions. By their impact upon corresponding chords in other minds, these are also swept into active vibration. Throw a pebble into a lake, and the placid surface at once becomes vibrant with a series of ever-widening circles which go out to its utmost boundary. They are never quite lost or neutralized, though we may be unable to trace them to their final destination. So every soul is the seat of a great centrifugal current, which is generated and set free in the simple process of thinking. This is true—though less in degree—of desultory or aimless thought, as well as of that which is concentrated and projected with definite intent. Every thinker is a battery of positive forces, even though he utter never a word.

The soul—which is the man—is a resonant instrument with innumerable tremulous strings of the most delicate quality. The water in the lake responds to the pebble, but the medium through which thought waves pass is infinitely more subtle and elastic.

What volumes of potential energy are wasted, and far worse, in negative and discordant mental activities! We are not thinking for ourselves, but for the world. With the shuttle of thought in the loom of mind, we are weaving the multi-colored fabric of conditions, and these not merely immaterial, but to be outwardly actualized and manifested. If one in his own soul strikes the discordant notes of anger, envy,



avarice, selfishness, or even those seemingly more harmless ones of simple fear, weakness, grief, pessimism, or depression, he is creating and vibrating those conditions far and near, thereby stirring the corresponding chords in other souls into sympathetic activity. The sphere of outward action is limited, while that of thought is boundless. Mere doing makes ephemeral reputation, while quality of thinking determines, or rather *is*, vital character.

Every one's thought images are being constantly impressed both upon himself and others. His mind is a busy factory where conditions are positively manufactured. He weaves their quality, consciously or unconsciously, into every nerve, muscle, and tissue of his own body. His materialistic thought tethers him in a little circle of limitation, while boundless green fields lie beyond waiting for occupation. His mental pictures of evil, disorder, and disease, photograph themselves not only upon his own mind and body, but upon those of his fellows.

One cannot afford to think much about evil, even for the well-intentioned purpose of its suppression. The true remedy is its displacement. Thought space given to it confers realism, familiarity, and finally dominion. To silence discordant strings in ourselves or others we must vibrate their opposites. To truly sympathize with a friend who is quivering with trouble or sorrow, is not to drop into his rhythm and intensify it, as is usual, but to lift his consciousness by striking a higher chord in unison. The road to mental and physical invigoration lies through the dynamics of formative thought. Our way to elevate other lives is also through their creative mental energies.

When the art of projecting thought vibrations on a high plane is systematically cultivated, and the concentrative habit developed, potency for good is increased a hundredfold. Force is no longer squandered in worse than useless discordant negations, but intelligently conserved in positive vigor and exuber-

ance. Purposeful thought ministration, spiritual and pure in quality, accurately and scientifically projected, like an arrow towards a target, is the great harmonizing and uplifting agency that will transform the world. Vibrations of love, peace, spirituality, health, sanity, and harmony will be radiated in ever-widening circles, striking responsive unisons that are only waiting for a well-directed concordant impulse.

The dynamics of mind, when generally utilized, will be the sovereign balm that with scientific accuracy will heal all the infelicities of society. It will usher in not only reform, but regeneration. In its copious fullness it will overflow from the altitude of spiritual development, until the subordinate plains of intellectuality, ethics, therapeutics, sociology, economics, and physics are swept, purified, and uplifted. The highest includes everything below. With the Kingdom of Heaven—which is subjective harmony—first sought, “all these things” will be added.

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#### TRUTH'S LIGHT.

Dedicated to Mrs. Frances Wilson.

God's spirit hovers 'round me,

It makes my atmosphere;

No evil can confound me,

Nor envy, doubt, or fear.

The Light of Thy bright glory,

It shines my pathway o'er;

Illumines the “sweet story,”

Ne'er understood before.

*Truth* sheds this wondrous Light;

*Through love made manifest;*

On vibrant pinions bright

It brings us peace and rest.

—O. C. N.

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I restore unto all their first estate, that God is the Life, Truth, Love, Substance, Intelligence and Wisdom of their perfect and immortal Being.

—HANNAH MORE KOHAUS.



# Bible Lessons

BY JENNIE H. CROFT.

## Lesson 11. September 15.

Jacob a Prince with God. Gen. 32:1-32.

GOLDEN TEXT — *Men ought always to pray and not to faint.*—Luke 18:1.

Jacob had tarried in the land of Laban, his father-in-law, until he had amassed wealth and position, but the voice of God within him bade him return to the home of his father. There he would meet Esau, his twin brother, whom he had supplanted, and of whom he was afraid because he had wronged him.

The people and events in this lesson signify certain faculties of the mind and the experiences which follow from the action of these faculties.

Jacob, or understanding, had been brought step by step (the ladder in the vision at Bethel) into a state of consciousness where the soul does not find satisfaction in material possessions or fame, and obedient to the prompting of the Spirit of Truth turns again toward its home, or pure spiritual consciousness. On our way to this plane of consciousness we meet the twin of Understanding, the Will, of which Esau is the symbol.

In the Divine Mind the understanding occupies the leading position, or that of the elder brother. In the natural man the will is first, but is supplanted by understanding as the Spiritual consciousness is unfolded.

But these two faculties are so closely related (twins) that they must act in conjunction as one, and when so united their potency is unlimited in the development of the Divine Self.

As symbolized by the separation of Jacob's retinue

into companies, and by the gifts to Esau so arranged as to appear very great, the understanding is not yet wholly free from the hold which material things has upon it. When all external means have been used, and still we have not peace of mind, then we realize that the power of God alone (Jacob was left alone) can help us. The higher self (the God within the soul) strives or wrestles with the temptation to yield to the lower self. Understanding, having gotten a hold upon the Truth (God, the All in All), will not let it go until the blessing of *power* is realized. Then Jacob (understanding upon the external plane) becomes Israel, or Understanding and Will, united upon the internal, spiritual plane, where the reality (*is real*) of life is understood and acted upon, where we meet God face to face, and our lives are preserved.

## Lesson 12. September 22.

Temperance Lesson. Prov. 23:29-35.

GOLDEN TEXT—*Wine is a mocker, strong drink is raging, and whosoever is deceived thereby, is not wise.*  
—Prov. 20:1.

The reading of the text which composes this lesson makes a picture before our mental vision of woe, misery, inharmony, hades.

The committee that chose this portion of Scripture for a temperance lesson doubtless thought it the best way to inculcate temperance, which word, to them, has come to mean abstinence from intoxicating beverages.

We will permit ourselves to differ from these gentlemen, and state what we believe to be the best method of teaching temperance and all virtues.

We believe that in thinking, speaking or writing about evil in any form, we but perpetuate that evil, by continually holding before the mentality of our readers or listeners the idea of that which we seek to destroy, thus making our efforts of no avail.

Paul tells us what method to pursue. He says,



“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, *think on these things.*”

With this picture ever before the mind we will be impelled to pattern our lives after it, and, “As a man thinketh in his heart, *so is he.*”

What, then, are we to do about our brother whom we see reeling along the street? Just do this, *do not see* him as reeling with intoxication, but see him as he is in reality — a perfect child of God. Take yourself in hand until you see *only* the good, the perfect and the true. Know that he is hungering and thirsting after righteousness (right living), and through lack of understanding is working in a mistaken way to obtain what his soul desires. The promise is that he who thirsts for true happiness, which comes from right living, shall be filled, so we will put all condemnation from us and see our brother as one with us striving for the “mark of the high calling in Christ Jesus.”

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### Lesson 13. September 29.

#### Review.

GOLDEN TEXT—*The mercy of the Lord is from everlasting to everlasting upon them that fear him.*—Psalms 103:17.

It is well sometimes to take a retrospective glance that we may compare notes, and see what progress has been made in soul-growth. We may think that we are not unfolding the Spiritual consciousness, or gaining dominion over inharmonious conditions as we ought, but when we compare the mental state and the self-control of today with that of a year, six months or even three months ago, we find we have made progress.

In the lesson of this last quarter we find recorded

some of the steps in the progress of man—generic man—from the Adam to the Christ.

These steps are symbolized by the principal characters in these lessons. Thus, Adam represents man in an undeveloped state, sense man. Eve, represents life—"the mother of all living." Noah represents confidence, trust, or rest in God. Lot represents materiality; Abraham, faith; Isaac, joy through faith; Jacob, understanding. As we go on in our study of the Bible we will discover other and more advanced steps in man's unfoldment. This is what the Bible is to us, a testimony (Old Testament—New Testament) of man. It is a guide to us in our individual development, and a mine of truth, but we must go deeper than the surface reading to find it. But we have within us the Spirit of Truth which will interpret the words of the Bible to us, and we need not take theological interpretations or the teachings which any sect give of the Bible—we will commune with the Spirit within and be led into all Truth.

Truth is true not *because* it is in the Bible, but because it is a living principle. If I find a truth in Emerson or Shakespeare, it is as much a truth to me as though it were in the Bible, for Truth is not confined in or limited to any one thing. But of all books the Bible is the greatest storehouse of Truth, and as such we value it.

