

UNITY

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

ACADEMIC AND FOUNDATIONAL

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CONTENTS.

PAGE

In the Name of the Lord.	3
By Charles Fillmore.	
The Rest of God.	10
By Mary Brewerton deWitt.	
Bible Lessons.	16
By Charles Fillmore.	
Denfinitions and Centres.	26
Dedication Week.	28
Furnishing and Beautifying Unity Building.	29
"It is More Blessed to Give." . . .	31
The Greatest Easter San Francisco Ever Had.	33
By Mrs. L. Robe.	
Song — "The Spoken Word of God." .	36
Answers to Questions.	37
By Jennie H. Croft.	
Beauty of Love.	41
By Bessie Grattan Gilmer.	
Editorial Miscellany.	44
Questions on Healing Answered. . .	47
By Charles Fillmore.	
Class Thought.	51
Diet Department.	63
Eat Hog? Think Hog!!	63
Notable Feats of Vegetarian Athletes.	65
By W. J. Redding.	
Publishers' Department.	69



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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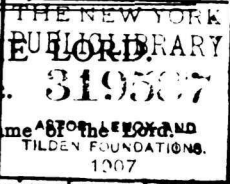
KANSAS, CITY, MO., JULY, 1906.

No. 1.

IN THE NAME OF THE LORD.

BY CHARLES FILLMORE.

Blessed is he that cometh in the name of the Lord.
Mark 11:19.



Jesus said, "But even the very hairs of your head are numbered. Fear not, therefore; ye are of more value than many sparrows." If the Father is so minute in His watchful care of His children, as to be familiar with even the number of hairs on every head, how can we for an instant imagine that we have been lost sight of in the bustle and whirl of the millions of earth's population. Do not deceive yourself into believing that because you are not conscious of the Father's presence that you are therefore out of His sight. What is it that gives you life? What heals your cuts, burns and bruises so quickly? The intellect has taught you to say Nature. But what is Nature? Is it not that same intellect's name for God? If Nature exhibits extraordinary ability in gathering healthy particles of flesh to the burned finger, why not recognize the real source thereof, and name it as it rightfully is, the Omnipresent Spirit—God. As Jesus said, it is so omnipresent that it has numbered the very hairs of your head. It lives in you; in fact, it literally *lives* you, and you are as a puff of wind without the omnipotent God.

You are therefore numbered. To be numbered is to be especially designated as having place, relation, importance and necessity. If you are numbered you are one of the factors that enter into the great problem of life. To number and to name mean one and the same thing. If you are numbered, you are therefore recorded in the annals of heaven, and the omnipresent Father knows you by a name peculiar

to Spirit. Jesus said, "Rejoice, because your names are written in heaven." All of which means that the Father knows us by name, and has an intimacy and acquaintance with our lives, characteristics and experiences, far exceeding that of any earthly parent. Those who have returned to the Father's house, and thereby come into conscious acquaintance with Him, know by experience that he is aware of every thought that flits through our minds. The most trivial circumstances of an uneventful life are watched with the same careful solicitude as one upon whose acts the destinies of nations hang.

The Scriptures give much importance to the naming and numbering of the prophets and peoples. The Lord always gave the wise men and leaders new names when they achieved some signal victory. The record abounds with such examples. When the great Jehovah sent Moses to bring the children of Israel out of Egypt, He gave the name by which he was to be known, "I AM THAT I AM." This non-committal way of designating the Unnamable One stamps this Scripture with a peculiar metaphysical authority. It reveals, in this particular instance, that it came forth from one who knew the Truth, that God could not be named as man names, by describing. To describe God is to give Him limitation, hence He could not be given a fairer designation than, "I AM THAT I AM." This is without confines or bounds, and it allows unlimited expansion in every direction. Metaphysicians have found that this name held persistently gives the mind freedom from narrow ideas. It lets the imagination soar away from its dimensional concepts of God, and there flows into the mind in consequence a whole flood of expanded ideas.

