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

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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.

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



Devoted to
Practical Christianity.

VOL. XXIV.

KANSAS, CITY, MO., APRIL, 1906.

No. 4.

THE CHURCH OF CHRIST.

BY CHARLES FILLMORE.

He came to his own and his own received him not.—*John 1:11.*

The pure doctrine of Jesus Christ has never been popular with those who like formality and rites in religion.

The disciples of Jesus Christ were from the ranks of the common people, unlearned in the lore of the Scribes and without reputation, religiously or otherwise. They in their turn became filled with the Holy Spirit, and did unusual works in healing and teaching, yet their converts were not largely from orthodox circles. It was the "common people" who heard them and their Master gladly. The aristocracy and the organized church opposed them at every turn. They were stoned, quartered and burned, and their doctrines never became the popular religion. Pure Christianity was literally killed out in less than three hundred years after the crucifixion. What is called Christianity is a combination of paganism, Israelitism, and the letter of Jesus' doctrine without the spirit.

This heterogeneous mass became acceptable because it was sanctioned by kings and enforced as the church of the state. As it had a little from all the religions, it offered balm to the forced worshippers from each sect, and thus became quickly popular.

It is not the doctrine of Jesus Christ, however, and never has been in any of its many forms and sects. Here and there a gleam of truth has come to spiritually awakened devotees, and they have broken

away from the institution and formed newer and higher standards of truth, but all have been far short of the original doctrine set forth by Jesus and his disciples.

Jesus Christ never organized a church on earth, nor did he authorize anyone else to do so. He said to Peter, "On this rock I will build my church." He did not tell Peter that he was to be the head of the church, with a line of popes to follow. He said, "I will build my church." Jesus Christ is still the head of his church, and its only organization is in Spirit. Whoever attempts to organize it on earth with creeds, tenets or textbooks of any kind or description as authority, is in direct opposition to his word and example. He gave but one guide, one source from which his followers should receive their inspiration—"the Holy Spirit whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

The puerile claim that this was for his immediate disciples only is hardly worth considering because of so many texts in which he plainly states his ministry and words are for the world. In the very chapter with this he said, "He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and manifest myself to him."

It was this same Spirit of Truth in Peter that perceived the Christ, and of which he said, "Flesh and blood hath not revealed it unto you, but my Father in heaven." This revelation of Truth direct from the Spirit is the rock upon which the one and only church of Jesus Christ is built—all other authorities are spurious.

That the one and only true church of Christ is without authority or head on earth is evident from the accepted words of Jesus himself. He never authorized the history of his life as recorded in the Gospels, so far as known; yet, accepting them as

such history, on their face they bear out the claim of a spiritual church, with only the Holy Ghost as mediator between man and God. It is evident that Jesus saw the tendency in the past among men to make idols of the Scriptures, and it was his aim to do away with that sort of idolatry. He sarcastically said to the Jews, "Ye search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me."

It is this eternal binding the thoughts to some external authority in book, creed or tradition that keeps men in bondage to the lower world. When the mind is perfectly free to search out the higher truths of existence, there flows into the consciousness a vigor and virility that sets in motion all the chrystalized thoughts, and fresh life stirs the whole man. Instead of confining the Infinite God into the little being of parts and passions conceived by some good but ignorant church father of by-gone ages, the open mind flows forth in its own native freedom, and its God is a whole universe, larger in every way than was his of the limited concept. So with all the questions of doctrine that form the stock in trade of hereditary religion. What our forefathers discussed a lifetime, and fought bitter battles over, and left undecided, the free mind sees through in a moment's consideration. He sees through it with unerring accuracy because his point of view is far removed from the narrow bigotry engrafted by creeds and dogmas into the susceptible mind of the infant churchman.

The mind of man is like a clear stream that flows from some lofty mountain. It has nothing at its point of origin to corrupt or distort it, but as it flows out into the plane of experience, it meets the obstruction of doubt and fear. It is here that dams are built, and its course turned in many ways.

Whoever formulates a creed, whoever writes a book claiming to be an infallible guide for mankind, whoever organizes a church in which it is attempted

by rules and tenets to save men from their evil ways, whoever attempts to offer in any way a substitute for the one Omnipresent Spirit of God dwelling in each of us, is an enemy to mankind.

But those very things are the first that the mentality, not in constant touch with the influx from the Father, attempts. Man is by nature an organizer. It is his function in the God-head to formulate the potentialities of the Principle. It is through man's conscious ego that the Father makes Himself manifest to him as Infinite Externality. The within and without are *one* only when man recognizes that he draws all his life substance and intelligence from Infinite Spirit welling up within him.

Many have caught sight of the fact that the true church of Christ is a state of consciousness in man, but few have gone so far in the realization as to know that a temple is also constructed in the very body of each man and woman in which the Christ holds religious services at all times. "Ye are the temple of the living God" was not a symbolical appellation, but a statement of architectural truth. Through a conversion of the organic substance of the body the thinking faculty in man constructs under the direction of the Christ a new body that becomes alive in the material body. It breathes an atmosphere, and is thrilled with a life energy more real than that of the external form. When he who has come into the church of Christ in this ultimate feels the stirring within him of this body of the Spirit, he knows what Paul meant when he said, "There is a natural body, and there is a spiritual body."

Most of the opposition to the church of Christ comes from those who have never felt the stirring within them of this spiritual body, and they refuse to believe the experiences of those who have. They live in the intellectual-spiritual, and when the Holy Spirit proceeds to organize within them an abiding place, they refuse it recognition, and call it "mortal mind," "the devil," or "an unclean spirit."

It is this blasphemy against the Holy Ghost that Jesus said could not be forgiven. Everything that a man does or has done the Father freely forgives except the cursing of His Holy Spirit by calling it an unclean spirit. He who understands the law of mental action can easily see why this cannot be forgiven. Mind organizes its states of consciousness according to methods inherent in Being. First is the idea, which is the centre in which the form is generated. This form is projected from that centre to a circumference, and in its line of structure in the consciousness of man it proceeds to occupy the place of pre-existing forms. The idea of perfection held in the mind will build a body having for its attributes all the harmony possible to the organism in which it is born. "God giveth it a body as it hath pleased him, and to every seed his own body." That "seed" is the idea held in your mind, and which the Holy Spirit comes to you to nourish and through its ministrations grow in you a new body.

If you refuse to receive the sensible ministrations of this Holy Spirit, you of course cut off the builder of the eternal temple in which God makes His permanent dwelling place in you.

When you refuse to receive this baptism of the Holy Ghost, your flesh is not quickened, and must eventually go back to dust; and you are again sent to school to learn the lesson in another earthly experience ages hence.

This is the law. Let him who hath ears, hear it, and not oppose the structure of that temple of the living God when the Father in His own way proceeds to build it in obedience to the thought held in man's mind of a more enduring, a deathless habitation. Let us, each one of us, see to it that this opposition to Christ and His methods is not found within us.

If our teaching has been such as to disparage the entertainment of the new sensations in the body when in prayer or the silence, let us cast those ideas

out of our minds and throw ourselves wholly on the care of the Spirit. The mind of the flesh vigorously opposes this newcomer in its domain, and if you side with it and cast out the Spirit as unclean, you will find yourself eventually without a body—you have sinned against the Holy Ghost and are homeless in consequence.

Pronounce every experience good, and of God, and by that mental attitude you will call forth only the good. What was error will disappear, and only the good remain. This is the law, and no one can break it. The adversary always flees before the mind that is fixed on the pure, the just and the upright. There is no error in all the universe that can stand for one moment in the presence of the innocent mind. Innocence is its own defense, and he who invokes the Father with pure motive and upright heart need not fear any experience. God has not forgotten His world nor the children of light. It is His will to build in you His eternal habitation, and He will do it in a manner so attractive that you will be delighted with the process after the first few moves have been made. It is not always pleasant to tear down old brick and mortar, but when the new structure commences to go up there is rejoicing.

So you will find in your experience with the work of the Holy Spirit in reconstructing your organism the present structure must be literally torn down atom by atom. It is in its present state temporary and without the conscious life of the indwelling Spirit. You, with the race, have separated yourself from God in consciousness; that separation extends to the body, which is the most remote plane of your consciousness.

In returning, the Father, the innermost of you, the Spirit which is and ever has been pure, first recognizes its true estate. This recognition is on the plane of causes, the ideal, and may remain there for a long time. But the law of seed-time and harvest prevails here as in the natural world, and the

idea is the "seed" that will spring forth from its subjective realm, and when watered by the Holy Spirit through your receptive thought, grow a new organism, which will be a permanent battery, from which you will radiate the transcendent powers of the Spirit forever and forever.

When this is done, creation is a perfect, homogeneous symphony of life, light and love. Discord is eliminated; sin, sorrow and everything that in any way interferes with the highest ideal of existence, is dissolved, and man realizes that his dominion is to be the obedient exit of an inexhaustible inlet. Herein is God glorified, that His inexhaustible resources are not limited by man, but allowed full and free flow into a universe without height or depth, beginning or ending.

He who becomes a member of the true church of Christ, and recognizes the Holy Spirit as his only authority, is immediately branded by the worshippers of scriptures and creeds as "heterodox." The Scribes and Pharisees exist in every age and among all peoples. They ever cry out against the true Christian, "He hath Belzebub; it is the work of the devil, beware of him." The orthodox Christian applies this to the Christian Scientist, and the Christian Scientist, in his turn, applies it to those who refuse to bow their necks to the creed which he has formulated, or the leader he has deified.

The true church of Christ is never organized upon the earth, because the minute that man organizes his religion he ceases to be guided wholly by the free Spirit of Truth, and to that extent he falls away from the true church.

Many of the protestant sects were in their incipiency very close to the original church. Wesley was led by the Spirit, and his ministry was characterized by a spiritual glow and power that was felt all over the religious world. He was free, and had the freedom of Jesus Christ back of him, yet he and his followers were despised by the organized church,

and it was a stinging epithet to be called a "Methodist." A compromise in creeds, rituals and formulæ for the guidance of members, instead of the Spirit, led to their final external popularity—and spiritual death.

When Mrs. Eddy gave forth "Science and Health" and her practical application of Jesus Christ's doctrine, it was confidently announced that primitive Christianity had been revived; that the inspiration of the Almighty was at last to be the only guide for men; that the doors had been thrown wide open and all might freely enter in. But this hope has not been realized. The builder of creeds, organizations and limitations has been unusually active in this remarkably promising movement. Instead of becoming the church of Christ—the Bride of the Lamb—it has but added another to the sects of Christendom in the earth.

The church of Jesus Christ still waits for a ministry that will represent it as it is—an organization in heaven without a head in earth, without a creed, without a line of written authority. This church exists, and must be set up in its rightful place—the minds and hearts of men. It can never be confined in any external organization, and whoever attempts such movement by that act ceases to represent the true church of Christ.

There is need of such a church, and it is imperative that it be set up. Whoever advocates such a setting up may for a season expect the opposition of the organized institutions on every hand, but the final outcome must be victorious.

There can be but one leader for man in his search for God—the Spirit within him. When he unreservedly gives himself up to this Spirit he finds that the old world of forms and their limitations are no longer of interest. A new world is opened to his vision. What was the goal of his human life becomes a mere toy to his expanded concepts of God and the destiny of man.

He finds that the church of Jesus Christ is not a church at all under the new definition. He has looked upon his religion as having to do with the salvation of his soul — a sort of school in which he is coached in catechism and creed that he may be prepared to go to a place called heaven after death.

When the true church is revealed to his soul, all this illusion of the animal man is dissolved. He finds that the church of Jesus Christ has to do with the world right here and now. That it is not a religion as he has been accustomed to regard religion; that it is an organic principle in nature working along definite lines of growth in the building up of a state of consciousness for the whole human race.

Thus the church of Jesus Christ is an exact science. It has its part in the economy of Being as the organizer of the unorganized. It does not refer to things abstract but to things concrete. Whoever looks upon it as an abstraction has wholly misconceived it.

God never performs miracles, if by this is meant a departure from universal law. Whatever the prophets did, was through the operation of laws inherent in Being, and open to the discovery of every man.

Whatever Jesus of Nazareth did, it is likewise the privilege of every man to do. It is simply a question of discernment. This discernment comes through an orderly organic structure in the soul of every man. It is first a state of consciousness, a perception of what is in the potential; this, then, formulates itself into a working structure that becomes in every man the permanent church of Christ.

Thus the church of Christ covers every department of man's existence and enters into every fibre of his being. He carries it with him day and night, seven days of the week. He lives in it as a fish lives in water, and he becomes a new creature. Life becomes an ecstasy, and his cup is full to overflowing

The burdens of the human drop out of sight just as fast as the organic church is constructed. The construction of this church is orderly, definite and exact. It is not done in a moment, but brick by brick the man is built from the within to the without, a new creature in consciousness and body.

This means that your body will be so transformed within and even without that it will never go through the change called death. It will be a resurrected body, becoming more and more refined as you catch sight of the free truths of Being, until it will literally disappear from the sight of those who see with the eye of sense.

This is the way in which the last enemy, "death," is to be overcome. The corruptible shall put on incorruption right here and now. Be careful not to defer this change to some future state, some "day of judgment," some sound of a "last trump," but recognize it in the light of an organic change going on in and through your very body from day to day until you literally shine with the glory of the noon-day sun.