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#### FOURTH QUARTER.

##### Lesson 1. October 6.

Joseph Sold Into Egypt. Gen. 37:12-36.

GOLDEN TEXT—*The Patriarchs, moved with envy, sold Joseph into Egypt; but God was with him.*—Acts 7:9.

Joseph represents that state of consciousness where the soul begins to awaken to its spiritual nature. In this state he had dreams and visions (Gen. 37:6-11) which we interpret as meaning that



the faculties of the mind, typified by the twelve sons of Israel, were to be subservient to the Spirit as their Divine Guide.

Joseph had a coat of many colors. The coat represents Truth. Jesus' coat, which was without seam, signifies the Truth in its entirety, which cannot be separated into parts or divisions. At the time of the crucifixion the ownership of this garment was decided by lot that the coat might not be rent. The symbology here is clear. Joseph's coat was of many colors, which indicates that in the opening up of this new realm of spiritual consciousness our conception of the Truth is colored by other and previous mental states which have governed us for so long. We have not yet come into the white light of unqualified Truth, which is not a color but an illumination.

The other faculties of our mind are not always ready to fall into line and be led by the Spirit, especially in the beginning of our life upon the higher or spiritual plane of consciousness. They have been the older brothers, have had control and have fed the Father's flocks (thoughts) for so long that they do not wish to yield their supremacy to another. So they take counsel together, and sell this young brother into Egypt. Egypt means the darkness of ignorance, and these promptings to a new and higher life are forced back into the most remote recess of our consciousness ("cast him into a pit"), and we go on in ignorance of the peace and happiness to be gained by living upon the spiritual plane until we, too, like the children of Israel, are driven through the direful consequences brought about by thus choosing darkness to light to seek relief. Then, again, the Spirit, always awaiting opportunity, responds to our cry, and we are shown once more the open door to the upward way.

And Joseph was sold "into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard." Pharaoh means the sun; Potiphar, belonging to the sun. The sun is the source of light and life, and is

the generative power upon whatever plane it works. Pharaoh (the sun) being in Egypt, shows to us that the light of the sun of righteousness is veiled by our life upon the lower or sense plane, and Joseph (our spiritual consciousness) is bartered away that we may enjoy the things of sense, and the life forces are spent in their gratification.

## Lesson 2. October 13.

Joseph in Prison. Gen. 39: 20-40: 15.

**GOLDEN TEXT**—*But the Lord was with Joseph, and showed him mercy.*—Gen. 39: 21.

The events in this lesson follow closely upon those of our last lesson, and the teaching is along the same line. It all applies to the life of the soul, and portrays different experiences in the growth of the Real Man. Joseph is the great prototype of Jesus the Christ, and a comparative study of their lives shows many parallels.

Pharaoh casts Joseph into prison, but "the Lord was with Joseph." In this plane of consciousness, although Joseph (our awakening spiritual consciousness) is already in bondage to our lower self, we place still more restraint upon it, placing it in such complete abeyance that we neither perceive its presence nor hear its promptings. It is imprisoned in the depths of our mentality. But it is merely awaiting its opportunity, for the Lord is with it, and in fullness of time it will come forth to its rightful place in the mind of man.

The chief butler and chief baker were also put into prison and were placed in Joseph's keeping. This symbolizes the putting in bondage of the spirit of life and the substance of life (the wine and the bread with which the butler and the baker served their master) to the sense man. But even though the life forces are perverted, they are still in the keeping of God, the "I Am" within us, the Joseph of this stage of our progress.

And they each dreamed a dream, and sought to



know its meaning. The Spirit through Joseph interpreted the dreams, and it so came to pass.

What significance are we to place upon dreams? What attention are we to give to them? The time for dreams is either when we are losing our consciousness in falling asleep or regaining it again as we awaken. When we are in deep sleep we live in the sub-conscious mind, of which life the conscious mind knows nothing. When we are in this borderland, and the conscious mind is stilled, then we are in closer touch with the super-conscious mind, or mind of the Spirit, and to the one who is *spiritually minded*, who at *all times* is seeking to know what Infinite Wisdom has for him, to him is the message given. The Spirit speaks through symbols (the butler's cup of wine and the baker's basket of bread), and the spiritual consciousness of man interprets it.

To the mind of the mortal man these are nothing but dreams. To the spiritual man they are revelations of the purpose of Omniscience. "Spiritual things are spiritually discerned."

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Throw off the harness of your daily lives, get from beneath the hammer that beats the life from out your souls. Go to the smiles of our great Mother Earth, and up from them look for the smile of our great Father, God, and the dull thud of your sluggish pulse will bound with new life; and you will see, not flower and sky, not beauty and summer, but the great Immanent Spirit of them all—Him in whom you, as they, live, move, and have your being.

—J. F. W. WARE.

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"He that humbleth himself shall be exalted;" nay, not "shall be," but in that very moment is. The great conquest for every soul is the conquest of itself. We never find our real life until we give it, and give it freely, as Jesus said, and knew by experience whereof he spoke.

—FREDERICK L. HOSMER.

## TRUTH STUDENTS OF CHICAGO.

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

### THE MEETING OF AUGUST 7TH.

Mrs. Yarnell presided, her subject being, "Judgment." The following thought was held in the silence, "I am blessed with wisdom, ability, judgment, efficiency and power over all ungodliness."

Mrs. Yarnell read the following paper:

"Our aim today is to have a plain, practical talk, and we want to make it so plain, so simple and so practical that no one will go away wondering what we are 'driving at,' as we have so often heard from those who are new in the thought. It must be understood that the 'New Thought' principles would not be new to the consciousness of man if its interpretations of principles were in every respect like the old; therefore, we consider it wise to be willing to investigate and find that which seems superior to former views and ideas. In choosing 'Judgment' for the subject of our meeting today, we trust no one will imagine that we use the word in the sense of censorship or judging our fellowman, but rather in the sense of cultivating the wisdom and judgment necessary to enable us to do all things with the assurance that brings right results. First of all, we need to understand the principle upon which we base our judgment, and be consciously anchored in the truth of Being as a foundation from which we are able to radiate an influence that is a blessing to the world, and especially to such as appeal to us for help in times of need.

"Surely, most of us are conscious of the need of judgment in the practice of the divine law of harmony. We are conscious of the need of judg-



ment in the choice of words, and the manner of explaining principles to such as have not as yet grasped the significance of this mighty system of principles from which so much is claimed, and in which so many at first have lacked judgment in the manner of explaining it as well as in its practice. 'Judgment also will I lay to the line and righteousness to the plummet.' We quote this passage from Isaiah as evidence of the mathematical precision and scientific exactness that may be expected in results where understanding and loyalty to principle are in evidence.

"All who take up the study and investigate with candor, and begin to realize the grandeur and the glory of it even in a small degree, are apt to be so filled with enthusiasm in contemplation of the superiority of the 'New Thought' over the old that sometimes their zeal has not been tempered with judgment, and the cause has often suffered ridicule and condemnation in consequence. Of course the principle is in no way weakened nor damaged by ridicule, criticism or condemnation, but the human side prompts us to want the truth presented to the world in the best possible light, and to do so requires judgment, the kind of judgment that is born of wisdom.

"As we unfold by study and introspection we discover greater and still greater possibilities in the demonstration of the truths of science, and most of us can look back to the time when judgment was lacking in the degree that seemed essential to success at all times, and in many ways experience and desire have brought the wisdom and judgment that now enable us to avoid the errors that so often gave us the feeling of inability. Thus we realize the importance of unfolding to that which is within. In other words, evolving that which has always been involved in the nature of man.

"To know for one's self is to be able to judge for one's self, instead of depending upon what others think they know. With well-developed judgment we

see the necessity of watching our thoughts which come forth in words. In the old way we had no conception of the significance of that plain, simple statement of the Christ, 'By thy words thou shalt be justified, and by thy words thou shalt be condemned.' How easy to comprehend such statements when we understand the power of words.

"It is lack of judgment when so many contradictory statements creep unconsciously and unintentionally into the utterances of theologians. They voice many beautiful truths and sentiments that accord perfectly with the 'New Thought' teaching, then unconsciously drift back into statements that nullify the sweet, hopeful truths just spoken, while speaker and audience are all unconscious of the discrepancy. They seem not aware that the mental atmosphere is verily charged with strong and irresistible convictions of truths that are new to the masses.

"We hope to see the day ere long that the words of the prophet will be verified when 'all shall know truth from the least to the greatest,' when men shall have the ripened judgment to settle every question without war or dissension, when no discordant note is heard. Then will the song of 'peace on earth and good will toward men' be sung with the realization that it is no wild fancy but an actual reality."