The imagining faculty of the mind is that upon which is based all form — it is the namer, hence a most important factor in the creation of man's world. Moses was told to make all things after the pattern shown in the mount, or state of high spiritual realiza-

tion. While he was up in that mount the children dropped back into their old habits of mind, and made an image of a calf out of gold, and he found them bowing down to it on his return. This represents that tendency in each one of us to formulate our images after the pattern which we see with the eye, rather than from the ideals that rise in the silent meditations of the mind. It is perfectly legitimate to name or formulate your ideas, but you are wise if you go up into the mount of spiritual understanding before doing so.

Jesus' advice to judge not according to appearances, was strictly correct in the science of mind. To make up your mind, is to settle all your ideas about a common centre: This means formulation, and formulation is chrysalization. If you want to see how resistless a perfect chrysalization is, try to unformulate the settled convictions of a diamond. This stone represents that adamantine mental condition that refuses to change its ideas. It has formed a centre, and all its energies are bent to keep intact its dense persistency in that direction. Ideas become chrysalized in men's minds in the same way. A settled conviction upon any point, whether right or wrong, forms a mental centre that draws to it all ideas of like nature, and this continuous accumulation from the outside presses upon the centre until it has literally lost its power to expand into newer and higher forms. This is why it is a dangerous thing to name even your good from any external model.

Man is inherently religious, and he can be moved to greater depths and greater heights, by appealing to this faculty in him than any other. Peter, the hermit, stirred Europe from centre to circumference with his semi-insane cry, "God wills it." The religious frenzy of the savage is paralleled by the dogmatism and bigotry of the civilized. Both are examples of an ignorant naming of the idea of God — one from external nature, and the other from some

ancestral creed. Neither has looked within for its pattern; neither has heard the still small voice say, "I AM THAT I AM." Hence, "Blessed is he that cometh in the name of the Lord." The Lord is the name of the Most High Good. The Lord has neither body, passion nor parts, according to the Christian's creed, and he must therefore be Spirit. If Spirit, then he is all possibility.

Let all your ideas come in the name of the Lord. Do not let one of them take form in your mind based upon any external pattern. If you do, there will come a time when you will have to unformulate it, because the law is that you shall grow in understanding and God-likeness.

Jesus said that in the last days there should be much running to and fro in search of the Christ, and that many should say, Lo, here is the Christ, or, lo, there; but go not forth. The Christ is within you. Go not forth to find him, because you will surely be disappointed. It makes all the difference imaginable how you name your Lord. He is the ALL POSSIBILITY, but his expression in you and your affairs is only what you have named it. If you have circumscribed your Lord with personality, and given him powers corresponding thereto, he will be so expressed. If you have given him unlimited powers, and made yourself his free agent for making them manifest, there is nothing within the scope of your imagination but what you can accomplish. It is your peculiar privilege to see that which you name appear. This is a law that has no exception. It is the most important bit of knowledge that man can acquire — this knowing that what he names comes to pass. "Thou shalt decree a thing and it shall be established unto you," said Job so long ago that history has no record of its origin. To decree a thing is to name it, and by the mere naming it comes to pass. Do not take time into consideration in looking for the fruit of your lips. The harvest may be at a time when you

least anticipate, and in a manner different from what you expected.

It is written, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Metaphysically, this means that the *I* of man decides the character of every thought. Cattle represent ideas of enduring strength, while beasts of the field are animal passions. Birds of the air are thoughts that soar into the ideal world — day dreams, etc. Thus whatever you name these desires and emotions that arise in you, that they appear to be to you. You call them by the name you have given them, and they answer, because they are subject to you, and know no other master.

If you have said that the Omnipresent Life welling up at your heart's centre may sometime pass from you and allow your body to disintegrate, you have paved the way for that appearance called death. If you have said that there is an appearance of weakness in any organ of your body, that obedient servant responds to the name you have given it exactly as would a pet dog or cat. The members of your body do not express intelligence until you infuse into them the quality of your thought. They are quick to catch the faintest thought-image that may flit through your mind, and they respond at a time when you least look for it. That weak back may be the echo of your word sent forth years ago. So the vigor of your health is the result of the all-potent name you have dropped into your mind expressing that harmony which we observe and call health.