This is the promised New Jerusalem, a city in which neither the sun nor the moon is necessary. This is the city of God within you, and your very body shall become so illuminated by the brilliancy of your mind that the light streaming forth will be brighter than that of the sun. This is not a fancy sketch, but a statement of facts based upon spiritual dynamics, of which the body is part.

Metaphysicians in this age have caught sight of these possibilities of man when he consciously recognizes his relation to God, and proceeds to carry out in thought and act *right here* that which he perceives to be true in Spirit, but many of them are not wise in their methods of attaining the ultimate inorganic building. They have made connection with the realm of ideas, and are loth to comply with the requirements of organic growth from the generative idea to its concrete structure. This growth

is the construction of the growth of the church of Jesus Christ in each one of us, and it is a most delicate and intricate process. No external architect is here allowed; the Spirit only can tell what is necessary from day to day, and the Spirit can be heard only by the attentive ego.

If you have any ideas of your own as to how this new body is to be constructed, drop them immediately. If you have been before the public as a teacher of Divine Science, and have set up in consciousness abstract theories as to the unreality of the body and its sensations, you must be willing to give them all up before you can be received into the regeneration. Although you may have served the Truth long and faithfully, do not be rebellious if all your labors seem as "dust and ashes." The rebellious Israelites never got into the Promised Land. You must be meek and lowly. You must be obedient. You must be willing to give up all your plans, your hopes and your ambitions. The Spirit wants your *attention* only. If you have done good, you will be rewarded in the process, but you must not claim your good as a merit card which gives you any preference in the regeneration. You must be willing to become as nothing in the sight of men — literally crucified for your good works. Then the personal mentality loses its centre, the atoms of your being swiftly change their polarization from the material to the spiritual plane, and you come forth from the tomb of sense with a body of light. Then you can in truth and word repeat with an understanding heart:

"I believe in the Holy Catholic Church, the forgiveness of sins, the resurrection of the body, and life everlasting."

A friend has given me several *UNITYS* to read, and it has done a great deal of good for me. I find it very interesting, so thought I would subscribe for it.— L. F.

GOD IS LOVE.

BY HORATIO W. DRESSER.



IF one were asked to single out the word which above all others stands for the practical essence of the Christian faith, surely that word would be *love*. To love God with all one's mind and heart, to love one's neighbor as one's self. This it is to realize in spirit and in conduct the gospel whose intent was not to destroy, but to fulfill. Likewise to declare that "God is Love," is to utter in one sentence the essence of Christian theism. To know that God is the Father, and that He above all is Love, is to apprehend the central principle of His relationship to us. Yet if no Christian word is more significant, none is more often used in a merely general sense. We believe, and we repeat that God is Love. But how often do we consider in detail precisely what this great utterance means? I do not merely reiterate the statement today; I ask you to consider with me some of its implications.

Much light is given us by the beloved disciple who made this fundamental statement. It is because of the Father's love that we are what we are, on account of that love that Jesus was sent, and love is said to be the test of all our life, as well as the basis of all true knowledge. "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God For this is the message which ye heard from the beginning, that we should love one another He that loveth not abideth in death Hereby know we love because he laid down his life for us Love is of God; and every one that loveth is begotten of God, and knoweth God."

If God is Love, and it is because of love that God is made manifest as He is, if love is the principle of eternal life, and it is for that life that we exist, every

event and all conditions should be understood in relation to love; everything has been brought forth in love; everything is for love; love is the central life of all things; the universe is a cosmos of love; it is founded in and sustained by love. The divine purpose springs, then, from the divine love; the fullness of the divine love is the reason for being of the universe; the universe of beings and things was needed that the divine love might be fulfilled, be made complete. The central principle of the universe is the life, whose nature is to proceed forth, to become universal; hence to proceed from the one to the many, then unite the many in unity of purpose, oneness of life and spirit.

What does this signify? How can it be? First, let us recognize that we know not what love is, if we judge by what is ordinarily called by that name. It seems difficult to understand how God can be Love, even if we take our clue from the noblest affections in human life. For we think of love as a spirit or life, flowing, as it were, from some one, or uniting two or more beings; and we usually insist that love is a kind of mystery and is not to be intellectually apprehended. There is a sense in which this belief is well-founded. Love is rather to be felt than analytically known. At its best, human love is undoubtedly an experience known to two, and hence is forever sacred. Love belongs to the world of appreciation rather than to the world of description; it is for the poets rather than for the men of science to tell us its reality. Love is of persons and for persons. As a reality, it is essentially incommunicable; each must know for himself, and each must know by *being* in love, not merely by doing deeds of love or meditating upon its gentle ways, surely not by "falling in love." But it is one of the tests of love that it proceeds from the individual to the universal. It may, indeed, be true that to possess the secret of love one must love devotedly. Love gives to persons and receives from persons in a way which

love finds for itself. But that is no reason for ceasing to reflect upon the nature of love when, passing beyond the sacred relationship which only two may know, it shares its blessings with people far and near, and gives the clue to man's total life.

Among other tests of the coming of genuine love, John assures us that we then love not "in word, neither with the tongue; but in deed and truth." We no longer love the world as if it were a finality in itself, for the world of surfaces, and "the lusts thereof passeth away;" it is he who "doeth the will of God" who possesses the abiding principle. He who is *compassionate* has the love of God abiding in him. If we have ceased to hate our fellowmen, and ceased to fear, we may know that love has come. But above all, so far as the human part is concerned, love is a state or spirit in which we *abide*, it is a principle of permanence, of eternal life. "He that abideth in love abideth in God, and God abideth in him." While, then, in the last analysis, "we love because He first loved us," God's love is not made perfect in us until we love one another, until we really love one another as a habit of life. Love is known both by the fact that we love one another, and by the fact that God loves us. It is known by the new birth, for he who loves is literally born of God. Finally, it is known as a principle of life. If we love "we know that we have passed out of death into life." The issue is very sharply drawn, "He that loveth not abideth in death."

With the coming of the divine love, then, a certain life enters into us. Hereby "we know that we are of the truth." Our heart no longer condemns us. We abide in a certain spirit, we lead a certain mode of life. We not only possess, and are possessed by the power of love as a principle of life and the central guide in all conduct, but we know truth from error. Granted that we are able to meet the tests, we may have the "boldness" of which John speaks. Since, then, love is the principle of knowledge in us, we may

with entire confidence proceed to make explicit the implications of the basic statement, "God is Love," well knowing that there is no other ultimate reality.

Still following the clues which our human life gives us, we may declare that, since "God is Love," love is in very truth, as Swedenborg says, "the life of man." If man springs from the divine love, exists for and because of that love, man is to be understood from love if he is to be understood at all. If love in man is the essence of man, the divine purpose in him, his life is not of himself alone but is of or from God, all powers and faculties within him become intelligible in the light of the divine-human love-relation. Man, we may say, is meant to manifest love, to live for love, to lead a life of love. His central ideal should then be to love God and His cosmos of love, to love man and the world of men. But to make love in this fundamental sense the principle of life and thought is constantly to consider how to apply in detail that which all along is in the most general sense the essence of life. Wherever we begin, the result is the same. It is love itself that prompts us either to reveal or to understand love. To know man better is to know God the more. To consider how God can be Love is to reflect upon the essential nature of man. We possess the essence, we are that essence, hence it is possible to understand it. Unless love existed, knowledge would not be possible. Unless God already possessed us, unless we already possessed God, the essence which we would know, it would not be possible for us to proceed to the knowledge of it. Love is the implicit essence; knowledge the explicitness of that essence.

Now, in man we already know that as he wills so he acts. Where the heart is, there the thought is centered. What we continuously love, we as constantly seek. We pursue truth only because we love it. To love truth is to will that we possess it, to put ourselves in the attitude to win it. In general, to know what man loves, that is, what man wills, is to

know his principle of action, is to know what he is. You may aid him to carry out his purpose, you may bring forward arguments that support his will, but you cannot coerce him to love. To touch him more profoundly, you must love him more; there is no other direct way to appeal to the will of man. But granted a change of heart, a change of thought naturally follows. Hence it is that all along the course of man's life everything that shows what man loves, what he wills, shows what he is. To know what his love is grounded in, is to know how love can be his very life. Now, obviously, his love springs from something; it is the love of something by something. We have entire right, then, to say that the self or soul in man is primarily the basis of love; the soul is a being essentially constituted to love.

Carrying out the same line of reasoning with regard to God, we say that the fundamental statement, God is Love, implies that whatever else God is He is, the *being* whose essence is Love. There must be the divine Being, since there is the divine Love. In knowing that God is Love, we already know somewhat concerning the divine Being. Since it is the very essence of that love to send forth itself into the universe, whatever we know of the universe is already knowledge of the divine Love, hence of the divine Being. If God is Love, He is very much more. Hence we may consider what follows from the statement that He is Love.

Since the universe springs from love, and exists for love's sake, and since the divine love is eternal, the universe is a system, an order. Furthermore, its order is its beauty; the divine love is beautiful. The divine love, then, is not a vague spirit, proceeding forth at random. Love is for the sake of the highest good of all in the long run; hence it is wise, involves purpose, adaptation. Love is good, the cosmos of love exists for the good, is founded in the divine goodness. Hence we may enlarge our statement by saying, God is Good, God is Reason, Wis

dom. The divine love, then, springs from the divine mind, as well as from the divine heart; love is the motive and the end, wisdom is the means and the guiding principle. The divine order of the universe is founded on the divine reason, the orderly character of God. To know the whys and wherefores of the universe is therefore to know the divine love, since that love is through and through wise; the order of the divine goodness and the divine love is likewise the order of the divine wisdom, the divine reason; the goodness of the divine love is the goodness of reason, the reason of the divine love is the divine beauty. Love, beauty, goodness and reason are all clues to the divine nature. Whatever attribute we select, if we make clear our ultimate meaning, we include all the others.

Since everything in the universe is ordered according to the wisdom of the divine love, it behooves us to study everything in its order, its place, degree and purpose. Hence we should not merely admire, adore, worship; we should also seek to understand, taking our clue from the central significance of the divine love. Love, that is, contemplation, appreciation, comes first in order; then comes reflection upon the reason and use of that which we love. Love is the clue to all truth, but it is thought which brings out the details. The life of reason in us is as surely divine as the life of love. Hence to love in the divine sense of the word is not merely to open wide the heart, but to open wide the mind. The divine love, I repeat, is not vague, but exists for purposes, is rational. And so love in the larger sense is for many ends; it is love of God, love of persons, love of truth, love of beauty, love of goodness; and the rational life of love is life for all of these.

That love has a way, a law, an order, is a familiar theme. But we are apt to stop with the mere belief. But if that way is the way of divine goodness, divine beauty, and the divine wisdom, we have three very

definite clues. We never possess love in its fullness until we make explicit its system, its law and purpose. First, however, we should seek the *rhythms* of love's way, its tendencies and leadings, its immanent life. Love's way is indeed mysterious at first; for it brings tribulation and pain, it tests our faith, and often we are sore afraid. But we must follow its own leadings if we would know its own law; "not my way but thine," is always the prayer of the one who would really win love. But since love springs from reason, love's course is consistent, and all its leadings make for the same high end. In other words, love always *knows* the way. Love is wisdom; it is not blind.

But love grants freedom to all, freedom to wander and to disobey; hence the vicissitudes of human experience. Man often interferes with the divine love, rebels, hence man has many struggles. But once more it is love's way which shows us how to return from our selfish wanderings. The divine love wills to be complete in us, is made perfect through these our wanderings, forgives until seventy times seven, forgives all save that which cannot be forgiven. For with all love's power one thing is demanded of us, namely, that we become receptive.

Love stirs within us in manifold ways, and usually we misunderstand. But all love is good, and is meant for our good; it is incumbent upon us to know love's ends, orders and degrees, that we may see the good of everything in its place. The divine love prompts us, for example, to love our fellows. This was meant to be disinterested, but is often turned into selfish affection. Again, the power of reason in us was meant to reveal the meaning, the wisdom of divine love. But we forget the intimate connection between love and wisdom, and make the intellect an end in itself. Hence has come about the strange belief that God cannot be known through reason. But I have tried to show that that is the only way

He can be known, provided we already possess His love in our heart.

“God is greater than our heart,” says John. But he also assures us that if our heart condemn us not, we indeed apprehend God, and God is Love. “No man hath seen God at any time.” Yet if we love one another we possess that which we cannot see, we are sure that “God abideth in us,” that His “love is perfected in us.” “Hereby we know that we abide in him, and he in us, because he hath given us of his Spirit.” Thus every time we meet an obstacle when we seek God by another channel, we succeed by following the clues of love. To possess the spirit which He has given us is to have the clue to all reality, all truth. God is indeed Love, because He is all these other qualities besides, and we know Him in very truth when we worship Him not only in spirit, but in truth, as beauty, goodness and reason.

Millions of people are ready for spiritual help, and will accept it gladly, when presented in a right way. Don't think that your neighbor is not yet ready for Truth; he may be more open-minded than you have thought. Try sending a copy of *UNITY*, and see what the result is. If you do not want to part with your copy, notify us and we will cheerfully send one. It is better, though, to give out yours and have us send you another. People appreciate and give more attention to printed matter when it comes with the recommendation of a friend.

It presses upon us more and more how great the need of men to understand the law of thought and the wonderful part it plays in their lives. When they do get an inkling of it, they are so thankful that all the effort one makes is well repaid. If it be admitted that the greatest thing in the world is Love, the next greatest is surely Understanding.

“God's hand is infinitely gentle, He never hurts a life.”

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 4. April 22.