Mrs. Pool: "Judgment is indeed our great need. We hear so much of righteous judgment or the right use of judgment. How shall we gain the ability to judge righteously? By using aright our thinking power until we have developed the faculty, latent within us, to judge righteously and not according to appearance. When we find ourselves thinking negative thoughts, we should use the power we all possess to direct our thinking, and turn our thoughts to Principle. Perhaps it will help some to think of Principle as an Essence pervading all things, like the odor of roses which is perceived in every part of the room, yet the roses lose none of their sweetness. When we are continually conscious of the Omni-



presence which surrounds and protects us, we shall have developed judgment to such a degree that we will have no more problems to solve."

Mrs. Slonaker: "There is no one but feels the need of judgment every hour in the day. We all have judgment, but decline to use it. Judgment has wisdom as one of its elements, and it is based on justice. There is a false and true judgment. A good, wise judge is one who is impartial; he looks on both sides of the question, and takes into consideration the merits and demerits of the case. All may use true judgment if we will judge according to truth, holding ourselves to a true line. False judgment has to do with appearances, it is judging from the surface of things. Every time we judge rightly, we lay down the plummet line between the true and the false."

Mrs. Prescott read a selection on "How to Ask and Receive," showing that judgment is needed that we may ask aright.

Miss Frazer: "We learn so much by using our own judgment, even if we fail to accomplish what we desire. Our mistakes are often our best teachers; we might call them needful experiences rather than mistakes. Sometimes when we least realize it, we are using the best judgment, and at other times we listen to the 'still small voice,' but are not guided by it—then we have a lesson to learn. When we wait long enough and quiet our thoughts, hearing the inner voice and following it, then we are being guided by the judgment of the Father. We must heed the guidance of the Higher Power, and not go in the way our own thoughts dictate. I have become an individual because I can judge."

Miss Cooper: "Jesus said, 'I of mine own self an do nothing: as I hear, I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.' The Christ spoke to his soul, and we want to listen to its wisdom and act upon it, then shall we use righteous judgment. If we judge as we hear from the voice within,

we shall not seek our own will, but the will of the Father in whom we live, more, and have our being. His judgment is true and just. Let us take the attitude that we are one with the inner voice, which is the Christ within."

Mrs. Umstot: "Judgment is a faculty in being, and as such has to be evolved. The way to acquire wisdom, which paves the way to correct discrimination, or good judgment, is to cultivate our individuality. It is an unerring guide, and if followed will lead us away from the plane of appearances into the spiritual realm, where our decisions may not be biased by the suggestions of the sense man. Righteous judgment can be exercised only by the soul that lives close to the higher self and fastens loyalty to its divine dictates."

The parting affirmation, given after the healing service, was, "I thank Thee, Father, that wisdom and judgment are free to all."

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THE MEETING OF AUGUST 21st.

Mrs. Slonaker presided, her subject being, "Take up thy cross and follow me."

Mrs. Sloanaker gave the following affirmations: "Omniscience created me. I am at one with it; then I am wise, I am intelligent, I have all knowledge to use. Omipotence is my sustenance. I am at one with it. I am potent for good. Omnipresence enfolds me always; then I am well, I am harmonious. Nothing but good can come to me."

After the silence Mrs. Slonaker said: "'Take up thy cross and follow me.' This is one of the familiar passages of the Bible. We have always been accustomed to think of a cross as very heavy, for cross signifies burden. A cross need not be heavy. A mother carrying a heavy baby does not think of its weight, for she has been so accustomed to it that her strength has kept pace with its growth.

"There are many old sayings which are being exploded, and one of them which is not strictly true



is this, 'We bring nothing into the world and take nothing out.' In a material sense this is true, but we do bring into the world a certain quality of consciousness. What we have in consciousness is what we are. We take out of the world that consciousness with all the gain in soul-growth that we have acquired in going through this existence. Each one during his sojourn here is a sensitized plate—he takes impressions of everything with which he comes in contact. We are all a composite of these impressions; but we can also throw off impressions which we do not wish to keep, so it is give and take, and in the end we are the sum of all we have received and kept, plus the degree of consciousness we brought into the world. All prominent characters which have come down to us in history have made an impress upon the times in which they lived, and because of these impressions they have become historical. But the one who has made much the strongest impression is Jesus the Christ. No one has ever said there was anything wrong in the character of Jesus, yet his teachings were directly opposed to the teachings of this world. He taught non-resistance, and said, 'If any man will come after me, let him deny himself, and take up his cross and follow me.'

"Do not regard the cross as a heavy burden, but as a crossing of the old way of thinking with the new way. All laws that govern men are founded on the old Mosaic law, and the laws that are broken are the Ten Commandments. These commandments are 'Thou shalt not,' but Jesus said, 'If ye are reviled, revile not again,' for he taught love and forgiveness. 'Blessed are the merciful: for they shall obtain mercy.' 'Blessed are the peacemakers: for they shall be called the Children of God.' Such were his teachings. If we learn of Jesus, we shall find that living is an obligation to God. We must love every soul as we should love God, and never pay back to any one anything but love. No matter what

others think of us, the only coin current in heaven with which to pay is love. Try to emulate Jesus."

Mrs. Pool: "Do we realize that to be a perfectly formed human being we must make the perfect cross? We have the human, or horizontal, and the upright, or divine, within us, and we are endeavoring to lift up the human with the divine, thus making a cross. There is no one but what has daily crosses and discouragements, but if we allow ourselves to become discouraged, we are not taking up our cross. If we can form the habit of saying the first thing on awakening, before the thoughts of the day intrude, 'With the help of Omnipotence, the guidance of Omniscience and the protection of Omnipresence I will take up my cross today,' we would find that the crosses of life would turn to blessings instead of burdens. Jesus sometimes referred to his physical and sometimes to his divine self. When he said, 'Follow me,' it was not the Jesus he meant, but the higher Christ-self which was manifested through the Jesus. No matter how gilded another's cross or how garlanded with roses; for us the gilded cross would prove too heavy, and the cross of roses would pierce us with its thorns; only for our own plain cross have we the strength, and it is only our own that would lose its weight for us and become transfigured unto a blessing."

Mrs. Haines: "These crosses, they are beautiful. When I have overcome that which has seemed a cross, it has proven the richest blessing. If each morning we would think of the Christ-presence, we should not have many crosses. If we say to ourselves, 'How happy I am, how blessed,' our hearts will become so light. Let us keep sunlight in our hearts and faces, and try to find the good in every one."

Mrs. Yarnall: "It has been said that Jesus was never known to smile, but I do not believe it. No one could teach the beautiful truths he taught and not smile. The world has ever been trying to understand the teachings of Jesus Christ, but no one has



ever found any fault with his gospel. Think of the many ways we have to cross out; for example, the way of persecuting those who do not believe as we do. The idea of any one thinking that such a way was consistent with the teachings of Jesus. Let no one say, 'The burden of the Lord,' nor 'Our burdens from God;' we must cross out *that* idea. Then think of the mistakes we must cross out without any condemnation either of ourselves or others. We have all made mistakes, but we shall all grow and get past the making of mistakes — this is the way we unfold to a better understanding of the teachings of Jesus."

Miss Frazer: "It is the way we think about our crosses that makes them heavy or light. If a boy is told to carry a heavy basket, he will think it very heavy, but if in play he wishes to take that basket, it has no weight that he recognizes, he may even fill it with stones and carry it without any trouble. Think of your crosses as opportunities of gaining strength, for by overcoming we grow stronger."

Mrs. Walker: "The definition of a cross is, not parallel or corresponding in direction; across; intersecting. Take a perfectly constructed cross and divide it into squares, and we see that there are four perpendicular and three horizontal ones, which represent, respectively, spirit and matter; but observe that spirit exceeds matter. But matter is only a *form* of spirit and therefore good in its way, but not intended to cross Spirit, but to lie in line with it; so if we fold matter up in Spirit it is all one; and this the at-one-ment we are all to make. We all have trials, but we need not make them into crosses, and nail ourselves to them, and torture ourselves and suffer the pangs of death, and then say, 'It is God's will.' It is not God's will that His children suffer any more than it is our will for our children to suffer. Does this sound like it, 'Fear not, little flock; for it is your father's good pleasure to give you the kingdom?' A trial need not be a cross. A trial is a chance given us to see how well we have performed

our previous tasks, an examination which we need not dread if we have done the best we knew. But here is the trouble, there are very few who do the best they know, and so the trials are feared, because they will show where the weak points are. When we have remedied this failing, another portion of our cross is taken up. We have laid it in *line* with the truth instead of *across* it.

“Where do we set up our crosses? Let us read the text, Matt. 27: 33: ‘And when they were come unto a place called Golgotha, that is to say, a place of the skull.’ Here they paused and set up the cross; here also *we* set up the cross, in our heads, by our manner of thinking. Instead of using our brains as a place for setting up crosses for ourselves and others, let us put them to work in the right direction and see what will become of the crosses. They will disappear entirely.

“Man as a cross of Spirit and matter is a series of squares, or one great square — matter contained in a circle — Spirit. The Holy City was a square, ‘and the city lieth four square, and the length is as long as the breadth,’ and then another dimension is given to it — ‘The length and the breadth of it are equal’ — a perfect cube. ‘And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.’ (Rev. 21: 16, 17.) So we see that the angel and the man, the *real* man, are the same; or, in the words of the hymn, ‘We’ve all our angel side,’ so let us look at this side instead of the other and our cross is gone.

