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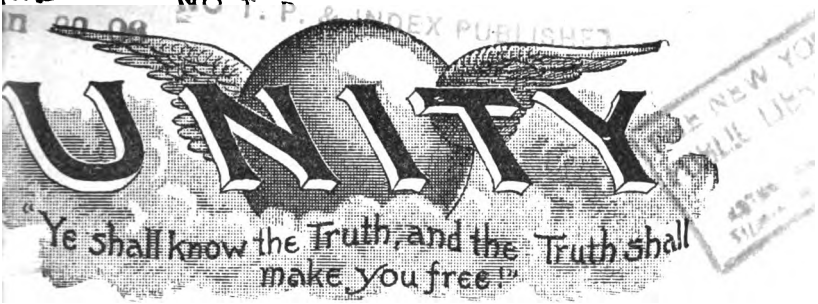
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Unity



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

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CONTENTS.

| | PAGE. |
|---|-------|
| The Science of Being and Christian Healing.— Lesson VI. | 3 |
| By Charles Fillmore. | |
| The Method and Purpose of the Red Leaf. | 12 |
| By Henry Wood. | |
| Prosperity. | 15 |
| By Walter DeVoe. | |
| Bible Lessons. | 19 |
| By Charles Fillmore. | |
| Treatment for Unfailing Eyesight. | 27 |
| By S. A. M. | |
| The Word Was God. | 28 |
| By Frances Larimer. | |
| About Unity's New Building. | 30 |
| Answers to Questions. | 32 |
| By Jennie H. Croft. | |
| A Self-Interpreted Dream. | 35 |
| Poem — "We Are." | 37 |
| By P. Corning Edwards. | |
| The Class Thought | 38 |
| Prosperity Thought. | 38 |
| Society of Silent Unity. | 39 |
| Publishers' Department. | 41 |
| Signs that Follow. | 48 |



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

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UNITY is a hand-book of Practical Christianity and Christian Healing. It sets forth the pure doctrine of Jesus Christ direct from the fountain-head, "The Holy Spirit, who will lead you into all Truth." It is not the organ of any sect, but stands independent as an exponent of Practical Christianity, teaching the practical application in all the affairs of life of the doctrine of Jesus Christ; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and brings man into the understanding of Divine Law, harmony, health and peace, here and now.

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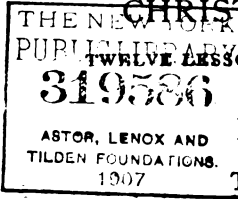
Devoted to
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VOL. XXIV.

KANSAS, CITY, MO., JANUARY, 1906

No. 1.

THE SCIENCE OF BEING AND CHRISTIAN HEALING.



TWELVE LESSONS BY CHARLES FILLMORE.

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ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1907

LESSON SIX.
THE WORD.



IN pure metaphysics there is but one Word, the Word of God. This is the original creative Word, or thought of Being. It is the "God said" of Genesis. It is also referred to in the first chapter of John as the *Logos*. This cannot be adequately translated into English. In the original it includes Wisdom, Judgment, Power, and, in fact, all the inherent potentialities in Being. This Divine *Logos* was, and is always in God; in fact, it is God in His capacity of Creative Force. The Divine Mind creates under law; that is, mental law. Man may get a comprehension of the creative process of Being by analyzing the action of his own mind. First is mind, then the idea in mind of what the act shall be, then the act itself. In Divine Mind the idea is referred to as the Word.

According to Genesis, and all the mystical writings bearing upon creation, the Divine Mind sends forth its Word, and through the activity of that Word the Universe is brought forth. Man is the consummation of that Word, and his spirit has within it the concentration of all that is contained within that Word. Thus Jesus is referred to as the Word of God. That Word became flesh and dwelt amongst us, and we beheld his glory as the "only begotten of the

Father." God being perfect, His idea, or thought, must be perfect, and this is spiritual man, and it is through this man, or Word of God, that all things are brought into manifestation, or made. "And without the Word was not anything made that was made." That Word is the "only begotten of God," because there is but one idea of man in Divine Mind, and that is his perfection.

Here is implied that there are things made that are not after the Divine Ideals, consequently not real. The creations of the Word of God are permanent and incorruptible. As an imitator of Divine Mind, man has the power to form and make manifest whatsoever he idealizes, but unless his thought is unified with Divine Mind and guided in its operations by Infinite Wisdom, his creations are perishable.

Mental processes enter into all creations. Physical science has discovered that every atom has substance, force and intelligence—these are the constituent parts of mind. Thus mind is the one and only creative power, and all attempts to account for creation from any other standpoint are futile. The creative processes of mind are continuously operative—creation is going on all the time, but the plan, or design in Divine Mind, is finished.

Man cannot know how the thought, or Word, works except through his own consciousness; consequently, he must understand, control and put in order his own word; for through it he comprehends the Word of God. Our most important study, then, is our own consciousness. The old Greeks recognized this and wrote over their temple, "Man, know thyself." The Self of man is spiritual, and when in direct conscious unity with the Parent Mind has real creative power. Even mortal man reflects his everyday thought, and his mind is forming conditions, even to changing the face of Nature itself. Every thought that goes forth from the brain sends vibrations into the surrounding atmosphere, and all things are set into action. The effect is in proportion to

the ability of the thinker to concentrate his mental forces. The average thought vibration produces but temporary results, but under intense activity conditions more or less permanent are impressed upon the sensitive plate, known as the Universal Æther, and through it brought into physical manifestation.

Every idea originating in Divine Mind is expressed in the mind of man, and through his thought brought to the outer plane of consciousness. In the organism itself are centres that respond to the Divine Ideas as a musical instrument sympathetically responds to musical vibrations. Then through another movement on what is termed the conscious, or most outer plane of action, the thought takes expression as the spoken word. There is in the formed conscious man, or body, a point of concentration for this word, and through which it is expressed in visible vibrations. At the root of the tongue is a little brain, which, through the mind, controls the larynx, tongue, and all organs used in forming words. Thus we see that an idea fundamental in Divine Mind, is reflected into man's mind, takes form in his thought, and is expressed through his spoken word. If, in each step of this process he conformed to the Divine Creative Law, his word would make things instantly, as Jesus made the loaves and fishes. But having lost, in a measure, all the steps in this creative process from the within to the without, there are many breaks and abnormal conditions, and more failures than successes in the products.

But man does make his world, in large measure, according to his thought and word. Jesus said a man should be held accountable for his "lightest word," and we find that a close observance of the power of mind in the affairs of the individual proves this to be true. What we think we usually express in words, and those words bring about in our lives and affairs whatever we put into them. Thus a weak thought in the mind is followed by a statement of weakness, which through the law of expression and form, changes

UNITY.

the character of everything that receives its vibrations. The nerves are the wires that carry the messages to every part of the body. Even those nerves themselves are thought formations and susceptible of receiving and carrying out in their turn the word that has been spoken into them. Thus to talk about nervousness and weakness, is to make those conditions in the body, while on the other hand to speak and send forth the word of strength, and affirm nerve poise, will bring about that result. To talk about a weak stomach will make you stomach weak. To tell about how bad your liver is will fix the idea of badness in that liver. The usual conversations between people creates ill instead of good health, because of wrong words. The words are of disease as a reality, and there is a constant vibration of disintegrating words going on; that in the end shatters the strongest organism.

As an example of the vibratory power of the spoken word, a vocalist can shatter a wine glass by directing the voice into it in volume and rate equal to its atomic structure. The fact is, that every time we speak we cause the atoms of the body to tremble and change their places. Not only do we cause the atoms of our own bodies to change their locality, but we raise or lower the rate of vibration, and otherwise affect the bodies of others with whom we come in contact. Thus the mother can, by telling the little child that it looks sick or tired, produce those conditions in it, while on the other hand, the words of health, life and strength set into activity the body functions and they express according to that character.

Thus every word brings forth after its kind. The "seed" is the creative *idea* inherent in it, and which it inherits from its parent source—God. The enthusiast in floral culture, who hovers over and talks in loving tones to her flowers, always has success with them, while her neighbor who is cold and indifferent, fails. It is the m anations,

and the creative word, that stimulates the receptive mentality of Nature. Though she may know nothing of the laws of mind, she is using in its most effective mode, the creative Word. The mind healer mentally and audibly speaks to the same all-pervading mind receptacle, and it responds by building up wasted tissues and weakened functions.

Mind is everywhere, and its avenues of expression are, like the æther of wireless telegraphy, strung in every direction. This wonderful discovery that messages can be sent the earth round without visible wires, should forever silence those who have been incredulous when thought transference through a like æther is claimed. But there is even a more rapid and subtle transmitter of ideas than mental vibrations, and that is, unity with Supreme Mind. This Mind exists as the Absolute—the unlimited. In its consciousness there is no apartness, no separation, and whoever puts himself in that relation can accomplish things instantly.

When the centurion said to Jesus, "Only say the word, and my servant shall be healed," the Master remarked that he had not found so great faith in all Israel, and he said, "As thou hast believed, so be it unto thee." We must have a certain amount of faith in the substance of the invisible and its ability to do our will. When Peter recognized in Jesus that inner principle called Christ the Son of God, the response was, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." That Father must have been right there present to Peter as he was to Jesus, and the "heaven," in which Jesus said he was, must also have been there. The fact is, that Being is always present. It is mortal ignorance and lack of faith that separates us from realizing this truth. The more we believe in the wisdom, power, substance, love and life of the One Mind, the greater its activity in us and our affairs. Not only should we have faith in the All-Presence, but we should also develop our understanding to the

end that we may know why this is so. Physical science is in advance today of religion in its recognition of a universal life, substance and intelligence. Religion is looking for this mighty Creator away off in some distant heaven, right in the face of the distinct teaching of Jesus Christ that he is Spirit, and his kingdom is *within you*. Physical science falls short in its failure to recognize the unity between the everywhere Intelligence and the knowing principle in man. It is seeking to know intellectually, or from the plane of forms and shapes, that which is of the mind. Physical science has established the presence of the creative forces, but does not know the power that moves them. Mental Science has discovered the moving power to be the thought and word of man, and is proving the truth in results in a multitude of directions.

The spoken word carries vibrations through the universal æther, and also moves the intelligence inherent in every form, animate or inanimate. It has but very recently been discovered that even rocks and minerals are alive. This is in proof that all manifestation is mental. Man, being the highest emanation of Divine Mind, has great directive power, and is really co-operator with God in creating the Universe. We should be speaking words of truth to everything, not only our fellows, but the mineral, vegetable and animal kingdoms. The fine discernment of the poet has recognized that "the very stones cry out," where a tragedy has occurred. The all-penetrating æther receives our thoughts and words like the wax cylinder of the phonograph, only a thousand times more accurately, and preserves them and echoes them back to us in continuous vibrations. There are no secrets and no concealments. What you think and speak in the inner chamber is proclaimed on the house tops, said Jesus, and now we know why this is so. The very walls of your room, aye, even the substance of the atmosphere in that room is proclaiming over and over the words you have

spoken there, whether you are present or not.

Not long ago a lady rented a room in this city. Just on falling asleep she heard a man talking incoherently about the grain market. This continued for some time and she mentioned it to the landlady, who informed her that the room had been last occupied by a board-of-trade man.

This Power of the Word is given man to use. The better he understands the character of God and His relation to humanity, the more unselfish will be his exercise of this power. Because some are using it in selfish ways should not deter others who have a better understanding of the law. "Ask whatsoever ye will in my name and it shall be done unto you," is an invitation none should ignore. If we need things, and they are necessary to our happiness, it is not sacrilegious to get them in God's way, and thereby strengthen our faith in His power. In a letter just received a lady says:

T. G. Northrup's talk at your meeting (reported in December UNITY), is on a subject which I have had a great reluctance about — the using of the law in that objective and seemingly selfish way — but when I read his proposal, I almost *involuntarily* made the demand, and the result humbled me to the earth. I felt like an infant. I cannot express the sense of humility which almost overpowered me, when, as though it had been dropped from the sky, I was given *twenty* dollars. A friend of mine, to whom I had read Mr. Northrup's proposition, consciously and deliberately made the same demand, and met with a like result, lacking five dollars. Hers came from three different people from whom she had no reason to expect anything more than a card, or little trinket, for Christmas. I said I did it almost involuntarily. I am always so reluctant to act in any degree for *self*, that I said only this: "Yes, I want, I *need* five dollars," and almost holding my breath, I added, "Let it be manifested before Saturday night." Then I dropped the thought for *fear it was not right*, and never let it have a place in my consciousness again till the next day my husband came up stairs, (where I was working away for dear life to make some little Christmas offerings for which I had no money) and gave me an envelope containing four five dollar notes!

To a great many people this would not be an unusual proceeding, but in this case it is without precedence, and I had

no idea that he had that much to give, except for the absolute necessities of daily use, I won't say living, because we do *not* live by bread alone. Twice in my life before I have consciously used the law for a set purpose and both times it acted perfectly, and *scared* me with its promptness, and I want you to assure me that it is *right*, it savors so of "necromancy," or some such dark practice, though I know my appeal was each time made to the Higher Life, and reverently, with thanksgiving.

In the first case, I came home from "down East" to find that our old dog had left his body, and an innumerable family of fleas which swarmed the house. I would not kill them. I swept and cleaned, and picking individuals up I put them out doors with directions appropriate to their nature, but still they swarmed, till one morning I was trying to meditate after bathing. I sat down on the side of my bed with my bare feet on the floor. Well, I can't tell you how many fleas began to dance on my feet, certainly a number amply sufficient to bring one back to earth with a thud, however deep he might have sunk in contemplation. It certainly had a rousing effect on *me*, and I looked at them, and with all the force I could command demanded of The One freedom from this disturbance of my devotions, and Oh, it was *done!* From that day to this there have been no fleas in the house. They went, and I never *thought* of them after that morning. My meditations were no longer disturbed, and when I realized what I had done, I was awed into the deepest humility.

The other case was a very *little* thing, but showed the action of the law just as promptly. I had a finger nail which I could not allow to grow at all above the flesh without having it split and tear back into the "quick" catching on everything I touched. One evening when it had been particularly annoying, I held it up before me and talked to the life cells composing it, and directed them to seal up that place and weave across the other way, telling them that if I didn't know just how they were to do it, that *they* knew and must work accordingly. Afterward, though I didn't *try* to throw it out of my mind, I didn't think of it until a day or two later I found I was using that forefinger in ways that I had before guarded it from, on account of the split nail, and on taking notice of it found that though it was growing some distance above the flesh, it was perfectly whole and smooth. It is now the best looking finger nail "on the place," my hand.

Will you excuse my taking so much of your time and making such a long story of these personal matters? I want the *real* true *right-use-ness* of the Universal law. I don't want to use it in any but the truest way, and I am in doubt as to this seemingly selfish practice with it.

— G. N.

This is a good example of the necessity of speak-

ing the Word with force and intensity, that is, authority. The I AM, Jesus, speaks in us as "one having authority." Assume the power and it is made evident unto you.

The curse of the witch and the blessings of the priests have always been believed in by so-called ignorant and credulous people. In the light of modern revelation the charge of ignorance should be shifted to the unbelieving. The word of one in authority carries weight and produces far-reaching effects. The fiat of the physician that a certain disease will result disastrously to the patient, is believed, and acts as a foil in the consciousness to all the healing forces of nature. A pin scratch has resulted in blood-poison, because the word of fear that such a result might follow was not denied.

Man has the power to deny and dissolve all disintegrating, discordant and disease-forming words. This is the greatest discovery of all the ages. No other is to be compared to it. You can make yourself a new creature, and build the world about you to your highest ideals. Do not fear, but speak to the Law Supreme the desires of your heart. If your word is selfish, that which comes to you through its use will be unsatisfactory, and you will profit by the experience and thus learn to speak the words of righteousness only.

"The happiness of your life depends upon the character of your thoughts; therefore watch well over them, and entertain none that are contrary to purity and truth, so that if your soul were laid open there would appear nothing but what would bear the light, and call up no blush."

Joy, like a deep, fathomless, voiceless fountain of bliss, is welling up in my living soul, and ever will continue to do so, for this is my portion forever as the effect of that Cause which is God.—HANNAH MORE KOHAUS.

THE METHOD AND PURPOSE OF THE RED LEAF.

BY HENRY WOOD.



THERE are often deep reasons for propositions which superficially appear unimportant or incidental. Doubtless there will be varying opinions expressed regarding the usefulness of the red leaf occasionally adopted by UNITY, but in reality it involves a profound and far-reaching philosophy. Having in various ways tested the principle for many years, I want to give UNITY my hearty endorsement of the plan, and suggest that such a law of association can be applied with great practical value.

If those who are trying to find the greatest good of the New Thought, and especially such as are cultivating concentration, which is the key to spiritual growth, will systematically *use* the special feature in question, they will find themselves abundantly rewarded. This is not because of any peculiar virtue in the color, nor for the reason that the leaf, *in itself*, possesses any occult potency or magical charm. But back of the simple means lies a principle helpful beyond description. To acquire the power to focalize the consciousness involves a process which many find very difficult. The average mind is so restless and kaleidoscopic, that abstract concentration without the aid of any objective association or symbol is not easy during the early stages of advancement.

One feels greatly reluctant to recount individual experience, and in the present case I should refrain from all personality, did I not feel that through a brief recital of concrete effort, and its helpful results, others may be aided and encouraged. In the year 1888, after years of suffering from nervous prostration, insomnia and dyspepsia, I found myself "at

the bottom of the ladder," with no ground for hope visible. Being at that time no longer regarded as young (54), and having in vain exhausted conventional remedies, my prospects for further active life were decidedly unpromising. While not incapable of moving about, existence was joyless and depression complete. "Regular" treatment having utterly failed, I was urged to try "mental healing." With an enthusiasm born of desperation, I literally plunged in, to the point of saturation. For a time I thought of nothing else but the new found principles and their application. Being temperamentally philosophical, I carefully watched my own mental and spiritual processes, including their action and reaction. I longed for the power to concentrate, but found the exercise elusive and difficult. Above all, I wanted to gain a graphic sense of the divine omnipresence and indwelling, and to be able to command a God consciousness as well as that of self. I tried experiments. One was to bring before the eye the word, GOD, made prominent by large text. To focalize the gaze upon it for a few minutes made such a mental picture that it could afterwards be called up and increasingly held. It impressed a great truth upon the mind. It was a powerful means for the crowding out of troublesome and depressing thoughts. At this time I had heard of no similar effort, but soon others to whom I suggested it, tried it with profit.

As time passed, not only my own experience, but wide observation confirmed the conclusion that the eye could be employed as an efficient auxiliary in conveying to the mind ideas and sense impressions of spiritual power and verity. I longed to make the method known so far as possible, and this gave rise to the book, "Ideal Suggestion Through Mental Photography," of which ideals in large text, with specific directions, were the distinguishing features. This was in 1893, and at that time it was so strange an innovation that well-meaning friends discouraged

its publication. It is evident that after certain progress has been made in concentrative development, external aid is no longer needed. But the thousands of testimonies that have come during the past twelve years abundantly attest the power of the principle which has been outlined.

To grasp a pure abstraction is not easy for the undeveloped mind. It first must be tempered with an admixture of sense perception. This will provide for further extension and spiritualization. The accentuated text conveys an *idea*. It is not a charmed fetich or an idol, though it is possible even for these to have temporary use preparatory to a higher step. In their straits, the Children of Israel needed an objective form—the “brazen serpent”—and it was effective as an intermediary. The intelligent pagans say that they do not *worship* idols, but that the image is but an external rest to stay the mind upon, during the search for the Abstract and Unseen.

Not only believing, but knowing that the underlying principle of the simple red leaf is of untold value, *to the degree that it is systematically utilized*, I will only add my congratulations to UNITY upon its practical employment.

Thou must be true to thyself
 If thou the truth wouldst teach;
 Thy soul must overflow, if thou
 Another soul wouldst reach.
 It needs the overflowing heart
 To give the lips full speech,
 Speak truly, and thy word
 Shall be a fruitful seed;
 Live truly, and thy life shall be
 A great and noble creed.

— CHARLES W. WENDTE.

“There is great power in quiet, for God is in it.”

PROSPERITY.

BY WALTER DE VOE.



YOU live according to the yield of the power of your mind. If this power has not been cultivated your mind may yield but the bare necessities of existence, but by cultivation it may be made to yield you a mansion in which to live.

As fast as the truth incarnates in your mind all of its faculties and powers are strengthened. Through this enlightened power of the mind you gain a perception of the boundlessness of that Goodness whose mystery surrounds you. You become conscious of its influence, and its light gives you a new understanding that enables you better to control your financial condition. The mighty power of God becomes actual and tangible, and begins to manifest in all your ways, and you realize that now you are able to speak the word of faith which brings results. By your supreme belief in Good you make it manifest.

By this at-one-ment with God you come into conscious relationship with the source of all life and power, and the desires of your heart are fulfilled.

Your mind can make its own opulence through the realization of the unity of all minds in One Mind, and the responsiveness of all minds and all substance to thought. As you see that *All is Mind*, and everything is affected by thought-force, all beliefs of limitation will vanish, and your faith will lay hold of the power of Omnipotent Goodness and fulfill its destiny by making all good conditions manifest.

* * * *

It is unwise to talk about or hold the idea of poverty. It is thinking and talking about a lack—about nothing. Many mortals shorten their lives by talking about an absence of life and riches. They make real to their own minds states and conditions

which are unreal in the divine order of God's nature; they talk on the nothing side. Their thoughts create conditions that they have formulated in mind.

It is a wonderful fact that our thoughts endeavor to bring to our notice that of which we have thought.

One who pays any attention to the subject will see this law operate every day in little things that are straws pointing to man's mighty power of drawing things to himself.

For instance, I receive a letter from a foreign city, and I wonder whether the initials S. A. stand for South America or South Africa. I lay the letter aside. An hour later, while searching for something in a closet, I happen to pick out one from a pile of magazines, and upon opening it my eye lights upon the name of the city I have wondered about, and I learn it is in South Africa.

Information that is desired will come to one in so many curious ways. As one begins to recognize that there is a mysterious intelligence at work, the operation of the law of thought will become more manifest until it seems that everybody, and even inanimate objects, are all conspiring to prove that things are subject to the influence of thought.

So you become cautious. You close your mind to thoughts of disease—to every undesirable condition. You do not talk or even think of poverty or the absence of any good thing. You teach yourself the law of self-increase, and thus you learn to talk on the spiritual side, the real side of life. In the great reality there is no lack. Life's abundant provisions are scattered with a generous hand.

Do not talk of the power of selfishness to cause suffering and poverty. Talk of the power of love to overwhelm humanity with goodness, and the self-constituted lords of the people will go down under the will and intelligence of the people.

The balance of power is always in the hands of humanity. When they become conscious of their power, and rise up in the majesty of their intelligence

Healing Affirmation. January 20th to February 20th.

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

It is finished. All fears and doubts have vanished. I am now conscious of Thy healing, cleansing and regenerating Spirit, renewing my mind and body, through Jesus Christ.

Prosperity Thought.

(Held daily at 12 M.)

I am enriched by the abounding sufficiency of God, now making me a magnet for plenty.

EXPLANATORY.

This Red Leaf bears testimony of that invisible Omnipresence, the Spirit of Truth, promised by Jesus Christ.

We have blessed it, and spoken the Word into it, and given through it a message of health and prosperity to all who *believe*.

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

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and say, "God is our Provider, and no man or man-made power can hinder us from having what rightfully belongs to us, from the riches of the earth," then will tyranny and oppression disappear, and man will be filled with the wisdom to so regulate his earthly affairs that poverty will disappear from the face of the earth, and all will be generous to one another as God is generous to all.

* * * *

Experience has taught me that it is the amount of faith that one *feels* that does the demonstrating. The whole mind must become intensely certain that it will gain its point.

You need to say, "*I am, I will,*" so often that you feel it in every atom of your nature. This will put life and being into every atom. Positive faith will become embodied in your flesh, and your sphere of influence will expand and become more powerful.

You cannot convince others that your services are of great value unless you, yourself, are convinced of this fact. Gain a clear idea of your own worth, and those who employ you will begin to feel that you are value embodied.

* * * *

When the mind has grown to where it feels a ready conviction of faith in the law of supply, it has been educated to a practical knowledge of the Truth, and is a constant magnet for that which it needs. This condition of mind is the result of much study and thought, and it can be intensified and strengthened by affirmation. A passive faith is good, but an active, growing faith is better.

You can formulate your conviction into thoughts and words, and repeat them over and over with such force that your mental power of attraction is increased a hundredfold. Through your mental affirmations you build, thought upon thought, a living force of faith that becomes a force irresistible. There

is no limit to the power of faith, or to its growth. It is woven from your constant thinking, and by persistingly using your conscious mind to generate thoughts of prosperity and health, you are creating a forceful faith that will become embodied in your flesh. Every atom of your flesh is latent mind-energy, which will become infused with your positive thoughts, and awaken to a higher degree of intelligence until you become an embodiment of the thought and faith of God.

Many think it is enough to trust God to do their thinking for them, not knowing that God expressed them that they might think for Him, and by thinking make Him manifest.

The great power of the Spirit of God is within each and all, and in the process of thinking each being brings this power into manifestation, so that a man is the measure of his thought, and increases in mental stature and in force of character as he develops his thoughts into positive convictions.

The wealth producing power but awaits your recognition to lovingly bring to you of its unlimited bounty.

Hold steadfast to the following affirmations, and you may look for some marvelous, unexpected success, some wonderful benefaction from the hand of Omnipotence.

AFFIRMATIONS.

Every intelligent hope is the certain prophecy of its own fulfillment.

I am a center in the source of supply, and all things are mine.

In this universe of omnipresent Good, the supply is always equal to the demand, and all that I demand may be mine. I know that this law is as unerring as the law of cause and effect. God is my perpetual cause — my all. I am a standing demand upon God, who is my unlimited source of supply.

God is my support, and the support of the whole universe.

I have faith in this Mighty Presence, which gives its power to my thoughts and words that they may bring the fulfillment of my desires.

The Father has supplied me with life and intelligence, and I trust Him implicitly to continue to supply all my needs.

Glory to Jehovah-Jirah, the Self-Existent Provider.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 3. January 21.

THE BOY JESUS.— Luke 2:40-52.

40. And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

41. And his parents went every year to Jerusalem at the feast of the passover.

42. And when he was twelve years old, they went up after the custom of the feast;

43. And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not:

44. But supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance:

45. And when they found him not, they returned to Jerusalem, seeking for him.

46. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions:

47. And all that heard him were amazed at his understanding and his answers.

48. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

52. And Jesus advanced in wisdom and stature, and in favour with God and men.

GOLDEN TEXT—*Jesus advanced in wisdom and stature, and in favour with God and men.*— Luke 2:52.

The growth and expansion of man is a matter of exceeding interest. The greatest minds of the race, like Darwin and Huxley, have made the object of their lives research and study of this most interesting subject. They have found irrefutable evidence of man's development step by step in intelligence and general capacity. They have not gone into a discussion of the causes lying back of his steady

unfoldment, but have merely read the record in nature. They have recognized an invisible and to them unknown force that is apparently pushing man forward, but its character they do not attempt to explain. They find evidences of great leaps in man's development that they cannot explain on the Natural plane. The "missing link" of Darwin is an example. The reason they are unable to fill in these gaps is that they are not informed of the processes that enter into the evolution of mind.

Every idea in the Principle of Being has unlimited capacity of expression. Mind is the causative and directive agent in the whole universe, and man is its choicest fruit. It is the mind in man that has brought the rosebud to be a luscious apple, and it is that same mind that is constantly striving to make a higher type of mankind. It is waste of effort to discuss whether this mind is God or man—they are so closely related in the work that an analysis of one blends into the other; so let us be content and call it Mind.

As we graft higher types of fruit onto common trees, so Mind is grafting higher types of men into the minds of those who think. The Jesus Christ man is a type far in advance of the race average at present, but possible to all. When the mind is impregnated with the ideas which are the formative factors in producing that higher man there is a new birth; the Christ possibility begins to take form. But there must be a steady growth in order to attain the fuller capacities of the larger man. This is the child who grows and waxes strong and is filled with wisdom and the grace of God.

The "passover" is the illumination that comes to consciousness as we pass from the ignorance of the outer to the understanding of the inner. The "feast" is a physical change that takes place in a union of the vitality with the higher forces of the soul. The soul absorbs a certain vital energy when we feel what is termed "vibrations." The energy is

passing from the life centre up to the heart where a union takes place. This the going up to Jerusalem to the feast of the passover.

This refining and unifying of the substance in the heart centre lays the foundation for a still higher union. The Wisdom Sphere comes down and an illumination follows. This is Jesus in the temple asking and answering the questions of the doctors. The search for Jesus by his parents, and his discovery in his "Father's house," indicates a lack of adjustment of the new consciousness to old conditions. We want it to return with us to the affairs of the outer world, and we presume that it has, when we all at once miss its presence, and, searching find it deep within the temple. All parts of consciousness do not understand the import of all this, but it sinks deep into the soul, Mary, who "kept all these sayings in her heart," where the child Jesus is advancing in "wisdom and stature, and in favor with God and men."

Lesson 4. January 28.

THE BAPTISM OF JESUS.—Mark I:1-11.

1. The beginning of the gospel of Jesus Christ, the Son of God.
2. Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, who shall prepare thy way;
3. The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight;
4. John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.
5. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.
6. And John was clothed with camel's hair, and had a leathern girdle about his loins, and did eat locusts and wild honey.
7. And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose.
8. I baptized you in water; but he shall baptize you in the Holy Spirit.
9. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.
10. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him;

11. And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased.

GOLDEN TEXT—*Prepare your hearts unto Jehovah, and serve Him only.*—I. Sam. 7:3.

Jesus Christ is the name of the new Mind that is making its appearance in man's consciousness. This is a history of the way that mind is brought into manifestation. First, there must be an active desire to do right in the sight of God and a willingness to give up those things that stand in the way of that righteousness. John represents that innate principle in us all that ever seeks to do right. Its origin cannot be located—it comes out of the wilderness. It is natural to the whole human family to be true and honest, and this rugged reformer is a child of nature. Culture does not make people honest nor bring out their natural virtues. It is that inner soul consciousness that draws its nourishment from nature's storehouse, that opens the way for the advent of the Spirit.

All church workers recognize the necessity of this John the Baptist making straight the consciousness before the descent of the dove of peace that follows the Jesus baptism. In every church revival the law is over and over exemplified, and the necessity of letting go of the old life proclaimed, as part of the price of the New Grace in Christ Jesus. The great joy and happy feelings that come to the convert who complies with these conditions is evidence of the efficacy of the process.

In Mind Science, as understood by our cult, the same great law of mind action is applied under a slightly different mode. Instead of the outward acknowledgment of sin and repentance, we look within our thought realms, and through the power of the Christ cast out the error and bring the truth into action. We get a more comprehensive understanding of the law by which the purification of the soul is accomplished, and our work is more enduring and far-reaching.

Yet we recognize the great good which the Christian workers all over the world are doing in making men better. A true revival is always a revival of righteousness, and is sure to bring forth fruits somewhere. There is a sympathetic unity between the minds of all those who constitute the human family, and a great reform in one part of the world is sure to be followed by a change for the better in another part. The righteousness which is making itself felt so wonderfully in our political and business affairs may have had its origin in the great religious revivals going on in Wales. In that country a marvelous change has taken place. The magistrates say that drunkenness is practically extinct. The manager of the Park Colliery, Cwmpark, states that bad language has disappeared, and hymns are heard instead of comic songs, while the colliers have improved as workmen. Even the bitter and long standing feud between unionists and non-unionists has been removed, and a spirit of love unites enemies in the bonds of friendship. It is said that the horses in the mines hardly know what to do, since they no longer hear the curses and profanity of their former experience.

All this portends a religious revival the world over. The time is at hand when a great influx of Spiritual power is to come to the world, and those who accept the Truth and put away the evils of the carnal mind, will come into soul happiness and health of body, far beyond anything ever experienced in the past of human history. The heavens are even now opened, and the proclamation is being made to all who are truly repentant, "Thou art my beloved Son, in thee I am well pleased."

Lesson 5. February 4.

THE TEMPTATION OF JESUS.—Matt. 4:1-11.

1. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.

2. And when he had fasted forty days and forty nights, he afterward hungered.

3. And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread.

4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5. Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple,

6. And saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and on their hands they shall bear thee up, lest haply thou dash thy foot against a stone.

7. Jesus said unto him, Again it is written, Thou shalt not try the Lord thy God.

8. Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9. And he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11. Then the devil leaveth him; and behold, angels came and ministered unto him.

GOLDEN TEXT — *In all points tempted like as we are, yet without sin.*— Heb. 4:15.

The individual Spiritual consciousness, or Christ Mind, has to be disciplined and tested before it can become master of the thoughts. The Spirit of Truth is a great universal power that connects man with God, and, like an enthusiastic teacher helping a bright scholar, pushes us right forward to the lessons that will most quickly prove our ability.

The "devil" is the mass of thoughts that have been built up in consciousness through many generations of earthly experiences and crystalized into what may be termed human personality, or carnal mind.

In the development of the Christ mind an entirely new and wider set of ideas and situations have to be met, and these allegories of Jesus are to show us how to deal with the thoughts and desires of the soul and place them under proper discipline. It requires spiritual discernment and unselfish devotion to the highest truth to meet and overcome the temptations of the personal consciousness. Thousands are

baptised by the Spirit, but when led into the wilderness of their own subjective nature, they fail to rise into the clear atmosphere of Spirit, and using their God-given power for selfish ends, fall short of the Jesus Christ man. He is "In all points tempted like as we are, *yet without sin.*" Here is where the test comes, and the difference between the Son of God and the Son of man brought out.

When we are following Jesus we rise above the demands of the Flesh and Sense world. The forty days fast is an all-round denial of sense demands. It may not be described in detail, but we in our thoughts live above the material needs. We are *led up*, and our appetites and passions for a season are in such minority that we think they will never again trouble us. But "he afterward hungered." There is a return to sense consciousness.

The command of the "devil," sense consciousness, to turn the stones into bread, means that we shall affirm the material to be sufficient to satisfy our hunger, and depend upon it, instead of looking for that bread that cometh down from heaven, the Word of God. Hereafter we are to feed our soul with new truths daily, that it may grow in Spiritual ways.

The second temptation means that you cannot with impunity go suddenly from a very high state of Spiritual illumination down into body consciousness. Neither can you make a display of your Spiritual power with safety.

The third temptation is where we have attained a very high state of mastery over material thoughts, so that we can even control outer events. To exercise this control for personal ends is to worship personality, the "devil." When this temptation arises in our experience we should know that under the Divine Law there is but One worthy of our worship and service, the "Lord thy God."

"If you would enter into Life, pluck your idols from your hearts."

Lesson 6. February 11.

JESUS CALLING FISHERMEN.— Luke 5:1-11.

1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret:

2. And he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets.

3. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat

4. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

5. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy words I will let down the nets.

6. And when they had this done, they inclosed a great multitude of fishes; and their nets were breaking;

7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats so that they began to sink.

8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

10. And so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men.

11. And when they had brought their boats to land, they left all, and followed him

GOLDEN TEXT— *Be ye therefore imitators of God, as beloved children.*— Eph. 5:1.

The work of the I AM, Jesus, in redeeming his consciousness begins on the shores of the Universal Life, "Lake Gennesaret." The meaning of this word is, *to whirl in a circle*, which exactly corresponds to the nature of the Universal Æther now postulated by science as the source of electricity, heat, light, in fact, everything in the universe. The flesh of man is but a certain vortex motion in this Universal Æther—the circulation of the blood is caused by æther pressure, and all the functions of the organism rise in some action in this great sea of life that is constantly in energy yet never moves away.

The two boats represent the two phases of body consciousness in man, the one within and the other without. The body is projected from the mind first as a thought picture or image. This primary body may be compared to the clouds that surround the earth. In due course it becomes dense and is

precipitated to the earthly plane, and we call it the corporal body. Paul called this the "spiritual body"; more carefully translated, the *psychical* body. The Hindus call it the *astral* body.

The disciples represent the faculties of the mind. Under the Divine Law they function from the within to the without through the soul vehicle, which is the *psychical* body. But in ignorance and material darkness (night), they lose that inner connection and go off into the nothingness of material thought, "washing their nets."

The I AM enters the boat of Simon (*hearing*—receptivity, faith in things spiritual), and prays him put out a little from the land. We have to enter into spiritual consciousness and deny away the seeming presence and earthly reality of material surroundings. Then we may rest at ease and tell the Truth of Being to all our listening thoughts.

Then, when we have established through our Word of Understanding, the right relation between the man and his soul, we draw from the Great Sea of Life a multitude of ideas, (fishes). This influx first fills the psychical body and overflows into the material until both are full.

When Faith (Peter) sees how great is the supply right at hand, he is convicted of his sin, or falling short, and confesses that he has been an ignoramus. This evidence of the power of the I AM to demonstrate on a higher plane than the material, quickens some of the other faculties that have been in material delusion, and when they make the unity between the soul and body, they leave all as sources of life, and follow the One Absolute, the I AM, which is above both soul and body.

TREATMENT FOR UNFAILING EYESIGHT.

I am pure vision. My eyes are the eyes of the Spirit: *strong, youthful, clear-sighted*, perfect in every function. I deny all belief in failing sight. I can *see now and always*. — S. A. M., San Francisco.

“THE WORD WAS GOD.”

BY FRANCES C. LARIMER.

The vast importance of realizing the true nature of “The Word,” grows upon me daily, until I am led to try at least to express what, to my understanding, is the meaning of the above quotation, and others I will cite, concerning the “Word,” which imply a power vested in words of which many have never dreamed. Ignorance of the great dynamic power we are constantly wielding is the sole cause of all suffering, without a single exception.

In the above quotation the word *power* may be substituted in place of *God*, as power is God.

In John, 6:63, we are told that “words” are “Spirit,” and that they are “Life.” We are not confined, however, to spiritual teachings for abundant proof of the dynamic power of *words*. We know, from a material standpoint, that words are alive; from the fact that they are the very expression of Life, and, but for Life there could be no words at all. So Life and Words are one—since to live is to think—and words are but thoughts made audible. Then, since Life is God, and words are Life (or alive), we can understand, perhaps as never before, just what Paul meant when he said, “It is a fearful thing to fall into the hands of the Living God;” and that “The word was the seed;” and that “God giveth to every seed its own body,” etc. Oh! is it not clear that the Word is an *actual living seed!* and therefore, since law is as exact in the Spiritual as in the Natural realm, must bring forth after its own kind! Many of us have proven that it is truly “a fearful thing to fall into the hands of the living God,” since we have been ignorant of the power of our words and have not known that we really should be “held accountable for every idle word,” or be “condemned or justified according to our words,” (as the nature of the word might be,)

from the very *nature* of words, because they *every one are living, growing things*; and so we have wondered why God, who is All-Good — always Love — should seem to send or permit some of the very trying, and even “fearful,” experiences in our lives. And right here I wish to give positive evidence of the power of the Word in one case, where it did indeed prove “a fearful thing to fall into the hands of the ‘Living God,’ or ‘Word.’”

While my son was attending Woodstock College in Canada, he was invited to dine one Christmas with a family in a suburban town. While at dinner the hostess suddenly exclaimed, “Oh, someone will be killed, for there are thirteen of us at the table!” In just two weeks she was killed by an electric car which collided with her carriage.

Who can attribute that experience to accident, when we know that “I will be with you as ye have spoken”? and that there are countless statements in both the Old and New Testaments (or testimony) given us by those who knew whereof they spoke, because of experience and proof of this mighty law?

So let us remember that according to our words it will be unto us, and that a feeling of “fear” in those words is “perverted faith.”

Henry Wood says that Faith has both substance and momentum. So by our fears we actually set in motion a force which brings about the thing we feared. Job said, “The things I feared came upon me.” Then it behooves us to speak the words *only* of which we desire to reap the result, and, as Paul says in Philippians, 4:8, “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things,” and, we may add, “Hereon hang the Law and the Prophets.”

ABOUT UNITY'S NEW BUILDING.

DEAR UNITY—I think there are quite a number of your readers like myself who would like to help you in your work, which I call, "Our Home of Rest," but do not see their way clear to buy bonds, and do not like to send small contributions; perhaps it is pride. I was thinking it would be a good plan if we would just start on the 1st of January, 1906, and send \$1.00 and on the 1st of each month do the same. It would help you in your work, and we would be blessed. Will 500 or 1,000 join with me in this Unity Rest Fund? It is to heal the sick, and to bring them into a knowledge of their true being, God's dear children, His "image and likeness." As long as there is one on earth without this knowledge, there will be sin, sickness and death. Come, let us join together and make 1906 a record year for Christ teaching and healing. "To him every knee shall bow and own him Lord of all." Hear the great wail from sick brothers and sisters calling for help, rest and peace. Shall we let them die? "In as much as ye did it unto one of these ye did it to me." Father, we ask Thee to take our small offerings, and bless them for Jesus the Christ's sake, our Elder Brother, the Way, the Truth and the Life. We show our brotherhood to him by doing the works he did.

Yours in Love,

—C. J.

Toronto, Canada.

The foregoing is a good proposition from a generous-hearted brother. The Lord is inspiring people everywhere with a desire to help this good work, because they see what it is doing. Our Building Committee is going right ahead with the construction plans, although somewhat hampered by the great demand for mechanics that prevails in Kansas City.

They have not so far had any shortage of funds, and they do not fear any; when they need money, it comes from some source. They will, however, thankfully welcome any plan which will obviate the issuing of bonds. They very much prefer to have the building free from debt.

This issue of UNITY is 15,000 copies, and if each one would give \$1.00 for the month of January alone the plan of our brother in Toronto would put up the building as at present planned.

Do you want a brick in the new building? If you do, send in your contribution, and we will see that your name goes into the documents that are placed in the Corner Stone at the dedication. This will connect you with this health and success centre so long as the building lasts. This means much more than appears on the surface, as those who send their applications for help to us are learning. This is undoubtedly the strongest mind-healing pool on this planet, and those who hold with us the daily thought, and connect themselves with us through their written words, are being built up in understanding and health more rapidly than they possibly could working the problem out alone.

The Spirit told us nearly twenty years ago that we should establish here a great spiritual centre that would radiate its power to all parts of the world, and that people everywhere would feel its life-warmth as universally as they do the sun. Much more was given to us in this connection, which is now beginning to come to pass.

It seems a small thing to have your name put into our Corner Stone, but the day is not far distant when those who have taken advantage of this privilege will consider it an honor equal to the signing of the Declaration of American Independence.

THE RED LEAF.

The Healing Leaf that goes with this issue carries the healing thought in larger measure than ever. Every one of them has been given the Word of Divine Life and Love. Believe in the power of the Omnipresent Life, which the words on this leaf will call to your mind, and you will be healed.

If you are true to God, you will find that there is a life of the soul that pales all others in its exceeding glory— ROBERT COLLYER.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

199. Is there more comfort for those bereft of loved ones in the New Thought than in the Orthodox faith, and if so, why?

—M. L. H.

We find there is much more comfort in the New Thought for those whose loved ones have gone out from their sight than in the Orthodox teaching. For several reasons we believe this to be true. First, Orthodoxy teaches that after death there is no opportunity to widen our knowledge and to progress; that death ends all possibility of a better life. New Thought declares that the individual lives, thinks, reasons, and develops just the same after he goes out from this life as before. Orthodoxy teaches that after death comes the Judgment. New Thought says that every day is a judgment day, here and always, in which thoughts and inclinations are passed upon, and decision made in regard to accepting or rejecting them. Our own mind is the judge, and not some great being before whom all must stand to be judged. Many a heart has been wrung with anguish because a loved one had passed on without accepting the Christ life here, believing that that one was eternally lost. New Thought forever makes such suffering impossible for it teaches that sometime each soul will awake to its divinity and manifest the beauty of holiness. New Thought teaches that love, like life, is eternal, and that those dear ones in the invisible world love us with just as great a love as of old, and that we may bless them with our love and encouraging, strengthening thought, just as we would were they present with us in the flesh. This robs what is called death of its sorrow, for it takes away the bitterness of separation when we realize that we may be in close mental touch with our friends in the other life, and gives us comfort.

200. (a) Did Jesus, with his mastery over disease and pain, suffer while on the cross?

(b) Can a patient receive more life and health than he can realize and grasp mentally? (Some patients' minds are so weak and dull from excesses, etc., that they can not make clear realizations.)

— W. F. B.

(a) Yes, we believe Jesus suffered on the cross; his own words prove that. With his fully developed power he could have mastered his suffering or prevented it, but, to taste the cup of human sorrow to its dregs that he might show us how to rise superior to it all, was the reason that he did not use this power for himself.

(b) No, a person can not receive more life and health than he can grasp, but with the stronger currents of life, and consequent health, his mind grows stronger and clearer and he can grasp, realize and utilize more and more of divine life until he is whole in mind and body.

201. (a) How do you regard the custom of wearing mourning for our dear ones who have passed out of mortal sight?

(b) How will those who die in infancy appear to their parents, when many years afterward they follow those children to the spirit world?

— E. O. T.

(a) We regard this custom as unscientific, unlovely, and pernicious in its effect upon mind and body. It is unscientific, in that it continually creates a picture of sorrow and grief, and makes it just so much more difficult to demonstrate over the natural stress of such a change in our lives. We know that we mold our lives according to the character of our thought, and should, therefore, use every means at our command to ensure beautiful, true and happy thinking. If we believe in life as the eternal fact upon which death cannot infringe, then we should have about us all the evidences and symbols of life, and not of death. The color of the garb makes no difference with the heart, and we show no respect to those who have entered into new life, and less to ourselves when we clothe ourselves in the symbol

of death. It is unlovely because it is not beautiful, and we should omit nothing which will make the life brighter and more attractive. It is evil in its effect upon the mind, for it suggests death, and what the mind holds, the body sooner or later manifests. We have no criticism for those who follow the custom, but we believe that if they think earnestly upon the subject they will arrive at the conclusion that it is better to live in today and for today, and not in the past, and to have everything about us suggest life.

(b) The soul expands, unfolds, and arrives at the completeness of the Son of God, and if it be removed from this life to another in the early stages of its development, it does not follow that this unfoldment ceases. The infant mind will not remain in the infantile degree of understanding there any more than here.

202. (a) Is the "Holy Ghost" and the "Holy Spirit" one and the same, simply interchangeable?

(b) If we are one with the Father, can understandingly affirm the "I Am", know that all the Father has is ours, why do we need to ask for things either spiritual or material? — S. E. B.

(a) Yes, the terms are synonymous, and are the names given to the activity of Divine Mind, or, God in motion.

(b) We do not need to ask in the sense of petitioning or begging for things when we are awake to the fact that "all is ours." Jesus did not ask that Lazarus might come forth from the tomb, but he said, "Father, I thank thee that thou hast heard me, I know thou hearest me always," then he commanded Lazarus to come forth. This is what is meant when Jesus said, "When ye pray believe that ye receive and ye shall have." Our prayer is simply an affirmation and a giving of thanks that our desire is already fulfilled. First comes consciousness of lack; second, formation of desire; third, realization of its fulfillment. No more is needed, simply continue in the realization, and it shall be as we decree.

A SELF-INTERPRETED DREAM.

I am sure your treatments are doing me good, and our financial horizon has considerably brightened since I wrote, for which I am most grateful both to yourself and good wife and to the Almighty Giver of every good and perfect gift.

