

# UNITY

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

VOL. XXIV.

FEBRUARY, 1906.

NO. 2.

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PREACH THE GOSPEL  
 HEAL THE SICK  
 CLEANSE THE LEPROUS

RAISE THE DEAD  
 CAST OUT DEVILS  
 MATT. 10:7, 8

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

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Tracy A. Jr.

KANSAS CITY, MO.

## **The Unity Society of Kansas City.**

This Society is an independent movement established in 1889 with headquarters in Kansas City. It is not connected with the Unitarian Society.

It has a local attendance at its various meetings of about 500. It is called the Unity Society of Practical Christianity.

An auxiliary Society, called the Society of Silent Unity, has a membership in all parts of the world of about 12,000.

The local Society owns property at 913 Tracy Avenue, Kansas City, Mo., where its meetings are held in a temporary building—a permanent stone and brick structure of adequate proportions being under construction.

The doctrine promulgated is summed up in the name of the Society—Practical Christianity.

We follow the injunctions of Jesus as written in the last chapter of Mark:

“Go ye into all the world and preach the gospel to the whole creation.

“And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover.”

The Lord confirms that we are preaching and practicing the true gospel by the signs that follow our work. “By their fruits ye shall know them.”

We publish many pamphlets and books and regular monthly magazines as follows:

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WEE WISDOM, for children, 50 cents per year, 5 cents per copy. Myrtle Fillmore, editor.

NEW THOUGHT DIET, a magazine of dietetics, will soon be issued at 50 cents per year.

The publishing part of our work is done under the name of the Unity Tract Society, Charles Edgar Prather, Manager, 913 Tracy Avenue, Kansas City, Mo., to whom all subscriptions and book orders should be sent.

Enquirers are cordially invited to attend our various meetings, both Sunday and week days, mention of which will be found in detail in our weekly program.

For full information call or write to

UNITY SOCIETY,  
913 Tracy Ave., Kansas City, Mo.



Devoted to  
Practical Christianity.

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## A NEW THOUGHT CATECHISM.

COMPILED BY THE STUDENTS OF TRUTH OF NEW ZEALAND.

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### THE BASIS.

I believe in the Good, which is God, the Father Almighty, Creator of all men and things.

I believe in man, the eternal and only begotten Son: the spiritual, individual ego, the image after the likeness—who is the Lord, and reproducer in creation, of the world and all belonging to it.

I believe in Christ, the Divine Self or man; begotten of the Holy Ghost or thought of God.

I believe that personality must ever be crucified, dead, and buried, that man may ascend the throne of his Christ.

I believe the creative energy of the Good expressed in the Lord, represented in the Jesus, and manifested through the Christ, is ever interceding with the quick and the dead.

I believe in the Holy Ghost, in the living Spiritual Church, in the communion of saints found in the identity of Life, Love, and Truth; in the conquest of ignorance and sin, in the resurrection of divine man from the grave of human error, and everlasting life.

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### GOD AND CREATION.

QUESTION. What is God?

ANSWER. God is.

God is Principle.

God is Spirit.

God is The Good.

God is Life, Truth, Love, Substance, and Intelligence.

God is Mind.

God is the ONLY Mind.

God is Father-Mother.

God is the I am that I am.

God is the ALL in ALL.

That which the Christian calls God; the Jew, Jehovah; the Hindoo, Brahm; the Mohammedan, Allah; the Chinese, Supreme Cause; the Physical Scientist, Force; and Jesus, Spirit—is Abstract Being, or the Universal Principle—Love, in process of unfoldment and manifestation. It appears to man as Divine tenderness, or a “consuming fire,” according as he obeys the inner self, or the seductive claims of sense—the outer self.

Q. What is the object of creation?

A. The object and necessity of creation is the manifestation of God—The Good.

Q. Who created man?

A. God.

Q. Who made mankind?

A. Mankind is making itself.

Q. Who made the world?

A. Each of us make our own world.

Q. What is God as Creator?

A. Universal Source.

Q. What is God as creating?

A. The Holy Ghost in operation.

Q. What is God as Creation?

A. Man, or the manifesting Christ.

Q. Can you define “I AM THAT I AM”?

A. Only as Being—or original consciousness.

Q. What are the “days” mentioned in the 1st chapter of Genesis?

A. Divisions of unfoldment or expression of God.

Q. Do they mean periods of time?

A. No; they mean the process of evolution.

Q. What is the Seventh Day?



A. The Lord's Day: the period of Involution.

Q. What is Evolution?

A. Proceeding out from.

Q. What is Involution?

A. Returning into.

Q. State the relation of Evolution and Involution.

A. Involution must follow Evolution: that which goes forth from, by Evolution, must return to by Involution.

Q. How are they related to God?

A. Evolution expresses God by steps or degrees; Involution manifests God by steps or degrees.

Q. Which day are we now living in?

A. The Seventh day.

Q. What is our work in this day?

A. To bring out God's likeness; to manifest our divinity; to establish the kingdom of the Good.

Q. How do we keep this day?

A. By keeping it wholly to the Lord: or entirely for divine purposes.

Q. What are such divine purposes?

A. The acknowledgment of the Good in all our ways.

#### MAN.

Q. What is man?

A. Man is God individualized and manifesting the only begotten Son.

Q. How can this be true?

A. Existence, come out of Being, must be the essence of that Being. The "Image after the likeness" of God must be Godlike; the Son must be identical in quality with the Father; man, as inclusive effect, must be in identity and quality, the same as his subsistent cause.

Q. By the image do you mean personality?

A. No; we mean spiritual, generic man.

Q. Is the first chapter of Genesis a complete statement of creation?

A. No; that is the expression of the ideal which

must afterwards be manifested.

Q. How is this done?

A. By means of something through which the ideal may be represented and manifested.

Q. Is this shown in the Bible?

A. Yes; it begins in the second chapter of Genesis, and traverses the whole of the Bible. The first chapter declares the ideal; the second chapter states the form that embodies the ideal. A shape or form is the figure through which an idea or ideal becomes visible: the idea is first, and the figure or form second. An inventor's idea must go before his model, and his model is necessary to make his idea visible.

Q. How does this apply to God and man?

A. God's works are creative; the Holy Ghost or thought of God is the creative energy that invents the ideal; man is the idea or invention or the individualized utterance of God; the Lord God, personal man, is the model or representative; and creation is the idea of God, founded in the first chapter of Genesis, and manifested in the Gospels of the New Testament.

Q. If personality is the model, is it the image and likeness of God?

A. Oh, no; its constant change, and apparent defects, show it to be imperfect. The Lord God or spiritual man is forming and reforming it constantly, until it shall fitly represent him; this is the process of involution.

Q. Who is the Lord God?

A. Spiritual man.

Q. Who formed the dust-of-the-ground man called Adam?

A. The Lord, or Spiritual Man.

Q. What kind of a man was Adam?

A. He was mankind.

Q. What do you mean by mankind?

A. A kind after man.

Q: What becomes of this kind of a man?

A. He dies at the end of his day.

Q. How does he die?

A. Through birth of a higher consciousness.

Q. Have you passed through the Adam state?

A. Yes.

Q. Who made your Adam?

A. My Lord.

Q. Who is your Lord?

A. My spiritual self.

Q. What is the Garden of Eden?

A. Man's consciousness.

Q. What is your Garden of Eden?

A. My consciousness.

Q. Who is your father?

A. God.

Q. Who is your mother?

A. God.

Q. Who are your sisters and brothers?

A. Everybody.

Q. Who may be said to be your nearest relatives?

A. Whosoever doeth the will of our Father which is in heaven.

Q. Will you name the Order of Creation?

A. Expression, Representation, and Manifestation.

Q. Who are you in expression?

A. The Lord.

Q. What are you in representation?

A. I am the form of my thought.

Q. What will you be in manifestation?

A. A member of the body of Christ.

Q. Give the name of the most advanced Expression, Representation and Manifestation you have ever heard of.

A. The Lord Jesus Christ.

Q. Will you ever be like him?

A. I will.

Q. Who was Jesus?

A. His word made flesh.

- Q. Who are you, personally?  
 A. My word made flesh.  
 Q. Is your flesh like his?  
 A. No.  
 Q. Why is it not?  
 A. Because my thoughts are not like his.  
 Q. Will your flesh ever become like his?  
 A. Yes.  
 Q. When?  
 A. When my thoughts are as true as his.  
 Q. How should we regard our material bodies?  
 A. When we rise to an understanding of ourselves, we shall know ourselves as spiritual, and that our fleshly representative is but one of many bodies, which we have used in our unfoldment.

---

 DEFINITIONS.

- Q. Name some definitions of Christ.  
 A. Christ is God manifested.  
 Christ is the only Begotten Son.  
 Christ is Divine Spiritual Man.  
 Christ is the Immaculate Conception.  
 Christ is the Anointed.  
 Christ is Individuality.  
 Christ is Truth.  
 Christ is Universal Man.  
 Q. What is "The Blood of Christ" ?  
 A. The blood of Christ is the Word of Truth.  
 Q. Was Jesus the exclusive Christ?  
 A. No! All men are members of the universal body of Christ. Jesus was the Son of Joseph and Mary. Jesus brought life and immortality to light. He claimed for mankind, collectively and individually, all that he claimed for himself. Christ is the Son of God.  
 Q. Was Christ crucified?  
 A. No! Jesus, the flesh, the son of Mary was nailed to the tree. Christ, the Son of God, felt no

nail, knew no death, was lifted up, and is drawing all men unto him.

Q. What are angels?

A. Good thoughts.

Q. What is righteousness?

A. Right thinking.

Q. What is Heaven?

A. Conscious Harmony.

Q. What is repentance?

A. Turning from.

Q. What is forgiveness?

A. Giving Truth for error.

Q. What is the Holy Ghost?

A. The Thought of God.

Q. What does the baptism by water typify?

A. Cleansing.

Q. What does the baptism of the Holy Ghost accomplish?

A. Salvation.

Q. What is Salvation?

A. Being saved, or made free.

Q. Saved from what?

A. From fear, deception, hate, poverty, pain, and death.

Q. What thought, if persistently carried, will destroy fear?

A. The thought of Trust.

Q. What thought will destroy deception?

A. Unselfishness.

Q. What thought will destroy hate?

A. Love.

Q. What thought will destroy poverty?

A. God's bounty.

Q. What thought will destroy pain?

A. The thought that I am spiritual, therefore cannot suffer pain.

Q. What thought will overcome death?

A. The thought that God is my life, therefore I am deathless.

Q. What does the word "devil" mean?

- A. Evil.
- Q. What is evil?
- A. Error.
- Q. What is error?
- A. Sin.
- Q. What is sin?
- A. Losing the way, missing the mark.
- Q. What mark?
- A. Man's divinity.
- Q. What is man's divinity?
- A. God's Deity manifest.
- Q. Are all individuals divine?
- A. Yes.
- Q. Why do they not appear so?
- A. Because they do not know themselves divine.
- Q. What do they think themselves to be?
- A. Flesh, blood and bone; sinful, sickly and dying. "And, as a man thinketh so is he."
- Q. Is not man flesh, blood and bone, sickly and dying?
- A. No.
- Q. What will the divinity of man, when understood, reveal and establish?
- A. The Kingdom of God on earth.
- Q. Is this possible?
- A. It is a necessity.
- Q. Define that condition.
- A. There will be no birth, sin, sickness, sorrow, or death.
- Q. What is "this world" so often spoken of in the Bible?
- A. A state of mind.
- Q. When can persons be said to be in this world?
- A. When they believe in Good and Evil.
- Q. How long must persons remain in this world?
- A. As long as they believe in good and evil.
- Q. Will you mention some of the secrets said to have been hidden from before the foundation of the world?