“On the top of the cross, which is man, is the head or crown of the structure, and the top of the head is called the crown. Let us prove our royal and divine lineage by placing on our heads the crown instead of the cross, as was originally intended. ‘Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.’ (Isa. 62:3.) And this is how to do it. ‘Wisdom is the principal thing; therefore get wisdom,



and with all thy getting get understanding. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee.' (Prov. 4: 7, 9.) 'In that day (when we have gotten wisdom) shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.'" (Isa. 28: 5.)

After the healing service Mrs. Slonaker gave as the parting affirmation, "Nothing but good can come to me."

MRS. S. L. WELD, Secretary.

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### KEEP A-GOIN' !

If you strike a thorn or rose,  
Keep a-goin' !  
If it hails or if it snows,  
Keep a-goin' !  
'Taint no use to sit and whine  
When the fish ain't on your line;  
Bait your hook and keep on tryin',  
Keep a-goin' !

When the weather kills your crop,  
Keep a-goin' !  
When you tumble from the top,  
Keep a-goin' !  
S'pose you're out of every dime,  
Gettin' broke ain't any crime;  
Tell the world you're feelin' prime!  
Keep a-goin' !

When it looks like all is up,  
Keep a-goin' !  
Drain the sweetness from the cup,  
Keep a-goin' !  
See the wild bird on the wing,  
Hear the bells that sweetly ring,  
When you feel like singin'—sing!  
Keep a-goin' !

— CHANDLER.

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### TREATMENT FOR DYSPEPSIA.

My appetite no longer craves the material things of sense. I am satisfied with the substance of Spirit in all that I eat and drink.

## KANSAS CITY MIDWEEK REPORTS.

A paper read at the weekly meeting held Wednesday, August 21st, in Unity Rooms, by Mr. T. W. Gilruth.

Subject: "The Cleansing Blood of Christ Explained Scientifically."

The blood of Christ Jesus his son cleanseth us from all sin.—*I. John 1: 7.*

To understand this statement of Scripture it is necessary for the inquiring mind to learn something about Christ—where He dwells, what He is, and how His blood is applied to us as a cleansing fountain.

There is a fountain filled with blood  
Drawn from Immanuel's veins;  
And sinners cleansed by that flood  
Lose all their guilty stains.

Christ is my Lord, my Life, my Truth, my Way. It is well for me to know, to be conscious of the truth of my Being, that Christ is my Life. All the life I have, or can possess, is the Christ of God. "Immanuel" (God in man) is this Christ manifest in me as Life, and this life is "The Lord in His Holy Temple." (Hab. 2:20.) "Which temple I am." (I. Cor. 3:16.) "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk with them; and I will be their God, and they shall be my people." (II. Cor. 6:16.) "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II. Cor. 6:18.)

We have now learned or become conscious of the truth that Christ is "the Life" manifesting in us; that "Christ *in us* is our hope of glory," *i. e.*, character, *expression*; that Christ is God manifest in us as I AM. "I am that I am, and this shall be my name unto all generations." (Ex. 3:14, 15.) "I am the Lord thy God." (Ex. 20: 2.) "Thou shalt have no other gods before me." (Ex. 20: 3.)

That "Immanuel" (God in man) is *my true self*.

A noted medical authority says: "*Blood* is the



animal fluid by which the tissues of the body are nourished. This pre-eminently vital fluid permeates every organ, distributes nutritive material to every texture, is essentially modified by respiration, and, finally is the source of every secretion and excretion. Blood has four constituents — fibrin, albumen, salts and the corpuscles. Microscopical examination shows that the corpuscles are of two kinds, known as the *red* and the *white*, the former being by far the more abundant. They are circular in form and have a smooth exterior, and are, on an average, one-thirty-two hundredths part of an inch in diameter, and are about one-fourth of that in thickness. Hence more than ten millions of them may lie on a space an inch square. These blood corpuscles have been termed discs, and are not, as some supposed, solid material, but are very nearly fluid. The red corpuscles, although subjected to continual movement, have a tendency (through electro-magnetism) to approach one another, and when their flattened surfaces come in contact, so firmly do they adhere that they change their shape rather than submit to a separation.

“The white corpuscles are larger than the red and differ from them in being extremely irregular in their shape, and in their tendency to adhere to a smooth surface, while the red corpuscles float about and tumble over one another. They are remarkable for their continual variation in form.

“The shape of the red corpuscle is altered only by *external* influences, but the white are constantly undergoing alterations, the result of changes taking place *within* their own substance. It is generally believed that the red corpuscles are derived in some way from the white.

“The blood corpuscles contain both oxygen and carbonic acid in solution. When acid predominates, the blood is dark red; when oxygen, scarlet. In the lungs the corpuscles give up carbonic acid and absorb a fresh supply of oxygen, while in the general circulation the oxygen disappears in the process of tissue transformation, and is replaced in the venous blood by carbonic acid. The blood has been aptly termed the ‘vital fluid,’ since there is a constant flow from the heart to the tissues and organs of the body, and a continual return after it has circulated through these parts. Its presence in *every* part of the body is one of the *essential* conditions of animal life, and is

effected by a special set of organs called the *circulatory organs*."

Respiration is the function by which the venous blood is converted into arterial blood. In the lungs this is effected by the elimination of carbonic acid which is expired or exhaled from the lungs, and by the absorption of oxygen from the air which is taken into the lungs by the act of breathing.

To furnish the body with nourishment (new matter) the food is first received into the mouth, where it is masticated and mixed with the mucus and saliva, reduced to a pulp and then swallowed. In the stomach it is dissolved by the gastric juice and converted into a homogeneous, semi-fluid mass, called *chyme*. This substance passes into the *duodenum* in which it is mixed with bile and pancreatic fluid, and is now called *chyle*. This chyle, later on, is carried through the thoracic duct to the left subclavian vein, there it is mingled with the venous blood; and then this blood, chyle, and lymph are carried directly to the lungs. In the lungs this substance gives up the carbonic acid contained in it and receives a supply of oxygen. At this point it also receives that which gives it "glory" or *character*, viz., "the thoughts of the head and the meditations of the heart." It is now ready for distribution, and is returned to the heart, by which it is pumped through the arteries to the extremities of the body.

The corpuscles of the blood become the freight train in which and by which the materials to rebuild our temple are carried to their destination, and the *character* of the material, whether good or evil, pure or impure, is determined by the "thoughts of the head and meditations of the heart" that give to each corpuscle of blood its character. If our thoughts are evil — fall short, or miss the mark — then the blood is corrupted, defiled by them, and it carries out into *expression* in our bodies — temples, or houses of God — the very corruption we, by our thoughts, pour into our blood, and we name it *Disease*. If our thoughts



are pure, if we have "the Mind of Christ," then we give this character to the corpuscles of our blood, and we have "the blood of Christ" flowing in our veins—"pure, undefiled, and that fadeth not away"—blood that brings *us into the regeneration and resurrection* of our own bodies—the rebuilding of our own temples—and makes the "House of God" a fit habitation for the indwelling Christ—"Christ in us the hope of glory" (Col. 1:28); *i. e.*, character or expression. We now know what Jesus meant when he said, "Man doth not live by bread alone, but by every word (thought) of God." (Luke 4:4.) Thus it is, "when Christ, *who is our life*, shall appear (possess our consciousness), then shall we also appear (or manifest) with him in glory (character or expression)." (Col. 2:4.)

As practical christians we do not believe that the blood of Jesus of Nazareth can or ever did cleanse any body other than the body of Jesus of Nazareth. We do believe that Jesus of Nazareth by his teaching, and by his walk throughout his earth journey, taught by words and works just how each person, son or daughter of God, can and may come into the regeneration and resurrection, and rebuild, daily, his or her body, and we believe that this is done by *thinking*.

"Blessed (happy) are the pure in heart: for they shall see God." (Matt. 5:8.) They shall see "God manifest in the flesh" in their *own* body, or temple of God, *which temple ye are*. "But we have the Mind of Christ." (I. Cor. 2:16.) And with *it* (mind of Christ or pure thoughts) we purify our blood until it becomes truly the blood of Christ, redeem our bodies and come into the fullness of the knowledge and stature of Christ, our personal "Savior," as an Indwelling Presence; *our true selves*. Thus it is said, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things (thoughts) are passed

away." (Rev. 21:4.) "He that overcometh (evil thoughts) shall inherit all things; and I will be his God, and he shall be my son." (Rev. 21:7.) "Behold, I come quickly; and my reward is with me, to give every man according as his work (thinking) shall be." (Rev. 22:12.) As a man thinketh in his heart so he brings into manifestation, or expression, in his body, good or evil, health or disease.

There is only *one* way to *defile* the body, temple or house of God—it is done by *thinking*. If any man defile the temple (body) of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I. Cor. 3:17.)