I take the liberty of telling you a strange dream I had recently. Will you interpret it? I had a vision the other night as I lay asleep, and its impression was so vivid, and it seemed to mean so much to me, that I believe I will repeat it to you. Of course it is impossible to make anyone realize the abject terror, the dreadfulness and horror of the situation, as I experienced it in my dream, but I will try to tell the main circumstances connected with it, and you can see that it had a great lesson in it. I seemed to be standing about midway up the side of a great mountain, and as I stood I looked with awe down hundreds of feet to a great rocky plane, stretched out for miles in extent below. Its surface was forbidding and desolate beyond words to express, and was filled with great sink-holes of muddy water, and as I stood and gazed at it my mind was filled with horror and surprise at its remarkable grayness and desolation. While I stood there looking down upon it, I was surprised to find that the side of the mountain whereon I was standing was beginning to move, and was slowly sloping off, carrying me with it. In my horror I clutched at the sides of the mountain, and tried to hold on by the small shrubs and grass growing there, but the shrubs tore up by the roots, and the tender green grass was torn off by my grip, and I felt myself slowly but surely carried down with the loosening earth. The utter helplessness and terribleness of the situation can only be appreciated by one experiencing it, and in my agony of mind I thought of my dear ones at home who would never know of my sad fate, for I clearly realized that it was only a matter of a few moments before I would be buried fathoms deep in the gray quicksand below. As the mountain side slowly loosened itself and moved slowly downward I cried aloud in my terror for help, but I then realized that there was no help possible; I thought of calling on God, but the knowledge came to me that to call upon an outside God—one up in a far away heaven, was utterly useless; as I might go down to destruction, and no outside God could interfere to rescue me in my desperate strait. Then it came to me that I could only be saved by calling upon and trusting the God within. I leaned my face down upon my extended arms, as I was by this time lying prostrate against the mountain side, and I cried and affirmed that the God within was almighty; the Christ within was able to save even to the uttermost. I shrieked my affirmations until my whole being became aroused to the power and mightiness of the Christ within, and I seemed to be bourn up above my fears and horror, and poised in a mighty understanding of this wonderful Christ, not Jesus of Nazareth, who himself had to realize for himself, even as does every other child of God, that this wonderful Savior dwelt forever within. Then I seemed to become calm, and raising my face from my arm, I saw standing by my side the friendly face of a neighbor, who said she would conduct me to the top of the mountain where I would be safe. I followed her up by a winding pathway, and in a few moments I stood on the sunlit summit of the great mountain, where the fresh breeze and

glad sunshine reminded me forcibly of our bright Colorado summits. I seemed to sit down and try to understand the lesson I had been taught by my dreadful experience, and this came to me: It is by the awakening and trusting the Christ power within that one can overcome the trials and annoyances of life. It seemed to be told to me that now I had reached the place where I must learn to trust this hidden power or I would suffer the consequences of my neglect, and in my intense desire to learn my deep lesson, I awoke, full of thankfulness for my vision.

Now, if it is not taking too much of your time, will you tell me what you think of this? I have many strange dreams, which I am learning to interpret as best I can, and I often wish I could consult you as to their meaning. I wish you would write a book concerning dreams, as all the world is interested in such matters, even if they do try to laugh at them.— J.

The dream and its interpretation are one. You have discerned and given its meaning. You were drifting into materiality, and it was about to swallow you up, when you awakened by your affirmations the Spirit within, and were thereby lifted on high. In Divine order man passes from generation to regeneration, but when he lives too much in the thought of the importance of temporal things, he loses his unity with the upward trend and degeneration sets in. (See the allegory of Adam and Eve and the serpent materiality, Genesis 3). Then his trouble begins. The negative plane gets its slow, ignorant and careless thoughts at work in his mind and body, and he is filled with the ills of mortality. The work of the Holy Spirit is to redeem man from this unregenerate state of consciousness, and it comes to him in various ways, the "dreams and visions of the night" being part of its language. The silly man of sense laughs at dreams, because his are nearly always inspired by the distorted images that float up to his brain from the slowly disintegrating animal carcass in his stomach, which he ate for supper. Meat eaters have mixed dreams, because the decaying animals which their stomachs are compelled to dissect, fill their thought-atmosphere with nightmares and incongruities. But where the placid harmony of fruit and flower prevails, as in the case of Daniel, who "purposed in his heart that he would *not defile* himself with the king's meat, nor with the wine which he

drank"—the Spirit reflects its images into the clear waters of the soul, and instructs it in a language all may know. This is one of the avenues through which the Lord has communicated with me for years, and when, like Daniel, "the secret is revealed in a vision of the night," I cry out as he did, "Blessed be the name of God . . . He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him."

WE ARE.

BY P. CORNING EDWARDS.

We of the Spirit, while we dwell
 In houses formed of clay,
 Are wont to speak, and it is well,
 Of time, of night and day.

We talk of death, we speak of birth,
 As if such things there be;
 But birth and death belong to earth,
 Nor come to you and me.

For we are Spirit, you and I,
 Though dwelling on the earth;
 And, being Spirit, cannot die,
 Nor know what men call birth.

We always have been, and must be,
 With God the Father, one; !
 And with that Spirit Life, you see,
 Naught ends nor is begun.

So whether many, whether few,
 The years we here remain;
 We pass no separation through
 Perfection to attain.

For all is Spirit, you and I
 Naught else will ever be.
 We ne'er were born, nor can we die—
 We *are* eternally.

"It is not what he has, nor even what he does, which directly expresses the worth of man, but what he is."

Healing Affirmation. January 20th to February 20th.

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

It is finished. All fears and doubts have vanished. I am now conscious of Thy healing, cleansing and regenerating Spirit, renewing my mind and body, through Jesus Christ.

Prosperity Thought.

(Held daily at 12 M.)

I am enriched by the abounding sufficiency of God, now making me a magnet for plenty.



Inspired by the Spirit of Truth.

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

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

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

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

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.



Application for Treatment.

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

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

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

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

NAME _____

STREET _____

TOWN _____

STATE _____

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

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

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

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

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

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

Society of Silent Unity,

913 Tracy Avenue, Kansas City, Mo.



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.

Published on the 15th of every month by
UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

TO UNITY SUBSCRIBERS.

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

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

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

UNITY to one name for life, \$10.00.

One three years' subscription to one name for \$2.00, if paid fully in *advance*; you *must* be paid up to *date* before you can get benefit of this rate.

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

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

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

Mr. and Mrs. Frank Emery Williams have begun New Thought meetings at 1548 California Street, Denver, Colo. The first Sunday service was held at 11 A. M. Dec. 31st., and much enthusiasm was shown.

Our magazine UNITY has a Healing Department that is helping people to get well everywhere. It tells how everybody can draw on the great source of life and health and be healed right in their own homes.

We shall be glad of suggestions for improvements in *WEE WISDOM* during the coming year.

YE ARE THE LIGHT OF THE WORLD.

The December UNITY has done an immense amount of good. We are receiving letters by scores from people who have been sent copies by friends, and they express universal pleasure. Many of them have become subscribers.

You did so well with the extra copy of that issue that we are repeating the experiment. If you get two copies of this number, send one to some seeker who will be helped by reading it.

The Red Leaf is a mighty healing agent. It is opening the soul door to those who require a tangible representative as aid to faith. Read a few of the testimonials on another page. We could fill the whole magazine again and again with more of the same kind. Surely, the Holy Spirit is manifesting with power and through it a great light is coming to men.

Help to preach this gospel of Jesus Christ by sowing broadcast this literature. We are paying the bills and using every cent that comes in to spread the glad tidings. If you are moved to help sustain this Free Literature Fund, we shall be thankful for your assistance. The most profitable investment you can make is to help the work of the Lord Jesus Christ.

UNITY FREE LITERATURE FUND.

There is an ever increasing demand for New Thought Literature, of which a large proportion has to be given out gratis.

It will cost us at least \$1,000 to meet this demand during 1906, and the expense should be divided up among the many generous hearts who want the good tidings spread throughout the world.

You are invited to be a contributor in any amount you may be moved to give. You are also privileged to draw upon me for any of our literature for free distribution. Or, send me the names of those you think would be interested and I will supply them.

I am going to make this a special department of our work and I want your co-operation in carrying it forward. "Go ye into all the world, and preach the gospel to the whole creation."

LOWELL P. FILLMORE,

Custodian Unity Free Literature Fund,
913 Tracy Ave., Kansas City, Mo.

We send WISE WISDOM and UNITY to many people who do not have the money themselves to pay for them. The expense is met by those generous souls who send us money and tell us to use it in supplying free literature. We are always glad to get contributions to this fund.

Harry Gaze is delivering a series of lectures in Denver, Colo.

REVIEW OF NEW BOOKS.

BY J. H. C.

FABLES AND SYMBOLS—TRUTH AND HUMOR FOR OLD AND YOUNG, by Clemence de La Baere.

Many a truth is suggested through fables and symbols, and this is clearly proven in this excellent little book. It is well to pause once in a while in the strenuous life of the present day, and to take up some of the lighter and brighter reading, especially if we may find something which will accentuate great truths. This is done very neatly in this unique little book. Published by the author in Sacramento, Calif.; paper, 35 cents.

AN INTERLUDE, by C. Josephine Barton.

Four articles previously published are here gathered together in a dainty booklet:

I. "My La France."

II. "The Subtlety and Assumption of Personal Magnetism in Question of Marriage and Divorce."

III. "Amour Fait Beaucoup."

IV. "A Beatitude Made Practical."

The book is dedicated to "Earnest Students," and will be appreciated by all who have had the privilege of study under Mrs. Barton's instruction. For sale by the author, Kansas City, Mo. Price, silk velvet cover, \$1.00; paper, 50 cents.

RIGHT AND WRONG THINKING AND THEIR RESULTS, by Aaron Martin Crane.

A timely book upon a most important and practical subject, and the author would have mankind estimate at its true value the power which he is every day wielding — the power of thought. The book is one which from its helpfulness and common-sense will interest many readers, and clearly proves that man may control the action of his mind and that his mind controls all his other actions; therefore, by this control of his mind he may have complete mastery of himself. Published by Lothrop, Lee and Shepard Co., Boston. Cloth, \$1.40 net — \$1.50 postpaid.

THE EVERY DAY BOOK, compiled by Suzanne Wardlaw.

This is a birthday bood, a year book, and a book for every day. A choice and beautiful sentiment from the pens of some of the world's great thinkers and from well known New Thought writers has been selected for each day of the year. Each month of the year has a page giving the zodiacal sign for that month, the sentiment, precious stones, color, flower, musical composer etc., which are helpful to those born in that month. Beautiful

bound in red cloth stamped in white, unique in style and contents, just the thing for a day book for all New Thinkers. Published by Elizabeth Towne, Holyoke, Mass. Price \$1.10.

AS A MAN THINKETH, by James Allen.

The first American edition of this excellent little book is a delight to the book lover. UNITY has given favorable mention of the book in these columns, and we are pleased to again recommend it to our readers. Mr. Allen plainly shows that "mind is the master-weaver, both of the inner garment of character and the outer garment of circumstance." This edition is bound in Ooze calf with cover design in Sepia Brown, and is a most suitable gift-book. $\frac{3}{4}$ x 6 inches. 362 pages. Price, 60 cents. In cloth binding, 35 cents; paper, 15 cents. Published by The Science Press, Republic Bldg., Chicago, Ill.

"Mystic Words of Mighty Power," by Walter DeVoe, is now ready for purchasers. The success of "Healing Currents from the Battery of Life," as a healing agency encouraged the author to satisfy the demand with another volume. "Mystic Words of Mighty Power" contains one hundred articles and a great number of denials, affirmations and prayers suitable for advanced students as well as beginners. Bound in purple silk cloth, price \$2.00 postpaid. Address Walter DeVoe, 519 East 46th Street, Chicago, Ill.

We have received a charming Christmas souvenir from our good friend Charles M. Stimson, of Los Angeles, Calif. It is in the form of a dainty booklet which opens with the usual greetings of the season. Then follows an introductory poem, good wishes, and suggestions for right living in the New Year, written by Mr. Stimson. The whole book is full of good things, and we appreciate the spirit of love and good fellowship which prompted the remembrance.

Mrs. Mary Robbins Mead announces a special Correspondence Course in Mental Healing, and a list of helpful books. For particulars address, Mrs. Mary Robbins Mead, Watkins, N. Y.

UNITY one year 67 cents! That is, if you send in three subscriptions at *one time*, (only one of which may be a renewal), \$2.00 pays for them all.

A lady writes that merely having UNITY in the house fills her with such confidence in the Divine Health that the whole family keep well.

The Unity Society of Practical Christianity.

[Incorporated.]

Program & Speaker.

C. E. PRATHER, *Chairman.*
MRS. JESSIE M. SLOAN.
H. V. BULKELEY.

Reception.

C. H. GATES, *Chairman*
MRS. LOUISE ORR.
LOWELL P. FILLMORE.

Building.

M. T. SCOTT, *Chairman.*
J. I. WALLACE.
W. G. HASELTINE.

Finance.

D. HOAGLAND, *Chairman.*
MRS. MAY D. WOLZAK.
J. M. GILLE.

CHARLES FILLMORE, *Speaker.*

W. G. HASELTINE, *President.*

DANIEL HOAGLAND, *Vice-President.*

LOWELL P. FILLMORE, *Secretary.*

J. I. WALLACE, *Treasurer.*

The newly elected members of the Board for the term ending January, 1909 are: Mrs. Jessie M. Sloan, C. H. Gates, J. M. Gille and F. H. W. Drummond.

Reports for the year 1905.

PRESIDENT OF UNITY SOCIETY OF PRACTICAL CHRISTIANITY:

Your Finance Committee reports substantial progress for the last year. Sufficient funds have been raised to meet the obligations of the Building Committee. Ways and means are under consideration for carrying forward the work as outlined by Building Committee. We wish to thank the Unity people for the generous way in which they have responded to our call for funds to carry on our work. Anticipating the Unity peoples' further generosity in subscribing to Building Fund, we thank them for all contributions.

Respectfully,

D. HOAGLAND, *Chairman.*

TO THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY:

Your Secretary has prepared the following as an Annual Report of his office for the year 1905:

The Board of Directors has had twelve regular meetings as provided in the By-Laws, the number of Directors present at each meeting being as follows:

| | |
|--------------------|----|
| January 30th..... | 8 |
| February 27th..... | 11 |
| March 27th..... | 7 |
| April 24th... .. | 6 |

| | |
|---------------------|---|
| May 29th..... | 7 |
| June 26th..... | 8 |
| July 31st..... | 9 |
| August 28th..... | 8 |
| September 25th..... | 7 |
| October 30th..... | 7 |
| November 27th..... | 7 |
| December 26th..... | 8 |

There were three adjourned meetings. as follows:

| | |
|--------------------|----|
| February 6th..... | 9 |
| November 13th..... | 10 |
| December 11th..... | 10 |

Average attendance..... 8

In November the By-Laws were changed in such a manner that the Board might elect new members to the Society, and the number of new members admitted is as follows:

| | |
|-----------------------------|----|
| November 27th..... | 23 |
| December 11th..... | 40 |
| December 26th..... | 3 |
| And with the Directors..... | 12 |

Total membership.....78

All the meetings of the Board have been animated by love and harmony, and good work has been done. Surely this work built upon the foundation of Truth will last forever, and will be felt throughout the whole world. Respectfully submitted,

LOWELL P. FILLMORE, *Secretary.*

TREASURER'S ANNUAL REPORT OF UNITY SOCIETY OF PRACTICAL CHRISTIANITY:

| | |
|---|-----------|
| Amount collected for incidentals during year..... | \$ 270.64 |
| " " " Speaker " " | 643.34 |
| " " " Building Fund " | 1242.67 |

Total.....\$2156.65

| | |
|--|----------|
| Amount in Incidental Fund Dec. 31, 1904..... | \$ 18.51 |
| " Building " " | 642.13 |
| " borrowed on our notes..... | 520.00 |

Total.....\$3337.29

| | |
|--|-----------|
| Amount expended during year for incidentals..... | \$ 273.76 |
| " " " " Speaker..... | 643.34 |
| " " " " Building..... | 2321.40 |
| " " " " Fixtures..... | 39.00 |

Total.....\$3277.52

Balance in Treasury December 31, 1905. \$59.77.

J. I. WALLACE, *Treasurer.*

The World New Thought Federation.

OFFICERS.

President, T. G. Northrup, 218 LaSalle St., Chicago.
 Vice-Presidents, Grace M. Brown, Box 445, Denver, Colo.,
 and Judge H. H. Benson, 1218 East 10th St., Kansas City.
 Secretary, Ernest Weltmer, Nevada, Mo.
 Assistant Secretary, A. R. Heath, 5437 Kimbark Ave., Chicago.
 Treasurer, Mrs. Charles H. Besly, 399 Ontario St., Chicago.
 Auditor, Charles Edgar Prather, 913 Tracy Ave., Kansas City.

BOARD OF DIRECTORS.

Henry Harrison Brown, San Francisco; Mrs. Jennie H. Croft, Kansas City; C. O. Boring, Chicago; A. P. Barton, Kansas City; Mrs. Elsey Danly Davis, Durango, Colo.; Paul Tyner, Atlanta, Ga.; S. A. Weltmer, Nevada, Mo.

Next Annual Convention, October, 23-26, 1906, Chicago, Ill.

After the Board meeting in Chicago on January 16th, 803 Masonic Temple, there will be an evening session open to the public in which S. A. Weltmer, Nevada, Judge H. H. Benson, Kansas City, and C. D. Larson, Cincinnati, will speak. All who can should attend and let their friends know. These are all speakers who are too well-known to need an introduction, and you are sure of a treat. If you are too far away, and have friends who live closer to Chicago or in the city, write them, asking them to attend. This is the beginning of the Federation's work for the new year, and it speaks well for the new Board of Directors.

Have you sent your name to the Secretary for membership? If not, sit right down and do so now. You are in sympathy with the spread of the Truth. There are no fees or dues to be paid — you are only expected to contribute what you can, so do not let the question of finances keep you out.

WEE WISDOM'S WAY.

BY MYRTLE FILLMORE.

This booklet of 64 pages contains the whole gospel of healing and salvation in a nutshell, and is one of the most delightful stories published. The language is plain and simple, and describes how the Day family was healed. Title printed in red on cream cover paper, and tied with red silk. Price, 25 cents. For sale by UNITY TRACT SOCIETY, 913 Tracy Avenue, Kansas City, Mo.

Single copies of UNITY are 10 cents. Three copies 25 cents. Twelve copies \$1.00.

SIGNS THAT FOLLOW.

I shall never cease to be thankful that I have united with dear Unity people. The Red paper slip is surely a success. I have been very much benefitted by it. While holding it my hands will thrill with warmth.

—K. V. S.

In response to the requests for reports on the testing of last month's Class Thought, am pleased to say that results were marked and successful. Myself and daughter kept the thought as directed faithfully, and while holding the paper in my hands I could feel the warm flow of blood all through them, with a throbbing sensation and an occasional shock as of electricity. During the month a few patients came to me for treatment and work was done sooner than ever before.

— F. D.

UNITY is my constant companion — read and reread many times over, and new meanings discovered every time. I hope some time to meet all your dear people, and thank you personally for your wonderful help.

— G. B. W.

I wanted to write you of my comfort and joy in following the instructions you give. My rheumatism has entirely left me, and my general health is excellent. But more than all else is the knowledge of a closer walk with God, and a faith to believe that all things work together for good. I shall be glad to contribute a thank-offering, to help as much as possible a Society whose aims are so much in accordance with the teachings of our Master.

—A. L. T.

My health is much better, considering everything. I do not take a drop of medicine, and my friends seem to think there is a wonderful change in my appearance.

— N. S.

My stomach trouble returned, and after suffering everything for four or five days, I was blessed with receiving the UNITY and in reading the good the Red Leaf had done so many. I tore it out, cut it in two; gave half to my sister to put on her head, as she was threatened with a gathering in her head, as that is her trouble, and the other half I put on my stomach, and we both soon found relief. We still have them on our persons, and keep them on until worn out. I feel so thankful for the Red Leaf. The blessing is doing me much good. I can feel it penetrating to every part. It had acted on my liver and put it in action, too, which member has seemed almost dead for months. Praise God for this blessed Truth. You sent me two books, but I sent one to my mother, as she has the same trouble, and I hope there will be a blessed leaf in every month.

— Mrs. A. C. B.

You remember you had my name put upon Prosperity List, and last week my renter sent me the rent for this year, the first rent I have gotten in three years. Did not get back rent, but they paid me for this year, and I know it was all from being on this list.

— Mrs. M. P.

I want to tell you how much I have improved in my general health since using the treatment contained on the little Red Sheet, which came with UNITY. I have been so well ever since using it, and my spiritual consciousness seems to be more awakened and active. I can say that I am thoroughly healed with the exception of my hearing. I seem to feel your treatments unusually strong in using the word on the December Red Sheet.

— MRS. J. W. J.

I want to tell you of a wonderful demonstration we had with little Margaret. She was taken sick at school, and a lady living near the school-house phoned me to come after her. This was on Thursday. She was quite ill Friday and Saturday. Mother treated her the best she knew how, but Saturday night she lost all use of her lower limbs. Her papa was very much alarmed. That night I knelt by her bed and had her hold the Red Leaf with the nine o'clock thought. She repeated it over and over and went to sleep with it in her hands. The next morning she woke up sound and well, and walked a half-mile with her father.

— C. D.

I would not be without UNITY if I had to go without other things.

— T. S. C.

Very many thanks for the extra copy of UNITY for December. I had made a memorandum of the fact that I would send for another copy on the morning when it arrived. I meant to write you that I had given the Red Slip in the October number to a friend who was having a slow and discouraging convalescence from an attack of nervous prostration. She had a small amount of faith to start with, enough to make her willing to give it a trial, but she was not extremely hopeful. The improvement was apparent within a day or two, and at the end of a month she was strong enough to go about and enjoy life in a quiet way, driving every day, seeing her friends, sewing and reading, and best of all, she was so happy that her family found her the life of the house. Now, after two months, she is stronger than she has been for a year, and is gaining steadily. I rejoice that you are being so prospered in your beautiful work. May the richest blessing of heaven rest upon you.

— R.

The magazine called UNITY has done me good. My health is better, and God has prospered me.

— J. W.

DEAR UNITY: When I felt to send you \$1.00 for a single copy of UNITY, I did not know what blessing and blessed privilege was mine. Today the blessing came in UNITY. I am always glad to get it, but today as soon as I opened it to find Class Thought, even before reading it or seeing one word, the mighty Power of the Healing Spirit of Jesus Christ vibrated through and through me. The vibration was so strong I trembled, and I knew then this message in October UNITY will make my eye-sight perfect. It is now perfect. Praise His holy name.

— MRS. M. T.

I do not know if any communications are looked for from the members of Silent Unity, but I want to write you of my

comfort and joy in following the instructions given. I have long ago taken up with many of the suggestions given, but feel I need the bond of fellowship. My rheumatism has entirely left me, and my general health is excellent. My headaches have not yet disappeared, but other uncomfortable symptoms are much better. But more than all else is the knowledge of a closer walk with God, and a faith to believe that all things work together for good.

—A. L. T.

I apply the lovely Class Thought daily, also the healing Word on the Red Leaf, "I have faith in the healing power of the Holy Spirit now being poured out upon me." As a result I am very much better in every way. I can not express my joy and praises to God for these priceless agencies of good, and for this living Truth for the healing of the nations. One of the most beautiful features with our dear friends is that you are in such unity with the Divine System, and working together in such true understanding. The marvelous healing of my daughter is a bright testimony in favor of Practical Christianity, and, to me, very convincing.

Long years I've passed in search,
But now the Truth I've found;
And my soul and heart
With peace and joy abound.
In thanks and praise that Holy Light
Beams forth upon the human sight.

— MRS. G. G. REINIGER, Topeka, Kans.

The separate Red Page in October UNITY seems in my case to offer gratifying conditions that came to me during the following month, with far-reaching results yet to follow. I attribute, at least, a helpfulness to have come from the Universal Word of Prosperity from the Society of Silent Unity, of which I have long been a member. I can not be exact in the time of holding the Class Thought, but do so at some time, until it becomes permanent in my mind, and the central thought of help and power. This has helped me through many hard experiences, and gives me hope of manifestations I desire.

—A. M. C.

Enclosed find \$1.00, and many thanks to you for the past year's magazine. The good they have done me cannot be expressed on paper. I want it to continue, for its vibrations of love and health are worth much to me. May all time be a glad Christmas time to you all.

—A. K. S.

I am so delighted and so grateful I want to tell you of my experience this morning. UNITY came yesterday afternoon. I was very tired, having been down town, so put one of the Red Sheets on my stomach, and went to bed. About 3:00 A. M. I awoke, found my stomach much better, but my head filled with neuralgia pain, which grew worse, and for two hours I roared and cried with pain, which was so severe as to affect the action of my heart, and make me sick to my stomach. In the midst of the pain I had put the Red Sheet on the back of my neck, which caused a sensation of warmth, and all of a sudden the pain was gone, and I am perfectly free from it. It has generally taken the most powerful remedies to relieve me of these attacks. I

had an attack in my chest and right shoulder two weeks ago which was very severe, the remedies for which brought on my other trouble that I wrote you about in October, so that I had been shut in the house for over two weeks, my first trip out being last Sunday, so you can imagine my joy over my quick relief this morning with no medicine, not even the hot water bag. I feel so overjoyed I simply had to write and tell you, and I wish I might never feel a rheumatic or neuralgia pain again. I thank you so much for the Red Sheet. — MRS M. M. F.

The 50 cents are for copies of "Finding the Christ in Ourselves." I have had a good many of them. I think it is a perfect gem, and Miss Cady's Lessons are the clearest of any I have read. Should not know how to do without UNITY. Have taken it many years. — S. E. A.

Such a beautiful uplift came to me yesterday that I wondered what good soul was sending me such strong, loving vibrations. When the mail brought me the December UNITY I realized that waves came with it, and I thank you most heartily. And I thank you for keeping my name on the list, as I requested you always to do, and therefor send you \$5.00 for my past, present and future benefits from that dear little paper. — F. R.

One of our illuminated co-workers is spreading the Truth, enclosed \$10.00, with the following note: "Accept the offering enclosed as a slight appreciation of the magazine. How much good it has done in my home, and I am truly grateful. One thing I must tell you: my husband did not care for it, and at one time declared that I should not have it to read as it was affecting my mind. Thank God, it did, but all that is past and gone now, and I am truly alive. Every night I read it to him, and he enjoys it very much. Everything about the magazine is good, pure and lovely, and must do the work of Jesus. Unless it does, we must say, 'Believe them not, they are not of the Christ.' 'By their fruits ye shall know them.' Oh, this wonderful life, how near and dear we are to each other. I said I must send a little to those people, and he said I might do so. With Christmas greetings to one and all at Unity, we are, your sincere friends and co-workers. — E. E. S.

I have taken the dear little magazine for over four years, and feel more and more attached to it every month. — H. E. H.

In giving my experience, I would say: In receiving the UNITY magazine, at all times, it seems as if it were made for me, this special message, and the Class Thought is adhered to closely. It becomes a treatment for those I love in the home circle. The October Thought thrilled my very being, and I can not express the comfort of holding the Red Leaf. I have many, many times held my Bible with the same satisfaction. — E. E. M.

If parents would send us accounts of their children's demonstrations of the healing power of the Spirit, it would be very interesting.

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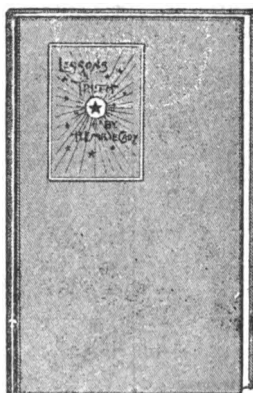
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CONTENTS:

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6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

Unity Tract Society.

913 Tracy Ave., Kansas City, Mo.

UNITY

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

VOL. XXIV.

FEBRUARY, 1906.

NO. 2.

CONTENTS.

| | PAGE. |
|---|-------|
| A New Thought Catechism. | 67 |
| "A Servant of God and of the People." | 80 |
| By Lincoln Steffens. | |
| Bible Lessons. | 84 |
| By Charles Fillmore. | |
| Poem—"Trust." | 92 |
| By C. C. A. | |
| Reflectors. | 93 |
| By Elizabeth George. | |
| An Extract From a Letter. | 94 |
| Patience. | 96 |
| By Louise M. Orr. | |
| New Thought Marriage Ceremony. | 100 |
| Evolution. | 101 |
| By Lida H. Hardy. | |
| Answers to Questions. | 102 |
| By Jennie H. Croft. | |
| How to Use the Red Leaf. | 106 |
| By the Editor. | |
| The Building Fund. | 108 |
| Society of Silent Unity. | 109 |
| Healing. | 111 |
| Publishers' Department. | 121 |
| The Class Thought | 128 |
| Prosperity Thought. | 128 |

PREACH THE GOSPEL
 HEAL THE SICK
 CLEANSE THE LEPERS

RAISE THE DEAD
 CAST OUT DEVILS
 MATTHEW 10:7,8

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

PUBLISHED BY
 Tracy A. **UNITY TRACT SOCIETY.** CARLTON O. POSE, B.V.O.
 KANSAS CITY, MO.

The Unity Society of Kansas City.

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

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

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

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

For full information call or write to

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



Devoted to
Practical Christianity.

Vol. XXIV. KANSAS, CITY, MO., FEBRUARY, 1906 No. 2.

A NEW THOUGHT CATECHISM.

COMPILED BY THE STUDENTS OF TRUTH OF NEW ZEALAND.

THE BASIS.

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

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

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

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

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

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

GOD AND CREATION.

QUESTION. What is God?

ANSWER. God is.

God is Principle.

God is Spirit.

God is The Good.

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

God is Mind.

God is the ONLY Mind.

God is Father-Mother.

God is the I am that I am.

God is the ALL in ALL.

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

Q. What is the object of creation?

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

Q. Who created man?

A. God.

Q. Who made mankind?

A. Mankind is making itself.

Q. Who made the world?

A. Each of us make our own world.

Q. What is God as Creator?

A. Universal Source.

Q. What is God as creating?

A. The Holy Ghost in operation.

Q. What is God as Creation?

A. Man, or the manifesting Christ.

Q. Can you define “I AM THAT I AM”?

A. Only as Being—or original consciousness.

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

A. Divisions of unfoldment or expression of God.

Q. Do they mean periods of time?

A. No; they mean the process of evolution.

Q. What is the Seventh Day?

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

Q. What is Evolution?

A. Proceeding out from.

Q. What is Involution?

A. Returning into.

Q. State the relation of Evolution and Involution.

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

Q. How are they related to God?

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

Q. Which day are we now living in?

A. The Seventh day.

Q. What is our work in this day?

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

Q. How do we keep this day?

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

Q. What are such divine purposes?

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

MAN.

Q. What is man?

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

Q. How can this be true?

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

Q. By the image do you mean personality?

A. No; we mean spiritual, generic man.

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

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

must afterwards be manifested.

Q. How is this done?

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

Q. Is this shown in the Bible?

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

Q. How does this apply to God and man?

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

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

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

Q. Who is the Lord God?

A. Spiritual man.

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

A. The Lord, or Spiritual Man.

Q. What kind of a man was Adam?

A. He was mankind.

Q. What do you mean by mankind?

A. A kind after man.

Q: What becomes of this kind of a man?

A. He dies at the end of his day.

Q. How does he die?

A. Through birth of a higher consciousness.

Q. Have you passed through the Adam state?

A. Yes.

Q. Who made your Adam?

A. My Lord.

Q. Who is your Lord?

A. My spiritual self.

Q. What is the Garden of Eden?

A. Man's consciousness.

Q. What is your Garden of Eden?

A. My consciousness.

Q. Who is your father?

A. God.

Q. Who is your mother?

A. God.

Q. Who are your sisters and brothers?

A. Everybody.

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

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

Q. Will you name the Order of Creation?

A. Expression, Representation, and Manifestation.

Q. Who are you in expression?

A. The Lord.

Q. What are you in representation?

A. I am the form of my thought.

Q. What will you be in manifestation?

A. A member of the body of Christ.

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

A. The Lord Jesus Christ.

Q. Will you ever be like him?

A. I will.

Q. Who was Jesus?

A. His word made flesh.

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

 DEFINITIONS.

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

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

Q. What are angels?

A. Good thoughts.

Q. What is righteousness?

A. Right thinking.

Q. What is Heaven?

A. Conscious Harmony.

Q. What is repentance?

A. Turning from.

Q. What is forgiveness?

A. Giving Truth for error.

Q. What is the Holy Ghost?

A. The Thought of God.

Q. What does the baptism by water typify?

A. Cleansing.

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

A. Salvation.

Q. What is Salvation?

A. Being saved, or made free.

Q. Saved from what?

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

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

A. The thought of Trust.

Q. What thought will destroy deception?

A. Unselfishness.

Q. What thought will destroy hate?

A. Love.

Q. What thought will destroy poverty?

A. God's bounty.

Q. What thought will destroy pain?

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

Q. What thought will overcome death?

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

Q. What does the word "devil" mean?

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

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

Q. Describe the "fall of man."

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

Q. What are "miracles" ?

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

TRINITY.

Q. Is there more than one God?

A. No.

Q. Are there three persons in one God?

A. No.

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

A. No.

Q. How do you explain the Trinity?

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

BIBLE.

Q. What is the Bible?

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

Q. How is it composed?

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

Q. Who wrote those books?

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

Q. When were they written?

A. It is not accurately known.

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

A. Periods from ten years to twelve hundred years.

Q. In what language were they written?

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

Q. What was their form?

A. Scrolls and manuscripts.

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

A. About three hundred years.

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

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

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

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

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

A. In the fifth century.

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

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

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

A. By oral tradition.

Q. What is the Pentateuch?

A. The first five books of the Bible.

Q. What does our Bible reveal?

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

Q. Is there no other Bible?

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

Q. Is there no common Bible for all people?

A. Yes, the Universe is a Holy Bible.

Q. Is the Bible inspired?

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

Q. Who wrote the Psalms?

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

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

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

Q. When were they written?

A. About the eighth century B. C.

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

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

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

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

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

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

Q. When was the Book of Ecclesiastes written?

A. In the third century B. C.

Q. Did Daniel write the Book of Daniel?

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

Q. Who wrote the Book of Jonah?

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

Q. How was the Book of Zachariah made up?

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

Q. When was the Gospel of Matthew written?

A. Probably towards the close of the first century.

Q. When was the Gospel of John written?

A. The middle of the second century.

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

A. At the beginning of the second century.

Q. When were the Acts of the Apostles written?

A. During the second century.

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

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

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

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

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

Q. How were our New Testament books brought together?

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

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

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

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

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

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

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

[To be concluded.]

"A SERVANT OF GOD AND THE PEOPLE."

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

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

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

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

Affirmation for Strength and Power. February 20th to March 20th.

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

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

Affirmation for Prosperity.

(Held daily at 12 M.)

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

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

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TILDEN FOUNDATIONS

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

"What is your purpose, Mr. Mayor?"

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

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

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

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

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

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

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

"Railroad presidents? Do you hate the railroads?"

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

"How did you get over it?"

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

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

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

"I've been offered one once, but that was by a man sent by somebody else.

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

much as I did those who sent him."

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

"I've found a way," he said again.

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

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

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

"A silent prayer?"

"Yes."

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

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

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

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

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

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

"What do you want to do, then?"

"Why, what I am doing now."

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"He that overcometh shall inherit all things."

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 7. February 18.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What is the synagogue?

The mentality.

What is it to teach?

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

What is it that is "astonished"?

The undisciplined thoughts.

Who is the man with the "unclean spirit" ?

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

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

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

What is the "rebuke" ?

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

What is the "tearing" and "crying" ?

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

What is obsession?

The control of mentality by a foreign ego.

How does this differ from mediumship?

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

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

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

Who is Simon's mother-in-law?

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

What is the remedy for this sort of a fever?

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

Lesson 8. February 25.

JESUS' POWER TO FORGIVE.—Mark 2:1-12.

1. And when he entered again into Capernaum after some days, it was noised that he was in the house.
2. And many were gathered together, so that there was no longer room for them, no, not even about the door: and he spake the word unto them.
3. And they come, bringing unto him a man sick of the palsy, borne of four.
4. And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.
5. And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.
6. But there were certain of the scribes sitting there, and reasoning in their hearts,
7. Why doth this man thus speak? he blasphemeth: who can forgive sins but one, even God?
8. And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts?
9. Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed and walk?
10. But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy).
11. I say unto thee, Arise, take up thy bed, and go unto thy house.
12. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

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

What is the meaning of Capernaum?

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

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

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

Who is the man sick of the palsy?

The vital principle that pervades the organism.

What is the bed?

The nervous system.

Who are the four that bear him?

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

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

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

How do we do this?

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

What is sin?

A departure from the Law of our being.

How many kind of sins are there?

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

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

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

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

Spiritual understanding.

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

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

What is the "earth" here mentioned?

The consciousness of a material body.

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

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

Lesson 9. March 4.

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

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

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

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

Going into a state of elevated spirituality.

What is it to be poor in spirit?

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

What is the kingdom of heaven?

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

How can we get a blessing out of mourning?

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

How shall the meek inherit the earth?

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

How do the pure in heart see God?

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

What is a peace-maker?

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

Why does Jesus pour out blessings upon the persecuted?

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

How are they the salt of the earth?

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

How is man the light of the world?

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

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

Lesson 10. March 11.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

How can we return good for evil?

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

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

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

How can we love our enemies?

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

Is it possible to be perfect as God?

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

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

Lesson 11. March 18.

REVIEW.

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

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

TRUST.

BY C. C. A.

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

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

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

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

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

REFLECTORS.

BY ELIZABETH GEORGE.

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

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

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

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

AN EXTRACT FROM A LETTER.

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

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

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

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

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

TO THE LADIES.

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

The following is my idea of soul:

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

—MARY.

PATIENCE.

BY LOUISE M. ORR.

[Paper read before the Wednesday afternoon meeting.]

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

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

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

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

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

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

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

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

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

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

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

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

NEW THOUGHT MARRIAGE CEREMONY.

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

Minister:

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

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

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

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

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

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

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

(Answer.) "I will."

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

(Answer.) "I will"

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

(Invocation by minister.)

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

EVOLUTION.

BY LIDA H. HARDY.

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

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

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

"No man is hurt except by himself."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

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

— M. T. S.

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

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

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

— M. A. B.

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

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

— W. Mc.

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

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

— E. S. H.

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

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

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

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

— C. F.

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

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

— C. F.

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

— A. L. B.

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

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

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

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

HOW TO USE THE RED LEAF.

BY THE EDITOR.

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

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

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

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

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

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

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

— THOMAS CARLYLE.

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

THE BUILDING FUND.

BY THE EDITOR.

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

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

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

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



Inspired by the Spirit of Truth

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

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

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

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

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.



Application for Treatment.

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

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

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

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

NAME _____

STREET _____

TOWN _____

STATE _____

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

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

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

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

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

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

Society of Silent Unity,

913 Tracy Avenue, Kansas City, Mo.



The Red Leaf Has Helped Many.

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

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

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

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

— MRS. J. R. F.

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

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

— H. A.

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

— S. J.

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

— C. M. B.

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

— E. S.

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

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

— C. F.

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

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

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

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

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

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

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

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

— E. A. B.

Everybody Is Being Healed.

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

— N. C.

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

— I. F. R.

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

— J. W. D.

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

— E. M. W.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

— A. M. R.

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

— A. L. McG.

How Love Heals.

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

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

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

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

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

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

—C. H. S.

They Like Unity.

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

—A. L. L.

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

—I. L. H.

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

—L. W. M.

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

—M. W.

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

—E. E. H.

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

—M. S. W.

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

— M. J. E.

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

— M. V. A. C.

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

— M. J. T.

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

— B. F. S.

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

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

— DR. E. Q.

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

— L. B. G.

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

—E. C.

They Demonstrated Finances.

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

—E. W. R.

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

—E. L. F.

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

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

—A. M. L.

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

—M. A. F.



Devoted to
Practical Christianity.

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

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Publishers' Department.

TO UNITY SUBSCRIBERS.

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

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

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

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

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

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

REV. FRANCIS EDGAR MASON.

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

FROM A LETTER TO MR. NORTHRUP.

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

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

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

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



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

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

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

UNITY TRACT SOCIETY,

913 Tracy Ave.,

Kansas City, Mo.

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

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

NEW THOUGHT PUBLICATIONS.

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

MEETINGS IN KANSAS CITY.

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

Also at Unity Headquarters, 913 Tracy Ave., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

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

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

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

HOMES AND CENTERS OF TRUTH.

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

1

IN AID OF OUR NEW BUILDING.

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

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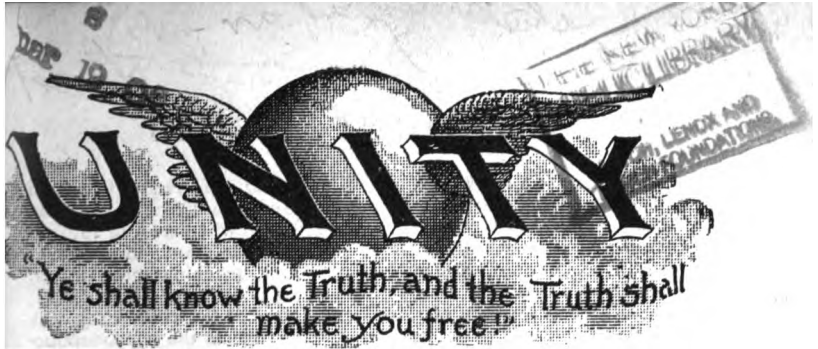
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VOL. XXIV. MARCH, 1906. NO. 3.

CONTENTS.

PAGE.

| | |
|--|-----|
| A New Thought Catechism. | 131 |
| As to the Origin of Christian Science. | 143 |
| By Horatio W. Dresser. | |
| Get Still. | 146 |
| By Charles Fillmore. | |
| Bible Lessons. | 150 |
| By Charles Fillmore. | |
| The Silent Hour. | 157 |
| By Aila A. McHenry. | |
| One Can Easily Beat Methusalem's Record. | 160 |
| Answers to Questions. | 164 |
| By Jennie H. Croft. | |
| Hints to Patients. | 166 |
| Spiritual Independence. | 170 |
| By the Editor. | |
| Society of Silent Unity. | 171 |
| Healing. | 173 |
| Publishers' Department. | 182 |
| The Class Thought | 192 |
| Prosperity Thought. | 192 |



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

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Devoted to
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Vol. XXIV.

KANSAS, CITY, MO., MARCH, 1906.

No. 3.

A NEW THOUGHT' CATECHISM.

[*Concluded from February UNITY.*]

PRAYER.

Q. What is prayer?

A. Prayer is communion between God and man.

Q. What is its purpose?

A. The purpose of prayer is: that man may become willing to hear and obey God's message; that man's ignorance may be removed, and God's will become his; that man may learn the law of life, and have dominion over all things.

Q. Does man have to plead and supplicate with God in order that prayer may be answered?

A. No! God is eternally, unchangeably, and lovingly waiting man's willingness to receive. "Son, all that I have is thine."

Q. Why do we fail to get answers to prayers as we desire?

A. Because the desire is so often opposed to God's will and method.

Q. Explain "man's desire"?

A. Man's desire is the intervention of his human will between God's will and its immediate manifestation.

Q. What is the meaning of "Thy will be done"?

A. It is an affirmation that human will or desire is lost in the law of the Good.

Q. What do you mean by Affirmation?

A. A declaration of Truth.

Q. If it is Truth, why need to affirm it?

A. For the same reason that the pupil affirms the multiplication table when learning it.

Q. Then, what is the purpose of prayer by Affirmation?

A. To fix in our minds or consciousness that which is true, and erase that which is false. To open our souls to the inflow of the Good. To convince our judgment that all is Good.

Q. What is the meaning of the words, "Our Father which art in heaven"?

A. Our Father, Source, Cause, Principle, is the center of Harmony and Peace.

Q. State the meaning of the words, "Thy Kingdom come, Thy will be done, on earth as in Heaven."

A. This earth is governed by the law of Love! This earth is conquered by the fact of Truth! This earth sees death destroyed by Life! This earth is ruled by Peace and Good Will! For Good is King, and His harmony is Heaven, and Good reigns.

Q. Define the phrase, "Give us this day our daily bread."

A. The perfect law of Love gives me today the knowledge, virtue, courage, and direction necessary for all its duties.

Q. What is your interpretation of the words, "Forgive us our debts as we forgive our debtors"?

A. The absolute law of cause and effect will return to us the exact fruit we sow; each seed will bring forth after its kind.

Q. State the meaning of the words, "Leave us not in temptation, but deliver us from evil."

A. In our hour of human weakness and trial, Omnipotent Love will not abandon us—but will release us, through our overcoming.

Q. Define the concluding words of our Lord's prayer, "For thine is the Kingdom, the power, and the glory, forever."

A. For Life and Love and Truth are the Sovereignty of Empire, and their power is Omnipotent and Eternal.

Q. Is the Lord's prayer an affirmation?

A. It is an affirmation from beginning to end.

Q. What is meant by "The Word"?

A. "In the beginning was the Word, and the Word was with God, and the Word was God." Then the Word is God.

Q. What is meant by the "power of the Word"?

A. The power of the Word means the Omnipotence of God.

Q. What, then, is a true word?

A. Every word of truth is the power of God in action.

Q. How may that power be used?

A. We use it every time we utter a truth. Such truth, so uttered by us, expresses God. It is the "creative" power of thought in motion.

Q. Can man create anything?

A. No; man reproduces through his power to think.

ATONEMENT.

Q. State the meaning of the Atonement.

A. Becoming of one mind with God — the Good! Reconciling man to God, and man to man. Revealing God in man. It is the brotherhood of man, in the fatherhood of God. It is understanding that the Only Begotten Son, the Universal Christ, the Spiritual Man, and the Divine Man, are all one.

Q. Does the Atonement satisfy God's justice?

A. Only as it reveals God's love.

Q. Is the justice of God against the sinner to condemn him?

A. No; God's justice is *for* the sinner, to insure his salvation.

Q. Are God and Christ opposed in the Atonement?

A. No; God is Christ, and Christ is God, reconciling man.

Q. Must Christ plead with God to pardon man?

A. No; God, through Christ, pleads with man to be reconciled.

Q. Did Jesus die as our substitute?

A. No; He died as our companion and brother, with us and for us — not instead of us.

Q. Did Jesus die to save us from the penalty of sin?

A. No; he died to save us from sin itself.

Q. Was the death of Jesus a sacrifice to propitiate God, to purchase His favor?

A. No; he died to propitiate man, and to make God's favor and love known to man.

Q. Did Jesus die that we might not die?

A. No; he died to deliver us from the death in which we were already involved, the death of trespass and sin.

Q. State finally each of our relations to the Atonement.

A. Our relation to the Atonement is purely individual. Each of us must individually atone for every sin we commit,— “whatsoever a man sows that shall he also reap.”

Q. State briefly the purpose of the death of Jesus.

A. Jesus died to prove his mastery over death; Jesus died to establish *our* dominion over death.

[Jesus, the personal Ego, died that Christ, the universal Ego, might raise the body and give it everlasting existence.— ED.]

AFFIRMATIVE.

Because God, the Good, is everywhere, and because He made all that was made, and pronounced it good, therefore there is no reality in evil.

Because Spiritual Substance is eternal, and fills all space and place, therefore matter cannot be the reality it seems. It is illusion.

There is no life, substance, or intelligence in matter.

There is no sensation in matter.

There is no sin, sickness, or death to man's spiritual life.

REINCARNATION.

Q. State the meaning of reincarnation.

A. A repeated birth into flesh.

Q. What do you mean by birth into flesh?

A. "Birth into flesh," is the common phrase used to define thought embodied, as the personal, physical, material body, which represents the individual, spiritual ego, or divine man.

Q. Do you mean that Spiritual man uses more than one physical body?

A. Yes; he uses many bodies, one after another.

Q. Have you been doing this?

A. Yes; for many thousands of years.

Q. Will you try to state more definitely the relation of such bodies to the ego?

A. As St. Paul said,—there is a natural and a spiritual body: the natural, or physical, represents the spiritual. We see the physical, just as we see the figure in mathematics, which represents its number. Each embodiment is a figure, representing its spiritual number.