- A. That the universe is spiritual !  
 That man is spiritual !  
 That man is the image of God !  
 That man is two-in-one !  
 That man is in dominion !

Q. Describe the "fall of man."

A. The "fall of man" was towards God, instead of away from God; the first step in Spiritual involution from ignorance to wisdom, from image to likeness, from Lord to Christ.

Q. What are "miracles" ?

A. The so-called miracles were wrought in keeping with a higher law of externalization than is generally understood. The husbandman produces bread and wine, and is as ignorant of how he does it as he is of the how of the miracles. In both cases it is the work of God — or First Cause. Jesus, the most advanced evolution ever upon earth, brought the externalizing power to bear directly, without the intervention of soil, rain and sunshine. These supplies exist in an inexhaustible abundance, and thought is the externalizing power. It may work slowly through means, or directly, and at once, through one imbued with understanding. Through this understanding, and this alone, must come the solution of all social, political and ethical questions.

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#### TRINITY.

Q. Is there more than one God?

A. No.

Q. Are there three persons in one God?

A. No.

Q. Are the Father, Son, and Holy Ghost, persons?

A. No.

Q. How do you explain the Trinity?

A. Mind, Idea, and Thought: Mind as God, Idea of God as the Son, and Thought of God as Holy Ghost.

Q. What is the Bible?

A. Everybody's autobiography; a story of the most wonderful religious development in the world, covering a period of forty generations.

Q. How is it composed?

A. It is a collection of sixty-seven different manuscripts, or books, bound in one volume.

Q. Who wrote those books?

A. It is not known who wrote most of them.

Q. When were they written?

A. It is not accurately known.

Q. How long periods intervene between the writing of these books, as far as known?

A. Periods from ten years to twelve hundred years.

Q. In what language were they written?

A. The Old Testament was written in Hebrew and the New Testament in Greek.

Q. What was their form?

A. Scrolls and manuscripts.

Q. How long has our present Bible been in print?

A. About three hundred years.

Q. Have its translations from Hebrew and Greek led to disputes as to their verbal accuracy?

A. There are today one hundred and forty thousand disputed renderings in the New Testament alone.

Q. Are the chapter headings and head-lines in our Bible parts of the Bible proper?

A. No; they are the opinions of the compilers only.

Q. When were the books of our New Testament put together?

A. In the fifth century.

Q. What is the earliest date of the Gospels, as they now appear?

A. In the year 180, or near the close of the second century.



Q. How was our Gospel record preserved for the first 150 years?

A. By oral tradition.

Q. What is the Pentateuch?

A. The first five books of the Bible.

Q. What does our Bible reveal?

A. God, man, the universe, and their relation to each other, or the Science of Being.

Q. Is there no other Bible?

A. Many of them, among different nations, containing the same truths.

Q. Is there no common Bible for all people?

A. Yes, the Universe is a Holy Bible.

Q. Is the Bible inspired?

A. Yes; wherever it contains a statement of Truth.

Q. Who wrote the Psalms?

A. David is credited with writing seventy-three of them, while fifty of them were written by unknown authors. Sometimes one thousand years elapsed between the dates at which they were written.

Q. Which are the historical books of the Old Testament?

A. The Pentateuch, Joshua, Judges, Samuel, Kings, and Chronicles.

Q. When were they written?

A. About the eighth century B. C.

Q. What is the history of the Book of Job?

A. A very doubtful record, full of interpolations, amounting to whole chapters, written about 600 years B. C.

Q. What is the decision of the best Bible scholars about the Book of Isaiah?

A. That its first thirty-nine chapters were written by Isaiah; and that the remainder of the book was written two hundred years later, by an unknown author.

Q. What do we know of the Book of Proverbs?

A. It was made up of fragmentary manuscripts; the earliest dating two or three hundred years after Solomon's death.

Q. When was the Book of Ecclesiastes written?

A. In the third century B. C.

Q. Did Daniel write the Book of Daniel?

A. No; Daniel had been dead hundreds of years before the book was written.

Q. Who wrote the Book of Jonah?

A. It is unknown. The prophet Jonah died centuries before it was written.

Q. How was the Book of Zachariah made up?

A. From fragments written by different authors, during a period of three hundred years.

Q. When was the Gospel of Matthew written?

A. Probably towards the close of the first century.

Q. When was the Gospel of John written?

A. The middle of the second century.

Q. When were the Gospels of Mark and Luke written?

A. At the beginning of the second century.

Q. When were the Acts of the Apostles written?

A. During the second century.

Q. Then what period is covered by the time when the Bible is supposed to have been written?

A. From the ninth century before to the second century after Christ.

Q. How were the books of the Old Testament brought together?

A. There is much mystery and uncertainty about how and when it was done; but the old manuscripts show that the first effort was made by Nehemiah and Ezra, his priest and scribe. This was the adoption of the Pentateuch and the Book of Joshua, as we have them, as the law of Israel. Afterward, Nehemiah founded a library, to bring together and add to the Pentateuch and Joshua all records concerning the kings and prophets, and all David's writings and letters; and later still, the third and last step was that of Judas Maccabæus, who brought together all the writings that had been lost in the Jewish wars; and, with few alterations, made during the first century before Christ, gave us the Old Testament

combination as we now have it. There are books left out of the Old Testament which are as beautiful as any in it; such as Ecclesiasticus, the Book of Wisdom, and the First Book of Maccabees.

Q. How were our New Testament books brought together?

A. They were selected from many manuscripts. There were gospels besides those chosen, there were epistles other than those selected. There were thirty-six books called the "Acts," from which our Acts of the Apostles was chosen; there were twelve different books called Revelation from which the one in our Bible was chosen.

Q. Who determined which books should be placed in our New Testament?

A. Different councils of the Church. The Council of Carthage, 397 A. D., declared our present books to be right; but the final decision was made by the Roman Church at the Council of Trent, in 1545.

Q. Will you now review your statement regarding the Bible authors?

A. Of thirty-nine books in the Old Testament, we know the authors of seventeen, or of some part of them. These are eleven minor prophets Isaiah, Jeremiah, Lamentations, Ezekial, Ezra, and Nehemiah. Of the thirteen books before Ezra we do not know the authors. Nor of Esther, Job, Psalms (except a part), Proverbs, Ecclesiastes, Solomon's Song, Daniel, and Jonah. In the New Testament we are tolerably sure of the authorship of Revelation, and six or eight of Paul's epistles. Beyond these, there are grave doubts as to the authors.

Q. Does this doubt affect the value of either the Old or New Testament Truths?

A. Not in the slightest degree. Truth is absolute and eternal, without reference to the medium through which it is made manifest.

[To be concluded.]

## "A SERVANT OF GOD AND THE PEOPLE."

This is the title of an article in *McClure's Magazine* for January by Lincoln Steffens. It is about Mark Fagan, Mayor of Jersey City. The whole article should be read to get an understanding of the character of this marvellous mayor. He was born in Jersey City, and began life as a newsboy. He saw the needs of the people, and tried to help them, and his success was so signal that the attention of surrounding cities was called to him, and his methods were sought. The true secret of the power through which he has accomplished so much is revealed in this psychological study, from which we make the following extracts:

One man in a group I joined before the Mayor reached it, did say he was going to "have some fun with Mark," and the others in a mood for horse play, dared the bold one to ask Fagan for "the price of a drink." I thought the man would, but when Mark came up saying, "I am Mark Fagan; I have been mayor for two terms and I have tried to serve you," etc., etc., the bold man was silent; they were all respectful, and the psychology was plain enough. The Mayor speaks, what Connolly calls "his little piece," with dignity, with the grave dignity of self respect, and you feel, and those men feel, the perfect sincerity of Mark Fagan.

But that did n't satisfy Jim Connolly, and it would n't satisfy anybody in Jersey City. It did n't satisfy me, and since nobody else could help me, I went to Mark himself. I went to his home with him, and I asked him questions. He squirmed, and it was n't pleasant for me, but I had a theory I wanted to test. Maybe it was n't right to probe thus into the soul of a man, and maybe it is n't fine to show what you see. It hurt Mark Fagan, that interview, and the report of it will hurt more. But I am thinking of those of us who need to see what I saw when I loo in upon the soul of Mark Fagan.

Why had he done the things which had been done for Jersey City? That was the main question. He said he had n't those things, not alone. His cabinet had done them. He full credit to his associates, and he gave it honestly, as wished to be believed. But as Record says, whatever of kn

**Affirmation for Strength and Power. February 20th to March 20th.**  
(Held daily at 9:00 P. M.)

*The Strength and Power of Divine Mind are now established in the midst of me, and shall go no more out.*

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**Affirmation for Prosperity.**  
(Held daily at 12 M.)

*The Riches of the Lord-Christ are now poured out upon me, and I am supplied with every good thing.*

---

This sheet has been treated by the Society of Silent Unity, after the manner mentioned in Acts 19:11,12. Disease will depart from those who repeat silently, while holding this in hand, the words printed hereon. From February, 1906, UNITY, published at 913 Tracy Ave., Kansas City, Mo.

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ASTOR, LENOX AND  
TILDEN FOUNDATIONS

edge and resources he and the rest contributed to the Mayor, it was the Mayor who furnished the courage, the steady will—the transparent character.

"What is your purpose, Mr. Mayor?"

He elaborated the idea of making Jersey City pleasant. He talked about clean streets, good water and light service, and schools. "Now the schools—I think the schools should n't be shut up when school is out. Don't you think it would be nice if the mothers could go there, and the girls, and learn to sew and other things? I'd like to have a gymnasium in the schools; and a swimming tank. The schools ought to be the place where the people of the neighborhood go to read and hear lectures, and hold meetings, and for the children to play. Do you think that is foolish?"

He had n't read of the efforts elsewhere for these ends. He was glad to know his scheme had struck others as feasible.

"I don't see why things should n't be useful, like that, and pretty. Do you think it would be foolish—I haven't talked about this to the others, but do you think it would be so foolish to have flowers in the schools?"

"Why do you care about other people? You seem to like men. Do you, really?"

His look answered that, but he went on to talk about his boyhood and his experiences as an undertaker.

"What do you mean by the people? The poor people? The working people? When you address a crowd, do you appeal to labor as labor, to the unions for example?"

"Oh, no. I never do that. I mean everybody. The poor need the most, and most people over here work, but by people I mean men and women and children—everybody."

"Railroad presidents? Do you hate the railroads?"

"No," he said, reflecting. "They do a good deal that is wrong. They corrupt young men, and they don't care anything about Jersey City. They should stop corrupting politics, but you can't expect them to look out for us. We must do that." He paused. "I have hated men, almost, some of these corporation men, but I don't any more. I used to hate men who said things about me that weren't true, that were n't just. But I've got over that now."

