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# UNITY

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

VOL. XXIII.

AUGUST, 1905.

NO. 2.

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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. XXIII.

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No. 2

## THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

### LESSON FIVE.

#### HOW TO CONTROL THOUGHT.

**T**HE thoughts of the mind are identities with an Ego. By this we mean that every thought has a centre around which all its elements revolve, and to which it is obedient, when no higher power is in evidence.

Thus thoughts are capable of expressing themselves—they think. Man thinks, and he thinks into his thoughts all that he is, hence those thoughts must be endowed with power to think in manner similar to their author.

There is, however, a difference between the original thinker and the thought. One has its animating centre in Spirit, and the other in thought. One is Son of God, and the other son of man.

The one essential fact to understand is that there can be no manifestation without intelligence as a fundamental factor and constituent part. Every form in the universe, every function, all action, and all substance has a thinking part, which is receptive to, and can be controlled by man. Edison says that he has observed that every molecule has three things: intelligence, substance and action. It has form, it moves, and it knows where it wants to go. This *intelligent* principle in all things is the key to the metaphysician's work. He does not concern himself with the action and reaction of the chemistry of matter, nor does he care to know all the intricate laws

of electricity and magnetism in order to get the very highest use of them. They are susceptible to thought, through the knowing factor in their construction, and to this he appeals. It is through this all-pervading intelligence that man exercises his highest power. The Scripture statement of man's power and dominion over all things is true only when he is estimated mentally.

It is the testimony of all philosophers that everything is in a state of construction or destruction. These two forces are all-pervading, and apparently essential in building the universe. The metaphysician discerns the cause of these two movements to be the "Yes" and the "No" of mind. These dual attributes of mind are in evidence everywhere, yet not understood by those who observe the form instead of the Spirit. The positive and negative poles of the magnet are states of mental affirmation and denial. In acid and alkali, sour and sweet, chemistry is proclaiming "Yes" and "No." Night and day, heat and cold, sunshine and shadow, intelligence and ignorance, good and evil, saint and sinner, all are the reflections of mental affirmations and denials. Thus the common denominator of all manifestation is found to be "Yes" and "No."

It is found by the use of these mind forces that man can dissolve things by denying their existence, and build them up by affirming their presence. This is a simple statement, but when it is applied in all the intricate thought-forms of the universe, it becomes complex. Yet when one knows it to be the key to mental power, and persistently uses it, its truth becomes axiomatic.

This power of the mind to build or destroy, through affirmation and denial, is exemplified most strikingly in the human body. Whatever we persistently affirm as true of us, in due season manifests itself somewhere in the organism. Whatever we persistently deny, is taken away, when the law has had time to work itself out.

The body is made up of cells; some in a radiant state, and some crystalized into form. The visibility of these radiant thought-forms is the result of an affirmation of the ponderability of substance, or, we might say, that it is the belief in man's mind that his body is material instead of spiritual. The affirmative state of mind is a binding, holding process, and it involves all thoughts, and their manifestations, that come within its scope. If man affirms his unity with the life, substance and intelligence of God, he lays hold of these spiritual qualities, but if he affirms the reality of matter and the physical body, he attaches his Ego to the gross instead of the spiritual.

Affirmations and denials do not have to be made in set terms, like, "I affirm my body to be material," but the general trend of the mind, the sum total of thought in all its aspects, aggregates the affirmation that fixes and crystalizes thoughts into forms. The great desire and striving of men and women for material possessions is the strongest kind of affirmation, and affects both mind and body in marked degree. Stomach troubles and constipation are almost universal complaints with those who are financially grasping. The tense state of mind which this affirmation sets up extends throughout the body, and all the muscles, nerves and organs become fixed and almost unmovable. This was forcibly illustrated in a certain banker, who was so grasping that his right hand closed up, and he could not open it. Again, a set ambition and intense desire to excel in some chosen field of work, will produce like results. A dominating will, fixed in any direction, is a form of affirmation, and it affects the life-action in the organism according to its intensity. Inactivity, stiffness, rigidity, may all be traced to excessive affirmation.

The metaphysical remedy for this selfish state of mind is denial. "Deny thyself and follow me." The "me" here referred to is the higher self, the Christ. Denial is a putting away of the mental error, and con-

scious relaxation of both mind and body. The healer does not tell the patient audibly that his constipation is caused by his grasping or stingy state of mind, but he mentally denies it, and holds the patient open and receptive to the Great Unselfish Mind of the Universe. People do not realize how they are bound by their selfishness, and it is not wise to tell them openly, until they are in understanding of the difference between their real being and this mortal personality.

Where the "No" phase of mind is too much in evidence, the whole consciousness is in relaxation. This excessive negation makes the thought indefinite and vacillating, and the body weak and flabby. Pro-lapsus, dropsy, certain forms of kidney complaints, and nearly all relaxations in body and functions, are the result of the "I can't" state of mind. A business man, who has for years been intent upon money-making, who meets with a large loss, and mourns over it, is apt to have kidney trouble of some kind. He believes that he has lost his substance, and a void thought begins its dissipation of the very tissues of his body. One who has been very ambitious for the attainment of some office or position, and defeated, will usually "let go" the positive mental pole and drop to the negative. The result is bodily weakness somewhere. We speak of such people as having "lost their grip." This is exactly what they have done—their mental relaxation has loosened their grasp upon the organism, and it is in a condition of dissolution. Physicians have marveled that so many public men have diabetes and Bright's disease. It is because they have been defeated in their ambitions, like Blaine, and given up. The "failure" state of mind throws the whole organism into a panic, and its functions are weakened in their life-action. Instead of the tonic of aspiration and hope, there is the enervation of discouragement and despair.

These are conditions that come to those who trust in the arm of flesh. When the mind of man

is set on high, he never gives up, nor allows defeat to thwart his righteous ambitions. His thought is not set on selfish attainment, consequently he does not experience a mental vacuum when he meets with loss. To one in spiritual understanding there is no loss. The going and coming of material and intellectual things is but change in the panorama of life. This is constantly taking place, and will continue so long as we live in the consciousness of duality, the "Yes" and "No" state of existence.

The object of man's existence is to demonstrate the Truth of Being. This demonstration takes place through experience. But there are two ways of working out experience. The first is through knowing the law underlying every process, and the second is through blindly testing the process without understanding the law.

In the allegory of the Garden of Eden we have the illustration of the choice the race, to which we belong, made when a certain stage of discretion was attained. Adam represents generic man. In his early stages he was under the Law of Divine Knowing—the Lord God was his guide and instructor, and he made no mistakes, but lived constantly in the Divine Light.

All experience develops personal identity—the consciousness of the power of self. This is the bringing forth of that free-will which is inherent in all. In the course of his demonstrations of Being man arrives at this place where he feels his own capacity, and he knows he can exercise it without restraint. "Satan" is the personal mind that tempts man to try experience without knowledge. In Divine Illumination man does not enter *consciously* into that dual condition typified by the tree of the knowledge of good and evil—he simply knows it as that which might be if he forsook his guiding light. In the Serene Mind of God there is no duality, no good and bad, day and night, understanding and ignorance—the brilliancy of the All Knowing dissolves all shadows and negations.

It is man's privilege to abide in this light, and know how to work out the problem of existence as accurately as the mathematician, who follows without deviation the rules of his science. The Lord admonishes the unfolding Adam not to "eat," that is, incorporate into his consciousness this knowledge of duality—good and evil. But, like the child who refuses to take the advice of one who knows, man sees wisdom and pleasure in the realm of opposites, and falls into its delusions. This dual mentality naturally sets up positive and negative forces in his consciousness, which are reflected into his body. The commotion is so great that the soul is forced out of its temple—man is put out of the garden, and in time forgets his former Edenic state.

Some metaphysicians argue that this eating of the tree of the knowledge of good and evil was a necessary step in man's evolution—that it is through experience that we learn all truth, and without this experience we would always remain infants. We admit that we develop through experience, but it need not be *blind* experience. Just here is the difference between the Christian and the Gentile—the one seeks the guiding light of the Spirit in all his ways, while the other ignores that light. Hard experiences come into our lives because we do not know the law of harmonious thinking. If we think that evil exists as a power in the world, and that it is working in our lives and the lives of those about us, we make it an active force, and it appears to be all that we imagine it. The poet truly discerned, "There is neither good nor ill, but thinking makes it so."

Some metaphysicians claim that it is not wise to make denials; that the affirmation includes all the mental movement necessary to man's perfect development. This position would be tenable if we had built up our consciousness according to Divine Law. The student who has carried his mathematical problem forward without making an error does not find



it necessary to erase. But if he sees where he has made a wrong computation, what then? Nothing but an erasure, followed by a right computation, will bring the correct answer. We have all fallen short of Divine Ideals, and we must cross out our errors, and add in the truths, until our characters are up to the Jesus Christ standard.

Repentance is a form of denial. The forgiveness of sin is an erasure of mortal thoughts from consciousness. The joy which comes to the converted Christian is the inflow of Divine Love after the mind has been cleaned by the denial of sin. This is a real experience, which may be repeated again and again by one who understands the law of mind action, until the whole man is sanctified and freed from sin. Christians look back upon this joyous exaltation which they had when they were converted, as an experience which comes but once in a lifetime, and that it is brought about by the Lord as a special sign of their change of heart. But metaphysicians, who have studied the laws of mind, and practiced denials and affirmations as a science, find that they can throw themselves into this ecstatic state at will.

To attain this, begin each day by a denial of all thoughts of selfishness. This is following the command of Jesus, "Deny thyself and follow me." The mortal self is the Ego around which revolve all thoughts that bind us to error. We cannot cross it out all at once, but little by little we cast out the specific thoughts that have accumulated, and built up that false state of consciousness termed Judas. In the life of Jesus, Judas represents the false Ego which error thought has generated. This "son of perdition" is so interwoven into the consciousness that to kill him at one fell swoop would destroy the mentality, so he must be counted as one of the twelve, while we know that he "hath a devil."