All the potentialities of Being are made manifest through man in orderly method. Man has distinct faculties for expressing these potentialities. The heart is the centre from which the divine substance is poured forth, the highest aspect of which is Love. The head is the centre from which the mind differentiates that combination of ideas termed intelligence. The mind does not take cognizance of names. Instead it has mental images or pictures; these are

called the products of the imagination. The mind forms a picture and the intellect names it. You see in mind a transparent liquid flowing through the land, and at once the intellect says, "Water." Everything that has a name in the world of effects is known in the world of causes by its image. So mind expresses every emotion, every sensation, every desire, every motive and every thought of every kind by forming them into mental pictures. It is only when they are described in the language of the intellect that they receive that arbitrary appellation which we call name.

The intellect makes language, and language is an arbitrary arrangement of sounds to express ideas. Thus the same ideas in the minds of two men may be beyond their power to communicate to each other, because they are not familiar with the intellect's provincial dialect. If those men were conscious of this mental plane where images are the basis of language, they would have no trouble in communicating, though they were born of races the most diverse. The image of a horse in one mind would be seen with the other mind instantly, and communication be easy. So we see that the common language of mankind is based in thought-images, and that we shall never realize the universal language, which is the dream of the philologist, until we have dropped the arbitrary word plane and ascended into the realm of thought-images, there language becomes alive; every picture that the mind makes is an exact copy of the thing imagined. If you think of a horse you have formed in mind a living animal having all the characteristics of that quadruped. If you are familiar with driving your mental images, you can put a bit into the mouth of your mental horse, and bid him carry your desire where you wish.

Do not presume that this is a mere play upon words — it is a description of reality — the only reality in truth. These mental images are the vital substance of which the spoken word is a very faint echo. When one who lives on the froth and foam of life

says, "Oh, that is the result of your imagination; there is no power in that," he is a fool, drunken with his folly. Just recently the press chronicled the remarkable recovery of sight in a Methodist revival meeting of a blind woman. The church people looked upon it as the work of God, but the worldly-wise physician said it was nothing of the kind. He said the woman had become excited, and through her *imagination* the optic nerves, which had been paralyzed, were revived.

This case is rich with suggestions for the trained metaphysician. The doctor explains how the cure was effected, yet denies God any part in it, and at the same time, by his flippancy, ridicules the process while admitting its efficacy. The church people look upon it as a miracle performed by the direct hand of the Almighty, and scorn the theory of the doctor, who explains just how God in reality wrought the so-called miracle. Thus ignorance sits in darkness both in the house of those who seek God without understanding, and those who have built a curative system without this wisdom as a concomitant.

He who claims miraculous operations at the hand of God, meaning by that, results produced outside of exact and universal law, and he who claims that God is not immanent in every movement and manifestation, do err both—these are far from "coming in the name of the Lord." He who comes in the name of the Lord, knows the Lord. He does not stand outside of him, and look at effects and judge according to appearances, but he stands at the centre of his own being, where the Lord is, and is witness to the work that is perpetually carried on. Then he can say of himself, "Blessed is he that cometh in the name of the Lord."

Love is the crowning glory of the soul. In it, the soul expanding, enters the unfathomable depths of God-consciousness, and knoweth of a truth the power that overcometh all.—M. EVALYN DAVIS.

THE REST OF GOD.

BY MARY BREWERTON DE WITT.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—Matt. 11:28.

The world, as it is today, does not seem to show forth the bounty of God, neither does it express His love and grace, except in a measure here and a measure there. Surely it is time since man first heard Truth from the lips of Jesus Christ, that he should be delivered from his darkness and ignorance, and saved from his sin.

We are not living in Egypt today, but are dwelling in the Promised Land — a land flowing with milk and honey, but, like the Israelites of old, God's people are still complaining, and dissatisfaction reigns, and the gods of the heathen, idols of evil and sickness, are still bowed down to and worshipped. Man should be expressing every good, for Light has been given him, but man does not choose to use his Light, and persists in keeping it covered, and living in darkness. Who can help it?