There is only *one* way to regenerate and resurrect the body, or to come into the resurrection—it is done by *thinking*. Pure thoughts, having "the mind of Christ" in us, is the way to manufacture the "blood of Christ" and cause *it* to flow in our veins as a cleansing fountain. *Right thinking* does it.

"As a man thinketh in his heart, so is he." (Proverbs 23:7.) He that hath the Son (that hath the consciousness that he is the son) hath life, and he that hath not the Son (consciousness that he is son) of God hath not life." (I. John 5:12.) "The Lord thy God in the midst of thee (indwelling) is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." (Zeph. 3:17.) "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) "Behold! The kingdom of God is within you." (Luke 17:21.) And, "Christ who is our life," (Col. 3:4), dwells in this kingdom of God. "Lo, *I am* with you always," "I am the Life," "I am the Truth." I dwell in man, I abide in man. "What think ye of Christ?" (Matt. 22:42.) "As a man thinketh in his heart, so is he." (Prov. 23:7.)

DEFINITIONS: Evil—misdirected power, thought, missing the mark, falling short.



Word — is thought in motion; we think in words only. The "Word is the "Seed." (Luke 8:11.) "Now the parable is this: The (good) seed is the Word of God (Good)." (Luke 8:11.) "He that soweth the good seed is the Son of man (which you are, I am); the field is the (body) world; the good seed are the children (pure thoughts) of the kingdom; but the tares are the children (bad thoughts) of the wicked one; the enemy (my own lower self or personality) that sowed them is the (subconscious mind) devil; the harvest is the end (day of judgment, or of becoming conscious of my condition or state of mind) of the world; and the reapers are the angels." (Matt. 13: 37, 38, 39.)

Thinking — is creating, or making manifest, bringing into expression.

Thinking — is our angel, and the angel may be good or evil. Again I say, "As a man thinketh in his heart, so is he."

Lord (Christ) is "I am that I am" in each son or daughter of God, an indwelling Presence. "Come unto me, (this indwelling presence) all ye that labor and are heavy laden and I will give you rest."

"In the silence I'm sitting, my Father, today,  
I am there for a message of love;  
Let Thy voice speak to me in its sweetness I pray —  
Filled with mercy and peace from above.  
Oh, blessed communion, my God with Thee,  
How it fills my glad heart with delight  
To know that Thy presence is ever within,  
At dawn, and at noon-tide, and night."

---

Paper by Mr. Jacob Welker, read at a regular Wednesday meeting.

Subject: "The Disciples of Christ, Who are They?"

When mention is made of the disciples of Christ, thought goes back to the "twelve" or the "seventy." In these are supposed to be found certain characteristics that do not belong to the men and women of

today. They are looked upon as divinely favored, enjoying privileges that are not vouchsafed to men and women of today, and possessing power that is not needed in this age. Their words and works are generally considered to have been the result of supernatural power, interposed at that time as evidence from on high of the truthfulness of Jesus' teachings. The power to heal the sick, to cast out devils, and to work miracles, is looked upon as a special gift and as evidence that they were sent of God, and being thus divinely equipped they went out to assist in establishing christianity.

The truth is that these views limit men in the realization of their possibilities and retard the growth of christianity. The truth, which is to make men free, corrects these errors, and shows that what made one a disciple two thousand years ago makes him one today, enjoying the same privileges and possessing the same powers.

If there are disciples today, how can they be known? In Latin the word "disciple" means a student. This shows that the disciples were something more than mere followers of the personal Jesus. The multitudes followed for the loaves and fishes. The disciples loved and followed him because of the truth he taught. They saw in him something that was invisible to the multitudes. Jesus said to those Jews who believed in him, "If ye continue in my word, then are ye my disciples indeed." To "continue" means to know and remain firm, and "indeed" (in-deed) means, in doing.

Jesus said, "Ye shall know the truth, and the truth shall make you free." This shows that salvation is the result of knowing the truth. Personality does not save. Jesus was the teacher, and the disciples were students seeking understanding of what he taught. He taught truth. A disciple of Christ, then, is one who seeks to know and strives to understand truth. It is the truth that makes them free, and knowing the truth they do the works if they are



true disciples or continue in his words. "If ye continue in my word, then are ye my disciples indeed." This is clear and shows plainly who are the disciples of Jesus: they who do the works, which are to "preach the gospel, heal the sick, cast out devils, raise the dead." But growth and progress and power come from abiding or continuing in the word or truth or teaching of Jesus. The true disciple is one who desires to understand this truth above all things, and we are promised this understanding.

Living out one thought or idea of truth, as much as we can perceive, leads to the understanding of another, and assurance of perfect understanding is given in daily growth and development out of error. Whoever accepts truth, and abides therein, grows into perfect understanding and enjoys full salvation. The disciple of Christ, while he loves Jesus more than language can express, does not depend upon the work and faithfulness of another to save him, but he earnestly seeks understanding of the truth Jesus taught, lived and demonstrated.

What was this truth Jesus taught? He taught how to give expression to his own individuality, the Christ within. It was and is this consciousness of Being that the true disciple learns and shows forth. He taught his followers that his religion had a principle that could cast out error and heal both sick and sinful. He claimed no intelligence, action or life separate from God. He presented the true idea of God. "He presented indestructible the man that Spirit creates, constitutes and governs." He said, substantially, "He that believeth in me shall not see death." To believe in him is to keep his words, and to keep his words is to believe in him, and such an one perceives the true idea of life and loses all sense of death. He who has the right idea of good loses his sense of evil, and is thus ushering himself into the realities of Spirit that never die or perish.

He did not teach that mortals are to be saved through faith in personality. "Ye shall know the

truth, and the truth shall make you free." Jesus was Savior only in the sense that he taught the truth that saves. It is God, the Divine Principle, that saves, and will save others as it saved him. Though demonstrating for the benefit of others, he by no means releases them from giving proof of their own understanding of the truth that saves. It is plain, then, that the disciples were students of truth, and not followers of personality. Their powers were not supernatural. Healing is not a supernatural gift, but a cultivated understanding of the divine science as taught by the Master. They possessed the power in proportion to their understanding of his teachings.

It is not denied that prayers avail much in saving the sinner. Why should they not heal the sick, then, without the aid of drugs, for the Bible plainly teaches that sickness is the result of sin? Because of the mortal ignorance that limits the power of the truth. Correct this ignorance, and salvation from sin will be the way of salvation from sickness also. Instead of pinning their faith to vicarious effort, christians will then seek to understand the truth that saves. Then professors will become true disciples of Christ, and demonstrate their understanding by saving themselves and others from sin and sickness. True disciples are needed today, and ever will be, till all sin, sickness and death are overcome.

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A paper by Miss Lydia Bell, read by Mrs. Croft at a regular Wednesday meeting.

Subject: "Eternal Glory and Freedom."

Shine out, O child of eternal destiny. The light of beauty and strength plays about thy brow. The vigor of divine power animates thee. Thou art not small and mean and cowardly; thou art fearless, majestic and strong. Nobility is thy birthright; why cringe and falter under the stamp of thought that is false? Do you think your mind is your only measure? What a false measure it is! Never the same thing—changing always—not alike in any two lives. Is



that God's measure of His glory? Arise in thy majesty. Put the image of doubt and fear under thy feet. Let the mask fall, think noble thoughts, and having thought them, let them fall behind you. Do noble deeds, and having done them, unclasp them. Right thoughts and right deeds can entangle as well as wrong ones. They are not the glory which thou seekest, though they are born from it.

Behold the glory of thyself, and live. God is written in that eye; it sees truth and flashes the gentle light of an all-persuasive beauty. He rests upon that brow; it beams with wise counsel, protection, trust. He moves that hand, that limb; the action is helpfulness and use. He speaks in that voice; the melody of His boundless love vibrates in its tones. There is no hardness, no condemnation there. God, the Eternal Mother, the Infinite Father. What a child thou art! Lift up thyself, not in arrogance and pride and selfishness, but in humility and in meekness and in love. Let the glory itself shine. Farewell to the opaque sense of life, the dull, insentient shadow, which glares in things and shows.

This moment holds thee. This hour is thy chronicle. Shall the thought be pure, aspiring? Shall the word spoken be true? Shall the look carry confidence and peace? Then thou, thyself, art speaking, and thy speech echoes in every soul that hears. It is the common property of all. The Master prayed, "Glorify thou me with the glory which I had with thee in the beginning." He was ready to put off the old, ready to be lifted up on the cross, ready to descend into the tomb of utter renunciation. In what did his readiness consist? Behold the symbolized character of unqualified truth. See in him the personification of gentleness, meekness, strength. The key to greatness is in his life. The eternal glory shines. The man himself is "not of this world" — he has not where to lay his head.

O Holy One, let thy gentle gaze penetrate the gloom of darkness and fear. Clouds come over the

glory, but it is shining, yea, it is shining. I may call it my blessed lover, my savior, my mother, my friend. "Closer to me than breathing, nearer than hands or feet." In the vision of myself I will unclasp, a little, the darkness that enshrouds me. I will see this vision in all that exists. It shall be with me when I walk, when I talk, when I recline, when I play or when I work.