In the symbology of Jesus' life, Judas is represented as the treasurer; he "carried the bag." This means that this Ego has possession of the life centre

in the organism, and is using it for its own selfish ends. Judas was "a thief." The selfish use of the life and vitality of the organism for the gratification of sense pleasure, robs the higher nature, and it fails in carrying forward the spiritual man. This is the betrayal of Christ, and it is constantly taking place in those who live to fleshly, selfish ends.

A time comes, however, when this Judas must be eliminated from consciousness. The agony of mind, and final crucifixion of Jesus, represent the crossing out wholly of the false Ego, Judas.

"I die daily," said Paul. The "I" that dies daily is personal limitation, which is made up of fear, ignorance, disease, the lust for material possessions, pride, anger, and the legion of demons that cluster about the personal Ego. The only Savior of this one is Jesus Christ, the spiritual Ego, or superconsciousness. We cannot in our own strength solve the great purifying problem, but by giving ourselves wholly to Christ, constantly denying the demands of the personal self, we grow into the Divine Image. This is the process through which we "awake in Thy likeness."

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### AFFIRMATIONS.

BY URSULA GESTEFELD.

With reverent recognition of my birthright,  
 I claim my sonship with the Almighty.  
 I am in harmony with my Source.  
 The Infinite Health is made manifest in me.  
 The Infinite Substance is my constant supply,  
 The Infinite Life fills and strengthens me.  
 The Infinite Intelligence illumines and directs me.  
 The Infinite Love surrounds and protects me.  
 The Infinite Power upholds and supports me.  
 I have the freedom of the Sons of God.  
 With all that is in me I rejoice and give thanks.  
 God and man are the all in all, now and forevermore. Amen.

## NOT DEATH BUT TRANSMUTATION.

*To the Editor of UNITY:*

As one of your readers I have followed with much interest your endeavor to penetrate the mystery of man's being, and have observed with pleasure your recognition of the claims of Jesus Christ as the world's true guide to the knowledge of the Father. I beg to suggest, however, that there is one principle— which you acknowledge indeed— but to which you do not give proper place in your system of belief. I refer to a principle which underlies the constitution of the human race, and so determines the mode by which its final perfection is to be realized. It is this, that the human race is an *organism* in which those whom we call the dead continue to hold place with the living. This makes them fellow members in the corporate body of humanity, and partners with us in the struggle toward the goal. On the one hand, those of us who are still struggling to escape from the errors and vicious propensities inherited from the past, have for our helpers and guardians those who, as victors, have won the crown of life. On the other hand, the imperfect souls who have passed on, and the material of whose shattered lives is more or less woven into the fabric of our earthly life, are helped, and obtain their final deliverance, through the virtues of those who represent them on the earthly plane, and fight over again their battle of life to victory. There is thus an "elect race," who, both on the lower and the higher planes, take part with the Christ in the world's redemption.

Each of us, therefore, on this earthly arena is engaged in a contest, not merely against false and materialistic conceptions into which our senses have betrayed us, but one in which we are required to compel "the spirits to be subject unto us;" not merely for our own welfare, but for theirs also. Our

failures, as well as our successes, affect the whole body of humanity to which we belong.

The point I am making is that this struggle of the race out into the light and liberty of sonship to God, is not one merely in the realm of ideas, as the New Thought writers chiefly present it, but one in the realm of Life itself, and of the spiritual powers and potencies that there prevail.

The world is just now receiving an object lesson of the wonderful power that lies in the conception of a corporate relation between the living and the dead, in the marvellous achievements and self-sacrificing bravery of the Japanese. This idea has long been the dominant one in their religion. Their ancestor worship is but the surface manifestation of this underlying principle—that the human race is an organism. Although largely lost out of our modern Christianity, this principle is fundamental in the Old Testament revelation, and therefore, since the Christ came to fulfill it, it is essential in Christianity. Strange that Western Christendom should need to receive this new illumination of it from the far East!

From this point of view, I am persuaded that you need to enlarge your conception of the mission of the Christ, and of the meaning of the two great facts in it upon which the Christian faith rests—his death and resurrection. These can be understood only in the light of the corporate relation He sustains to the body of mankind. The New Testament represents him as the New Head of the race, which is being gradually lifted up to the new and higher order of manhood into which he passed through the gates of death. His resurrection was the first fruits of this new creation of humanity in the power of an endless life. It carries with it also the promise and the potency of the emancipation of the whole natural order, the cosmos, out into the liberty and glory of the sons of God. Much that you have written does indeed point to him as the great *example* of that to which we shall attain. But it is deficient in testi-

mony to him as the power of it, and to the place and office of the "elect race," living and dead, who now share in his risen life, and who, as "the first fruits of God's creatures," are the seed of blessing for the future harvests until "all generations shall call him blessed."

And so with regard to your view that this transformation of our humanity may take place through a process of spiritual culture without physical dissolution; this voids the death of Christ of this deep meaning, that even he must pass through this change in order to enter into his glory. Must not we therefore "put off this tabernacle" in order that our mortality may be swallowed up of life? It is true indeed that the more we have now of the "first-fruits of the Spirit," the more marked may be our prelibations of the final victory. But we see no other way in which this "body of humiliation" can be exchanged for "the body of his glory" except through its dissolution.—L. C. BAKER.

[We concur in the foregoing very deep and comprehensive production, except in the conclusion that physical dissolution is necessary in order to attain the "body of his glory." We have again and again called attention to the fact that the body of Jesus did not go through dissolution, but was transmuted before his disciples' eyes. "He was taken up; and a cloud received him out of their sight." The "cloud" was their own sense consciousness, which is in darkness. The form and character of the body has its foundation in thought. An harmonious thought produces a like condition in the body. This, carried to its ultimate, means complete harmony, or wholeness. When this state is attained, the body is no longer subject to disease, and, being indestructible, must necessarily live forever. This transformation and refinement of the organism results in a very high vibration of its atomic structure—so rapid does its cells vibrate that the fleshly eye cannot receive its light, and it seems to disappear to such an onlooker. But this is in appearance only—the man is still a member of the race, and in close touch with its higher mentality. The recent discovery of the "N-Rays" of the body is a hint in this direction. Here is where Jesus exists; and from whence he is pouring his ideas, which are really spiritual *substance and life*, out upon all who acknowledge and follow him as the Perfected One, and their bodies are being regenerated as was his. This regenerative process begins in the mind, and through the mind it is transferred to the body. "Be ye transformed by the renewing of your mind."

We do not, as a rule, enter into the discussion of the Grand Man of the Universe, or the man-organism forming the human race, which our brother in the foregoing letter explains so comprehensively. Our department in the school of Jesus Christ is to instruct individual students. When they "awake in his likeness" they will understand the relation of the whole.—EDITOR.]

## SOMETHING ABOUT PSYCHIC PHENOMENA.

**D**URING the last few months the American press has devoted more space than usual to the discussion of Spiritualism and the claims of Spiritualists. Mrs. Piper's letter-reading performances in Brooklyn have been studied by friend and foe, and various opinions have been offered as to her being a genuine psychic, or a fraud and imposter. Mrs. Piper claims to read sealed letters by the aid of disembodied spirits.

My opinion in this matter and upon the entire subject has been asked by many correspondents.

I agree with a famous Judge of the Supreme Court of New Orleans, La., who recently remarked to me that proof of the existence of the mind of men after death was the most important matter in the whole world.

I have never seen Mrs. Piper or Mrs. Pepper, both noted "psychics," or mediums. But I have seen hundreds of others of various kinds of demonstrations, and I have studied the subject for at least twenty years; first with curiosity, then with care and calmness, and during the last two years from a most satisfactory and scientific standpoint. I use the word "scientific" fearlessly, however the purely physical scientist may question my right. If he will give as much time and application to the subject as I have done, he will come to an understanding of my right to employ the phrase.

It is interesting to find such men as Bishop Samuel Fallows, Minot Savage, Heber Newton, Dr. Funk, and Edgar M. Webster, a prominent physician of Chicago, all acknowledging a belief in the sometimes communication of the living with the dead, or rather, the embodied with the disembodied souls.

It is not only interesting, but gratifying, because it lends dignity to this important and beautiful study,

which ought to receive as much attention from the public press as prize fights, murders, suicides and divorces, especially when the pursuit of the study will show the enlightened people of earth how to avert and prevent many of these terrible tragedies.

My investigations have proved to me that the majority of mediums are at times in communication with disembodied spirits, and therefore cannot be called frauds. But they have also proved that most mediums are as a rule unable to distinguish between mind reading and seership, or between the good and the evil forces which control them; and that they too frequently become a prey to the latter before they end their career. They resort to fraud and trickery often when unable to produce the real conditions they seek, because they have grown weak and unbalanced by relinquishing their own individuality to so many obsessing spirits.

The progress of humanity has been hindered by the teachings of the orthodox creeds that by sudden repentance and death a man becomes an angel of glory.

There are as many classes in the worlds beyond as there are here, only there a soul's position is decided by its spiritual growth while here, and not by any material standards. It is rare indeed that a medium who gives over her individuality and self-control to the free use of the spirit world receives, or long retains, a hold upon the higher class of spirits. If any woman on upper Fifth avenue left her doors open night and day and invited the whole of New York to enter while she slept, it is not likely the desirable people of the town would become her guests. She would soon find her mansion dominated by the tramps and criminals. And yet an occasional old friend would drop in, knowing her impulses were good, her intentions kind, but even those would eventually be driven out by the other element.

This is precisely what the professional medium does who allows herself to be dominated by all sorts of visitors from unseen shores.