Q. What is the purpose of reincarnation?

A. The manifestation of divine or spiritual man.

Q. When will it cease?

A. When the mortal puts on immortality.

Q. What do you mean by this mortal putting on immortality?

A. When the renewal of the mind, through righteousness, or right thought, has transformed the body, so that it is whole or holy; that is, free from pain, sickness and death.

Q. What is such condition called?

A. Salvation, or release from the law of sin and death, the overcoming of the world or flesh.

Q. Can reincarnation cease here?

A. It must, for it is a law of flesh, and the Kingdom of God, into which flesh cannot enter, must come here on this earth.

Q. How old is the theory of reincarnation?

A. An unknown period, during which the "memory of man runneth not to the contrary." All the ancient religions taught it. Jesus of Nazareth

taught it. The early Christian Church taught it. The Bible teaches it—Jeremiah, 1:5; Matt. 11:14; 17:12,13; John 9:2; 17:5; Rev. 3:12; Rom. 9:11-13; Eph. 1:4.

Q. Can you define immortality?

A. Only as life without beginning or end; endless backward as well as forward—a circle.

Q. Are all immortal?

A. Yes. When we say, "I am," we define and prove immortality.

DISEASE.

Q. What is disease?

A. The visible expression or picture of sin; disordered mind-reaping; want of ease.

Q. What is its source?

A. A falsehood in belief.

Q. What is a falsehood?

A. It is a no-thing.

Q. Can falsehood create anything?

A. Nothing but false beliefs.

Q. What are false beliefs?

A. Sickness, poverty, discord, sin, and suffering of any sort.

Q. Do you mean to say that our false beliefs produce our suffering?

A. Unquestionably! Yes; there can be no suffering without false beliefs; they are the cause of *all* suffering.

Q. Do you know a power that will destroy suffering?

A. Yes; the power of the Word, or God.

Q. How is it used?

A. It is used by the prayer of Affirmation.

Q. What do you affirm when you wish to apply the power of the Word?

A. That God is perfect, harmonious Spirit-Being, and the Cause of all effect. That man, as the effect of such Cause, is, and must be, perfect, harmonious, and spiritual. That God is the one and

only Creator, that He made all that ever was made, and said it was all good. That no man ever has had, or ever can have, any power to change what God made. That therefore all that really is—*is unchangeably good*. That sin, suffering, poverty, pain and discord, are *not* good, and hence they are only false beliefs of our own making. That I may drive them all out of my mind, and destroy them by the power of the Word. That they can only remain in my thought while the Good is absent from my mind. That the Good is ever present with me, and I may be conscious of it if I will.

Q. Who then punishes us for sin?

A. We punish ourselves. We sow everything we reap or suffer.

Q. Who, then, is answerable for all human conditions?

A. Humanity, or mankind. We are all being educated through our individual responsibility.

Q. What do you mean by being educated?

A. Being taught that sin is unprofitable; and that righteousness is the true joy of life.

Q. How are diseases named?

A. By speculative theorists.

Q. What is it that is diseased?

A. The human consciousness or soul.

Q. If the soul is diseased, how is it we see the disease on the body?

A. Because the body reflects the soul; it is the mirror of the soul.

Q. How are diseases healed?

A. By giving or telling truth to the soul.

Q. What is the healing power?

A. Righteousness or right thought.

Q. But how can the right thought of a healer cure the disease of another?

A. By transferring the right thought to the diseased person; by forgiving his sin through giving him truth for error.

DENIALS.

I deny every claim of evil, or inharmony, sin, sickness, or death; I deny that they, or either of them, have power to cause me suffering.

I deny that my consciousness of the Good can be separated from me.

I deny all fear of disease.

I deny all or any power in weather, air, food, or work of any kind, to cause me suffering.

I deny that God is a person dwelling in a locality.

I deny that man is alien to God.

I deny responsibility for any sin but my own.

I deny that I am subject to death.

I deny that God ever troubles or afflicts man.

I deny all authority of creed or dogma.

HEAVEN AND HELL.

Q. What is heaven?

A. Conscious harmony.

Q. What is hell?

A. Conscious discord.

Q. Are they localities?

A. No; they are states of mind.

Q. How should we "seek the kingdom of heaven"?

A. By cultivating right thought, or righteousness.

Q. How may we "get to heaven"?

A. Through growth into its condition.

Q. Where shall we find heaven?

A. Only within ourselves.

Q. Is death the entrance to heaven or hell?

A. No; death is a mere incident in life's experience. Our condition after death is precisely what it was at death; maintaining the peace or torment, the degree of heaven or hell, it had reached in that incarnation.

Q. Does the consciousness advance after death?

A. Most certainly; there is constant develop-

ment, made necessary by our constitution and the law governing us.

Q. How long are men kept in hell?

A. Only so long as is necessary to purge or cleanse them of the particular fault or sin that placed them there.

Q. Is there a hell for each particular sin?

A. Yes; every sin invokes its own hell.

Q. What is it that cleanses us in hell?

A. The love of God.

Q. Is God in hell?

A. Yes. "Though I make my bed in hell, lo! Thou art there."

Q. Who sentences us to hell?

A. Our own ignorant conduct. Notice the words — "though 'I' make my bed," etc.

Q. What, then, is hell?

A. Any and all suffering is hell.

Q. Then heaven and hell are both on this earth?

A. They are everywhere; but hell is constantly getting less and less, as ignorance is overcome and grown out of; and heaven becomes more and more real to us as wisdom is manifested, or "grown into." Peace on earth, wholeness or holiness, and good-will among men, is steadily advancing, and "Thy kingdom come" will be realized when "death and hell are cast into the lake of fire." And "He shall wipe away all tears, and there shall be no more sorrow or crying, for God will tabernacle with man."

Q. Then what produces harmony and discord, or heaven and hell?

A. Harmony is produced when Christ is manifested; and only in the degree of such manifestation. Discord is apparent only as the selfish differences of personality are presented.

FAITH.

Q. What is the "Law of Faith"?

A. The rule of action by and through which Spiritual Truth is demonstrated.

Q. Do you mean there is a regular, fixed, reliable and practical method of proving truth?

A. Yes. Paul refers to it, as a law, in Romans 3:27.

Q. How may it be defined?

A. 1st, As a rule of action controlling demonstration; 2d, As an operative law controlling visible facts; 3d, As perfect confidence in the unvarying operation of this established and recognized law; 4th, As an attitude of mind, which, through understanding the rules of action, or law of spirit, crowns its possessor with Supreme power, or Omnipotence — making “All things possible”; 5th, The rational basis of a unity and identity of God’s power, the Supreme law, and man’s intelligent administration of it.

Q. Is there any Bible statement that identifies this power?

A. “Through Faith the worlds were framed.” Heb. 11:3. “Faith is the substance of hope.” Heb. 11. “All things are possible to him that believeth,” or hath faith. Mark 9:23.

Q. Do you mean that it is possible for man to do miracles as Jesus did?

A. We mean that man *must* do as Jesus did, and more and “greater things” than he did, when he becomes acquainted with his power.

Q. How may he become acquainted with his power?

A. By practicing the rules of righteousness and faith, in the same manner that the astronomer wields the science of mathematics after he has studied its principles, practiced its rules, and applied them to his facts.

Q. Do you mean that all the laws of nature and the material world are subject to man?

A. Yes; we mean that man is in absolute dominion over the earth, and every law and fact in it are his to operate and appropriate, after he “seeks first the kingdom” of harmony. We mean that God’s,

the Good, power on earth, intends man as its conductor, agent, and vice-gerent. That essential Being and Omnipotence is enthroned in man, awaiting man's co-operation, in order that Creation's purpose may be realized and manifested.

Q. If this is God's purpose, what hinders it?

A. Man's ignorant will, his ignorant doubt, his superstitious fear, are positive antagonisms which shut out and prevent immediative manifestation.

Q. Then you do not limit man's power?

A. Man's power for good can only be limited by God's power to achieve any worthy aim. In His name all power is given to the Son.

Q. Is it possible to control poverty, sickness, commercial disasters, and labor difficulties by this means?

A. Every one of these so-called evils is subject to man; they are devils to be cast out, sins to be forgiven by the Son of Man, wherever he applies the spiritual power of love to them. Meantime, they are fed, maintained, and perpetuated by material opposition and methods.

MISCELLANY.

Q. How do we worship and serve God most?

A. By showing love to God's Son — Man.

Q. Did God ever command the killing of men, women and children?

A. No.

Q. Did God ever command men to destroy their enemies' property?

A. No.

Q. Did God ever curse any one?

A. No.

Q. Did God ever repent or change His mind?

A. No.

Q. Did God ever drown all the people in the world?

A. No.

Q. What, then, is the meaning of such statements in the Bible?

A. They are the author's effort to show that if men do wrong, punishment must follow.

Q. Who is your superior?

A. No one.

Q. Who is your inferior?

A. No one.

Q. Who can honor or dishonor you?

A. No one but myself.

Q. Name some things to be desired?

A. The love and trust of the poor and weak, and the praise and approval of my own soul.

Q. What is your great message for the world?

A. Hope, Faith, and Love.

Q. Name the highest, noblest, and happiest occupation in the world.

A. The service of mankind.

Q. What is the true measure of a Christian?

A. How much love has he for mankind?

Q. State the noblest rule in mathematics.

A. The addition of human happiness;
The subtraction of human pain;
The multiplication of human joy;
The division of human sorrow.

[NOTE: This catechism is now issued in booklet form by the Unity Tract Society, 913 Tracy Ave., Kansas City, Mo. 15 cents a copy; 1.50 a dozen.]

Take life like a man. Take it as though it were—as it is—an earnest, vital, essential affair. Take it just as though you were born to the task of performing a merry part in it; as though the world had waited your coming; take it as though it were a grand opportunity to achieve, to carry forward great and good schemes, to hold and to cheer a suffering, weary, it may be heart-broken brother.

—CHARLES H. SPURGEON.

AS TO THE ORIGIN OF CHRISTIAN SCIENCE.

BY HORATIO W. DRESSER.

Will you kindly grant me space in which to make a general answer to inquiries which have come every now and then in regard to the origin of "Christian Science"? It seems to be part of the policy of the Christian Scientists to issue statements every little while in which the indebtedness of Mrs. Eddy to P. P. Quimby is roundly denied. For example, in the *Psychological Bulletin*, May 15, 1905, one of their writers makes the bare assertion that "the repeated attempts to endow the illiterate and materialistic P. P. Quimby with the credit of having originated Christian Science are too far fetched for serious consideration. No claim has ever been established in his behalf which can be considered in the least degree tangible." Again, in the *Christian Science Sentinel*, September 2, 1905, a writer ostensibly makes out a good case against Mr. Quimby by adversely characterizing the latter's preliminary practice of mesmerism, by omitting all dates, and so conveying the impression that Quimby always remained the "ignorant mesmerist" which Mrs. Eddy has made him out to be. The statement looks plausible until it is known that many years before Mrs. Eddy was restored to health by Mr. Quimby her benefactor had ceased to practice mesmerism, had for years applied a purely spiritual method in the healing of the sick, and was very far from being either "an ignorant mesmerist" or a "materialist."

The readers of these articles do not of course know that Mrs. Eddy was for some years entirely loyal to Mr. Quimby, whose works she compared to Christ's; that her claims of originality were afterthoughts; and that the misstatements which are issued from time to time are meant to maintain the

false impression which has so persistently been made regarding Mr. Quimby. They do not know that there are regular writers whose business it is to answer everything that is published derogatory to Mrs. Eddy or Christian Science, whether there is anything to say in reply or not. Hence they apply to me and to others for information.

An observer might say, "Why concern yourself? Why not let the Christian Scientists have it their own way?" I reply that those who seek such information are for the most part vitally interested in a subject which concerns their health, happiness and religion. So long as certain unsettled questions remain in regard to the truth and error of Christian Science and its history, it is of moment to them to know the facts in regard to the origin of the teaching in which they are so deeply interested. The truth will alone suffice. It must sooner or later be known to all that Mr. Quimby an enlightened, deeply spiritual man, worked out through years of unselfish labor for the sick the method of silent treatment which underlies the entire spiritual healing movement; that Mrs. Eddy acquired her practical teachings and methods from Mr. Quimby, not through "revelation"; and that for more than thirty years misstatements have been circulated for the explicit purpose of maintaining the "revelation" theory. When the truth is known there will be a remarkable reaction from the Christian Science position in favor of the truth which needs no personality to sustain it.

As long as the paid agents of the Christian Scientists announce in print, as Mr. Alfred Farlow, for example, does every little while in the Boston papers, that Christian Science is not debatable but is on the same basis as mathematics; and as long as the most persistent effort is made to keep the Christian Science interest within the limits of the revelation theory, great numbers of people will be kept from the larger truth which Christian Science conceals.

Everything that can be done to hasten the day of emancipation ought surely to be done at once. It is impossible at present to win the attention of the avowed Christian Scientist, for his mind has been primed in advance. But a great deal can be done to inform the general public, and also to resolve the doubts of those who are not yet sure where the truth lies.

It seems incredible to many that a movement out of which so much good has sprung can have within it an element of falsehood. On the other hand, it is a notable fact that many have withheld their interest precisely because of the great inconsistency which the presence of this element implies. "All is good, there is no evil," it is said. "What, then," so it is asked, "means all this talk about 'malicious animal magnetism'?" why do the Christian Scientists warn their followers against "Dresser poison"? why is it said that Mr. Wood and the other writers have 'stolen' their ideas from Mrs. Eddy"?

It seems to me incumbent upon those who understand the situation to explain as plainly as possible that the element of evil has nothing to do with the essential and original truth of the teaching, but has sprung solely out of the effort to maintain the theory that Christian Science came by revelation to Mrs. Eddy, in 1866. It would astonish the readers of UN·TY if they could know the extent to which mis-statements have been circulated during the past twenty years. It happens that my father made to Mrs. Eddy the first explanations that were given her of the Quimby theory, and loaned her a volume of the Quimby manuscripts; for he was then devoting his time to expounding the new theory to Mr. Quimby's patients. This was forty-three years ago. Yet every now and then I am asked to explain the statement made by leading Christian Scientists that all of our spiritual healing ideas were "stolen from Mrs. Eddy."

GET STILL.

REMARKS BY CHARLES FILLMORE.

[Extract from our Monday Evening Healing Meeting—
Reported by Miss Millie Chandler.]

The first step in the study of true science is to know how to be still. It is universally recognized that all causes are silent. The visible universe came forth, and is constantly coming forth from an invisible Source. Now, as we take up the study of Being, we find that it is necessary for us to acquire the ability to be absolutely still. The Psalmist says, "Be still and know that I am God." How few there are who know how to be still. We think if we sit down and close our mouths for a few moments that we are still, but that is not the real Silence. Silence is deeper than that. We must know how to be *absolutely still*. We must still every thought, and enter into absolute quietness—stop all expression of every kind. Know that there is a realm where everything is absolutely still and peaceful. When you acquire that process of mind, you have begun the the regeneration of your soul; you have entered into place of the Most High.

This study is a science. It is a science which includes all sciences. This is a very broad assumption, and yet you will find it true when you once get the understanding of the Science of Being. It comprehends all that is contained in the word religion. It is a science that takes into consideration all things, and shows the fundamental cause of all.

What is the cause of man? What is the point of origin? We take it for granted that all people here believe in a First Cause; they believe in an origin; they do not believe that something has come from nothing. We take it for granted that all logical reasoners do accept that there is a Being from which everything comes forth in divine order, so it is just

a question with us of deciding the character of that Being — what is the nature of that Source from which we derive our being.

Jesus Christ told the woman at the well that God was Spirit; not a spirit, but, "God is Spirit"—universal Spirit. Now this is the Fundamental we are to start with. This Spirit is not derived spirit; it is not a reflection of a Being located in a far-away heaven, but Spirit is Principle. God is Spirit.

Spirit sometimes seems to us a vague something that is not comprehensible, so let us know that Spirit and Mind are identical; God, or Spirit, is one great Universal Mind. And that brings us to our own minds. We know somewhat of the character of our minds, and we know that this Universal Mind is in very close touch with our minds. There is a universal interchange of mind. We are constantly expressing ourselves, and that mind which we are using is in the Universal Mind, and that Mind is here at all times.

This brings us to what might be termed Omnipresent Spirit. The Kingdom of Mind is within the consciousness of man. God is always present—Mind, Being, is omnipresent.

It is a great help to one who starts in this science to know that this Universal Mind is the one Source of his life. It is the perpetual Energy that is giving you your life. Every cell of your organism is permeated with Life in all its potentiality.

We speak of the Omnipotence of God — this one Mind is all-powerful. You cannot get away from that Power.

God is Omniscient—All-knowing. But here the question comes up, Does God know all about the sin, sickness and death that we see about us? Why, no. He knows nothing about that. We find it necessary here to analyze very carefully. I might say, Does the principle of music know anything about discord? Does it recognize discord? I remember a man who assumed he could sing, and thought he

could play the instrument in accompanying himself, but it was "cater-wauling," and everyone was glad when he got through playing. No one recognized him as a musician. There are certain rules of harmony, and there is something in us which knows when we fall in line with those rules. If we believe in that which is not true of the Spirit, and carry along in our minds certain error-thoughts, we are out of tune with the Principle of Existence, and are not recognized as in the Universal Harmony at all.

God does not know about your wickedness, even, so God is not angry with you. There is only good in the mind of God—Divine Mind is good; it is all good; it knows nothing but the good; it is Life, Wisdom, Power and Love, and it knows nothing about the opposites of those things, except what might be if it were not all.

Living, existing, is under law just like every department of our being, and there must be a working out of the law; we must comply with the law; we must think according to a definite understanding, and that understanding is, that God, the one Source, is perfect; there is no deviation; everything is under exact law, and when that law is complied with, we can have perfect health, and all things. We have thought that the law of God was something very mysterious, and that we could not comprehend it, but we find it so simple that the way-faring man, though a fool, may not err therein. It is simply a matter of right thought. Comply with the law in your mind. We thought that we had to strive and be very good in order to understand God and get within the kingdom of heaven, but the kingdom is within you, and the whole thing is in just complying with the law. Change your mind; turn round and think right, and all at once everything clears up. Know what God is, get His mind, have an understanding of God, and think in harmony with His thought.

God is Mind, omnipotent, omniscient, omnipresent.

We are told that God is a person without body, parts or passions. Well, now we know that that is Principle, because person is made up of body, parts and passions. Personality is the very opposite of the Absolute; one is universal, and the other is particular.

Now we are to-night in the consciousness of the Universal; we are thinking about the formless — the unconfined. There is, in all places, an absolute, formless Principle, and you can make anything you want by thinking about that thing, and it will come into your life. We all have our origin in this Mind. There is but one Mind, and we, as identities, are living in that Mind. We are thinking through that one Mind, and it is thinking through us. This one Mind is the foundation of all things.

If you want to demonstrate health and plenty, success and intelligence, if you want all things, enter into Mind — enter into Being. Let loose of yourself and relax. People are tying themselves up into little knots, and not giving God a chance to circulate through them. God is the great Universal Substance inciting us to become the flowers of the universe. Do not be afraid of God. Nine-tenths of the world are afraid of God, or that they are going to offend God. Now, you cannot displease the principle of music or mathematics. God *is* Principle. God is not displeased.

The moment a selfish moving seizes the mind, give the impulse another turn. If a fear arises, face it on the spot and dispel it. If you are tempted to be angry, pause for a moment and still the rising activities. — H. W. DRESSER.

“It does not matter so long as your whole being goes out in love and trust and faith to the Power which set the universe in motion, and so long as you know yourself as part of it, brought into existence for the use of that Power. Once you realize this truth you cannot wish to wrong a living thing.”

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 12. March 25.

TEMPERANCE LESSON — Prov. 23:29-35.

29. Who hath woe? who hath sorrow? who hath contentions? who hath complaining? who hath wounds without cause? who hath redness of eyes?

30. They that tarry long at the wine; they that go to seek out mixed wine.

31. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it goeth down smoothly:

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange things, and thy heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not hurt; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

GOLDEN TEXT—*At the last it biteth like a serpent, and stingeth like an adder.*—Prov. 23:32.

The subject of temperance cannot be comprehended in the mere abstinence from strong drink. This is the usual meaning and use of the term temperance, however, and nearly all those who make this reform their speciality, confine their efforts to methods that will remove the temptation, and control the appetite. These methods are usually the exercise of will and the recourse to external laws.

Intemperance has a cause lying deeper than appetite—the soul is yearning for something, and this outer craving but indicates the inward lack. So long as there is dearth of soul satisfaction the craving will continue. All reforms that do not go into this subjective side of the question are temporary. Many a man has been healed by mentally saying to him, “Your soul is satisfied with the love of God.”

The soul that has no knowledge of the inner

sources of life is like one who has great treasures in vaults he has forgotten. When his mind is freshened by one who is familiar with the true law, he begins to look for his supply, and finds it. Then he is living according to the law of his being, and the vague craving that led to outer sources of satisfaction, is done away with.

The intemperance of appetite in many of its phases is healed through this simple recognition of the Law. Intemperate eating is accompanied by a craving for stimulants. Excessive meat eating and heavy drinking go hand-in-hand. But the word of the Spirit opens the thought to the living substance at the very heart of the soul, and man forever loses that gross desire, built up by trying to get satisfaction from matter and material things.

Lesson I. April 1.

THE TWO FOUNDATIONS.—Matt. 7:15-29.

15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16. By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon the house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house: and it fell: and great was the fall thereof.

28. And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching:

29. For he taught them as one having authority, and not as their scribes.

GOLDEN TEXT — *Be ye doers of the word, and not hearers only.*— Jas. 1:22.

What are false prophets?

They are the outer representations of deceptive religious thoughts. They seem innocent and harmless like sheep, but are, in reality, selfish and dangerous.

How shall we “know them by their fruits”?

Spiritual discernment will reveal to us, and give us an inward feeling of discomfort when these are present. One who is really quickened by the Spirit cannot be deceived if he follows the impulse from within.

Where is the “kingdom of heaven” here referred to?

It is a state of consciousness in which every thought is in harmony with Divine Mind, and is present with all of those who have attained this state.

Do we have to die to get into this “kingdom of heaven”?

No. It is spoken of as in the present tense.

What does “Lord, Lord,” mean?

Here is comprehended all external and intellectual religious worship. “It is the Spirit that quickeneth; the flesh profiteth nothing.”

Is it possible to prophesy, cast out devils, and do many wonderful works on this outer plane of consciousness?

That is the implication of the Master as given in this verse. In the metaphysical demonstrations of today we find people who are attempting to do the works of the Spirit through denials and affirmations on the intellectual plane.

What are some of the fruits of this tree?

Religious bigotry, intolerance, dogmatism, tyranny, commercialism, pride and worldly display.

Why does the Lord say to such, “Depart from me ye workers of iniquity”?

Because the methods are not spiritual, but material.

How, then, shall we do the "works of the Lord"?

By following the instructions here given, that is, make our wills obedient unto the will of the Spirit—follow the guidance and words of the Lord within. In this way we establish a substantial, faith-giving state of consciousness, and our house is thus built on a rock.

Lesson 2. April 8.

JESUS AND THE SABBATH.—Matt. 12:1-14.

1. At that season Jesus went on the sabbath day through the fields of grain: and his disciples were hungry, and began to pluck ears of grain, and to eat.

2. But the Pharisees, when they saw it, said unto him, Behold, thy disciples do that which it is not lawful to do upon the sabbath.

3. But he said unto them, Have ye not read what David did, when he was hungry, and they that were with him;

4. How he entered into the house of God, and did eat the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

5. Or have ye not read in the law, how that on the sabbath day the priests in the temple profane the sabbath, and are guiltless?

6. But I say unto you, that one greater than the temple is here.

7. But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is lord of the sabbath

9. And he departed thence, and went into their synagogue:

10. And behold, a man having a withered hand. And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11. And he said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13. Then saith he to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other.

14. But the Pharisees went out, and took counsel against him, how they might destroy him.

GOLDEN TEXT — *Remember the Sabbath day, to keep it holy.*—Ex. 20:8.

Did Jesus break the Sabbath day?

Yes, from the viewpoint of the Old Testament teaching.

What was the burden of this religion?

The belief that the Scriptures should be authority for man's every act.

What was the attitude of Jesus?

That man came first and all things were created for his pleasure.

What did he mean by contrasting "mercy" and "sacrifice"?

That mercy would lead us to forgive and have charity without condemnation for the transgressors of the law, instead of demanding that a sacrifice be made.

What is the real meaning of the Sabbath day?

Resting in the consciousness of Divine Mind.

When in this state should we deny or affirm?

Neither. But we should send forth the Word of power which is symbolized by the healing of the man with the withered hand.

Lesson 3. April 15.

JESUS' POWER OVER DISEASE AND DEATH.—Luke 7:1-17.

1. After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2. And a certain centurion's servant, who was dear unto him, was sick and at the point of death.

3. And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save his servant.

4. And they, when they came to Jesus, besought him earnestly, saying, He is worthy that thou shouldest do this for him:

5. For he loveth our nation, and himself built us our synagogue.

6. And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldest come under my roof:

7. Wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed.

8. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.

9. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10. And they that were sent, returning to the house, found the servant whole.

11. And it came to pass soon afterwards, that he went to a city called Nain; and his disciples went with him, and a great multitude.

12. Now when he drew near to the gate of the city, behold, there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came nigh and touched the bier: and the bearers stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he gave him to his mother.

16. And fear took hold on all: and they glorified God, saying, A great prophet is arisen among us: and, God hath visited his people.

17. And this report went forth concerning him in the whole of Judæa, and all the region round about.

GOLDEN TEXT—*Jesus said unto her, I am the resurrection, and the life.*—John 11:25.

What is the central truth of this lesson?

Spiritual man's dominion over disease and death

What is the foundation of this dominion?

Faith. Jesus said, "I have not found so great faith, no, not in Israel."

What other great truth is illustrated?

The Omnipresence of Mind. The "word" of Jesus was evidently heard by the sick servant, though he was "far from the house."

Is this the same as the absent healing that is being done in this day?

Exactly. Where the consciousness of the healer is in the Spiritual, and the patient, or some very close friend, has faith, there is always a response.

What does this prove?

That Jesus worked under laws that are universal, and just as operative today as when he used them.

How does the "Word" that Jesus sent forth differ from the centurion's command?

The centurion's proceeded from the intellect, while that of Jesus was from the Spirit. One was with spiritual authority, which directs and controls all thoughts, while the other was material authority, and confined to the realm of forms.

Yet it was the centurion's *faith* that caused Jesus to send forth his healing word. What is the meaning of this?

The centurion believed that Jesus could order about disease as he orders his soldiers—say to fever, palsy, *Go!* and it will go. Thus the intellect may not have faith in its own power to command disease, but its expectancy of power on a higher plane will call it into action. This is one of the peculiar laws of mind action, which is being proven everywhere by those who put it to the test.

What does the raising of the widow's son illustrate?

The authority of the Spiritual man over death.

Can all men speak to the dead and raise them?

No, only those who have quickened and made alive the sleeping consciousness of their own souls.

What is the most potent and powerful factor in this quickened subconsciousness?

Love—compassion. When man awakens the soul love, and unites it with the Spirit, there is a great sympathy and compassion flowing constantly forth that is life-giving and spiritualizing to everything it touches.

What does the "touching" of the bier by Jesus typify?

The sympathetic life touching and unifying all life. Wisdom speaks the Word, "Arise," and the head and the heart meet and bring to activity that which seemed inert and lifeless.

Over the gate to the Riding School in the Papal Garden, Rome, the following inscription was placed at a recent Catholic celebration: "At this place, where the greatest moral power has won the most glorious victories, the Italian Catholic youth will demonstrate that he who possesses an illumined intellect has a sound body."

"Is there a cross word that tries to be said?

Don't let it, my dear, don't let it;

Just speak two pleasant words, quick, in its stead,
And that will make you forget it."

THE SILENT HOUR.

BY AILA A. MCHENRY.

Thought can produce any disease, and thought can cure any disease, if diligently and intelligently applied with sufficient faith and patience.

In some diseases it takes years to produce a desired result; others will be instantaneously cured. In all cases we should always bear in mind that we must be able to deal intelligently with the spirit of the person we are trying to help, and not external appearances. We must deal with the cause and not the effect. The cause is always somewhere in the realm of mind.

What can be affirmed of a thought expressed, can be affirmed of a thought unexpressed. A thought expressed will frequently cause the heart to labor violently, and the blood to rush to the cheek. The same thought unexpressed will produce the same effect. If a thought expressed or unexpressed can make the heart to act, why can it not make the stomach, liver, kidneys or any other organ of the body act, in throwing off poisonous, objectionable, inharmonious conditions? It can.

Consequently the mental healer will always deal with the mind and spirit of the patient, and cure all bodily ailments by removing the mental cause, or causes, and by dissipating all inharmonious effects.

Get established in your understanding. This thought bear in mind: That you are a spirit; that you are a deathless life; that you are from God; that you are a part of God; a part of the Infinite, a branch of the Divine, and that you can no more be diseased than God Himself. You, being a creature and a part of the divine fountain of health and life, can be no more diseased or sick than the waters from a pure fountain can be corrupt and muddy, and that which you have thought was disease or sickness in your body is nothing less than beliefs or perverted

thoughts thrown upon your body, which have produced in that body inharmony. Inharmony in the body is commonly called, "Disease," which is the absence of ease.

Change these beliefs and thoughts, and your seeming sickness or ill-luck will disappear.

At the time of your sitting you should be alone, quiet and passive, if possible. Be in a condition to receive thought. During the few minutes of treatment think of life, its deathless and eternal march toward the Infinite; think of health, with its smile and song, the ease, vitality and energy of youth; think of love, of what it does for the heart, the soul, the life, and as you think of these things, breathe deeply and slowly, drawing them into your very being.

Affirm that you will have them; that they are yours, for by thinking of these things, and earnestly wishing for them, you incorporate them into your life.

Deny away every evil, every suspicious or jealous feeling, every vicious inclination, every revengeful thought.

If you have an enemy, right here and now forgive him. Never express a word or harbor a thought against him.

Reject in your mind the thoughts of fear. Do not be afraid of sickness or death—there is nothing that can hurt you. That which you call fear and sickness is the effect of false beliefs or thoughts. Correct these, and you will be well, happy and successful.

Keep in this frame of mind always, especially while you are having a treatment, and the treatment will have the finest effect. You will depart from your room a thousand per cent. better, and in the course of a few months of this kind of mental drilling, you will be well, prosperous and happy, for in the realm Spirit there are no imperfections. By this process of mental training you can build yourself into a good and perfect form, and make yourself the picture of

health and happiness; and to know how to make yourself attractive is a privilege God has given to all. What is more pleasing to the eye than a well-formed, healthy looking man, woman or child? This is the magnetism the world is now seeking, and it is yours by making the effort.

Every morning and evening at a regular hour, or as nearly so as possible, go into your silent room. Have the room well ventilated. Get your mind passive. Then for a few seconds throw your mind into a blank state—do not think of anything. This may not be easy at first, but you can soon do so readily. After resting your mind by keeping it from thinking for twenty or thirty seconds, suddenly fix it upon whatever you desire, and very earnestly will it to come to pass. Never doubt your efforts. If the process seems slow, be persistent and firm, believing that it will be; become established in the faith of your possibilities.

Will that you will have good health and prosperity. Hold up in your mind yourself already manifesting this picture.

Think of health, harmony and perpetual life and beauty, the ideal manifestation of the Infinite, and that you are at-one-ment with the Infinite Intelligence of God; that you cannot be sick or unhappy, because He cannot be sick or unhappy; that you cannot die, because He cannot die; that you are immortal, and immortality cannot suffer; that you are a part of the Infinite, and that the Infinite cannot have pain.

All this time keep your mind directed upon the departure of all undesirable conditions of life, wishing and willing with all the intensity of your soul that these things will be. This intense thinking keep up for about five minutes, then relax back into a passive state, throw your mind again into a blank, this time for about a minute, then the intense thinking again just as before; this time for about two minutes. This should be repeated ten or twelve times; each time the rest and the thinking should be

a few seconds longer. Then relax back into the passive state for about ten minutes, then go through the same process of treatment for anything you desire to come to pass, just so it does not interfere with the rights and liberties of others.

Do not spend valuable time watching for results, if things do not happen immediately, but have faith in your efforts, and they will be as bread cast upon the waters. Thus you greatly benefit yourself, and immediately learn to help others from darkness into light.

Follow these rules carefully, with the conscious, living faith ever dominant in your spirit, that you can and you will be what you will to be, and conscious that you can always have just what you want. That if you want health, you can have it; if you want long life upon this earth, you can have it; if you want wealth and influence, you can name it, and bring it to you. The earth was made for you, not you for the earth; happiness for you, not you for happiness; pleasures of time and eternity for you, not you for pleasures.

Do not borrow troubles and misfortunes, for they cannot hurt you, except in the degree of your recognition of them. Deny them out of your existence. Refuse to allow your mind to dwell upon any undesirable thing, for it is imaginary and cannot stay by you. No unreal condition can remain in your life, except as you hold to it. Always remember that in the beginning you were given dominion. If you want youth with its vigor and joy, far down life's lengthening lane, you can have it, and you shall have it. What you sow you shall reap. Sow thoughts of youth, vitality, health, wealth and happiness, and you will reap them in years to come.

Go to bed at night at peace with the world. Never let the sun go down on your wrath. What you cannot help, do not worry over.

Always be alive to this thought: That if these principles are followed, nothing can hurt you; that sickness will not visit your chamber, nor death come nigh unto you, but that your days here upon earth will not be limited, and wisdom and happiness will be your reward. Then you can say in the language of one who has discerned eternal Truth, "Heaven is here, here within us, not in some far off distant clime."

ONE CAN EASILY BEAT METHUSELAH'S RECORD.

Dr. Cornwall Round, a medical practitioner in London, claims to have discovered how to live forever—barring accidents. As he is only forty years old himself, it cannot be said that in his own person he offers even presumptive evidence of the truth of his theories. But that is no reason, he thinks, why he should not start a lot of other people living forever, and he has just confided to me how the thing can be done, says the London correspondent of the New Orleans Times Democrat.

According to Dr. Round, dying is simply a "bad racial habit," which we have all got into and should strive our utmost to get out of. "As a matter of fact," he said, "we each have the free will to create our own ideal of longevity, and according to our faith it will be done unto us." Those who can not master faith enough to persuade themselves that they can not go on living indefinitely should endeavor to emulate Methuselah, who, Dr. Round reminds us, lived to be 969 years old. "Surely," said the doctor, "that is a better ideal than the current three score years and ten, and equally authoritative." And if the people can't convince themselves that they may equal Methuselah's longevity record they might fix their ideal on Moses, who, according to scripture, "was 120 years old when he died; his eye was not dim nor his natural force abated."

The thing to be fought against and eliminated is what Dr. Round calls the "death instinct." That, it appears, is something which has been transmitted to us by our benighted ancestors, who, because they observed that all their lives ended in death, were illogical enough to assume that there was no way of stopping it. In getting rid of this death instinct, and laying the foundations of perpetual life, a great deal

depends upon getting the solar plexus to behave itself properly. Most people in America first heard of the solar plexus through Bob Fitzsimmons, who knocked out Corbett by landing on that portion of his anatomy and thereby won the fistic heavyweight championship. But according to Dr. Round there is a deal more in the solar plexus than Bob Fitzsimmons ever found out. It is the "abdominal brain." It controls the "sympathetic or involuntary nervous system," which has a whole lot to do with the emotions. And the man who gets it to obey the behests of the brain, working harmoniously with it instead of kicking against it, may, if Dr. Round's discovery amounts to anything, live long enough to beat Methuselah's record out of sight.

"The diseases of everyday life," said Dr. Round, "are the solar plexus' attempts to throw off effete poisonous matter from the system and so right a wrong—a former sin against ourselves that we have knowingly or unknowingly committed—and at the same time by painful symptoms give us a friendly warning that we are misconducting the internal affairs of the body, and should, therefore, set our house of flesh in order."

So the important thing is so to train and treat the solar plexus that it won't give in when old age and disease tackles us. The solar plexus, the doctor tells us, is remarkably amenable to suggestions. "It will," he says, "carry any suggested idea to its logical conclusion, and by means of the sympathetic nervous system it will tend to rebuild the body according to the logical result deduced from the accepted suggestion."

According to Dr. Round, we should fight shy of burials. They convey suggestions that are bad for the solar plexus. We should avoid also "reading tales that end badly, or witnessing macabre dramatic tragedies, or recapitulating them in our thoughts. In fact, such mental virus, which is the expression of morbid minds, should be, as noxious drugs are,

marked with a poison label in the interest of the unwary."

"We are also," says the doctor, "very suggestible when eating and drinking, as our attention is, or should be, at these times fully occupied, with nothing to spare for self-defense. At meals there ought to be a cessation of all unpleasant discussion — in fact, the less said the better.

"So when assimilating food and drink we should, as far as in our power lies, have congenial surroundings and think our highest thoughts and in this way salt our bread with our own best ideals."

This seems fairly easy. In fact, most of Dr. Round's tips for immortality are easy. Rich and poor alike can practice them. We can even utilize our olfactory organs to keep our solar plexus up to the mark.

"Smell, among all our senses," he says, "seems to be the one that has the longest memory for associated ideas. Thus we can also make the sense of smell an avenue for healthful impressions by mentally connecting some chosen ideal with a particular odor. For instance, write on incense paper the sentence, 'Health is natural,' or some other affirmation which you wish to impress on yourself, ignite the paper and hold yourself in a mentally relaxed passive condition, then the perfume will tend to convey the associated suggestion to your solar plexus."

The best time, says Dr. Round, for conveying life-renewing impressions to the solar plexus is on awakening or falling asleep. As one of the means of attaining perpetual life he advises hanging on the wall near the bed a placard containing this inscription in white letters on a black background: "I feel and look younger day by day."

This should be looked at hard, very hard, just before going to sleep and just after waking in the morning.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

206. What is the difference between the life of a plant and that of an animal? I had thought sentient life was animal life as opposite to plant life, but we are told that there is intelligence in every atom of the universe. — M. L. H.

There is but one life in the universe. This life is changeless, this life is God. Life differentiates only in manifestation, and the life in man, in animal and in plant is the same. In the mineral kingdom also is this life expressed. Sentient life is not confined to men and animals only, for one who studies plant life finds abundant evidence of intelligence, and must admit that the plant possesses discernment and perception, which are distinctive features of sentient life. Man, of all the animals, seems to vacillate between the good and that which is harmful, and more often he chooses the latter. That the mere animal so seldom makes this mistake is because he trusts more implicitly in the faculty of instinct, so fully developed in all but man, and which is the highest reasoning power. Intuition is instinct on the spiritual plane. Looking back to the Cause of all things, regarding God as Principle, we realize that there is as much of this Principle in the blade of grass as in man. Thus we see that all Life is One, and that there is intelligence in every atom of the universe.

207. In the creation of the visible universe, where does the action of Divine Mind cease and mortal manifestation begin? What or where is the missing link? — H. M. L.

Divine Mind is the Force, the Energy, the Law which takes no cognizance of results. The idea is inherent in Divine Mind, and the necessity for its expression is the cause which produces the effect upon the material plane, and is expressed by and through material thought, or it otherwise would be unknown. There is but one Mind, but this Mind in

action in the material universe produces material effects. There is no missing link between cause and effect, the latter being but the visible manifestation of the former.

208. Can messages of love and desire be transmitted to the unborn? If so, how?

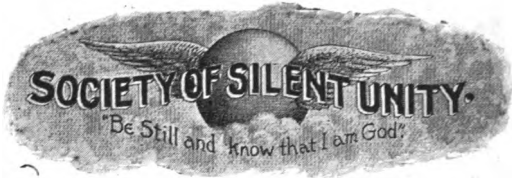
— MRS. J. P. G.

No greater field for the practical application of the power of thought can be found beyond that presented in this question. A wonderful power rests in the mother's mind to use for the good or ill of her unborn child. In no other case is the power of thought so effective as in its influence upon the new life which is developing day by day. O mothers, fill your minds with noble, pure and true thoughts; if you have or can procure beautiful pictures, statues, or other works of art, keep them where you can feast your eyes upon them; read good books, and listen to good music, for all of these higher influences have their part in shaping the character and traits of disposition of your child. Father and mother may both unite in holy and high aspiration for their child, and direct thoughts of love and realizations of wisdom and power to him, which will be of untold value in the formation of both mind and body.

209. What is the law of finance, and what is the other law whereby we get what we ask for?

— M. E. W.

There is but one law which governs results on all planes, and this is the law of Cause and Effect. Jesus gave us the law which enables us to obtain that which we desire in these words: "When ye pray believe that ye receive, and ye shall have," and he exemplified it, when, before the tomb of Lazarus he said: "Father, I thank thee that thou hast heard me, and I know that thou hearest me always." Then he spoke the word and Lazarus came forth. As soon as the desire is formed in our hearts, let us *know* it is fulfilled, and it shall be manifest unto us. The cause is limitless, unswerving faith—the faith which is based upon knowledge, and the result which is the accomplishment of the desire.



Headquarters,
913 Tracy Avenue, KANSAS CITY, MISSOURI.
HOME PHONE, 5653 MAIN.

HEALERS OF THE SOCIETY OF SILENT UNITY.

| | |
|---|--|
| Charles Fillmore Myrtle Fillmore | 428 Elmwood Avenue Home Phone, 1670 East; Bell Phone, 725 Pink |
| Henry H. Benson Emma L. Benson | 1218 East 10th Street Home Phone, 5705 Main |
| Fayette M. Drake Marion Austin Drake | 924 Garfield Avenue Home Phone, 1976 East |
| LeRoy Moore Fannie K. Moore | 1341 East 9th Street Home Phone, 6658 Main |

Correspondents: Jennie H. Croft, Millie Chandler, Edna Carter.

ANNOUNCEMENT.

Our healing system is that promulgated by Jesus Christ—“Preach the gospel . . . In my name cast out devils . . . Lay hands on the sick and they shall recover.”

We go forth preaching the gospel everywhere, and the Lord is working with us and confirming the Word by the signs that follow.

HINTS TO EVERY PATIENT.

Stop taking drugs and material remedies. Be true to God, who is Spirit, and heals in spiritual ways.

Strengthen your faith in God by thinking about the power of Spirit.

Cease dwelling in thought upon your disease. Stop talking about it. Put it out of your mind entirely, and give your friends to understand that you do not want it mentioned.

Be cheerful. Look on the bright side. Stop all

worry and anxiety. Put care and fear far away. Praise the good everywhere—in men, women and children, and overlook the evil.

Don't be afraid when you eat that things are going to hurt you. Affirm that the Spirit now ruling you is stronger than food or drink.

Never think about any organ of your body as weak or diseased. Begin at once to build up your organism by giving it your strongest thoughts.

REPORTING CASES UNDER TREATMENT.

Cases under treatment by the Silent Unity Society should be reported at least every thirty days, where the patient is not wholly restored, and it is desired that the treatment be continued. If the case is critical, the reports should be oftener, every two weeks, or even daily, if there is a crisis.

Do not expect us to answer every telegram and letter. They have our attention and we write whenever we feel there is a need of fresh verbal instruction. The Spiritual Word is going forth constantly.

In making reports avoid long letters. Be concise. State in few words the present symptoms, and mentally deny the error side as you write. If there is the least improvement, mention it.

Most people who do not understand the Law of Mind Healing, carefully refrain from mentioning the favorable symptoms, and enlarge upon the unfavorable, thinking to thereby stimulate us to greater healing exertions. Right the opposite course should be pursued. Rejoice and give thanks for every indication of recovery. This is praise of the Lord, or the Divine Law working out its perfection. We should give thanks unto the Lord, and praise his holy name—not that he needs our adulation, but because that kind of thought in us opens the way for a greater influx of his Healing Power.

Here is a good example of a helpful report from a mother whose son is under treatment for lung trouble:

“John is still improving. We can see that he increases in strength every week. He holds the words of life, strength and power you sent, and they keep him from talking about his weakness. Treat him for this. He coughs very little at night now — some in the morning — and has no more night sweats. He is very hopeful, and I *know he will get well.* Praise the Lord.”

The minimizing of the error, and magnifying the good, by this mother, is a strong factor in the healing of her son. Her faith stimulates his, which opens the door to that larger Life, Strength and Health, the Divine Mind, through which all healing is done.

Many people think that we are going to take them right up and heal them without their having to do a single thing. We do not make any such claim. Our methods all lead up to the bringing forth of that health which is always ready to manifest in those who give it a chance. We simply show you now, through the silent, written and spoken word, to give the Lord of Nature an opportunity to make you whole.

Then let your letters, and all your thoughts, be of praise to that Perfect Law of Health, Strength, Power, Love, Life, Wisdom, Harmony, Prosperity and Peace, which responds and increases its very Self in you, when you mention with thanksgiving and praise these things.

In treatments for Prosperity, which are perfectly legitimate under the Divine Law, begin at once to give thanks for prosperity, abundance, plenty, and count every little indication of better things as from the the Lord. Sometimes the old thoughts in the mind will rise up and oppose the Truth.

A certain woman wrote that she had been in the habit of saying to her husband, “Well, Robert, we always have been poor and I expect we always will be.” When she was taken up for prosperity treatments this thought came back to her like a legion of demons, mocking her and filling her mind with the reality of her condition. One day when driven

almost to desperation she arose in her might and exclaimed aloud, "You devils leave me forever. I never said those words. I am Spirit. Robert and I have always been rich and always expect to be." That was a year ago. She kept up that kind of affirmations and now they live in a home of their own.

LITERATURE AND THE SILENT UNITY SOCIETY.

Through study and meditation you will arrive at understanding. Read the writings of the spiritually-minded, and think for yourself. UNITY, published monthly at 913 Tracy Avenue, Kansas City, Mo., by Unity Tract Society, at \$1.00 a year, 10 cents a copy, is a good magazine for all Truth seekers. It explains the local work of the Society, and the world-wide daily hour of silent prayer, in which thousands are being healed and prospered in all parts of the world.

You can be healed by this system even if everything else has failed. "All things are possible with God;" therefore all cases may be healed.

We do not do the healing — "It is not I, but the Father within me, he doeth the works."

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.

OUR COMPENSATION.

We gladly receive your free-will offerings for all our services. We trust the Universal Honesty and Justice, dominant in your mind and heart, to supply our needs. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over shall men give into your bosom."

SPIRITUAL INDEPENDENCE.

Please don't make a fetich of the Red Leaf. It is the power of your own inner spirit that does the healing. "It is not I, but the Father within me, he doeth the works," said the very wise Jesus. The words upon the the Leaf quicken and shower into your consciousness the accumulated energy of the Spirit, always working in your higher mind. When you know this, you have the secret of all mind-healing.

Some people who have not yet been instructed in these matters get into the letter of the law instead of the spirit. If they were ardent church members they worshipped the Bible, and flew to it to settle all questions, and console all their sorrows. When they come out of the orthodox faith into Christian Science, or some of the other new statements of old truths, they bring over their old mental tendencies and adapt them to the new forms of faith. Christian Scientists of this type make a fetich of "Science and Health." They believe that merely having it in the house prevents contagion, and to read out of it will heal the most violent forms of error. So we also get letters very often from people who fairly worship UNITY. They think it has a life-giving power and they could not exist without it.

This is all the worship of the letter, and must be done away with in the higher realization of Truth. Yet we would not feel warranted in taking away these props from those who believe they need them. The outer consciousness is sustained in a marked degree by the strong words of Truth sent forth by those who have found the Kingdom of God within. But we beg of you, do not linger in this half-way station, but go quickly forward to the goal—Spiritual Independence.

— EDITOR.

"Surely as I have thought, so shall it come to pass."



Inspired by the Spirit of Truth.

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

So there has gradually grown up this Society of Silent Unity, in which thousands in all parts of the world join every night at 9:00 o'clock, in thinking for a few moments one thought, which is given each month in the magazine UNITY. This we call the "Class Thought," and every member is expected to hold it at least five minutes at the beginning of the silence, in order to make the unity connection; after which, "Ask what ye will in my name, and it shall be done unto you."