Why is the world still bewailing its fate, cursing circumstances, and groaning under its hardness of sin and sorrow? Who has made its fate? Who has made its circumstances? Who has given it burdens, and why does it weep so piteously and complain of sorrows? Man speaks of fate, then man must believe in fate; man speaks of disagreeable, impoverished circumstances, then man must believe in such circumstances; man bewails sorrow, then man must believe in sorrow. Is this the way to lighten your burden?

O man, in vain you cry out, "O Lord, how long? O Lord, have mercy upon us!"

Is your God the cause of your trouble, think you? Do you think God the cause of all this, that you exclaim, "O Lord, have mercy upon us poor miserable sinners?"

It is useless for you to cry out to God if He is the cause of all the evil and sorrow in the world, for do you not know that the will of a mighty God can never be changed by the will of man? The mind of God is ever the same, and cannot be changed to suit man's every whim and desire: God is the same yesterday, today and forever. O man! God knows nothing of sin. Do you think, for one instant, that God, the pure, holy Presence of Supreme Good, the loving Father, can conceive of thy foolish thought of sin? God who knows no evil, who is the Presence of all Purity, of all Light and all Love.

Can peace know war? Can love know hate? Can light know darkness? Where there is peace, there is no war. Where there is love, there is no hate. Where there is light, there is no darkness. Peace knows only peace. Love knows only love. Light knows only light, and these are one in God, the Good, and God is omnipresent.

God creates like Himself, perfection. That which is perfect cannot create that which is imperfect. Is this the way that Jesus, that one who told us of a loving Father, has taught us to pray, "Lord, we beseech Thee to hear us. O Lord, have mercy upon us poor miserable sinners?" Do these words sound as though we were addressing a tender, loving Father, whose "eyes are too pure to behold iniquity"? Did not Jesus declare, "Use not vain repetition as the heathen do, for they think they shall be heard for their much speaking"? Do you ask, "Who are the heathen?" Merely those who have not the true knowledge of God — the ignorant. When you pray, go into the inmost sanctuary, into the depths of your own being, open the heart to God, and say, "Our Father who art in heaven."

God is Love, and love does not have to be pleaded to or implored. God does not even have to be asked. Your Father knoweth what things ye have need of "before ye ask Him." God, being all love, gives freely, generously, fully without measure, without

still. Love is beneficent in all its gifts. Why do you beseech your God? Why do you tell Him that His handiwork is poor, miserable and a sinner? Does not the great God know His work better than any other? Does the rose cry out, "O Lord, I am a poor homely flower, worthless and forlorn," and then droop her head and appear miserable? No, she lifts her head to the sun, praises her Maker, and grows in beauty. Let man learn a lesson from the rose, and acknowledge his divinity, for he is the image and likeness of the heavenly Father. Let him no longer bow his head, and say, "I am poor and worthless," for if he declares this, he is taking the name of God in vain, and cursing His handiwork. Do not speak lightly of God's work, for it is perfect. Know you that you are one with the Most High God? You are one with Divinity. Jesus Christ has said, "I and my Father are one," "I am in you and ye are in me." Then are we one in God?

There is no fate save your mortal belief in fate. There is no evil save that you create through fear of it. There is no unfortunate circumstance; it is man's lack of trust alone that brings such appearances into his life. There is no sin in God, neither is there sin in God's creation, for God's creation is spiritual, and the Spirit knows only Good. Man should place his thought altogether on the spiritual, if he would see the spiritual manifested outwardly; then will he know no fate, and his circumstances will prove harmonious, and his life will be free from care. Cease from contemplating evil, and look upon the good. Know, O man, yours is the power to make life what you please to have it. Oh, my friends, if we believed less and thought less of trouble, sickness, sorrow and sin, it would be an easier matter for us to behold the face of our Father which art in heaven. "As a man thinketh in his heart so is he."