There are two methods of investigating this subject. One is subjective and destructive; the other is constructive and leads to mastership.

For any man to declare today that there is no such thing as mastership and absolute knowledge of these subjects is as much an evidence of blind ignorance as was the attitude of those who persecuted Galileo for declaring the earth moved.

Without exception the real knowers (who are far and away more advanced souls than the world's thinkers) warn us from the destructive methods of mediumship. One of the great teachers proves to us all who will study the subject that hypnotism is a crime against the subject and against the hypnotist's own nature.

As Florence Huntley has said in speaking of his book on the subject:

"Hypnotism is one of the greatest psychological crimes. It is a crime to grab a man by the throat and thus force him to do your bidding. Is it not a greater crime to grasp a man by the soul and do likewise? Hypnotism is a crime against the intelligent soul of man, and deprives it of the inalienable right invested by nature."

Hundreds of mediums are hypnotized by the disembodied spirits who take possession of them. When these spirits do not come, the mediums are driven to fraud and trickery. To detect a medium in trickery on one occasion is no proof that she has not given genuine messages from disembodied beings, good or bad, on scores of occasions.

There is scarcely a form of mediumship I have not investigated. With the progress of time I have grown more and more convinced of the immortal truth underlying it all, and also of the danger lurking in such investigation.

Many remarkable messages, and a number of wonderful prophecies, afterward verified, have come to me from time to time; yet on scores of occasions have I been told the thing I was silently desiring



would occur, which did not prove to be the fact. A round of the famous mediums at one period of my life brought me the assurance from all but one that a certain event I hoped for would transpire. It proved nothing but mind reading, and the event never did transpire. When the one psychic failed to predict it I questioned her, but she insisted there was nothing to authorize my hopes.

Other matters wholly foreign to my mind were sketched out by her and have been verified in later years. This was veritable seership.

A beautiful, gifted and cultured woman recently related to me her experience with mediumship. Always sensitive and psychic, she began to hear voices and receive the most beautiful messages from the world beyond. Remarkable poems, stories and essays were dictated to her. She yielded herself more and more to these influences, and grew indifferent to the things and people of earth. And when she was quite under the domination of other minds, suddenly the beautiful and sweet messages ceased, and profane, wicked and vicious voices assailed her.

This is what happens to thousands of people who allow their God-bestowed will and individuality to be given over to the hypnotists on earth and to controls from the other shore.

I would earnestly advise any one who is not in robust physical condition and not in the possession of a strong will, a clear, reasoning brain and a well-balanced mind, to keep away from psychic phenomena.

During a time of very active investigation I learned the important fact that my own sense of personal responsibility and my will power were both being lessened by frequenting these places. I was unconsciously leaning upon predictions or being discouraged by the absence of them.

Added to this came the knowledge that it is of vital importance to keep our minds wholesome, our brains occupied, our bodies strong and healthful, and

our desires clean and normal, if we would escape obsession by unclean spirits and earth-bound souls, and if we would earn immortal life on a high plane. Many degenerates, if not all, half the insane and many invalids, are simply victims of obsession.

— ELLA WHEELER WILCOX, in *Chicago American*.

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### SWEET SLEEP.

[In New York City, on Sixteenth Street, between Union Square and Fifth Avenue, is a woman's hotel, called "The Margaret Louise Home," built by Mrs. Eliot Shepard, formerly a Miss Vanderbilt, in memory of a dearly loved daughter by that name. In every room, hanging by the mirror of the dressing bureau, is a banneret of broad, colored satin ribbon, on which is printed these beautiful lines by Ellen M. R. Gates. It may be sung to the tune of Ortonville, by repeating the fourth lines; and if sung several times just before retiring, will be found to be conducive to a quiet sleep and soothing rest.—GRACE LANGDON DAVENPORT.]

Sleep sweet within this quiet room,  
O thou, whoe'er thou art,  
Nor let no mournful yesterday  
Disturb thy quiet heart.

Nor let to-morrow scare thy rest  
With dreams of coming ill.  
Thy Maker is thy changeless Friend,  
His love surrounds thee still.

Forget thyself and all the world,  
Put out each feverish light;  
The stars are shining overhead;  
Sleep sweet! Good-night, good-night!

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“Happiness is thinking straight and seeing clear and having a true perception of the value of things,” says Margaret Deland. “There are as many opinions of happiness as there are people in the world, but the first and most important thing to learn is that happiness is a spiritual possession and is independent of material things. Is the world any better or happier for our grievances? Poverty of mind or cowardice of the soul is shown by a tendency to throw on others the trivialities of our own discomfort.”

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“God makes our sunshine; we make our own clouds.”

# Bible Lessons

BY C. F.

(Text from the Revised Version.)

## Lesson 8. August 20.

JEHOIAKIM BURNS THE WORD OF GOD.—Jer. 36:21-32.

21. So the king sent Jehudi to fetch the roll: and he took it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king.

22. Now the king sat in the winter house in the ninth month: and there was a fire in the brasier burning before him.

23. And it came to pass, when Jehudi had read three or four leaves, that the king cut it with the penknife, and cast it into the fire that was in the brasier, until all the roll was consumed in the fire that was in the brasier.

24. And they were not afraid, nor rent their garments, neither the king, nor any of his servants that heard all these words.

25. Moreover Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll: but he would not hear them.

26. And the king commanded Jerahmeel the king's son, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet: but Jehovah hid them.

27. Then the word of Jehovah came to Jeremiah, after that the king had burned the roll, and the words which Baruch wrote at the mouth of Jeremiah, saying,

28. Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burned.

29. And concerning Jehoiakim king of Judah thou shalt say, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30. Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David: and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31. And I will punish him and his seed and his servants for their iniquity; and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them, but they hearkened not.

32. Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.

**GOLDEN TEXT** — *Amend your ways and your doings, and obey the voice of the Lord your God.* — Jer. 26:13.

Jehoiakim the king represents a ruling state of

mind that does not reverence or obey the higher law. When we reach a point in our ongoing where there is necessity of greater spirituality, our meditations reveal to us that the way is through reforming our methods of thought and life. This is the intuitive perception of the progressive trend of all things, which is the Book of the Law, or the "roll" which the king burned.

The burning of the roll represents a denial of the Spiritual thought working in consciousness. We know that to go forward to more advanced demonstrations, we must give up the present ruling ideas. These, however, constitute our king and his kingdom, and it looks from a temporal viewpoint as if we were giving up our all when we relinquish these, and we do not entertain the proposition for a moment, but promptly burn or deny it away. We have no compunctions in so doing and there are no regrets. "They were not afraid, nor rent their garments."

This tendency of establishing one's self in a mental kingdom with certain ruling ideas is strikingly illustrated in the crystalization of metaphysical teachers in that particular form and statement of the doctrine in which it was first revealed to them. No matter how often the prophets and scribes of the Lord, both within and without, present them with the "roll" of the progressive Law, they are so saturated with the first revelation that they can see no forward step, nor the inevitable consequences of such ignorance, which are chains and Babylon—ultimate mental confusion.

The lesson is that we shall read out of the "roll" of the Higher Wisdom the new revelations of Truth which are being constantly presented to us, and be open and receptive to Divine Evolution. It is a dangerous thing to set up a religious kingdom and gather about you a personal following. In a very short time you find yourself in the clutches of the "servants," who are the people and the thoughts of the world. They bind you to the "system," and ere

you are aware you are part of a worldly institution called a church.

But our temporary denial of the Divine Law does not relieve us from its final establishment. It runs deep in the Divine plan, and we cannot escape its ultimate outworking. You may evade its fulfillment in this phase of your existence, but "another roll" is given by the prophet of the Lord, and his scribe, your inner memory, has written upon it all that was in the first roll, and "added besides unto them many like words."

### Lesson 9. August 27.

#### JEREMIAH IN THE DUNGEON.—Jer. 38:1-13.

1. And Shephatiah the son of Mattan, and Gedaliah the son of Pashhur, and Jucal the son of Shelemiah, and Pashhur the son of Malchiah, heard the words that Jeremiah spake unto all the people, saying,

2. Thus saith Jehovah, He that abideth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live, and his life shall be unto him for a prey, and he shall live.

3. Thus saith Jehovah, This city shall surely be given into the hand of the army of the king of Babylon, and he shall take it.

4. Then the princes said unto the king, Let this man, we pray thee, be put to death; forasmuch as he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the welfare of this people, but the hurt.

5. And Zedekiah the king said, Behold, he is in your hand: for the king is not he that can do anything against you.

6. Then took they Jeremiah, and cast him into the dungeon of Malchiah the king's son, that was in the court of the guard: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: and Jeremiah sank in the mire.

7. Now when Ebed-melech the Ethiopian, an officer, who was in the king's house, heard that they had put Jeremiah in the dungeon; the king then sitting in the gate of Benjamin;

8. Ebed-melech went forth out of the king's house, and spake to the king, saying,

9. My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die in the place where he is because of the famine: for there is no more bread in the city.

10. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirtv men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

11. So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast off clouts and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12. And Ebed-melech the Ethiopian said unto Jeremiah, Put

now these old cast off clouts and rotten rags under thine armholes under the cords. And Jeremiah did so.

13. So they drew up Jeremiah with the cords, and took him up out of the dungeon: and Jeremiah remained in the court of the guard.

**GOLDEN TEXT** — *Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.*— Matt. 5:10.

Jeremiah the prophet is that in us which discerns the working of the law. We know that transgressed law brings its own punishment. "As a man soweth so shall he also reap," is true everywhere, and it is the prophet of the Lord that sees it particularly true in the lives of men. It is the prophet in us that often warns and keeps us from transgressing the law, because we discern what the result will be.