"How did you get over it?"

"I found a way," he said, evidently meaning not to tell it.

"You must have been tempted often in the four years you

have been in office. Have you ever been offered a bribe?"

"I was once, but that was by a man sent by somebody else.

He didn't know what he was doing, and I did n't blame him so

much as I did those who sent him."

"What about the subtler temptations, how did you resist them?"

"I found a way," he said again.

"What time I pressed him for it; he evaded the point, and I



urged that if he knew a way, and a good way to resist political temptations, others should know of it.

He was most uncomfortable. "It's a good way," he said, looking down. Then looking up he almost whispered: "I pray. When I take an oath of office, I speak it slowly. I say each word, thinking how it is an oath, and afterwards I pray for strength to keep it."

"A silent prayer?"

"Yes."

"And that helps? Against the daily temptations too?"

"Yes, but I — every morning when I go up the steps of City Hall, I ask that I may be given to recognize temptations when they come to me and — to resist them. And at night I go over every act, and I give thanks if I have done no injury to any man."

"When you were considering whether you would give out that letter to Governor Murphy, why did you say, 'let the consequences go'?"

"Well, when anything is to be done that I think is right, and the rest say it might hurt my political career, I ask myself if such thoughts are tempting me, and if I think they are, I do that thing quick. That was the way of the Murphy letter."

"They say you want to be Governor of New Jersey?"

"I know that I don't," he said quietly. "I have asked myself that, and I know that I don't. I don't think that I would be able to be the Governor; I mean able to do much for the people in that high office."

"What do you want to do, then?"

"Why, what I am doing now."

"Always? Do you mean that you would like to be Mayor of Jersey City all your life?"

He looked up as if I had caught him at something foolish or extravagant, but he answered:

"If I could be — if I could go on doing things for the people all my life, as Mayor, I should be very happy. But I can't, I suppose, so I shall be satisfied to have done so well that whoever comes after me can't do badly without the people noticing it."

"Well, what do you get out of serving others, Mr. Mayor? Try to tell me that truly."

He did try. "I am getting to be a better man. You know I'm a Catholic —"

"Yes, and some people say the Catholics are against the public schools. Why have you done so much for them?"

He was surprised. "I am Mayor of all the people, and the schools are good for the people."

"Well, you were saying that you are a Catholic —"

"Yes, and I go to confession every so often. I try to have less to confess each time, and I find that I have. Gradually I am



getting to be a better man. What I told you about hating men that were unfair to me shows. Some of them were very unfair; from hating them I've got so I don't feel anything but sorry for them, that they can't understand how I am trying to be right and just to everybody. Maybe some day I will be able to like them."

"Like them also! What is it, Mr. Mayor, altruism or selfishness? Is it love for your neighbor or the fear of God that moves you?"

He thought long and hard, and then he was "afraid it was the fear of God."

"What is your favorite book, Mr. Mayor?"

"'The Imitation of Christ.' Did you ever read it? I read a little in it, anywhere, every day."

I would n't tell Jimmy Connolly, nor "Bob" Davis, nor Sam Dickinson, nor, to their faces, could I say it to many men in Jersey City; I'd rather write than speak it anywhere in this hard, selfish world of ours, but I do believe I understand Mark Fagan, how he makes men believe in him, why he wants to: The man is a Christian, a literal Christian; no mere member of a church, but a follower of Christ; no patron of organized charities, but a giver of kindness, sympathy, love. Like a disciple, he has carried "the greatest of these" out into the streets, through the railroad yards, up to the doors of the homes and factories where he has knocked, offering only service, honest and true, even in public office. And that is why he is the marvel of a "Christian" community in the year of our Lord, 1905. And, believe me, that is how and why Mark some day will make his Jersey City "pretty." This gentleman has found a way to solve his problems, and ours, graft, railroad rates and the tariff. There may be other ways, but, verily, if we loved our neighbor as ourselves we would not then betray and rob and bribe him. Impracticable? It does sound so—I wonder why?—to Christian ears. And maybe we are wrong; maybe Christ was right. Certainly Mark Fagan has proven that the Christianity of Christ—not as scholars "interpret" it, but as the Nazarene taught it, and as you and I and the Mayor of Jersey City can understand it—Christianity, pure and simple, is a force among men and—a happiness. Anyhow, this is all there is to the mystery of Mark Fagan; this is what he means.

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Censure and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character, and, if true, they show a man his weak points and forewarn him against failure and trouble.—GLADSTONE.

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"He that overcometh shall inherit all things."

# Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

## Lesson 7. February 18.

A DAY OF MIRACLES IN CAPERNAUM.—Mark 1:21-34.

21. And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught.

22. And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

23. And straightway there was in their synagogue a man with an unclean spirit; and he cried out,

24. Saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And the unclean spirit, tearing him and crying with a loud voice, came out of him.

27. And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

28. And the report of him went out straightway everywhere into all the region of Galilee round about.

29. And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30. Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her:

31. And he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

32. And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons.

33. And all the city was gathered together at the door.

34. And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

**GOLDEN TEXT** — *He healed many that were sick.* — Mark 1:34.

What is the synagogue?

The mentality.

What is it to teach?

To tell the truth about God, the One Supreme Mind.

What is it that is "astonished"?

**The undisciplined thoughts.**

**Who is the man with the "unclean spirit" ?**

Sense consciousness possessed with the thought that it can find satisfaction in the sensations of the flesh.

**Why does it recognize the one who speaks with the authority of I AM, as the Holy One of God?**

Because it is approached on the side of the sub-consciousness, in the silence, and recognizes that it is dealing with a Master.

**What is the "rebuke" ?**

A denial of sense power and an affirmation of peace, followed by a command "Come out of him."

**What is the "tearing" and "crying" ?**

Metaphysically, it is the resistance of the sense thought to Truth. The cause of so-called "epileptic fits" is the spiritual Ego trying to put out a false sense ego that has been built up in consciousness, or the victim of obsession.

**What is obsession?**

The control of mentality by a foreign ego.

**How does this differ from mediumship?**

In degree and character only. The medium who gives up mentality to another ego is liable to be possessed by egos on the animal as well as the spiritual plane of consciousness.

**How shall we avoid all liability to this form of error?**

By establishing the Christ Jesus I AM in us as the one supreme authority, and commanding all unclean, all impure, and all sense thoughts to conform to its law. Then there will spread throughout our whole consciousness a realization of its fame.

**Who is Simon's mother-in-law?**

A thought connected with environment. Simon means "hearing," and the inference is that a reflected thought from the outside, hearing some tale of horror probably, has brought on an anxious, fearful state, which has resulted in a "fever."

**What is the remedy for this sort of a fever?**

Affirm that there is no discouragement, defeat or anxiety on account of the apparent powerlessness of the individual. Then raise her up by declaring that all power is given to the I AM.

## Lesson 8. February 25.

### JESUS' POWER TO FORGIVE.—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.

2. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.

3. And they come, bringing unto him a man sick of the palsy, borne of four.

4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

6. But there were certain of the scribes sitting there, and reasoning in their hearts,

7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?

8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?

9. Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed and walk?

10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy).

11. I say unto thee, Arise, take up thy bed, and go unto thy house.

12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

**GOLDEN TEXT**—*The Son of man hath authority on earth to forgive sins.*—Mark 2:10.

What is the meaning of Capernaum?

Capernaum means "the field of repentance." It indicates a cleansing of the mentality both conscious and subconscious.

What is the symbol of the gathering together of the many to hear Jesus?

The concentration of thoughts that follow the proclamation of Truth in the mentality.

Who is the man sick of the palsy?

The vital principle that pervades the organism.

What is the bed?

The nervous system.

Who are the four that bear him?

The desire for life, strength, power, substance — that is, restoration of body activity.

What is the meaning of letting the man down through the roof?

The body thoughts must be raised to a higher state of realization than the mere physical before they can get the attention of the super-consciousness, or Christ I AM.

How do we do this?

By affirming that our life, strength, power and substance is not physical but spiritual.

What is sin?

A departure from the Law of our being.

How many kind of sins are there?

Their name is legion. Each department of man's consciousness may fall short of the law, through commission or omission.

When the I AM takes up the cleansing of the body consciousness, does it meet with any opposition?

Yes, the "scribes," or external religious thoughts, resent the authority of I AM, and feel that it is somehow "sacrilegious" to interfere with the so-called laws of nature.

What is it that puts away this ignorance and reveals man's power?

Spiritual understanding.

When man discerns the law of thought, and its effect upon the vital energies of the organism, what should he do?

Begin at once to exercise the dominion of the Supreme I AM. Say to the ignorant thought, "Thy sins be forgiven thee," and to the thought of lack of power, "Take up thy bed and walk."

What is the "earth" here mentioned?

The consciousness of a material body.

What should we do with this "earth" when we come to spiritual understanding?

Forgive all its ignorance, and lift it up and send it into its "house," with the realization that all power to regulate that body-house is given unto the Son of man.

### Lesson 9. March 4.

JESUS TELLS WHO ARE BLESSED.—Matt. 5:1-16.

1. And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him:
2. And he opened his mouth and taught them, saying,
3. Blessed are the poor in spirit: for theirs is the kingdom of heaven.
4. Blessed are they that mourn: for they shall be comforted.
5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they that hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called sons of God.
10. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
11. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
12. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets who were before you.
13. Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast and trodden under foot of men.
14. Ye are the light of the world. A city set on a hill cannot be hid.
15. Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.
16. Even so let your light shine before men, that they may see your good works, and glorify your Father who is in heaven.

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

What is meant by "He went up into the mountain"?

Going into a state of elevated spirituality.

What is it to be poor in spirit?

To make oneself a mental vacuum that we may be filled with Divine Mind.

What is the kingdom of heaven?

A state of consciousness in which man rules his subjective nature in harmony and order.

How can we get a blessing out of mourning?

By taking all our griefs to God. Then the Holy Spirit, "the Comforter," will take away the desolation and deepen our souls in sympathy and love.

How shall the meek inherit the earth?

The "earth" is the body. Those who are meek without are usually meditative within, and through introspection and concentration become unified with the body-substance in its Principle.

How do the pure in heart see God?

The God-Spirit is absolutely pure and undefiled. God does not see evil. "God is of too pure eyes to behold iniquity." Those who put away all thoughts of evil and dwell consciously in the realization that all is good, come face to face with the Original Mind of Being.

What is a peace-maker?

One who reduces to peace and harmony all the thoughts of strife, anger and retaliation in his own mind.

Why does Jesus pour out blessings upon the persecuted?

Those who meet with opposition to spiritual development, both within and without, and are true to the highest, grow strong through the combat. Thus persecutions are often a blessing in disguise. "The blood of the martyrs is the seed of the church." The disciples, to whom these blessings are addressed, are the primal faculties of the mind.

How are they the salt of the earth?

Salt is a preservative. These inner powers of man preserve the integrity of his manhood through many experiences and incarnations. If, however, they are ignored generation after generation, and the external life fills the measure of development, they lose their vitality and are finally accounted of no value.

How is man the light of the world?