JESUS THE SINNER'S FRIEND.— Luke 7:36-50.

36. And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37. And behold, a woman that was in the city, a sinner; and when she knew that he was sitting at meat in the Pharisee's house, she brought an alabaster cruse of ointment,

38. And standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee who had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have perceived who and what manner of woman this is that toucheth him, that she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. A certain lender had two debtors: the one owed five hundred shillings, and the other fifty.

42. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?

43. Simon answered and said, He, I suppose, to whom he forgave the most. And he said unto him, Thou hast rightly judged.

44. And turning to the woman, he said unto Simon, Seest thou this woman? I entered into thy house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.

45. Thou gavest me no kiss: but she, since the time I came in, hath not ceased to kiss my feet.

46. My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48. And he said unto her, Thy sins are forgiven.

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins?

50. And he said unto the woman, Thy faith hath saved thee; go in peace.

GOLDEN TEXT — *Thy faith hath saved thee; go in peace.*— Luke 7:50.

What is a Pharisee?

One who observes the forms, but neglects the spirit of religion. Henry Ward Beecher said, "A Pharisee is one who worships instruments. Who-

ever believes that churches, or books, or institutions, or customs, are more valuable than men, is a Pharisee."

How can we get the most profit out of this lesson?

By applying it to our own mental condition.

In analyzing our own character, that we may grow in grace, where do we find the Pharisee?

In the intellectual domain.

Where the woman that is a sinner?

The affectional nature—here represented as repentant.

Who is Jesus?

The Spiritual man.

Do these various personalities exist in everyone as separate entities?

Yes; they form the consciousness of man, and under certain conditions may all be brought into conjunction and action, as here represented.

What is the meaning of Jesus entering the Pharisee's house to eat with him?

Eating is symbolical of mental appropriation of thoughts of substance. The intellect, like the Pharisees, possesses and controls the outer manifestation, and the Spiritual man enters into his house, or state of consciousness, that he may appropriate a share, and at the same time instruct him in righteousness.

Why should this strange woman take this liberty with Jesus in the Pharisee's house?

When the Spiritual Consciousness enters the intellectual domain it opens the way for tenderness and love. The intellect "desired him that he would eat with him." This desire for the spiritual, though it be in its beginnings cold and ungracious, opens the door of the mind to the soul, and it pours the precious ointment of love out upon the understanding. The washing of the feet, the tears and the passionate evidence of tender regard, represent the readiness of the soul of man to give up everything for the Spiritual Self. Our souls are our heart sym-

pathies, and we sin because the intellect seeks without for satisfaction instead of within.

Does the intellect, the Pharisee, believe itself a sinner?

It believes that it has a sinning soul, and herein is found the cause of the great plan of salvation of the intellectual orthodox church. It is the Pharisee in us that causes us to separate our good and our evil tendencies. We all expect to be condemned for our evils, and when the Spiritual Consciousness begins to manifest, we look for condemnation instead of forgiveness. The intellect would have all sinners, even its own sinning soul, separated from the good and put under condemnation. This was the attitude of this Pharisee. (Verse 39.)

What is the office and power of the Spiritual Consciousness?

To instruct the intellect in Truth, and to forgive all the short-comings of the affections. Our desires and our loves have sought satisfaction in sense ways because of ignorance. When the Higher Self comes down into the temple the soul is glad, and pours out all its wealth of rich substance upon this welcome savior. It has the inherent faith in the good that always saves. Do not hold any part of your nature under condemnation for past sins, but accept the salvation of the Spirit in its fullness.

Lesson 5. April 29.

THE PARABLE OF THE SOWER.—Mark 4:1-20.

1. And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

2. And he taught them many things in parables, and said unto them in his teachings,

3. Hearken: Behold, the sower went forth to sow:

4. And it came to pass, as he sowed, some seed fell by the way side, and the birds came and devoured it.

5. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth:

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold and sixtyfold, and an hundredfold.

9. And he said, Who hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parables.

11. And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again, and it should be forgiven them.

13. And he saith unto them, Know ye not this parable? and how shall ye know all the parables?

14. The sower soweth the word.

15. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

16. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy;

17. And they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble

18. And others are they that are sown among the thorns; these are they that have heard the word,

19. And the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20. And those are they that were sown upon the good ground: such as hear the word and accept it; and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

GOLDEN TEXT—*The seed is the Word of God.*—
Luke 8:11.

What is a parable?

A parable is an analogy, a comparison. In religious teaching it assumes a likeness between higher and lower things, or spiritual and material, and reveals the analogy.

What does the parable in this lesson illustrate?

The relation of the word, or thought, to the various soils, or mentalities, in which it finds lodgment.

Who is the sower?

Man. "The sower soweth the word."

Does his word, or thought, find lodgment in his own mentality, or that of others?

Both.

Why is thought compared to a seed?

Because it has its various stages of growth, or realization, in mentality.

What does the sowing by the wayside indicate metaphysically?

The external plane of consciousness, where the conditions are most adverse to free ideas.

What is the rocky ground?

Enthusiastic, gushing, shouting states of mind, that lack depth and endurance.

What are mental thorns?

The cares of the world, acquisitiveness, the strife for material possessions.

What is the very best mental soil?

Receptive, reflective, understanding states of mind. When an idea enters the consciousness and produces a multiplication of ideas, it is in rich environments and will surely produce a large crop.

Is it possible for a thought in this last mentioned good ground to bring forth error fruit?

No. If the word is good, and the mentality good, and prayer and affirmations of good only go forth, the crop will surely be a success.

What seed, or *word*, does Jesus refer to in this lesson?

The Word of Truth. This predicates that the sower understands the Truth of Being, and thinks *reality* only.

What is the Truth of Being?

That there is but One Mind Universal. That this Mind is composed of Absolute, Unconditioned, All-Potential Ideas. That these Ideas of Pure Being are the Foundation upon which is based all manifestations of Life, Love, Substance, Intelligence and Power. That in its Purity this Being goes forth as Potential Ideas, or the *Logos*, or Word of Scripture. Thus the Man of Understanding, or Son of God, thinks Absolute Ideas only, and thus always sows good seed.

Lesson 6. May 6.

THE PARABLE OF THE TARES.—Matt. 13:24-30; 36-43.

24. Another parable set he before them, saying, The kingdom of heaven is likened unto a man that sowed good seed in his field:

25. But while men slept, his enemy came and sowed tares also among the wheat, and went away.

26. But when the blade sprang up, and brought forth fruit, then appeared the tares also.

27. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares?

28. And he said unto them, An enemy hath done this. And the servants say unto him, Wilt thou then that we go and gather them up?

29. But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them.

30. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

36. Then he left the multitudes, and went into the house: and his disciples came unto him, saying, Explain unto us the parable of the tares of the field.

37. And he answered and said, He that soweth the good seed is the Son of man;

38. And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

39. And the enemy that sowed them is the devil: and the harvest is the end of the world; and the reapers are angels.

40. As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world.

41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that cause stumbling, and them that do iniquity,

42. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

43. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear.

GOLDEN TEXT—*Whatsoever a man soweth, that shall he also reap.*—Gal. 6:7.

Jesus had an ideal—the establishment of what he called the “Kingdom of Heaven.” This kingdom was to be a place or condition purged of error. As a location, this earth seems to have been pointed out—as a condition, the consciousness of man is clearly set forth. Thus the “coming down out of heaven” of the new condition must be taken in a metaphysical sense. Real creative ideas are always in heaven, and they take form, or project the thought of substance, wherever and whenever there is a right relation set up in the avenues through which they

manifest — the minds of men. Thus Jesus was primarily talking about the consciousness of the individual, as he practically explains in his interpretation of the parable.

What is the central truth taught by this parable?

That evil and good are in this world so mingled that it is not safe to try to separate the one from the other while they are in the developing stage.

Phillips Brooks once said: "Bad men and good men are living together side by side. But that is only the beinning. Not merely every crowd, but every man is all confusion. Every man is good. Every man is bad. Nor is this all. Not only in the same man, but even in the same deed, the good and the evil are comingled. The act of benevolence flecked and stained with pride; the self-restraint which has some self-indulgence at its heart; truth told for false purposes, religion with some soul of selfishness."

Observing this comingling of good and evil, many metaphysicians teach that there is no evil, but that which seems so is but good in an unripe or undeveloped state. Is this the teaching of Jesus?

No. He emphasizes the danger of the evil which the enemy, or adversary, has sown, and describes the best manner of getting rid of it.

When does this time of harvest usually take place in individual consciousness?

When the thoughts have produced a crop of wheat and tares, which we call health and sickness.

Does this refer to the conscious thinking, or the subconscious desires, appetites, etc.?

To the subconscious. Here has been sown, in ignorance or darkness, many subtle error thoughts that cannot be destroyed at once, but must be gradually overcome, trained, and the faculty around which they clustered, cleansed.

What is the end of the world here referred to?

Literally "the completion of this æon," a different word from that translated "world," in verse 38,

which is "cosmos." It does not refer to the physical world, but to the present era, age, or, individually, the end of a certain state of consciousness in which man's good creations are separated from his errors.

What are the "angels" which the Son of man sends forth?

Thoughts of truth and goodness.

What do they do "in his kingdom"?

They gather the evil or wrong thoughts and transmute or burn them up with Divine Love.

Lesson 7. May 13.

A FIERCE DEMONIAK HEALED.— Mark 5: 1-20.

1. And they came to the other side of the sea, into the country of the Gerasenes.

2. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit,

3. Who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain;

4. Because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

5. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones.

6. And when he saw Jesus from afar, he ran and worshipped him;

7. And crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the the Most High God? I adjure thee by God, torment me not

8. For he said unto him, Come forth, thou unclean spirit, out of the man.

9. And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many.

10. And he besought him much that he would not send them away out of the country.

11. Now there was there on the mountain side a great herd of swine feeding.

12. And they besought him, saying, Send us into the swine, that we may enter into them.

13. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea.

14. And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass.

15. And they come to Jesus, and behold the domaniak sitting, clothed and in his right mind, even him that had: legion: and they were afraid.

16. And they that saw it declared unto them how it befell the domaniak, and concerning the swine.

17. And they began to beseech him to depart from their borders.

18. And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

19. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and how he had mercy on thee.

20. And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men did marvel.

GOLDEN TEXT—*Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee.*—Mark 5:19.

Gadarenes means "walled in." It refers to a material realm of human consciousness which has lost its connection with the central I AM, and is in a state of chronic inharmony. It lives in the external walls of the body—material tombs—where its violence is, in a measure, separated from the consciousness. This demon of the skin crops to the surface in so many forms that they cannot be named—their name is "Legion." All skin diseases come under this head.

Diseases manifesting in the skin are notoriously difficult to heal permanently. They can be suppressed, only to break forth again in new places. This was the condition of this demoniac. He had often been bound with fetters and chains, but as often he "rent them asunder." The "crying out" and "cutting himself night and day with stones," is that constant pain and laceration of glands and cells that is going on in the flesh when unclean or impure thoughts take possession of it.

When man realizes the redeeming, cleansing, harmonizing power of the Christ, he claims him master of every part of his consciousness, and when he comes into even these most outer material planes, the intelligences manifesting there recognize him and worship him, that is, become obedient and receptive to the power which the Christ exercises.

Metaphysicians find by experience that it is effective to address these diseases by their various names on both the mental and physical planes. Thus for eczema, they deny secret, unsatisfied sex-sensation, also deny the existence of the name of the disease

itself. This process will suppress it for a season, but it is liable to break forth again. These fetters are often "broken in pieces" by the fierce violence of the strong man of the flesh.

When the Christ consciousness is called into action there is an effective and permanent cleansing. The demons are *commanded* to come out and go hence, in the name of Jesus Christ. It is possible to send these discordant energies wholly to nothingness, or *oblivion*, as the original has it. But there is something worth saving in even the worst of our bodily discords, and instead of losing entirely this physical force, the Higher Self sends it down into the swine, or mere animal life of the organism, through which it is rushed into the cleansing sea of nature.

A double purpose is thus attained—the selfish animal life of the swine is choked out, and the elemental forces that have been dominated by unclean ideas, cleansed and purified. When needed to again build up pure healthy skin, they will be returned to consciousness, harmonized by the Peace of our Mother Nature.

The custodians of the life manifestations in the body at first beg the Higher Self to depart, when they see the apparent destruction of life. When an impure thought has been broken up by the Spirit, there is often unusual looseness of the bowels, and sometimes weakness and fear follow. This, however, is the passing out of the discord that made a maniac of the Cuticle. This man of the flesh will after this experience be found "clothed and in his right mind."

"Those with whom the feeling of religion is only occasional have it most when the awful or grand breaks out of the common; the meek who inherit the earth find the God of the whole world more evidently present, and in the commonest things. That which is best He gives most plentifully. Hence the great fullness of ordinary nature."

THE ONENESS OF ALL WITH GOD.

BY JESSIE A. MILLARD ENGLISH.

As I lie at ease in my hammock,
Rocked by the gentle breeze,
And look at the sky's cerulean
Through the waving boughs of the trees,
Each leaf as it flutters and rustles,
And dips with a friendly nod,
Seems telling to me a message
Of the oneness of all with God.

And a message comes in whispers
From the field of corn near by;
And notes sound out from the corn leaves
As the breeze goes whirling high.
I list to a whole field of wind harps,
And I fancy as they nod,
That a soft refrain floats to me—
The oneness of all with God.