The gift of prophecy is greatly prized and much sought after. Those who can tell the future are supposed to be endowed with supernatural ability. But in the light of spiritual facts, prophecy becomes rational. In the mind all things are now accomplished. If you decide to go on a journey, it is completed in your mind before you begin to travel with your body. So all things are completed in mind as soon as conceived, and a mind reader can tell the result of certain thoughts, because they are already in process of fulfillment, and he sees their climax. The period of generative thinking with most people is from the age of fifteen to forty years. After that the crop is so heavy that nearly all the thought-energy is required in taking care of it.

The ability to prophesy has its disadvantages. If you see the result of evil coming upon you, and are beset on all sides by enemies seeking to take advantage of your weakness, as were the Israelites in this lesson, it is doubly weakening to be talking about the coming peril, and fearing it.

The esoteric meaning of the names of the four sons, mentioned in verse 1, is of *judgment and perfection*. These warn the king, or ruler in consciousness, that this continual prophecy of death, famine

and pestilence "weakeneth the hands of all people. in speaking such words unto them." They demanded that the prophet be suppressed, which was done, and he was put into a dungeon of mire and slime. This means that when we see the evil of our deeds coming upon us, we sink our spiritual perception down into darkness and materiality by talking about and fearing the results.

The Ethiopian eunuch who saved Jeremiah, represents the impartial natural law constantly at work in the subjective consciousness readjusting the errors of thought. The old cast-off cloths and rotten rags used in the rescue, represent the negative, poverty-stricken conditions existing in that part of the consciousness. For instance, an angry thought in the mind may be reflected into the subjective and free itself in a boil on the body. It is a mighty rotten and ragged way to get out of an error thought, but it is better than suffering internal pains; so the subconsciousness works out for us many an error, which we name disease, but which is in reality a safety valve for our evil thinking.

### Lesson 10. September 3.

#### THE CAPTIVITY OF JUDAH.—II. Chr. 36:11-21.

11. Zedekiah was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem:
12. And he did that which was evil in the sight of Jehovah his God; he humbled not himself before Jeremiah the prophet speaking from the mouth of Jehovah.
13. And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto Jehovah, the God of Israel.
14. Moreover all the chiefs of the priests, and the people, trespassed very greatly after all the abominations of the heathen; and they polluted the house of Jehovah which he had hallowed in Jerusalem.
15. And Jehovah, the God of their fathers, sent to them by his messengers, rising up early and sending; because he had compassion on his people and on his dwelling place:
16. But they mocked the messengers of God, and despised his words, and scoffed at his prophets, until the wrath of Jehovah arose against his people, till there was no remedy.
17. Therefore he brought upon them the king of the Chaldeans, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or

maiden, old man or hoary headed: he gave them all into his hand.

18. And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king, and of his princes; all these he brought to Babylon.

19. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20. And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia:

21. To fulfill the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed her sabbaths: for as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.

**GOLDEN TEXT** — *Be sure your sin will find you out.*  
—Numbers 32:23.

Zedekiah means "the justice of God." We may term him that consciousness which is the focal point, or equilibrium, between the spirit and the body. This point of equilibrium lies deep in consciousness, and is not usually disturbed by the sins and transgressions of the flesh. It is in touch with the spiritual life, and is moved only when we exercise the mind in spiritual ways. Jesus condemned the Pharisees as greater sinners than the harlots, because they were in error on a higher and more destructive plane of consciousness.

This lesson depicts a state of consciousness to which very few people degenerate. The Jews represent those who have developed the spiritual nature, and are recognized as farther advanced in race evolution than the Gentiles. When, after having unfolded these higher principles, we deliberately turn about and rebel against the Divine Law, our case is very desperate.

Every spiritually developed person has an invisible teacher, who communicates to the soul such instruction as it requires to keep it informed of the results of its evolutions and soul-energies. This teacher is Jeremiah the prophet. When the Ego rebels against this helper, and refuses all obedience to the higher powers, it is in the condition here described of Zedekiah. Only a very egotistical soul could attain this place, and few there be that do so.



When the soul refuses all spiritual guidance, it invites the darkness of the "heathen," or ignorance of mortal thought. This brings about a gradual "pollution" of the "house of the Lord which he had hallowed in Jerusalem." This "house of the Lord" is the body consciousness, which is "hallowed" or held in perfection by the Ego located at the heart-centre, called Jerusalem. This temple is polluted by passion, impurity, low ambitions, unworthy affections. Any thought or practice that is not high and holy desecrates the body temple. A point is reached where the law of Being is so transgressed that the man cannot retain his hold and disintegrating forces, both within and without, are engendered.

Chaldeans means *demons*. These attack the man from without, and finally capture him, and all his faculties fall under the destructive powers of personal egotism, the "adversary."

## Lesson 11. September 10.

THE LIFE-GIVING STREAM.—Ezek. 47:1-12.

1. And he brought me back unto the door of the house; and behold, waters issued out from under the threshold of the house eastward, for the forefront of the house was toward the east: and the waters came down from under, from the right side of the house, on the south of the altar.

2. Then brought he me out by the way of the gate northward, and he led me round by the way without unto the outer gate, by the way of the gate that looketh toward the east; and behold, there ran out waters on the right side.

3. When the man went forth eastward with the line in his hand, he measured a thousand cubits, and he caused me to pass through the waters, waters that were to the ankles.

4. Again he measured a thousand, and caused me to pass through the waters, waters that were to the knees. Again he measured a thousand, and caused me to pass through the waters: waters that were to the loins.

5. Afterward he measured a thousand; and it was a river that I could not pass through: for the waters were risen, waters to swim in, a river that could not be passed through.

6. And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the bank of the river.

7. Now when I had returned, behold, upon the bank of the river were very many trees on the one side and on the other.

8. Then said he unto me, These waters issue forth toward the eastern region, and shall go down into the Arabah: and they

shall go toward the sea; into the sea shall the waters go which were made to issue forth; and the waters shall be healed.

9. And it shall come to pass, that every living creature which swarmeth, in every place whither the rivers come, shall live; and there shall be a very great multitude of fish: for these waters are come thither, and the waters of the sea shall be healed, and every thing shall live whithersoever the river cometh.

10. And it shall come to pass, that fishers shall stand by it: from En-gedi even unto En-eglaim shall be a place for the spreading of nets; their fish shall be after their kinds, as the fish of the great sea, exceeding many.

11. But the miry places thereof, and the marishes thereof, shall not be healed; they shall be given up to salt.

12. And by the river upon the bank thereof, on this side and on that side, shall grow every tree for food, whose leaf shall not wither, neither shall the fruit thereof fail: it shall bring forth new fruit every month, because the waters thereof issue out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing.

**GOLDEN TEXT**— *Whosoever will, let him take the water of life freely.*— Rev. 22:17.

Ezekiel means "God strengthens." He shows how to demonstrate strength.

The "house" which he saw in his vision is the vital body. By this we mean the body of thought, of which the physical body is the shape. All shapes have their origin in thought-forms.

The "door of the house" is the I AM. "I am the door," said Jesus. The "East" is the within and the "West" the without, in all Scripture symbolism. "Waters" represent the universal all-pervading thought energy in its negative consciousness. In the body this may be termed the vitality. This vital current flows out from under the threshold — that is, it is less or beneath the door, I AM. The house faces "East;" that is, when we vitalize from the spiritual we always look within. When we concentrate on the I AM within, and affirm, "I am strong with the strength of the Spirit," we open the inner or "East" door of the soul-body, and a vital flow sets in from the brain down the right side to a point under the heart (altar), where is located the *solar plexus*, the vital centre of the organism, and through which the soul connects with the outer or physical body.

There is in reality no such thing as matter—solid material forms, or physical substance. These are all concepts of ideas held by the mind and believed to be what they appear. When the “man,” which is the Spiritual I AM, goes “forth eastward with the line in his hand” he is estimating or getting a comprehension of the real character and capacity of this life flow. “A thousand cubits” represents the unlimited *idea*, which grows greater in human concept the more it is dwelt upon. The first estimate of the Universal vitality is low—“waters to the ankles.” The next measurement is higher—“to the knees,” and the next to the “loins.” The fourth measurement is the concept gained from all sides of comprehension, and it reveals a great river that cannot be passed through. “In him we live, move and have our being.” This ocean of vital life and energy is not only within, but without also. Yet we must have our attention called to it, and continually *see* it with the mind before we comprehend and realize that it really exists. “Son of man, hast thou seen this?” “Having eyes we see not.”

Trees represent nerves, and nerves are thoughts of unity; they connect thought centres with one another. The “Arabah” is the desert, or places in the earthly, physical ideas of substance, which have been separated from the indwelling vitality. When this inner vitality is turned to the without new life-forms spring up. Fish represent ideas of multiplication, fecundity.

The trees growing on both sides of the river represent the nerves radiating from the vital flow on each side of the spinal column, and connecting and unifying the whole organism. When we cultivate and conserve this inner vitality, it accumulates in the organism and about every four weeks over-flows and becomes a permanent part of the soul. This is the fount that is the “meat” or food of the soul. If it goes down to the physical, it is the result of the sin of Eve. The leaf for healing is the sustaining, purifying, harmonizing power of this strength and vitality from the Spirit.

## Lesson 12. September 17.

DANIEL IN BABYLON.—Daniel 1:8-20.

8. But Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank: therefore he requested of the prince of the officers that he might not defile himself.

9. Now God made Daniel to find kindness and compassion in the sight of the prince of the officers.

10. And the prince of the officers said unto Daniel, I fear my lord the king, who hath appointed your food and your drink: for why should he see your faces worse liking than the youths that are of your own age? so should ye endanger my head with the king.

11. Then said Daniel to the steward, whom the prince of the officers had appointed over Daniel, Hananiah, Mishael, and Azariah:

12. Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

13. Then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's food; and as thou seest, deal with thy servants.

14. So he hearkened unto them in this matter, and proved them ten days.

15. And at the end of ten days their countenances appeared fairer, and they were fatter in flesh, than all the youths that did eat of the king's food.