Light is a symbol of understanding. Your world is your consciousness. When understanding is

developed it illuminates the head, and the halo of the saint becomes a literal fact. This shines unto every part of the body-temple, which is the "house" of man.

### Lesson 10. March 11.

#### THE TONGUE AND THE TEMPER.—Matt. 5:33-48.

33. Again, ye have heard that it is said to them of old time, Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths:

34. But I say unto you, swear not at all; neither by the heaven, for it is the throne of God;

35. Nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

36. Neither shalt thou swear by thy head, for thou canst not make one hair white or black.

37. But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one.

38. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth:

39. But I say unto you, Resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also.

40. And if any man would go to law with thee, and take away thy coat, let him have thy cloke also.

41. And whosoever shall compel thee to go one mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

43. Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy:

44. But I say unto you, Love your enemies, and pray for them that persecute you;

45. That ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

46. For if ye love them that love you, what reward have ye? do not even the publicans the same?

47. And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?

48. Ye therefore shall be perfect, as your heavenly Father is perfect.

GOLDEN TEXT—*Keep the door of my lips.*—Ps. 141:3.

Why should we exercise care in the use of the names of Deity?

Because the name of a thing represents its character. If we use the name of God in a vehement, angry state of mind, we throw the force and power which that name represents into our words, and they produce far-reaching effects. It is said that "curses



like chickens come home to roost." So they do, and whoever uses the name of Deity in his cursings must eventually suffer the violent reaction which is sure to follow. A simple "yes" and "no" meets all the requirements of refined minds.

Can the law of non-resistance as taught by Jesus be demonstrated, and how?

Only by erasing from the individual consciousness every thought of personal rights. So long as we believe that we are entitled to certain considerations and possessions we cannot demonstrate perfect non-resistance.

How can we return good for evil?

By realizing that there is but One Mind and One Good, and that the mind that thinks evil is no mind and has no power, therefore it is not to be taken into account.

If a man took your coat, could you give him your cloak also, and yet be clothed?

Yes, if you were in the God-consciousness, where "the earth is the Lord's and the fulness thereof." One who is demonstrating according to the law laid down by Jesus never tries to force the return of his goods, though he may know that they have been taken without his authority. Do not try to catch thieves, but quietly affirm in the presence of the Infinite Justice your freedom from all thought of thieving. It is those who believe in, or fear loss, that suffer it.

How can we love our enemies?

By realizing that God is love, and denying that we have enemies. In the silence of your own soul quicken the Divine Love, and pour it out upon the subconsciousness of those who are claiming to be your enemies. Tell them that you are their friend and would do them only good. In this way you make manifest a law of love that unites all those who are sons of God.

Is it possible to be perfect as God?

In the higher spiritual consciousness we are all perfect, and that being the standard of our humanity,

we must all sooner or later attain to it and demonstrate it in our own minds and bodies.

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Lesson 11. March 18.

REVIEW.

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

Find the central truth in each lesson for the quarter. *Spiritual discernment* will reveal it to you.

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TRUST.

BY C. C. A.

God is our strength, unfailing source,  
Of all our sweet repose;  
And since He's ever in our hearts  
We cannot feel our woes.

So when we know Him as our guide  
To peace and rest and truth,  
Life seems but an eternal day,  
Or an immortal youth.

We cannot dread the darkening cloud  
That hovers in our sky;  
For we can see Love flitting through  
Its sunlight if we try.

Our deepening trust grows day by day,  
As on Time's flooded tide  
We catch the sheen of rippled joys,  
As down its stream we glide.

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Remember that our life is ultimately regulated by our highest thought; therefore trust while the outer is being adjusted to the inner. Remember that this highest thought is strengthened by the will we put into it and the activity which is inspired by it.— HORATIO W. DRESSER,

## REFLECTORS.

BY ELIZABETH GEORGE.

I read not long ago of a low office building in one of our large cities that two years ago had been surrounded by skyscrapers and elevated roads that hardly a ray of sunlight could penetrate the offices, and each desk had to have an electric light. This was expensive, as well as unhealthy and dismal, and all who could secure office room elsewhere did so. This year there is a great transformation. Each office in the building is flooded with sunlight, while the windows are no larger than they were before, the skyscrapers surround it, and the same elevated roads are in operation.

What has caused this change? The windows have been fitted with a device by which the sun's rays shining upon the opposite windows can be converted into a different channel, and reflected back to the low office building, using no more sunlight than there was before, but utilizing that which had been wasted before through ignorance. There was enough sunlight all the time, but the occupants of the lowly office building did not know it.

There is enough God-love in the world for all, if we will but use our reflectors. Get them in order, all you who are weary and tired, and who believe that it is ordained that some shall remain in darkness and misery and poverty. *You* who imagine that you have made a failure of life, surrounded by the skyscrapers of others' fame, huge structures of obstacles, your own doubts and fears, and elevated roads whirling with material discord; clean your God-given reflectors with a strong wash of "good will to all men," made more potent with a good lather of charity for their seeming faults, polishing well with trust in the Infinite that He will be your shepherd; and you will be surprised with the brightness of your environment. You will then be open to receive the light which is being

reflected back to you by the greater souls, and will see the structures about you in their true light — not as obstacles, but as reflectors of divine light, if your reflectors are clean and bright to receive the converted ray. A great strength will come from a bath in this divine light, and children from the high structures of world fame will seek comfort in your naturally sunny home — the temple of your soul.

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### AN EXTRACT FROM A LETTER.

"The pen cannot fully convey my thanksgiving for the knowledge of the God in Christ that has come to me since your response several years ago to my original letter to you. God is manifesting through you and your co-workers more fully every day, and the good crop is now at hand, and it is a magnificent one, even beyond contemplation. Glory be to our God and Father!

My income is increased for this year, and every want is supplied, and more and more of God's riches come to me all the way. I can truly say that I am now satisfied in every way financially. The body temple is being refined and purified. I am studying diet and noting the effect of foods of various kinds. I find a *vegetarian diet very helpful in spiritual development*. Without proselyting I am influencing the many people with whom I eat in public places from day to day. Your diet magazine will receive a royal welcome from me when you are moved to send it out. It will be a mighty success — THE THOUGHT DIGEST. I should like to see it sub-divided into an editorial department embodying your ideas; a department of quotations from other periodicals, and a department of personal experiences of those living entirely, or mostly on fruits and vegetables. I have a friend who is a *mighty power*, who has never touched meat for food. She is over fifty, and requires but little sleep, and has the form of a woman of twenty."

The foregoing extract is from a letter of one of our most persistent and faithful helpers. He mentions how much we have done for him, but I assure you he has done as much for us. Every blessing the Lord has poured out upon him he has multiplied by passing it on, and increasing it among the many. Our first introduction to him was when, several years ago, we received by mail a check for

fifty dollars with a single line to the effect that it should be used for the good of the cause. This letter of today was accompanied by four checks, for the various departments of our work. He says he loves to give to the Lord's work, because it always comes back to him in some form multiplied.

You see, he is right to the front in everything that will make a better and purer man of him, mentally and physically. He has taken up vegetarianism. I notice he calls our proposed magazine *The Thought Digest*. We had named it *New Thought Diet*, but it can easily be changed, as the cover design has not yet been electrotyped. We should be glad to have other suggestions for the name, also for subject matter, similar to those made by our friend in the above extract from his letter. We should also like contributions for the new magazine. Personal experiences of those who have tested the various dietary systems would be most acceptable. Do not theorize, but write what you know.—ED.

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### TO THE LADIES.

Our Board of Directors make special request that the ladies pour out their blessings upon the new building. Let the Word go forth that no thought of hindrance shall have power from any source whatsoever, and that the money to meet every demand shall be at hand. Let blessings be upon the intelligence and industry of every officer and workman. Let every stone and every brick represent the Substance of Life, cemented with everlasting Love, and the Light of Truth illumine all.

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The following is my idea of soul:

Soul is the medium through which unmanifest Spirit becomes manifest, or visible, because soul is the forming principle—the receptacle of Spirit—and gives form to all formation on all planes of life.

—MARY.

## PATIENCE.

BY LOUISE M. ORR.

[Paper read before the Wednesday afternoon meeting.]

Humanity knows from bitter experience the emptiness of words, and is now asking and looking for positive proof for the hope that is within us, for weary of the "letter" it is now seeking the "Spirit" of life. There is in every heart a great longing, a great yearning for something better and higher than it has yet known. I believe this heart-need is being felt more today than ever before.

This divine instinct is in all men, and is the God within trying to come forth into expression. In the so-called "bad man" it is dormant, just waiting for development, and in everyone it is made manifest just to the extent it is allowed to come forth, or just so far as we have grown up to the perfect man.

Dr. Channing says, "God is another name for human excellence, raised to an ideal perfection, and that true religion consists in unfolding His nature within us." This is a work each one must do for himself—this growing and growing until we manifest God and His idea perfectly and harmoniously; that is why we are here. Others may help us over the hard places, but the real work we must do for ourselves. Having all knowledge of the science never made a scientist. We must use this knowledge, "Be doers of the law and not hearers only;" we can do all things as we grow, little by little each day. As the mind becomes more elevated and purified by Divine Love, we will come to realize that all our need will be supplied by the All-wise Father of this great and wonderful universe.

No real development can be achieved where there is lack of sincerity, and when we find for a certainty what we really are, then will we realize more and more what we can do. Realization of our wonderful

power will come to us with the knowledge of our true being. We can gain this knowledge only by living up to our highest perception each day. The real of you and the real of me is made in the image and likeness of God. We have heard this over and over, but do we realize it? To me it becomes more and more wonderful as I grow—that we are bringing this *Real Self* into manifestation by true thinking and living. By constantly suggesting perfect health, happiness and harmony these things must be realized, but we must be patient and persistent; and remember, it has taken years of ignorant thinking of both ourselves and family to put us where we are, and it will take time and constant effort to change the habit of thinking and living, after the old way. If we are patient and sincere we know the demonstration will follow.

God is Law and Harmony. There must be Divine order in the growth of the soul; we cannot grow by fits and starts, nor by great jumps; there must be harmony first in our thinking then in our speaking; we must live and *be* this harmony before it becomes manifest on the outer plane. If we do not radiate these spiritual qualities, it is because we have not yet made it a habit to think rightly. When we fully understand the importance of right thinking, our words and deeds will take care of themselves, for, "Out of the abundance of the heart the mouth speaketh." Let us be thankful for what we do understand and for what growth we have attained, and know that more light and greater understanding will come if we are faithful. It does require strength to think true thoughts, and as we gain a little, more strength will be given. A muscle not exercised grows weak. If a man wishes to become physically strong, he exercises all his muscles, not for a little while, but systematically. And if we want to grow strong spiritually, we must exercise our spiritual muscles to such an extent that it becomes a habit, a part of our everyday life to use them, and in time

the physical strength and health will follow. We must do each day's work as it comes to us, and live only in the *Now*, and not try to do Eternity's work in one day. So we will grow in patience, strength, love and wisdom; it is an orderly process, and Divine order shall be brought forth and established in us.