There is a story told of a man who became enamoured with the idea of the Christ in him. He went everywhere seeking for it in the face of men and women and asking the question, "Have you seen it?" At last he came to a place where there was a large company of men and women, and putting his burning question, "Have you seen it?" all were transfixed with awe. He himself was the embodied image of that which he sought.

"The truth shall make you free." No one ever seeks freedom but he who feels himself in bondage. Men and women live in slavery and love it. It is only when the stirring power of freedom, which is within the soul, begins to awaken that we seek for the truth that brings it. We feel our chains before we seek to break them. The irksomeness of life sends us upward to truth for release. We pray when the cross is hard to bear. We win some freedom through every trial if the trial strikes chords deep enough to call for truth. Have we suffered enough? Have we thought our bondage deeply enough? then we want freedom, and we cry for truth, which is the only standard. All pain, all limitation, all suffering, has this possibility in it, that out of the stress we shall seek the Real.

It takes much experience to make us really desire freedom. It is a great thing to desire. We get empty of other desires when we really desire freedom. We become poor in spirit.

Two birds are sitting in a tree. They symbolize our life. One is in the top branches, radiant, beautiful, all melody, peace and power. The other sits



in the lower branches. It is of dun plumage, and does not see the bird above it till through weariness it is constrained to look upward. That glance puts new activity into it, but it goes on in the old way again till the burden of its life becomes heavier and heavier, and it looks upward again to the bird above it with such longing and love that the marvelous transformation takes place. It finds itself to be the bird of beauty and song. It knows the truth and the truth is freedom.

May we have the grace to welcome the stress that sets toward freedom and truth.

C. A. SHAFER, Secretary.

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### REMORSE.

EMMA R. VAN DECRUYSEN.

Remorse, remorse, thou self-accusing angel,  
Who hovers 'round us in the stillness of the night,  
And when our eyes would sweetly close in slumber  
You haunt us with the things we have not done aright.

You tell us of the harsh words we have spoken,  
The intrigues we have used for selfish gain;  
The bonds of love which we have lightly broken,  
The loving hearts we thoughtlessly have pained.

Though thy dark presence we would seek to banish,  
Thou art but God's eternal law —  
The monitor, who, seated on the throne of reason,  
Doth picture in our character each flaw.

---

### WHAT SEED SHALL WE SOW?

A wonderful thing is a seed,  
The one thing deathless forever;  
The one thing changeless — utterly true,  
Forever old and forever new,  
And fickle and faithless never.

Plant blessings, blessings will bloom,  
Plant hate, and hate will grow;  
You can sow today, tomorrow will bring  
The blossom that proves what sort of thing  
Is the seed, the seed that you sow.

-- Selected.



CHARLES FILLMORE  
MYRTLE FILLMORE

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

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

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

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

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

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

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

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

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

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

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

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



## THE CLASS THOUGHT.

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

September 20th to October 20th.

To meet the duties of the hour and overcome in Christ's name is my constant delight. Thus do I manifest forth my glory.

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## Noon Thought.

(Held daily at 12 M.)

I do not believe that I am cursed with weakness or inability. I believe that all power is given unto me in heaven and in earth.

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## A FRAGMENT.

ALWYN M. THURBER.

Would you attempt to change the angle of a shadow? Not in the least. Would you deign to alter the coloring in a gem? No; you are satisfied with it as it is. Would you meddle with the movement of the stars? Certainly not; their pathways through the heavens are right—no more can be asked. Would you make less potent the effect of a thought? It would be useless to try; but—though the angle of the shadow is changeless, the coloring in the gem exact, and the star in the firmament an eternal verity, you *can* change the *quality* of your thinking. What an opportunity for us all! Just a little loophole left open that we may be saved *now*! Be discreet. Do not expect to be absolved by the quality of your neighbor's thinking. Deal with first hands, since God only is Master. The middleman may do well enough in financial traffic, but never in religion. The fidelity of Nature is too marked to admit anything but individual freedom.

## CONDENSED TRUTH.

BY VARIOUS WRITERS.

There are two wave currents in the universe, the real and the false, and man is continually mistaking

BUT ONE TRUE                      the latter for the former,  
WAY.                                  though he knows from rea-  
son's standpoint that the real

is the only true force, as there is but the one immutable source of supply, that is, God, the "All in all." Our objective life is but mortal mind's concept of spiritual manifestation, and the only way he can make the concept true is to see naught but Spirit-force everywhere, to close the mind to all earthly channels save as channels alone, not as powers in themselves. This true thought, *unswervingly lived*, will in due season make man consciously one with the Infinite, and bring him perpetual peace. — M. J. F.

The following is a list of affirmations and denials that are somewhat surprising, considering they were

EGYPTIAN  
DENIALS AND  
AFFIRMATIONS.

written several thousand years before Adam was manufactured. They are taken from the "Book of the Dead" of Egypt, and written between 4266 B. C. and 3580 B. C. (*Naville*.) They are exceedingly scientific, and are interesting as they show that this race of people must have been spiritually advanced 7,000 years ago, far more than the present churches. Numbers 1, 5, 23, 25, and 26 are especially good, Number 26 fulfilling all law.

These statements had to be made by each soul in the Hall of Truth, where it was to be judged by Osiris (Good) and the forty-two assessors. If the soul could not truthfully make these declarations, it was sent back to live another cycle of time in the "material," to again get its lesson, and when it could stand before the judges and make these state-



ments in truth, it was allowed to enter into the Divine Essence.

1. O ye Lords of Truth, I have brought you truth.
2. I have not privily done evil against mankind.
3. I have not afflicted the miserable.
4. I have not told falsehoods.
5. I have had no acquaintance with sin.
6. I have not made the laboring man to do more than his daily task.
7. I have not been idle.
8. I have not been intoxicated.
9. I have not been immoral.
10. I have not lied about a slave to his master.
11. I have not caused hunger.
12. I have not made to weep.
13. I have not murdered.
14. I have not defrauded.
15. I have not eaten the sacred bread in the temple.
16. I have not cheated in the weight of the balance.
17. I have not withheld milk from the mouths of sucklings.
18. I have not slandered anyone.
19. I have not netted sacred birds.
20. I have not caught fish which typify the Creator.
21. I have not stopped running water.
22. I have not robbed the gods of their offerings.
23. I have not stopped a god from his manifestation.
24. I have made to the gods the offerings that were their due.
25. I have given food to the hungry, drink to the thirsty, and clothes to the naked.
26. I am pure — I am pure.

— H. R. WALMSLEY.

He that dwelleth in love dwelleth in God and God in him.— *I. John 4:16.*

He that dwelleth in love, in the great unseen of  
his own thoughts, dwelleth in  
God and God in him, for the  
word declares, "God is Love."

DWELLING IN  
LOVE.

Every human being lives a life within himself and dwells there with his own thoughts. Our thoughts are the result of the action of the thinking powers of the mind, and he that in persistent thinking dwells in love, "dwelleth in God," and God in him.

Science tells us, "Thought goes in waves," and that we go in the direction of the thought current we produce. If we have thoughts of love and harmony today and thoughts of hate and envy tomorrow, we cannot be dwelling in the thought currents of love, for to dwell in love means to continue in that line of thought.

How wonderfully our Father has created us. He has given us the power to think, and the will to direct the thought, so that by the action of the thought, and the will power for its direction, we can produce the great under-current of our lives, which should be love. This under-current will be variable or steady, as the action of our thoughts is variable or steady, and thus make our lives one of rest or unrest. As long as we indulge in thoughts of envy, hate, and strife, we are not dwelling in love. Thoughts of love and harmony are constructive or building thoughts. Thoughts of anger, hatred, and malice are destructive thoughts. Destruction is not of the physical world alone, it is of the thought world also; the great inner man, where we live our real life. Our Father has given us the will power to exercise in thinking thoughts either constructive or destructive, and we must decide the kind of thoughts we will think. Let us each think the constructive thoughts, or dwelling in love, and therefore dwelling in God. — JUNE.

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"No one who relies upon himself is ever a failure, let his circumstances be what they may."



## THE COLORADO SUMMER SCHOOL OF METAPHYSICS.

GRACE M. BROWN.

Nestled at the foot of grand Pike's Peak, encircled by the giant Rockies, is a little hamlet, a cluster of homes known as Manitou.

From one of these homes comes such a strong thought of love for humanity that, meeting an answering response in other hearts, gives birth to an expression of that thought in the form of a school of spiritual harmony, of metaphysics, where students of truth, and seekers for the higher understanding, may come together in that vibration of love, and reason together on the teachings of past, present and future good to all men.

At first the thought is expressed modestly, and we have a tent, not such a very big tent either, but we can and do sometimes seat a hundred people there, and we have already, in these first few weeks of life, attracted some of the bright minds and earnest students in the realm of occult research.