The palm trees in solemn grandeur
Lift their leaves like hands in prayer,
While the scent of rich-hued roses
Hangs on the vibrant air.
As the grasses bend and rustle,
And softly sigh and nod,
I hear from them the same refrain—
The oneness of all with God.

A humming bird hangs poising,
With throat and breast a-glow,
Above the honeysuckle blooms
Whose depths he longs to know.
His chirp of satisfaction
I interpret, as I nod,
To mean that he knows his oneness
With me and all with God.

The bees come near me buzzing
In quest of their dainty fare;
The butterflies float o'er me
On the jasmine perfumed air;
A hum of tiny toilers
Is rising from bush and sod,
And I hear in insect concert
The oneness of all with God.

As I lie here fanned by zephyrs,
Swaying under the trees,
This universal chanson
Comes vibrating with the breeze.
The mocking-bird is liting,
While from sky and tree and sod
The anthem sweet comes ringing,
The oneness of all with God.

SOME THOUGHTS CONCERNING THE MASTERS.

BY what unfailling characteristics shall we be able to distinguish a real master of forces, a spiritually developed man, who has such perfect knowledge of his own spirit and its wonderful God-like powers, that he can make for himself whatever conditions he desires, and by the influence of his thoughts can change the lives of others, by inspiring them to have the desire to grow and progress? That there are such, few doubt, and some call them masters, others call them adepts, and address them by various other titles, but all mean the same: *Conquerors of forces and circumstances.*

There is always one attribute that distinguishes them from the rest of their brothers, and that is, simplicity of manner and appearance, carefulness of speech and meekness. The greatest man is the meekest. Jesus said, "Learn of me, for I am meek and humble of heart."

Before they can become entitled to the name or office, they must have been thoroughly tested in every phase of active life, and in each time of trial have been brought face to face with themselves. They have proved to their own satisfaction that every obstacle that obstructs man's progress, every burden under which he groans and stumbles, all images of fear and awesome conditions that cause his former strength to become weakness, his range of vision, called sight, to become dim and imperfect, are but the exact creations, shadows and pictures of his own thoughts, which rise in retribution to show him the error of his mind's creation. Through and by the knowledge of the suffering it costs him to meet these, his returning thoughts, and seeing the fallacy of his past system of action, he becomes desirous of changing his method; thus he generates purer thoughts, becoming cleaner in action. He knows there is

absolutely nothing to fear, outside of the weakness, within the individual life, that weakness usually clothing itself in the form of fear. "*But,*" he questions, *what is there to fear?*" If the one law of love, or attraction, is true, how can he, with no desire to injure any life, attract such fearful sights and conditions?

How little does man understand life, least of all himself. The masters, by repeated tests of endurance, courage and investigation, have found that within the Self lies all the difficulty. They may have been perfectly tested as far as they have gone, and lived pure lives, according to their understanding, but the majority of men are studying their brothers more closely than themselves, and thus deceive themselves as to their real nature.

When the thought of weakness, selfishness, or crudeness, was conceived long ago in the past, so far back that they have now forgotten its very existence, and can scarcely believe it possible that such thoughts could ever have been held by themselves, nevertheless this thought, like an individual, goes forth upon its journey of development, and when it has reached the limit of its power to experience further in that form, after having completed the entire circle, it cannot avoid returning to the source from which it came, for all things return to their primary source. The effect it will produce depends entirely upon the progress the man has made during the time the thoughts have been making their circle of experience. If he still has weakness, or negativeness, in the same direction, the thought will assume strong and prominent proportions, having gained intensity and power, because of its constant action during its circle of experience; it is much stronger than when he sent it forth. If, however, he has cleansed his mind of all attractive, or congenial thoughts toward it, it will be repelled and thrust from him, and will seek some person that is negative, who will absorb it, thus changing its form and potency, as a life, somewhat, so that it can continue its progress.

Always progression is the law for *force, atom, planet* or *man*. The man who has grown to see and understand this in its full sense *fears nothing*, as all that he meets he knows to be the return action of thought-waves generated by himself. If he can conquer himself, his thoughts and desires, he knows that there is no power that can affect him in the slightest degree. By his potent thoughts of love for all life (always, however, desiring it to manifest upon its own level), he dispels the influence, and comes forth into light and freedom. The realization of such wisdom, and his long season of wrestling with the Infinite laws, endeavoring to oppose Infinite wisdom with a finite quality of understanding, has humbled the student and destroyed his conceit. However, when he commences to understand, even a little of the laws governing man, and life in general, he is quite apt to consider himself an object of much more importance than he really is.

The masters know that the highest developed man that can remain within the influence of this planet, is of no more real importance to the Infinite Intelligence, or more necessary to the perfect manifestation of its highest attainment, than the petal of the flower that is falling from the parent plant.

It takes many tests to fully learn this lesson, but this lesson must be thoroughly learned. The greatest is the least, and the least contains all that can ever be expressed.

Many start on the path leading to mastership, but few reach it on this planet, but those *few* are powers, indeed. We do not look for them in any special place or clime. The universe is their home, and all climatic conditions are congenial to them, as they are no longer the servants of heat or cold, of storms or sunshine, but make their own conditions congenial to their developed tastes, wherever they may be. Where are they to be found? Wherever there is need of their presence and assistance, where they sense the thought of a brother desiring new

knowledge and added strength to help them along their path of so-called initiation, or test. You will never know when you come into their presence, save for the fact you will feel peace emanating from them as an aura, and the love quality which will cause you to feel the life currents quicken within you, as they send forth the vitalizing thought in the degree that you can absorb. They give forth no words of mystifying wisdom or commands, but cheering and loving advice, whereby you feel your courage to be renewed and your desire quickened to start again on the upward path.

You have met a master, an angel of the Infinite school, and thought him simply a kind and interesting stranger. But you cannot, with your limited range of vision, see the light that these quiet men generate.

But the masters work for the good to be accomplished, never for the praise of men. They have walked the path and know its hardships, and their love for their struggling brothers bring them as they are needed. Their reward is to see the life start again, and take up its burden on the road of active progression.

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Love is the first comforter, and where love and truth speak, the love will be felt where the truth is never perceived. Love is indeed the highest in all truth; the pressure of a hand, a kiss, the caress of a child, will do more to save sometimes, than the wisest argument even rightly understood. Love alone is wisdom; love alone is power, and where love seems to fail, it is where self has stepped between and dulled the potency of its rays.—GEORGE MAC DONALD.

I have taken UNITY for about fourteen years, also WEE WISDOM part of the time, and have derived great benefit from reading it. I have lent and given it to my friends so that they might also be helped and induced to take it.—M. C. T.

THE REDEMPTION OF THE BODY.

By EDNA L. CARTER.

THE desire of nearly all mankind is for the salvation of the body. "The whole creation groaneth and travaileth in pain together until now. And not only they but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, and waiting for the adoption, to wit, *the redemption of the body.*" (Rom. 8:22,23.)

This desire of man's shall be fulfilled, for this redemption is promised. Jesus said, "Whosoever believeth in me shall never die." (John. 11:26.) "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and *not die.*" (John 6:49,50.) "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quicken your mortal bodies* by his Spirit that dwelleth in you." (Rom. 8:11.)

It is sometimes quoted, "It is appointed unto men once to die;" but, as death is the result of sin, when sin is overcome, death can no longer follow. "This shall be written for the generation to come: and the people which shall be created shall praise the Lord. For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth; to hear the groaning of the prisoner; *to loose those that are appointed to death.*" (Ps. 102:18-20.) "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." (Hos. 13:14)

How shall the promised redemption of the body come? Through death? Death is the wages of sin, and is to be overcome. How then? Through Jesus Christ. Death is not the way to life. If it were, why the universal desire to overcome death? Why

seek to overcome it? And why all the good promises that we shall overcome?

The body is the temple of the living God. It is spiritual as much as any part of man. The belief that it is not spiritual destroys it. Weakness and disease of the body, and its liability to death, come from the thought of man that his body is material. When condemnation of the body ceases, and the mind is renewed so that there is a high appreciation of the body as a necessary part of one's being, then the body is transformed by that renewing of the mind, and begins to manifest life, health and strength.

We are transformed by beholding. We become like whatever we behold. Steadfastly beholding in mind the body as a pure spiritual temple of the living God, blesses the body immeasurably; and this belief concerning the body, coupled with understanding of its right use, makes its redemption a certainty. Thus the grave's destruction is sure, for not only those who live and put on immortality through the Christ shall escape the grave, but those also who are in their graves shall hear the voice of the Son of God, and they that hear shall live.

The great comfort of the Bible for those who have lost loved ones is the resurrection. It was in this way Jesus comforted people. He called their dead back to life, and commands his followers to do likewise. The belief that death, instead of Jesus Christ, is the way to life is anti-Christ; it is the work of the adversary. The idea that death is not a loss, is also false. "What shall it profit a man if he shall gain the whole world, and lose his own life?"

Man is spirit, soul and body. Spirit is the life principle—the breath. This, of course, cannot die for life is indestructible. At death the spirit goes back to God who gave it. It does not go back to the sky, nor to any imaginary dwelling place of an imaginary God. God is everywhere. The Spirit—the life principle, when separated by death from the individual, returns to the universal. The soul is

the conscious man. The body is that through which the conscious man expresses himself. All three are necessary. If the breath—the life principle—be separated from soul and body, there is nothing to keep them alive, and soul and body die. Hence the great value of the resurrection. If no one were dead, there would be no need of a resurrection. “The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit (grave) cannot hope for thy truth. The living, the living he shall praise thee as I do this day.” (Isa. 38:18,19.)

“I pray God your whole spirit and soul *and body* be preserved blameless unto the coming of our Lord Jesus Christ.” (I. Thess. 5:23.) “Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” (II. Cōr. 5:4.)

When shall we hope for the redemption of the body? When we are born again. And what is the new birth? It is the coming of man into the Christ consciousness. This new birth does away with any possibility of dying. It is absolute assurance of life — of salvation for spirit, soul and body.

Some Bible texts indicate that the world would not be ready for this truth concerning the salvation of the body until “the latter time.” “This shall be written for the generation to come.” “Kept by the power of God throu *unto salvation ready to be revealed in the last time.*” (I et er 1:5.) That time will come. It is even now here. Many are putting on Christ, and will demonstrate the perfect life. “And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.” (Rev. 21:4.)

God is Love, and His nature is the economy of the cosmos. Even the “stars in their courses” turn against him who tramples upon universal law.—
HENRY WOOD.

THE SYMBOLOGY OF THE EASTER EGG.

BY JENNIE H. CROFT.



So far back as one can trace the observance of Easter, the day has been associated with eggs. The date of the introduction of the egg as a symbol of renewed life is unknown, but it dates back much farther than the early church.

In pagan tradition the egg was a symbol of reincarnation. With the Egyptians it was held sacred as an emblem of the human race after the deluge. The Jews accepted the egg as a symbol of their departure from Egypt, and at the feast of the Passover it was placed upon the table with the Paschal Lamb. So it was natural for the early Christians to adopt the egg as an emblem of the resurrection and future life.

The egg is typical of birth, and St. Augustine recognized it as a symbol of hope. The custom of blessing the Easter egg began in the third century.

It is to the German people, with their folk-lore and legends, that we trace the origin of hiding eggs at Easter, saying the rabbit laid them, and setting the children hunting for them. We can readily picture the staid little German boys and girls in their quaint costumes, rising early on Easter morning to hunt the colored eggs, and we may know that their shouts were no less gleeful than those of our own dear American children of today, when the coveted treasure is found.

But, we would know how the rabbit came to be associated with Easter. The date upon which Easter falls each year is regulated by the moon, it being the first Sunday after the first full moon upon or after the vernal equinox, and this shows us the relation of the moon with Easter. Now, in Ancient Symbology we find the mythical hare as typical of the moon.

The Hindoo and Japanese artists painted him across the disc of the moon, and the Chinese representing him as pounding rice in a mortar. The Hindoos have a tradition which especially identifies the hare with the moon. They say that Buddha once took the shape of the hare that he might feed a hungry fellow creature, and that he was translated to the moon in that form, where he still abides.

Thus we see how the hare, the moon and Easter are related, and as the rabbit and the hare are very nearly identical, it was easy to substitute the rabbit for the traditional hare. It was also an easy matter to include the egg, as symbolical of Easter, to this group, and this was done some time in the distant past.

But, to come back to our subject, "The Symbolology of the Easter Egg." The egg as a symbol of life and immortality will always remain the chief idea for Easter gifts for two reasons. First, because it is nearly round or spherical in shape, and the circle is the emblem of immortality, having neither beginning nor ending. Second, when the chicken within the shell acquires sufficient life and power, it bursts its bonds and comes forth a living being, full of vigor and activity. Human life on this earth is compared to that of the chicken within the shell, showing that humanity will be delivered from the bondage of earth and know life as free and glorious, as did Jesus the Christ.

The egg is symbolical of this glorious resurrection into new life because it is an illustration of the activity of Divine life and power within the soul of man, which will cause him to break the bonds of the sense life, and rise into the perfect life of the Christ-man. As the life-germ within the egg develops and unfolds into the perfect chicken, which then bursts the shell and comes forth into new life with greater possibilities, so the Christ breaks the bonds of all limitation in the consciousness of man and comes forth as master, leader and guide to the soul of man in its

more glorious life. Easter should carry to each of us the consciousness of coming into a new life of light and gladness, because of the dropping off of habits, thoughts and tendencies that held us to a dead self.