Certificates of membership are issued without charge to those who make personal written application for them. To meet expenses, we ask members to send us free-will offerings, as no charge is made for any service we render.

This society has been in existence about fifteen years, and has over 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; paper, 50c.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.35 for both.

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

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

Address, SOCIETY OF SILENT UNITY,
913 Tracy Avenue, Kansas City, Mo.



Application for Treatment.

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

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

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

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

NAME _____

STREET _____

TOWN _____

STATE _____

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

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

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

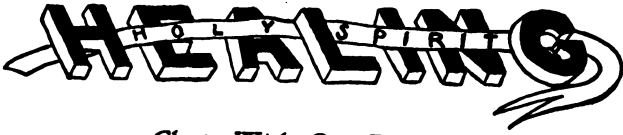
If you ask help for another person, be sure and mention the name.

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

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

Society of Silent Unity,

913 Tracy Avenue Kansas City, Mo.



Chats With Our Readers.

Over three months have passed since I disturbed your calm, not that I do not enjoy hearing from you by letter, but I must not be selfish, as so many are in the same boat, and they also love the white-winged blessing. Now I must write, and if blame must fall on any for the Red Sheet, or separate lesson leaf, I willingly bear any or all of it; and why? Over a year ago when heart, hands and brain were more than full, I was striving so hard to derive all I could from every lesson, and to do so I must place my UNITY upon the safe in the kitchen where I could the oftenest drink therefrom or glance at the open page. In so doing I found flies and dust were soiling its pages, and one day I remembered what I had heard T. G. Northrup say, while I was in Chicago, and standing by the safe with my soiled book before me I said, "Let a separate lesson sheet manifest that I can place over my work table, carry with me or place it anywhere." Months passed, and then there came a partial answer in the blotter sheets which I ordered, and when they arrived, I said, "This is good, but does not quite fill the bill," but the October UNITY met my call, and more, as the Infinite ever does, for it came laden with blessings. I immediately held it in my hands until my whole being was vibrant, and my clasped hands would suddenly be carried above my head, and then my feet would manifest in rapid motion until all grew calm and peaceful. I used it for the month, am sure I have more self-control. November came, and no Red Sheet; my heartsank, and I waited, and yesterday the December UNITY came double, and both winged with the Red Sheet and blessings. Words are too inexpressive on paper, but I thank you, thank you each and all. For one, I will always look for the "Messenger of Life."

—DR. M. W.

Your kind messages have been coming from month to month, and I have been receiving much good, but especially since you have been sending out the Red Sheet. I have been making use of this Red Leaf, and I find I am growing stronger and more confident. My affairs are getting in much better shape. I am beginning to see a way out of the financial difficulty that has troubled me so long, and my health is improving right along. I would like to send you some money, but I cannot just yet. Later you will surely hear from me. I am much interested in the diet question, and I want you to place my name on your subscription

list. I received two copies of UNITY last month, and I sent one to a friend. This friend is in trouble, and I feel that UNITY will surely bring help. The January number of UNITY is just received, and I find in it, as usual, a new blessing. Wisdom and power have been given me, and I feel especially blessed. I left the dogmatic orthodox church, and came very near falling body and soul into the dogmatic Christia Science church. I have an acquaintance who has given herself body and soul, into their hands, and, of course, she considers any reading outside of Mrs. Eddy's writings very bad indeed. It is surely a great comfort to know that the Spirit will lead us into all truth and the truth will make us free. We need never doubt. We need never fear, just follow the Spirit. This is why I love UNITY; it is the purest expression of Spirit I know of. It is founded on the everlasting truth. It leads out of darkness into the pure light. The freedom of the Truth is what humanity must have, and it will come when the time is ripe. Yours in the Spirit,

— G. A. T.

SOCIETY OF SILENT UNITY— I am somewhat tardy in reporting what the Red Sheet has done for me. I was like the sister that gave her report in the December number, "When it came, could not wait until the nine o'clock hour." I cut the Red Leaf out immediately and sat in the silence with it between my hands to test the powers of thought on a lame shoulder, caused by being nearly turned out of joint some time ago. It had in the seeming caused me much suffering. I have not had much success in treating it myself, and have not asked treatment of others, thinking in time it would get better. Just before the Red Sheet came it had been giving me some trouble, rather more than usual. As I said I began with the test sheet as soon as I received it, and for nearly one month did not neglect it for a day, but saw no change with the shoulder. About that time a very dear brother came to visit me, and my mind was somewhat taken off my shoulder, and neglected my duty with the test sheet. A day or so after he left, as I was drawing on a sleeve, I noticed the shoulder did not hurt as usual in drawing on a sleeve. Then I thought it had not been hurting lately either, and I can turn my arm all right. In a moment it flashed over me that the afflicted member was cured. The joy and happiness of that moment I cannot express. Only the Father knows how I thank and love Him for all His goodness. Oh, to that little Red Sheet give thanks also, as it causeth me to know and do my duty more thoroughly in Divine Thought.

— R. F. S.

Your letter of the 18th instant proved an efficient treatment for me. Words can not express the sudden and delightful inspiration which it prompted, and for which I can not thank

you sufficiently. The Red Sheet for December UNITY I have placed under my head for three nights (not sleeping as much as necessary), and find that I sleep about two additional hours when using it. This seems simply wonderful to me. This Red Sheet has been more effective than anything I ever tried. I feel very grateful toward the UNITY friends.

— E. A. B.

I wish to express my earnest thanks for the many blessings, joy, peace, love and health which I have received through the teaching and study of this little book, not so small, for it is rich in word and deed. It has put me in a different frame of mind, and I realize "Now are we the sons of God, and have all we ask in His name." In Chicago I had the pleasure of attending for one week the lessons of Mr. and Mrs. Fillmore, and they were so helpful and so instructive that I can not thank them enough. God only can reward them.

— E. G.

Your letter with treated Red Sheet in Class Thought received, and I just thought to try it and see if there was anything in it. So at noon I reclined on my cot, laying the sheet on my forehead, and could very distinctly feel the effect in my vibrations; a more harmonious movement was plainly visible. I am no more a doubting Thomas, but a believer in fact and in truth.

— W. McD.

I want to tell you my experience with October UNITY. As I picked it up I felt almost a shock, the electric vibrations were so strong, and I said: "Dear UNITY, what a power you are!" When I saw the Red Leaf I knew the cause of the virtue going out, for it was like touching the hem of His garment. All life, force, power is vibratory, and I believe electricity is life, so, when such harmonious workers in the vineyard put their forces together as one, what a healing virtue goes out. In the quiet hour at nine P. M., I have often felt the vibrations, and thank the Father for being one of your circle. How busy you all are doing good.

— MRS. L. B. C.

I herewith enclose application for continued treatment. I am very grateful for your united help. Today I was able to read several pages in a book of good size, without glasses, and no strain or bad feeling, as has been the case for more than twelve years. Am sixty-two years young; used glasses for fifteen years, but have for several years expected to demonstrate perfect sight, though I did not know *when*. It may be *now*. I also wish to say that last Monday night when in the audience room, I had an attack of severe backache. At one time I thought I must leave the room, when the impulse came to call for help at the Unity Center. It was then 9:30. I asked you all to help me, particularly

Mr. Fillmore, who had treated me, and on the instant I was completely relieved. I was surprised that the help came so suddenly, although when the thought came to ask the faith came with it.

— S. E. B.

I can't wait till the end of the month to write you. I am rejoicing, for your vibrations reached me, and in five days time my knee and leg are about well. Oh, I do praise God for His goodness to me. I was so bad I could scarcely walk, and it is like a miracle.

— E. R. F.

I feel that I have gained a wonderful amount of understanding, and am trying to put it into practice every day and all the time. I am finding that we can know and declare that we are one with God; that He has provided every good for us, and all we have to do is just to *know* it, and then to *stand*. I used to wonder so much how we could thank God for the good we did not seem to possess, but it doesn't seem strange now. It is just *knowing*, is n't it? It makes me feel so happy. May God bless all the dear ones who are trying so faithfully to help people into a better understanding of themselves.

— Mrs. O. F.

Have been benefited so much in the last month, having very little pain in back or bowels. Saturday was on my feet nearly all day working hard, and am so happy and pleased to be able to do so, for there were two or three years that I could not even make my own bed, and probably would be a helpless, whining invalid now had it not been for getting a knowledge of the Truth, and UNITY was my first help, and I shall never be without it.

— Mrs. H. S. H.

Sometime ago I wrote a letter full of woes, asking your helpful thoughts, and they came to me so vividly that I could almost name the moment you received my letter. I am very much better now.

— M. E. B.

I am so glad to be able to tell you that my health is so much improved that I feel as if I had taken a new lease of life. I beg that you hold me in your loving thought for my hearing. I breathe free and full, my heart acts naturally, my strength is gaining every day; my finances are improving, and I enclose a love-token, and it is needless to add that it would be much more if I had regular employment or income. However, I know that it will be here soon, I feel its presence now.

— H. A.

I sent in an application to be held under your treatment about a month ago, and I must truly say I am feeling much better.

— L. M. H.

I feel as though I must write and thank you at once for the quick response to my suffering in sending me February UNITY and the little Red Sheet, which has so greatly relieved my suffering. Yesterday morning I got up and felt I had a terrible cold. I did not say very much about it, and after breakfast went up to my room, or sanctum, where the presence of the Holy Spirit seems so near to me. I sat down at my table where I spend so much time in meditation and prayer, and began looking inward to that temple not made with hands. I felt very badly for several reasons, and thinking, "Oh, for the friend that could understand; that could be responsive. What is a friend? Such as each of us need. Is it not the one who can enter in and sympathize with my every mood, with every desire, with every aspiration? the one who anticipates, and is equal to every emergency. This is the friend I am seeking." These thoughts were passing through my mind when the butler came and tapped on my door, and gave me February UNITY. Immediately I thanked God, and took the little Red Leaf and put it on my breast and one between my shoulders. I was feeling quite a good deal of pain. I sat down and began to pray. Oh, such a light came to me. Believe me, we are the very temples of the living God now. Such gentle, sweet love, I know now things I never could have known, had not my Father revealed them to me. I know that the temple is both interior and exterior; this I heard plainly. Could I only write that which I know the Spirit reveals in each one of us that which we are ready to receive. I know there are those who will not allow you to think upon the personality. They are wrong. The personality is divine. It is the temple of the Holy Ghost, the vehicle. We who have attained unto this state and day of grace do not give the place that individuality should occupy to personality. We keep under the body, and give the proper adjustment to the whole instrument, thereby perfecting the harp of a thousand strings. The body is the last to be raised up, and knowing the great work it must perform, help it instead of putting it aside, weighing it down, causing it to groan and bend with our ignorant thoughts, which we hold for it. My body is divine, every function of my being is sublime and grand. I am all there is or ever can be. "I am he that was dead, and behold, I am alive forever more." Amen. There is a mighty work to be done, and taking up my little book, "Light on the Daily Path," my eyes feel upon this. "Jehovah Shalom. When the son of man cometh shall he find faith on the earth? He came unto his own and his own received him not," etc. Now, the point I seek to bring out is this: Simplicity. We know that God is Life, Wisdom, Power, Substance, etc., all this we know. Now, to my mind, it is not that I should draw upon this Life simply that I may be fed, clothed, housed—have all I want, give and put on Christ; be so eager to gain all this, that I forget those whom God

has given me to help in all manner of ways. His listening ear hears the cry. The soul has gone forth crying in need in distress, in sickness, in loneliness, alone somewhere, not alone, of course, but just a word to that lonely one. A hope springs up urging us on and on when we feel that sympathy, that ready response. It is not your business or mine to question the need. "Give and it shall be given to you again." Moods, do you say. Oh, I do not have time to care for your moods no matter what they are, I ignore all such things and pass them by. Do you? Then I say we have not entered into that life as fully as we should. I know you and enjoy all the pleasant things, all the good things, but your sad days, days of gloom at times comes to the best of us, I do not remember, I cannot recall. Oh, unlike the Master. He knew all. He was a man of sorrows and acquainted with grief. He is ever ready, even the sparrow's fall how conscious he is. This is the kind of a friend I seek. To be this, believe me, is the incomparable friend. It is my plan to have my body, soul and spirit so at-one that I shall hear the call, and that I shall take time to find out what you want and to minister. This is the perfect service, this is the work I am called upon to do. We do not gain the perfect state in a moment. Are you stronger, more advanced in learning? Do you understand the language of the soul? If you do, prove the friend you represent yourself to be—actions speak louder than words. "By their fruits ye shall know them." "Not everyone that saith Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven." Be kind to one another. Love one another. I thank you, dear Mr. Fillmore, more than I can express for the timely aid and quick response to my call. The atmosphere about your place, your home, is very pure. I am so much better, it is really wonderful, as to all appearances I had taken a heavy cold, and my head hurt me dreadfully every time I coughed. Mr. S. was home sick with a cold, and I laid the UNITY open on his dresser—he is well and out today. How wonderful is God in us. We are to do the works, we are the "temples of the Holy Ghost," and we are alive. He that touches us touches life and is benefited. "We are the salt of the earth." We are perfectly conscious of what we do, of the relief given. Oh, what a life, one with Jesus. Pardon my writing you at such length. I felt I must tell you, and believe we should express our gratitude for such blessings.

— E. E. S.

Your treatments of my mother have done her a world of good. The doctors were very much astonished to see her get up again, and the cause is a puzzle to them. She is getting along fine, except her eyes have failed her somewhat, and we know your treatment will restore them to her again for use. Enclosed find free-will offering.

— O. M. C.

Some time ago I applied to you for treatments. You at once responded, and sent me a statement to mentally repeat with you every night for one month, which I did. The time is now up, and it is with pleasure that I tell you I have received great benefit. I was burned on my limb from my knee down to my ankle. The burn was quite deep. It is now all healed with the exception of a half-inch which still discharges some. My hand was burned some, and that is all right without a scar. My friends and neighbors feel it a very miraculous escape, and also at the quick healing. I cannot express my deep gratitude to the All Good and to the Unity Society, and trust that it will not only be for my good, but for the good of others. I was fully conscious of your treatments and the life-giving principle. I send a love-offering, which accept from your grateful friend. — Mrs. A. E. T.

I am so grateful for the good I have already received from taking your treatment. I feel so much better both in mind and body, and I am very happy over it. — E. C.

Praise God, His truth and blessings! My sister who was low in spirit, and for whom I asked help through the Silent Unity, has been lifted from depressed condition, cheered into better health, and bountifully supplied with the world's necessity. She has been some better from the first, and now a load has been lifted from her, and plenty is hers. She will no longer worry over the saving of the few hard-earned dollars; her duties will be lightened and become a pleasure, which will bring her peace of mind so necessary to good health. Truly the prayers of God's people are heard. — D.

Enclosed find check for \$5.00 for treatment for Mrs. —. She says your treatments have helped her a great deal. One day several weeks ago she had stabbing pains in the right eye, and her eyelid hung over the eye so that she could not raise it. The doctor told her she had lost her eyesight, and would never see again, though that eye today is as well as ever.— O. F. B.

I want to tell you an incident connected with my music. About eight years ago, when I had heard nothing whatever about New Thought, Christian Science, or any other kind of mental healing, I spent five weeks at Blackwell Springs near Asheville, N. C. A friend and I used to lead the singing Sunday afternoons, and one morning the proprietor of the Springs asked us to go and sing for a very sick man at one of the neighboring cottages, and see if we could not give him some comfort before he died. We went at once, and sang some hymns: "Lead Kindly Light," "Just as I Am," "Abide with Me," and others. We stayed about half an hour, and I went up to the man and told

him that I hoped he would soon recover. The next morning the proprietor came to us with a strange story. He said the minute we left the man got up and said he was perfectly well, and jumped and shouted with joy. He remained well, and went away the next day. I have seen him since on the train and knew him (he was a blind Methodist minister). His trouble was congestion of the lungs, and when I sang to him he was panting for breath, and was not expected to live. This proved to me the power of music to heal.

My husband's big toe, which had been sore for two years, and which had gotten so bad that he was scared for fear that the bone was diseased, got well in a week from the time I wrote you to treat him.

— J. D. G.

As it was at your request that I should write you at the end of the month in regard to the condition of my eye, I will gladly do so. I can safely say that I have been greatly benefited and strengthened through your demonstrations, and have received a great light. I have been holding the thought you gave me, and at times the weakness seems almost to have disappeared.—D. H.

In November I sent my mother's name to you asking treatment for stomach trouble. I am more than glad to report that she is much better.

— J. C. F.

It is with great pleasure, and for good reasons, that I make this application for membership in the Society of Silent Unity. Three years ago, after a long illness, I was persuaded by a friend to go to Unity Headquarters, and attend a Wednesday afternoon meeting. There I meet Mrs. Fillmore, who gave me a treatment from which I recovered strength and happiness. UNITY is the only remedy.

— B. M.

Many thanks for the month's treatment you have given me in helping me with my voice. It has improved very much—has more resonance and sounds freer, so please continue to help me. I appreciate very much what you have done for me.— E. M. A.

It is with much pleasure I am able to report quite an improvement since using the Red Sheet—much more than formerly. I consider this a grand demonstration.

— F. A. C

I want to tell you about my baby, two years old. I felt sure she was cutting her two-year teeth. She would not eat, and had high fever for two weeks. I treated her and used home remedies, but she grew worse. I told my husband Sunday night that if she

Was no better in the morning I would take her to a doctor. In the morning I was so anxious about her, and all at once it came to me, Why not ask Unity to treat her. Well, I did, and she woke up better, and in a few days one tooth was through, and she has been well ever since. I thank you, and praise God for it. Your prosperity treatments have helped us so much also, and I want you to continue them.

— MRS. I. M.

Enclosed please find our love-offering. Mother and I are ever thankful for all the good we have received from your treatments. Mother is now well, and I am more successful with my work than before. God bless you all.

— E. R.

I desire to thank you for your assistance in the recovery of my little son. He is now restored to health, to the astonishment of everyone. Our financial affairs will take a turn for the better this month, as my husband has just received notice of an increase of wages. While small, it will serve to liquidate our obligations, heretofore impossible.

— MRS. C. R.

Enclosed find money order for . . . an offering for the help you have given. Will you keep his name on your list for help for another month? He is improving most wonderfully, and we are all so hopeful for him. At first the treatment did not seem to reach him, but about ten days ago the change was remarkable, and he feels so much more cheerful and generally improved that he acknowledges UNITY and believes that it is going to put him on his feet. He has asked for more copies of UNITY to read, and says it is the religion for him and that he intends to subscribe at once for the paper so he can have a copy of his own. He seems very enthusiastic about it, and I believe after another month's treatment he will be himself again. Thanking you a thousand times for your help and assuring you of my deep and abiding faith in UNITY and its teachings, I am,

Very truly yours, M. E. H.

Since becoming a member of the Society of Silent Unity I have endeavored to follow instructions, and studied lessons contained in your publications, and am glad to report great satisfaction, and marked improvement. Please continue me in your thought.

— G. W. B.

You wished to know about the test. Well, it is fine! The first time I used it I could feel such a warm glow in my hands, and it seemed to help me so much I was glad you sent it. I will ver praise the Lord for my knowledge of you.

— W. S. B.



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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Publishers' Department.

To All Subscribers.

We have been notified by the Post Office department that after April first all subscribers who are delinquent over two months will be considered "dead head," and for carrying them we shall be excluded from the second-class mailing privilege. This necessitates a complete cleaning up of our subscription list. All those in arrears will please take notice. We would gladly extend the courtesy of allowing you to pay when convenient, but we do not just now see how it can be done. If you receive bills for back dues you will now understand why it is done.

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

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

UNITY to one name for life, \$10.00.

One three years' subscription to one name for \$2.00, if paid fully in advance; you *must* be paid up to *date* before you can get benefit of this rate.

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

In the February UNITY we printed a short contribution headed "Evolution," and credited it to Lida H. Hardy. Mrs. Hardy writes us that it is not hers but Fannie B. James'. In her Topeka meetings Mrs. Hardy uses Mrs. James' book, and makes a mimeograph copy of the lesson for the day. One of these was enclosed in a letter from her, and we assumed that it was her own production and took the liberty of printing it without her consent.

☞ There is no Red Leaf containing the Class Thought in this number of UNITY.

WHAT ARE YOU DOING?

There is great need of Truth Centres in every part of the world. Scattered forces never accomplish the end—it requires concentration and system to work out the redemption of man. A place should be established in every community where Truth meetings are regularly held, and there should be those consecrated to the Spirit, who are willing to give up all worldly ambitions and devote their whole time to carrying forward the Lord's work. Such a place will be more conducive to the health of the community than parks or fresh air camps.

These centres must be sustained by the people who reap the benefit. Now what are you doing toward the support of your centre? Do you attend the meetings regularly? Do you help with the financial and other necessary requirements? If you are not doing your share, now is the time to begin.

It is observed that those who are most active in helping to carry on the work require the least help from the ministry. When the Devil was sick, the Devil a monk would be; when the Devil was well, the "devil a monk" was he. This describes another class who are faithful when they need help, but drift away and are negligent when they are healthy and prosperous. Such are finally overtaken by the waves of error that surge through the world—and go down and out.

There are others who think they cannot attend the meetings, nor lend a hand to sustain the work, because of their many temporal duties. Many a housewife is held in this bondage when she might be free if she took a bold stand for that freedom. Call into your home the power of God, and you will be set free. The mother of a large family, who could not get away to the meetings on Sunday morning, wrote out her demand to the Spirit, and put it in her pocket book. Inside of a month she found a way to regulate her household and she now comes regularly. Another was hampered financially and thought she could not give anything to the support of the work. She was told one day in the meeting that it was the little streams that merged into the larger ones, and that we should open our minds in like manner. She divided her slender supply into a system of small giving—blessed it in the name of the Bounteous God and sent it forth. Gradually new resources opened to her and she is now a generous supporter of Truth work. She makes giving to the Good a necessary part of her finances, and says she feels when she has neglected to give that she has stopped an avenue through which she might have received. When she fails to be at any of the various meetings she always makes up the contribution which she has missed, at her next attendance.

It is such people that constitute the real ministry of the Gospel, and especially so in this New Thought movement where there are no ordained preachers. The promise is being fulfilled in us of the latter days, where every one should be taught of the Lord and ordained by the Spirit.

A TRANSITION.

One of our beloved fellow-laborers in the New Thought field, Dr. Daniel L. Sullivan, of Kansas City, has journeyed into the unseen land, where his beautiful life will be continued.

His life in our midst was one pæan of joy and gladness; he was brave and true and a mighty defender to the faith to which he had given his allegiance; he lived the doctrine he taught; and demonstrated the fact that to man was all dominion given and that he could make and keep his body sound and well.

In robust health, on Sunday, February 11, 1906, he was preparing to leave his home for his usual morning service, when he sat down, and with just a word to his wife, closed his eyes and quietly left us. It was a beautiful transition.

Just sixteen years before, on this exact date, had he begun his study of the Science of Being which changed him from a man with broken health into the specimen of glorious manhood which gladdened our eyes. Henceforth his whole life was devoted to the cause of Truth, and he became a successful teacher and healer. After conducting a flourishing work in St. Louis, he returned to Kansas City about three years ago and has since been actively engaged in the work here, being speaker for the Divine Science Society, holding services each Sunday morning at Warwick Hall.

A most impressive Union New Thought service was held in this Hall Sunday, February 25th, in honor of Dr. Sullivan, which was called "A Perpetual Life Service." Life was the theme of all the speakers, and glowing tributes were paid to the noble life of Dr. Sullivan.

The following is the program:

THOUGHT — "The Lord is in His holy temple: let all the earth keep silence before Him."

DOXOLOGY

SONG, No. 13 — The Broodings of God's Love . . . *Scott*

SILENCE, led by MARION AUSTIN DRAKE

ANTHEM — The Lord is My Shepherd . . . *Ashford*

THE UNITY CHOIR

ADDRESS by CHARLES FILLMORE

VOCAL SOLO — Silence . . . *LeRoy Moore*

MRS. A. R. SEVERANCE

ADDRESS by CHARLES EDGAR PRATHER

ADDRESS by A. P. BARTON

VOCAL SOLO — One Sweetly Solemn Thought . . . *Ambrose*

L. S. VAN HOOK

ADDRESS by MRS. JENNIE H. CROFT

ANTHEM — Hymn of Praise . . . *Randall*

ORIGINAL POEM — Dedicated to Dr. Sullivan

HENRY MINTUN

VOCAL SOLO — He Giveth His Beloved Sleep . . . *Abt*

MRS. CHARLES EDGAR PRATHER

ADDRESS by JUDGE H. H. BENSON

SONG — Oh, That Will be Glory . . . *Gabriel*

PROF. MOORE AND CHOIR

A set of Resolutions was adopted by the Society, which, with the original poem by Mr. Henry Mintun, will be sold by the members for the purpose of augmenting the fund for a Sullivan Memorial.

Whereas, Our beloved leader and teacher, Dr. Daniel L. Sullivan, has gone from our midst into the land beyond the range of mortal vision, there to enter upon another plane of his life's work; and,

Whereas, He has labored with untiring zeal, his whole aim and purpose being to point the way to a higher, holier living, and by his beautiful life making the world a better place because he lived in it;

Therefore be it resolved, That, as an evidence of the value which we place upon his teachings, we endeavor to follow his example and instructions; fashion our lives after the pattern which he gave us, of noble, true, unselfish living; and build our characters upon the foundation of Truth so fearlessly presented by him in word and deed.

And be it further resolved, That we unite in sustaining and supporting this Society, making it a living monument to our dear Dr. Sullivan, which will prove that his labors have not been in vain.

Prof. LeRoy Moore of Kansas City, has been chosen by the Society to succeed Dr. Sullivan as their leader, and services will be held as usual every Sunday at 11 A. M. and Thursday at 3 P. M., at Warwick Hall, 8th and Oak Sts.

— JENNIE H. CROFT.

HELP THOSE IN DARKNESS.

Every subscriber to UNITY should remember that it is a medium through which the Lord is reaching the minds of his people, and revealing to them the truths of existence. It should therefore be made to do as far-reaching good as possible, and every copy must be passed on again and again. Many write us that they like to keep UNITY on hand to read again. This is a kind of hoarding of good, that suggests selfishness. If there is in UNITY that which has helped you, give it to some one else who needs help. If you want another copy, or a dozen, and have not the money to pay for them, drop us a line and we will cheerfully send them without charge. When we read the stacks of letters telling of the light that has come to those who sat in darkness, we feel ready to make any sacrifice to carry that light to men everywhere. It is a great joy to give support to a good cause, but a more lasting pleasure to give that which feeds the understanding.

UNITY \$1.00 per year; or 3 subscriptions sent together, \$2.00.

WE WISDOM, 50 cents per year; or 3 subscriptions sent together \$1.25.

NEW THOUGHT DIET, 50 cts per year; or three subscriptions sent together \$1.25.

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

ADVANCE SHEET OF THE PROGRAM FOR THE
ANNUAL CONVENTION OF THE WORLD
NEW THOUGHT FEDERATION.

CHICAGO, ILL., OCTOBER 23-26, 1906.

Fore-word: In preparing this program the committee in charge has endeavored to arrange the subjects that there shall be an unbroken continuity of thought, and that a published report of the meeting shall be a complete history and text-book of the practical application of the New Thought. All speakers, whose names will be announced later, will be expected to preserve this continuity as far as possible, and if they succeed in this, this year's Convention will be a complete Normal Course in the New Thought.

PROGRAM.

Business Meeting, mornings at 9:00 o'clock. General sessions at 2:00 and 8:15 P. M.

Tuesday, October 23d: Address of Welcome, by a representative of the City of Chicago; Reply, by the President of the Federation; Address of Welcome, by a representative of the Chicago New Thought Federation; Reply, by the 1st Vice-President of the World New Thought Federation. 1. The Universality of Truth; 2. Individuality the Logical Result; 3. The Personal Application of Truth.

Wednesday, October 24th: 4. The History of the New Thought up to the Time of Christ; 5. The History of New Thought from Christ to the Present Day; 6. The Unity of Science and Religion; 7. The Consequent Result in Healing; 8. The Aims and Objects of the Healing Movement; 9. Suggestion; 10. The Power of the Spoken Word.

Thursday, October 25th: Five minute talks on New Thought Practice; 11. Affirmations and Denials; 12. The Power of Thought in Moulding Character; 13. The Public Mind the Result of Individual Thinking.

Friday, October 26th; 14. The Responsibility of Life; 15. The Practicality of the New Thought in the Home and in Business; 16. The Relation of Environment to the Individual; 17. The Possibilities of the Future From the New Thought Standpoint; 18. Federation; Installation of Officers; Inaugural Addresses; Benediction.

IN AID OF OUR NEW BUILDING.

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

RECENTLY PUBLISHED.

HEALTH AND THE INNER LIFE.

An Analytical and Historical Study of Spiritual Healing Theories, with an account of the life and teachings of P. P. Quimby.

Contents: Introduction; Historical Sketch; Personal Testimony; Mind and Disease; Quimby's Theory of Man; The First Teachers; The Omnipresent Wisdom; The Power of Thought; Spiritual Healing; Methods of Healing; Summary and Definition.

In this volume two purposes have been fulfilled: it applies to the problems of human suffering a practical, spiritual philosophy of the Inner Life, and it contains a discriminative exposition of the rational principles which underlie the mental healing movement. With these ends in view, it was thought best to revise and incorporate portions of the *The Philosophy of P. P. Quimby* and *Methods and Problems of Spiritual Healing*. The book contains valuable quotations from the manuscripts of Julius A. Dresser and an exposition of the teachings in which he and other pioneers restated the theories of Mr. Quimby. There are abundant data for all who wish to settle the question of the real *vs.* the alleged founder of the movement, although the book is not at all controversial. As a whole, the book contains the first adequate statement of the parent doctrine, and it will especially aid those who wish to estimate the permanent worth of mind-cure teachings
12mo, pp. 255. Net \$1.35.

"The Philosophy of P. P. Quimby" is now out of print, but there are a few copies in stock. Price, 50 cents, postpaid.

"Voices of Hope," edition of 1898, 35 cents, postpaid.

German translation of "Living by the Spirit" (*Das Leben Nach Dem Geiste*), 50 cents, postpaid.

For sale by the author

H. W. DRESSER, 18 Bowdoin Street, Cambridge, Mass.

 PASS IT ALONG.

We find our best means of reaching people who need help is through those who have been helped. If we send you an extra copy of UNITY now and then, it means that we want you to pass it along. If it has given you a ray of light, it will do the same for your friend or neighbor, and you are a slothful servant if you do not "let your light shine."

Some people are really afraid to hand around Truth literature for fear people will think they are "cranks," or that it will be scorned. This fear may be just what is holding you from some demonstration. The Lord acknowledges with his power those that acknowledge him.

NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 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 Grant 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.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- Divine Science Home, 1560 Race Street, Denver, Colo.
- New Thought Lyceum. Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill. Sunday service, 11 A. M., at the residence of Mrs. C. H. Besly, 399 E. Ontario St.
- Chicago Unity Society of Practical Christianity, 803 Masonic Temple.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 803 Masonic Temple; Chicago, Ill.
- 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.
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VOL. XXIV. APRIL, 1906. NO. 4.

CONTENTS.

| | PAGE- |
|--|-------|
| The Church of Christ. | 195 |
| By Charles Fillmore. | |
| God is Love. | 206 |
| By Horatio W. Dresser. | |
| Bible Lessons. | 214 |
| By Charles Fillmore. | |
| Poem—"The Oneness of All With God." | 224 |
| By Jessie A. Millard English. | |
| Some Thoughts Concerning the Masters. | 225 |
| By S. I. | |
| The Redemption of the Body. | 229 |
| By Edna Carter. | |
| The Symbology of the Easter Egg. | 232 |
| By Jennie H. Croft. | |
| Life and Death. | 235 |
| By Lucy A. Walker. | |
| Answers to Questions About the Red Leaf. | 239 |
| By C. F. | |
| Answers to Questions. | 241 |
| By Jennie H. Croft. | |
| Poem—"There is Good in Everything." | 244 |
| By W. H. Matthews. | |
| The Unity Building. | 245 |
| Chats With Our Readers. | 248 |
| Publishers' Department. | 264 |



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

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Devoted to
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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 I: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 the 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 unfailing 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 through faith unto salvation *ready to be revealed in the last time.*” (I Peter 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 unfolding, 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



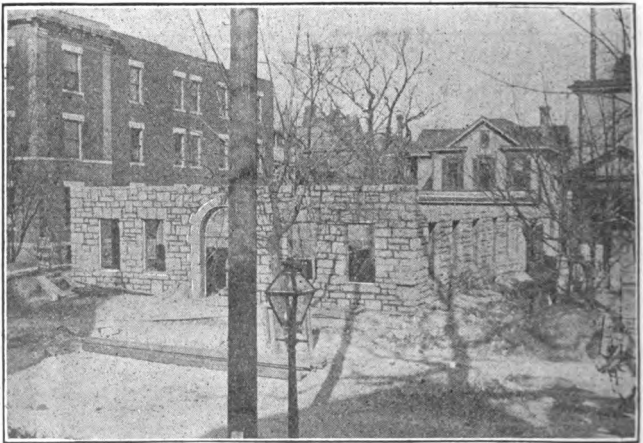
A VIEW OF THE FIRST STORY, TAKEN MARCH 31st.

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 everyway. 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 some-time 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.

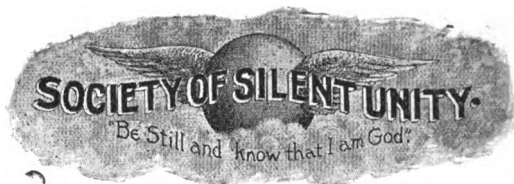
"Rattle snakes are also numerous. The children have had several jump at them, but they are not afraid; neither have I any fear for them. They showed me some that they had found, but when I came near they quickly ran away. Centipedes and tarantulas are often found here. These never appeared to me, but 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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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 the 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 Bryrmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
Sunday service. 11 A. M., at the residence of Mrs. C. H. Besly, 399 E. Ontario St.
- Chicago Unity Society of Practical Christianity, 803 Masonic Temple.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 803 Masonic Temple; Chicago, Ill.
- 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

TEACHERS' AND HEALERS' DIRECTORY.

Dr. and Mrs. J. Gilbert Murray,
Present or absent treatments; advice
and teaching by correspondence.
90 S. Union St., Rochester, N. Y.
(Jan 06)

Cassius A. Shafer,
Teacher and Healer.
Students and patients received in
the Home, 539 LaSalle Ave.
803 Masonic Temple, Chicago, Ill.
(Jan 06)

Lillian Thompson,
Teacher and Healer.
Box 185, Waco, Texas.
(Jan 05)

R. C. Douglass,
Teacher and Healer.
A student of the Divine Science for
sixteen years.
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(March 06)

John H. Rippe,
Christian Teacher and Healer.
English and German correspondence
1620 Madison Ave., Kansas City, Mo.
Sept 04

Mrs. Lizzie F. Hall.
Write me if you feel I can help you.
Lock Box 178
Gouveneur, St. Lawrence Co., N. Y.
July 06

Society of Practical Christianity,
Edith A. Martin,
Teacher and Healer.
1912 Mt. Vernon St., Philadelphia.
(Sept 06)

Miss Clara F. Mason,
Christian Healer.
Mt. Rainier, Maryland.
[Last house on 34th Street.]
Aug 06

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Special correspondence course in
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Feb 06

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Present or absent treatments. Per-
sons at a distance who desire absent
treatment can write or telegraph for
fuller particulars.
2414 Penn. Ave., N. W.,
Washington, D. C.
(May 06)
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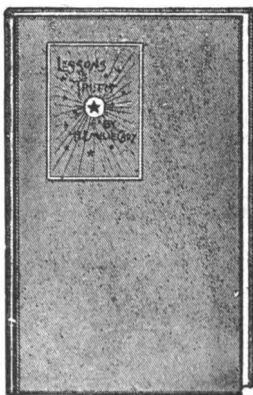
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VOL. XXIV.

MAY, 1906.

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CONTENTS.

PAGE

| | |
|---|-----|
| All Sufficiency In All Things. | 275 |
| By H. Emilie Cady. | |
| My Soul is Alive With the Healing Power of Jesus Jehovah. | 282 |
| By Walter DeVoe. | |
| Little Letters. | 283 |
| By J. Gilbert Murray. | |
| Rejoice In Afflictions. | 285 |
| By S. I. | |
| Bible Lessons. | 287 |
| By Charles Fillmore. | |
| Headquarters; Unity Building. | 296 |
| Answers to Questions. | 298 |
| By Jennie H. Croft. | |
| Invocation. | 300 |
| By Annie W. Mills. | |
| Poem — "Come Up, Little Sheep." | 301 |
| By Marie Louise Foster. | |
| San Francisco. | 302 |
| Miscellany. | 305 |
| By the Editor. | |
| Chats With Our Readers. | 313 |
| The Right Use of the Red Leaf. | 335 |
| Class Thought. | 337 |
| Prosperity Thought. | 337 |
| Publishers' Department. | 340 |



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

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ALL SUFFICIENCY IN ALL THINGS.

BY H. EMILIE CADY.



HERE is that within every human being which is capable of being brought forth into the material every-day life of that person as the abundance of every good thing he may desire.

Here and there a soul who is consciously abiding in the secret place of the Most High, and being taught by the Spirit of Truth, dimly recognizes this and says, "The Holy Spirit abiding within us is able to do all things for us;" while occasionally a metaphysician, in whom the intuitional is largely developed, is beginning to apprehend it as a demonstrable truth, and, carefully avoiding all pious words lest he be considered in the old rut of religious belief, he says, "The outer or visible man has no need which the inner or invisible man cannot supply."

Let us not haggle over terms. There need be no schism. Each means the same thing. The only difference is in words. Each one is getting at the same truth in his own way, and eventually the two will clasp hands in unity, and see eye to eye.

This Spirit of the living God within us, fed ever from the All-Father fountain head, is not only the Giver of all good gifts, the Supplier of all supply, but *It is the thing itself*. We must come right up to this point. The giver and the gift are one.

God Himself is the fulfillment—or the thing which fills full—every desire.

Truly our eyes have been holden until now in these later days we are coming to know of "God in His world;" of Him, the immanent creative cause

of all things, ever dwelling in man, ready and willing at any moment to recreate or renew our bodies and minds, or to manifest Himself through us as anything needed by us.

The certainty of this manifestation depends entirely upon our ability to recognize and accept this truth.

One recognizes God within as indwelling purity and holiness. To that one He is sanctification; and just in the proportion to the recognition and the trust with which this Divine Presence is regarded as immanent holiness does It spring forth into the outer every-day life of a man as holiness, so that even they who run may read a something more than human in him.

Another recognizes and accepts the God within himself as the life of his body; and instantly this divine Life, always perfect, strong and vigorous, and always desiring with the mighty desire of Omnipotent Love to manifest Itself through somebody or something as perfection, begins to flow through his body from center to circumference until the entire body is charged with a fullness of life which is felt even by others who come in contact with him. This is Divine healing; and the time required for the process of complete healing depends, not upon any changeableness of God—for God knows no time but the eternal now—but entirely upon the ability of the person to recognize and trust the Power which worketh in him.

The one who recognizes the indwelling God as his holiness but cannot mentally grasp any more truth, lives a holy, beautiful life, but perhaps lives it all through years of bodily disease and sickness. Another who recognizes the same immanent God as his health, and is made both holy and physically well by the recognition and acceptance, stops there, and wonders, when he is well and is living a life entirely unselfish and God-like, why he should always be poor, lacking even the bare necessities of life.

O fools and slow of heart to believe! Can ye not see that this same indwelling God who is your holiness and your health is also your sustenance and support? Is he not our All-sufficiency in all things? Is it not the natural impulse of the Divine Being to flow forth through us into all things, "whatsoever ye desire when ye pray"? Is there any limit except such as our poor human minds have set? Does He not say, "Every place that the sole of your foot shall rest upon that have I given thee"? What does this mean? Is it not saying, "Whatsoever you dare to claim that will I be to you"?

This Divine Energy is the *substance*, (from *sub*—under, and *stare*—to stand), the real thing which stands under or within the visible or unreal of all things—food and clothing as well as life and health.

How do we get holiness? Not by outside works of purifying ourselves, but by turning to the Holy Spirit within and letting It flow forth into our human nature until we become permeated with the divine all through. How is perfect health through divine or spiritual healing obtained? Is it by looking to or trusting external efforts or appliances? Surely not; but rather by ceasing entirely from the without, and turning our thoughts and our faith to the Father in us.

How, then, are we to get our abundant supply—aye, even more than we can ask or think, (for God gives not according to our need but "according to His riches" we are told)? "Acquaint now thyself with Him and be at peace; *thereby* shall good come unto thee," saith our God. Cease to look to outside sources and turn within. "If thou return to the Almighty thou shalt be built up; aye the Almighty shall be thy defense and thou shalt have plenty of silver." Be still and know that God, even the indwelling God, the Father, in us is our supply.

It is not enough to believe simply that God is our supplier—the One who shall by His omnipotent power influence the mind of some one possessing an abundance to divide with us. This is limitation.

God being our health means far more than God being our healer. God as our supply is infinitely more than God as our supplier.

When Elisha multiplied the widow's oil he did not, recognizing God simply as the supplier, ask, and then for answer receive a few barrels of oil from some one over-rich in that commodity and in whose heart the spirit of God was working. That would have been a good but a very limited way; for had the demand continued, in time not only the village but the whole country around would have been destitute of oil.

Elisha understood the divine law of working, and putting himself into harmony with it, *God Himself, the substance of all things, became manifest as the unlimited supply* — a supply which could easily have flowed until this time had there been need and vessels enough.

Jesus' increase of the loaves and fishes did not come up from the village in response to some silent word spoken by him to a person having a quantity. He never recognized that he had any right to seek the over-possession of another, even though he was going to use them to benefit others. In order to feed the multitude he did not reach out after that which belonged to any man, or even that which was already in manifestation. The extra supply was a *new and increased manifestation of Divine Substance as bread and fish*. So with the oil of Elisha, who was "a man with like passions as we." In both these cases nothing came from without to them to supply the need, but the supply proceeded *from within outward*.

This Divine Substance — call it God, Creative Energy, or whatever you will — is ever abiding within us, and stands ready today to manifest Itself in whatever form you and I need or wish just as it did in Elisha's time. It is the same yesterday, today and forever. Our desire is the cup which shapes the form of its coming, and our trust — the highest form of faith — sets the time and degree.

Abundant supply by the manifestation of the Father in us, from within outward, is as much a legitimate outcome of the Christ life or Spiritual understanding as is bodily healing.

The Word — or Spirit — is made flesh (or clothed with materiality) in both cases, and both are equally in God's order. The law of work-to-earn is only a schoolmaster beating us with many stripes, breaking us into many pieces when we fall across it in our failures, just to bring us to Christ. "But after that faith hath come we are no longer under a schoolmaster." Then Christ — the Divine in us — becomes the fulfillment of the law.

"Labor not for the meat that perisheth," said the Nazarene. Cease to work "for a living" or for supply. Be forever free from the law of poverty and want, as you are from the law of sin and disease — through faith in Christ, *i. e.*, by taking this indwelling Christ or Spirit or Invisible man as your abundant supply, and, looking to no other source, hold to it until it manifests itself as such. Recognize it. Reckon it. Be still and know it. Do not struggle and work and worry while you know it. But just be still. "Be still and know that I am" — what? part of God? No. "Know that I am God" — all of God; good, all of good. I am Life. I am Health. I am Love. I am Supply. I am the *Substance* of all that human souls or bodies can need or want.

The law says, "In the sweat of thy face shalt thou eat bread." The Gospel brings "glad tidings of great joy which shall be to all people." The law says, work out your salvation from sin, sickness and poverty. The Gospel says, Christ — the Father in you — is your salvation; have faith in Him. The law says, work all you can and God will do the rest. The Gospel says, free gift, not of works, lest any man should boast. The law is *a way*. Gospel or Christ *the way*. "Choose ye this day whom ye will serve."

"But," says some one, "will not such teaching

— that our abundance is not at all dependent upon the labor of our hands or head — “ foster selfishness and indolence? Is it not a dangerous teaching to the masses ” ?

Jesus never thought the Gospel dangerous for the masses. It has not proven dangerous to teach that health is a free gift of God to His children — a gift which they need not labor for, but just recognize and accept.

Does anyone attempt to hide away from others, like a talent hidden deep in the earth, the new-born health which is God-manifest in response to recognition and faith? If he does, he soon finds that his health has disappeared; for selfishness and the consciousness of an indwelling God cannot both abide in the same heart.

Let not anyone for a moment suppose that he can use Gospel means for selfish ends. As well suppose he can go west by going east. A thousand times better that a mill-stone be hanged about our necks, and we be drowned in the depths of the sea, than to attempt to use God's free gifts for selfish purposes. The divine abundance manifested through you is given you for ministry to others. You can neither receive it indolently nor retain it selfishly. If you attempt it, the flow of divine oil will be stayed.

In Christ, or in the consciousness of the indwelling Divine Spirit, we know that every man and woman is our father and mother, brother and sister; that nothing is our own, but all is God's, because all is God.

And because we know this we give — as we work — without thought or hope of return, because God flows through us to others. Our giving is our only safety valve. Abundance is often a snare to those who know not God, the indwelling One, who is Love. But the abundance which is manifested from within outward is only the material clothing of Perfect Love, and cannot ever bring selfishness. “ The blessing of the Lord it maketh rich and bringeth no sorrow with it. ”

Will God, being manifest as our abundant supply, foster idleness? A thousand times, No! We will then more than ever be co-workers together with God. Working but not laboring, working always for others. It is only labor when it is for self. Labor, not work, brings weariness, sorrow and sickness. Labor not for meat, *i. e.*, for any good to yourself. Working as God works does not weary, for then the current of unlimited Divine Life is always flowing through us anew to bless others.

“There is a river, the streams whereof shall make good,” but we must always keep the stream flowing *from within*—the source of its uprising—*outward* if it is to make glad. When we work in harmony with divine law we have with us the whole force of the stream of living water to carry us along.

Better than he knew spoke the poet when he said:

“Earth hath no sorrow
Heaven cannot heal.”

Not the far-away-heaven after death, when a whole life-time has been spent in sorrow and trouble, but this “kingdom of heaven is within you” here, now, today. The mortal, human, earth part of you has *no* sorrow which cannot be healed, overcome, wiped out at once and forever by this ever indwelling Divine Spirit.

If any man would hasten the day of every man’s deliverance from all forms of human sorrow and want, let him at once begin to draw himself from outside sources and external warfare, and center his thoughts on Christ the Lord within himself.

“The Lord in the midst of thee is mighty.”

“Acquaint now thyself with *Me* and be at peace, thereby shall good come unto thee.”

“Prove me now and see if I will not pour out a blessing upon you so great that there shall not be room to receive it.”

Let us prove him. “Commune with your own heart upon your bed and be still.” Be still and know. Be still and trust. Be still and expect.

“My soul, wait thou only upon God, for my expectation is from him.”

MY SOUL IS ALIVE WITH THE HEALING POWER OF JESUS JEHOVAH.

BY WALTER DEVOE.

Assume a restful attitude and let this thought occupy the mind. Picture in your imagination the living healing presence of our beloved Master. Call to mind the marvelous power of healing he exercised while on earth. Think of him as walking among men radiant with healing love to all. Then remember that that same individualized presence of the Father is the inspiration of your mind and the health of your flesh today as of yore, if you will but allow Him to occupy your thought and affection.

“Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him and sup with him, and he with me.”—Rev. 3:20. His glorified angelic presence is willing to glorify our temple with eternal love and life.