An unwholesome thought must not be allowed to enter the mind. We want only thoughts of Life, Health, Strength, Joy, Peace and Plenty, and only thoughts of Love and Charity for all mankind. And remember if there are those in our environment who seem to hold us back, or criticise, who seem to make it hard for us, these are things for us to demonstrate over. Remember that strength comes to the trees of the forest not by being protected, but by withstanding the storms and elements. Then, again, these dear ones would not, for the world, do us an injury, and they are not harming us; they are helping us grow strong, if we will look at it in the right way, for every demonstration we make, in whatever way, we have gained greater power, and life will be so much brighter and happier that we will feel like praising God with every breath.

Give everyone credit for doing what he or she believes to be right. Are we going to look into the lives of others and talk about their faults? It will keep us busy to look into our own, and see there what is to be overcome. Any unkind or condemning thought or word only comes back to the sender. We must give, then, love, love, love, and then again more love, and be patient and all will come right. Our environment is perfect as a part of the whole, and so is good. Of itself it may not seem so, but this is a part of the lesson in soul development. If we wish to help others we must not keep our <sup>wise</sup> eyes closed, but be wise and not speak unless we <sup>are</sup> <sup>weary</sup> <sup>of</sup> <sup>the</sup> willing listener. And as we grow in the understanding <sup>of</sup> this wonderful and beautiful Truth, we can't help but reflect it to others, and so our environment must grow <sup>the</sup> better and better till it, too, becomes perfect and harmonious.



I remember a story I read when a little girl, of a German whose sense of sound was exceedingly acute, who was passing a church a few days after he had landed in this country, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in the most discordant fashion, and the sensitive German longed to cover his ears, but as this was scarcely civil and it might appear like insanity, his next impulse was to rush into the open air and leave the hated sounds behind, but this, too, he feared to do lest it might give offense; so he resolved to endure the torture with the best fortitude possible, when, lo, he distinguished amid the din, the soft clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord, but patiently and sweetly she sang in full rich tones. One after another yielded to the gentle influence, and before the tune was finished all were in perfect harmony.

In this simple little story there is a lesson for each and all of us. There are times when it seems very hard to bring harmony about us, but as Mrs. Childs says, "Blessed are they who endure, singing patiently and sweetly, till all join with loving acquiescence, and universal harmony prevails, without forcing into submission the free discord of a single voice." And in this way we shall continue to unfold and never reach stagnation; we are growing into a higher understanding, and every step of the way is just what we need in the progress of unfoldment, which is for *all eternity*, and remember the promise, "I will never leave nor forsake thee."

"Hold on, be patient, firm and strong,  
 Requited thou shalt be ere long;  
 Hold till thy soul, snow-driven white,  
 Hath caught the beams of Spirit Light.  
 Hold on, good souls, oh, falter not;  
 Keep thine eye single to that lot  
 Which is thy destiny, Love willed,  
 God crowned, God centered and God filled."

## NEW THOUGHT MARRIAGE CEREMONY.

[We are asked for a marriage ceremony in harmony with New Thought ideas, and the following is suggested:]

**Minister:**

The union of Spirit and body is fittingly symbolized by the marriage of man and woman.

The true marriage is more than the joining in the bonds of matrimony of two people—it is, in its right relation, the uniting for eternity of two souls attuned to each other. It is the joining of two hearts that love to beat as one.

When such a bond exists between man and woman, it is proper that an outward acknowledgment be made. This is the object of this gathering.

We are here to witness the entry into the closer relationship of husband and wife of these two beloved friends who are already one in Spirit.

If, in the sight of the law, there is any reason why this union should not take place, let it now be known. (Pause.)

If, under the law of man, or the integrity of Spirit, there be any reason known to either of you why you should not be made husband and wife, let it be known. (Pause.)

\_\_\_\_\_ will you take \_\_\_\_\_  
to be your wedded wife; to love her, to protect her,  
and be unto her a dutiful husband always?

(Answer.) "I will."

\_\_\_\_\_ will you take \_\_\_\_\_  
to be your wedded husband; to love him, to inspire  
him with courage and true thoughts, and always be  
unto him a dutiful wife?

(Answer.) "I will"

\_\_\_\_\_ and \_\_\_\_\_  
in the name of the Holy Spirit, who performs every  
true marriage, I pronounce you husband and wife.  
(Join hands.)

(Invocation by minister.)

Almighty Father, witness of every true marriage, and sealer of every Spiritual union, we invoke Thy blessings upon these Thy obedient children. Be Thou consciously with them in all their life's journey. Bless them with goodnees and truth, purity and wisdom, fidelity and forbearance, prosperity and contentment. Let their minds be illumined with Thy wisdom, their souls vivified with Thy life, and their bodies purified with Thy substance. *Amen.*

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## EVOLUTION.

BY LIDA H. HARDY.

Evolution is not progress in matter; matter cannot progress. It is progress in spirit — in that which is limitless. The individual repeats, in himself, the history of the race. As individual mind and consciousness continue to unfold, higher and fuller form appears. Each unfoldment in consciousness is a "resurrection" in which the body has a share. The more consciousness of Life, the fuller the form of Life. One seeing this has said, "Life slumbers in the stone, dreams in the vegetable, stirs in the animal, wakes in man."

The first individual life that began as a babe and finished as a full grown man, was a type of every individual life in the race, so this greater life unfolding from Adam to Jesus is an interpretation, if we can read it, of all individuals. We began as Adam, we shall end as Jesus. Paul expressed it, "That we grow up into him in all things. As in Adam all die, so in Christ shall all be made alive."

"Evolution," says one, "is the gradual outshining of Divinity as man." This "outshining" in its beginning is known as "Adam," in its finish is known as "Jesus." Jesus represents the final consciousness that reveals man to men.

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"No man is hurt except by himself."

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

203. I believe all things are possible with God, and if I *knew* it was His will that I should be prospered financially, I could take hold of the Prosperity Thought with faith. But I am not yet able to understand why, if it is right that we should have all that we might ask in that line, that Jesus was so poor. Then, too, why did he tell the young man to sell all that he had, and give to the poor?

— M. T. S.

Have we proof that Jesus was "so poor"? Is it not an assumption that he was in poverty because he was the son of a carpenter, and because it was said, "The foxes have holes and the birds of the air have nests, but the son of man hath not where to lay his head"? Mary and Joseph were of a kingly race, and it is not said of them that they were poor. Jesus was welcomed in the homes of the wealthy, and spent much time in the home of Mary and Martha and Lazarus, who were rich people. Jesus had the seamless robe, which was so valuable that the soldiers cast lots for it, and was worn only by those who had plenty. If we look into the actual history of Jesus' life, and do not get thrown off the track by interpretations that have been placed upon certain events and sayings concerning him, we will get the truth of the matter. The quotation above refers to the hearts which are closed to the Christ, and not to the man Jesus. We have every reason to believe that it is the Father's will that we should have plenty and be prosperous, for He says, "Son, all that I have is thine," and "It is the Father's good pleasure to give you the kingdom," and in this kingdom there can be no lack. Also, "Consider the lilies of the field, they toil not, neither do they spin, yet Solomon in all his glory was not arrayed like one of these. If God so clothed the grass of the field which today is and tomorrow is cast into the oven, how much more will he clothe you, O ye, of little faith." **Look**

up all passages in the Bible bearing upon this point and see if you cannot find proof that prosperity is our birthright. Jesus told the young man to sell all that he had and give to the poor because he saw that the young man loved the money so much that it was a hindrance to the development of his higher nature. This command was given, not so much because the poor needed to be provided for, as that it was for the young man's good. When we know and apply the true law of our being we will neither be in poverty nor allow our own riches to accumulate, but will have plenty, for we will be whole along all lines.

204. Do you teach that an individual can possibly be made ill by the envious or jealous thoughts of a community toward that person?

— M. A. B.

The influence and power of concentrated thought is far-reaching, and, if a person is in a negative mental state, and believes in the possibility of evil thoughts affecting him, then the way is open for these thoughts to have that power over him, and he may be made ill. This can be averted by the realization that he is Spirit, one with Almightyness, and that no person or no thing can have power over him for harm or ill when he holds himself firm in this consciousness.

205. Can our concentrated thought be so directed as to heal our friends without their knowledge?

— W. Mc.

This is often done, and afterwards when the person is told he oft-times begins to investigate the means by which he was healed. We should be careful, however, not to impose our thought upon one who is antagonistic to all spiritual healing, for we have no right to force our ideas where they are not wanted.

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I do not quite see why the Christian Scientists object prayer or going into the silence—going into the place of the Most High. They call it mesmerism and that harm comes therefrom to those who thus indulge.

— E. S. H.

In the early Christian Science practice, twenty years ago, they went into the silence as we do, but for some reason they dropped this practice, and now call it self-mesmerism. The only object in closing the eyes is to shut out the material images that are constantly coming in and interfering with concentration upon Divine Mind. Jesus said: "When thou prayest go into thy inner chamber, and having closed the door, pray to the Father in secret." This was spoken to people out in the open and evidently did not refer to a closet or room in the house, but the inner consciousness in man. It is not necessary to close the eyes in order to go into the silence. Introversion of consciousness, that is, looking within instead of without, is an acquirement. There can be no real spiritual healing without a unity with this silent inner force. The only difference between our method and that of the Christian Scientists is in realizing the Divine Presence with the eyes closed or with them open. One must also acquire the ability to close the ears to outer sounds; to close the feelings to outer sensations; in fact, to throw the whole attention to the supreme Center within, where the kingdom of God is. We should be careful and not give too much importance to the letter; this tends to forms, ceremonies, rituals, and that outer worship which gradually loses hold upon the Formless One in whom is our real being. — C. F.

In the December Bible Lessons you state that the life forces that animated the body of Jesus were so great that the usual methods of putting out life did not work in his case, and he raised up his body again in three days. Was it because his organism was so healthy that when the Spirit was out of the body, he could raise it easier through setting its atoms into high vibration? Did he dissolve his body out of sight as ice would go into steam? — L. B.

Health is harmony with the Divine Law of existence. Jesus attained this harmony in so large a measure that he was what might be termed perfectly healthy. All students of physiology admit that if

man was perfectly healthy he would not die. Where is there a limit to this power of health in man? This harmony which Jesus attained was of the mind, consequently what is termed health has its foundation in the mind. Those who are right mentally control every function of the organism. Through mental discipline and power directed upon various functions of the organism, Jesus attained the capacity of making them at will, consequently all efforts to destroy his body would be futile because he knew how to make another one. As he said, "I can take it up or lay it down." He passed into the invisible through quickening the life energy in his organism and setting it into a very high state of vibration. The change of water to steam is a comparison, but to all material illustrations we should add intelligence and will, before we can fitly illustrate the action of mind.

— C. F.

What do you mean by the Brotherhood of Jesus Christ? \* \* \*

There is a Brotherhood existing, without ritual or external form of any kind, that binds the hearts and minds of all its members into a union of heart and hand. The more that we unfold in the understanding of spirit-law, the stronger this Truth is borne in upon our consciousness. The head of this Brotherhood is Jesus Christ, and all who seek to do his will are its members. It is not necessary to exchange the written word in order to assure each other of sympathy and love and helpfulness. Whenever we, in spirit, think the thoughts of Truth, we are gathered together with Christ. "When two or three are gathered together in my name, there am I in the midst of them." It is through this power that we are sustained and strengthened mentally and physically, and saved from the evils that came upon the Egyptians, or those in ignorance of this wonderful spiritual bond.