Our great Prototype, speaking of the Christ within, said, "I, if I be lifted up, will draw all unto me," so we, when we rise to the consciousness of the real self, will resurrect and redeem even these bodies from their present imperfect conditions and limitations, and lift the whole man, body, mind and spirit, into the perfect new life of the sons of God. Life is a constant resurrection if we live it as the Master designed us to live it. Each day should be a passing from death unto life, because of the new impulse to grow into the likeness of Him who created us.

"Not in some future land beyond the skies,
 But here and now let's see the Christ arise.
 From out the rock-bound tomb of human hearts
 He may arise, live, move and have a part,
 Through you and me, and all souls, great and small;
 In blessing, healing, teaching, one and all,
 The path to heaven (harmony within),
 And earth an Eden bloom without its sin."

The mind in repose draws spiritual element and nourishment to recuperate the body. It will draw of this more and more as our capacity for repose increases.—PRENTICE MULFORD.

I have already caught the bright beams of the resurrection morn, and am basking in its risen light. I feel the coming of the Son of Righteousness in my soul; yea, coming with healing in his wings.—HANNAH MORE KOHAUS.

The law of God is written in the life of man, and we have the power to make ourselves what we will through a recognition of this law of the Spirit of life.—C. B. PATTERSON.

LIFE AND DEATH.

[By Lucy A. Walker. Read before the Chicago Truth Students.]

There are some subjects which seem always to be avoided in general conversation, and thereby acquire a significance wholly unproportionate to their real importance; death is one of these. We all know what life is, or think we do, but death is to most people only the cessation of life. An old adage declares that there are only two absolutely certain facts—death and taxes. Well, if that is so, I am sure we talk enough about taxes, and discuss them pro and con, but avoid the subject of death, or talk only against it, never even trying to say anything for it.

It is time we should look death in the face and see what he really is. Solomon says, "There is one event unto all" (Eccl. 9:3), but he also says in the same verse, "This is an evil among all things that are done under the sun." If it is an evil, why continue it? We have always accepted it as inevitable, and no fault of ours, yet have tried to put it off as long as possible, and have finally succumbed with the assurance that it was "God's will." Well, if it was God's will, why did we fight against it so long and call it evil, and an enemy? Even Paul calls it an enemy, and says, "The last enemy that shall be destroyed is death." How shall we destroy it? Certainly not by yielding to it. Because death has always been considered an enemy, we have feared it, and, fearing it, we have never tried to conquer or destroy it. But how? The way we teach a horse not to fear a thing is to drive him up and let him look at it; let us do the same with ourselves. Jesus said, "Love your enemies." Have we ever tried to love death—the greatest of them all? Then we have not fulfilled his commands. The first step toward loving a person or thing is to become acquainted with it. Let us acquaint ourselves with death and fear it no longer.

Not long ago an article appeared in a Sunday paper entitled, "It is a Crime to Die," and Paul says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." (Rom. 9:23.) "*Through* Jesus Christ *our* Lord," not through or by his death, for he is the Holy One and shall not be permitted to see corruption. If death is the result of sin — a falling short of the mark — let us "press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14), and abandon the way of ignorance, and set our feet "in the way of righteousness," which is "life, and in the pathway thereof there is no death." (Prov. 12:28.)

What did Jesus mean when he said, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom"? (Matt. 16:28.) Jesus also said, "If a man keep my saying he shall never see death." Neither of these meant that their bodies would not pass away, but that, before that time came to them, they should understand and know what death was, and pass through it as through an open door into life and liberty; that they should, by knowing it, be able to overcome it and not be overcome by it. We can do the same. We have feared, dreaded and avoided it because it separated us from our friends that we loved; we have called it cruel even when it has done what none of our friends could do — ended suffering and given rest. Let us examine this so-called enemy of mankind. Draw a circle and call it eternity; make two marks in the circumference and call the enclosed section life, or that part of eternity which we know as such, and which is divided from the whole only by the two points or events known as birth and death; now how does this arc differ from the rest of the circumference? In no way at all except in being bound or limited by the marks we have set, and when we have removed our limitations, set by our ignorance, we continue on in one unbroken consciousness of life eternal.

But what is the death of the body which we so greatly fear? Is it, even it, anything so very dreadful? No, it is simply life unorganized. What does that mean? Well, take for example a community of people. Each and every one is an individual, filled with life, love, hope, desires and ambitions; but as one alone cannot accomplish much, they are banded together under a head or leader, and as he directs so they all do, because it is for the good of all and each; then let the head be taken away, and though they may remain together for a time, they will eventually disband and each one seek the environment best suited to him or his requirements. So it is with the body; it is an aggregation of atoms, each of which has life, or is life, but organized with one body that they may express something higher than any one alone could do. The head of this aggregation is the soul, and when the soul has used the different atoms to the extent of their usefulness to it, or to the extent of its knowledge, it lets go of them, and each one goes to its own domain—earth, air, fire or water.

At the World's Fair at Chicago, in one of the exhibits was a collection of jars, ranging from very large to very small, and the whole collection was labeled, "A Man." Each jar containing its proportion of the elements belonging to an average sized human body; but there was no jar labeled Soul, for no chemist or anatomist has yet been able to locate it.

"The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.) And this living soul, which came by the breathing of the Spirit, and is now, and ever will be a living soul, is both chemist and an-atom-ist (one who knows how to use atoms), and according to its knowledge, or ability to use its knowledge, will the resulting body be. Then what *should* the death of the body be? Simply an immediate returning of its atoms to their several native conditions, and such will it be

when each soul has learned to use matter, which is only one form of Spirit, in the right way; when each has learned to walk in the way of right-use-ness. But this will never be till we begin to *study* death instead of avoiding it, nor even by saying, "There is no death," until we understand what that means. As a power in opposition to Life there is no death, but as a casting off of that for which we have no further use, yes. Every day of our lives we do that, and Paul says, "I die daily;" but let us learn to live daily by taking in the place of those discarded atoms only those that shall be of use to us, and not just any old thing that may happen along. A plant selects from the earth and air such elements as it needs; one plant takes one thing and another takes something else, or different quantities of the same thing; surely the soul should be able to excel a plant in growth or exceed it in knowledge.

If the soul believes in matter *as* matter, it will build accordingly, but it will not be able to perpetuate the body it builds, because the body needs something more—it needs Spirit, which is Life, and the soul needs knowledge, which it gains by experience. That is what we, as souls and bodies, are here for, and it will help us greatly to affirm constantly, and believe with all our hearts and minds that "There is one Power and one Presence in the universe—the Good omnipotent, and Spirit is the only substance—infinite, eternal, unchangeable."

Well, when we have all learned, as some of us have, what death is, and that the soul remains the same, or as like a child learning from failure how to succeed, and that the separation of bodies need not be separation of souls, we shall have made great progress, and will be able to say with Paul, "O death, where is thy sting? O grave, where is thy victory?" "The sting of death is sin," ignorance, wrong ideas; when we have discarded those and also the law (man-made), which is "the strength of sin," or ignorance, then we shall be "transformed by the renewing of our minds," and able to finish with Paul's exultant assertion, "But thanks be to God, which giveth us the victory through *our* Lord Jesus Christ."

ANSWERS TO QUESTIONS ABOUT THE RED LEAF.

The question is asked by many why they get so much stronger realization of spiritual power when holding the thought with the Red Leaf in their hands.

The polarity of all forms is accepted as a scientific fact, and in this is involved the potency of the Red Leaf. Man has his positive and negative poles—the mind being the positive and the body the negative. All thoughts and states of consciousness have this “yes” and “no,” or positive and negative, points of action. Health is harmony and balance between the “yes” and “no” of consciousness. Any thought habit that continually throws the positive and affirmative to certain brain centres, and depletes other centres, must finally result in congestion of vital force, nerve fluid and blood. This produces nearly all the ills that flesh is heir to. The remedy is, mental and physical poise and equilibrium.

How shall we again balance our forces so that every function shall receive its proper supply of vitality? Through right thought. Equalize your thinking, and you will force the blood into its proper channels.

You need help to do this? That is the office of the Red Leaf. When you take it in your hands, your thought is throbbing in your head, and you cannot “let go.” But as you hold the Leaf, and quietly repeat the words, your attention is directed to the paper, and your thought follows, and the depleted negative of consciousness is raised to a degree of positive.

This is a part of the process only. We have, through nearly twenty years of effort, established a spiritual thought-centre, and we have the power to connect all people, who have faith in things spiritual, with the Jesus Christ Consciousness. Do not understand that we claim an exclusive power, but we have

attained a very positive degree of this consciousness, and our decrees are established and carried out by the Higher Law. When we declare that even a sheet of paper shall carry our *Word*, and do a certain work in the name of our Lord Jesus, it is accomplished.

Thus a rational and religious law is operative in the Red Leaf, and it is perfectly legitimate when used in this way. Whoever spiritualizes it, that is, regards it in its true office as the Word of the Spirit made manifest, will always get good results. All failures are due to the thought that it is a mere piece of material paper, or that it is superstition and materialism to believe that it has power.

“As a man thinketh in his heart, so is he.”

— C. F.

TREATMENT AGAINST OLD AGE.

Peace, dear friend; listen now to what Truth tells you. You and Infinite Life are one. There is no such thing as being old or weak. Infinite Intelligence never created time or age or weakness. All is Infinite Now. You are born anew each instant. You are vigor, fresh and full of the One Indestructible Life. Infinite Life knows no weakness. Infinite Life is strength eternal. You are forever young, full of the joyous elasticity of perennial youth. You know no weakness or wavering. Infinite Courage and Stability are yours. Be not afraid. Be firm. Be strong. Infinite Activity vitalizes and renews every tissue of your material existence. You are not rigid, but you are harmonious activity. Every joint and muscle of your body perfectly respond through the power of the illuminator, Infinite Light. The holy radiance of eternal Love softens, lubricates and stimulates every organ, every tissue, each drop of fluid in your material being. You are one with the Eternal Fountain of Life, which never began and can never end. Peace and harmony reign supreme within you. Joyous eternal youth and you are one.

Praise! Praise! Praise! Peace, peace, peace,
peace.

— FRANCES M. MAN.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

210. (a) Can one treat one's self too much? Is it injurious?
 (b) How can one prevent using will-power? — K. G.

(a) A sower went forth to sow. He carefully cultivated the soil, and as carefully planted the seed. Being anxious for an abundant crop, he went again the following day, and with the same care tilled the ground and planted the seed. Again the next day, and each succeeding day for a month, did he conscientiously work his field over and over. Then being somewhat discouraged with results, he paused to consider the situation. Here and there in the field were a few isolated stalks of the grain more or less advanced in growth, but no promise of the bounteous harvest for which he had hoped. Let us take a lesson from this parable: In the cultivation of our soul powers we may prepare the mind and sow the thought-seed—it may be of spiritual understanding, of health or of any desired good. Then we must leave it to take root in the heart, and the sunshine of *love* and the rain of *realization* will bring it into glorious manifestation. Continuous "treatments" leave no time for realization that the work is done. We must *be still* and *know* if we would unfold into strong, healthy, whole men and women.

(b) Why should we desire to prevent the use of will-power? It is the man of strong will who is the man of character, and when the will is spiritualized there can be no greater force for good. The will and understanding are mighty factors in one's spiritual unfoldment, and must be used if one would attain the Christ stature.

211. Will you explain what Jesus meant when he said, "He that overcometh shall inherit all things" ? *.*

He that is not overcome by temptation, by self, by circumstances, but rises to the place of domini

where he is master of himself and conditions, and creates his own destiny, he it is who is heir to all that the Father hath. He it is who recognizes his inheritance and makes use of it.

212. How can I bring harmony into our lives when I am getting more and more interested in New Thought, while my husband is an orthodox Christian and a medical doctor? Am I justified in teaching our children New Thought principles when their father objects, and gives them medicine? Can I ever realize the full power of the Spirit until I depend entirely upon it?

— V. O. M.

The more of *true* New Thought principles which you imbibe, the more will you realize that it is a harmonizing power in the home rather than a disintegrating factor. You will not look for differences, but for agreements, and should a difference present itself you will *silently* declare its nothingness, and pour out an extra amount of love and kindness upon the other party. *Live* your Truth, and let your life speak of your possession of a power which brings satisfaction, and makes you whole in mind and body. You need never raise your voice in defense of your faith, for others will see your good works, and, in time, will inquire the way. As for the children, you must recognize the fact that the father has as much right to say what shall be done for them as you have, and if he wishes to give them medicine, let him do so, even though you recognize its uselessness. Again may you silently do your part, declaring the harmlessness of the drugs, and the power of Spirit to heal. There are many New Thought principles which you may teach your children without opposing your husband, for they are the principles of Christianity. You may teach them that God is their health; that as they sow so shall they reap; that as they think so shall they be, and to see only the good in all. When they are older they will choose for themselves, and all the time you may affirm wisdom and Infinite Intelligence for them. You *cannot* fully realize the power of the Spirit until

you wholly depend upon it. "A double minded man is unstable in all his ways," and if your allegiance is divided, you cannot find peace and satisfaction in life.

213. Why do you do as the world does to gain money for any purpose? Why does your Woman's Auxiliary make things and hold a bazaar for their sale for the benefit of the new building? Is not this the old way of the world to raise money?

— MRS. M.