Could there be a more appropriate spot on this planet than this beautiful Manitou for the gathering together of truth seekers? In the centre of a beautiful field overlooking the peaceful village, protectingly sheltered by the majestic hills, with only the canvas between us and the vaulted sky, was held a meeting on August 11th, 1901, to form an association for the purpose of crystallizing this movement into a permanent work for God and Good.

It was the unanimous thought of the meeting that the work shall be as broad as the universe—including all students of Truth without regard to race, creed or color—the only requisite for a person's admission being an earnest desire to know the Truth and to live in its law.

This school is founded by men and women who have the consciousness that by raising their vibra-

tions they raise the entire human race with them—for did not one of our great teachers leave us the vitalizing message, “And I, if I be lifted up from the earth, will draw all unto me”?

As we are working for the good of all men we give the privilege of joining us and helping us to all men and we ask your co-operation in thought, word and deed. Come with us, and assist us in every way. We need strength on all planes to carry on this work—physical, financial, mental and spiritual.

This is a summer school, holding its yearly session during July and August, so that weary workers in the world may spend their time of relaxation with us, and find strength and inspiration in mutual association as well as in the heart of Mother Nature.

Another year will see this field dotted with tents and cottages, abiding places for our students, and a large tent with conveniences for nourishing the physical man and studying ethical dietetics at the same time. Then upon the site where we will build our Temple with the rocks and stones, which have been waiting here for us for centuries, will stand the tent where the Spiritual man will be fed.

Yes, we are “roughing it” this summer, and sometimes we have one of our magnificent mountain storms. How we love those manifestations of the forces of nature, and we love water in its proper place, but we do not think its proper place on the ground floor of our tent, and we prefer something between our shoes and the soaking earth, so another year we are to have board floors for our tents and possibly shingle roofs.

Of course we will have the money, all we need, and that is all we desire, although we would like occasionally to invite people to visit us who have not learned the art of overcoming poverty, and who imagine they are unable to afford the trip. So you see, for many reasons we want to let the world know what we are doing, so that those who desire may share with us in this happy pioneer work.



The school will be carried on in love and supported in love — no other offering will be received, no other service accepted. And think of it, what a glorious thing this gathering together of the Truth students of the world — for inspiration, for strength, and for life and love eternal!

Any inquiries may be addressed to any one of those whose names are given below:

CHAS. FILLMORE, 1315 McGee St., Kansas City, Mo.

J. W. KRIGER, Midland Bl'k., Colorado Springs, Colo.

LYDIA M. KEELING, 108 West 10th St., Pueblo, Colo.

LOUIS EHRRICH, Colorado Springs, Colo.

GRACE M. BROWN, Sec'y., Box 445, Denver, Colo.

### TRUST.

ALBERT L. BRABAND.

To El Senorita.

Though dark the night, fear not, dear love,  
 For God is good and near at hand;  
 Stand fast, dear heart, with gaze above,  
 And obey thou Lord's command.  
 Though tempest tossed thy bark may be,  
 At the helm, oh! dauntless stay!  
 And guide it safe through adversity,  
 For God is Love; He'll show the way.

Though heavy laden and in distress,  
 And hopes all tattered and torn,  
 Cast out the anchor of steadfast faith,  
 And, trusting God, ride out the storm.  
 Unfurl thy banner, and strike it not  
 When tempests fierce and winds prevail,  
 Cast overboard thy troubled lot,  
 For God is Love, and cannot fail.

The mists will clear, the day will dawn,  
 The sun will shine again;  
 Through thy tears the rainbow drawn  
 Will blend its beauty with thy pain.  
 Then up! Cheer up! thou struggling soul,  
 And trust that unseen guiding hand,  
 And it shall lead thee to that goal,  
 Where crowned with glory thou shalt stand.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

There is one thing that I do not understand, and that is the "Christ within one's self." What do you mean by that?—A. M. C.

To arrive at an understanding of this statement we must first determine what the "Christ" is. Christ is the Divine Self, the image and likeness of God, the Son of God who is the *within* of every man. Jesus, the Christ, recognized his divinity with all its attendant powers, and by giving entire obedience to the divine law within him demonstrated his dominion over all things, and manifested the Christ.

That which enables us to say, "I am," is the Christ within us. When we awake to the consciousness that the Spirit of Truth is within each soul, then is the Christ born unto us, and we recognize it as the living Principle of goodness, purity and love within us.

It is the "same *mind* in us that is in Jesus the Christ," which will enable us to live the Christ life and manifest our divinity.

Many people confound the Christ Principle with Jesus of Nazareth. We must remember that Jesus was a man of like nature to other men. The Christ the anointed, the "I am that I am," is resident in him and in all mankind.

When you say, "There is no sin, sickness or death," do you mean that there is no death of this mortal body? If you believe that, why do some of your best workers and believers die? Why did Christ, who came to show us how to live, die? If you think we can perfect ourselves by thinking and living right so that the mortal body will not die, what about the poor souls that have lost arms and limbs and eyes, they surely will not grow on, and how can they find perfect peace or heaven without them?

—Mrs. C. A.

To these questions which bear upon one point, we will make a general answer. When we make the statement quoted above we refer to man when he



lives upon the highest or spiritual plane of consciousness. Man has not lived upon this plane but upon the sense plane, and it is here that sin, sickness and death obtain, *until* man, spurred on by the unhappiness, resultant upon the misdirected life forces, seeks and finds that he can be released from these woes by living upon a higher plane and obeying the promptings of the indwelling Christ. Christ never did, never can, die. Christ is a living principle within us. Jesus, the man of Galilee, who demonstrated the Christ life, passed through the change called death that he might prove his power over death, and the possibility to all who lived as he did to overcome death also.

We believe it possible to so control and direct the thought energy and life force that man may continue to live in this body. But in the process of controlling and directing these forces the body is transformed and becomes spiritualized, and the last enemy, death, is overcome.

To demonstrate the reality of "immortality in the flesh," we must believe in its possibility and probability without *one quiver* of doubt. Those who have passed on, although good scientists, did not possess this *unwavering* belief.

If the lower forms of animate life possess the power to grow on new legs or members when necessary, shall man, who is the highest expression of life, have less power? It is only through man's own limitation that he manifests a less degree of power. "All things are possible to him that believes." There are those who are demonstrating this power through their unqualified belief in the Omnipotent Good within their own souls. "According to your faith be it unto you."

1. Why are some people healed who have neither knowledge of science nor faith in the power of the word, while others who do believe and have faithfully studied are not helped?

2. If we are the perfect expression of Infinite Spirit, and our bodies are the manifestation of that expression, why are we so

filled with sickness and sorrow? We know that Spirit is perfect, and if we are made in the image and likeness of Infinite Spirit, our spiritual selves must also be perfect. How, then, can the manifestation or mortal be so imperfect? — B. B. E.

1. One of two factors work for the healing of these people; either they have enough faith to ask the healer to treat them, which is sufficient as a basis of operation for the healer, or they are healed through hypnotism. If one had *no* faith, he would not waste time and breath in asking to be treated. In the case of hypnotic healing, the healer simply puts the ideas of his own mind into that of his patient, and the work is done. Those who believe in the power of the word, and have studied faithfully, have perhaps failed to attain that degree of faith which is *active* in self-healing, and all healing to be *permanent* must be done by the Self. It may be also that healing is hindered by some thought held in the mind, as condemnation, or anger, or criticism. Have perfect love in the heart, and the faith that refuses to take "no" for an answer, and your healing is assured.

2. The premise is correct—Infinite Spirit is perfect, and the real or spiritual man is also perfect; but in arriving at the conclusion one factor has been overlooked which makes the conclusion seemingly at variance with the premise. This factor is the creative power of thought. Man found he could use this power and add to the pleasures of sense life, thus getting farther and farther away from the life of the Spirit, or he could use it to promote spiritual consciousness and draw nearer to his Source. In the first instance, he creates what we call the mortal, and all the imperfections follow. In the second, he comes into that state of consciousness where he creates the perfect manifestation of the perfect Spirit, or true self. The body is the manifestation of the ruling state of consciousness. If we are in conscious unity with Infinite Spirit, then our bodies will be the perfect manifestation of that Spirit, and the conclusion will be as the premise—Perfection.





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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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Mr. and Mrs. J. A. Nield are now actively engaged in Truth work at 4 Worth Street, San Francisco, Cal.

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Mrs. Annie Rix Militz is teaching an interesting class this month at the Home of Truth in Los Angeles, Cal.

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A new edition of "The Church of Christ," by Leo Virgo, from new plates is now in press. This little booklet is a clear, scientific statement of the true church established by Jesus Christ. Price, 10 cents.

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The opening sentence in the excellent article on "The Stone" by Walter De Voe, in the August UNITY should have read, "The Lord Jesus Christ is the manifestation to the worlds of angels," etc., instead of "the words of angels," etc.

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Mrs. E. Marion, practitioner of Christian Science Mind Healing, will answer calls to go into country or towns and give treatments to all classes and conditions of inharmony of mind or body. It is the Spirit of Divine Love that heals all our diseases. Address, 1805 Indiana Ave., Chicago, Ill.