As you hold this thought in mind, know that your soul and body are being illuminated and spiritualized and harmonized by the living glory of the Christ. Cultivate by love and devotion this heavenly presence of your God. Your soul will awaken under the influx of His Holy Spirit, and new and holy aspirations will be born. You will feel your soul and mind and body being transformed into the harmony and perfection that is your real eternal character.

After you have continued this practice for a time you will begin to realize as never before that your soul is an actual intelligent power superior to your conscious mind, created in the image and character of the Almighty God. As your inspiration and love draws around you the brooding Presence of the Holy Spirit of Jesus Christ, your soul will awaken gradually to the consciousness of eternal life that characterized it in its angelic state previous to birth,

and you will praise and glorify the Christ as the regenerator and redeemer of your soul. And then you will love to give time to silence and meditation when your soul may be fed by its Beloved on the Bread of Life. And from this awakening of the soul there will come to you a new and more potent vitality that will heal and harmonize all your nature. Your soul will begin to realize its God-like power of dominion over sin, sickness and death. It will become a potent magnet of love to draw to itself all that is required of wisdom and wealth to promote its spiritual welfare. And daily as you commune with and praise Him, will Jesus Jehovah develop your soul — the Christ within — until your character conforms to the grace and beauty of the celestial image of the Eternal God.

LITTLE LETTERS.

These Little Letters are selected from a course of instruction in Practical Christianity and Divine Science, by Dr. J. Gilbert Murray, Rochester, N. Y.

Can you imagine a long, slow moving pendulum swinging, swinging, its vertical marking a line between light and darkness, sunshine and dense shadow, joy and sorrow, courage and fear, intelligence and ignorance, truth and error, sickness and health, life and death?

Can you imagine a positive or emphasized beat to the pendulum like the downward beat in march-time music, and each positive beat carrying a little farther into the light and out of the shadow, falsity and unreality, just as if a Mighty Hand were steadily moving onward and upward and Godward, and glorifying and gilding with Ultimate Truth the whole piece of mechanism, and warming and vitalizing it into eternal life?

And again: Can you imagine this God-designed creation turned about, *facing the wrong way*, so that each positive beat carried just a little farther into the darkness and away from the light of life?

The difference between its positive and passive beats may be very slight, scarcely noticeable: but so long as it continues thus, what is resulting? The eternal harmonies are less and less understood; Deity's divine diapason growing fainter and the melody of life jangled by cross vibrations. Shadows becoming deeper; the chill and fear of doubt and unbelief are seemingly more and more real and stagnating, and the movement slowing into hopeless lethargy, approaching inertia.

But, can you imagine again, that this "facing the wrong way" is unreal? That the same Mighty and Master Hand like an Omnipotent Magnet still has the pull upon this (apparently) drifting derelict, and that the seeming progression into the dark is but a more prolonged, a slower swing, prolonged through the ages, it may be; and thus you have seen but its motion in one direction and have believed it making headway in the wrong direction? And can you begin to see that in the Universal swing and whorl, in the grand gyrations and ever increasing spirals of evolution and unfoldment there is no "facing the wrong way," no backward swing, nor retrogression; that God is not mocked nor the Eternal Purpose balked nor hindered? The different planets of our solar system have a diurnal motion differing in length, from a twenty-four hour day on our earth, to perhaps two and a half years (of our time) on others; and down to less than six hours on still others, and the yearly orbit varying in an equal ration. Yet none progress faster or farther than the others. The eternal harmonies are not disturbed, nor the solar system disordered by the seeming inequality of motion. Oh, beloved, only to yourself and to those around you is progress delayed, your eternal journey more darkened, and pain and sorrow made a part of your portion by the oscillations this way and that, swayed like a reed, like a wave of the sea driven of the winds and tossed. The Divine Compulsion will inevitably bring you ultimately home to God; but why a far off ultimate, a long delayed haven or home coming. Come home *now*. Realize that the "far off divine event" is *now*. Now is the accepted time, and, finally, *there is no other*.

REJOICE IN AFFLICTIONS.

I read today, this from St. Paul: "Rejoice in afflictions." Note the verse says, "*in.*"

Now *after* we have *passed through* afflictions, and have seen (appreciated beyond a doubt) their value as a factor *necessary* in our progression, we are sometimes brave enough to say, "I am truly rejoiced that this affliction has been my own, for I now see its value in my ongoing," but not all of us have gotten the faith and loving trust to *rejoice in and during* the affliction.

Now we are soldiers of our blessed Leader and Commander, Jesus Christ, and have consecrated ourselves to his service. And shall we object to the training, and tests and hardships, which are necessary conditions required of us to make us good, reliable, useful members of his army?

I have often seen in Germany, at the forts, soldiers being drilled, and I remember in one especial instance how severe the officer in charge was to a young, and evidently new, but well-meaning recruit. I recall the blow upon his face, and how roughly the officer threw him to the ground, for some apparently trifling mistake (evidently not from intent, but through ignorance). A gentleman who was with us, a German, remarked, "The young fellow belongs to a noble family, but they all have to be treated alike in order that they may become trained, efficient soldiers." Do you know that the incident made a strong impression on my mind.

I remembered how little I had appreciated the tests and drills and hardships I had experienced since I had enrolled myself a soldier of the cross, and how every test seemed most grievous, and accompanied with no "*rejoicing*" at this great proof that my Lord had accepted me as a soldier in His army, and was having me trained and drilled, to eliminate all qualities of ignorance, weakness and fear; until this

was accomplished I was of no use as a soldier in my Lord's army, even if I did show love to Him and His cause, for *skilled* and well *drilled* soldiers—*hardy* and *absolutely without fear*—are the only ones that can be of use in this warfare of the army and forces of pure unselfish Love, as opposed to the army commanded by those who are masters of skilled, trained and perfect concentration, but who are entirely dominated by selfishness.

We can see that we are absolutely useless until we become disciplined and drilled. And I notice that the soldiers are drilled *every day*, and tested to keep them in practice, after they are supposed to have become perfectly trained. So with us, if we are really His soldiers, we shall never cease to have tests and daily drills to keep us in line. And I suppose we need it. So let us *rejoice in affliction*, because it shows we are accepted, and in the line. I also see that a soldier needs to live a regular life; that he keeps in condition physically, which is always governed by the right thought, word and desire, for, truly, a soldier who is ill, or liable to be indisposed, is of little value to the cause under which he has enlisted. Neither are we, and when we know that we have enlisted for *active service*, it becomes quite necessary that we realize that we must lead regular lives of *thought*, that is, we must train ourselves daily and hourly to bring every thought into obedience to Christ, so that we may be acceptable soldiers of the cross, under our beloved Leader, Jesus Christ.

The fact is, we all *know* that if our thought is *trained* and *drilled constantly* to perfect obedience to Christ we shall be well and courageous, meeting all conditions, present or future, without fear. *So let us do.*

S:: I:::

So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable; and no man is useless while he has a friend. — ROBERT LOUIS STEVENSON.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 8. May 20.

DEATH OF JOHN THE BAPTIST.—Mark 6:14-29.

14. And king Herod heard thereof; for his name had become known: and he said, John the Baptist is risen from the dead, and therefore do these powers work in him.

15. But others said, It is Elijah. And others said, It is a prophet, even as one of the prophets.

16. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her.

18. For John said unto Herod, It is not lawful for thee to have thy brother's wife.

19. And Herodias set herself against him, and desired to kill him; and she could not;

20. For Herod feared John, knowing that he was a righteous man and a holy, and kept him safe. And when he heard him, he was much perplexed; and he heard him gladly.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, and the high captains, and the chief men of Galilee;

22. And when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thy wilt, and I will give it thee.

23. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

24. And she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist.

26. And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat, he would not reject her.

27. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and beheaded him in the prison,

28. And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29. And when his disciples heard thereof, they came and took up his corpse, and laid it in a tomb.

GOLDEN TEXT — *Be not drunken with wine, wherein is riot, but be filled with the Spirit.*—Eph. 5:18.

Herod represents sense consciousness. It rules on the plane of mortality. If allowed full rein, it kills out the repentant and redemptive state of con-

sciousness, represented by John the Baptist, which is beginning its ministry of change and purification in mind and body. The object of this lesson is to show us the various steps that lead up to this final tragedy.

In regeneration there is a quickening of the whole man. The life flow is especially increased, and every function connected with it is stimulated. This is represented in the lesson as Herod at a feast, at which he was evidently intoxicated. People who are naturally egotistical and domineering, develop these qualities in a larger degree under the impulse of the new life current. Unless the meek and lowly frame of mind recommended by Jesus is adopted, such people lose their heads, and go farther in their rash egotism than they anticipate.

Herodias represents the feminine side of sense-thought. It resists the accusations of licentiousness by John, the purifier, and schemes to have him put entirely out of consciousness. The daughter of this one, who dances before the king, is sex-sensation. The king is so pleased with her performance that in his ecstasy he is willing to give anything she asks for, even to the half of his kingdom. Then, under the suggestion of her mother, the head of John the Baptizer and purifier, is requested to be brought to her on a charger. The king then sees what the giving up to his ecstasy has led to, and he regrets, but his oath, or thought-word, has gone forth and it cannot be broken. The next step is the cutting off the head, or higher understanding, and its inanimate skull descends to the sensuous nature, and is lost in mortality.

This is a true history of thousands, who, immersed in the desires of sense, refuse to change their habits when the regenerative process begins. Generation and regeneration are diverse. Those who live under the law of generation give up their kingdom to their progeny, and die. Those who come out of this Egypt, conserve their substance, and transmute it

Class Thought. May 20th to June 20th, 1906.

(Held by the United Membership of the Society of Silent Unity, in all parts of the world, every evening at 9:00 o'clock.)

**I am thankful for the fulfillment in me of the
More Abundant Life promised by Jesus Christ.**

Special Prosperity Thought.

(Held daily at 12 M.)

**I am grateful for the abundant supply and
support, which is now manifesting in my mind
and affairs.**

This Leaf has been spiritually treated by the Unity Society members in Kansas City. It is charged with healing-thought power, and will connect all who use it with the Jesus Christ Consciousness.

SOCIETY OF SILENT UNITY, Unity Building, 915-917 Tracy Ave., Kansas City, Mo.

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through thought to spiritual energy, which is the foundation of the new body in Christ. Through this conservation and control of the Divine Life and Substance, they finally attain the Kingdom of God, and sit on the right hand of the Father with Jesus Christ. This is not to be accomplished by an outside deity, but is a work that goes on in the individual. "To him that overcometh" is the oft-repeated promise of the Holy One in Revelation. Strength and power and purity come to the soul through mastery of its passions and appetites, and in no other way.

Lesson 9. May 27.

FEEDING THE FIVE THOUSAND.—Mark 6:30-44.

30. And the apostles gather themselves together unto Jesus; and they told him all things, whatsoever they had done, and whatsoever they had taught.

31. And he saith unto them, Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

32. And they went away in the boat to a desert place apart.

33. And the people saw them going, and many knew them, and they ran there together on foot from all the cities, and outwent them.

34. And he came forth and saw a great multitude, and he had compassion on them, because they were as sheep not having a shepherd: and he began to teach them many things.

35. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the day is now far spent:

36. Send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37. But he answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred shillingsworth of bread, and give them to eat?

38. And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39. And he commanded them that all should sit down by companies upon the green grass.

40. And they sat down in ranks, by hundreds, and by fifties.

41. And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves; and he gave to the disciples to set before them; and the two fishes divided he among them all.

42. And they did all eat, and were filled.

43. And they took up broken pieces, twelve basketfuls, and also of the fishes.

44. And they that ate the loaves were five thousand men.

GOLDEN TEXT—*My Father giveth you the true bread out of heaven.*—John 6:32.

The life and acts of Jesus Christ, as recorded in the New Testament, are symbolical descriptions of what takes place in man under the law of spiritual development or regeneration.

The disciples represent the inherent spiritual faculties, called out of the Universal Mind, classified and working about the Supreme I AM, or Christ, as a centre. The people are the external thoughts. Eating is a process of appropriation of that which will sustain the thoughts. The people, or thoughts, can be fed from two sources; the within, where the essence of all things is, or the without, where that essence is found in a multitude of forms called food. This lesson teaches how to feed the thoughts from the inner, or Universal Substance.

When the I AM communes with its inner faculties, there is a separation from the outer thoughts. The "desert place" here mentioned is, in the original Greek, a *solitary place*, or hermitage. The meaning is that we shall withdraw into what we call the "Silence," and there receive the reports of our faculties' works.

But how can a man get away from himself? He can't, and his thoughts are part of himself, and in spite of his efforts for privacy they come trooping in, because they have no shepherd. Then seeing their need, which is sustenance of the right kind, the I AM has compassion on them, and teaches them many things. This instruction of the thoughts in man is an important part of harmonious regeneration. If you do not tell your outer thoughts the truths which you receive from the Spirit within, they will remain ignorant and crude in spiritual understanding. The Spirit is constantly instructing us in dreams, intuitions and in the silence, but because we do not rightly interpret and impress upon the outer thoughts these inner revelations, they seem to be in another world.

Edison says that he has discovered that every cell has life, substance and intelligence. That is

exactly right as applied to the primitive cell out of which all forms are made. Our brains are composed of cells, and they are the bodies of our outer thoughts. The *mind* of these cells is fed by the intelligent instructions of the I AM, but the *life* and *substance* must also be kept up or they grow weak. The usual way to supply this waste is through food from without, but there is an inner source. The disciples are not yet educated in this drawing life and substance from the Universal Mind, and they also have to have an object lesson.

The five loaves and two fishes represent the substance and life that is necessary to feed the depleted cells, or people. The numbering of the people in ranks represent the mathematical science of order and harmony upon which all spiritual work is based. Before you can properly reach your thoughts and control them, you must command order and harmony.

The blessing and looking up to heaven, and breaking the bread and dividing the fishes, is all in accord with the spiritual law of increase. Heaven is the inexhaustible storehouse of the everywhere present Spirit-Mind. Blessing and praising are from a Greek word which means *eulogize*. The one and only way to draw this invisible and formless essence to the without is to praise it, give thanks unto it, bless it, and in all ways eulogize it. Every word of this kind that you utter will increase and expand the life and substance within, and supply the thoughts without.

Lesson 10. June 3.

THE GENTILE WOMAN'S FAITH.—Mark 7:24-30.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it: and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: fo

it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord: even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

GOLDEN TEXT — *Great is thy faith; be it done unto thee even as thou wilt.* — Matt. 15:28.

Tyre and Sidon represent the outer realm of intellect and form, called the conscious mind. The "house" that Jesus entered is the belief in personal separation and secrecy. In the universal light of Spirit, in which Jesus lives, there is neither personality nor secrecy, hence "he could not be hid."

The Syrophœnician woman is the intuitive perception of Truth reflected into the intellect from within the soul. Her daughter is affection, which had a "devil." This "devil" was evidently family selfishness, fear, etc. This is what we all find in persons of Gentile consciousness, and in the regeneration it must be eliminated.

The request of intuitive perception, that the I AM cleanse the affections and root out family selfishness and its fears, is at first refused. The "children" referred to by Jesus, who should first be filled, are the spiritual ideas. They are to be given the substance of our highest and best thoughts, and we should not go down into sense consciousness until we have fulfilled the Divine Law in Spirit. This is the logic of the intellect, into which Spiritual Understanding has reflected its light.

But intuition shines forth from the soul, and appeals for a cleansing of the subconscious, "even the dogs under the table," as well as the conscious mind. In the usual denials and affirmations in an abstract manner, there is more or less of a response in the subconsciousness, but it is often ineffectual in casting out the error thought. The crumbs from the bread, or substance, of our affirmations does drop down under this table below the

line of conscious thinking, and its needs are partly met, but not wholly. We should heed the persistent call of the soul and concentrate our I AM thoughts in the very substance of the heart, or soul-centre. The heart as well as the head should be set free from sense selfishness and human limitations. When the I AM makes the statement of freedom, based upon the "saying," or logic of intuition, there is an immediate letting go of personality, the "devil" that binds us to this body house gives up its victim, and our love is universal.

Lesson 11. June 10.

PETER'S GREAT CONFESSION.— Matt. 16:13-26.

13. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of man is?

14. And they said, Some say John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets.

15. He saith unto them, But who say ye that I am?

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven.

18. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it.

19. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he the disciples that they should tell no man that he was the Christ.

21. From that time began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

22. And Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall never be unto thee.

23. But he turned, and said unto Peter, Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men.

24. Then said Jesus unto his disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it.

26. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life?

GOLDEN TEXT—*Thou art the Christ, the Son of the living God.*—Matt. 16:16.

When the spiritual I AM comes into the consciousness of power and dominion, Cæsarea Philippi, the question arises, who am I in this faculty? In each faculty that the Spiritual Consciousness enters it takes on a different character, corresponding to the functions of that faculty. This is as it seems to the outer man only—to the Spirit it retains its distinctive character as the pure thought or Son of God. This faculty of power, dominion, mastery, has its centre of action in the body in the throat, with a reserve force at the base of the brain or *medulla*. When man feels himself master of the situation his voice is strong and resonant, but when fear, doubt and inefficiency are in evidence the voice is weak and thin.

From the view-point of personality, man has played many parts, and when he shows his supreme mastery in spiritual power the outer thoughts think he is the incarnation of some great personage of the past. These, however, are like the clothes a man has worn; they are past history, out of service, and a deeper insight must be evolved before man can see himself as he really is. This deeper insight is the eye of Faith, Peter. It discerns that spiritual man is Christ, the Son or Thought of the living God. This is the very truth, and it is the rock foundation of the real character of man. The "assembly," or "church" of Jesus Christ is this aggregation of powers based upon man's spiritual nature.

When man realizes that he is a spiritual being, the I AM gives to him through Faith the "the keys to the kingdom of heaven," or Divine Order, and he has the power in his earthly tenement of binding and loosing through his thought the realms invisible.

This knowledge of man's Christhood is not readily received by those in mortal consciousness; hence the command to "tell no man."

In order that spiritual man may be supreme in

consciousness, mortal man must be crucified, or "offered up." This becomes clearer and clearer to the inner consciousness as the Universal character of the Christ man is revealed, hence the teaching of the necessity of a crucifixion.

The disciples, or faculties of the mind, have been built up largely on the outer plane of consciousness, and they do not understand the necessity of the crucifixion of personality. Peter, especially, rebukes such a proposition, but the Supreme One recognizes his thought as a stumbling block to that final giving up that precedes the transfiguration. Thus Faith in the perpetuity of mortality is a stumbling block to spiritual development. The loss of this personal life is the only way to find eternal life. The acceptance of this mighty truth takes away the consciousness of death, and reveals the Son of God coming to his kingdom here and now.

God never buys anything, but is forever at work; but if anyone does trust in work, he has yet to learn he must trust in nothing but strength—"the self-existing strength only." The man has begun to be strong who has begun to know that separated from life essential, that is, God, he is weakness itself, but of strength inexhaustible if he be one with his origin.
—GEORGE MAC DONALD.

"Let them crumble! Let them go! Those structures which you have taken years to build—those things which you have toiled and slaved for! If you find you cannot save them—what does it matter? You have gained experience, and you can build and create stronger and better structures with one-tenth the labor you would, without this experience, have to expend on them."

Even as the difficulties of the past have been surmounted, problems solved; so shall the future be taken care of, and all is well and will be well.—
FRED BURRY.

HEADQUARTERS; UNITY BUILDING.

See that your letters are addressed, "Unity Building, 915-917 Tracy Avenue." We are not actually occupying the new building, but it stands right in front of our office, and we want people to become acquainted with it, and start the current of thought in that direction early.

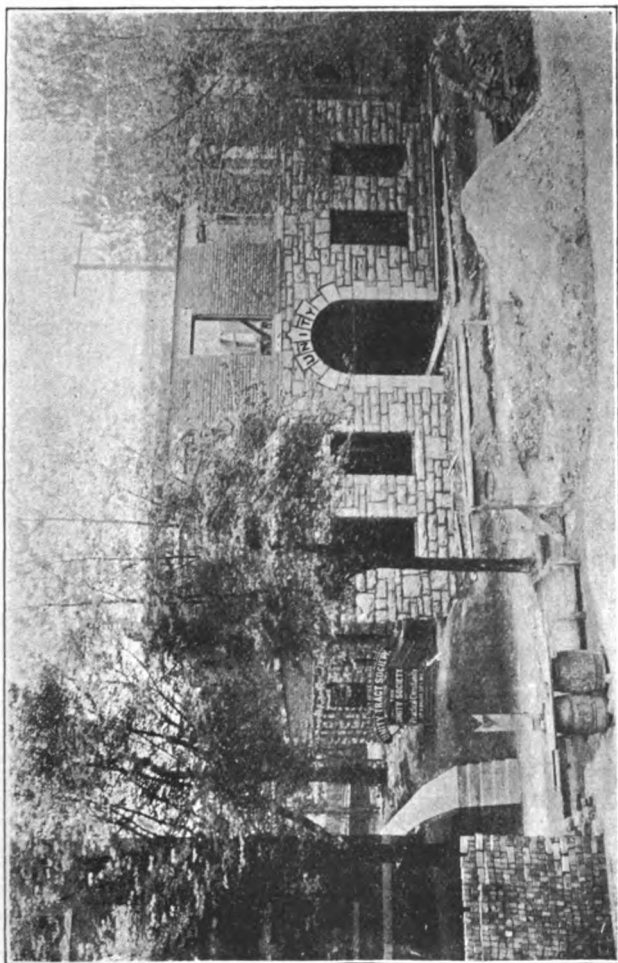
We expect to be holding our meetings in the new building in about two weeks.

The corner-stone dedication is to be held off until everybody has a chance to get in. Some people think we are using this corner-stone proposition as an inducement to people to contribute. Well, what if we are? Is it not a good proposition? Whoever contributes gets a place in the corner-stone of the first exclusively New Thought structure in the country. It identifies you with the most powerful spiritual centre on this planet, and you are constantly in touch with higher planes of consciousness through us.

We make this possible through our eternal spiritual vigilance. Night and day mighty mental and spiritual forces are being generated and sent forth into the race mind from this centre, and those who identify themselves with us are enveloped in a great life-giving aura that perpetually imparts health, protection and prosperity. Thus we are doing all people good, and our efforts in having many persons own the building are for their benefit. The new Unity Building will not be the property of any individual, but it will be owned by those who are contributing for its construction.

Send your contributions to Charles E. Prather, Manager, or Unity Building Committee, Unity Building, 915-917 Tracy Ave., Kansas City, Mo.

"Pure thoughts are the Christian's impenetrable armor."



THE NEW UNITY BUILDING, IN COURSE OF CONSTRUCTION; TAKEN MAY 1ST.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

215. In "Loose Him and Let Him Go," we read, "Every living soul has an inherent right to live out his life in his own way." Does he, when it infringes upon the rights and affects the happiness of another?
— N. D. W.

We believe in absolute freedom, and, holding this belief it is impossible to put another in bondage to our ideas or opinions. We may believe we have certain "rights" upon which our happiness depends, but if these rights are disregarded by one whom we think should consider them, we must carefully examine the situation to see if they are really "rights," or our own selfish desires. Our happiness should not depend upon people or things, but upon our unfoldment in Being, our conscious oneness with the Source of all-good. No one has a right to hinder or interfere with another's right to live his life, and if our counsel or advice is unheeded, we have only to stand aside and let the other party go ahead in his own way. It is a very hard thing to do sometimes, but we learn much for our own selves, and make it possible for that other to more quickly awaken from his delusion. Let us not make a stand for our "rights," but for the Right.

216. Please explain "righteous indignation." Has it any place in Truth? If so, how is the term, or thought, reconciled with "Love" ?
— A. C. T.

No sort of indignation has a rightful place in the consciousness of one who would live the Truth, and it *cannot* be reconciled with Love. One who understands the Truth and is living it, and who is filled with love, should be unmoved by any event or condition, however much it might seem excusable to be stirred up over it. Anger and indignation are unholy emotions for which there is no excuse. There is no such thing as "righteous" indignation, for indignation is not, nor can it be, righteous.

217. What is meant by "He that hath seen me hath seen the Father"?

Jesus of Nazareth said this, and so may we say it, when we, like him, manifest or express Love, Truth, Power, Wisdom and Life; which compose the Infinite Energy we call God, or the "Father." It does not mean the external self, but the inner, real self — the Divine Self. When we live the Christ-life, then will our fellowmen know or see the Source, or Father. Then will we become the "living epistles known and read of all men," and in no other way can God be seen except as expressed by man. If you see Love in me, you see God; if you see Truth in me, if you see Wisdom in me, just in that degree do you see God.

218. What do you understand is the meaning of the following: "Only with thine eyes shalt thou behold and see the reward of the wicked"?

— M. L. H.

We shall notice that those who, in aiming for the goal of happiness and satisfaction, have "missed the mark," that they have to reap the result of their action. But it is only with our eyes do we see this, for in our hearts we know that they will learn through these experiences, and finally rise to higher planes of consciousness where they will understand how to aim and not miss the mark "of the high calling of God in Christ Jesus." Those whose minds are fixed and stayed on the presence of God with them in all things, shall know that "no harm shall come nigh their dwelling." So, while they see evil and disaster all around them, they will be unmoved.

219. How do you reconcile these two ideas: 1st, If reincarnation be true; if we have been ages coming up to our present plane of action, and have had many parents who have given us expression upon the earth plane of life; if each soul is ever expanding and unfolding after leaving earth life; and one soul unfolds far in advance of children, father and mother, and, 2d, will we still recognize our loved ones on each earth plane of existence?

— L. C.

If all be true as stated in this question, we see no

reason why it should have any effect upon the recognition or non-recognition of loved ones. In this life one person advances far in advance of another in intellectual development, but that does not hinder his recognition of the other; on the contrary, it would tend to make that recognition more easy on his part. Those who believe in reincarnation say that when the soul has developed the higher qualities, it is then possible to recognize those in this earth life who have been here before, and to remember other incarnations of their own. This, then, would be an incentive to effort to unfold or develop the higher soul qualities, that recognition of friends be made possible.

INVOCATION.

There is one Power and one Presence in the universe—the Good Omnipotent!

We acknowledge Thee, O Life, Love and Truth, to be the Omnipotent One.

Spirit is the only Substance— infinite, eternal, and unchangeable. Man is inseparable from and one with the perfect Substance— Spirit.

Omnipotent Goodness and Love, we are now in Thy sacred presence.

By Thy breath the whole universe is created.

By Thy love the whole universe is sustained.

By Thy life the whole universe leaps with joy and gladness.

There is naught else beside Thee.

There is no place that is not filled with the health of Thy countenance.

Thou art infinite; all is contained within Thee.

Thou art eternal; nothing ever dies in Thee.

Thou art unchangeable; nothing ever falls from Thee.

I am Thy child, created in Thy likeness and perfect image.

I am sustained in Thy perfect image.

Help me to know the Power that Thou hast given me.

Help me to see the Power, to let the Light of Truth shine.

Manifest Thyself in me as a Healing Presence.

Manifest Thyself in me as a Strengthening Presence.

Manifest Thyself in me as a Loving Presence.

To the All-Good be the honor and glory, forever and forever.

Amen.

—ANNIE W. MILLS.

COME UP, LITTLE SHEEP.

BY MARIE LOUISE FOSTER.

Come up, little sheep, do not linger—
 From the hilltop His voice calleth thee.
 Come out of the darkness and gloom,
 Away from a shadowing doom.
 I'm waiting to fold thee so surely
 Away from the pitfalls down there;
 Come up, little sheep, from the lair,
 Come up and be safe in the fold.

Come up to the gold of the morning—
 The mists to the valleys have rolled—
 Come up, little sheep, to the hilltop,
 Where a peace abides that's untold,
 Where a joy awaits but the tasting,
 Where the pastures are green and the waters are still,
 Where thou can'st drink deep of the draught to thy fill,
 And in safety lie down by the clear flowing rill.

My love is so strong and so deep—
 Hasten up! hasten up! little sheep,
 My hand's on the gate of the fold,
 My arm is so strong in its hold.
 Little sheep, dost thou not hear the surging
 Of accents so tenderly urging?
 O haste, little sheep! O climb with a will
 To the fold at the top of the hill.

ONLY THE GOOD IS TRUE.

Only the Good is true, oh, words of wondrous power,
 Causing the love in our heart to unfold like a blossoming flower,
 And shedding broadcast its fragrance — not limited to a few —
 We learn the real truth of the statement, that only the Good is true.

Sin is an unreality, evil a lie of the mind,
 The cause of all pain and sorrow, the cause of our being blind;
 Blind to the Christ within us, blind to our interests, too;
 Blind to the fact so simple, that only the Good is true.

Oh, cease to live just for selfish gain, let God be your guiding star;
 Pass on till you reach Perfection, remember just what you are—
 "Joint heir with Christ," — and knowing this, let love govern all
 that you do,
 And live for the good that is in you, for only the Good is true.

SAN FRANCISCO.

All our readers have probably read in the daily press the graphic details of the greatest catastrophe in American history, when, on the morning on Wednesday, April 18th, the "Queen City of the Golden West," San Francisco, was almost totally wiped off the face of the earth by earthquake and fire. Not only this fair city, but Santa Cruz, San Jose, Gilroy, Santa Rosa, Sabastopol, and others, were in ruins after but a few moments of paroxysms of old Mother Earth.

When the great fire of Chicago occurred, in 1871, that city had but 300,000 inhabitants, and her monetary loss was about two hundred million dollars. San Francisco had a population of 400,000, and has lost from three hundred to five hundred millions, ten square miles being devistated.

Yet in the face of all outward confusion and loss, up from the ashes and ruins, the blasted hopes and broken fortunes, comes the word of cheer and courage, and out of these conditions will spring up better and more beautiful institutions for the upliftment of humanity.

Why this catastrophe? There may be many explanations, each more or less correct; we have not the space to discuss them just now. But one lesson is especially strong, and that is, the instability, the utter unreliability of temporal things in themselves as realities. Here was a city, fair, great and flourishing; in twenty-eight seconds a wreck! Mighty walls of brick and stone crumbled like sand; great steel girders were twisted and broken like straws; but humanity stands glorified by the baptism it has received. Henry Harrison Brown says, "All that is needed to bring out the divine in man is opportunity. Here we have had it."

ITEMS FROM SAN FRANCISCO.

Our San Francisco friends are gradually sending in reports

of safety, and plans for even a larger work than they did before the disaster. No one reports being the least bit discouraged, although some have lost all their earthly possessions.

In a letter from Mary Andrews-Wiggin, of the Home of Truth, 1231 Pine St., she says: "Personally, all of our possessions have changed form, but we now have the opportunity of demonstrating the almighty power of Truth to bring into visibility that which we need, from the Infinite Source. We rejoice to say that we all felt the perfect calm and peace of the Spirit of Truth, while we were passing through the seeming catastrophe."

In another portion of the letter she says that they are starting a fund for building a permanent Home of Truth that shall be more beautiful and commodious, and the work in it shall be more glorious than in the one that went up in smoke. Let us all open our hearts and our pocketbooks and help carry out this worthy plan.

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Henry Harrison Brown reports that the *Now* office, 105 Steiner Street, was not destroyed, but the plates, and the copy for the May number of the magazine in the hands of the printer, were wholly lost. He estimates their loss at \$1,000. He has issued the May number of *Now* as a four-page leaflet. It was printed April 23d, and was the first "magazine" published in Frisco after the earthquake. He reports that they are in need of money, clothing, and supplies of all kinds. Friends are urgently requested to buy the *Now* Stock, the money to be used to pay for the Mountain Home. It would require much more space than we have to give full detail of his plan, and we suggest that all friends send for a copy of the May *Now* to the old address, 105 Steiner Street, San Francisco.

Mr. Brown says: "The publishers of *Now* will continue the magazine. We ask each reader to be 'an active committee of one' and help us carry on the work. We need immediate funds. We do not ask charity. But we do need assistance in re-building our mail order business. Make it known that we are carrying on our work as usual. We have 7,000 of the new editions of our books and 6,000 copies of our Mail Lessons. We ask you to help the sale of these and to secure subscribers to the magazine. This will enable us to meet ordinary expenses."

* * *

Mrs. Moore, who is called the "Angel of the Sailor's Home," of San Francisco, says that her sailor boys took her to a place of safety on the bay.

* * *

Mr. Farwell, of the Home of Truth, San Jose, is sending in orders for books and subscriptions, and has not mentioned any "quake," so it is presumed that he was not disturbed.

The Homes of Truth in Oakland and Alameda were undamaged.

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Many narrow escapes and demonstrations of the Divine Presence are reported.

Mary E. Hodge, 2114 Steiner Street, writes: "I kept in a normal condition the whole week, day and night. No confusion, no turmoil, nor tumult. Equilibrium, wisdom, peace, truth and goodness. These were affirmed and held to, and my house was exempt from serious disturbance, the only damage being a broken lamp and a bust of Byron. Not even a picture fell. I have stayed here and slept here right straight along."

Mary B. deWitt wrote a private letter to Mrs. Fillmore from Pacific Grove, April 29th, from which we have taken the liberty of making this excerpt: "We are safe. Now is the time to say, 'All things work together for good.' We three were told by the Spirit to get away from Alameda before the 16th, so we left on the 12th. The Spirit also told me to deny *fate*, *accident* and *separation* for so many days, covering the days of all the trouble"

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A LETTER FROM THE EDITORS OF HARMONY.

SUNSET DISTRICT, 1264 THIRD AVE., SAN FRANCISCO, CALIF.,

APRIL 28TH, 1906.

DEAR FRIENDS—Please take no more subscriptions for *Harmony*, as we will not be able to fill them at present. The Home College of Divine Science, our home, with all household and college furniture were burned to the ground in the great fire. All of our books, bound and unbound, all volumes of *Harmony*, and stock in hand, were burned. We wish the readers of *Harmony* and all concerned to know our present address, where we are staying with friends who kindly took us in.

We believe that those who have been blessed with our teaching will desire to donate freely toward getting books into print again.

We believe that no greater disaster to any city has ever been recorded than has overtaken San Francisco. Beside the damage done by the earthquake, two-thirds of the city was burned, covering at least nine or ten square miles of territory. The people of San Francisco are hopeful and energetic; as soon as the fire was checked they dropped that was and commenced to plan for the more beautiful one that is to be actualized. People have thrown aside regret and are working with energy for the comfort of all. We are calm and peaceful, and know that we shall realize our supply.

Cordially yours, C. L. AND M. E. CRAMER,
1264 Third Ave., San Francisco, Calif.

MISCELLANY.

CONDUCTED BY THE EDITOR.

The wise ones of earth tell us that there is a substance which they have named ether, that is in evidence everywhere, and that the particles comprising it are as much finer than air as particles of water are finer than grains of sand, and as water flows in amongst the sand, so does ether permeate the air. Now the question with me is, Is not this ether, that is through all space and about all planets, the very life of God that is continually being given out for the support of all life? Is not the *solar plexus* the most receptive point to this ether, and as the lungs take in air for the benefit of the whole system, does not the *solar plexus* take in ether for the benefit of the soul and body? Is not paralysis largely due to a failure of the *solar plexus* to take in a necessary amount of this Divine Life of God? It all comes to me in that way, and I think I have proven some things about this true to myself. I shall have to speak of a little of my own experience that you may see how this has come to me. My school work, most of the time, is so great that I believe most teachers would say it was enormous, (that seems to be the only word that just describes it), and I often come home so exhausted that it almost seems as though I could not live. I go at once and lie down where there is a window open, and then breathe in deep and long, and do not let it stop in my lungs, but breathe deep and hard against the *solar plexus*, holding my breath there a few seconds each time. In a little while I arise with a new life in me, especially in my head. I cannot account for this on any other basis than as I have stated.

—B. B.

The *solar plexus* is the brain, or soul, of subconscious mind, and the head is the brain of the conscious mind. The Universal Ether incorporates and carries all kinds of thought, both good and bad; harmonious and discordant. This brain of the subconscious is receiving and giving off thoughts constantly, although the mind in the head may be ignorant of what is going on. The body feels the effect in its various diseases. In a right relation, we should control, through I AM dominion, the *solar plexus*. Thus we should be protected from that great influx of thought through our undisciplined sympathies.

Much intellectual thought, and especially about things pertaining to the material world, throws the

whole force of the organism into the head, and the *solar plexus* is starved out. Paralysis then follows as a natural consequence these inequalities in the organism.

It is possible to breathe through the *solar plexus*, in that plane of consciousness called the astral, without a direct influx of the Divine Will. One should be careful in practicing this, because when you least expect it, you will load up with those evil thoughts proceeding out of the heart, and referred to by Jesus in Mark 7:21.

A universal rule in soul development is that the quickening of the centres of consciousness in the organism should always be accompanied by a cleansing and purifying power in the mind.

Here is where the Christian religion demonstrates its efficiency as the greatest of all Occult Systems. It instructs us how to attain spiritual power, and, at the same time, purify our minds so that we shall not be destroyed by the forces we invoke.

An eminent professor in Germany has recently announced that the human organism has stored up within it energies sufficient to blow up a battleship, if they were liberated all at once.

The unfoldment and development of man's powers, according to the Jesus Christ system, gradually sets free these latent energies.

The spoken word carries its greatest force when it proceeds from a thought having its origin in spiritual consciousness. If you want your words to have power, think from the spiritual standpoint before you speak.

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In February UNITY it is stated that, "In Christian Science, going into the silence is called self-mesmerism." Can you give page and book by Mary B. G. Eddy where that idea may be found? I find in the 165th edition of "Science and Health" this: "Self-mesmerism is false beliefs, and erroneous belief is mentally self-mesmerism." In edition 364 I do not find even that statement. As I have such a high opinion of pure Christian Science, and have never been able to go into the silence at will

or otherwise, it would interest me to know positively that Mrs. Eddy does not approve of the custom.

UNITY is simply fine, and yesterday I bought five copies at Bretano's, New York City.

I should doubtless have stated that going into the silence, as we practice it, is called self-mesmerism by the Christian Scientists. In our system we virtually introvert the consciousness — close the eyes, ears, feelings and all outer sensations as nearly as possible. A number of Christian Scientists have told me they consider this self-mesmerism. I did not have any authority from Mrs. Eddy as a basis for the statement. From my own experience, however, when I follow the injunction of Jesus Christ and go into the inner closet of the soul, closing all the outer doors, I am in an entirely different states of consciousness. A warmth and glow sets in that prevades the whole organism, and my power of thought is greatly increased. I absolutely know and commune with the Universal Intelligence, and, at the same time, feel the power, the vigor and the life that accompanies that Intelligence. Even a few moments of this silence frequently vitalizes my organism until I absolutely feel like flying. Time, space and all physical separation is eliminated. My mind is in a blaze of glory, and I commune with and spiritually quicken other minds, no matter how far they may be separated from me. This we term the Holy Ghost power which is showered upon us through prayer in that "upper room," or state of high spiritual realization. This is the result of much seeking within, and a willingness to do the will of the Spirit, regardless of external authorities.

I know people who are afraid to go into this deep silence, because they have been told by their Christian Science teachers that it is self-mesmerism. Those people will never know the glories of the kingdom of God until they are bold enough, free enough and courageous enough to seek God for themselves independently of any teacher, prophet or book of any kind or description.

A certain healer in the New Thought, who came into it through great physical tribulation after having had many operations, is an example of the power of the Spirit to demonstrate under the most adverse conditions.

Ever since she took up the study, some dozen years ago, she has been in comparatively good health, and has helped a great many through her healing power, but the adversary once in a great while overtakes her. A few years ago she fell from a street car and fractured her thigh; she was sent to a hospital, and it is recorded as an actual fact, that through her constant proclamation of the Truth to the patients she emptied the institution.

Recently she met with another adversary in her body, and while in a partly unconscious state, was taken to the hospital, and is under the care of the surgeon. A friend who called upon her writes us as follows:

Every time I visit her I can see wonderful improvement in her general health; her facial expression is more beautiful and divine than before she was stricken. While the left side is completely restored, her right foot still refuses to wake up. She has great faith in the treatment of the people at Unity, and is quite cheerful and happy. She is having an interesting time with the doctor, who was at first antagonistic to her belief, but his prejudice seems to be melting away. She says she knows you have been treating him, because the next day after your special treatment she asked him if he thought she would remain crippled. He replied, "No, young lady, you will not; most positively not, but when you have recovered you will have a new lease on life, and it will be grander, and you will enjoy better health than ever." I have been telling her the same thing ever since I have been visiting her, in her present trial; somehow or other I could not help but see it that way. Last Sunday morning when the doctor called she gave him a sermon on the attitude of the New Thought in finances, using as an illustration, her own case how she was lying there apparently helpless, but affirming God as her sufficiency, constantly breathing in that idea instead of yielding to the poor, lonely widow idea, and she is being able to meet expenses with money coming from the most unexpected sources. Monday morning when the doctor called he asked her if she would please repeat that sermon to him, and she did.—H. F. W.

What is your opinion as to insuring one's life where there is a family depending on the work of the husband? In view of the fact that the teaching set forth in UNITY is for developing life here in this body so completely that we can live on, it seems absurd to go on paying into a fraternal order monthly payments, which must be continued until one's death or no benefit can be received. The one idea conflicts with the other in my mind. If I am to go on paying insurance, then I must die to get my family any benefit. If this teaching is demonstrable—as I fully believe it is, if we follow the guidance of the Spirit, and are *capable of fully realizing* this guidance at *all times*—why, then there is no need to go on with the insurance. Kindly help us out on this point in your columns.

—G. A.

The questioner has answered his own question. It certainly is inconsistent for one who is preaching *no death* to be making payments for the purpose of providing money for those he leaves behind in case he should die. This sets up a division in thought that weakens the whole structure. If you want the complete trust in God that provides for all your needs, and those of your family, let your every act be to strengthen that faith. Then you will be led to do that which will bring the very best benefits to all concerned.

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"What you need, Mrs. L., is to get a strength of every vital organ of your body. You need the blood strongly pulsating through every artery, vein and capillary of the stomach, intestines, liver, and through all your muscles. Start it bounding again as it did when you were a little child, and you will feel like a different woman. The action of all your vital organs is sluggish, and the intestines, liver and kidneys are throwing off their impurities. These impurities will express themselves in the weakest part of the body. In addition to this, you need to breathe fully and deeply, so as to thoroughly purify the blood every time it passes through the lungs. If you will equalize the circulation, bringing just as strong a force to the vital organs as to the legs and arms, your brain will be clearer, and you will have a stronger will power and better judgment."

The foregoing was written to a lady by a doctor. It is a fair exposition of what true healing should bring about. The question is, How can this equilibrium system be established? We answer

that it is dependent upon the action of the mind. It is the mind that spurs the brain on to continual exertion until it pulls the vital forces up into the head and unbalances the circulation of the blood, and depletes the vitality of every function. The mind is the disorganizer, and the remedy, which is mental equilibrium, will be found only in *right thought*.

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I believe that matters are coming to an issue with me in what is known as the Protestant Episcopal church. You and I are agreed, as near as I can determine, on what is the Church, and on what is the demonstration of Christianity on earth. I have steadily preached and taught, and, to an extent, even among the church people, demonstrated the transformation of the earthly man by the power of the living, indwelling God, into the child of God which means, of course, the destruction this side of the grave of death.

Some church people have seen that this must be true if Christ's words and promises are to be believed. The Protestant Episcopal church administration is absolutely, as far as I have encountered it, opposed to this position, insisting that everyone on this earth must pass through this experience of what is the common idea of death, the separation of soul and body, and the putting into the earth of the physical body as is done at funerals. It has seemed, as I think I have before written you, that it was my duty to preach to this church, as well as to others, the Gospel of Jesus Christ. — JOSEPH R. CLARKSON.

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I cannot believe that you, as editor, sanction every statement made by your contributors. That you permit any doctrine you regard as error to be promulgated under your banner of "Practical *Christianity*." On page 227 of April UNITY I read these words: "Man . . . is of no more real importance to the Infinite Intelligence . . . than the petal of the flower that is falling from the parent plant. . . . This lesson must

be thoroughly learned." Such perversion of Truth must indeed be "learned" in order to become a disciple of Gautama Buddha or to follow the teachings of oriental theosophy, which is a cold, unsympathetic philosophy, rather than a religion. But a disciple of Jesus the Christ need not heed the advice of your correspondent, to which I have referred. The lesson to be "thoroughly learned" by one who has taken Jesus the Christ to be his Master, and who seeks to follow his teaching, is the Fatherhood of God and the brotherhood of man (there could be no brotherhood without a common fatherhood). The divine nature of man, the forgiveness of sins (blessed doctrine), and the kind, watchful providence of God.

One who enters fully into the Oriental current of thought will find it impossible to maintain a pure Christianity. Oriental doctrines cannot be reconciled with these fundamental doctrines of Jesus Christ. The gospel of Jesus was a clear, strong proclamation of the infinite, eternal, loving Fatherhood of God, which included an overruling, all-embracing, omniscient providence. Jesus taught the world to say, "Our Father which art in heaven," and assured humanity of the never-ceasing watch-care of their heavenly Father. Calling attention to the fowls of the air being fed, he said, "Are ye not much better than they?" and of the lilies of the field being clothed, "Shall he not much more clothe you?" The teachings of esoteric Brahmanism and Buddhism is now taking the place of the gospel of Jesus Christ, and of a pure Christianity in New Thought literature, which is becoming more and more saturated with the philosophy of India, but it is an exception to meet with this current of thought flowing through a channel claiming to be Christianity itself.

The metaphysical mentality becomes fascinated with the intellectual, philosophical, psychical, speculative system built up by Oriental thought throughout the centuries, even as the birds are charmed (shall I say hypnotized?) by the eye of the snake, so that finally it flies into the reptile's open mouth. This is especially true as applied to those entering the occult realm from the ranks of infidelity. One who has been fed and nourished upon the sincere "milk of the Word" (of the Christian's Bible) who has had experimental knowledge of being spiritually "born again," of being consciously "baptized by the Spirit," and having the "heavens opened" unto him, and the "glory of the Lord" revealed to him by the illumination of the Divine Presence, cannot be satisfied with a so-called *God Wisdom* wherein God means "Karmic Law," Spirit and spiritual have no true spiritual meaning as in Christian thought, and the utter absence of Divine Love is felt so keenly, that at once despair seizes upon the heart at the mere suggested possibility of separation from its Fountain Source of Love. Such an one infinitely prefers the God-Wisdom of Jesus the Christ to the theosophy of the Brahims or Buddist.

Oriental theosophy cultivates exclusively the psychic, or sixth sense. Christian theosophy cultivates more especially the highest spiritual, or seventh sense. The true Christian concept of God is absolutely perfect. True Christianity is absolutely satisfying to the Christian. I was on the threshold of identifying myself with the New Thought movement, but if to do so means to give up Christianity for esoteric Buddhism, I must face the situation of living on, as at present, utterly alone, as far as spiritual companionship and associative work is concerned. If to resist the oncoming tide of Oriental theosophy means to be considered "narrow" or "ignorant," I will cheerfully submit to the appellation. I stand firmly in faith on the Rock—*Christ*. My highest ambition for this world is to be a true Christian. My ideal is not Gautama Buddah, but Jesus Christ.

Sincerely,

NELLIE W. FAWCETT.

If there is a periodical in the country that follows Jesus Christ's doctrine more closely than UNITY, we should like to have it pointed out. Yet, we admit, now and then, articles that reveal truth in other religious systems. We do not endorse all that appears in UNITY. Our readers must learn to discern the truth for themselves, and not swallow everything they see in these columns. "Where Christ is there is liberty." Be broad enough and liberal enough to accept truth from every source. Learn the fundamental principles of Truth, and you will never be in danger of false doctrines, taught in New Thought literature or the scriptures of the various religious cults.

Jesus says the First Commandment is to love God with all your mind, might and strength, and the second is like unto it, Love your brother as yourself. Carry love into all your actions in life, let that be the basic thought, the mainspring that moves your every act; and, I tell you, instead of being a victim of circumstances, whipped to and fro like the shuttle in the loom; you will be a pronounced and permanent success in whatever department of life you attempt to investigate or work.—*Washington News Letter*.