Our work is not as the world works for money, where all thought is centered upon money making. Our work is a work of love, and in the making of articles for sale at the Easter Bazaar the one thought has been of love and blessing. Each stitch that is taken is blessed with a thought of love, of health, of peace; of purity, or of joy and happiness, until the article is charged with a wonderful power. One lady said, "Oh! I wish I could sleep under that quilt, it is so full of love I feel it." The ladies have a friendly strife as to who shall have the privilege of making the different things that they may have a part in sending out a blessing. There are many contributions from friends in other cities, and every one writes of their pleasure in being able to do something with their own hands for the new Unity Headquarters, and that their blessing was put in every thread and stitch. The Spirit is put into all that is done, and we expect spiritual bounty from it all.

214. UNITY teaches that there is no such thing as matter. That the human body is composed of crystalized Spirit substance. UNITY also teaches that when we have attained to certain conditions we shall be able to don or doff this human body at will; shall be able at will to become visible or invisible to human sight, even as Christ was after his death and resurrection. Admitting all this, is it not possible that the spirits of friends who have passed through death and the resurrection may have this power now? Is it not possible that materialization as taught by Spiritualists may be founded on science?

— E. C. W.

Death does not change the *mind* of the individual, and it is through the renewing of the mind that the

transformation, or spiritualization, of the body is accomplished. This is a possible attainment without the change called death, and was what Jesus had attained when he, at will, made himself invisible to those who sought to do him harm before the crucifixion, and was what he meant when he said, "I have power to lay down my life and power to take it again." Those who have passed through death may have this power, and they may not, all according to the state of unfoldment of the Christ-mind within them. Materialization as taught by the Spiritualists is but a hint of the scientific truth lying back of the phenomena. With them, materializing is transitory, and will be without permanence until they cultivate the mental qualities necessary to the building of the spiritual body, which is continuous, eternal, and endowed with possibilities that the dense human body cannot know.

THERE IS GOOD IN EVERYTHING.

BY W. H. MATTHEWS.

What is mine is good, you see;
 What is good, is good for me.
 Tho' the world is black as ink,
 Tho' the dregs of life I drink,
 Still this song I'll ever sing—
 "There is good in everything."

What will come, will come to me,
 Filled with flowing good 'twill be.
 Just the outer form I know,
 But the heart is pure as snow;
 And the joy bells ever ring—
 "There is good in everything."

What if evils come to me?
 Beyond them good is sure to be.
 Beyond the cloud I see the gold
 Which all my life will surely hold;
 Why should not I always sing—
 "There is good in everything" ?

Let your heart strings ring with me.
 Beyond *your* evil, good I see.
 Life is just the same for all—
 All will rise and none can fall.
 Let our pæns louder ring—
 "There is good in everything."

THE UNITY BUILDING.

"Kindly let me know the cost of bricks in the new building; also the cost of having one's name in the corner stone."— M. E. B.

Dear heart, it don't really cost a cent for either—that is, there is no price for the privilege. This new building is the property of the Unity people everywhere, and they are building it with their free-will offerings. Whatever you send makes you an owner with us of the building and your name goes in the corner-stone.

The corner-stone has been left by the builders so that it can be put in after the building is wholly



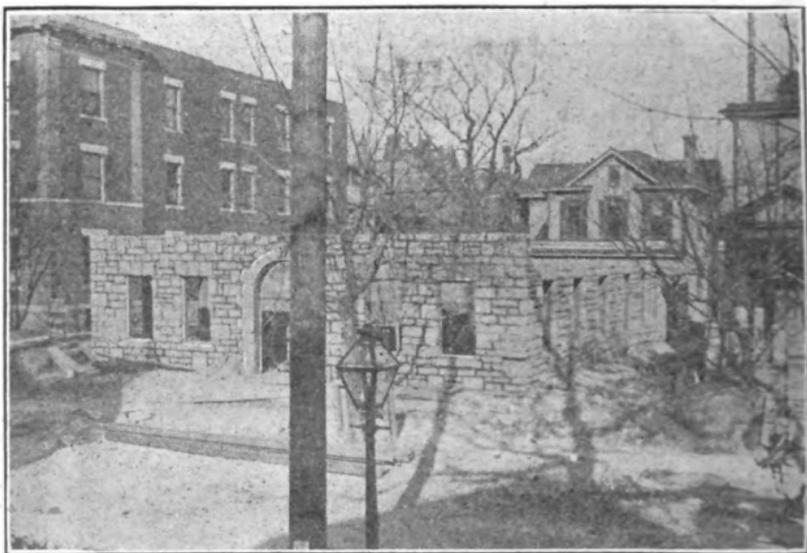
A VIEW OF THE FIRST STORY, TAKEN MARCH 31st.

completed. This will give us an opportunity to have on our corner-stone list all who have contributed up to the time of dedication, which will, doubtless, be late in the spring.

Our Building Committee has ordered a large book, in which will be recorded by an expert penman, all the names of those who own the building—and that, of course, will be those who have sent in the cash to keep the workmen and supply bills paid. These

names will be recorded alphabetically, so whenever you call at the building you can readily find your name.

This building fund was started with a single ten cent contribution — the building is now complete to the second story, and there has been no lack of funds. No one has begged for contributions, nor has the giving been a hardship upon any. Our local society has given liberally, and is still doing so. They would undoubtedly complete the building, if necessary, but we want all our friends everywhere to have an interest in it. We want your strong thoughts for the good of the work. Everybody who sends an offering accompanies it with a blessing — a



THE NEW BUILDING FROM ANOTHER VIEW-POINT, TAKEN MARCH 31ST.

word of good-will or thankfulness. This is the permanent sustaining substance of the structure, and we want all the thousands of UNITY friends to join us in establishing this free thought centre.

The present building is not imposing nor expensive — the total cost will not exceed \$20,000 — but there will follow in due season another structure to cost very much more, and the faith and words of the people building now will pave the way for that future

temple. This is why we want your blessings and stout words for success. They count—and when accompanied with that which is necessary to render unto Cæsar, you have possessions more valuable than you imagine.

FOR CORNER-STONE DEDICATION.

I love to see monuments of Truth erected everywhere, and I willingly lend a hand to their up-building.

As an evidence of my interest in a good work, I herewith enclose \$..... to help pay for the temple now being erected by the Unity Society of Practical Christianity; at 913 Tracy Avenue, Kansas City, Missouri, and request that my name be placed in the Corner-Stone, at its dedication.

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I want to express my thanks to you for all the good that comes to me once a month in UNITY. They are doing a double service—I send them to my cousin with the request to return them after she has read them, and then I send them to New York to my niece. I received a card this week saying they had been a great help to her. I am greatly interested in the new Unity Building, and will send my widow's mite soon, that I may have even a small interest in it.—
MRS. D.

Chats With Our Readers.

It has not been our custom to sound our own praises, nor even print the tons of good words of help received mentally and physically by those who have co-operated with us, until recently there has been a real demand for a sight of the unsolicited testimonial letters we are so freely receiving. People say it helps them to believe when they see how many are being benefited; so it is for your encouragement that we print a few of the hundreds of letters we are constantly getting.

Let it be known that we do not claim to be the source of this great Healing and Illuminating Power—we are but an avenue of expression, calling the attention of the people to the Spirit within them. We do not do the healing—we simply help you to open your minds and hearts to the Christ of God, in whom is all power.

It will be observed that these testimonials breathe a spirit of gratitude and thankfulness to God, and this is the encouraging feature of our work. We do not lay claim in any way to the possession of that power which belongs alone to God. Those who are healed are also strengthened in their spiritual faith and become established in trusting the Spirit in all ways.

In the March UNITY we printed ten pages of extracts similiar to these, and have since received many more, for which we have no room. These represent but a portion of the many who have been healed, and otherwise helped, and have not sent a word of acknowledgment.

This healing redeems, as well, and man comes forth a new creature in Christ.

A Few Healing Acknowledgments.

The healing testimonies come in such a flood

that we cannot print a tenth of them. Here are a few:

I have been *perfectly* healed of the claim—constipation—of which I suffered a number of years, and I thank the Society of Silent Unity for it. — J. H. R.

R— is getting along fine; his shoulder is getting better fast. The abscess was opened by the doctor, and a large quantity of pus came from it, but thanks to your kindly efforts, he has not suffered pain or had to be given morphine every day. He could go to sleep any time, day or night, and he had no fever; his skin was cool and moist all the time. His papa can not understand it, and the doctor that opened it can not see how he could have such an abscess and not suffer terribly. They have asked Mr. A— two or three times about it. — L. A.

Inclosed please find \$1.00 as a small return for what you have done for me in the last month, and I wish you to keep on with the treatments. I am so much better than I was a month ago. The terrible load you have lifted, and I praise and thank God with all my heart. — MRS. A. N.

My faith is strong, I love all people. Have manifested in many things beautifully, have by the word unto the healing of many. Twenty-five years an invalid, given up as an incurable case four years ago, am today cured from curvature of the spine and six other ailments. — N. E. B. V.

My health is being made manifest more and more each day; my mind is clearer, also. Words would fail to express my gratitude to the dear ones in the Society of Silent Unity for their kindness to me during the past year. — L. N. H.

After receiving your letter I repeated over and over, all night and all day, the affirmation you gave me for my brother, for his limbs were numb, and we were so anxious. The following morning I received a few lines written by his own hand, and my sister wrote that he was surprised to find his limbs feeling natural that morning, and that he could walk 78 feet without resting. It seemed such a direct reply to your efforts and my own, that I fell on my knees in thankfulness. — A. L. M.

I received a letter from you some time ago, but was unable at that time to give the Silent Unity a thought. However, my friend again came to my aid and got me to try it, and I am thankful to say that I got much help. My stomach and liver never bother me at all now, and I never feel any symptoms of the gallstones. — MRS. E. F.

It is with a very thankful heart that I write you that C— has recovered entirely from his recent severe illness.

The demonstration has been perfect, and while, when I telegraphed you, he was at the point of death, he is now almost well. In fact, he *is* well, but still weak from such an illness. He is fast gaining strength, however, and I think it will not be necessary for you to treat him further.

Very soon you will receive an offering in appreciation of your services.

I would like at this time also to report in the case of Mr. —. I think we may consider that he is entirely healed; he is such a different person from what he was when I wrote you for treatment. He is full of ambition now, and courage; everything seems to be coming his way, and he is a very happy young man. He fully realizes what the Society of Silent Unity has done for him.—M. E. H.

On January 2d I received a letter from you, stating that you would treat my children, who had contracted whooping-cough, also myself that my financial condition might improve. I wish to say it was surprising how that whooping-cough let up. From the day I got your letter it became lighter, until, at this early date, it has almost ceased altogether. I feared mostly for my little Jewel, who is a weakling anyway, but she, too, is rapidly recovering, and they are all looking much better every way. My great trouble has been debts, but they are slowly passing away.—J. B. P.

I know not how to begin my letter—my heart is so full of gratitude. I wrote you requesting aid for C. P. He was an awful drunkard. We joined with you to hold for him, the best we could, the love of God, and declare his healing. He has been to town several times, and I don't think he was tempted at all. He feels sure he will never drink any more, so that I consider him healed. Words are inadequate to express our gratitude. We will give God the glory.—L. A. H.

Yours of February 5th received and appreciated. I am still saying and singing the verse and the strength is returning. I am improving physically, and am trying to overcome nervous irritability, which has caused much suffering. Your prayers are being answered.

In January I was worried about my finances, wondering how the bills would be paid. I tried the plan Mr. Northrup gave in December UNITY. I asked that the amount to pay the bills might come to me by the 29th of January, and on the

20th of January the money to pay the bills and \$20.00 more were brought to me. Since then I have had another remarkable answer about a cook. May we all realize and manifest the truth. "Ask whatsoever ye will in My Name, and it shall be done unto you."—M. C.

I want to tell you about my son, for whom I asked for treatments. Words fail to express my happiness that he is fully restored in mind and body, and healthier than he has been in years. And you have also helped me a great deal. Can I ever thank God enough?—MRS. C. W. M.

I am very happy to say that we are more prosperous, and the seeming hard times have vanished—the door so long closed has opened and given us supplies, and we are getting along fine.

We are very thankful to you all, and the Father in Heaven.—K. M. S.

Will report progress: I am decidedly better; my liver and kidneys are much improved. Some weakness in bladder, but I know that Truth is able to overcome all weakness, and that do I trust. My husband is better mentally and is hopeful. His general health is now good. We observe the silent hours, and know that health and happiness are ours now, and we want to realize it to the fullest extent.—MRS. J. D.

I thought I would write you a few lines and tell you that my bowel trouble is much better. I still hold the noon thought, also the 9 p. m. When I do, everything becomes so very light that I have been able to discern a picture in the room, also the window.

About two weeks ago I called on a friend who was feeling very badly. I asked her if she would like me to read to her out of UNITY. After reading awhile, I held the thought, "Peace, peace; I am that peace that flows like a river." After a short time she said: "Mrs. C—, you have been treating me, for I am feeling much better."—MRS. P. A. C.

My son, whom you treated, is now able to go to the office for a few hours every day. While he has not fully recovered, he seems to be gaining gradually. His friends greet him by saying: "I never expected to see you again." I say, "Give God the glory for his restoration."—M. C. R.

I know you can help us, for your prayers destroyed the cancer that was on my lip. Praise God!—MRS. G. P.

I have been intending to write you for a long time to thank you for my treatment. I am so much better. I haven't had a bit of indigestion since Christmas, and haven't felt so well for a year as I do now. I take so much pleasure in reading your magazine, and all my children have learned to love the little red paper. I have cured several colds and coughs with it, and I found it a great help as my children were getting over the measles

— MRS. E. W.