16. So the steward took away their food, and the wine that they should drink, and gave them pulse.

17. Now as for these four youths, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.

18. And at the end of the days which the king had appointed for bringing them in, the prince of the officers brought them in before Nebuchadnezzar.

19. And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20. And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all the magicians and enchanters that were in all his realm.

*GOLDEN TEXT — Daniel purposed in his heart that he would not defile himself. — Dan. 1:8.*

This lesson is so beautifully true in its literal sense that it seems unnecessary to give it metaphysical interpretation. People everywhere are proving that a vegetarian diet "with water to drink," produces the very results here described. The victorious Japanese are giving us an object lesson in accomplishment, by a race supposed to be inferior, through wisdom in the choice of food and drink. All down the ages have been isolated cases of what man can do under a natural diet, but never before has a whole

nation demonstrated the superiority of the human body as a result thereof. Their wounds heal quickly without supperation. Consumption and the various blood impurities common among Caucasians are said to be almost unknown to these wise little Orientals. The cause usually assigned for all this is their vegetarian diet and freedom from intoxicants.

But a vegetarian diet and temperance will not make a man spiritual. "It is the Spirit that quickeneth; the flesh profits nothing." But whatever confuses or dwarfs the mentality, blocks the way through which the Spirit manifests. "It is the Spirit that quickeneth," but it must have something to quicken. If that which it seeks to quicken is besotted and logy with the thought-atmosphere of swine and beer fumes, where is the point of contact?

All thinking people are agreed that plain living and high thinking go hand in hand, and the most pressing need with most of us is how to overcome appetite. One would naturally think that the great variety of food combinations and drinks would bring satisfaction to the appetite. But the opposite is evident. The hundreds of new drinks invented every year have not helped to quench thirst, but rather to make it inextinguishable. Then what is the remedy? Daniel gives it in the opening verse of this lesson— "Daniel purposed in his heart that he would not defile himself with the king's food, nor with the wine which he drank."

When we "purpose in our heart," there is a complete reversal of thought-energies. Instead of regarding food and drink as the basis of life, we perceive that they are but the expression thereof, and that the real source is mental and spiritual. When we submit the food question to the Spirit, a wisdom comes to us right along that line, and we *know* what to put in our stomachs to get the best results.

If appetite is strong, purpose in your heart that you will *master* it, and there will come to you a power that will so quickly subdue the outer sense that you will think you were never under its dominion. So with all the claims of the sense-man—put him in subjection to the Spirit, and prove him better than all the "magicians and enchanters" (mortal thoughts) of the king (personality), ruling in the outer realms.

## KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held Wednesday, June 21st, at Unity Headquarters, 1315 McGee Street.

Miss Alice Tainter, leader. Subject: "Fellowship."

Well has Mr. Calamy said, "Men are made for society and mutual fellowship," for where is the gain or happiness for anyone to live unto himself alone? We grow along many lines by coming in contact with people and things. We should not be wholly occupied with "Man, know thyself." In endeavoring to become more acquainted with ourselves, we should not forget to get acquainted likewise with our brothers.

I believe it was Tennyson who said, "I am a part of all I have met." What a wonderful statement, and quite true, for, consciously and unconsciously, we do absorb as we go here and there, as we meet this person and that one, etc. We sum it all up in the one word — experience. We have heard it said that experience is a hard teacher. For all, or most of us, this no doubt is true. Until we have learned our lessons, have overcome, have found the *Way*, the *Truth* and the *Life*, will we continue to have varied and trying obstacles in our path.

As we hold in thought, *as our brother*, every one whom we meet, and to him do, or should always stand, in the attitude of helpfulness. At the same time, if we are open, if we are in readiness to receive, we may often learn a helpful lesson, may add a little, perhaps, to our store of knowledge, in thus coming in contact with him.

It is a good sign if one enjoys his own society. It denotes growth if he can, by his own thoughts, entertain himself or be contented. One's happiness should not always depend on the presence of another or other people. But by fellowshipping with others

we become well rounded characters, as it were. Fellowship is a stimulus. That which others are interested in, talk about, etc., often causes us, too, to fall in the same line. Many good qualities which heretofore have lain dormant within ourselves, have been awakened or developed by a recognition on our part of similar traits in other people.

So we want to encourage fellowship. Our coming together here from week to week and relating our experiences, giving forth of our best, either in the form of talk or in song or in silent meditation, is indeed a source of great comfort and helpfulness to all who attend these Wednesday meetings.

We are chiefly concerned about our experiences along spiritual lines. We are endeavoring to make our religion practical. Many and varied have been the spiritual, or religious roads or paths, which all, or most of us, heretofore have trod. No two of us, perhaps, would have exactly the same story to tell. Many of us have been unconsciously obeying the command, "Seek, and ye shall find." Dissatisfaction with ourselves and conditions, we are certain, has been the cause of our leaving the old centers—the old fellowship was not wholly satisfactory. We have found the Truth, and this Truth has made us free. Some have had a greater realization of this than others.

This new or true understanding has wrought miracles, as it were, for many who have been faithful in the application of its principles. My testimony so far cannot be the most helpful or convincing, for I have not been the most faithful. I have been more of a student than a demonstrator. One year, however, has brought a wonderful revelation to me along many lines. The Bible is a new book to me, as it so becomes to all Truth students.

I stand in an entirely different attitude to all, people and things. Like Bartimeus of old I can say, "One thing I know, and know it well, though I once was blind, I now can see;" and that is news,

light, truth and joy enough for me. This new fellowship is what I need. Not that I still feel dependent altogether on people or meetings, but I feel quite sure that this fellowship which I now always look forward to, is one of the greatest blessings that has come to me.

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MEETING OF JULY 12TH.

Mrs. Lillian Hudson, leader. Subject: "Woman — Motherhood."

When I find, sometimes in books, advice or examples that I think may be of service, I take care to copy them. Engrave in your memory, and even write down the things you hear and read; then from time to time study this little collection, and you will prize it none the less that you have not made it all yourself.

This paper which I have carefully prepared to read to you today is a collection of noble and loving thoughts of woman and motherhood, and is intended to help. I have chosen this subject because I love them. They are moral receipts, I have discovered, and I feel and know my paper will be appreciated and understood. So I give it with its message of love and peace on earth to all our sainted mothers as a unit in the motherhood of the race. Now, let us take into the Silence this thought: "Without the motherhood there would be no expression of Being, and God could not express itself to itself."

Woman has ever been a ministering angel. Last at the cross and first at the tomb of our beloved Savior, her hallowed influence proves most potent. It is felt, acknowledged and appreciated by all classes and in all countries. Women is now moving on the same intellectual plane as man. In art, in science, in literature, she is his peer. In woman we recognize the home-maker, whose sweet voice is the music in the march of life, and who diffuses around her the grace and the love which are alike the strong safeguard and chief ornament to



society. We shall soon find out the real divinity of the world is mother; a few know it now. Every man exalts some thing or some one to whom he pays homage. Every man has one place more sacred than all the rest of the universe, where he stands in awe. No man can worship without taking upon himself the image and likeness of the being or thing he adores.

It is for this reason we should study religion scientifically. For its proper and beneficial use, intelligence and knowledge are required. We know that men have always worshipped, and we know that they have worshipped various and useless things; but we know nothing more worthy of the homage of man than the mother of man. As mother she is the sacred minister, the guardian angel of nature, who embodies the miracle and sanctity of life. Lying beneath her loving heart is the strange mysterious birth-sleep, fashioned by the unseen hands of nature awaiting the moment when, with surprised and startled cry, it comes upon the shores of this strange world. If thoughts of God are sacred, what should be the thoughts of father- and motherhood? Long, long before the need is, she has dreamed of its coming, with loving thoughts of its approach; between the heart of the new life and her own there have been those mysterious and subtle changes of sympathy that men know nothing of. The most helpless thing in the world is the human infant, and but for the providence of womanhood, but for her presence, her fore-looking, her divine and loving care, life could not be. So she is more of a providence in this world than anything we know of.

Wherever sickness, sorrow and suffering exist, there woman, the ministering angel of mercy, is ever to be found, offering consolation; her earnest prayers are sweet music wafted to the throne of grace. Oh, how many women have perished in the battle of life who have trusted and been deceived, stung to death by chattering neighbors, by the utter heartlessness

and cruel assaults of her own sex, the cold sneer, the haughty shake of the head, the suspicious whisper in passing by — how could they so soon forget the priceless words of the sublime Nazarine when he said, “I do not condemn thee; arise, go and sin no more. He that is without sin among you let him cast the first stone.” Oh, grandest of words spoken of woman! They divide the history of the race in twain.

It is “let there be light” of the second creation. From that hour woman’s release from being down-trodden was begun. Can a being who is wholly without sin admonish others? Test your heart — let him that is without sin cast the first stone. Oh, truest words of justice that ever came from human lips and heard by human ears! Woman, motherhood of man, behold, when all thy accusers go and sin no more, from that hour woman kneels no longer. She became the sacred motherhood of a dying world which in ages yet to come she will redeem. She looks up to the Infinite, and all the angels spreading their garment of love and mercy over her, whisper softly, “Woman, thou art forgiven,” and from her grave there arises a reconciled and glorious spirit.

The understanding of Spirit and her own nature will come to drive away the awful sorrow from the bleeding heart of woman, and heal the sadness of the centuries echoed from the quivering lips of the motherhood of the race. The teachings of the old orthodox church made woman suffer without redemption and condoned the sin of man. Hence, in the Christian church up to the tenth century, woman was held to be so far mentally and morally inferior to man that in the administration of the sacrament of the Lord’s supper she was not allowed to take the consecrated bread in her bare hand; a napkin was placed on the hand and she ate it off that without touching it, except with her mouth, which certainly was no more free from sin than her hands.