"Fear and faith spring from opposite poles."

Chats With Our Readers.

These Asked for Wisdom and Understanding.

Since our last issue the letters have been coming in regularly filled with thanksgiving for the good which has come through trusting God for health and support. We have room for a few of them condensed. We print them as an aid to those who do not have faith in the helping power of God. We often get letters from even New Thought students who say they have never seen a demonstration of the power of the Spirit.

We do not print the full names of those whose initials appear on these extracts because we have not asked permission of the writers. But we have the letters on file and can give full references whenever desired.

No one is ever solicited to send in testimonies. These letters come from full hearts and overflowing souls. The Lord Jesus Christ is demonstrating the power of His Spirit and fulfilling the promises that He would continually be with those that believed in him.

I thank you for your treatments. They have been a great help to me. I can concentrate much better, and I ask a continuance of your help in this. I feel nearer to a realization of the Divine within, and I have moments when a wonderful feeling of love, power and peace thrills me, and makes me feel so close to the *living God*. I sing, and my voice is gaining in fullness and beauty. Please bless it, and may it contain a wonderful message of Truth for mankind. I desire that I may be able to sing to the *hearts* of all with whom I may come in contact. I want so much to be able to spread the Truth — to teach and to heal. I know I shall be able to do it. God bless you in your work. It is a noble one. I wish that I had a *very large* offering to send you, and I pray that I shall some day. I enclose an offering for the new building. It is not as large as I should like, but I have blessed it with thoughts of love and power, and may God multiply it.

--J. L. W.

I received your nice letter, and thank you very much for your help. I have improved so much. I thank you again for your good and helpful thoughts. I want to tell you of a little experience of mine. I have always had such a great longing to express my feelings in song, music, or art of some kind, but have not a strong voice, and never took music lessons, so could not play. One day while keeping the quiet hour, after reading UNITY, the desire came to me so strongly again that I said, "I will yet find a way to express my spiritual longings in music." After affirming, "I can and I will" a few times, I dropped the thought and went about my work. That evening I went to a social gathering. I was suddenly moved to play on the organ. I did not stop to think anything about it, but on the impulse of the moment, went to the organ, never thinking what I should play until my fingers were on the keys, and I played with the greatest confidence, "Nearer my God to Thee," in low soft tones. Of course my friends looked and listened as they had never even thought of me having a talent in that line. One of my friends came to me and said, "Do you play by ear or note?" I said, "I do not even know a note." That was all that was said about it, but oh, the joy of being able to give expression to my feeling. I am improved in every way since taking treatment, and am so grateful for having learned a new and better way of thinking. Before I ever read UNITY at all, I could not sleep nights, but after reading Divine Science and New Thought, could sleep well all night.

— W. N. T.

I see you are on the line that I work on. The 12th day of August I shall have been 93 years on this planet world. The Father — Spirit — God talks to me in a voice. I have my new name and am happy all the time. I thank you for sending the two magazines. I send them away and am doing all the good I can. The Father tells me to treat all His children and tell them who they are, and I am telling what the Father tells me. Bless you all.

— N. H.

My son who wrote to you from C — was much benefited by the thought you gave him to hold, and was helped through a most trying experience.

— H. B. W.

A while after receiving your last message, and after treatment at silent hour, a heart ache with the conviction that my heart was not wholly seeking the good, came over me. I seemed two persons, one towards God, and one striving for the loaves and fishes. While thinking, two strong, loving arms seemed to swing from the shoulders, gathering and enfolding the two forms closely, giving me a sense of holy awe and wonder and permeating my whole being with the sweetest joy.

— E. A. S.

We received your letter, and I must say thank you for your kindness. Nothing like it ever came to my notice before. You are a revelation to me. I bless you so for clearing things up for me. For many years Christian Science friends (dear true friends) have been trying to show me that until I accepted "Science and Health" and Mrs. Eddy, I would not find the blessings I sought. I find them through you, dear Unity people, that is, I find I can know the Truth as it comes to me through my own soul, and not through any ones personality, because I see you have found it in that way.

— L. E. K.

I have been helped a great deal, in fact, from the very beginning, just in the way that I wanted help. My desire was for spiritual understanding, but I did not state it in my letter, as I wanted your treatments principally for my son's upliftment; but my desire has "come to pass." I begin to see my way more clearly. The Class Thought was just what I needed. — I. N.

For a long time I have been wanting to write and tell you how much I have been benefitted since I last wrote you. I feel so much happier here at my "College Beautiful," and look with a changed eye upon everything about me. Of course, I have only learned a very little about your blessed Truth, yet I know it is what I have long needed. I passed my mid-year examinations and received credit in all except one, which far exceeded my expectations and clearly revealed to me what one can do if one only trusts his heavenly Father just a little. During those trying days I asked the girls in our house if they would refrain from saying they were going to fail, for I knew what a harmful effect it has upon us all. We said we were going to succeed, and in this way our environment was greatly changed, and we (at least I know I did) felt stronger to cope with our work. May blessings unlimited shower upon you for all the good you are doing.— A. P.

I would like to tell you of a demonstration I had with my little grandchild two and a half years old, which I think is quite wonderful. Her parents took her out with them to spend the evening at a neighbor's house. About nine o'clock baby took a severe chill accompanied with high fever. The party whom they were visiting was a doctor. He prescribed for her and said she was a very sick child. They wrapped her up in blankets and hurried her home. She was moaning and perfectly helpless. Her temperature was 104; her little feet like chunks of ice, and her head hot. I commenced to treat her for dear life. I mentally talked to her something like this: "Dear God, give me power to help this baby. Give me wisdom and faith. You are spirit; the image and likeness of God and can not be sick. You are well and happy. Everything is all right now. God

has charge of this case. You are better now. Sleep baby. Sleep sweetly; nothing can harm you, etc." She soon fell asleep, and in an hour the fever left her and she appeared normal. In the mean time her papa had gone to the drug store to have the prescription filled. On his return he found her sleeping, and did not disturb her. He meant to give her the medicine when she awakened. She slept all night and in the morning was as bright as the sun—not a trace of the attack visible. Her papa and mamma were amazed, and when the doctor called he said the case baffled him. — MRS. S. R.

The Mystery of the Red Leaf.

The Red Leaf is still a question of high and low degree by our readers. Some of them consider it a species of necromancy, and others aver that it is endowed with a very pure healing and spiritualizing virtue. We might tell you how frequently our whole Healing Board pray and invoke the Omnipotence, Omniscience and Omnipresence of the Infinite Good upon those sheets before they are put into UNITY, and we might describe the Holy Ghost power that is frequently poured out upon us at such times, yet it would have no meaning to you unless you could feel in your soul that same presence. So the Red Leaf must stand upon its merits as a silent healing *Word*, opening the way to the everywhere present Life and Intelligence for those who need it. That it does help people in this respect the following extracts from letters fully substantiate:

My son, who is a "doubting Thomas," yet very orthodox and faithful to his church, had been complaining for some time of a pain *between his shoulders*, and had often asked me to rub it, which I had frequently done, and treated him at the same time. For some reason the pain did not disappear—and on this particular morning when I had already overlapped the time on the January leaf—a sudden thought came to me, *to apply it to Tom's back*. He slept in the adjoining room, and called me in to rub his back before dressing. So I said to him, "Tom, I have something here that I am going to put on your back. So let me slip it up under your shirt and you fasten your drawers around your waist to hold it in place." This was accomplished. He dressed and went to his office for the day. (He is Associate also Dramatic Editor), and I seldom see him from the time he

leaves one morning to his getting ready to leave home the next day. Well, the next morning when he dressed again, the Red Leaf fell on the floor, and he looked at it aghast, and lo, the pain of two weeks standing had all disappeared! He suddenly burst forth in peals of laughter, and I opened the door and found him dressed, with the Red Leaf in his hand. "Mother, what is this?" he exclaimed. I said, "You seem very happy about it. *How is your back?*" "Oh, that's all right. Look here, mother, I'm going to take this down to Mrs. L——, the Society Editor. She says she feels every night when she leaves the office that she might not be able to come back in the morning." So he took it to Mrs. L——, and she has never returned it even to Tom, and I think he greatly deplores the fact. — J. J. H.

The Red Leaf has helped me very much in concentrating, and while holding it I feel a thrill as if from an electric battery. — M. G. S.

I think UNITY good, and I must tell you the good the January number did me. I had been having a nasty persistent appearance of backache ever since baby came, and I just couldn't vanquish it, it seemed. When January UNITY came I took up the thought and as long as I held it and directed my attention to the small of my back all was well, but as soon as I quit, up would bob that tormenting pain. Rather laughing to myself and poking fun metaphysically at the *Chinese prayer paper*, I put the Red Leaf right on the "hurty" place, and with the thought in mind went on with my work. I lost it off once and back came the pain, but Mr. T—— picked up the paper and read it, and handed it to me saying nothing. I put it on again and wore it a few days until lost, and the pain never returned. I think it served to wipe out fear from his mind. I am so rejoiced that our prayers for Unity are being answered with a suitable home. Unity will not need to go in debt—think of God Almighty being in debt! Please turn over enclosed to Building Fund. Wish it was multiplied by 100, then I'd feel as if I were helping answer some of my prayers, and you know that is the best way of praying anyhow. I want to be one of the 15,000 who will respond to UNITY's call in January number. — E. H. T.

I am so happy to tell you that I am improving. I feel as if my kidney was settling down or back to its proper place. I can almost feel that it is growing into its place again, so please continue the treatments for another month. I missed the Red Sheet this month. I used it and felt there were vibrations passing through me from it. I gave the extra copy to friends who I knew would appreciate it. I guess I am a little selfish, as I do love to read mine over again. I had better pass them on to friends, and let the noble work go on. —N. R. B.

A friend sent me the February number of UNITY, and I find it the very thing I have needed all the time. I had worried myself sick and had been in bed, but after receiving the sample copy of UNITY I took the Red Leaf in my hand and began to realize at once new strength and power. I will, with your help, stop all worry and know that my health and prosperity will come to me. — E. P.

I wish to tell you about the Red Leaf. A little girl who had been troubled with sleeplessness took the leaf to bed with her. In the morning she said to her grandmother: "O grandmother, I held the Red Leaf in my hands last night when I went to bed, and I felt so quiet and restful, and went right off to sleep." Even the children are helped. — E. J. N.

I tried the Red Leaf for a lame knee, and received instant relief. Have not felt any lameness since. The Red Leaf is all right. — MRS. I. H.

I want to tell you of my sickness and how the Truth helped me out. My face broke out with what is called erysipelas. My people do not believe in the Truth as I do, and wanted to get the doctor. But I would not have it that way, but they painted my face with iodine, and the more I let them use it, the more it spread. Then I got up and said that this must stop, that I would trust God. I took up the Red Leaf in my hand and repeated what was on it until I fell asleep. When I woke up the swelling was all gone, and I did not let them use any more iodine. That is what God did for me, and will always do if I only trust Him and take Him at his word. Jesus says what we ask for, believing, shall be done unto us. — MRS. E. S. C.

About the Red Leaf I can say that it is a marvelous thing. The day of UNITY's arrival I learned of the sickness of a lady acquaintance and friend. It seems she had pneumonia. I gave her the UNITY just as it came, and in a week she was outdoors again, and she attributes it to the Red Leaf's influence.— G. S.

Your Red Leaf is certainly a great help to concentration. Your treatments are surely reaching me. Your treatments, combined with Mr. Northrup's plan, has enabled us to sell our home without loss, in fact, at a gain, in about three weeks time. — MRS. A. H. B.

Oh! You don't know what good the Red Sheet has done. Oh! Please do not discard it, for I feel better than I ever have in my life. I am getting stronger every day. — L. H.

I want to thank you for all your help, and to tell you about the Red Leaf. In January I was seized with an awful attack of rheumatism. One night could not help myself to bed, but I got hold of the Red Leaf and tore it up and placed the pieces where the pain was most severe, and in the morning, instead of staying in bed as usual when having those attacks, I was up quite early, singing for joy that the pain had left me. My husband *now* thinks there must be *some* good in UNITY. I am so happy to tell you also that I am cured, with your help and God's, of constipation of thirty-five years standing. Isn't that marvelous? I really think it a miracle, as I have taken every kind of medicine all these years without any result.

— A. M. R.

Received UNITY this morning. How I missed the Red Leaf! My nose trouble is better. I have had ten or twelve good nights sleep with it, and I feel very happy, as I have hardly had a good night for ten months before. My nerves are better. I went to a fair this week, and no bad results. Have not been out but once before all winter. I do enjoy UNITY; also the silence. I get great help from both.

— MRS. D. F. C.

A Monthly Course of Lessons.

We are constantly in receipt of letters from people asking for special lessons teaching the science of mind healing. They have been told by those who claim to be the possessors of secret knowledge that it cannot be given openly, but must be had through their lessons, privately given, at a high price. The idea is constantly cultivated by those who are promulgating this science through some organized system, that it has a very secret doctrine which can only be revealed to the initiated.

We have had a large experience in all the schools of soul culture before the world today, and are more or less familiar with their so-called secret doctrines, and we assure you that they contain nothing that has not again and again been taught openly in these pages. Every issue of UNITY contains truths in science of mind that are withheld by the mercenary and only divulged upon payment of from one to one hundred dollars. We are giving you lessons, formulas and revelations that have been held as sacred lore by the priesthood for countless ages. These

are facts which the people who study UNITY with the understanding of the Spirit, are daily proving. There are some things in soul development that cannot be expressed because our language has not yet framed words to fit them, but they can be *felt*, and UNITY is carrying this powerful spiritual feeling everywhere, and people are getting a something from simply reading it, and having it about them, which they cannot explain. That this is the case is amply proven by the letters we are daily receiving testifying to the *power* that comes with every copy of the magazine. We print a few extracts from these letters in corroboration of the fact that there is a Power Invisible that instructs and heals those who read between the lines:

I am so fond of the little magazine (UNITY) and it has taught me so much that I am glad to pass it on to whoever will take it.
— H. B. W.

We are in debt, and debts worry me so; there seems to be nothing I can do about it except to keep down expenses, and this I have done the best that I could, but that doesn't pay the bills, and I was feeling so depressed. After a while I noticed that while I was reading UNITY that feeling of depression would leave me, and what a blessed relief it was. At first it would return again in a short time. But when I made up my mind that I really did get relief from that awful weight on the heart, why, I would take up UNITY whenever I felt depressed; sometimes I read a little, and sometimes only holding it in my hand, but I *always* felt better. And it has been a month now since I have had that dreadful feeling of discouragement. A month of blessed freedom! The debts are not paid, but I am sure they will be paid.
I have faith.
— L. G.

Dear Publishers of UNITY: I would like to add my testimony as to the benefits I have received from studying and applying the teachings of UNITY. In the year 1902 I was cured of a bad case of kidney trouble by a formula that appeared in one of the UNITYS in the last part of 1901 or early part of 1902, entitled a sure cure for kidney trouble.
— G. R. E.

Your wonderful little magazine is my constant companion, and has been for many years. I wish I could express to you the great help that it has ever been to me, but words are inadequate. It is the comfort of my life and satisfies my soul.
— F. E. A.

The treatments you have already given me are very beneficial. Your first relieved me at once. I was nearly crazed for two weeks with headache, when my sister said, "I will write to Unity," and did. My head was better next day. Since I have read UNITY magazine, I have been cured of an excruciating claim — itching in the vagina. It is all gone. I had it over two years. Thank God the monster has left me, and I am at rest. I hadn't any rest night or day.

— M. E. F.

Although but a beginner in this grand Truth, I have done many small things, and they are yet very wonderful, too. When our baby was born the doctor said she would live but a few hours and at most not more than a month. I at once went to treating her, and declared she would not die, but would grow to be a strong, good girl. And holding UNITY's grand thought, today we have a big girl, as good as can be, and a brighter child it would be hard to find. I have received a great deal of good, personally, and have almost cured myself of a cataract over half my left eye, and can now see quite a bit. I have also received good in many other ways and now have excellent health, and that is a great deal. Oh, if UNITY could only reach more homes, what good could be accomplished. The Red Sheets are marvelous, and the good I have received from them is wonderful.

— J. W. S.

People say they can hold the Red Leaf and feel the vibrations. I can hold your letters and UNITY and feel the vibrations. What a pleasure the great Truth is. Sometimes when I sit and think of it, I feel so full of joy I just want to shout.

— D. L.

I write a few lines to tell you of the good UNITY has done for us. It has made me a happier and pleasanter woman in my home, and seems to help my husband in different ways, which makes us happier. I feel like a new woman.

— M. E.

It has been in my mind for sometime past to write and thank you for the extra copies of UNITY received, and I have sent them out on missionary work, where it seemed to me they would accomplish good results. One friend, a neighbor, says UNITY is a wonderful paper, and that she reads every word of it, and I can scarcely find words to express my thanks and appreciation of the helpful, instructive teachings found in UNITY.

— E. L. R.

Last fall I bought a copy of Cady's Twelve Lessons, and words can not express my delight as I read the Truth made so plain. I subscribed for UNITY and got still more help from that. I was soon cured of constipation of years standing, and now am well. Just as I was thinking my eyeglasses were hardly consist-

ent with belief in Omnipotence, your UNITY came with treatment for failing sight. I committed the few lines and off came the glasses that night. I have not even seen them since, and am so happy to be free from them. I really see better than before, and the picture of astigmatism has gone from my mind.— P. H. C.

A copy of UNITY sent my mother, and it seems just what we are needing. It has helped us so much already. — B. T.

Since I am in America, and that is now over ten years, I have not been so successful as I am now—all due to you and UNITY. I am most thankful. The little booklet, "Directions for Beginners," is a jewel and to me very helpful. The thought has come to me that since you have helped me so much so far, you are the one to help me in my desire to heal the sick.

— A. J. N.

I believe I can truly say I have been helped by your Silent Unity treatment both financially and in the matter of health, and am going to ask you to send a sample copy of UNITY to a dear relative of mine who is a great sufferer. — S. E. E.

I have received so much benefit from UNITY magazine during the last year. Each book brings with it an assurance, "Just what I need is here," and with each assurance I know I grow stronger in God's beautiful Truth. — Mrs. R. H. G.

The dear UNITY magazine is of untold value to me. The Red Sheet and prosperity treatments are a success. I enclose \$1.00 for my subscription to UNITY. — Mrs. J. L. B.

I have only been taking this dear book (UNITY) since January. I have learned to love it very much, and look forward to its arrival every month. I feel grateful and thankful for the happiness and comfort I have derived from reading the book, and I lend it to my friends. I am an old lady of sixty-three, but I realize that Spirit never grows old. — E. A. C.

The sample copy of UNITY which I have received seems to be just the help I have been looking for. I am highly pleased with it, for I have been wishing for some time that I might have an opportunity to gain more light and brighter ideas relative to Practical Christianity. — A. A. W.

UNITY magazine grows better with every issue. I am so fully healed myself since I came into your teachings, that I keep at least half a dozen copies out at work all the time.— Mrs. R. P.

I wish you could know how often I say " Bless you " for the good UNITY has done me in years gone by, and the gladness that has come to me from reading it.

— Mrs. E. C.

How They Were Healed.

I have been holding the words you sent me for my eyes, and am happy to write you they are slowly but surely improving. They do not pain me nearly so much. The nerves and muscles are stronger, for which I do praise God and bless you every one.

—A. E. B.

I have been very much benefited in the past month. I can see I have gained very much in strength. I know from whence my strength cometh, and thank you very much for the help you have been to me as His agents.

—S. N. L.

I want to let you know that I have been improving. I feel greatly benefited since I applied for treatments. I am cured of my heart trouble.

—R. L.

I knew you were giving me the nine o'clock treatments two evenings before I received your letter in which you stated that fact. I was about to rise from my chair when over me rushed the feeling I nearly always receive lately when I sit in the Silence, only this rush of intense joy came a thousand times intensified. It pushed me back in my chair and held me there a few minutes. I am gaining in health each day. The pain around my heart is fast leaving. In accordance with suggestions in one of your tracts, I have been talking to different members of my body. I have had rheumatism in my feet but they are better now.

—J. Mc K.

I visited Mrs. S. a few days ago, and was much pleased to note a great improvement in her. She was busily engaged about her household duties, which she tells me she performs the lighter part of them with greater ease than for many months, and she feels that she is gaining strength.

—S. F. M.

We are very thankful for the help you have given my sister. The same day you began treating her she began to improve. The headaches grew less, and yesterday and today she has not had any. She begins to feel like herself.

—N. K.

I wish to acknowledge the blessings received from the Unity Society. For seven years I have suffered from eczema that defied all manner of treatment, and the efforts of those eight stalwarts of Kansas City have made all traces of it disappear. Please continue the good work until I am free from all other bondage, and Divine order is established in my mind and manifests in my affairs.

—M. E. S. R.

I feel that I owe my life to Unity people, as I have been greatly helped in many ways.

— M. G. S.

I wrote to you last week for special treatment, and praise God I was healed at once. I feel no more pain in my liver and stomach, and my arm gives me but very little trouble. You told me to say to myself, "I'm free, praise God I'm healed," but I can't help saying that or something like it all the time. There is a glad new song in my heart that won't let me be still. Just think, before I came into this new light I would be in bed two or three weeks at a time, part of that time with chloroform at my nose to deaden the pain. Oh, how can I help singing Glory to God!

— M. E. F.

My daughter has improved wonderfully since she began taking your treatments. The catarrh in throat does not trouble her nearly so much as it did, and her kidneys do not trouble her now except when she overdoes. Her complexion is clearer than it has been for years, and her nervous system is gradually building up.

— Mrs. C. B.

Some weeks ago I made application to you for treatment for a cough that troubled me greatly. For a week or two afterward it grew worse. Then it gradually grew less severe, and I am happy to say that it has now left me. I have taken the course of mind treatment in the little book you sent me, "Directions for Beginners," and know its teachings and the daily practice of them have been of much benefit to me. I think the daily thought hour a great blessing; it really makes us Practical Christians. I have always been a Bible reader, and for many years a church member, but did not give these necessary things the attention they should have.

— S. P.

Thank you for my certificate of membership sent just a month ago, and now I write to report after the thirty-days treatment. I have faithfully observed the hours of silence, and held the daily statements requested by you. I find myself much stronger, and my nervous symptoms are wonderfully improved. I find I can drop off into a quiet, peaceful sleep immediately after taking the stated hours of silence. I do heartily thank you for aiding me, and I have faith to believe I shall enjoy perfect health once more, when I can fully practice and understand your teaching.

— E. A. W.

Just a few lines to tell you that I am well, and do not need any more treatments. God bless you all for your help. As I now look back and think how I used to live by chance, not knowing anything about the laws of life, I seem to be in a different world.

— Mrs. O. C.

Thanks be to the Father and our blessed healers, the old standing bronchial cough and troubles are becoming less and less. Please still treat them until all are gone.—A. M. G. H.

The sore on my temple is slowly but surely improving. Please continue on with the good work. — J. W. D.

It is with pleasure that I write to tell you that I am entirely healed. Many thanks to you, and praise to God for the demonstration. Words can hardly express my gratitude for being restored to health again. I am making arrangements to send you a free-will offering in a few days. Thanking you again for your assistance, and assuring you of my sincere trust and faith in UNITY and its beautiful teachings, — MRS. L. S.

I enclose herewith \$—— which my son and I gladly donate to the Unity Building. We will send more as often as we can. We have been wonderfully blessed since I asked for membership in your Society; in every way in fact, it seems that I have just begun real life. My boy is very much better since you began to treat him. — M. T.

I wish to thank you for the good that has come to my little girl, Gretchen. Her condition changed almost as quick as the letter reached you dear people, and she is gaining right along. — MRS. A. P.

I am glad to say that during the past month I have seen great improvement in my nose, also in my nerves, and I know I shall not have to have the operation. I am so pleased about it I can hardly believe it true. What a blessing you are to the world. With all I have had done nothing seemed to help until I applied to Silent Unity. — MRS. D. F. C.

Since I have enrolled with you I have not even had a headache, praise the Lord. — MRS. A. E. B.

It seems almost too good to be true that my husband has stopped drinking, and he seems to have no desire for it at all. Still I would like you to give him treatments for another thirty days. I am sending you \$——, all I have at present, but more will be coming. Oh, we are all so happy, so happy.— E. R.

Your treatments have been a great benefit to me and my family. — C. A. L.

I am still holding the blessed statement you gave me two months since, to hold for my eyes, and am happy, indeed, to write you that my sight is slowly but surely improving, for which I praise God, and bless you every one. —A. E. S.

I shall never forget your good advice. Your treatments have done me lots of good, and I am more happy and contented, and stronger in mind and body. — MRS. J. C. H.

It is with the greatest pleasure I write you. I just can't tell you how much I have improved. I have surveyed for the past three weeks in the canebrakes of Mississippi, and have held out to do a full day's work all the while. My ears still have unpleasant noises, and my heels hurt sometimes, just a little, but I have assumed that God is my strength, and I say so, and go ahead. I will always love our friend Day for starting me to you. — J. C. McC.

I think the treatment is wonderful in its results. Every time the Silent Hour comes around I feel the vibrations, and, indeed, the last two nights when going to sleep, I have had hard work to relax, the thrills have been so strong. Surely I am growing spiritually.

Here is a little personal experience: My husband had not been living with us for four years, and as soon as I understood the power of thought, I began treating him, and have gone on quietly and patiently for eight months, with the result that he has now been home for a week, and we are very happy. — L. W.

I have had four nights of sleep, such as I have not known for months, and marked freedom in other ways. — J. B. K.

I am feeling much better now. I stopped taking medicine every night, and my bowels are commencing to move naturally about every second day, and my head is not so sore as it used to be. I guess I will renew the application for treatment for another month as soon as I can send some money. I am thanking the whole Society of Silent Unity for helping me get my health back. I am more cheerful than before, and I can also do more work with less fatigue. I am studying the UNITY paper, and I hope I'll soon know the Truth that makes me free. — E. S.

I want to thank you for the kind assistance you have given me. My eyes are getting better, and I notice conditions are changing for better all around. — MRS. U. G. A.

Thank you for the help you have given me. I am much better, and greatly relieved in mind, and am filled with thanksgiving and praise to God, our help in all time of need. — MRS. J. W. M.

I thank God this morning that I have good news to write to you. My hearing is decidedly better, so much so that I know that I will get entirely well. — MRS. R. H. B.

When I received your letter the vibrations went through me like an electric shock. The heavy, dizzy feeling is not noticable, for which I praise and give thanks. — E. A. F.

Today our little girl went to Sunday School. She sleeps like a babe, eats heartily, digests her food well, and is growing in strength every day. Neighbors, friends and the general public are surprised at her recovery. Even both doctors express great surprise, and wonder if it is of short duration.— J. H. B.

[This little girl was given up by the doctors. In less than a week she was healed of diabetes by the Spirit. The above is from her father.— Ed.]

You have helped me more than I can say. Each day I find myself stronger and better. — E. S.

Better Financial Conditions.

If thou return to the Almighty, thou shalt be built up; aye the Almighty shall be thy defense and thou shalt have plenty of silver.

The Lord in the midst of thee is mighty.

Acquaint now thyself with Me and be at peace, thereby shall good come unto thee.

Prove me now and see if I will not pour out a blessing upon you so great that there shall not be room to receive it.

Jesus taught that God would provide for our every need. He said, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what you shall put on. Behold the birds of heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are ye not of much more value than they?"

"O ye of little faith, be not anxious." This was not a reprimand, but a *promise* to those of even a very small quantity of faith, that the Father would provide for them if they would put away *anxiety*. Read the Revised Version carefully— Matt. 6:31.

If we do not look to God for financial help, how can we expect His assistance? Thousands are proving that His Spirit does more in their affairs

when they cease their anxiety, and *trust in the Lord*. Here are extracts from a few of the letters received during the last month, which prove that our finances can be materially bettered by the exercise of even that little faith:

I wrote you some time ago for treatment, and I want you to know that the benefit I received was beyond my most sanguine hopes. During the month you treated me my health was better than for years, and the home we had invested our money in, and with which we were so dissatisfied, was sold in less than two months, and sold right—more than we gave for it. I was almost afraid to buy again, lest I might make another mistake, but your letter assured me you were uniting your prayers with mine for the fulfillment of my heart's desires. We did buy again, and are perfectly contented. —Mrs. W. A. W.

The last time I wrote you I was desiring to go into a little house by myself, and hoped that it would manifest in the early part of the year. I have been wanting to write to you for a long time, and tell you how splendidly our prayer was answered. Everything came around at the right time in the right place.

— G. O.

Received your kind note offering special treatments to me for the next thirty days, and I gladly received them. While holding the Healing Thought every evening, I am conscious of the connection, and a warm, lovely feeling of health and power fills all my being. I have received a wonderful demonstration in prosperity, which I attribute to holding the thoughts for prosperity in the January number.

— E. A. C.

The only way that I can express myself will be in the words of the thought held at the noon hour, "The riches of the Lord Christ are now poured out upon me, and I am supplied with every good thing." From the day my letter, in which I stated my case to you, reached you we have been prosperous. We are paying our debts and some on the mortgage, and are assured of our running expenses. I wish I could write more fully of my wonderful experience, but I am promising myself a personal interview in the not very distant future.

— G. T. J.

I must tell you of a demonstration we had this week. Mr. — is an elder in the church of which I am a member. He and his wife took dinner with me three weeks ago, and much of our talk was upon New Thought, which to them was entirely "New." I lent him some UNITYS, and the next Sunday he said to me, "I wish we could go into the silence, and get money enough to pay

off the mortgage on our church." I said, "We can do it with our Father's help. Let us go into the silence at 9:00 P. M., and claim His promise, and accept His challenge, to "Prove me now herewith saith the Lord of hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room to receive it.'" Last Sunday Mr. — told me that on Thursday before he received \$5,000 toward the reduction of the debt. "Praise God from whom all blessings flow." My husband is like another man. He is so humble, and so happy, for he never before realized that we could get into such close touch with our Heavenly Father. He has been a Christian for many years, but says that only now does he realize what the Word means. UNITY grows better and better, although each number seems perfect. I gave the extra copies to my sister. In September of last year the claim of consumption was strong upon her; did not think she could live a month. Today she is better than she ever was in her life — not a trace of the disease upon her. — E. A. C.

When I first heard of UNITY and this Society I was ill, my son was ill and my daughter never well. We were in distressing circumstances. I wrote you for help. My son's health is improving all the time, my daughter is almost miraculously placed at college, and I received the appointment of a position as assistant matron. We are all well pleased and doing well. I give the Society of Silent Unity the credit. — MRS. A. S. F.

We wish to thank you for the success treatment. Mr. — obtained the desired position, and has demonstrated his ability to hold it. We are very grateful. — B. P.

Since I have been a member of Silent Unity I have been so much more prosperous. I have been able to work and earn money, and I send you a small offering. My sons are doing well also. I cannot thank you enough for what you have helped me and mine. God bless UNITY, and those who are doing so much to raise up to the Light of Truth all who are seeking for that Light. Now are we the Sons of God, and we have all we ask in his name. — M. S. L.

I have been wonderfully benefited by your treatments. My daughter and I have taken those thoughts, and also the Healing and Prosperity thought. — C. A. L.

I wish to thank you for the help and love sent out to us. Have been able to meet all expenses this month, and bring up some old arrears. New avenues are opening up. The way is becoming cle . — F. M. P.

Miscellaneous Extracts.

I enclose herein a letter which came into my hands about a month ago, from some unknown source, which is as unusual as it is mysterious. From the character of the letter I am inclined to think it is a piece of psychological jugglery by a desperate priesthood, in trying to mislead the unsuspecting and credulous minds from coming into a recognition of the Truth. I'll not take any more of your time than is necessary to express my opinion of the letter in question, and ask you if you will treat the case, as in your judgment seems best, and kindly advise me of the view you take in the matter, and please hold me in the Silent Unity class for protection against this arbitrary request, and any undesirable influence that might be exerted from *that mysterious source (?)*. This is a copy of the letter and document which was mailed at Waco, Texas, March 12, 1906.—C. R. W.

"I do not know if I be right in sending this to one whom I do not know. It is a document, the mystery of which I have not been able to fathom. It came to me by mail, and I know nothing more of it than what you will know on having read for yourself. I shall leave to you to judge for yourself of its sincerity, and may you be guided by the Spirit in your reception of it. I pray that no harm may come to you through it or any come, but only 'great joy.' Here is the document.

"This prayer has been sent by the Bishop of Illinois recommending it to be sent to nice persons. He who will not say this prayer will be afflicted with great misfortune. One person who paid no attention to it met with a bad accident. He who recites this prayer for nine days, and will distribute it to nine persons, beginning with day received, and sending only one each day, will have a great joy after nine days. At Jerusalem a voice was heard to say, 'He who will say this prayer will be delivered from all calamities.'

PRAYER.

"O! Lord Jesus Christ, we implore you. O! Eternal God, have mercy on us, and all mankind; purify us from all sins by your precious blood, and take us to you eternally. O! Eternal Holiness.—Amen."

"Have mercy on all mankind, pardon our offenses, and deliver us from all trials by your precious blood.—Amen."

A number of UNITY subscribers have written us about this mysterious letter, and some of them have been quite concerned because of the threat of disaster, unless attention is given to it. This alone stamps it as coming from a very inferior plane of consciousness, and no one in the Truth should have any fear of the consequences of instantly chucking it in the waste basket. That is just what we should do if one came our way. It may be merely a joke,

or it may have had its origin in the mind of some religious fanatic. The subject matter indicates either a wag or a fool, so don't be scared.

* * * I believe in setting people on their feet, and letting them handle their own conditions. So after writing to you, I wrote her that I had done so, but that I had not done as she requested me to, that is, to explain to you; because I could n't, as there was nothing to do, for its all been done since the foundation of the world. She replied immediately, that after writing to you and me for help, that the room was filled with the almost overpowering presence of the Spirit, like it was the night Mary was burned. I never can forget the power of the Spirit that descended on us that night. With it she must have regained her self-assurance, and she said Mary at that time had not had any further terrible experiences. I wrote back to her that I thought that her experiences after writing these letters ought to be conclusive evidence to her that she did not need to write to either you or myself for assistance, and to make the argument stronger, I related a story to her I heard the Baba Bharati, a Hindoo sage, relate in a lecture in this city, which I will write out in full, for I think it worthy of appearing in UNITY. I shall give the story the title of:

CALL ME AS THYSELF.

Many centuries ago the greatest woman sage that India has known, one day found herself in dire peril, and in her terror at the advancing danger, she called aloud in her despair, "Krishna! save me, or I perish!" Many times had she called on him when in danger, and he had always answered her call. But this time no Krishna appeared, and the danger kept advancing toward her. Again she cried, but no Krishna. When she called again the danger was about to overtake her, but at this critical moment Krishna hurriedly appeared, and the impending calamity was averted. As Krishna stood before the woman, his countenance bore a sad expression, and he looked as though he expected to be reprimanded.

"O Krishna, Krishna, why did you so delay at my call? You who always answered my call before?" asked the woman.

Krishna replied, "You never called me from afar off before. This time you called me from the City of——," mentioning a place 1000 miles away. "At your first call I hastened to your side, and I have just arrived. Next time call me as thyself."

This is only another version of Tennyson's words:

"Nearer is He than breathing,
Nearer than hands or feet."

He who masters the injunction of Krishna has mastered

The past few months have been periods of spiritual growth and experiences for me. Such clear vision and power of discernment have been mine, but with it all I know it is as nothing to that which is to come, and that my present state of unfoldment is as an artist, making beautiful sketches, when on later he will paint masterpieces, or as a musician who hears at present only themes, in the future to be elaborated into symphonies. And how do I know this? Because already my eyes see, dimly as yet, the masterpieces, and my ears hear faintly the symphonies, so that I *know* they exist. I am finding that I am demonstrating the truths of healing from a different standpoint, also than I used to, and the old way brought me much success. In fact, I am learning everything over again from the standpoint of eternal Truth. I find that in healing other people you have to treat yourself also. That comes first. And the degree of your success lies in the fact of how far you can realize that "God is too pure to behold iniquity." For if you see iniquity, of whatever kind, in another that iniquity resides in yourself. I passed through a veritable pentecostal experience a few weeks ago, when I made another, connection with cosmic intelligence, similar to the experience that I related in that article of mine in UNITY, with this difference: There was no confusion — all was quiet and peace. I began to comprehend so clearly and so much, that I felt the desire to write down what I was receiving, and did so whenever the answer came to my questionings. No matter what I was doing I stopped and wrote. I know the fruits of that experience are only fragmentary, mere sketches, but I believe, in fact, I know, they have their value, and I shall go over the hastily written notes, and if it seems best I will send them to you for UNITY. They will be decidedly different from anything I have ever seen in its pages, but perhaps these bits may be all the more appreciated for that reason.

— ELLER VON E.

I am indeed grateful to you for the sample copy of UNITY which I have just finished reading. It is one of the most helpful, inspiring New Thought magazines which I have had the good fortune to read.—M. A. B.

I gave the mother the January issue of UNITY, and the Red Slips. For two nights she has slept, and all pain has ceased. She is very happy in her faith.—E. R. S.

I must tell you that from the spoken Word I was able to cure my ten months' old baby permanently, after being troubled with the belief of constipation from birth, and I saw in one copy of UNITY where another mother had had a similar experience.—C. B.

I specially asked for a way to pay our debts, and I wish to tell you how we were helped in that way. One week before trial, we wondered where the money was coming from to defray the expenses of the Court. Quite a number of ladies, who were witnesses, were to come from a distant town. We could not ask them to defray their own expenses. I asked God in the name of His Holy Son, in some way—in His way—to provide the money. My husband's sister, who came to see us that evening, offered the money at once, and said if we were never able to pay, we could let it be. I think that a direct and speedy answer to prayer.

—MRS. C. A. W.

I must tell you my experience with the little Red Sheet. I felt a little prejudiced against it at first until I remembered that people had been healed by the shadow of Peter passing over them, and by touching articles of clothing belonging to the disciples.

I took it to bed with me, as I had a pretty bad cold threatening to be influenza, which I have been very much subject to. I held it in my hands all night and the cold passed off in quite an extraordinary way. This month I feel quite sure it has cured a liver attack. I find a very soothing effect from it and go off to sleep very quietly with it in my hands.—A. D., Australia.

Just about two weeks ago my husband, who is in the habit of bringing home from the store the money taken in after the bank closes on Saturday nights, found, on waking Sunday morning, that his roll of money was missing.

We hunted everywhere, and then I sat down and wrote to you, asking help in holding firmly to the thought "there is no loss in Spirit."

Suspicion pointed to a clerk, but my husband said to him: "If you did take it, it will hurt you worse than anyone else, and if you didn't, then we are sorry that even a breath seems against you." Well, it was worth all the money to me to see that my husband could take it that way to the man he was almost sure had his money.

In good time I received your letter, saying that you would join with me in affirming that there is no loss in Spirit, and that my own should come to me. I took hold of the letter thought with great force. Well, yesterday morning, when we got up, there on the dresser, in plain sight, was the roll of bills, and it looks as though they had never been unrolled, the same paper bills and everything just as he rolled them up and put them in his pocket.

We are simply dumb as to an explanation, but our hearts are full of thankfulness and praise for the blessing thus poured out upon us. Accept the inclosed as a small offering of appreciation for your help in co-operating with us.—A. S.

Since you began treating my mother several things have turned out in her favor, and I hope soon to be able to send more for an offering.—G. S.

You may be surprised to hear from me again so soon, but I feel I must write you to tell you the blessing the UNITY brought me this month. I wrote you last Thursday, after I had seemingly done everything I could do to stop my suffering—had even tried material remedies, cloths wrung out of hot water, mustard draft, etc., but it kept growing worse, as I wrote you, and before my letter had left Lewistown we received two copies of UNITY, *really* three or four days earlier than we have been getting it. I felt so badly that I did not care to even read. I listened to my husband read a little, and I began coughing again, which made the pain so severe. I took one UNITY and tore out the Red Leaf (I must say without much faith, as I had used them every month that we had them without any noticeable results), and placed it over the sore place in my side, and took the other Red Leaf and held it and held the thought, but this time I seemed to feel a distinct throbbing which I never had felt before. I went to bed and slept well all night, and was much better next morning. And when my husband was gone, and my son had gone to school, I took UNITY and read every word in it, and the thought given us to hold seemed sent direct to me, and I decided not to fight these mortal beliefs any more, but I sat and kindly talked to every diseased part of my body (which includes, I might say, the *whole body*), and told them they must go in peace, just dissolve into their nothingness, as they came from nothing and must go to nothing, and it had been so plainly revealed to me that they had no power in themselves to harm me in any way.

And now the *strength* and *power* of the *Divine Mind* was established in the midst of me, and shall go *no more out*. Praise God.

I hold in this way one-half hour morning, noon and night, and I can't tell you how much I have improved. The soreness has almost entirely gone, and I believe every other inharmony in my body will have to go, for I feel that "God is in His holy temple," and all *earthly* beliefs must keep silence before Him. I beg pardon for this lengthy letter, but from the fullness of my heart I *had* to speak. God bless you and yours, and may your good work go on.—R. M.

RIGHT USE OF THE RED LEAF.

The Red Leaf is helping many, yet many others are afraid of it. Because the thought is printed on a piece of material paper, and they are told to hold that paper in sight while meditating upon that thought, they jump to the conclusion that it is like taking medicine, or believing in the healing power of some sacred relic. Now don't be "scarey." Faith in sacred relics has healed innumerable thousands. It is claimed that over five thousand invalids were healed last year at the sacred shrine of Loudres, France. It is the mind that heals, and when we quicken our faith in healing, whether through agents or abstract reasoning, health springs into visibility.

Faith in the healing power of Divine Mind is the highest form of healing, and produces the most lasting effects. All healing that fails to remove the mental cause is temporary, hence true healing is mind renewing, which is regeneration or being "born of the Spirit." "Be ye transformed by the renewing of your mind."

All who are healed through faith in holy causes are helped to higher spiritual states; their minds are in some degree renewed and the supreme ideals made manifest. There are many avenues through which this can be accomplished. But the scattered thoughts must be gathered and peace established in the mind before spiritual ideals can find expression. Some people can do this without assistance, but the majority require an aid. The Red Leaf is a thought gatherer. The printing press has put upon it the "Class Thought" of the Silent Unity Society, and it has again been imprinted by the direct imaging power of our Board of Healers. Thus it carries a twofold power as a thought gatherer, and many are finding that they can concentrate more successfully when using it as such an aid.

No claim is made that there is any healing virtue

in the Red Leaf — some mind must be charged with the healing thought before it is concentrated upon this visible expression. Those who try to use it as a mustard plaster will miss the mark of true healing. But with mental co-operation it can be applied to nerve centres in the body and help the Spirit in its word of peace. The mind and the body often get separated, and treatments are like empty repetitions of parrot-like words. This is caused by a rate of mind vibration so high that the body does not sense it. The mental vibrations pass through the physical as a very high voltage of electricity, which meets with no resistance and is not felt. Here the Red Leaf forms a centre of union between these separated egos, and the mind is again restored to its lawful dominion.

To thus use the Red Leaf in this month's UNITY: Place it on the nerve centre nearest the effected part and mentally affirm, "Spirit-Mind Illuminates and Heals." If it is headache, place the sheet on the forehead. If stomach trouble, place it on pit of stomach, etc. Always remember that the object of this process is to concentrate Spiritual thoughts in the mind that moves the body, to the end that they may be transformed by the Spirit. With this understanding, we assure you no spiritual deterioration will occur through use of the Red Leaf. After such a treatment the Spirit will often reveal to you through its illuminating power the mental error that pictured forth the physical pain. Heed this, and you will be permanently healed.

We are members of the Society of Silent Unity, and are sure that the Red Leaf in the UNITY magazine is a great success. We yesterday had a gift of money from a source that we never expected, and this we attribute to the prosperity thought on the Red Leaf.—R. S.

I loaned a neighbor a UNITY, and she wrote you for her son, who was out of employment. How quickly the situation came! He is doing fine in the telephone business.

Class Thought.

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

May 20th to June 20th.

I am thankful for the fulfillment in me of the More Abundant Life promised by Jesus Christ.

Prosperity Thought.

(Held daily at 12 M.)

I am grateful for the abundant supply and support, which is now manifesting in my mind and affairs.

The "Class Thought" for this month is in harmony with the instructions of Jesus, in Mark 11:24, "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them."

And whensoever ye stand praying, forgive, if you have aught against any one; that your Father also who is in heaven may forgive you your trespasses.— Mark 11:25.

Hundreds and thousands and millions of people that are living today are cowards, are slaves; slaves to fear, slaves to poverty, slaves to sorrow; slaves to every kind of inharmony that has a tendency along this so-called mortal mind lines, to drag them down and pass them over to the vortex of death. But let these dare to come to God Almighty, and say to Him, "Father, Thou hast promised, and I trust Thee," and they will never have a failure. The most truly successful, the most powerful and valuable life, then, is the life that is first founded upon this great and immutable law of love and service, and that then becomes supremely self-centered — supremely unself-centered that it may become all the more supremely self-centered; in other words, the life that looks well to self, that there may be the ever greater self, in order that there may be the ever greater service.

— RALPH WALDO TRINE.



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, every thing 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.

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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.

If you receive an extra copy of *UNITY* marked "Sample Copy," kindly hand same to some friend who might be interested in the Truth, and thus help bless humanity.

A note from Henry Harrison Brown, San Francisco, states that the *Now* company lost plates and magazines, but would have out another issue as soon as a printer could be found. They have announced a New Thought Summer School May 1st to October 31st, at their mountain headquarters, near Glenwood, Cal., and we presume the earthquake will not prevent it.

WEE WISDOM for May is a banner number. Every New Thought child, and youthful person, should have a copy. By the term "youthful person" we mean all people who feel and act young, in spite of years. A lady in Oregon writes us that she is 93, but as young as she ever was, and that she especially enjoys *WEE WISDOM*. It is the youthful tendency of her mind that keeps her young in feeling. *WEE WISDOM* is but 50 cents a year.

"All Sufficiency in All Things," by H. Emilie Cady, which appears in this issue, was first published quite early in *UNITY*'s life. It is again printed to help the many who ask for an all around prosperity guide.

CLASS ANNOUNCEMENT.

A Course of Primary Lessons in Practical Christianity and Christian Healing, will be given by Mr. and Mrs. Charles Fillmore, at the Unity Building, 915-917 Tracy Ave., Kansas City, beginning Monday, June 4th, at 8 P. M.

The Course will consist of twelve lessons, to be given Monday, Wednesday and Friday evenings of each week, requiring about one month to complete.

These lessons are not only an explanation of the scientific law lying back of all Spiritual healing, but also a demonstration of that law. We come "not to save the righteous but sinners," and those who are suffering in mind or body are welcome. The terms are free-will-offerings.

The Unity Society of Practical Christianity has recently had its charter from the State so amended that it has authority to educate and ordain ministers, who will be recognized by the law of the land. Those who are chosen by the Spirit, and are ready and willing to give their lives and all their ambitions to the service of God, are cordially invited to attend this primary course of lessons. Upon an acceptance of the Truth as explained in these simple lessons will rest the farther preparation for the ministry, which will consist of a thorough study of mind healing, Scripture interpretation, and public speaking. It will take from one to two years to complete this advanced course, depending upon the experience of the student in spiritual work. Address this office for further details.

We have a Truth Circle here of about thirty members; we meet every Sunday at 2:30 P. M. at Mr. W—'s home. They are members of Unity Society. Then, Mrs. W— and I treat patients every Thursday afternoon at her home. I am so proud of our Class; we are developing so nicely and getting lots of good from it. We hope to get strong enough to build a "Home" in the near future. I ask you to help us in your thought.

—Mrs. K. S., Selma, Calif.

Scott & Walmsley, insurance agents, Keith & Perry Bldg., Kansas City, Mo., distribute cards bearing this inscription: "In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you." Truth suggestions and business here find harmonious companionship.