I thank you so much for the good you have done my husband. You have helped him to have faith in himself and in God. His rheumatism is all gone, his hands are only a little stiff, and he is now able to go to work. His face is better than I have seen it in a good many years. Praise God for His great goodness to us all.

— MRS. J. B.

It is just a month since I asked your aid for—, and I want to thank you for your faithful efforts on our behalf. I say "our," because it has been a great means of growth and spiritual uplift to me. I can concentrate more clearly and for longer periods of time than ever before. My sister's progress has been *great*. She is better and stronger in every way. Everybody who knows her speaks about it, and she herself is greatly encouraged. She is becoming interested in UNITY and studies and reads for herself. I believe in another month the demonstration will be complete.

— F. P. R.

Since receipt of your letter I have been trying to follow out your suggestions, and I can say that things go much easier with me. I am more harmonious to myself and to other members of my family.

— P. P. H.

Enclosed please find \$1.00 as a thank offering for the good I have received from this society. Indeed, money can never repay all the help and comfort experienced since you enrolled me as a member. The Red Sheet of last month, "Ye shall receive Power when the Holy Ghost is come upon you," was very strong in its vibrations to me, as one evening while sitting in my chair holding the sheet I felt the chair being lifted up and thrills running through my whole body. I try never to neglect the silent time both at 12 noon and 9 o'clock in the evening. — MRS. F. W. P.

I wrote to you in December asking for treatment for gallstone colic, indigestion and constipation, and I wish to thank you for the help you have given me. I have not had one acute attack of gallstone colic since applying to you. I think it very wonderful.

— MRS. D. A. E.

I certainly feel that I am getting started in straight, and I want you to keep on and on until the last vestige of the old disappears. I am greatly benefited in health already. A friend said the other day, "I never saw you looking better," which is a good deal for such a short time, is it not? I have much faith in the Prosperity treatments in freeing us from the fetters of limitation and debt. I send a love-offering of \$—— to help further the grand work you are doing. I think your results are wonderful, and truly born of God.

— MRS. C. K. G.

I want to tell you about the great benefit my husband has received by your treatments. Less than two months ago I wrote you asking help. At that time he had a running sore on his leg as large as a large cup, now a dime will cover it. He expects to go to work next week. We thank God with all the strength of our being for the good work done by the Society of Silent Unity. Words cannot express our gratitude

— J. L. D.

Enclosed you will find \$—— just to remind you of me, and for you to remember me in your success vibrations. This past month has been a great success, not only in money, but in other good things, and it looks as though things were growing better for me all the time. God bless you in the good work, and may it bring health and success to all.

— C. S. L.

Thank you for your kind letter. The knee is very nearly normal again. Thank you very much for directing your treatment to this point. One by one points of inharmony in my body are yielding to the power of the Spirit active in me. I know the tumor is yielding in size and the uterus taking on life and casting off induration, and the bowels are beginning to be vitalized and feel the Divine action according to the perfect law. The thought you gave me for January is the grandest you have sent so far. I shall never drop it till it is built into my consciousness and every atom of my being. Absolute consciousness of the Divine Order must bring perfect harmony. I am writing out sixteen copies or more of some of your thoughts for use each Saturday afternoon at the Metaphysical Club. They are being used and thoroughly appreciated.

— E. M.

You remember I asked your help about a month ago for myself. I was suffering dreadfully at the time with what the doctor called the shingles. As soon as I could I let the doctor go, and trusted in God to heal me. I am entirely well of that trouble and my general health is good. I am very grateful for your help, also for UNITY which is a great comfort to me; every one seems better than the last. It seems to me as if the whole world is feeling the thought-waves you New Thought people are sending

out, for I find some of the same thought in nearly every book or paper I take up. It is surely a great work for humanity you are doing, and your work is being blest. — MRS. M. E. MCK.

One year ago I accepted Christ as my healer. Then my temperature was running high, and three physicians seemed helpless to aid me. I simply stumbled into faith, if I may so speak. One morning half awake I saw a beautiful form on a pedestal with flowing robes extending far out. I had been questioning why the illness, and how it was brought about, etc. The impression left with me was to get nearer the Divine overflowing life and fullness and think less of the material. I tried to do so, and in His Name made an effort, and recovery came. This experience has helped me, with your aid, to step out and fear no evil. I am bolder and keep affirming that mind is illumined with Divine Wisdom, and the result will be justice I am sure.—A. E. D.

Red Leaf Healing.

As an aid to concentration the Red Leaf is without a peer. In the throes of pain it is hard to gather one's thoughts, and here the Red Leaf takes the place of a good healer. It is charged with the Power of the Spirit-Word, and helps to concentrate the discordant thoughts. Read the proof:

There is a wonderful power sent out with the Red Leaf. The first time that I held one in my hands I saw an arm as large as a stovepipe with the most dazzling lights falling upon it. When the last one came, and I took it in my hand, I saw a bright flame about five inches long, one side burned clear and bright and the other side was red, and seemed to tip the flame to one side. I did not feel very much encouraged when I looked at it, for I felt that I was looking at the light of my own spirit, and it was not burning as bright and clear as I could wish to see it. The Leaf when placed upon my flesh has almost the same effect as a mustard plaster, only that it does not blister, but feels nearly as hot. For some time past I have been trying to hold only good words in my thoughts, and I find that when I hear their opposite uttered it has almost the effect of a blow, it shows to me the deep occult meaning of words. —A. E. O.

The Red Leaf I have found most valuable on several occasions, such as a seeming most severe cold which was lessened and shortened by the healing leaf; a toothache, which passed entirely away, and the last week it mitigated the effects of a severe fall down an icy stoop. —N. F. H

I want to tell you how we prize the Red Leaf. I had such a pain in the region of my heart I thought I would be laid up for the day, but I placed the Red Leaf over the painful spot, and repeated the words upon it. In a little while I was all right.

Our hired man had a pain around his eye, and was somewhat frightened about it. I told him about the Red Leaf; he placed it over the painful spot and it soon began to get better.—MRS. L. A. H.

I cannot say too much in praise of the Red Sheet. I spent a silent hour alone with it in my hands, and felt a thrill all through me a white light was pictured before me, and with it the head of a lion. It came to me as a symbol of strength; indeed, I have gained strength every day. The demonstration in my case was wonderful.

I sent the January UNITY to a friend. She no sooner read a portion of it than she came in and expressed the wish to sit with me in the silence. We held the Red Sheets in our hands, and were conscious of a power and a peace. We felt that we each received a great blessing.—MRS. A. E. T.

The leaven is working. I have been greatly benefitted in many ways, and my appetite is improving. I can walk about some of late, and my throat is very much better since binding the Red Sheet on the same at night. It has helped me amazingly.—J. B. L.

The Red Leaf is a wonderful help in concentration—in bringing the wandering thoughts back to the affirmation, and thus sending a glow of life, health and renewed courage throughout mind and body.—MRS. A. H. B.

Just received my UNITY to-day and found another Red Leaf. Thank you. I wrote you in my last letter how very ill my mother was, and now she is up again and nearly well. I feel that it is all due to your daily prayers for her that she is alive, for she was very near passing out. I have a little two-year-old boy who thinks everything of the Red Leaf. He will hold it in his hands and say, "What's it say, Mamma?" He has learned several of the Class Thoughts so that he can say them without much help. I could write on and on, but I will stand aside and give room to the next, asking God to bless you and your work.—M. G. W.

I cannot tell you all that your glorious "light" has meant to me upon my immortal pilgrimage.

The Red Sheets are wonderful, indeed; this last means more to me than any other; it is as if power had grown within, created by the spiritual demand, and has brought a distinct sense of individuality. It has taken me into your very presence, so that it has been a repeated series of personal treatments. Because I have been so helped and blessed, I enclose \$— as my thank offering.—M. P. C.

I send a thousand thanks for the Red Sheets in UNITY. The good they are doing is wonderful. I can see the works where I gave only a piece of a leaf.—MRS. E. H. S.

Please find enclosed \$1.00 for January number of UNITY, also Red Sheet. I have received so much benefit from the treated sheet in December number. I am feeling stronger in more ways than one.—MRS. P. W. H.

I wish to report my experience with the Red Leaf in the December UNITY. I received it on Monday, and in the evening was reading it, holding it in my hand, and very soon my whole body felt as if charged with a battery. I then sent my mind to Unity Headquarters with the thought: "Did the money I sent to purchase a bond in the building fund, and also the money I sent to be made a member of the World's New Thought Federation, reach its destination?" The answer came back as distinctly as if spoken through the telephone, and in a few days the words were verified in a letter from Mr. E. Weltmer, Secretary of the W. N. T. F.

Then I turned my thoughts spiritually. Such an illumination! I cannot express it, but the very Heavens seemed to open to my view. Such glory! It flashed over me at the instant: "This is more than money." Is death, or what is called death, merely the rending of the veil that conceals the glory beyond? I believe it is.

Last Saturday my head was feeling badly, and I had a disturbance about the heart. I took the Red Leaf in my hands, and very soon I felt as if shocks of electricity were passing through my body. In a few moments my head and shoulders were in a perspiration, and now can report myself as feeling much better.

The trouble for which you treated me a year ago, I am happy to say, is permanently healed, and it was a serious matter.—M. A. E.

I have used the Red Leaf every night for a week past, laying it on my side on going to bed, and it has relieved pain and sleeplessness. Dear Unity is a blessing to us. We love it.—A. C. M.

They Are Grateful for "Unity."

We have again and again urged our subscribers to send copies of UNITY to their needy friends. Our mail is heavy with letters like the following. Is it not worth an effort on your part to send broadcast such a mighty helper?

I received today UNITY through the influence of some unknown friend, and I feel so much gratitude therefor. It is my honest desire to join the Society of Silent Unity. — N. E. M.

I sent my sister the extra copy of UNITY you were so kind as to send me. She wrote me she had received much good from it. — F. E. C.

I received UNITY, also your letter. Am very much interested in such work. How can I help it when I know it has done so much for me. I have been a firm believer in New Thought for over six years, and it helps me every day. I thank God for what it has done for me. — MRS. I. B.

It has been a long time since I wrote you a letter, though I have been receiving the dear UNITY every month for four years, and, oh, the good I have derived from the beautiful things it contains. I could not get along without it. I am a new person. I have good health, and have gained mastery over self, and I cannot thank you enough for the benefit I have derived from the little book. — F. R. W.

I cannot go without UNITY. Have taken it for eight years, and enjoy it more all the time. I think that the January number was especially good. — A. E.

I wish to thank you for the two numbers of UNITY with the Red Leaf, which I think has helped me in a number of cases. I give the extra numbers to those needing them, and one lady friend says she is going to subscribe for UNITY at once. It is the best of all New Thought magazines to me. — O. S. J.

I have lately received two copies, and have sent the extra one where I knew it would be gratefully received, and used. I receive great help from the magazine, and have proven the healing virtue in the Red Leaf in my own healing. — H. E. W.

I am very happy to renew my subscription to UNITY for the year, as has been my custom for many years. I have enjoyed it always, and within the last six months especially, and I thank God for the great blessing which has been mine, sent through

you in the Red Leaf which is renewing my mind and body, truly through Jesus Christ. I realize the warmth and thrill of the Spirit while using it. I gave the second number which you sent in December to a dear friend, and she is going to subscribe for it this year for herself. May God continue His blessings upon you and your works.

— E. H. W.

I must thank you all for the wonderful improvement in my health. Since I renewed my subscription to the dear little UNITY magazine, my health has improved every way, and I hope I will soon be sound and well.

— C. H. V.

I am very thankful for the extra copies of UNITY. I love to spread the Truth, and I mentally asked, "To whom shall I give this copy?" and the answer came immediately. Then came the earnest desire for at least \$1.00 to send you as a slight token of my gratitude. It has just come as a Valentine, and I put it right into God's bank. I cannot tell you how much good I receive from UNITY. I think I shall praise the Father throughout the ages for the beautiful inspiring truths revealed in its pages. I make constant use of the Red Leaf, and am still gaining strength.

— E. L. F.

Enclosed find \$1.00 for my annual renewal to UNITY, the most wonderful magazine published, I truly believe. I am astonished at the way I am being set free from every evil thing. The last few numbers have surely been inspired, and I am so happy as I realize with Mrs. Hopkins, "Always there back of the shadows lies a heart, a mouth and a tongue set to everlasting rejoicing, singing, singing as the morning stars," etc. I know I am every whit whole, mentally, morally and physically, and what I say for myself I say for all my neighbors. I find the Red Leaf a great help, as I have faith in the mighty baptism of the Spirit it carries to all who believe.

— G. E. S.

I do all my UNITY reading on the street cars on my way to work mornings, the little magazine being so convenient to slip into the coat pocket. I do not always get one number read before the next arrives. Yesterday morning on the way down town I came across the article, "About Unity's New Building" on page 30 of the January number, and the scheme proposed by our Toronto friend strikes me very favorably, and I think almost all, if not all, the subscribers to UNITY should take right hold and adopt the plan. Surely one individual or family ought to spare \$1.00 a month to this worthy cause, and I believe if they would attempt it, our good Father would see that each one had the dollar to send each month, and each and every giver would be blessed many times over the amount they give.

— J. P. S.

I take great pleasure in this little monthly messenger, and find many helpful thoughts and comforting words in it.

—E. M. G.