Woman, in her lowest estate, when the cares of her womanhood have been laid in the dust, still

bears, rightly viewed and understood, some trace of her nobler nature, as the diamond when shattered still shows the splendor of its material. Who has not seen the agony and heaviness of heart of some we meet almost every day, their faces pale, their hearts sore with disappointment and care, stung to death with slander and falsehood, until life seems no longer bearable, and at last in utter anguish give up all hope, and pass out into another life.

The religion of the past would have us believe that in those pallid faces is the living death of love. Not so. God is love and God is spirit. Motherhood of man, you have toiled so patiently, now the Spirit illuminates all souls to the truth, and the dawn has come on the wings of the morn. Spiritual understanding brings purity. Morally, a sin is a sin, whether the sin be of man or woman. Spirit humanizes Deity, and makes God and man natural, and does away with the degeneration of woman. Spiritual sunlight of truth illuminates the world, and woman is engulfed no longer in error of the past ages. She was always true, and kept the whiteness of her soul in the face of the world's supreme tragedy and in the days of Christian martyrdom.

Many men recanted at the sight of the stake and roaring flames, but woman kept her faith and went up to God in the fierce fire which consumed her body, but could not destroy her trust in her Redeemer. Indeed, no sculptor has ever ventured to embody in imperishable bronze or marble any of the cardinal human virtues, save in the form of woman. Thus we have faith, hope, charity, patience, fidelity, gratitude, and even the soul, Psyche, each represented as feminine. The Goddess of Liberty, crowned with the stars of heaven, stands as the symbol of freedom of motherhood, the holy function of maternity and the sacredness of life.

Look over the world today, where do you find the unselfish devotion, patient endurance and love? In motherhood. Who made it possible for a *Buddha*

and a *Christ*, who are the saviors of the race? The motherhood. Who, in the grandeur of her teachings, stood at the apex of power in the school of Alexandria in the fifth century after Christ, to whom the wise men of the race paid homage, and came from all over the planet to sit at her feet and learn wisdom, the unity of Being? Hepata, the regenerate woman. They destroyed her, because her teachings interfered with their selfish temporal powers of the priesthood and their followers. Today the principle of unselfish devotion is expressed in the mother of the race, and the priestly power still strives to subjugate the motherhood to their service, but the hope of the race lies in the freedom of woman.

I say woman is the peer of man. No avenue for employment of woman's talent is more attractive, more useful and more appreciated than occupied by the conscientious metaphysical healer. Nothing can be nobler than this calling, by reason of its usefulness, which is continually growing in public esteem. It is rapidly coming to the front and making a record which will create respect and command confidence. Wherever you see suffering, make an effort to relieve it, and fair earth will kiss each footprint of your pilgrimage.

We do not like the old religion. It makes men selfish, and the world seems to know selfish men and applaud their success. Let us worship at the shrine of humanity. If we could wrap around motherhood all thoughts that are sacred, and weave for her the golden glory of men's homage, we should transform this world. If this idea of religion were to prevail, it would universalize religion. Swift and sure condemnation would be visited upon the man that was false to the religion whose divinity was mother.

In this world of ours among the code of men, it is considered right and just, at any place and at any time, to fell with a blow the man who speaks lightly of our mother. If that change ever comes there will be no more fallen women, for no man would risk the

condemnation of his fellowmen by leading or permitting a woman's feet to stray, and no woman ever yet strayed alone. We all know that the mother is the parent of civilization; without her it never would have been.

Men loved the excitement of war. The savage rejoiced in the destruction of his enemies, but the mother with her babe had need of rest and quiet and protection. The babe was helpless — she loved it so; shelter became necessary, and through her influence the man built the booth, or dug the cave, and a family life began to be. The mother, when she swung that babe in the cradle made of limbs and boughs, and hummed the little lullaby, sang the morning song of this world's progress; she was the parent of civilization. Nature had seen to that.

Of all beings that came into the world, nature made the human infancy the longest, imposing upon it the most helplessness, and evoked from the mother's heart providence and faithfulness. The future of progress, the civilization that is yet to be, will depend for their greatness and glory upon the reverence, the respect, the adoration, in which the son of man holds the mother of men. Woman, the purest, sweetest and noblest work of God, it is well.

Not she with traitorous kiss her Savior stung,  
Not she betrayed Him with unholy tongue;  
She, while apostles fled, could danger brave,  
Last at the cross and earliest at His grave.

The Lord bless thee, and make His face to shine upon thee, and keep thy heart filled with love for woman — motherhood.

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I would learn only from the Spirit of Truth, thus having for my teacher and guide the Lord God of Israel, my true spiritual Ego; so shall I be able, soon or late, to declare, "The Father and I are One."—HANNAH MORE KOHAUS.



### **Inspired by the Spirit of Truth.**

It is found that when many people hold the same thought there is 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 in all parts of the world join every night at 9:00 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. To meet 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 fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 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, \$1.25.

*UNITY* is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2.00 for both.

The simple written request to be enrolled a member of the Silent Unity Society is all that is required to join with us.

*Special Notice* — If for any reason, members cannot observe the Silence at the regular hour, they should notify us what hour they can observe, and we will arrange it satisfactorily.

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

**Class Thought. August 20th to September 20th.**

(Held daily at 9:00 P. M.)

**In Thy Presence and Power I  
am free from anxiety and fear.**

**Prosperity Thought.**

(Held daily at 12 M.)

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**I am Prosperous. I always  
Succeed.**

## SILENT MEDITATION.

**To MEMBERS:** It is absolutely necessary that you sit in silent prayer every day for at least fifteen minutes — longer if possible.

The best time for this period of silence is 9:00 P. M., your local time, but if it is not convenient for you to observe that hour, choose a time and notify us of it.

During this meditation you are to silently repeat the statement which we give you in our letter of instruction, or the "Class Thought" in UNITY.

If you are faithful and persistent, you will attain a realization of the Divine Presence, and feel the Spiritual Life quickening your organism, and words and passages of Scripture may be given you. These are from God, and a fulfillment of the statement of Jesus in Matthew 6:6, "When thou prayest enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee."

The "inner chamber" is the inner consciousness, and the closed "door" is the shutting out of external thoughts, sights and sounds. Beginners find it helpful to close the eyes, and sit in a place where no external sound can reach the ears. This aids that inner concentration of mind so important in realizing the Divine Presence.

Whether you get this consciousness of the Presence at first or not, you should sit in the silence regularly until you do get it. Our treatments reach you through this inner mind, and it is necessary that you place yourself in a receptive mental attitude at regular intervals to get good results. If our letter of instruction says three times a day, follow it; if not, once a day will answer.

"And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you." (Luke 17:20,21.)



## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

181. Will you kindly give your interpretation of the command of the Christ, "Do this in remembrance of me till I come"? Some of the orthodox churches lay great stress upon this passage, and are quite outspoken against "professors" who neglect attendance upon the "Lord's Supper" as it is called by many.

—N. A. M.

At the "Last Supper" Jesus gave to the disciples the bread and wine, calling them his body and blood, and then gave the command referred to in our question. The bread and wine are symbols of the Substance (body) and the Life (blood) of the Universal Power, Source, Spirit, otherwise called God. We are to recognize, appropriate and incorporate this Substance and Life continually, until we come into the consciousness and full realization that there is but one Substance and one Life — that of Spirit. This is the Christ mind which comes unto us with its saving knowledge and power, and which makes us know our relation to the Father, our oneness with the Father. It is all a matter of soul experience, and it is the question of soul unfoldment, and not an observance of forms and ceremonies which followers of "the Way, the Truth and the Life" should concern themselves about.

182. If there is any plane of conscious existence to man on which the soul does not express itself in form, body, or visibility, please tell us why?

—M. E. S.

So far as our present knowledge goes, there is no plane of consciousness on which the soul is not forever expressing itself in form. On the physical plane we have this material body; on the mental plane we have thoughts; on the spiritual plane we have idea. These forms are visible according to the plane of expression. The physical form is seen by the physical eye; the mental form is perceived by the intelligence; the spiritual form is intuitively known.

Man unfolds upon each plane, the last and highest being intangible to the sense-man, but is discerned by the soul-man, the Self.

183. What is the connection between long life and obedience to parents, as stated in the 5th commandment? — E. T. C.

If we listen to our parents we will be guided past many a pitfall which would otherwise trap the unwary feet of youth, and which tends to such a rapid pace in life that our forces are soon expended and life, in consequence, shortened. Honor and obedience to parents coming from a loving heart will give calmness and quietness, which is conducive to long life. But in the esoteric interpretation of this statement we find that the great creative force of the universe — God — is both father and mother to that which is formed in its "image and likeness," the real self or son, and the yielding of ourselves in complete honor and obedience to the inherent Divine impule means eternal life.

184. When Jesus ascended up into heaven after the resurrection, where did his visible body go? — A. D.

At this period in Jesus' life he had, through dwelling in the realm of spirituality, transformed or transmuted his physical body into the finer or spiritual body which obeyed the will of the Spirit. He could "lay it down, and take it again" at will; he could dissolve it into the invisible gases, etc., of which it was formed, or he could crystalize them again into the visible body. He had given other evidence of this power since the resurrection, and now, at what is called the "Ascension" he simply dissolved the body before their eyes, never to be seen again in like form, for he had risen to a place in soul growth where he had no more need of so gross a body.

185. In June UNITY, on page 327, you say, "Christian Science *instructs* its practitioners not to treat contagious diseases." I regret to see so broad-minded, and usually well-posted, a student as you making such a statement. I am not a "Christian

Scientist," but I believe in doing justice to everybody, and so do you. Now I have asked several Christian Scientists and they tell me, "Certainly we treat contagious diseases, except where man-made laws debar or prohibit us from doing so."— M. J. P.