— C. F.

What words shall I hold for gall stones, and for catarrh of the bowels?

— A. L. B.

For gall-stones: "All things are spiritual; there is no reality in matter."

For catarrh of the bowels: "All the manifestations of Life and Substance are pure and incorruptible, and there is no longer any subjective belief in physical impurity." — C. F.

How would you stop the growth of superfluous hair? \*.\*

The growth of superfluous hair is an excess of vitality in the cuticle. To remedy this and equalize the vital energy, make this daily affirmation: "My life is spiritual and therefore in Divine Order. It is equally distributed within and without, and there is no excess or stoppage anywhere." — C. F.

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## HOW TO USE THE RED LEAF.

BY THE EDITOR.

The Red Leaf is not to be used as a mustard plaster or a magnetic belt, by those who are in the understanding of the Truth, but as an aid to concentration. Hold it in your hands and slowly read the words over, then close your eyes and repeat them mentally. Do this until your mind is *saturated* with the thought. Then meditate upon its meaning, and let it sink deep into your consciousness. This is the *right* use of the Red Leaf.

But we would not be truthful if we did not plainly tell you that the Red Leaf is charged with a spiritual, mental and physical potency not common to the outer world, and does put those who use it into a certain unity with higher realms of consciousness, according to their faith. If it is used as a physical aid, by applying it to the ailing parts, it increases the vital flow and allays pain; applied mentally, it helps to gather the scattered thoughts. This is not always permanent healing, yet an evidence of the power of the Holy Spirit.

In Acts 19:11,12, it is written, "And God wrought



special miracles by the hands of Paul: insomuch that unto the sick were carried away from his body handkerchiefs and aprons, and the diseases departed from them and the evil spirits went out." Read the whole chapter, and note the difference in the power between those who spoke the healing words in the Absolute and those who spoke them from a personal understanding.

We find that this law is just as operative today as it was in the time of Paul, and having this faith in the Omnipotent God working in *all ways* we are shown how to make those seemingly inanimate sheets thrill with life and intelligence, and take the place of messengers, opening the mind within. This is not human magnetism, but a life current direct from the Fountain Head. The difference between animal magnetism and this spiritual force is difficult to explain, because of the lack of understanding of the relations which the various planes of consciousness bear to one another. The open door to the Great Life Fountain is the Lord Jesus, whose disciples we are, and whose power we invoke. He has power in both heaven and earth, in those who have faith. See Luke 8:43.

However, those who feel that they are lowering their standard of thought by using these helps, or recommending them to others, can easily remove the leaf and throw it into the waste basket. It would be better, though, to dismiss your fears and prejudices, and remember that "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

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How beautiful it is to understand and know that a thought did never yet die, that as thou the originator thereof hast gathered it and created from the whole past, so thou wilt transmit it to the whole future.

— THOMAS CARLYLE.

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"He that is slow to wrath is of great understanding."

## THE BUILDING FUND.

BY THE EDITOR.

The suggestion of our friend in Canada that each subscriber send \$1.00 a month for the Building Fund, has met with an unusually hearty response. Not many agree to send the monthly stipend, but give the dollar gladly. Our Board of Directors want each contributor to feel that he owns a brick in the Unity Temple for each dollar contributed, and should have his name in the corner-stone. (The editor regrets the poverty of the English language that compels him to say "his" when two-thirds of the contributors are women.)

The first story of the building is nearing completion, the corner-stone being left until we are ready to dedicate it, which will be early in the spring. From our local Society, and the contributions from UNITY subscribers, enough money is being received to pay all current demands.

It would, however, be a source of real gratification to us if every subscriber would send something as an evidence of good will. It don't have to be even a dollar—the widow's mite often carries a greater thought-force than the millionaire's millions. We want *your* name, and the good word which you send with it, to go into that corner-stone, and become a character-brick in that Temple of Truth. It will do you a lasting good, and help to bind us all together in spiritual, mental and physical unity. We are gradually learning that the physical earth must be redeemed from the bondage of darkness and ignorance which man has put upon it, and when we plant a good thought in even a brick, it helps the whole earth on its way to light.

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To persevere in one's duty, and to be silent is the first answer to calumny.—GEORGE WASHINGTON.



## 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; paper, 50c.

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 \$1.35 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,  
913 Tracy Avenue, Kansas City, Mo.



## Application for Treatment.

*The Society of Silent Unity is the Twentieth Century fulfillment of the promise of Jesus Christ:*

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

TO THE SOCIETY OF SILENT UNITY,  
913 TRACY AVENUE, KANSAS CITY, MO.

DEAR FRIENDS— I desire your spiritual assistance in demonstrating the points mentioned in my letter enclosed herewith.

NAME \_\_\_\_\_

STREET \_\_\_\_\_

TOWN \_\_\_\_\_

STATE \_\_\_\_\_

**Notice to Applicants:** We can help you in matters pertaining to health, finances, spiritual understanding, and, in fact, everything that is desirable and for your highest good. "Ask whatsoever ye will in my name and it shall be done unto you," covers every human need. We put no limit upon the power of the Holy Spirit, through which the work is done. Write us freely just what you most desire. All correspondence is strictly confidential.

If this is your first application, please say so. If you are already on our list for treatment, please mention it when you renew your application, which should be done every 30 days.

Before writing please read instructions and suggestions under head of "Society of Silent Unity," on the preceding page.

If you ask help for another person, be sure and mention the name.

If you desire membership in the Society, a written request to be enrolled is all that is required.

There is no specific charge for membership or treatments. Our expenses are met by the free-will-offerings of those who ask our assistance.

**Society of Silent Unity,**

913 Tracy Avenue, Kansas City, Mo.

# HEALING

HOLY SPIRIT

## The Red Leaf Has Helped Many.

While holding the Red Leaf between my hands it caused vibrations through my whole system, and rheumatic pains that I was troubled with disappeared as if by magic. — M. T. R.

In regard to holding the Red Sheet in October UNITY and repeating the Class Thought, will say it certainly has been a great benefit to me. For several years I have been troubled with nervous prostration. Any little thing would cause me to worry and then nervous headache would follow, and I would be laid up for a few days. I would be so weak that in speaking one could see the muscles quiver around my lips, and the trembling was from the stomach up. Also had soreness across the stomach. The latter is entirely gone, I might say every bad symptom is gone. The Red Sheet was such a decided lift that a few more like it would be sufficient to restore almost anything — M. P.

When I read the Class Thought for October 20th, first I was greatly impressed with its power. As I read again I felt an uplifting influence, and as I held the paper in my hands, there seemed to be a powerful sensation all through my stomach and heart. When I went to bed I took the paper in my hands, and realized a very marked influence. I went sweetly to sleep and was refreshed when I awoke, which was a very unusual thing for me. There surely was some mighty power vested in that paper that we do not quite understand, any more than we understand the working of the Spirit. — L. W. H.

I write to say: My son tells me his hand is well. I give God the glory, and rejoice because I know you and God can do everything for us. I did not want my son to have this cut out, and I do thank the Lord all the time. I thank Him for my own health. I am so much better. The Red Paper has done me much good, and all the Class Thoughts you have given. I try not to miss one of the silent hours of communion with our Father and Lord Jesus Christ. They are such a help to me.

— MRS. J. R. F.

I am glad to tell you I am so much better. The Red Sheet has helped me very much; it seems to be just what I needed. I could have that in my thought at all times, as I could the regular Class Thought. There seemed to be a large lump in my throat that prevented my full breathing; it is about all gone from my mind. UNITY has done me a world of good, especially the

November number. I got a clearer understanding of the indwelling of the Spirit, and this was the first time I have taken a long, full, free breath for years, and you may be sure the next one was lifted in thanksgiving to God, and to UNITY for my deliverance.

— H. A.

Your Red Leaf is all right. I was cured almost immediately of a pain in my back of several months standing.

— S. J.

I want to tell you what the Red Sheet has done for me. A bad fall on Thanksgiving day left me with a lame hip, and I suffered much pain, which finally settled into a sort of rheumatic condition of the legs and feet, the knees and hip being very painful. I placed the Red Sheet over the pain in the hip, and a small piece in hollow of foot. I was much relieved the first day, and am now nearly free from my trouble in hip. This is a wonderful proof of God's power, and I give thanks daily. I am trying to get into closer consciousness with God so that I may be healed in mind, body and purse. I really felt tempted to put a bit of Red Paper in my purse, and see if it would help that also.

— C. M. B.

Last evening while seemingly seized by terror, I took the little Red Sheet in my hands and tried to concentrate. After spending half an hour almost in despair, I placed my hand over my burned face (from second attack of erysipelas), and all of a sudden something like an electric shock struck my hand and simply jammed it into my sore face, gave my face and head a similar shock, then through my body. My mother said I exclaimed "Oh! Oh," and called her, and when she came to my bedside I told her about it. This morning I feel physically like a new person, and my face, although a burning crust, does not pain or annoy me, and Oh, dear friends, I trust it was the Holy Ghost come upon me, and I believe—so be it.

— E. S.

A correspondent writes, "I followed directions regarding the Red Leaf, holding same, etc., but with protest. Surely it was the *thought* that was healing—not the piece of paper upon which the words were printed. If it were beneficial to hold same in hands, why not apply locally to allay pain? And, if so, what difference between that and porous plasters, etc.?"—V. K.

The difference between the application of the Red Leaf and ordinary medical applications is that one carries the thought of *matter* and the other the thought of *Spirit*. If, in applying poultices and plasters, you can fill them with healing virtue, they will become an avenue through which the Spirit works; as when Jesus used the spittle and clay. Those things might be used a million times by those in belief in their materiality, and no healing follow, but the moment that the realization that mind is manifest, then they take on a new virtue.

— C. F.

Your Red Sheet of November I used in treating my sister for appendicitis, and also for myself for sore throat. With the December one I treated myself for sore throat and bronchitis, with wonderful results in both and all cases. —L. V. D.

I must tell you how I read and enjoy UNITY, and the Red Sheet is grand. I read in this issue of UNITY the "Law of Finance." I asked for \$5.00, and \$5.00 came into my hands Saturday night, to pay a bill we owed. Who can doubt such sublime evidence. I hope to get near you all in the silent meetings. I have so much to ask of you, and get such help when I ask. —J. H.

I have found the Red Sheets, both October and December, to be of great help in concentration. I have never had any sudden revelation when using them, but always a soothing vibration, and a feeling of warmth and peace, and I feel so much nearer to the realization of the Divine within. UNITY is a great blessing. —J. L. W.

I have been using the Red Slip in December UNITY, and I feel a great change in myself. Was out of work and very despondent, when I was handed a copy of UNITY. I went at it with a will, and have been wonderfully helped. Since I have been taking the silent treatments I feel so much more buoyant, and my old enemy, worry, has almost entirely left me.—A. M. F.

How I want to say to you a word about the Red Sheet. I fully agree with your logic in using it, in every detail. Some people might make a fetich out of it, but the powerful Truth of which it is a transmitter, will eventually permeate the consciousness of the one that is faithfully holding it in hand and mind every night. My wife is just awakening to the Truth, and she has applied it successfully several times. While traveling recently she was taken with a terrific backache. She went into the silence with the Red Sheet and was relieved in a very few minutes. I admire you for being guided entirely by the Spirit of Truth, and not yielding to the whims and opinions of men.