Kindly send us a list of names of those needing help. We will be glad to send them sample copies of our literature.

THE FREE LITERATURE DEPARTMENT.

Don't forget the Free Literature Department. You must remember that the Free Literature Department is ready to send literature wherever you think it will be seed sown in good ground. Every one who reads this should take advantage of this department to help some one else. With your co-operation we can reach thousands where we are reaching only hundreds now.

Here is a short report of the funds received and literature distributed.

Up to the present time we have received \$24.65, in amounts of from 4 cents to \$5.00.

We have sent out on request to different addresses literature as follows:

| | | | |
|----------------------------------|-----------|-------------------------------------|--|
| 5 yearly subscriptions to UNITY. | | | |
| 302 | copies of | "Faith." | |
| 260 | " | "How I Found Health." | |
| 120 | " | "All Sufficiency In All Things." | |
| 64 | " | "Prayer." | |
| 438 | " | "A Sure Remedy." | |
| 5 | " | "Praise." | |
| 98 | " | "None of These Things Move Me." | |
| 3 | " | "Finding the Christ in Ourselves." | |
| 4 | " | "Lessons in Truth," paper. | |
| 9 | " | "God's Hand." | |
| 5 | " | "Overcoming the Poverty Idea." | |
| 73 | " | "All Things Are Possible." | |
| 5 | " | "New Thought Catechism." | |
| 2 | " | "Lessons in Truth," cloth. | |
| 6 | " | "The Bible and Eternal Punishment." | |
| 6 | " | "Loose Him and Let Him Go." | |
| 50 | " | "What Is Practical Christianity." | |

Besides these, thousands of UNITYS and tracts have been sent out in various ways.

Let's have next month's report show a large increase in this work. If you know of somebody who needs a certain tract or booklet or book, let us know about it right away.

Here is the way in which one of our friends is helping along the fund:

"I am immensely stirred with reading the article by Charles Fillmore in last issue of UNITY, The Church of Christ. I think it is a grand presentation of the Truth, the whole Truth and nothing but the Truth. Reading it struck chords of Truth in me that gave unmistakeable conviction that what he says is so. I therefore wish to have copies of this issue sent to the list of addresses enclosed, and kindly mark each with a blue pencil at the heading of the article. . . . Inclose you \$1.00 on account of paying for same. I will send another dollar later as a subscription to aid in free distribution." — GEO. AUBREY, Vancouver, B. C.

Now, if you will just tell what will be best to send, whe

writing us, as this friend has done, it will greatly aid in the work.

Address all communications of this nature to the Free Literature Department, LOWELL P. FILLMORE Custodian, Unity Tract Society, 915 Tracy Ave., Kansas City, Mo.

THE EASTER BAZAAR.

Our many friends will be pleased to know that the Easter Bazaar, held by the Woman's Auxiliary of the Unity Society of Practical Christianity, was a success in every way. Much interest was manifested, not only by the local members and friends, but by friends everywhere, and many beautiful and useful articles were contributed by these supporters of this Center.

The purpose for which the Bazaar was held — to raise funds for the furnishing and beautifying of the new Unity Building, appealed to those who are interested in the propagation of Truth, and met with a loving and hearty response, as it was esteemed a privilege to help on this good work. With every stitch taken by these friends thoughts of love and health and power were woven in, until each article made was a battery of blessing to its possessor.

The Auxiliary desires to express herewith their most sincere thanks to all who have contributed in any way to the success of this undertaking, both at home and abroad. If any one outside the city has failed to receive acknowledgment of articles sent for the Bazaar, please accept this in lieu thereof. Our Secretary has been kept busy writing such letters of thanks, but some may have been overlooked.

THE ANNUAL REPORT OF THE WOMAN'S AUXILIARY.

On April 12, 1905, a few women who were interested in the work of the Unity Society of Practical Christianity, organized themselves as an Auxiliary to that Society, adopting as their motto, "Love and Service."

In the year which has since elapsed, a year of experimental work which has proven successful, much encouragement has been given to go on to better and larger things in furtherance of the work of the Society.

Various Committees were formed, who did yeoman service each in their particular branch of work.

The City has been districted, and the Calling Committee appointed one or more women, whose duty it was to call upon the members of our Congregation in their district, and upon all who were interested in this Center.

The Library Committee has classified and covered the books which were in the Circulating Library when it was turned over to the Auxiliary, and has instituted a system of loaning the

books, from the proceeds of which new books are added to the Library from time to time.

The Meeting Committee has taken charge of the Wednesday meetings, and all outside meetings of like character. The first meeting in each month is devoted to Questions and Answers; the third to testimonials, and on the last, some one of our men is invited to address the meeting.

The Literature Committee has taken charge of the reading table in these rooms; has visited some of our Hospitals and the Workhouse, distributing reading matter. In connection with this work, one of our members visits the Workhouse each week carrying clothing, good reading, etc., and instructing the inmates in various matters pertaining to their welfare.

The Secretary reports that beside the regular monthly meetings, there have been four called meetings, notices sent out, and many letters written acknowledging contributions to the Bazaar and for other business connected with the office, and for the Society.

The Treasurer's Report is most satisfactory. The amount received from dues, collections at Wednesday meetings, and from various other minor sources.....

| | |
|------------------------------|----------|
| From Bazaar last summer..... | \$214.15 |
| " Automobile Rides..... | 100.55 |
| " Lecture..... | 51.70 |
| " Easter Bazaar..... | 36.50 |
| | 209.74 |
| Total..... | \$612.64 |
| Disbursements for year..... | 199.90 |
| | <hr/> |
| Balance on hand..... | \$412.74 |

We are notified that the Mental Science College, conducted by Prof. M. F. Knox, Seattle, is now located upon its permanent ground, Bryn Mawr, Wash., where the 7th annual term of the college will hold its July-August session this year. Prof Knox also makes a call for a convention of the Association to meet in Seattle June 28th, for a three day's session. All Mental Scientists and New Thought people are especially invited to be present.

Read in another column what people say about the benefit UNITY has been to them. For want of space we can publish only a few of the extracts that are sent to us gratefully from everybody.

The New Thought Catechism will prove very valuable, for it gives light on so many dark points.—Mrs. LUCY M. POTTER, Plainwell, Mich.

The offer of three subscriptions to UNITY for \$2.00 still holds good.

FROM OUR EASTERN CORRESPONDENT.

It may interest you as well as the readers of UNITY to know that Dr. and Mrs. Murray have returned to The Home in Rochester after an absence of about six months, spent in New York, Brooklyn, and "The Oranges" in New Jersey. (Most people know that "Jersey" is just across the North River from the United States, and that it has a mosquito. The latter was neither in evidence nor activity during our stay, viz., in January and February.)

We find the friends in the East, everywhere, like an anthracite coal fire: still, steadfast, energetic and warm, free from either smoke or gas.

The Brooklyn Circle of Divine Ministry meet in fine, large parlors. They occupy the lower floor of a large residence house on Hanson Place, 76, and their rooms are filled at the regular Sunday afternoon meetings, as well as a good attendance at the different weekly meetings. Their twelve o'clock noon hour for silent communin and healing thought is not attracting (as yet) so much attention as is hoped, yet the earnest worker in charge is regularly in her place and going through the devotions and silence as faithfully as though the room was filled.

Mrs. P. E. Sayre, well known in UNITY, is doing an excellent work; the students taught by her at her own home "Center" are wholly uncounted, and scattered far and near during the years she has been engaged in her work. Her own self, and family, and surroundings, are the visible evidences of the Truth she proclaims and elucidates.

The Orange Circle, organized some three or four years ago as a branch of the Circle of Divine Ministry in New York (by Mr. Fairchild), met for some time in private homes, but now have a very cozy, sunny, little room — which is already scarce large enough for their needs — in which one immediately feels the Divine Presence on entering. Merely to sit in it, silent and alone, is to be uplifted and benefited.

A Monday afternoon "ministration meeting" or healing service, is a part of their regular order, presided over by Mrs. Richards, and an earnest group of people come together there at h times. During our stay we were pleased to see [a noon hour meeting begun and a good interest in it from the first. And also a Sunday afternoon service was begun and continued. Perhaps the reason that little attention had been given to such service lies in the fact that most of the members keep up all their church relations, which, after watching for some time, and talking with different ones, we were led to believe that it was very good. From many different churches they came into the newer relationship, mingling in perfect harmonious affinity, and necessarily dissemin ingtheir higher corceptions am

who are not as yet ready to openly take the stand, or "stand up and be counted" among New Thought people. The Orange Circle is doing a good work. They were fortunate (during our stay among them) in having Miss Anita Truman with them for two courses of talks, one to primary students, the other to those more advanced.

When we left them Miss Truman also took up the Sunday services with them, going over from New York each Sunday for that purpose.

Yet we know of places where those interested in New Thought (those knowing and those desiring to know) number fifty to one hundred or more, many having been "in it" they would say, for ten to fifteen years, where there is no effort at holding meetings further than perhaps from six to eight coming together of an evening once a week to "talk and sing," and all looking afar, for some gifted one to come from a distance and teach them, or be "a leader."

What is the matter with such folks anyway? They claim to know the Truth, but has it made them free?

J. GILBERT MURRAY, Rochester, April, 1906.

WASHINGTON CONVENTION.

You have probably been advised that the *New Thought Metaphysical Alliance* will hold a Convention in Washington, D. C., beginning on the 20th of May, inst. This is the first New Thought Convention to be held in Washington or in this section, and it is believed that such a gathering would prove of especial interest for that reason, as well as the fact that Congress will be in session at the time, and the city will then contain so many representing different sections of the country.

The Convention will last for two days, the 20th and 21st of May. Prominent New Thought leaders will be present and make addresses, and there will be an interesting program. The Convention is being now arranged under the auspices of the local New Thought Center, conducted by Dr. George Ricker and Miss Emma Gray, who are well known New Thought leaders.

Yours sincerely, J. J. VOWLES, of the Advertising Committee.

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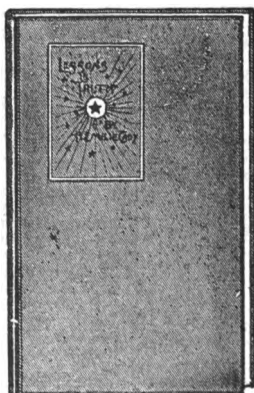
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CONTENTS:

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UNITY

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

VOL. XXIV.

June, 1906.

NO. 6.

CONTENTS.

| | PAGE |
|----------------------------------|------|
| John the Baptist States of Mind. | 355 |
| By Charles Fillmore. | |
| The Spoken Word. | 363 |
| By H. Emilie Cadv. | |
| Love's Center and Circumference. | 365 |
| By E. L. K. | |
| Freedom. | 366 |
| By Edna L. Carter. | |
| Bible Lessons. | 371 |
| By Charles Fillmore. | |
| Kansas City's Unity Gala Week. | 380 |
| The Real and the Unreal. . . . | 382 |
| By Charles Fillmore. | |
| Answers to Questions. | 386 |
| By Jennie H. Croft. | |
| Editorial Miscellany. | 389 |
| Poem — "In the Mail-Bag." . . . | 390 |
| By L. C. K. | |
| Chats With Our Readers. | 391 |
| Society of Silent Unity. | 406 |
| Class Thought. | 407 |
| Prosperity Thought. | 407 |
| Poem — "The Quiet Room." . . . | 407 |
| By Whittier. | |
| Publishers' Department. | 409 |



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KANSAS, CITY, MO., JUNE, 1906.

No. 6

JOHN THE BAPTIST STATES OF MIND.

BY CHARLES FILLMORE.

This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

— Luke 7 : 27.

The ego, or free *I*, the imperishable and unchangeable essence of Spirit, which man is, chooses every state of consciousness and condition in which it functions. It does not create the basic substances which enter into these mental structures, for they have been provided from the beginning, but it gives form and character to them, as man builds houses of lumber, stone, or whatever material he may choose.

These mental states are all constructed under the dynamic power of the great universal impulse that lies back of all action — *desire*. Desire is the mighty force that incites the winds, the tides, the storms; it urges the planet on its course, and spurs the ant to greater exertion. To be without desire is to be without the zest of living. Desire incites to glorious achievement in every aim and ideal which the mind conceives. Desire is good always; it is the *impulse to go forward* that urges all things. Without desire stagnation, inertia, death, would prevail throughout the universe. The man without desire is like an engine without steam or an electric dynamo without action. Energy is desire in motion, and energy is the forerunner of every effect.

To desire a thing is to set in motion the machinery of the universe to bring to you its possession. Desire goes before every act of your life, hence it is good; it is the very essence of good, it is God Himself in the aspect of Life. When they called Jesus good, he said, No, God only is good. So this universal desire,

giving its mighty impulse to all things, is only good. It is no respecter of persons or things. It makes no distinctions. It moves forward to new forms of expression that which man has named corruption. It tints the cheek of the innocent babe, gleams from the eye of the treacherous savage, and lights in purity the face of the saint.

Some have named this universal life impulse God, and left the impression that it was all of God, and that God was therefore involved as a conscious entity in every situation where life is manifest. In this they lack discrimination. God's Spirit goes forth in mighty streams of life, love, substance and intelligence. Each is conscious only of the work it has to do. It is man's mission to combine these inexhaustible potentialities as he wills, and the great I Am holds him responsible for the result of his labors. Man cannot corrupt the inherent purity of any of God's potentialities, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him. It is his privilege to learn their harmonies and make them up on the staff of existence with such masterly art that no discord can be detected. Then life becomes to him a song of joy, and he absolutely knows that in its ultimates all is good.

Never repress the desire, the impulse, the force welling up within you. Commune with it in spirit and praise it for its great energy, efficiency, and life. At the same time analyze its direction and course. As desire alone, it is without intelligence or discretion as to results. These higher attributes you impart to it. You are not to repress but to guide this mighty engine that with wisdom in co-operation will bring you happiness and satisfaction.

Desire is the affirmative impulse of existence; its command is, Go forward! Through this impulse man forms many states of consciousness that he ultimately tires of. They may have served a good purpose in the grand scheme of creation, but he catches sight of

higher things, and his desire again urges him forward to their attainment.

But how about the state of consciousness which he has builded and of which he would be free? No one can play fast and loose with God. What he builds he must care for. He formulated and he must unformulate before he can take the coveted step up the mountain of his ideal. Here enters the factor that dissolves the no longer useful structures—this factor in metaphysics is known as *denial*. It does not inhere in Being as a principle, but is simply the absence of the impulse that constructs and sustains. When the ego consciously lets go and willingly gives up its cherished ideals and loves, it has fulfilled the law of denial.

As all desire is fulfilled through the formative word, so all denial must be in word or conscious thought. This is the mental cleansing symbolized by water baptism. In a certain stage of his problem man makes a state of consciousness in which selfishness, the personality, the intellect, dominates. This is right in its place, and its place will be found when the Christ-man comes forth in his glory. He who has caught sight of higher things than the intellect can give is desirous of taking the next step. That step must be orderly and according to the divine procession of mind. He who is housed in the intellect through desire may be ushered into the Spirit. The first step in that direction is a willingness to let go of every idea that holds the ego on its plane of sense. This is John the Baptist crying in the wilderness, denying himself the luxuries of life, living on locust and wild honey, and clothed in skins.

Each of these details has within it a symbol of some mental attitude. John the Baptist and the Pharisee symbolize the same intellect in its different attitudes. John is willing to give up the old, and is advocating a general denial through water baptism—mental cleansing. The Pharisee clings to tradition, custom and scripture, and refuses to let go. John

represents the intellect in its transition from the animal to the spiritual plane. The Pharisee has not entered this transition, but clings to the old and defends it by arguments and scriptural quotations. Jesus, who represents the spiritual plane of consciousness, does not take the Pharisee into account as a step in his chain, but of John he says, "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." Jesus recognizes the mental attitude of John as a prophecy of greater things, in fact the most desirable mental condition that the intellect could be in on its way to their attainment, yet not to be compared with those who have actually come into the consciousness of the Spirit.

Every soul that cries out for God is John the Baptist crying in the wilderness. You who are satiated with the ways of the flesh man, and are willing to give up his possessions and pleasures, are John. The willingness to sacrifice the things of sense starts you on the road to the higher life, but you do not begin to taste its sweets until you actually give up consciously those things into which your heart has been closely interwoven.

There are many phases of this passing over from Pharisee to Jesus, and some incur unnecessary hardships. The ascetic takes the route of denial so energetically that he starves out his powers instead of transforming them. The Eastern suppliant for divine favor castigates his flesh in many ways. He starves his body, slashes his flesh into ribbons and then salts it; he shaves his head, and puts peas in his shoes; he maltreats his body until it becomes a piece of inanimate clay which his soul can temporarily leave in the jungle until the birds build their nests in the hair of its head. This is Oriental denial, antrophy of the senses.

The teaching of orthodox Christian Science is that the senses are "mortal error," and should be

crucified, but its saving clause is that this is not put into practice with the honesty and zeal of the Hindoo. If you tell a Hindoo that he has no headache, because he has n't any head to ache, he immediately takes you at your word and sets his ingenuity to work devising some torture that will demonstrate that he is headless. But the practical American returns next day and joyfully exclaims, "My head is clear as a bell; I feel lovely, and am really beginning to enjoy life again."

John the Baptist stands for that mental attitude that believes that because the senses have fallen into ignorant ways they are therefore bad and should be killed out.

There is always a cause for every mental tangent, and this that would kill the sense man, root and branch, has its point of departure from the line of harmony in the thought of condemnation. In John it seemed a virtue, in that he condemned his own errors, but this led to his condemnation of Herod, through which he lost his head. We are to learn from this that condemnation is a dangerous vice.

The intellect is the Adam man that eats of the tree of good and evil. Its range of observation is limited, and it gets at its conclusions by comparison. It juggles with two forces, two factors — positive and negative, good and evil, God and devil. Its conclusions are the result of comparison, hence limited. The intellect taking account of things concludes that existence is a thing to be avoided. The intellect beholding the disaster and misery wrought by the misuse of men's passions decides that they should be crushed out by starvation. This is the origin of asceticism, the killing out root and branch of every appetite and passion that has and bases its ideas of good and evil from appearances. Thus judging it fails to get the center from which all things come forth. Considering effects leads to wrong conclusions.

Yet John the Baptist has a very important office in the steps that are taken from the intellectual to

the spiritual consciousness. As Jesus said, "This is he of whom it is written, Behold, I send my messenger before thee, which shall prepare thy way before thee." Thus John the Baptist is the forerunner of the Spirit. It is that perception of truth that prepares the way for the Spirit through a letting go of old concepts and ideas.

The ideas you and your ancestors have held in mind have become thought currents so strong that their course in you can only be changed by resolute decision on your part to no longer entertain them. They will not be turned except the ego through whose domain they run positively decides to adopt means for breaking up their channels in his own consciousness, and at the same time erecting gates that will prevent their inflow from external sources. This is done by denial and affirmation, but the denial always comes first. The John the Baptist attitude must first be taken. You must be willing to receive the cleansing of the Spirit before the Holy Ghost and fire shall descend upon you. Whoever is not meek and lowly in the presence of the Spirit is not yet ready to receive its instruction.

This obedient receptive state means so much to one who wants to be led into the ways of the supreme good. It means that you must have but one source of life, one source of truth, and one source of instruction; you must be ready to give up every thought and every idea that you have imbibed up to the present time in this life, and must be willing to commence anew, just as if you were just born into the world a little, ignorant, innocent babe. This means so much more than people imagine that its comprehension dawns upon the crystalized mind very slowly.

All who sincerely desire the leading of the Spirit acquiesce readily to the theoretical statement, but when it comes to the detailed demonstration they are nonplussed. This is just as true among scientists as among orthodox christians. The Spirit finds a

way to lead you when you have freely and fully dedicated yourself, and you will be lead into a path just a little different from that of anyone else. Your teaching has been in generalities, so when the Spirit in its office as an individual guide shows you truth different from that you have been taught, you object. If, for instance, you have been taught to ignore the body entirely, and all its passions and appetites, in your treatments, and the Spirit in its instruction shows you that you are to recognize these appetites and passions as your misdirected powers, what are you going to do about it?

There can be but one course for the obedient devotee. If you have surrendered all to the Omnipresent Wisdom, you must take as final what it tells you. You will find in the end that what it tells you is the right course for you, and will be found in the end to be the only course which you could possibly have taken.

All things whatsoever are manifestations of the Good. Man himself is the very essence of Good, and he can do nothing wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil. He always has recourse to the Spirit which forgives all his transgressions and places him on the right road a new man, when he willingly gives up his own way, and as a little child asks to be led. Then comes the redemption of those appetites and passions which the ignorant intellect has pronounced evil and attempted to kill out by starvation and repression. This does not mean that the indulgence of these appetites and passions is to be allowed in the old, demoralizing way, but that they are to be trained anew under the direction of the Spirit.

John the Baptist is that attitude of spiritual receptivity that awaits the higher way as a little child awaits the helping hand of a parent. It is not the arbitrary disciplinarian, but the loving, tender kindergarten teacher that illustrates in visible life

the intricate problems that perplexed the mind. So when one is receptive and obedient, gives himself unreservedly up to the Spirit and receives without antagonism its guidance, he is delighted with the possibilities that are disclosed to him in the keeping of his own organism. He then begins to realize what Jesus meant when he said, "Take up thy cross and follow me."

The cross is not a burden as commonly understood, but a symbol of the forces in man adjusted in their right relation. The body of Jesus was lifted up and nailed to the cross, which indicated that the physical man must be lifted up into the harmony of the Spirit and adjusted to its four-dimension plane. The thinking faculty expressing itself through the body operates in a four-dimension realm, and its office is to make a form like unto it in this power to penetrate all so-called material substance. But before this can be done the mind of every man must become John the Baptist—it must be cleansed by the waters of denial, and the old ideas put away forever.

If you are clinging to any idea that in any way prevents your eyes from seeing the millennium set up right here and now, you are a Pharisee; you are crying, "Belzebub" whenever you say "crank" to the one who has caught sight of these spiritual mountain tops now glistening in the sun of the new age.

John the Baptist is now moving swiftly among the children of men. His cry is heard in many hearts today, and they are following him in the wilderness of sense. But the bright light of the Christ still shines in Galilee, and they who are earnest and faithful shall see it and be glad.

A thought — good or evil — an act, in time a habit, so runs life's law; what you live in your thought-world, that, sooner or later, you will find objectified in your life.—RALPH WALDO TRINE.

THE SPOKEN WORD.

* * * To create is to bring into visibility; to form something where before there was nothing, to cause to exist or to take form that which before was without form and void. To exist—from *ex*, out from, and *sistere*, to stand—is to stand out. *Being* always is; existence—Latin *existere*, to stand forth, emerge, appear—is that which stands forth as visible entity.

God creates. Because man was created, or brought into the visible universe in the image and likeness of God, he, spiritually, has like powers with God; he has this power of creating, of bringing into visible form that which before did not exist. As God created by the Spoken Word, “without which was nothing made that was made,” so man can create by his spoken word. In fact, there is no other way under heaven to bring into existence the visible conditions, and the things which we each want.

Today it is agreed by all scientists, material as well as spiritual, that there is but one universal Substance out of which all things are made. That Substance is Divine Stuff which, though invisible and intangible, is lying all about us as is the atmosphere we breathe. This Divine Substance is without form and void, as is also this same physical atmosphere. It is waiting, forever waiting for man to form it as he wills by his spoken word.

* * * *

When we desire anything (I use the word “anything” advisedly, for did not the Master in divine things say, “Whatsoever ye desire,” “If ye ask anything,” etc.?) we must take our thought entirely off from the visible world, and center it upon God. We begin as God began in creation, by speaking out into the formless Substance all about us with faith and power. “Let there be so and so.” (Whatso-

ever we want). "Let it come forth into manifestation here and now. It does come forth by the power of my word. It is done, it is manifest," etc. We continue this with vehemence a few moments, and then let go of it. This should be repeated with firmness and regularity, and with definite persistence, at least morning and evening. Continue it, perfectly regardless of any evidence. Faith takes hold of the Substance of the things hoped for, and *brings into evidence* the things not seen. The moment one takes cognizance of circumstances, that moment he lets go of faith.

Our spoken word first hammers into shape the things desired. Our continued spoken word brings this shaped substance forth, and clothes it with a visible body. The first action brings that which is desired forth from the formless toward the external as far as the psychic, the continued action brings it forth still further and clothes it with visible form, or material body.

This was forcibly illustrated to me a few years ago. A lady, Miss C., had been for days vigorously "speaking the Word" out into the great universe of substance for something she much desired. She had no confidante, and recognized no human help. One day she wrote an ordinary business letter to a friend in the country. This friend on receipt of the letter immediately replied, saying, "What is this strange thing about this letter of yours? When I took it from the postoffice it had the appearance to me of being covered with so and so" (the very thing which the writer had been shaping in the invisible by the spoken word). "I opened the letter," she continued, "and for some minutes the opened letter took the form, to my sight, of a horn o' plenty, pouring out in unlimited quantity this same thing. Have I gone crazy, or what does it mean?"

Do you not see? The Word spoken alone in the silence of her own room by Miss C. had shaped and brought forth toward the external as far as the

psychic realm the thing desired. The vibrations of her thought had permeated, all unconsciously to herself, everything that she had touched. The friend having some psychic power developed, saw plainly surrounding this letter the shape Miss C. had created, though it was yet invisible to the natural eye. It is needless to say that the continued Word very soon brought this shape forth another step into the visible world as a solid manifestation of exactly what Miss C. desired.

In this process, however, there are two conditions which must be carefully observed. One is, do not talk with anyone about what you are doing. Talk scatters and wastes all the precious Divine Substance, and what we want to do is to focus it. Much needless talk diffuses and wastes all of one's power. One might as well pierce the boilers of a steam engine full of holes, letting the steam ooze at dozens of pores, and then expect any power in the engine to draw the train. It is impossible to diffuse and focus at the same time.

The other important condition to observe is to *continue the Spoken Word*. "Be not weary in well doing, for in due time ye shall reap if ye faint not." — H. EMILIE CADY, in *The New Way*.

LOVE'S CENTER AND CIRCUMFERENCE.

My dear, stop that! Yes, stop and begin to unwind. Just see what a cage of concentric circles you have spun about yourself by your fretting! I think it was the Egyptians who defined God as, "He who has His center *everywhere*, and His circumference *nowhere*." God's Love center is in your body, in your home, in your business, in your social relations. Now see how *you* put circumferences about Love's radiating and attracting activity, shutting yourself off from God's perfect gifts. Stop making circumferences. Let yourself out of your self-made cage. Ah! I see the circles vanish. You are free! All is yours! And you are all! — E. L. K.

FREEDOM.

BY EDNA L. CARTER.

I will break in pieces the gates of brass, and cut in sunder the bars of iron.—Isaiah 45:2.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder.—Psalm 107:15, 16.

Freedom comes through dominion, and dominion comes through a knowledge of the Truth. "The Truth shall make you free."

In the beginning dominion was given to man, but he has failed so long to exercise it, that he has about forgotten that it is his by Divine right. The desire for it still remains within man, but as he has not realized that he is spiritual, he has tried to exercise dominion on the selfish, carnal plane, and has brought much trouble to himself thereby. The history of the human race has been that of one long struggle for dominion. Man has ever been seeking to conquer others or keep from being conquered, and so have come discords, fightings and wars. All men love the words liberty and freedom, and will brave any suffering to gain freedom and to hold it. This is because freedom is the result of dominion, and dominion is part of the Divine nature inherited from the Father.

When one is first awakened to a consciousness of some of the truth, and the powers of his being, he usually loses any desire he may have had to rule others, but seeks to gain the true dominion. Liberty now has a new meaning. He sees that to be truly free himself he must grant freedom to others, and wars and fightings are no longer of interest.

But the old idea of strife and conflict sometimes yields slowly to the Truth that overcomes it. This is not because of any power a false idea has in itself, nor because of any lack of power in Truth. It is because

the individual clings to the false idea, and gives it power by accepting it, holding to it, and making it part of himself. He believes in strife as a means to victory, and when he finds there is dominion within to be taken possession of he tries the old method. He accepts without question the world's idea that there are two powers — good and evil at work within him, and that they are so evenly matched, that it is a question which will win. So the battle ground comes to be within, and the battle itself a mental one. Under these conditions the man knows no peace. Questions as to right and wrong rise up demanding to be solved. Difficulties of all kinds confront him and hedge in his way. These are to him as gates of brass and bars of iron shutting him out of the kingdom he seeks to enter. Instead of finding liberty, bondage is his lot. The hindrances in his way, are only the limitations he places there himself through belief in what is not true. Only the Truth can set him free from bondage to false ideas, and give him dominion in his world.

The Truth that in Spirit all is good, and that only the things of the Spirit are real and true, frees him from the idea that evil is a power which must be fought to be overcome, "This is the victory that overcometh the world, even our *faith*." Faith ascribes all power to God, the strife ceases, the victory becomes manifest. There is no fighting in it. It is all accomplished by steady, unwavering belief of the Truth. The frequency with which some words suggesting warfare are used to illustrate the results of man's awakening to the realization of the One Power, helps to keep alive in his consciousness the idea of strife, and therefore the appearance of strife. But words used as illustrations can never be taken too literally, else instead of making an idea clear and forcible, they cause confusion, and may become misleading.

One false idea that holds many in bondage to suffering is the belief that suffering is a guide, a

teacher, a helper. This is not true; it is mistaking effect for cause. To the Spirit alone belongs all the credit and praise for man's awakening to a desire for Truth, and to the ability to receive it. Some do seem to be driven into the Truth by unpleasant experiences, but by a little lifting of the eyes above the appearance to the reality, it is seen that the work of drawing out from old conditions into the new is done by the Spirit, and that much of that which is unpleasant is caused by unconscious resistance to the Spirit. The quickening Spirit's work is almost wholly unrecognized by the world.

True it is that more or less mental and physical disturbance accompanies the quickening, but much of this could be avoided by a recognition of the work that is going on within; Who it is that is doing it, and by working in harmony with Him, instead of against Him. So long as one looks to suffering as his guide, so long will he be bound by it. Divine life and wisdom and power are ever pushing forth within man to a fuller, freer expression. Happy is he who sees what is crowding him, making his old environment seem so narrow and binding, and wisely opens himself to the inflow of new life, and goes with the tide instead of against it.

Another hampering idea is that which associates time with things that are eternal. Eternity is now, always was, and always will be. The Bible is usually held responsible for the teaching that time is something that must end, and then eternity will begin. It does not so teach. The word "eternity" occurs in the Bible but once. In Isaiah 57:15 it is said of God that He "inhabiteth eternity." Nothing in the verse suggests eternity as something yet to be. In Rev. 10:5,6 it is written that the angel declared "there should be time no longer." The better translation is, "There should be *delay* no longer."

The things of the Spirit are eternal. They are as true now as they ever were, or ever will. *Now* is the accepted time. *Now* is the day of salvation. This

error thought concerning time and eternity is usually held in connection with the word "patience," and when so used such texts as, "Bring forth fruit with patience," and, "Let patience have her perfect work that ye may be perfect," become discouraging. When seen in their true light they are encouraging.

Patience is an attitude of mind, and has nothing to do with time. Impatience may be associated with length of time, but patience belongs to the Spirit and is therefore eternal. If time is a necessary idea in connection with patience, and patience is necessary to bring forth fruit, then no cases of instantaneous healing or help could ever have been or ever will be. Jesus knew how to dwell in that patient, trustful state of mind, and could do marvelous works without waiting months and years for patience to bring forth fruit after the seed was planted. "He spake, and it was done." If one insists that time is necessary, let him honestly admit that impatience and not patience requires it. One who thinks that impatience must have her perfect work, and run riot for a time in order that fruit may be brought forth, will find that so it will be to him.

Error thoughts concerning death form impassable bars that shut one out from the kingdom of health and life. Paul's advice to Timothy was, "Lay hold on eternal life." This is good counsel, but one will never heed it so long as he thinks he has eternal life without seeking it and laying hold of it. The natural man is not immortal. The mortal must put on immortality. This he can do only by putting on Christ, for "God only hath immortality." The world's belief that death is inevitable also shuts out the light of life. It is inevitable to one out of Christ, but to him who abides in the living, risen Christ, death cannot come.

Man is organized life and intelligence, and if he wants to keep his organism he must know and obey the truth concerning it. The truth is, that his body is spiritual, and is the temple of the living God.

That the body is material, that it is a house of clay, that it is a clog, a hindrance, is all false, and this false thought hampers the free expression of life in the body, and finally destroys the organism.

It is hard to understand how men can hug to themselves the delusion that death, the destruction of the organism, is a friend waiting to transform them into angels of light, or something else real nice. They very likely do it thinking it the only way, and the right way to overcome *fear* of death. But some time the facts must be faced, and the false sense of security must vanish before the Truth that only in the living Christ is there eternal life.

If death were the blessing claimed for it, Jesus' work was useless. He knew the Truth, and taught it, and today the light is dawning, and men are seeing that of a truth, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

The resurrection joy is generally just something to talk about at Easter time. Some idea of what it really is can be gained by considering what the effect would be if the command and example of Jesus were followed in just one instance today. It is easy to imagine how the mourning in a home where death had entered, would be turned into gladness and joy and rejoicing, by raising the dead one to life, as Jesus did. No mourning was ever changed into overflowing joy by the old way of giving comfort. One might talk an age about the glories of being a ghost, and no sadness would flee away, no joyousness would come. There would be nothing follow but that helpless, resigned (?) feeling. When man allows himself to be true to his inner self, there is something within him which rebels against the idea of death, and against the talk of the glories of a so-called spirit world. His body transformed into perfect health and strength and beauty by the Christ is a good enough "home of the soul" for him, and this earth, already fair, will be fairer than any paradise imagined, when the Kingdom of Christ is come upon it.

Truth, *Truth* is the only Comforter; it is the only Liberator.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 12. June 17.

THE TRANSFIGURATION.— Luke 9:28-36.

28. And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and they told no man in those days any of the things which they had seen.

GOLDEN TEXT— *This is my Son, my chosen: hear ye him.*— Luke 9:35.

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual view-point.

The prayer of Understanding, which is founded in unselfishness, sends out a very high and pure thought vibration. All mental action radiates rays of light—they are now called by physical scientists “N-rays.” Clairvoyants and psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but animals, plants, and even stones. Their claims have been considered chimerical until in the last few years science has found that it can measure the for o

these invisible rays, and it is taking them into the realm of so-called *exact science*.

The character of the thoughts has all to do with the emanations of these rays. If the thoughts pertain to the things of sense, they are dark and weak; if the affectional and intellectual nature is active, they become highly colored and forceful, but when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, but especially the head.

To pray effectively one must have faith (Peter), love (John), and understanding (James). These accompanying the I AM (Jesus) in prayer, reveal the law of denial (Moses) and affirmation (Elijah), which eventually does away with the personality, and brings forth the Christ at Jerusalem, city of peace.

Faith, Love and Understanding are "heavy with sleep," when we begin our devotions, but they become awakened through the exalted exercise of thought, and take on a certain degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles, or temporary thought-bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within in assurance of Divine Sonship.

When this conviction comes of the unity of the I AM with its Spiritual Source, there is neither denial nor affirmation, but simply I AM, Jesus. Holding the peace and telling no man, in those days, any of the things which they had seen, represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are

far different from the material. The limited mind cannot grasp the powers of the unlimited. For example, it sounds like a fairy tale to say that in a certain exalted state of prayer and affirmation I can treat every member of the Society of Silent Unity in a moment of time, and bring greater results than through repeated "denials" and "affirmations" on the lower planes of consciousness. This is but an example of the radiant comprehension and power of the Superconsciousness, or Mind of the Spirit.

Lesson 13. June 24.

REVIEW.

GOLDEN TEXT — *Never man so spake.* — John 7:46.

Every lesson in Scripture has bearing on some phase of human character. This is what perpetuates sacred writings — they reveal the varieties of human existence as it effects the individual.

In this quarter we begin with April 1st, from Matt. 7:15-29. "Beware of false prophets." "By their fruits ye shall know them." Apply this to your own thoughts, and you will get the lesson intended for you. If the fruits are not good there are some "wolves" in your mentality.

Lesson 2, Jesus discourses on the Sabbath day, and proclaims man's supremacy over all religious observances that hamper his good. "But I say unto you that one greater than the temple is here." This "greater one" is I AM, the Son of Man. "For the Son of Man is lord also of the Sabbath."

Lesson 3 shows how the faith of the centurion in the word of command of Jesus healed his servant. He argued that Jesus being master of disease could order it about as he did his soldiers. This is good logic, and it proved true in the healing that followed. In his spiritual consciousness man has mastery over every thought, and can command them to come and go at his will.

Lesson 4 is entitled "Jesus, the Sinner's Friend."

The woman with the alabaster box was commended above the Pharisee, whose guest Jesus was. Love was the open door to her salvation, for she loved much.

Lesson 5 shows how the word is not productive, because of poor soil, etc. This "soil" is soul-depth, which is planted through loyalty to Principle.

Lesson 6, "The Parable of the Tares." Don't be too active in your attempts to cast out the evil, or you may uproot the good.

Lesson 7. How some thoughts can be cast out through sense-consciousness and animal selfishness, swine. Thus some diseases are sources of freedom for error states of mind.

Lesson 8 reveals how we kill out repentance and redemptive processes through allowing sense-consciousness to rule, especially the appetites and passions. This is the death of John the Baptist.

Lesson 9, "Feeding the Five Thousand." Spiritual sustenance is supplied by the Superconsciousness through the prayer of thanksgiving.

Lesson 10. How persistence brings faith, and faith the power of the Spirit to heal.

Lesson 11. The discernment of the inner consciousness reveals man as the Christ of God.

Lesson 12. High states of consciousness, the result of prayer, transfigure the countenance and clothing until it is dazzling. This is the radiant power of spiritual thoughts.

Lesson 1. July 1.

JESUS AND THE CHILDREN.—Matt. 18:1-14.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?
2. And he called to him a little child, and set him in the midst of them,
3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

GOLDEN TEXT—*It is not the will of your Father who is in heaven, that one of these little ones should perish.*—Matt. 18:14.

The kingdom of heaven is a condition in which Divine Mind supplies ideals for all the thoughts of man's mind. The greatest in this kingdom is he who is most receptive to these Divine ideas. Innocent confidence and trust is a necessary element in this state of mind. Suspicion or distrust closes the door to the full inflow of heavenly ideas.

“Except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven.” Mortal man's idea of the kingdom of heaven is a government where the officers and rulers are patterned after the kingdoms of earth. But the kingdom of God is of a very different character. Instead of being rulers, the greatest in that kingdom are servants. This is the teaching of Jesus. The humble, childlike spirit is necessary to those who desire to enter the presence of Divine Mind.

Christ is the servant of humanity. He humbled himself and became the least among men that he

might save them from the works of their ignorance. Whoever turns from the pride and arrogance of mortality and accepts the childlike spirit is receiving Christ.

It is a dangerous thing to kill out innocent, childlike thoughts. It is better to be very negative, to go to the very depths of the sea of mortality rather than cause a single spiritual thought of childlike receptivity to be obstructed in consciousness.

Eliminate ruthlessly external impediments to spiritual progress. Even though it be a thing as necessary as the hand or the eye, if it stands in the way of higher things, cut it out and enter into spirituality at any cost. Some people are very eager to know all about the higher law—they study occultism, spiritualism and mesmerism for the purpose of gaining power, and at the same time satisfying a certain human curiosity. This is the eye that should be plucked out. This lust for knowledge and power blunts the sweet innocence of the little child within, and often leads to sins that have to be atoned for in the purifying fires of the soul. The comparison here used is the fires of Gehenna—a valley south of Jerusalem where the refuse of the city was burned.

It is the will of Divine Mind that all that makes up human consciousness shall be raised to the heavenly degree—that not even one of these little ones should perish.

Lesson 2. July 8.

THE DUTY OF FORGIVENESS.—Matt. 18:21-35.

21. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents

25. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, that owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*Forgive us our debts, as we also have forgiven our debtors.*—Matt. 6:12.

The word "forgive" may be turned about and rendered "give for." Give good for evil. Give love for hate. Give a soft answer for wrath. Give peace for discord. How are these to be given? In the Spirit. Through the silent power of the invisible word.

To what extent shall we forgive those that sin against us? Jesus, who knew man within and without, said in his figure, "Until seventy times seven," that there should be no limit to our forgiveness. This is in harmony with the metaphysical law. If we have the thought of enmity in our minds, we are under the mortal law and must suffer its effects. It does not make any difference how unjustly we may be treated by another, for our own safety we must forgive. If we do not forgive, but hold resentment, that destructive thought will set up cross-currents in both mind and body, and disease in some form result. This is a law of mind action, and the only remedy is to do away with the cause. Hence we see the deep wisdom of Jesus' teaching.

When we ask the Lord to forgive our multitudi-

nous sins, in the fullness of Divine Love it is done. But when some small sin is committed against us, we are hard and unrelenting, and demand that the law be fulfilled. This brings down upon us the Divine Law of Justice, and we find ourselves tormented with unrighteous and unjust conditions in body and affairs, until we make full restitution through suffering. If you want peace of mind and health of body, begin at once to forgive all your enemies.

Lesson 3. July 15.

THE GOOD SAMARITAN.— Luke 10:25-37.

25. And behold, a certain lawyer stood up and tried him, saying, Master, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT— *Blessed are the merciful: for they shall obtain mercy.*— Matt. 5:7.

The attainment of eternal life is recognized by all students of the Law as of the utmost importance. The man who lives the life of sense alone, having no concept of the realities of existence, is merely in

animal consciousness. He is not yet awaked to that supreme attainment of man — the unity with undying Life.

Every occult student knows the law of love to be the open door to the God-Mind. We must love God with a greater love than that of human love. It is a love in which enters not only the heart, but also the soul, the strength and the mind. The soul is the thinking consciousness within and the mind its externality. These are to be identified with Divine Life — with all strength.

This strong love to God is not the fulfillment of the law that leads up to eternal life—there is a manifest, or formed God, and with this also the initiate must make complete union—he must love his neighbor as himself. God-Life is in both the invisible and the visible, the formless and the formed, God and man. Our neighbor is the whole human family, and our duty is to aid them, and do unto them as we do unto ourselves.

The priest who passes by on the other side, when he sees his needy neighbor, represents that state of mind that ignores the common helplessness of humanity, because of religious dignity and bigotry. The Levite who looks upon him, and yet offers no aid, is a type of the compassionate, indifferent man, who is mildly loving, but has no strength in his heart. The Samaritan is the unconventional, untrammelled man, who has neither a social or religious reputation to sustain, and is not afraid to assist in all ways those who are in need. He not only puts himself to much inconvenience, expecting no reward, but also pays out generously his money in support of those who are not able to help themselves. This portrays the generosity of love, a kingly virtue, and the mark of a rare soul in Christ.

“Calmness is the poise of a great nature in harmony with itself and its ideals.”

Kansas City's Unity Gala Week,

August 19th-25th.

You are most cordially invited to visit Kansas City and attend the exercises of the Unity Society of Practical Christianity during the full week of August 19th-25th inclusive, in Unity's new building, 915-917 Tracy Avenue.

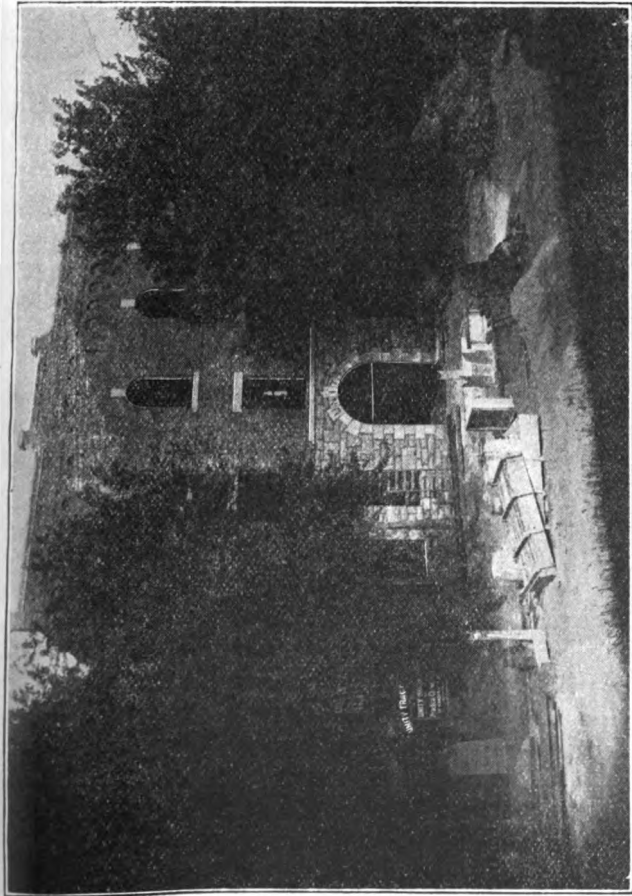
This is to be a week of rejoicing, thanksgiving and praise—in fact, a real gala week. And every day will be filled with good things. There will be classes in Concentration and Realization, Song Services, Bible Interpretation, a class in Elocution with practical application of the principles of public speaking, a Primary Course of Lessons in Christian Living and Healing, and at least two good lectures a day by New Thought speakers.

Our Program Committee is now in correspondence with speakers in all parts of the country, and those who will be present and participate in the festivities will be announced in next month's UNITY.

The most interesting feature of this week will probably be the dedication of the New Unity Building and the laying of the corner-stone, on Wednesday, August 22d.

Make your arrangements to be with us that week, for it will be a memorable one in the history of New Thought; in fact, it will be a New Thought Convention which will fill you with inspiration and power.

Our readers have responded nobly toward the erection of this beautiful and substantial building, yet it will take several thousand dollars more to complete paying for it. If you desire your name enrolled on the scroll to be placed in the corner-stone at its dedication, forward your love-offering promptly to the Building Committee or Charles Edgar Prather, Business Manager, 915 Tracy Avenue. A record will also be kept open in the building in which all donors will be registered. You will feel a special personal interest in this Temple of Truth if you have contributed to its erection.



THE NEW UNITY BUILDING, IN COURSE OF CONSTRUCTION; TAKEN JUNE 2d.

THE REAL AND THE UNREAL.

BY CHARLES FILLMORE.

[Stenographic Report of the Monday Evening Meeting.]

Jesus said: "Judge not according to appearances but judge righteous judgment."

We are often asked: How can we judge between the real and the unreal? This difference, I might say, is sometimes a little difficult to determine. As seekers for the Kingdom of God we find that it is necessary to have a knowledge and understanding that transcends the average knowledge of the world. The one who is wise with the wisdom of the Spirit must know more than the best trained college professor in the land. He must have a better understanding than any of the world's wise ones. He must go deeper, and have a fuller, broader comprehension than any of those who base their knowledge in intellectual ways, because there is a great and mighty difference between the realm of appearances and the realm of realities. I might say that this difference is between matter and spirit, the limited and unlimited, or the relative and the absolute.

In this realm of appearances called matter, I find that a strict analysis reveals that it has a wider dimension and greater extension than the senses comprehend. We are told that matter has three dimensions, length, breadth and thickness; but we are also told that there is another interpenetrating quality called the fourth dimension. This physical science calls the universal ether, which pervades all matter, yet is totally unlike it. This universal ether is a postulate of scientists—they say it must exist as a foundation and cause of that appearance which we term matter.

Just here I would remark that physical science is nearly always forced to a metaphysical basis to account for its so-called facts. Heat, light, electricity, and in fact all the visible universe, are found to emanate from one vibratory energy. For example,

heat is a vibratory motion in the Universal energy, or ether, and light is an undulating motion. Thus all the various appearances which we call matter in motion, are but different modes of action in the one primal invisible and unknown cause, which we may call the Substance of Being.