We appreciate the kindly interest which our brother takes in us and our utterances, and recognize his own broad-mindedness and fairness, as expressed in the above good letter. We were convinced of the truth of the statement quoted, but have, since receipt of this fraternal letter, taken pains to verify it. We too, have asked people prominently connected with Christian Science in our city, if it was true that Mrs. Eddy had issued instructions to her healers not to treat contagious diseases, and the answer in every case was, "Yes, such instruction has been given us," and we were referred to the *Sentinel* and *Journal*, Christian Science publications, in which, in the year 1902, the following appeared: "Mrs. Eddy advises, until the public thought becomes better acquainted with Christian Science, that Christian Scientists decline to doctor infectious or contagious diseases." The Christian Scientists, no doubt, had good reason for this step; we simply state it in justice to all concerned.

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MY DEAR MR. FILLMORE— Your article, "About Practical Christianity," in June UNITY, is of intense interest to me, and almost entirely in accord with my views, but one little matter is not quite clear. Near the bottom of page 327 you suggest the importance of pure food, hygienic rules, etc. Now, how does this conform with Mark 16:17, 18, where it says they that believe if they shall drink any deadly thing, it shall not hurt them? Having great faith in your views in these matters, I feel somewhat disturbed. I believe in the absolute and final power of the All Good, and the supremacy of mind, Spirit, etc. Does not the verse referred to support my position? Cannot those who believe ignore every appearance of evil? Cannot they drink, eat, or do anything? Do you place limitation upon the power of God? If not, why should those who believe be fearful of what they eat or what they drink? Pardon the question, but it does not seem to me to be in accord with the general trend of your teaching. I trust you will find a moment to answer my question for it has disturbed me.

— C. W. B.

I understand the literal meaning of the passage you refer to in Mark to be, If by *chance* we drink any deadly thing, it shall not hurt us. For example, a little child not long ago drank from a cup of lye. The doctors said she could not live. A healer was called, and he repeated to her, and realized this passage, until she was completely healed. Spiritually, this passage means, that if our minds imbibe evil thoughts they shall not injure us. I do not claim that Jesus Christ did or did not command abstinence from flesh-eating. I only know that the Spirit has told me over and over again that I cannot regenerate the tissues of my organism so long as they are fed with the corpses of animals.

I do not place any limitation upon the power of God, yet I have not found anyone who believes so implicitly in the Spirit that they can drink and eat poisons without being hurt thereby. It does not seem to me that Jesus Christ, with his tenderness and love, would sanction the killing of animals for food. He called the attention of the disciples to the care which the Father took of the birds, and he said, "I came not to destroy, but to fulfill." — C. F.

In reply to a correspondent who wrote asking when a trained metaphysician should ask for help, and how she should learn to sing, we wrote the following:

It is right to ask help only after we have exhausted all our own resources. I feel that you are led by the Spirit, and by putting forth a little more effort in developing your faith, you will be so sure of its leading that you will not ask help of anyone.

It is quite evident to me that you are not industrious enough in stirring up the Divinity within you. You should use denials and affirmations for everything that comes up. You are timid, and should, through denials and affirmations, root this out, instead of waiting for some outside force to do it for you.

Man has within him all possibilities, and through Spiritual quickening he brings them to visibility. By affirming that the Spirit is now singing within you, you start a current of thought going that will lead to the development of your musical talent. Not in a miraculous way, but through the legitimate avenues of expression. So with everything that you want to do: affirm that it is now being done by the Spirit, and it will be done. Jesus Christ gave this law when he said, "Pray believing that ye have received, and ye shall receive." If you want to manifest health, you must immediately take up the thought of health and affirm it as yours *now*, and continue to affirm, and deny the opposite until you demonstrate it. I am sure you can overcome every disability. Stop all anxiety, and throw all the force of your thought into affirmations of life, health, strength and power. Do not wait for anything—affirm it as yours *now*, and let the manifestation take place in due season.—C. F.

On three or four occasions while attempting to go into the silence my experience has been thus: A feeling of peace and lightness, and then a sudden rush of light, followed by a thrill of fear, causing me to tremble from the waist down. The second time I had this experience I happened to be standing. Can you explain this?

—R. W. J.

This experience is caused by subjective fear of the loss of life. The life center in the organism does not respond to the higher consciousness, which indicates that it has lost its poise, undoubtedly through some shock or unusual state of mind pertaining to fear of death or sin or punishment or disaster of some kind. The remedy is: Affirm your fearless trust in the All-caring, All-loving Good. Affirm your unity with the One inexhaustible Omnipresent Life, and take every opportunity to strengthen your trust and faith.—C. F.

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"Life is repaid by the joy of living it."



Devoted to  
Practical Christianity.

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## Publishers' Department.

### TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

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Before another issue of UNITY our address will be changed to 913 Tracy Ave. We are moving into dwelling now on the lot, soon to be replaced with a new structure.

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DEAR UNITY FOLKS — Just a line to tell you that I am having a most happy sojourn in "The Land of the Rising Sun," and send you all my loving greetings and wishes for your happiness and unlimited success. Yours ever, —ANNIE RIX MILITZ.

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Mr. C. R. Wheelock has again actively entered into Advanced Thought work, having opened a New Thought Center at 1245 Park street, Alameda, California. One branch of the work is a circulating library and free reading room, where books will also be on sale and orders taken for periodicals.

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Mrs. S. A. McMahon, the well known Chicago teacher and healer, has removed to 2118 N. Robey St., that city. From a letter just received from her we make the following quotation: "In the last two years I have through the power of Truth healed three cases of insanity, also one child who was called feeble minded; and one case of locomotor ataxia. Diseases of the kidneys have been healed in several cases, while fevers, stomach affections and heart disease disappear before the word of Truth spoken in the silence. To the experienced healer there are no incurable diseases, for they well know that all disease is the result of believing error."

## Unity's New Home.

The Building Committee of the Unity Society of Practical Christianity has closed the contract for the purchase of the property at 913 and 915 Tracy Avenue, Kansas City, where the new Unity Headquarters will be located. We will move to the new location September 1st. The present two-story building will soon be moved to the rear of the lots, when active operations will be begun on the new building, which will contain a fine large auditorium, healing rooms, reading rooms, business office, publishing department, etc.

The architect's plans were not completed at the time of going to press, so they will be explained with diagrams in the next issue.

Kansas City lovers of the Truth have been generous, so that the first payment of \$1,500.00 is now ready. All offerings should be sent direct to Charles Edgar Prather, Manager, and receipt will be sent you. After September 1st, address 913 Tracy Ave., Kansas City, Mo.

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### ANNOUNCEMENT BY C. A. SHAFER OF CHRISTIAN HEALING LESSONS IN CHICAGO.

Mr. Cassius A. Shafer has just closed a very successful and interesting class at the Chicago Headquarters of the Unity Society of Practical Christianity. No vacation will be taken in the work there this summer, and the usual Sunday morning service will be held at 11 o'clock.

On Sunday, October 1st, Mr. Charles Fillmore will speak at the Chicago Headquarters, and on Monday evening at 8 o'clock, he and Mrs. Fillmore will begin a basic course of lessons there, to continue for a period of two weeks, every evening except Sunday.

All students of the New Thought should know that this teaching is a Science; that every day living must be reduced to a science to be a success; therefore haphazard reading or study avails little towards bringing one into such an understanding of the Truth as to enable him to find the Real Self, or demonstrate the Free Man.

So the Course of Instruction given at this Center is scientific. There is a reason for every lesson, and every lesson is a logical necessity of the Truth upon which the whole teaching of Jesus Christ is founded, and of which his life was an exemplification. Not only is this true, but this course of basic instruction in the fundamental principles of Being is a direct revelation from the Spirit of Truth whom Jesus said he would send in his name.

A true foundation being laid, then comes the growth and development into spiritual consciousness and power. To this end a very carefully prepared course of systematic training in thought control and concentration has been prepared. We must

control our thoughts or they will control us. But whoever master of his thoughts is master of every situation.

Exercises and drills in training and controlling the thoughts will avail little, however, in attaining the spiritual growth unless we faithfully "Practice the presence of God," and know how to find and enter the "Secret Place of the Most High" and there commune with the Spirit within.

Therefore we have also a Realization Class in which we learn how to enter the Silence and there listen to the voice of the Father who reveals Himself to those who come in sincerity of heart and with earnestness of purpose, to know and do His will. In this class we learn to "talk to the Lord face to face as a man speaketh to his friend."

The work of Inner Development will be taken up by advanced students who desire to find the Sacred Centers of the body, the Seven Churches of Asia, and carry to them the message of the Spirit.

Spiritual attainments, like all others, are the result of earnest and faithful application. Spiritual power is a growth, and is the fruit of patient, sincere, persistent work.

Jesus taught, and our teaching means the full and complete redemption of soul and body from bondage to beliefs in the reality of evil and matter, from bondage to beliefs in sin, sickness and death. To accomplish this requires a complete dedication of the self to the Spirit. He who would receive must give. He who gives shall receive. Compensation for all our work is free-will offerings. For further information about lessons, or treatments, or room and board, call on or write Mr. Shafer at his residence, 539 LaSalle Ave., or at 511 Masonic Temple.

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We have many subscribers who have been with us ten years or more, and for the benefit of such especially we make the rate of three subscriptions for \$2.00: a three-year's subscription, i paid in advance, for \$2.00; or a life subscription for \$10.00. Many desire to send the magazine to friends as a present, and by our special rate they can send to two such persons for the price of one, the other dollar being applied for the renewal of their own subscription, if so desired, or the third UNITY sent to a third friend. While we do not discontinue regular subscriptions received from persons direct until so notified, we do discontinue those sent to others as presents, for, if such were continued, no one would feel under any obligation for such subscription after date of expiration. We make this explanation for the benefit of any who may not understand why some subscriptions are discontinued while others are not; we never do so when we are informed by the persons themselves that they still desire the magazine.