I am so glad of the extra copy, and am sending it to a friend who I am sure will appreciate it and enjoy it. No other publication comes into my home that brings the peace, the comfort and the help, and I look forward eagerly to its arrival.—O. G. R.

UNITY comes to me as an old friend. It is very valuable to me. Contained therein are words of Truth, words of Healing; words that come to me and inspire me with Truth. I too am made conscious of the healing power given from the Red Sheet, as I hold it in my hands I feel the vibration all over my body; I am made stronger through it. I am glad to report the good condition I am in. The demonstration of the Truth is beautiful. I am thankful for what Truth has done for me through your help.

—A. E. T.

I have been greatly benefited by reading UNITY in the last year, each one is better than the last, or at least I understand its teachings more clearly.

—G. S. P.

May your beautiful work of Truth reach to the farthest corner, and do as much good for others as it has done for me. Brought me out of the ills and darkness into the broad light of God's boundless love and plenty. I realize how very beautiful the sun shines now even behind a cloud. May God's blessings flow to you and yours, is my very soul's wish.

—H. B.

I thank you a thousand times for sending sample copy of UNITY to me. I have read and studied it, and as soon as possible will subscribe for it. I am alone in the New Thought trying to help myself, and this book has given me such an uplift, and it came when I was about to give up in despair.

—H. E. J.

I received your UNITY of October and November sometime ago. I have distributed them all, and would like more if you can send them. I have the names of three persons whom I gave samples who are going to subscribe for the year. I have the money for two and expect two more, so will send all at once. Now, this is the only way I can help you at present, but know I will be able to do more in the near future. You have helped this family very much since they become members of the Silent Unity. Her father has given up drinking and smoking partly. The Test Sheet has helped a great many. One man who has been blind for three years is using the sheet faithfully, and can see daylight

now. I know I will never give up the Truth I have learned from UNITY, and I feel I cannot spread it wide enough. I have given out all the copies I received. The one you sent to Miss J— has helped a great many, and I expect to get them as subscribers in a short time. Your writings are the best I have ever read, and I wish I had known the Truth as you are teaching it long ago; I would have been a happier woman, and have saved my family a great deal of trouble and sorrow. But I expect it is better as it is, and I will be able to do more good with it now.—M. E. F.

The last two months you have sent me two copies of UNITY. I gave one to a friend, a young married woman, who became very much interested in them, the more so as she was approaching confinement with her first child. Putting all her faith in your Healing Leaf and your helpful words, she has manifested a wonderful success; was ill only a half hour, and now, a week later, is apparently well with a lovely child, much to the astonishment of doctors and friends, as she has always been delicate.—F. D. H.

I had the experience of my life when I received the December UNITY. I was greatly troubled over many things, and was as near sick as I have been for a year; had a raging headache so that I could hardly see. I turned page after page, feeling that I was hunting something, when I read, "This issue of UNITY is charged with healing virtue; it carries conviction and spiritual power to whoever reads it, whether they have faith or not." Instantly I clasped the book in both hands and said: "Well, thank God for that." I closed my aching eyes and sat awhile, not thinking, but realizing that the words were comfort and medicine and peace to my life. When I opened my eyes I was startled to find all the soreness and pain gone, and I felt as strong and well and so strange, for I could not realize that I was healed.

—A. S. F.

I cannot tell you how I appreciate UNITY. I feel like embracing it when it comes. I have had a dimness of sight and general weakness of the eyes for over two years, due from seeming nervousness. Since receiving the Red Sheets, I have bound the October one over my eyes at night, giving them the thought a few minutes, and they are very much better. The Red Sheet has helped a sort throat in the same way. All hail UNITY and those connected with it.—C. G.

I not only get comfort, but a great blessing every day from reading UNITY.—M. R. W.

It seems to me, and has so seemed for months, that the Unity Circle is a power. Even before it appeared so in *outward* expression, I felt that a great wave of spiritual power would come forth from that Center. I remember months ago, I think nearly a year, saying to friends when speaking of Unity, "They are a power," and on another occasion, "They are a power that is largely increasing." I could not have told why I should say it at that time. There are times when I am almost surprised at the things *invisible* which are revealed to me. I rejoice in it, because they relate to the things of the Spirit.—S. E. B.

In a letter from Vivia A. Leeman, who, with her husband, is making a temporary home on their ranch at Grenada, Colo., says:

"All the creeping things which were saved in the Ark with Noah, and some that have generated since, I think, live out here. People are literally eaten up, after sundown, with mosquitoes; flies are numerous also, but we are bothered with neither. Crickets are so thick that the best of houses have them in abundance; and the Sunday School superintendent told me they had eaten his hat-band off in his house. We do not have a single one in our house. Frogs are in the cellar and all around the house by the hundreds. A few of them came to our door, but I took a stick, tapped them on their backs, and said: 'See here, this is man's dwelling; you go away; there is plenty of room for you outside.' They do not bother us at all.

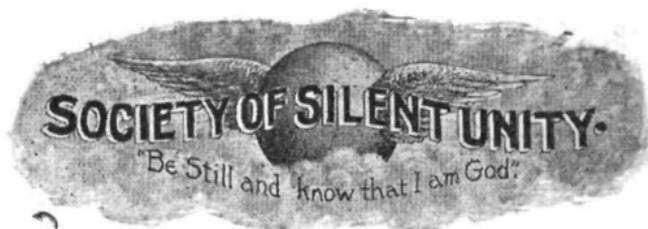
"Rattle snakes are also numerous. The children have had several jump at them, but they are not afraid; neither have I any fear for them. They showed me some that they had found, but when I came near they quickly ran away. Centipedes and tarantulas are often found here. These never appeared to me, but have to the children, without harming them.

"When we first came the coyotes yelped every night, and the neighbors said they always did. I said to them: 'Peace, be still. We want to sleep, and you have no right to disturb us.' We have not heard them since.

"A short time after we moved into our house a family of polecats thought they had found good winter quarters beneath it. They bothered us for three nights. I finally spoke the 'Word' and away they went, never to return.

"With few exceptions, my spoken 'Word' or atmosphere prevents all undesirable approaches.

"All of this is in fulfillment of that dominion and mastery which is given to man from the Spirit."



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,
915 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,
915 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,

915 Tracy Avenue, Kansas City, Mo.



Devoted to
Practical Christianity.

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

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

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UNITY TRACT SOCIETY, Kansas City, Mo
Unity Building, 915-917 Tracy Avenue.

Publishers' Department.

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: Three subscriptions one year, whether new or renewal, when sent together. \$2.00.

One three-years' subscription to one name for \$2.00.

(These rates do not apply in payment of back dues. All other subscription rates previously offered are hereby withdrawn.)

All subscriptions payable in advance.

Send us names of friends and neighbors and let us mail them copies of *UNITY* and *WEE WISDOM*.

As usual, everybody that trusts in God for health is being healed, and our mail is filled with thankful letters.

UNITY this month has sixteen extra pages--eighty in all. Quite a book? Maybe larger next month. Stacks of good matter waiting to see the light.

"A New Thought Catechism" is fulfilling a need. We are using it in our Sunday meetings in Kansas City with good results. We can make a special price to societies requiring a number of copies. A single copy sells for 15 cents.

UNITY SUMMER SCHOOL.

Ever since our Summer School held at Manitou, Colo., several years ago, there has been an increasing demand that another one be held. We have received word from Judge J. W. Kriger stating that the prospects are excellent, and in all probability a four or six weeks' session will be held near Manitou in July and August this year. Make your arrangements to spend these weeks in one of the most beautiful mountain spots of the world. Further particulars next issue.

THE FREE LITERATURE FUND.

Since this department was started several months ago, quite a number of our friends have taken advantage of this excellent opportunity to spread the Truth, and help their fellows to a better knowledge of the power of the Spirit within, which only can lift us above our surroundings into perfect peace and harmony.

Some have sent money, some have sent the names of those who need help, and others have requested literature for themselves that they may be able to come into a better understanding of this wonderful law.

Now, we want to do as much good as possible, and to do this we must have your co-operation. *You* know of people who need help. Send us their names and what kind of literature they most need. Then write those people, if possible, that they can be helped, and that we are sending them literature that will show the way. If you need something yourself, write to us just the same. If you feel that you would like to help out the financial side of this undertaking, send what the Spirit moves you to give. Don't be afraid because the amount is too small; a few cents may pay the postage or send a tract that will make some poor soul rejoice.

We have received many kind letters in regard to this fund, and we know that the seed is being sown in good ground. A friend in Iowa writes, "I am glad that such a department has been established. Would it not be well to have a notice in regard to this department every month?" We think it would, and invite you to send in reports of cases where people have been helped through this means. This department belongs to you all. Let us hear from you.

Address all communications of this kind to the Free Literature Department, Unity Tract Society, 915 Tracy Avenue, Kansas City, Mo. — LOWELL FILLMORE, Custodian.

WEE WISDOM for March has the following contents:

"What WEE WISDOM Stands for;" "Doings of the Little Days"—Sequel to "Wee Wisdom's Way;" "The Fairy Forest," by Lucy C. Kellerhouse; Poem—"The Story Hour," written for Lida Hardy by her Papa; Poem—"A Garden Fair," by Helen A. Fussell; "Youth Department," conducted by the Joyful Circle; "An Intelligent Nugget of Gold," by Papa Harry; "Gladys' Composition," by Gladys Troy; Epistles; Aunt Mary's Bible Lessons, by Mary Brewerton deWitt; Ye Editor's Sanctum; Publishers' Department; Poem—"Awakening of Spring;" Pillow Verses.

I cannot be thankful enough for the Cady Lessons, which I have just read and passed on.—A. G. F.

SPIRITUAL TEACHING AND HEALING—VRILIA
CENTER.

1388 WASHINGTON BOULEVARD, CHICAGO, ILL.

Prof. LeRoy Moore, from the Silent Unity Society of Kansas City, Mo., will hold regular services at the above center, beginning Wednesday evening, April 18, 1906, with a Healing Song Service. Continuing, every Sunday at 3:00 P. M., Regular Services; every Monday at 8:00 P. M., Healing Meeting; every Wednesday at 8:00 P. M., Healing Song Service; every Thursday at 3:00 P. M., Realization Class; every Saturday at 8:00 P. M., Social Session.

Are you looking for health, peace, happiness, success and plenty? If so, *come* and bring your friends. Private and class lessons taught on application. We teach you how to demonstrate the law.

Take Chicago and Oak Park Elevated to Kedzie Avenue. Office hours at above address, 3:00-5:00 P. M. daily. At 70 Dearborn Street, Room 12, from 8 to 12 daily, except Sunday. Address, DR. ALICE B. STOCKHAM, 1388 Washington Boulevard, Chicago, Ill.

From letters we are getting it is evident that some of you are weary waiting for NEW THOUGHT DIET, our proposed vegetarian magazine. We sympathize with you, but the Spirit has not yet moved us to get out the first number. If you would like your subscription transferred to something else, or the money returned, please advise us and we will gladly do either. Just when we shall issue the first number of NEW THOUGHT DIET does not now appear. Our printing plant is taxed to its utmost and there is no prospect for expansion until the new building is completed.

The Red Leaf was omitted from the March UNITY, and so many have written of their disappointment that we are convinced that this feature is doing good, and we shall hereafter aim to have it in every issue.

If some one of our readers has a copy of "Daily Suggestions or Workers," by Ellen M. Dyer, and will send same to us, we will be glad to make proper recompense therefor.

Please find \$1.00, for which send me Miss Cady's Lessons in book form. I wish to say I never read anything so grand as her Faith Lesson, so want them all in book form.—DR. A. S.

There is a daily strength in UNITY for me, and I want all of my friends to have it.—M. N.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 915 Tracy Ave., every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 915 Tracy Ave., Healing services 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, Prof. LeRoy Moore, 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, 915 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.

"Now" Folk announce that they will conduct a New Thought Summer School, from May 1st to October 31st, at their Mountain Home, near Glenwood, Calif. About fifty lessons a month will be given by a corps of excellent teachers. Write Everitt R. Chappell, Manager, 105 Steiner St., San Francisco, for further information and terms.

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put our full address on this separate sheet and write on back, For Unity Tract Society, 915 Tracy Ave., Kansas City, Mo.

We have perused many books on the "Science," but none do we think equal to the Twelve Lessons in Truth by H. Emilie Cady. They have taught the real knowledge of God, and the blessings which were to be derived from the different light in which the Scriptures were presented to her.—R. S.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00 Published by Stockham Publishing Co., 70 Dearborn Street, Suite 51, Chicago, Ill.

NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 915 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 915 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden 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.
- 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.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With UNITY \$1.30.

The New Building.

The first story of the Unity Temple is completed. Our friends both at home and abroad are responding generously. About \$6,000 is required to complete the building. This Temple is but the mere beginning of a greater Temple, which you will all rejoice some day to visit. Our Corner Stone is left open until all who desire their names sealed therein may have an opportunity. Send your offerings and be permanently identified with the good work.

We are always willing to send samples of UNITY and WEE WISDOM to all names submitted.

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, Corner Grand Street and Alameda Ave., Alameda, Calif.
- 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.
- New Center of Truth, 1292 McAllister St., San Francisco, Calif.
Mrs. Lizzie Robe, Manager.
- College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
- Co-operative Truth Center, 2309 Santa Clara Ave., Alameda, Calif.
- The Truth Center of Christian Living and Healing, 108 W. 101 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 Brynmaan 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.
- Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden 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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UNITY TRACT SOCIETY,

915 Tracy Ave.,

Kansas City, Mo