—H. F. W.

Our little five-year-old Tom was playing with the Red Leaf, when he said: "Mamma, what is it in this red piece of paper makes me shiver when I hold it in my hand?" —B.

Words cannot express the sudden and delightful inspiration which it prompted, and for which I cannot thank you sufficiently. The Red Sheet of December UNITY I have placed under my head for three nights, not sleeping as many hours as necessary, and find that I sleep about two additional hours when using it.

This seems simply wonderful to me. Have never used medicine more than three times. This Red Sheet has been more effective than anything I ever tried. I feel very grateful toward the Unity friends.

— E. A. B.

### Everybody Is Being Healed.

I must write and tell you of the peace and happiness you have brought to this family. I wrote you about six weeks ago concerning my husband, and you sent me a treatment for him. Well, he has been one of the most loving husbands I ever saw since. Now, I would like to thank you, but words fail to express my gratitude. No one will ever know what UNITY has done for me and my family. My health is improving. Please hold us in your thoughts at the 9:00 o'clock silence.

— N. C.

Enclosed please find my love-offering for my son's treatment. He is at business school which he finishes in December. Owing to your thoughts he has been doing excellent work in his studies, and has been full of health and courage. Now he is looking for the right position in the right environment.

— I. F. R.

I made application for Silent Unity over one year ago, and received my certificate, and have not written to you but once — about four weeks ago — and I wish to say that I have been wonderfully helped in the last four weeks; in fact, I am a well man, and I know that there is very great power in the Society of Silent Unity in healing many, yes, thousands, thank God.

— J. W. D.

I write to express my gratitude for your kindly co-operation with me for healing, also for prosperity. There has been a decided change in both. I am feeling so well for the past two weeks, seldom ever a twinge of rheumatism now, and the bad dreams are not so frequent. I can feel new life and hope go through my being as I sit in the silence thinking the beautiful thoughts that UNITY brings. It is such a comfort to know there is a united band that are helping others and getting such wonderful results. I am beginning to believe that I may yet be useful in helping others. I am telling many dear ones what Truth has done for me.

— E. M. W.

Your treatments are bearing fruit. I am feeling so much better, mentally as well as otherwise, and I wish you to continue longer with them. I am sure success is mine. I am doing better in many lines, and am feeling much happier.— Mrs. H. B.

Am better of the trouble I wrote you about, but keep right on; it is glorious to be able to do such things. I think I am



growing better looking. I do so want the Spirit to express itself in a happy face, so that my friends will have faith in what I say it has done for me, for there are many I want to help. I find, as you say, that the silence is the place, and not much talking anyway. Oh! I have so much faith in you. — H. E. H.

I wrote you some little time ago asking for treatments both for health and finances. I have been much better since you have been treating me; had but few attacks of severe headache, and our finances are improving also. We think if you will help us further, we will soon owe no man anything only "to love one another." You don't know how thankful we are to you. We *know* you are helping us. — A. G.

I quote from a letter received this evening in regard to N's. improved condition. He was able to go over to the park nearby, and felt none the worse for his trip except a little tired. There is no more talk of an operation. You can imagine how reverently I can say, "Thank God," and also all my friends in the Unity Circle. — D. G.

I am glad to inform you my health is quite good generally. Also on January 10th there was born to Mrs. I. D. twins, a son and daughter. She is feeling very grateful to Silent Unity for treatment, as she is stronger and better than at any other time after confinement. — M. D.

I wrote you in October to treat my husband for catarrh of the head; well, he has been helped wonderfully. He is almost cured in so short a time. I think it wonderful, and am so glad and thankful. — C. B.

Please enroll me as a member of Society of Silent Unity. I feel that it is a great power. I was entirely crippled with a kind of rheumatism that is supposed not to be curable, but now I have put away crutches, and my contracted knees have straightened out, and although they are stiff, I can walk alone once more without a limp. — B. A.

The Truth has been a great blessing to us. From being hopelessly in debt we are being lifted up, until, thanks to the Truth, our pressing obligations are met, and soon we shall be free again. Our son, Gordon, is showing improvement, and we are sure that all will be well. Grace, through listening to a stammering laundry-man, acquired a bad case of stammering, it being almost impossible for her to enunciate "L" or words beginning with "L." In one week she was healed, and we are so thankful for this. — C. & B. P.

As you requested us to report to you in thirty days, will say that my father's rheumatism is better, the swelling has all gone down on his leg, and that severe pain has left. — G. W.

Sister is so much better. She went to work the 11th of this month. She is getting stronger daily — has a better appetite and sleeps better. — E. H.

I want to thank you for the treatments you are giving my friend, Capt.—. He was operated on for appendicitis, and has been doing splendidly from the first operation. So you see the blessed work you are doing. — E. M. B.

I am grateful to you for your treatments, I am very much helped. The pain and swelling has almost left me.— M. A. B.

I write to thank you for all the literature you sent me for Christmas, and also to tell you how much better the pain in my back is; in fact, I really have no pain there now at all.

— A. M. R.

I have been helped in bodily health and financially in a wonderful degree since October, when I joined this society.

— A. L. McG.

### How Love Heals.

About seven years ago (before I knew anything of New Thought) there appeared on the side of my forehead a brown spot like a large freckle which was quite a disfigurement. A physician gave me a plaster to use. I wore it twenty-four hours. It took the flesh out making a sore. This was repeated at intervals for several years. Sometimes carbolic acid was used with some effect. The spot increased in size, and while not painful, felt at times as though something was crawling in it. Itching and burning, it would often awake me from a sound sleep. After I became interested in UNITY I began to talk to the spot, telling it to leave, which made no impression, so gave up trying. One day in reading an old UNITY on "The Occult Power of Love," I thought I would try the "love treatment." So talked to it as something with life and intelligence, like this: "You have life and intelligence, you have manifested here long enough;" "Bless your dear little life, go and manifest in larger and better things." I then treated it with my fingers saying, "Bless you." In a few days I saw quite a change. In about a month it had entirely disappeared, leaving no trace of what had been. So much for the power of love, which I know is the strongest power exercised. — S. E. B.

With regard to No. 177-b, query in June UNITY, the follow-

ing may interest you: My father's pet canary was very ill, greatly to his and my distress. At his request, I took Jackie to a bird doctor, who gave him a dose and said he would not get better. I brought him home; he was then limp with his eyes closed and his little body black with inflammation. I held him under my chin for half an hour, giving him strong mental treatment all the time. Then I put him in his cage, to all appearance lifeless, and left him to the Spirit. In three hours my father came in, and going to the room, Jackie hailed him with a faint cheep and tried to get on a lower perch. He soon collapsed again, and lay dormant all the evening. Before I went to bed I gave him another treatment without holding him, and when I came down in the morning he was on the upper perch, and greeted us with a song of praise and thanksgiving. After I had been absent from home four months, on my return, he knew me at once, and flew to my shoulder, a trick he had refused to do with my father. You have some idea of the joy that filled me, and since then I have tried the "God is love," "You are God's perfect child" treatment on fractious children with good results. — L. D.

I must tell you how I healed my little daughter's arm. She scalded it one day from the elbow to the wrist. Quick as thought I began to demonstrate over it. As she came toward me I said: "May Etta, you are God's child; you are not hurt; Spirit cannot be hurt!" She took up the thought right away, and we went into the silence and together we demonstrated over it. In a very little while the great blister which had already formed went away, and the pain ceased. She said, "Why, mamma, it does not hurt any more." Then we thanked God that we both realized the power of God. A few days after we were at a friend's and her little girl accidentally grabbed May Etta's arm and pulled the skin off, like you would the long wrist of a glove. This was really worse than the burn, and the friends all offered some remedy, and I had much to work against. I finally consented to apply some vaseline while there, but that was the only application of any sort, and it healed without the least sign of a scar. My friends all think it wonderful. — A. E. A.

Let me thank you for the 25 copies of "A Sure Remedy." I have been distributing them and other UNITY literature for some years among "Lodge members" who become sick, and have seen some wonderful cures affected among the "treasury drainers," one of chronic nervous prostration and one of cancer of the stomach, in two months time. I gave one to a third "hanger-on" last Saturday. This one has rheumatism about five months in the year. If I have as much success in putting this one and a few others to faithfully "apply" the treatment, we will soon

have a good lodge treasury. As a result of taking the treatment myself I cured an ugly case of hard piles, and laid away a pair of eye-glasses I had worn for ten years. My wife was cured of neuralgia of the heart. So you see I have just cause for faith.

—C. H. S.

### They Like Unity.

A few words now about your little magazine. It is a jewel. The article about "Practical Christianity" in last June number is one of the best, truest and fairest papers I have yet read. It's a delight to the soul, it comes from the soul's wisdom, and therefore touches the deeper life, and we become one with the writer and all Truth. You are doing good work, your words are alive.

—A. L. L.

I enclose my \$1.00 for renewal of UNITY. I cannot get along without it. It causes much sunshine in my heart.

—I. L. H.

I received so much help from the December number of UNITY, particularly the answer to question in regard to giving to others. Just at that time I was undecided whether it was my duty to help another out of a difficulty or not. I did not want to, especially as my assistance on previous occasions did not seem to be appreciated, when lo! your paragraph in UNITY shed light on the subject and brought home to me the truth that each one must work out his own salvation.

—L. W. M.

I do not want this old year to pass out without remembering you. I have enjoyed the little UNITY magazine very much. I want to thank you for helping the pain in my head to disappear. I have been free from it since your treatments.

—M. W.

UNITY brings to me a part of my daily bread, upon which I depend more than upon the material food supposed to be essential for life.

—E. E. H.

I enclose money for renewal of UNITY. I want to thank you for all the good I am getting, and I hope giving also. It is a wonderful little magazine; strength and comfort can always be found in its pages. The lessons on first page this year are very fine. As I read I look around that I may read them to others. I lend my books, write friends in regard to it, and give out what I can in my life, but would fain do more. May you still go on doing good, uplifting and blessing humanity by opening its eyes and clearing its vision. God does bless you and will continue to.

—M. S. W.

We love UNITY very dearly and recognize the great and loving Truth it is sending forth to heal and bless the nations. Truly God blesses you always.

—M. J. E.

I want to thank you for the blessing UNITY is to me personally. It gives courage and clear ideas when amid temporal trials of long standing and much groping in the dark, which seem loath to clear. Your articles are illuminating and inspiring. May their trend remain unchanged. Some of the New Thought disciples claim too much. There is unwisdom and intemperance in "rushing" what in the nature of universal law *growth* is a part and parcel of the system; and growth means abiding with patience as a part of the perfect work. We cannot be over-stimulated with knowledge of, and faith in, processes of acquirement of Divine Laws, but to assume immediate results is deliterious, and not only tends to bitter disappointment, but to shake confidence in the entire philosophy. There is a fine balance of parts in your teachings, and a sure foundation in resting the fundamentals upon Christ's life and character. The "living word" cannot fail to answer the requirements of the soul. God's blessing be upon you!

—M. V. A. C.