## About that \$100,000.

Several have asked what we are going to do with that \$100,000 the generous people are sending us. We are going to build a Sanitarium, where Truth methods will prevail in healing invalids who are too sick to be treated at home.

We have long needed such a place, and now we are going to have it. It will not be run wholly on the free-will offering plan, as that may not prove practical in such an institution, but there will be free beds, the expense of which will be kept up by the surplus in the general fund, and other sources.

There is now no such Sanitarium in the country. The Homes of Truth are not Sanitariums, but schools and rest homes. They do not accomodate invalids where trained nurses are required. Special facilities for this sort of work are imperative, and there must be capital to carry it through. We have letters every day from people who want to come here and have Truth treatment, if they can be accomodated with board, room and trained attendants. The object of this Sanitarium will be to meet this need. It will be open to all healers who use mental and spiritual methods, and they will be allowed to come and treat their patients at will.

The new Unity Building is a move in this direction, but the Sanitarium will not be confined to local needs. It is to be all-inclusive, and the property of all people everywhere. It will be managed by a board of trustees, who will be appointed when the fund is large enough to begin the purchase of property.

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## New Thought Convention

Nevada, Mo., September 25-29th.

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The Board of Directors of the New Thought Federation have elected Mr. Ernest Weltmer, of Nevada, Mo., Secretary, who is actively engaged at the work in making the forthcoming Convention a great success.

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### ARE YOU COMING TO THE CONVENTION?

Answer "Yes," and then come. You cannot afford to miss it if you are interested in any line of the New Thought. All cults are represented. There will be a great program of the best speakers on these subjects in the country. These speakers are chosen without regard to sect. All that is necessary is that they shall be able to tell some part of the truth, and tell it well. It is only once a year that you will have the opportunity to hear at one meeting all of the talent that will be gathered at this Convention. There will be four days, two sessions each day. Besides the speaking there will be a good musical program. Some of the titles of the addresses already on the program are: "Organization and

Individual Integrity;" "The Conscious Assimilation of the Divine in Human Life;" "Shall be Superadded;" "The Son of God and the Son of Man;" "The 'Ground Swell' of the New Thought."

Nevada is a small town where the lodging rates are low, and where board is good. Its beautiful situation on a spur of the Ozarks, and its park and mineral wells, make it one of the favorite resort towns of Southwest Missouri. We are now at work arranging for low rates on the railroads. Come out and enjoy this spiritual feast; get acquainted with your brothers, and give them a chance to meet you. Address all inquiries to

ERNEST WELTMER, Secretary, Nevada, Mo.

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We often remark that if words of appreciation could be used to pay our printing bills, UNITY would appear on white silk, bound in seal every issue. Our readers certainly are appreciative, and their letters pour out to us a steady stream of blessings, for which we are truly thankful. We often wish we had room to print these many expressions of gratitude and good-will; not alone to endorse the ministry in which we are engaged, but as a revelation of the heart-to-heart kindness and spirit of encouragement that pervades our circle of readers. In the July number we offered to take life subscriptions for \$10.00. In taking advantage of this offer a loyal one, who has been with us for many a year, writes, "My subscription runs out in August. I enclose \$10.00, and desire to become a life subscriber. I wish it were \$100.00—it would not be adequate, no, not even a tithe of the benefit I have received from UNITY. Each number seems more helpful than the last. I am holding the thought that I may soon help in the ongoing of this blessed work in a larger way.—S. B."

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The UNITY "Class Thought," in large type on cards suitable for wall hangers, is being asked for. We shall meet this demand by getting out each month an extra lot of our "Prosperity Blotters," having on them the "Class Thought" that appears in the current number of UNITY. They will be sent free to all UNITY subscribers who apply for them, enclosing postage.

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There has been such a demand for the June UNITY, containing the Auxiliary Lesson explaining the difference between Practical Christianity and other religious doctrines, that the issue has been exhausted. From many directions have come requests that the lessons be put in tract form for wider circulation. This will soon be done. Send in your orders now—25 cents per dozen.

## NOT OUR WEISS.

BROTHER FILLMORE — We would like to ask if you know a young Russian Jew (some time passed from Denver) named Weiss, and do you know his present address? To explain, he called on us May 30th, Memorial day, made himself known as having been healed by you some two years ago, and having espoused the New Thought was repudiated by his family. He was on his way to Boston where he said a good position was awaiting him. He was in the embarrassing position of needing financial help to get through; so without adding to his embarrassment we helped him, he saying that we would hear from him soon. This we have not, and while myself not doubting that we will, still feel that we would like to know a little more certainly about him. He takes UNITY, so he informed us, and was writing a story of his experiences for you, so we suppose that you will have his present address; and if you can give it us, or any information about him, we will esteem it a favor.

Most sincerely, J. G. MURRAY,  
90 South Union St., Rochester, N. Y.

This young man called on us over a year ago and told a similar tale, except that it was Mrs. Fannie James, of Denver, who had helped him this far, and he was anxious to get to Chicago. We provided him with the necessary funds and afterward found that Mr. A. P. Barton had also been generous with him. We have not heard from him since until the above letter came from Brother Murray. Since its receipt a friend near Boston has written us that she advanced a young man \$10.00, by the name of Weiss, who claimed to be connected with UNITY. It is quite evident that this young man is not holding just the right kind of thoughts to bring success, and we suggest that the next friend he tackles shall tell him so, with our compliments.

So far as any financial loss is concerned we are perfectly secure. We know the Divine Law will not allow us to be relieved dishonestly of anything, and all those who take this attitude, and do not depart from it, will find their own coming back to them generously increased. Jean Valjean, in the story of Victor Hugo, stole the silverware of the good priest who gave him protection and shelter. When he was called before the court to prove his goods, and witness against the prisoner, he refused to prosecute and said he gave the silverware to Valjean. This was leniency carried to the limit, but it was a proving of his claim that the worst of men are good at the core, and kindness will bring it out.

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WEE WISDOM for August was edited entirely by the "kids." It is unique in spelling and grammar, being printed just as written by the various authors.

---

We want ten thousand names right now to whom we can send sample copies of UNITY and WEE WISDOM.

## BOOK REVIEWS.

BY J. H. C.

## AND GOD SAID. By Ursula N. Gestefeld.

It is with pleasure that we note the appearance of a new book from the pen of this most gifted of New Thought teachers and writers. Mrs. Gestefeld's masterly handling of her subject, the strength, power and logic of her arguments and statements, remain unequaled. The book we are considering is an interpretation of the book of Genesis, and will be prized by all Bible students who are looking for inner meanings rather than historical accuracy. In the Preface Mrs. Gestefeld says:

"The Bible, therefore, while a statement, in the form of allegory, history, symbolism, of impersonal truth, has a personal meaning capable of personal application and demonstration. Even as the principles found in an arithmetic must be applied and demonstrated before one can claim to be a mathematician, so must one find equivalent fundamentals in the Bible, and apply and demonstrate them before he can rightfully say, 'I know.' It is the Science of Being of which the Bible is a text-book, the science of origins and ultimates, with all that lies between, positive, exact, demonstratable, including in the New Testament, the record made by its demonstrators that proves its problems solved."

There has been much inquiry for a book giving the spiritual interpretation of the events recorded and the names of people and places in the Bible, and this book answers this demand as to the book of Genesis, which the author says is "the substance, or bony structure of the Bible . . . . The understanding of Genesis supplies the understanding of the rest of the Bible."

This interpretation first appeared in *The Exodus*, beginning in 1895, but will be welcomed in its present compact form as more convenient for the use of students. We endorse and heartily recommend "And God Said" to our readers, and to the thinking world everywhere. Tastefully bound in gray cloth. Stamped in black. 160 pages. Price, \$1.50. Published by The Exodus Publishing Co., Chicago, Ill.

MAN LIMITLESS. By Floyd B. Wilson, author of "Paths to Power."

The many readers of Mr. Wilson's first book, "Paths to Power," will gladly welcome this new volume which is along the same lines, but which advances the student in the development of the faculties of intuition, clairvoyance and clairaudience. The author says this book begins where "Paths to Power" left off. In a series of articles we are shown step by step the unlimited power which is resident in every man, and which by disci-

pline can be made use of, and we are told *how* to develop the psychic powers and gain our own experiences. The Hon. Floyd B. Wilson is a widely known and successful lawyer, but is also well-known as a writer and lecturer on advanced metaphysics. He has devoted much time and research to the occult, and presents the results of his investigations in a concise way which reveals to the reader a broader comprehension of man and his possibilities. While one may not wholly accept the author's conclusions as expressed in the last chapter, "Spirit Aid in Man's Unfolding," yet the book is inspiring in the highest degree, and most helpful. We cannot mention in detail each of the articles comprising this book, but "Suggestion," "Pathway to Accomplishment," and, especially, "Control of Memory," are each alone worth the price of the book as revelations of man's powers and the method of developing them. "Paths to Power" met with a phenomenal sale, and we predict "Man Limitless" will prove even more popular. Cloth, 224 pages. Price, \$1.25. Published by R. Fenno & Co., New York City.

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7. Lessons in the Philosophy of Life, by Lucia A. Beckham; cloth \$1.00; paper 60 cents.
8. Between the Lines; Mrs. Hannah M. Kohaus; paper 40 cents.
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Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Unity Headquarters, 913 Tracy Ave.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3 P. M. in the K. P. hall, 624 Minnesota Ave., Kansas City, Kansas.

### A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled NEW THOUGHT DIET. The title explains its character. It will be 5 cents per copy or 50 cents per year.

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- Chicago Silent Unity Circle, 511 Masonic Temple, Chicago, Ill.
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