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Mrs. Vintie Root McDonald, of St. Louis, has been allotted space at the St. Louis Annual Exposition, opening Sept. 9th, for a "Temple of Metaphysical Education." The location is in the west balcony, and is in white and gold, Gothic style, and will be handsomely furnished. Music, art, elocution and the languages will be taught by Higher Thought teachers.

## NOTES FROM COLORADO.

MANITOU—The Colorado Summer School of Metaphysics was an experiment, but it has proven its permanent worth in this its first session. The attendance and support has been beyond the anticipation of its projectors. Students are present from nearly every Western state, and the local interest grows with every meeting. A dozen tents dot the grounds, and the rooming houses in the vicinity are well filled. The audience tent, provided by Judge Kriger, holds about 150 people. It has not been crowded, but comfortably filled at some of the evening meetings. During the first two weeks classes were instructed daily by Mr. and Mrs. Fillmore, of Kansas City, Mo., and Mrs. Grace Brown, of Denver. Annie Rix Militz, of Chicago, arrived August 16th and began two courses of lessons, which are to last ten days. She will be followed by Judge Clarkson, of Omaha.

The change from the hot winds of Kansas and Missouri to the mellow coolness of Manitou was something which even the most callous scientist could not help taking in with deep breaths of satisfaction.

A silvery stream of pure mountain water dashes through the grounds. The "kids" took up their abode on its banks, and a good share of the time in its depths. The camp is but two squares from the famous Soda and Sulphur Springs, yet there was a noticeable absence in our midst of the omnipresent water bottle, which every health seeker thinks it necessary to lug back and forth. But the sparkling soda gushing from its rocky depths is a most delicious draught.

This is very close to a paradise in an earthly way. On every hand nature is providing beautifully. Fruits and vegetables are now raised in these mountain valleys, and the markets are loaded with all varieties at most reasonable prices. Those who board themselves in tents find that the expense is no greater than at home.

Judge Kriger and his good wife have started a great work, and they are already blessed in it. Those who are here appreciate their most unselfish efforts for the comfort of all. They are planning for even better accommodations next year.

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DENVER—Mr. and Mrs. Fillmore opened their work in Denver at the College of Divine Science, 17th and Clarkson Streets August 18th. Their lessons will be given each evening for two weeks. The class numbers about one hundred.

This Truth Centre is one of the strongest and most permanent in the country. It has an auditorium seating five hundred, with class rooms, healing rooms, and all the necessary adjuncts of college and church combined. The present building is but a small part of that contemplated. They have 100 x 145 feet



ground upon which is to be erected a structure which will cost nearly \$100,000.

The work here is in an exceedingly flourishing condition. It is absolutely free from all sectarianism or church limitation. The one aim of its board of trustees is to bring into manifestation the greatest good. That board consists of Mrs. A. B. Small, president; Mrs. F. A. Moffat, vice-president; Mrs. L. McN. Brooks, secretary; Mrs. F. B. James, treasurer; Mr. Henry J. Curry, Miss Nona Brooks and Miss Francis Rand. Miss Nona Brooks is the pastor of the church. Sunday School is held at 10 A. M., services and sermon at 11 to 12. Mrs. James is superintendent of the the Sunday School, and Mr. Dupree, assistant, with a very efficient support of teachers. A Wednesday evening meeting is held, also a Tuesday morning healing service. Mrs. Palmer, an illuminated Bible student, has a class every Thursday morning. The circulating library is in charge of Miss Gregory. They expect to start a monthly publication in the near future. The special healers at the rooms daily are Mrs. A. B. Small, Mrs. Agnes Galer and Miss Frances Rand.

A mighty principle is at the back of this institution, and the confidence which it has inspired, and the steady and strong way in which it is forging ahead, show that it is based in the Universal Good.

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#### WISCONSIN METAPHYSICAL SUMMER SCHOOL.

WILLIAMS BAY, WIS.—Vrilia Hights is a center for those desiring knowledge of metaphysical philosophy and development in spiritual lines. In essentials it is a camp established on the basis of simplicity, at the same time incorporating the idea of "each for all and all for each." What can I say to convey the charm and advantages of Vrilia Hights? Nature has been prodigal in giving a combination of water and wooded hills to delight the senses, but added to this is the association of souls with one intent—to learn the highest and best philosophy that will lead to sweetness and strength, to illumination and power. Many testify that this has been accomplished for them in this wooded retreat. They have blossomed like the flowers with which they deck the tents and adorn themselves.

The morning meditation service probably has been of the most advantage. Here all have been led to recall their waking thought, their dominant reflection, some text of Scripture or some aphorism. Some mornings each and all have responded, even the most timid and reticent, recounting the soul's exultation. The leader closes with some strong words of power and efficiency, and the day is followed by reflection and doing accordingly. The morning is made a special occasion for mastery—while the recreations aid in letting go of forms, conventionalities and traditions, accentuating the unity of life.

Vrilian, unique and individual in plan and purpose, has a positive and peculiar relation to the metaphysical movement. Summing up its advantages, one may say that it stands for soul growth and development and unification of the varied branches of the movement, recognizing no division in cults and classes, and having no dogma to propagate, and giving proof of the work in the lives they lead and the power and efficiency gained by each and all.

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### THE GOOD THOUGHT CLUB.

The following is the constitution of a society of young people recently organized in the city of Philadelphia, and it is such an excellent idea for putting into active practice the principles of the Higher Life that we heartily endorse it, and hope there will be many such societies formed among the young folks everywhere:

"We, the undersigned, believe in the law of love and kindness, and the power of good thought.

"We have faith that if the rising generation is thus guided that war and discord will pass away, and peace and harmony reign over all the earth.

"We therefore band ourselves together for mutual helpfulness to live this Christ life in our every-day actions, and with the co-operation of the Society of Silent Unity to send our thoughts of peace and love to every brother and sister of humanity."

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We are pleased to announce that Mr. Alwyn M. Thurber's latest work is a story for boys and girls, entitled "Elsie's Little Brother Tom." This book will be welcomed by parents in the New Thought. The narrative opens with a charming Christmas scene in Elsie's home, and the reader is taken through the other holidays of the year with an ever-growing interest to the end. The truths of the Science are taught in an easy and convincing manner, without making them too apparent. It has about 175 pages, is printed on elegant antique paper, and is embellished with a beautiful half-tone upon the front cover. It is just the thing for a holiday or birthday gift book. It sells for 75 cents, and is published by the Universal Truth Publishing Co., 87 Washington St., Chicago. Orders will be supplied by us, postpaid, at publisher's price.

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### REMEDIES OF THE GREAT PHYSICIAN, PRICE 40 CENTS.

By Hannah More Kohaus.

This valuable book contains over forty treatments for nearly all diseases, besides a very valuable article, "What does it mean to give a treatment?" Send for a copy to R. KOHAUS, 344 Belden Ave., Chicago, Ill.

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Metaphysical Library, 58 San Pablo Ave., Oakland, Cal.  
Books loaned everywhere. Catalogue sent on application. Literature for sale.



Our readers who are planning to visit Chicago next month solely for the purpose of attending the convention of the International Metaphysical League will please take notice that this convention has been postponed until next year, and none will be held this fall.

Stevens' School for Girls, New Gloucester, Maine. Fourteenth year opens September 24th. Write for course of study, if you are looking for a good, private school for your daughters.

The College of Freedom makes a specialty of individual soul development; successfully pointing the Way to each one. All diseases are treated. Send name and address on postal, and receive the College literature.

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#### CLASS ANNOUNCEMENT.

Our next class of instruction in Practical Christianity and Christian Healing, at Unity Headquarters, Kansas City, will begin Tuesday, October 1st, and continue one lesson each evening for two weeks.

CHARLES AND MYRTLE FILLMORE.

#### A NEW BOOKLET

By Hannah More Kohaus, author of "Between the Lines," "Blossoms of Universal Truth," "Remedies of the Great Physician," "Soul Fragrance" (poem), FRUIT FROM THE TREE OF LIFE. Leatherette; price, 30 cents. Contents: How can we get nearer to God? From Incarnation to Christhood. Vibrations the Force of Forces. R. KOHAUS, 334 Belden Ave., Chicago, Ill.

#### MEETINGS IN KANSAS CITY.

Regular Sunday services are held by the Unity Society of Practical Christianity in Arlington Hall, 10th and Walnut Sts., at 11 o'clock A. M. Midweek service, 2:30 P. M. Wednesdays, at Unity Headquarters, 1315 McGee Street. High Noon Silence, 2 to 12:30 daily except Sunday, 1315 McGee Street.

L. S. Thompson will address a meeting every Friday at 8 P. M., in Unity Rooms, 1315 McGee Street.

You are cordially invited to attend any and all these meetings.

Metaphysical Library, 1813 Polk Street, San Francisco, Cal  
books loaned at 10 cents per week; \$1.00 a quarter. Literature  
for sale. Orders filled from any part of the Pacific Coast.

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