I must say that UNITY has done a great deal for me in the way of spiritual progress. I could not do without UNITY.

—M. J. T.

I could not think of being without your precious little magazine. It has stimulated my faith in darkest hours and brought me into a realization of the Divine Presence, hence returning health and prosperity are following me. Please hold us always in your thought, and know that I am always in touch with you.

—B. F. S.

I enjoy reading UNITY; it is my peace of mind. I find peace and quiet in its contents. Enclosed please find \$1.00 order which pays up my subscription to August 1906. Hope I may be able to send many more subscriptions. It seems to yield more real value than money spent in any other way.—J. N. E.

I wish I could express to you my gratitude for the help your UNITY has been to me. May God help you to always keep it so beautifully spiritual, for that is the secret of its helpfulness.

—DR. E. Q.

I have been taking UNITY for ten years, and do not feel like I could do without it. I get so much good from its pages.

—L. B. G.

I am getting along very well. The cough that has clung to me for so many years is much better, and I begin to feel that I am being healed by the Spirit within me. About the time you got my last letter, a month ago, I slept all night good and sound, without coughing, or having those bad spells that I had been having, and have continued to rest better since. I feel very grateful for such blessed good help. I seem to have more strength, and can do more work than I have in a long time. Hope you will continue to treat me. — E. C.

### They Demonstrated Finances.

Since making an application to you for treatment for prosperity my husband has obtained position after an idleness of almost two years. The enclosed money order is a small acknowledgment of our gratitude. Mr. — has not received his first salary yet; when he does I shall endeavor to remit again, a sum more in accordance with my appreciation of the help received. Thanking you again most sincerely, not only for the thoughts, but for the UNITY, which is the most helpful publication that comes from any source, I believe, and which is eagerly anticipated each month. — E. W. R.

Some months ago I wrote you asking for treatment for financial aid, or I wanted a way open whereby I could earn my own support. At the time I was physically weak. I have been much benefited; my health is much improved; the way to support came, and a very pleasant one, and I thank the Father for the good sent. — E. L. F.

I want to tell you that I am very much pleased with the result of the treatments given me through July and August. My house has paid me better this year than ever before, and I believe, from what the collector tells me, that no other house on the grounds has accomodated so many roomers this year as mine.— A. E. O.

Your treatments for prosperity have done us so much good, and we are feeling more prosperous, which will open the way to our receiving more. Since our treatments our chickens have laid better, the food goes farther, and our whole living seems easier. — A. M. L.

Certificate of Membership in the Society of Silent Unity is received, for which I am very grateful. Two days before it arrived we could feel the great power around us, and my husband remarked, "I feel like I had all the money in the world; the UNITY must be helping us." I sit up from 10 to 11 A. M. every day, and feel the improvement already. — M. A. F.



Devoted to  
Practical Christianity.

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CHARLES FILLMORE, Editor  
MYRTLE FILLMORE, Associate Editor.  
JENNIE H. CROFT, Assistant Editor.  
CHARLES EDGAR PRATHER, Business Manager.

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Entered in the postoffice at Kansas City, Mo., as second-class matter.

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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 to you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

**Terms of Subscription.** Per year, \$1.00; six months 50 cents; three months trial (including WEE WISDOM), 15 cents. To foreign countries, \$1.25 per year.

**SPECIAL TERMS.** Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$2.00.

UNITY to one name for life, \$10.00.

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One five years' subscription to one name for \$3.00 on same conditions. If you are in arrears even a month, you must enclose enough to pay your subscription to *date* before this rate can apply.

Under above terms we cannot send UNITY to a friend and credit your subscription for two years for \$2.00, our object being to enable you to send UNITY a year to two friends for the price of one.

Hereafter we shall enclose receipts for subscriptions in an *extra copy* of UNITY, which is sent to you complimentary, trusting that you will hand or mail it to someone who needs the Truth.

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Judge H. H. Benson and Prof. LeRoy Moore were the Kansas City representatives at the World New Thought Federation meeting in Chicago last month. After addressing a large audience in the evening, Judge Benson returned home the next day, while Prof. Moore remained in Chicago a couple of weeks doing some special work in healing, and speaking for various societies.

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If those who subscribed for UNITY a year ago with the understanding that the Twelve Lessons in Truth would be complete in the twelve months, will write to us we will arrange the matter satisfactorily.

## REV. FRANCIS EDGAR MASON.

Francis Edgar Mason, late pastor of the Church of Individual Dominion, of Brooklyn, N. Y., has now entered upon a new sphere of his life's work. Saturday, January 27th, marked this change. Mr. Mason was author as well as preacher of what is now known as New Thought. He edited and published the magazine *Dominion*, and wrote many treatises on this Philosophy. The Rev. Mr. Mason was born in Boston about fifty-four years ago. He studied Christian Science under Mary Baker Eddy and preached two years in Boston. Eighteen years ago he established himself in Brooklyn, N. Y., but soon severed his connection with the Eddy church as it hampered his freedom of thought and speech. He was pastor of a large congregation which held services in Aurora Grata Cathedral until about a year ago, when failing health forced him to give up active work. Mr. Mason was a clear and deep reasoner, and a fearless advocate of Truth. His theme was MAN, the expression of and one with God.—J. H. C.

## FROM A LETTER TO MR. NORTHRUP.

Mr. Northrup's lecture on financial demonstration in December UNITY, has helped many. He writes that he is deluged with letters. The following is an extract from one:

"Your remarks on finance in the December UNITY impressed me strongly, and as I was wishing I could do more for Christmas, that is, help some other dear soul; I just decided to adopt your method. It was true some money was due me, but I had no expectation of receiving any at present, so I said in the quiet of my room, 'It is all in the encircling Good for me, and I want——' I hesitated at \$10.00, and then said, 'No, I want \$20.00, and I want it before Christmas,' and looked forward to getting it with confidence. Well, on Saturday afternoon a messenger came with special letter, and when I opened it there were four new \$5.00 bills. Wasn't that a pleasure? And I thank God and the source from which it came. Yours most sincerely — Mrs. N. B."

The following are the working committees of the Board of Directors and the officers of the Unity Society of Practical Christianity for the year 1906:

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WEW WISDOM is the only New Thought paper published for children, and should be in the hands of all who wish good, wholesome reading for their little ones and youths.



In the February number Myrtle Fillmore begins a serial, "Doings of the Little Day's," a Sequel to "Wee Wisdom's Way." Lucy C. Kellerhouse contributes one of her charming stories. A new and important feature of WEE WISDOM will be a series of Kindergarten Truth Lessons by Mrs. Lida H. Hardy, of Topeka Kansas, an introduction to which is given in the February number to parents and teachers under the title, "Child Gardening." Harriet Ayer Seymour's interesting sketch of Mozart, with picture, appears in *The Youth's Department*, being the fifth of a series on "Music and Music Makers." There is also a little sketch in the same department by Emily

Alden Hardy, on "Padrewski." In *Little Author's Department* is a poem by Harriet Newberry McCreary, of Chicago, (10 years old), illustrated by W. R. ick, and a story by Edith Young (aged 11.) Two pages of children's letters follow, enjoyable alike by all, because of their originality. "Aunt Mary's Bible Lessons fill three columns with good wholesome thoughts, illuminating the Golden Texts given in the International Series. Ye Editor's Sanctum forms a cozy corner in WEE WISDOM where the editor and her Wees talks things over. "Wee Wisdom's Valentine" is a unique feature of the Publishers' Department this month. On the last page is a little song with music, by Ernst Krohn, "Love the Good You See in All," is republished by request; it embodies in Simple rhyme the wonderful doctrine of Love.

WEE WISDOM is 5 cents a copy; 50 cents a year. Sample copies sent on application. Send all orders to

## UNITY TRACT SOCIETY,

913 Tracy Ave.,

Kansas City, Mo.

We do not publish the names in full of those who testify to the good that has come to them, because they have not authorized us to do so, and many people dislike to see their name in print. However, we can furnish the full address of everyone if necessary.

**Special.** We are making a special rate of three subscriptions to UNITY for \$2.00. This is but 67 cents per year each. *They must all be sent in at the same time; only one renewal, the other two being new names not now subscribers to UNITY.*

## NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly \$1.00 a year. 3360 17th Street, San Francisco, Cal. With **UNITY**, \$1.50.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. Box 445, Denver, Colo. With **UNITY**, \$1.50.
- MIND.** Edited by Charles Brodie Patterson. Monthly. \$1.50 a year. Oscawana-on-Hudson, New York. With **UNITY**, \$2.10.
- NOW, a journal of affirmations.** Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly. 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.35.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life. Monthly. \$1.00 a year. Washington, D. C. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.

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### MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

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.

## HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.  
Home of Truth, 1327 Georgia St., Los Angeles, Cal.  
Home of Truth, 1231 Pine St., San Francisco, Cal.  
Home of Truth, 2527 Central Ave., Alameda, Cal.  
Home of Truth, 275 North Third St., San Jose, Cal.  
New Thought Center, C. R. Wheelock in charge. 1245 Park Street, Alameda, Calif.  
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.  
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.  
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.  
Divine Science Home, 1560 Race Street, Denver, Colo.  
New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.  
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill. Sunday service, 11 A. M., at the residence of Mrs. C. H. Besly, 399 E. Ontario St.  
Chicago Unity Society of Practical Christianity, 803 Masonic Temple.  
Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.  
The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 803 Masonic Temple; Chicago, Ill.  
H. H. Schroeder, 2622 S. 12th Street, St. Louis, Mo.  
Home of Truth, May D. Wolzak, teacher. 2312 Wabash Ave., Kansas City, Mo.  
New Thought Center, 10 The Zenobia, Toledo, Ohio.  
New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.  
New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.  
Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.  
Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y. Classes. Monday at 8:15 P. M., and Wednesday at 10:00 A. M. Mrs. P. E. Sayre in charge.  
Circle of Divine Ministry, 29 West 20th Street, New York City.  
Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.  
Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

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### IN AID OF OUR NEW BUILDING.

The Woman's Auxiliary of the Unity Society of Practical Christianity will hold an Easter Bazaar April 13, 14, for the purpose of raising funds for the furnishing and beautifying of the New Unity Building. Contributions will be gratefully received, and friends are requested to send in articles of useful or fancy work. Send to Woman's Auxiliary, 913 Tracy Ave., Kansas City, Mo.

# TEACHERS' AND HEALERS' DIRECTORY

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Miss Mary E. Troyer, and Mrs.  
Chas. H. Besley.  
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Chicago, Ill. Tel., Belmont 2463  
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power. Personal and absent treat-  
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[June 05]

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(N v 06)

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[July 06]

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[Jan 04]

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[Sept 05]

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[Dec 04]

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Mrs. Katharine Hay, 203 West 81st  
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(Dec 05)

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Hector, Pa. (Sept 06)

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"Truth in Song: For Lovers of Truth Everywhere," by Clara  
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**Affirmation for Strength and Power. February 20th to March 20th.**

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

***The Strength and Power of Divine Mind are now established in the midst of me, and shall go no more out.***

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**Affirmation for Prosperity.**

(Held daily at 12 M.)

***The Riches of the Lord-Christ are now poured out upon me, and I am supplied with every good thing.***