Now, you ask, What has this to do with healing? I would say if you understood as a matter of fact, and not as a theory, but from the view-point of absolute truth that there is a universal Substance out of which these bodies of ours are formed, and that that Substance is absolutely pure, perfect in every way, and through a certain line of thought you could throw your bodies into that Substance, and have them become pure and perfect, it would make it quite an object for you to understand the law. You would at once say, That would give me health of body. Consequently this universal substance is important in metaphysical healing.

We are told in the Scripture that the Lord God made man and put him into the garden to trim and to keep it. Through another knowledge—knowledge of being, which is understanding—we are to use it, to keep it. Then in order to make the best of these organisms, we must add to our concept of universal Substance something else. What is that other thing? Why, understanding. Now, understanding is also of the Spirit. It is like the Substance, unlimited. That understanding would bring us into the consciousness of not only God with us, but God's kingdom within us. It would relieve us, for example, from that teaching that heaven is away off in the skies. We would not be chasing rainbows.

Now this is that understanding and that wisdom which every one of us may have, that will reveal to us the truth of existence, and through that truth or that understanding we shall know how to direct and use this Substance, and harmonize its action in our organisms.

So you can see that this doctrine, though it sometimes seems abstract, is, in reality, the foundation of right living. It is the foundation of a system of therapeutics. You can get a little help temporarily from the realm of appearances, but it is not lasting; the only lasting thing is the right use of your faculties, to properly form and shape, through your consciousness, that Divine Substance—that Everywhere-present Matter which is the source of all bodies, shapes and forms.

This understanding can be applied in the simplest phases of your life, in the smallest details that come to you, as back of it is this changeless law, the law that moves this invisible, all-penetrating Substance. When you understand that this belongs to Being, can never be separated from it, you have the foundation for less selfishness. The dollars, the houses and lands, the stocks and bonds are not yours; they belong to your neighbor as much as to you. These things are not yours, and observation shows you that they must be sooner or later reduced again to the race possession.

When we *understand* we will enter into the real, the real substance of everything; not only one thing, but everything. There is but one universal man, there is no separation, and that universal man owns everything that is worth having. "All is yours." Claim your possessions in the Divine Substance, and you will become a magnet for plenty and fill in the vacuum of poverty.

In our search for health and harmony, we have looked over the world and observed disease and sickness among men, and called it real. It is good for us to know that there is no reality in that condition. Back of it all is a substantial health and harmony and a divine Law that is manifesting itself in perfection in the minds of those who will let it.

Are you suffering from some discord of body, some short-coming of the flesh? If you are, the remedy is, understand the difference between that

discord and the true harmony—the true thing back of it; because for every unreal there is a real, for every appearance there is a true Substance, and the knowledge is within. It is for us. Remember that. You can know; you can understand; it is not hard. The Lord, the Spirit of Understanding, is always with us—always here waiting to give us the directions or information that will lead us, show us and guide us in the way of that Substance. This is the Helper, the Holy Spirit.

Now this Substance is Divine; it is pure; never corrupt; and if one man or one woman in the universe has developed that Substance into his or her consciousness, and is willing to share it with a fellowman, that man or woman is a source from which all may appropriate. Those who have not come into a full consciousness may appropriate from those who have. This is the office of those who are helping the sick today. They are to give of this realization. Jesus Christ demonstrated this law in a large way, and whoever comes into his consciousness, has something that will grow and increase and become in him eternal energy and life. It is the pure, spiritual essence of God, fresh from the Fountainhead, the living intelligent Substance of Jesus Christ. The claims that he made are based upon science—science of perfection and the ability of man to sow broadcast and give to his friends. He said, “No greater thing can a man do than to lay down his life for his fellowman.”

Jesus Christ said, Keep my commandments and ye shall know the law. Enter into the same place that I am and you shall know the benefits. You shall have this ability and mastery of the realm of possibilities. That discord in your flesh has no substantial life. It will be changed by the true mind lying back of it, into universal Substance. All these tumors and things that congest organisms can be taken up and eliminated through the Jesus Christ consciousness. To remove the swine and drive them into the sea, requires the Jesus Christ power. So we are very careful to proclaim to all, that we are casting out these demons, and all things, *in his name*. These signs do follow those who do in his name, and they are his witnesses in the earth today.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

220. Is our development, or unfoldment spiritually, confined to our conscious moments? Is this development arrested during sleep? ***

All development is a subconscious process. The conscious mind takes note of things, receives impressions, and arranges knowledge gained through the senses, in a logical, orderly way. All knowledge thus gained must sink into the subconscious mind, and there become a *cause* which shapes and governs our lives. In order that the subconscious mind may incorporate the substance of this knowledge, the conscious mind must cease its activity, and this opportunity is provided during sleep, or in self-induced quiet. This would indicate that in the Divine economy sleep was not ordained for the rest and recuperation of the physical body only, but when the conscious mind has become laden and heavy with the experiences, it has to stop and digest the information gained in various ways. With this idea in mind, watch the infant and it will be proven to you that it does not sleep as much as it does only because the little body is tired.

Why is it that so many highly developed souls find it very helpful in their spiritual unfoldment to quiet the activities of the conscious mind, and "go into the silence," as it is termed? Because by thus shutting out the sights and sounds and sensations of the outer world, they may come into closer relation with the subconscious powers, and through them with the superconscious, or spiritual forces. It is an important matter that we fill our conscious mind with good thoughts and spiritual thoughts as we go to sleep, for the subconscious mind appropriates them, and builds our character accordingly during the hours of slumber. Many mothers have found that it is an excellent time to implant right thoughts in the mind of the child, and they make a practice of sitting by the child after it is asleep, and speaking to the

soul the words of truth, of obedience, of love and kindness. The conscious mind is surely the surface soil into which the spiritual seed is dropped. The subconscious mind is the subsoil which nourishes and sustains the plant. The superconscious mind is the sunlight of Divine Intelligence which perfects blossom and fruit, and causes the soul to unfold into the perfect manhood of Christ Jesus. Each plane of mental activity is necessary in spiritual unfoldment.

221. How may we best deal with the "old age" idea, that we may free ourselves and the race from its effects? — H. J.

Man's life is limited by his belief in limitation, and when we cease believing in the possibilities of growing old, we will retain the vigor and appearance of youth. All the life forces within and without await our appropriation, and if we, like the grass and the trees, without questioning, without doubts and fears, would claim and use these powers we would live as do the giant redwoods of California without manifesting age. We must cease reckoning years; must no longer believe that years mean age and decrepitude, but look upon our days and years as opportunities for experience. Emerson says, "The soul has no dates; after its own law, and not by arithmetic, is the rate of its progress computed." Job said, "In my flesh shall I see God," and when we look upon our flesh as spiritual substance, our vitality as spiritual and not material, then will we be renewed daily, and have the "Life more abundant" which the Christ gives unto us. Banish from the mind the "old age" idea, and its appearance will drop from the race.

222. Will you give your view on the following verses — Rev. 14:11; Luke 16:24; Matt. 8:12 and 13:42? — L. C. B.

These verses from the Bible all refer to a place of torment, or the orthodox hell. We repeat what has been said many times in this department, that these visions, parables and allegories must not be taken as actual occurrences or facts. The conversation between the rich man in hades and Lazarus in Abraham's bosom, as related, is a literal impossibility, and is valuable only for what it teaches. Hell and heaven are states of consciousness in the individual mind, which are established according to the character of the thoughts that are entertained.

EDITORIAL MISCELLANY.

To many of your readers the difference between the *individuality* and *personality* is obscure. It seems to me it is difficult to draw the line showing where the former ends and the latter begins. Will you be so kind as to make it plain to us?—L. S. C.

The difference between individuality and personality is the difference between the universal and the particular; the abstract and the relative; that which is all, and that which is a part; that which comprehends itself as the source of all thought, and the separate thinker. Personality affirms possession and separation, while individuality knows that all things belong to the universal, and that there can be neither apartness nor separation. Personality discerns differences, while individuality sees similarities. We all have these two states of consciousness—the Christ in us is the individual, and the Jesus is the personal. In the resurrection the personal loses the sense of separation and is merged in the universal. This is a complete demonstration of the statement of Jesus, "I and my Father are one."

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I saw in last UNITY about living above the sense plane, and then in another part I saw the little piece about a "sweet party or reception that was tendered some one, and it took forty pounds of home made candy to go around." Truly I have had to have some smiles on that. Surely everybody has not got above the sense plane yet.

I want to ask Mr. Fillmore how about the shoes he wears on his feet, the harness on the horse that draws him around, and the leather belting that is used on most everything? This in regard to killing things, as spoken of in last UNITY. — J. T. S.

Our candy is purely a vegetable product. I am wearing canvas shoes. I haven't any horse; ride on the electric car, and am trying to live as far as possible from the thought of destroying life, or of making it a necessity on the part of others.

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On page 147, March UNITY, I find these words: "God is Omniscient -- All knowing. But here the question comes up,

Does God know all about the sin, sickness and death that we see about us? Why, no. He knows nothing about that." Reference to the principle of music is then made in exemplification. But, my dear sir, the principle of music is not Omniscient; if it were it must surely know discord, or else not be Omniscient. Again, on page 98, UNITY for February 1905, we find these words: "But so far we have spoken only of giving thanks for benefits, or what we consider benefits; but there is another view. Paul says, 'Giving thanks always for all things.'" Further down, same page, we read: "I have never been in a difficult or unpleasant situation that has not immediately begun to clear away upon giving thanks for it," etc. Now, why should we give thanks for such things as sickness, death, etc., to a God who knows nothing about them, and does it not conflict with the above statement? Does it not seem like accusing God of bringing them about? If these conditions are not real, would it not be better to ignore them as far as possible, and thank God for the All Good not manifest. My dear sir, I ask these questions in deep sincerity and not in a spirit of criticism. I have been for years an earnest student of Truth, and am trying to clear the mental ground for further advancement, and in this effort I meet from time to time with seeming inconsistencies, and should be most glad if you would give me your views upon the above or following question. Should a man give thanks for the so-called evils of life or should he ignore them? I have great faith in you and your opinions in regard to spiritual matters, and should be most glad if you would answer me. Very truly yours,

— CHARLES WILLING BEALE.

One in spiritual understanding recognizes that back of everything is an idea having its foundation in Truth. Even sickness is the working to the surface of some idea in the mind, and rightly understood, should be an object of thankfulness. We are not thankful that we are sick, but that, through the sickness, if we are too dense to learn in any other way, our consciousness is being cleansed; consequently we should rejoice. Never cry over spilled milk; never allow the blues or any gloomy state of mind to hold you in bondage; make it a practice to be thankful for everything that comes your way. Through this attitude of gratitude, you usher in an entirely new state of mind, and all the disagreeable things will be eliminated. God is all-wise and all-knowing, and that means that He knows reality

only. The unreal, in which is included sin, sickness, death, etc., form no part of the consciousness of the perfect Mind of Being. This is plainly taught in Scripture. Humanity has separated itself from this pure-minded Being, and it was necessary to send a mediator, Jesus Christ. He incarnated himself into humanity's fleshly thought and opened the way by which men may reconcile themselves to the Divine Perfection. To the student of metaphysics this is all clear, and is succinctly set forth in nearly all the standard lessons.

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MR. FILLMORE: In yesterday's lesson the subject of meat eating was brought out. Killing anything is very revolting to me, and for twelve years of my life I did not eat meat. But when I went out into the world it made so much trouble that I thought it best to conform to the general custom. If we use milk, butter and eggs, and wear leather shoes, how are we to avoid taking life? I would like to see a way to be consistent and not use meat or take life, but I do not. Would like to have you answer through the paper. Sincerely yours, — L. M. CHILCOTT.

We have to be just as consistent as we possibly can under the conditions that surround us. If I were shipwrecked and fish were the only food, I would eat fish until I could do better. We are in a land where there is an abundance of food, and supplies of all kinds without sacrificing life. A little effort on our part will always solve the problem. I live well and do not eat butter, eggs or milk. I am getting younger the more I add to my years, by observing the law, "Thou shalt not kill."

IN THE MAIL-BAG.

"Oh, what is the matter?"
Out loud cried a letter,
With a queer little quiver,
And a strange little shiver.
"Such an odd sensation,
Such a strong pulsation
Have filled me
And thrilled me
With exhilaration!"

"I know," said another,
"Just what is the bother;
I speak with impunity:
There's a Red Leaf in UNITY!"

L. C. K.

Chats With Our Readers.

Gratitude.

Not everybody appreciates the power of gratitude in shaping a well-ordered life. There is a real science of gratefulness — or rather gratitude is part of the great science of mind-action.

The student of mind watches the effect of thoughts, and tabulates them for future reference, as carefully as does the physical scientist the actions and reactions of his chemical solutions. In fact, there is a very close relation between chemistry and thought. Chemical action is carried forward by mental energy, and every property of matter has its cause and real existence in mind.

Experiments with the digestive processes of dogs and cats prove that when we like what we eat there is a pouring forth of digestive juices in the stomach long before the food reaches it. This is appreciation of food, and proves the law of gratitude. Thus grace at table, and the prayer of thanksgiving over our food, is necessary to perfect digestion.

Gratitude is a factor in the law of increase. When Jesus increased the five loaves and fishes he first gave thanks to the Father. The thought of gratitude starts a mind-force that multiplies whatever we idealize. If you want to increase your spiritual understanding, your health or your resources, make a daily practice of being grateful for these things. Give thanks "as if you had already received," and the law of increase will demonstrate its presence in whatever you are thankful for.

We all need more spiritual gratitude, because through it we gain the life and power to carry forward the development of the soul. We often think this influx of spiritual power comes through

some individual. This is relatively true, but not absolutely so. God is the indwelling life of everyone and no lasting help comes to man except he draws upon this fount within his own soul. All that another can do is to point the way. It is a wonderful help to men and women to even suggest to them that they look within for sustenance. They have so long sought for external aids that they do not even know that the Eternal Spirit dwells at the centre of their minds. When this fact is told to them, and a few helps given, a change takes place very soon. Often even before they mail the letter asking our aid, we get the call and respond with the power that opens the way to the Father within.

The development of this Spirit of Gratitude is no small part of the work. It is blessed to see the increase in power of every faculty of the mind under the stimulus of gratitude to God—thanksgiving and praising in spirit. Letters by the sackful are received each month acknowledging God and giving Him the glory.

It helps everybody, even the doubter, to read the grateful words of these dear children of the New Race; those who are learning the law of Right Thought as the foundation of Right Living.

Here are just a few extracts. We have space for only a very small part of the great outpouring, and we may have omitted some of the very cream because of the multitude that presses upon us.

These Acknowledge the Good Health.

I will write to let you know how much your treatment has helped me, and I can't thank you enough. I am now able to do light work, and would like to have thirty days more treatment. It has done wonders for me. I quit using my crutches Christmas, and have been mending ever since. — W. P.

It is about a month since I wrote for treatment for a lame back caused by an accidental mis-step. I now write to say that my back seems almost entirely well. I abandoned the use of material or external remedies, and it seemed to improve faster than with them.

Last month's treatment for restoration to general good health has been of great benefit, as I am certainly stronger. I enclose \$1.00 and should like to have treatment continued.— G. W. H. H.

Since I sent the last paper asking for help I feel much better, and although you do not hear from me very often I send you long, loving letters in my thoughts, in which I thank you. May God bless you in your good work. -- MRS. S. A. S.

I have been wonderfully helped by your treatments. Last week the improvement in my condition seemed marvelous. I enclose love-offering. I wish I could send one hundred dollars. That would come nearer repaying you for all the benefits I have received through your efforts in my behalf. — MRS. F. E.

I thank you a thousand times for your treatment for my sister. I feel that you, with the help of God, have helped her, for the doctors had no hopes of her recovery. — M. W.

I am writing again for another month's treatment for myself and husband. He is gaining in every way, and everyone thinks it is wonderful, for one year ago we all thought his time in this body was short. He will be 72 years old in July, and everyone thought him too old to get well, but thanks to Truth, he is nearly well. We thank you all for what has been done for us, and hope to be able to pay you more substantially in the near future. We know we are prospering daily; we can see more and more clearly every day what it is to trust God. We love the Truth for Truth's sake and trying to live it daily. Enclosed order for \$2.00 does not pay for benefits received, only shows you we mean to do what we can to help the cause along. With love that knows no bounds,
— J. L. D.

Enclosed find love-offering which my husband wished me to send you. He wrote you for prosperity treatments, and things are certainly booming with him now. He has had one or two wonderful demonstrations of prosperity, and his practice is increasing right along. He wishes you to continue your treatments. The improvement in his brother whom you have been treating for paralysis is simply wonderful. The bed sore is filling up with good healthy flesh. There is not one bit of odor, where before the whole house was horrible with the smell from it. He eats well; his heart is stronger and he sleeps well. His mother, for the first time this year, being able to undress at night. But, best of all, she who has been opposed always to things of this kind told me she believed it was Divine Power healing him, and is trying, the best she knows how, to treat him.

Enclosed please find a ten-dollar-bill which I gratefully give you as an expression of my gratitude for what you have done for me. I am much better in every way. The last two periods seemed normal. Our financial outlook is much brighter, and we are now on our way to Old Mexico where we have business interests. My husband is so pleased with the improvement in my condition that he asks that you continue treating me until I feel entirely free.

— MRS. O. K

On April 7th my friend, by my request, wrote you for treatments for my husband who was suffering the agonies of sciatic rheumatism. Since then he is much improved and able to ride out some. I am so thankful for the benefit he has received. He was under the care of an Homeopathist when you began treating him, and in the last week said that the more he saw of doctors the plainer he could see there was nothing in their medicines.

— MRS. G. A. I.

It is almost a year since I first heard of the Unity Society, and I have cause to be very thankful to you and your good work. I hardly know how to express myself, my heart is so full of thankfulness. You helped me so much last August when I asked you for help for pain in my head, from which I have been free ever since.

— M. W.

It is nearly thirty days ago that I wrote you about my mother. She has improved very much. I know you will help her until she is wholly healed. She feels encouraged and very thankful.

— MRS. S. B.

It has been several months since I have written to you, and will say that my health has been restored, something which I thought a year ago would have been impossible.

— H. A. L.

God bless you and your work. My bowels are acting better than for years, and I feel sure my whole body will be renewed. May the Light shine until all shall behold its radiance and glory.

— S. J. S.

I am having a new experience — they come every day — but this one I want to tell you about. I have had trouble with my eyes for years, due to overtaxed muscles, but I have never asked for treatment for them. Recently they have troubled me and I have called upon UNITY at the silent hour to heal them. I have been surprised at the speedy and wonderful response. Praise the Lord! I also had the "medicine habit," which is being overcome in a silent and beautiful way. Indeed I have had many, many troubles which I have entirely forgotten and do not wish

to recall to memory. Mine has not been a precipitate, but a gradual growth in the Lord Christ, and I give thanks to UNITY for starting me on the way January last. I help others all I can. Yours sincerely,
—D. N. S.

It is in praise of the good you have done my daughter that I now write to you. She is growing stronger every day, and her health is improving.
—MRS. R. R.

My nose has been fine; also my nerves. I am so delighted with what has been done for me that tongue can not express my joy.
—MRS. D. F. C.

My daughter is improving, her back is ever so much better. She had been nearly a year, when you took her case, run down with this trouble. When you commenced to treat her after receiving my extra letter, she had such strange feeling. I said to her: "They have your letter and are putting in the vibrations for you." I am improving much. My hands have not been as well for three years, and it does look as if the calcarious substance in the joints were growing less in size. Everyone says I am growing young in appearance, and I know I am young in spirit.
—A. C. L.

I really think that, at last, I am on the right track, in applying the love remedy. I can see that it is having its effect. Just now I am having one of my peaceful times that I wrote you of, and it has lasted longer and better than ever before. I am hoping that the love treatment will drive all else away.—H. G. M.

Since becoming a member of the Society of Silent Unity I have tried to follow instructions, and have studied the lesson you sent me. I am glad to report great satisfaction and a big improvement both spiritually and physically.
—A. O. H.

I am thankful to you and God that I have improved so much. My husband has not lost a day's work since I wrote you. May God bless you as He blesses me.
—MRS. J. E. S. B.

My health is a great deal better, thank God. My stomach is much better, therefore, I thank you for all you have done for me.
—MRS. H. V.

I have been helped wonderfully by your treatment, and I am thankful to you beyond words. My face is all healed except one little place—better than it has been in years.
—J. F. M.

My cough and rheumatism are much better. I will commence work next week.
—MRS. O. L. B.

Enclosed please find my application for a renewal of treatment. My forehead has not the large boils it use to have. I sleep better than I did, and my ears are well. — Z. S.

Gracie is getting better every day, praise the Lord. I am so thankful, and I begin to think that all will work out for the good. I know I am improving right along in health, and I know Mr.—is better. He had not worked any for a year, but he started out yesterday. — M. D.

I feel improvement in so many ways. I am stronger, and am so much better able to attend to my work. My side that was paralyzed has gained in form as well as in strength. My general health is better, and my complexion is improved— O. F.

• You have surprised me. The piles are almost gone. Now I am so pleased that I am going to ask you to treat me for heart trouble. — J. W. B.

I wish to thank you for the good you have done for me. I feel better than I have in years. My head very seldom hurts me, thank God, for I suffered something terrible for years, and was told by doctors I could never get well. — Mrs. J. B. M.

I am very glad to write you that I am so very much better. My cough is not half what it was, and I can outwalk almost anybody here. — E. E. H.

I am feeling very much better. My stomach is greatly benefited. — E. A. F.

It is now two months since I first wrote you for treatment. It was for general health, lame shoulder, arm and foot, all of which are much better, and I am more than thankful to God, and each member of the Silent Unity. — E. A. C.

There has been great improvement since you began treating me. I have taken no medicine. — S. J. S.

I do thank you from the bottom of my heart for what you are doing. My husband is improving so much.— Mrs. L. W.

I come this evening to tell you I am very much improved in health. I believe the dear Father above is the first cause and I give to Him my first thanks, because *all good* comes from Him, and then to you, who have so kindly been helping me.— G. C. V.

I am glad I can tell you I am feeling so much better in many ways. I feel as if I had new life. — G. W.

Unity, Truth, Understanding.

For a number of years we have subscribed to UNITY, and the good it has brought us is, and always will be with us. Each number is full of strength and good cheer. — A. H.

The UNITY magazine and the Cady Lessons have been a great help to me. Every time I peep into them, I receive new help and inspiration. I then feel that my Heavenly Father is very near, and that nothing can harm me. These periodicals have come to me just in a time when all seemed the darkest

— A. C. F.

I have just received the May number of UNITY, and have read it with great pleasure, as I have found in it the things I have been seeking for these many years.

— W. MCD.

The reading of UNITY has helped me more than anything I have ever met with. I do love it so much, and read and re-read every number.

— R. H. B.

I have been intending to write you for some time to thank you for the kindness manifested toward me by this Society. I can say with other UNITY readers that money can never repay all the help and comfort experienced since you enrolled me a member. I not only read UNITY but make it a daily study, always catching some new idea. I also appreciate the Red Leaf.

— S. M. H.

When I began two years ago to read UNITY, I thought it would be like everything else along the New Thought line — that it would become monotonous; but instead it is a new feast each month, and it does wonderful things for every one I am sure. In March I had my first illumination from Spirit-Mind, and now I am not surprised at any time to catch a glimpse of the real life, and along many paths.

— D. A. D.

It is just a month since I wrote you asking you to treat my friend. Words cannot express my thanks for what you have done for him. About one week after my letter was sent you, he was very sick and since then he has not drunk any intoxicants, and declares that he does not want it. I tried to follow all instructions in your letter, and shall keep on doing so. Your little booklets were also a great help to me. My mother subscribes for UNITY, and it is a fine little paper. I thank God that through you I feel my friend has seen and is trying to follow the Right Way. May God prosper you in your good work. Since writing you I feel a different, new self, and have had the best success in everything.

E. M. B.

I enjoy UNITY, oh, so much. I like most the thought that it puts on its pages, not to resent anything, as everything fills its place in unfoldment to a higher consciousness on the spiritual plane. I think you get our thoughts, for sometime ago you spoke of a \$5.00 gold piece that someone was intending to send or was holding on to. I have for a long time intended to send that to you as soon as I could get to it, and now I fully and freely send it, thanking you for all your kindness in behalf of all people. I am one in thought with you all. I believe UNITY one of the most spiritual, if not the most advanced, in spiritual consciousness that I have read.

—MRS. M. C. F.

By the time my letter of April 22d reached you, I was almost free from the trouble I spoke of. It is remarkable how quickly I respond to the Spirit through your efforts. After sending the letter Mr. B—asked when I expected to hear. I said that didn't matter in regard to the treatment; I know that I should be relieved at once, and I was. In January I induced Mrs. D. S.—to subscribe for UNITY. In a letter just received from her she says, "I do not know how I could have borne these things but for the light and comfort of UNITY, and I am so thankful that you introduced it into our home." I did not want to go to Syracuse, where she lives, but the Spirit plainly showed me that there was a work for me to do there, so I took UNITY with me, and waited for the Spirit of Truth to work through me, as I felt that it would in its own perfect way. I found many interested in your work in that city, and it is bound to go on increasing forever. A few Sundays since a man said to my husband: "Did you know your wife put me in connection with that Unity Society, and it has been the biggest thing that ever came into my life."

—S. E. B.

I am so glad that I ever became acquainted with UNITY. I had been in the cold, dark cellar of doubts and fears and depression for 25 years or more. I read everything that I could get hold of on the orthodox line, but it did me no good. Finally my brother gave us some books on New Thought and among them was one copy of UNITY. It was dated back to December 1902. I read eagerly, and every word of it seemed to penetrate my whole being. I began to hope there was yet deliverance for me. I at once sent in my subscription, and my application to become a member of the Society of Silent Unity. During the time I was waiting returns I gave myself to this thought: "God is my Father. I am His child. God is love; therefore He loves me His child." I did not have to wait long till the UNITY came, and I received it with joy. I gave my last month's UNITY to a friend, and the one that my brother gave me, I gave to another friend. They have done me so much good that I cannot think of hiding them away. Oh, I want every one to read UNITY. It is been to me a message from God.

—O. T.

Red Leaf, Attention, Concentration.

32 CONKLIN ST., CINCINNATI, OHIO.

MY DEAR UNITY FRIENDS — Let me give you my experience as to the benefit derived from the Red Leaf, which as an aid and help to strengthen the faith in our own powers, is doing good and faithful work. A few days ago I was cutting some stale bread, the knife slipped and a severe gash in the middle finger of my left hand was the result. I was engaged in trying to stop the bleeding and smarting, when the postman brought UNITY. Now, I'm not a beginner in this thought and work, have concentration well under way and have been healing my family and myself for some time with great success, and friends also, but thought "Here's your chance to test the Red Leaf." Discarding the rag, I pressed a corner of the Red Leaf firmly on the wound, made myself comfortable in my big chair, and thinking to myself, "Now, if Jesus had the power to raise the dead, why should not I manifest enough faith, with the help and love expressed through this Red Leaf by our own dear UNITY friends, to heal this little wound?" Firmly believing that this was possible, losing myself completely in that thought for about half an hour, I removed the sheet, and a new skin had formed over the wound; I felt a slight throbbing, paid no attention to it, and in two or three days there was not a sign of a cut or scar left. So, my dear friends, the Red Leaf is all right; it will help you to help yourself; use it in the right way, and you can only be benefited by it. Practical aids are always welcome; they do a great deal more good than all the ecstasies, fancies and meaningless gibberish from idle dreamers who do not practice what they preach, and cannot prove to themselves or anyone else the sublime wonders of which they seem to know so much.

—ANNA L. LUTZLER,

I am very thankful to you for what the Red Leaf has done for me. I feel sure that I am cured of a trouble that I have been afflicted with for over twenty years. May God bless you in your good work.

—MRS. M. E.

I am happy to say that much improvement has been noted — the old conditions are present but modified in form. Headaches less frequent and more strength generally. I should be glad of your continued help in my efforts. I am inclosing a small offering, small in comparison to the help you have sent me, but the future will hold more of this world's goods for me, and I then shall be able to make a more liberal compensation.—Mrs. J. A. A.

I am going to tell you what the Red Leaf has done for me. I came to Montana one year ago last September. Hadn't been c
 but a short time when I was attacked with rheumatism.

People all told me that it was the high altitude that caused me to have rheumatism. I suffered greatly for over a year, and when I received the Red Sheet last November I held it as directed and was soon convinced that Spirit controls high altitudes, and all things alike, for after using the Red Sheet I have not been troubled with rheumatism since. — S. M. H.

I wish to tell you what the Red Leaf has done for me. My little girl was suffering acutely with a severe attack of earache. After we had tried every remedy we could think of without getting any benefit, I happened to remember the little Sheet. At once I laid it on her ear, when in a moment, it ceased aching. She fell into a sound sleep. The child knows nothing whatever about the alleged properties of the Sheet, so, of course, it could not have been her belief, and I see not how it was mine, since I had no such feeling, particularly, at the time. Another time my baby pulled a heavy chair upon her foot over her instep. It left a deep red mark across the tenderest part of the foot, and she screamed frantically with pain. I bound the Red Leaf on the foot, when at once she became perfectly quiet, and it never even got sore. At one time my eyes seemed to be getting weak, so much so that it was becoming difficult to read fine print, when one day I saw in UNITY a lesson teaching how to remedy and cure defective vision. At once I set myself to apply it to my own case. The results were that I soon saw as well as ever, and could read the very finest print by lamplight without any bad effects. I could tell you of other cases similar to these.— L. L. B.

I write to say that the pain that my son had between his shoulders and down his spine has entirely disappeared — indeed it never returned after the night that he wore the Red Leaf, as I wrote you before. — J. J. H.

On February 6th, 1906, I subscribed for your magazine, and asked for the silent treatments for nervousness and lack of confidence in myself. I am a stenographer and have worked for a firm that looked upon their help as mere machines to grind out so much work each day. Through overwork and harsh treatment my nerves gave way and I had to stop work and take a rest. I took medicine but to no avail, and through worrying about what would become of me when my money was gone, I became almost desperate. My sister has been a subscriber of your magazine for three years, but I was always too busy to read any of the papers, but when she loaned me some of the back numbers, I began to read them to pass away the time, not expecting to be benefited in any way. When I began to read them I was so nervous I could hardly hold the paper, but after I had read a while I felt better. Then I concluded to subscribe

for myself. The Red Sheet has brought me sweet, peaceful sleep, where medicine did no good at all. I am sure the silent treatments have done me great good. I have kept the Class Thought regularly at 9:00 P. M. and always received the blessing. My health is so much improved that I feel that I can soon start to work again, and with your treatments and my changed thoughts about life, I feel that I ought to make it a go. —G. H. V.

The Red Leaf you sent me last month did me so much good. I feel much better. The ache is almost gone from my back, and such a relief as it is. I am sure if I continue to use it as you direct I will be entirely well before long. I can not find words to express my thanks to you and UNITY for the good you have done for me and mine. —M. M. S.

I have never written and told you how I like the Red Leaf. It is a beautiful inspiration. It seems to me that I have accomplished so much in the last year. I do healing and am surprised at the results of the "silent Word." I do bless God for the Truth. —E. T. C.

Enclosed you will find an offering from a grateful heart. I wish it could be much more. I am better in all ways than I was when I wrote you last. My stomach is much better, and I have a good appetite. My side is also better. I have been very faithful in using the Red Leaf as directed, and have cured a severe headache twice with it. —MRS. A. N.

I used the Red Leaf for two teeth that were giving me a good deal of trouble. I would take the leaf in my hands, and would go to sleep almost at once. When I woke up, the pain would all be gone. One side of my face was so swollen and sore that I couldn't eat anything unless it was something soft. It struck me to use it for paralysis. I did and there was a wonderful improvement in my side while I used it. C— was having a hard cough and cold. When he went to bed I asked him to hold the leaf in his hands and repeat the words. He said he would put it on his chest, for that was where it felt the worst. In the morning he said it had helped him, for he felt better all through. —O F.

My constipation is better, and pressure in chest is relieved, for which I praise God. —J. H. R.

Blessed be the Red Leaf! My heart was so weak that I could hardly raise my left arm, and the Red Leaf cured that trouble in three days, and a large mole on my side disappeared at the same time. The kidneys and bladder are much better also.—B. W.

Prosperity, Plenty, Success.

When you began treatments for my prosperity the good began to develop. I found employment, and I like the work.

— H. E. E.

I feel it a privilege to write to you and tell you what a great comfort UNITY is to me. It seems to me the most spiritual one of the New Thought magazines, although I enjoy them all. In January and February of this year things looked very dark for us. I sent for a treatment to the Silent Unity Society, and I was much comforted and our finances have steadily improved, for which we are all very thankful.

— MRS. T. B. L.

I must tell you how beautifully the law of universal supply has worked for me. It has been hard for me many times to meet the demand for money, and I have felt there were so many other things so much more valuable than money that I would not ask for it, but at last I did, not from any person, but the great Universal Supply. It came, and was a great surprise to me. I have the promise of more in the near future, too, from a source I hardly expected.

— D. D.

It is now about nine months since I came into a realization of the Truth, as taught by you. I cannot express to you the difference it has made in my whole life. One month ago I was appointed as teacher of English in a school in this city at a salary much higher than I was holding at that time. A week ago I was raised to a yet higher salary for next year. I came here to take the place of a teacher who had utterly failed in discipline and inspiration. I immediately sent word to UNITY to help me, and in three days the class which had been in such disorder that the whole school had been affected, was quite and interested.

— M. F.

You will no doubt be pleased to learn that your efforts in my behalf have been successful, and that I passed my test successfully, and secured the position desired. I am the stenographer for the president of the largest manufacturing concern in the city. They do a business of over a million dollars a year, and employ a dozen stenographers. I went right to work, and have already won the respect and friendship of all, besides being treated like a human being, not a machine as formerly. I felt you were praying for me, and I certainly was upheld, and could not fail. I desire to have you continue your prayers for me. I never could have had strength or confidence in myself, were it not for your treatments, and I desire to thank you so much. My friends are all so surprised at the change in me. One friend in particular, was so pleased with the magazine that I am sending \$1.00 for UNITY for her birthday present. It is simply wonderful the good you are doing.

— G. V.

We have prospered much better this last month. Things have come our way just beautifully, and it is due to the Society of Silent Unity. I am so thankful to God and to you. We have paid some of our debts. I am so glad about that, and when our debts are paid I will be a very happy woman. God bless you in all your work!
— Mrs. S. C.

My son, Daniel, is slowly recovering from the recent attack. He is now at work, and I am rejoiced to tell you he is at work where the conditions are more favorable. All winter I have prayed this might come. My prayers are answered. I thank God for this great blessing, and you, our dear friends in Unity, who are helping us out of our troubles.
— Mrs. G. H. P.

Two months ago I asked you to treat my son for a better position. Well, he has received it. A better one came along the first of this month. I have waited until it was assured to write you, and send a free-will offering, and I do thank you for your efforts in his behalf, and also for the glorious results in the Truth.
— M. D. B.

I believe your treatments for prosperity for your readers have reached me, and as a result I got this money, of which I send you a tithe. May the blessings of the grateful go with the offering.
— J. C. F.

Confidence, Trust, Courage.

I have been driven with work, but the very fact that I have been able to do most of it shows how surely I am gaining. I am gaining in other ways too. I am losing the sense of fear and of bitterness. Praise God!
— E. J.

I feel that your treatments have awakened a great power within me. For the first time in months I have demonstrated over a long standing trouble, and have helped my husband wonderfully. He was on the point of a nervous breakdown, and I was going to write you. I made up my mind that I would look to the God within me, and He did not fail me. We are rejoicing over the blessings which have come to us through you. Your letters are an inspiration to me, and one of the desires of my heart now is to see and know the Unity people, and some day I surely shall.
— K. T. H.

I have repeated the words you sent for myself, and it is simply wonderful how soon there was a change in the affairs at home.
— C. F.

It is a little over a month ago since I wrote to you for help for Mr. L's drinking, but I wanted to wait until I had a little money to send you. You would not think Mr. L. was the same

man in the house; he is kind and does not drink quite so much, and is beginning to get different ideas. It has not only helped him, but me also. I used to see all of his faults, but did not see any of my own. I thank the Lord and you also for your kindness in showing me the right path.

— MRS. A. L.

I write rather hurriedly today to tell you that your faithful, loving treatments have prevailed once again. I have joined most faithfully in the thought that you requested me to hold in concert with you, and, aside from the question at issue, it has been a blessing to me personally, helping me to realize more and more the wonderful spiritual power in earnest concerted thought. It certainly is the most heavenly form of praying that I ever engaged in, and brings the "peace that passeth understanding." I have such a joyous sense of relief over this happy outcome, and I can never begin to express to you dear people my feeling of obligation and gratitude for just this one of your many kindnesses. I shall always fervently pray, "God bless Unity Society, collectively and individually, and enlarge your borders a thousand fold."

— L. S. B.

I feel that I am deriving benefit every day from your treatments, literature, and the thoughts you gave me to hold for myself and mother. I really think the improvement is above the ordinary, in fact, remarkable, as there has been so many things come up to try to tear down what you and I through Christ, are trying to accomplish. It seems that temptations, trials and sorrows of all kinds are constantly coming to me, but just as firmly I denounce and deny them, and then affirm the good. I am not only receiving benefits from your treatments for my nervous trouble, but am being helped to a better understanding of the Truth. I have entirely cured myself of headache, pains in different parts of the body, etc., almost instantly. I presume everyone has a hard time at first trying to relax the mind and not think for a while, but when I do, there is such a good feeling comes over me, such peace, and so much satisfaction and rest and comfort.

— MRS. C. C. L.

I received a letter from a friend in Nebraska the other day, which gave me a great deal of pleasure. Last summer I felt impressed to tell her husband about your treatment, and the good you had done me. I had already told her and her mother, but they did not seem as much impressed with it as I could have wished. I saw, however, that it made quite an impression on him. She writes me that you have been treating them, and that the results have been wonderful. She says, "I feel that we have much to thank you for in insisting that Mr. J. should write to Unity."

—A. E. O.

I thought you would like to hear from one of your San Francisco members. I know now what the Truth has done for me. During the earthquake I was perfectly assured that God was the only power. When the guards drove us away from our house, my neighbor next door said, "Don't you fear yet that the house will burn?" I said, "No, I have asked God to save it, and I have the faith that knows it is saved." We were away three days camping in Golden Gate Park, and we were told more than once that the house was burned. I said to my mother each time that it was not. The fire stopped half a block east of us, and there is n't a house for blocks in front of us. People say to me it is a miracle, or just your good luck, but I tell them, "You can 'ask whatsoever ye will' of God." One other thing: I feel sure that you treated your San Francisco members, because each time I thought of you there was that warm, lovely comfort added.

—E. A. C.

I can hardly express my feelings, but I want to say how much I have been uplifted. In trying to analyze my thoughts I ask myself, How I, a man of forty, seem to be carried out of myself and uplifted to a higher plane than ever I thought possible, but I can assure you in all sincerity that I feel much strengthened and helped. Although for the past seven weeks I have done no work, I do not worry, nor am I by any means cast down. I know that I shall in due time obtain my full desire. Thanks to you.

—A. H. S.

I got my UNITY yesterday filled, as usual, with good things. My husband is becoming very much interested in the New Thought, and it is making such a change in his life and mine for the better. Every one who knows him notices it. We have relatives who are Christian Scientists, and they wonder how such a change can be possible outside of their church. I formerly belonged to that cult, but it became too narrow for me. After I commenced taking your literature, and they saw it in my house, they said it was poison, and advised me to burn all New Thought books. But I did not, and I do all I can to spread the glad news of freedom to everyone who will read. We give the books to our friends, and pray for the seed to take root. I thank you so much for the treatments that have healed us, and made harmony in our home.

—E. J. S.

I have today received such cheering news of my boy's progress in his studies, that I hasten to thank you for the help you have given him, and beg you to continue.

—H. B. W.

As I have attended your meetings several times, I find it is truly wonderful the work you do for the suffering.

—K. K.



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.

Class Thought.

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

June 20th to July 20th.

Not by might, nor by power, but by my Spirit,
saith the Lord.

Prosperity Thought.

(Held daily at 12 M.)

I am seeking the Kingdom of God and His
righteousness, and all good things are being added
unto me.

THE QUIET ROOM.

And so I find it well to come
For deeper rest to this Still Room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence, multiplied
By these still forms on every side,
The world that time and sense has known
Falls off, and leaves us God alone.

— WHITTIER.

“ Thus ‘ Christ ’ is God manifest in Man
As man, and no one can attain to God
Except through Him; for He Himself is God
In Man, and He who strives to find His God
Must seek for Him in His own holy temple
Within himself in Spirit and in Truth.
To Him, the Christ, the God in man we pray;
To Him alone, not to external gods,
Nor to the spirits in the Astral Light;
And praying strongly we fulfill our prayer,
For rising up to Him we are Himself,
And grant that which we ask of Him ourselves.
No man knows God—it is the God in Man
Who knows Himself in him, and lifts man up
To the conception of what is divine
In his own nature. Rising up to Him
We come to God through Christ, through God to Man,
And to all nature in His Holy Spirit.”

“ Jehoshua ” by HARTMAN, *The Esoteric*, 1896.



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, every thing 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.

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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.

Mrs. Annie Rix Militz stopped on her homeward journey from India at London, where she is now teaching large classes in the Higher Life at the Higher Thought Center, 10, Cheniston Gardens.

On May 15th occurred the Annual Meeting of the Topeka, Kansas, Society of Practical Christianity, when the following officers were elected: President, Mrs. Lida H. Hardy; Vice-president, Mrs. Lucia O. Case; Secretary, Mrs. Martha Foote; Treasurer, Mr. A. Reinisch.

The former Home of Truth, 1327 Georgia Street, Los Angeles, Calif., reopened Sunday, May 6th, under the name of The Truth Club of Los Angeles. Miss Eva I. Fulton is in charge. Miss Harriett Rix spoke on Sunday, May 13th, and opened a class of instruction in Practical Christianity on the 14th. Henry Harrison Brown and Dr. Lewis were other speakers during the month.

Hereafter *Fulfillment*, Denver, Colorado, which was established and so ably edited for several years by Fannie B. James, of the Colorado College of Divine Science, will be the exponent in the New Thought field of the Weltmer Institute, of Nevada, Mo. Mrs. Grace M. Brown, who succeeded Mrs. James as editor, announces in the June number of her magazine: "*Fulfillment* proposes to join forces with the work of the Weltmer Institute. We consider the philosophy of the founder of that work of such a high quality that we regard it as a privilege for ourselves and an opportunity for our readers to meet it in our columns."

ANOTHER NEW THOUGHT FEDERATION.

The New Thought Metaphysical Alliance is a new federation of New Thought interests which promises to be of valued service to the cause of Truth. At a most successful convention held in Boston the following well-known persons were elected officers: President, R. Heber Newton, D. D., of New York, who was the president of the New Thought Federation year before last; Vice-president, J. W. Winkley, M. D., of Boston, editor of *Practical Ideals*, and who was treasurer of the New Thought Federation last year; Treasurer, Charles Brodie Patterson, of New York, editor of *Mind*; Secretary, Rev. W. J. Leonard, of Boston; Assistant Secretary, R. C. Douglass, of New York; and Auditor, M. Woodbury Sawyer, of Boston. Several branches have already been formed in various parts of the country, and great interest is being manifested. Individual membership fee is \$1.00 a year, which carries the right of a copy of all proceedings. Another large and successful convention was held in Washington, D. C., in May, and others will be held in various cities from time to time.

SUSTAIN YOUR CENTER.

A very intimate relation exists between the speaker and the congregation. Thoughts of condemnation or failure or weakness sent out to a speaker from the listeners act as a wet blanket upon his enthusiasm. This is also true in the carrying forward and sustaining the work of a Truth Center. The ability of the leader can be greatly added to by the congregation holding him in the Truth, and giving him now and then a word of encouragement. One or two fault-finding persons in a congregation are a veritable plague, and often destroy what might be a good work, and also a good leader. So this idea of success in every congregation should be associated with that of encouragement, in spite of seeming limitations, not only to the speaker but to all concerned in the work. Not only hold strong thoughts of success for your speaker but also let him know through the spoken or written word that you appreciate his or her efforts.

We are inspired to write this from a letter which we were permitted to see, written by Prof. H. Croizard to Mr. C. A. Shafer, of Chicago. He enclosed a remittance to Mr. Shafer to help pay the rent, and said: "I believe your good work should be encouraged, and the meeting maintained at any cost. It is not only a religious and inspiring teaching, it is more than that, it is a moral lifter; it is a teaching for the conscience, ruling our actions toward our fellow-men. This is more than 'religion,' for religion is only a faith in a certain dogma, and church tenets. The lifting spirit which raises man can only be gotten from the knowledge that we are not inferior beings, but that we are ourselves a part of that great Power we call God.

"This is, at least, what I realize, and it is because I have found your teaching nearest, not to what I believe, but what I feel that I have joined your listeners. Through the application of your Principles I have gained more confidence in myself, and I am sure, though I am yet a great sinner, that the God which is in me has uplifted me; has made me a better man. I need more and more this helpful spirit. It is through this realization, that my material situation has also improved, for I have had bitter days full of despair! I am now at the point where a new dollar takes the place of every dollar spent. This is wealth compared to the time when a dollar spent had no other to follow it.

"I have always been more or less charitable, according to my very moderate means, but now if I help someone with a few cents, or a quarter, or a little more, I do it more cheerfully than ever, not because I believe it will be returned to me, but because this doing away with selfishness uplifts my mind, makes me better fitted to face the problem of life, and enables me to carry on my affairs more successfully.

"This is the realization your work has brought to me, and if I was not hampered in speaking English, through being a Frenchman, I would tell it to those who follow your meetings. I would tell them plainly and aloud. If you believe this work is good for you, if you believe it has uplifted you morally and mentally, you must sustain it, not by dropping a dime or a quarter into the basket, but by giving what your means will allow you to. The keeping of a place of meeting, and the sustenance of its speaker, must be as important and as dear to you as your home or family.

"I hope you will continue your meetings. I wish it, not only for myself, but for every one of those who come regularly to hear your good words of cheer, and for those also who, like myself, might happen to hear of them and out of curiosity enter your room and there find the Truth."

THE LIFE POWER AND HOW TO USE IT,
by Elizabeth Towne.

This is the latest book from the pen of this popular writer, and is a compilation of some of the best and most practical of the author's articles which have appeared from time to time in *The Nautilus*. The Will, its nature and uses, and its potency in human development, is the main teaching of the book. Mrs. Towne is unexcelled in forcefulness and originality of expression, and the reader is moved to appropriate and incorporate into their very being these virile statements of Truth. While one can hardly make a choice from the 23 chapters, the chapters on "Affirmations and Wheels," "Well Done," "The I Was and the I Am," and "God in Person," are particularly strong and helpful. The Life Power contains 176 pages, a good half-tone portrait of Mrs. Towne, and is bound in rich red cloth stamped in black. Price \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

PSYCHOLOGY AND HIGHER LIFE, by Professor William
A. McKeever.

A useful book for the young student of Mind and the laws governing its unfoldment. The author takes the position that the world is dreary for many people because they do not know how to organize their mental forces in such a way as to make them productive of life-giving thought. A strong appeal is made to the reader's higher nature, and he is urged to become acquainted with himself; to see the good in other people, and to help them to find it in themselves. Cloth, price \$1.00. Published by Crane & Company, Topeka, Kans.

"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.

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Home of Truth, 903 Tenth Street, Sacramento, Cal.

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Divine Science Home, 1560 Race Street, Denver, Colo.

New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.

Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.

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.

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Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.

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Circle of Divine Ministry, 29 West 20th Street, New York City.

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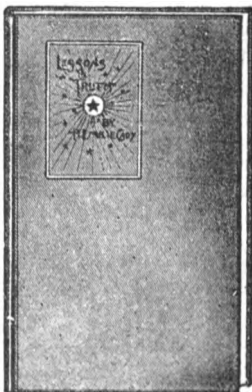
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