Man is controlled of his own circumstances; he is the builder of his own temple, and that temple may be of wood or of stone; its foundation may be totter-

ing, resting upon sand, or it may be strong, unmoved by storm or gale of wind, founded upon a rock. The Christ is still speaking to us as unto Philip, and saying, "Have I been so long with you, and yet hast thou not known me?" Jesus Christ is here in our midst today, and yet we have not known him for all these hundreds of years. If man has Jesus Christ to save him, why has he not been saved long before now? Why has he not been saved from his sickness and his sin? Did not Jesus heal the sick and forgive the sinner, and command his disciples to go and do likewise? Is it the fault of the Christ that man is not showing forth his salvation here and now, and manifesting God in all his ways? Is it the fault of the Christ that man is not knowing rest and peace today?

No, my friends, the Christ is saying, "Come unto me," and yet man has not come in the true way. Man says, "I know all that is past. Jesus was once here upon earth, and went through death so that I might be pardoned, and taken up into heaven when the time comes for me to leave this earth."

Did Jesus the Christ make such a statement unto the people? No; he said, "I am with you always, even unto the end of the world," that is to say, even unto the end of all worldly beliefs; even unto the end of fear of sin. Heaven is within man, so why do you cry, "Lo, here, or lo, there, for behold the kingdom of heaven is at hand, it is within you." The kingdom of heaven is the pure, holy peace of God that rests within your own heart. It is the satisfaction and joy that comes from knowing oneself always in the presence of the Father, in the presence of Divine Love, at rest in the kingdom of God.

When we accept the Christ as our Savior, we accept and know him as dwelling within our own heart; we know him not as a personal presence, but as the Truth that guides and leads us. "Ye shall know the Truth and the Truth shall make you free."

This is Truth to know yourself one with Jesus Christ and one with your Father in heaven. You are one with the thought, or mind, of Jesus Christ and one with God, for you rest within the bosom of the Father, and the presence of the Father is always here. Jesus said, "If I go away I will come again, that where I am ye may be also."

The Christ has come again. He has entered into your heart. The Christ, the Truth, is your Savior; your Savior from circumstances, your Savior from sin and sorrow. "Come unto me all ye that labor and are heavy laden and I will give you rest." Come unto Truth and rest, rest from all those weary false thoughts, for here ye shall know Peace and Love. Jesus knew and understood Truth, and used it; therefore he was called Jesus Christ — Jesus-man, Christ-Truth, *vis.*, Man having knowledge of Truth. He spoke and taught Truth. He told of his Divinity, his Sonship, and declared all mankind his brothers and sisters, having equal rights with himself. We are all sons of God. If you are weary and heavy laden, troubled with cares, beset with sorrows, turn aside from all these and enter into your highest thoughts. Entertain true, holy, God-like thoughts, for this is how you may come into the Truth; this is how you may realize the presence of Divinity.

Open the door of your heart, be ready and waiting to receive Truth, no matter from whence it comes, or what name it goes by, for Truth is always Truth. You cannot mistake it. How the world does long for that pure, holy peace and rest, and it can only come through a knowledge of Truth. This is Truth, Good is the All Power. Good is within man. Truth does not have to come to you, for it is always with you. But you must come to Truth, that is, you must acknowledge the Truth of your being, your divine Self, and serve that true Self.

Stillness is rest and peace. If there have seemed cares many and evils many, just stop in your ongoing and enter into the stillness of your own heart, and

hold the name of Christ in mind; repeat to yourself over and over, until ever thought is stilled, "Christ is here, Christ is here." This is how you may still the tempest—that tempest of stormy thought, and know your own peace and calm, for peace, calm and rest are always with you. "I will give you rest," the Christ is saying, and, behold, that rest is within your own being, for there is the Christ. Receive the peace and rest that are here for you. You cannot weary when you know that rest that comes from the knowledge of Truth. The loving Father is forever with you. You need not go about seeking that rest, but only be still, for it is here with you. Trust the Holy Presence, and know there is only this One Presence. Think constantly upon the Christ.

If this has seemed a difficult thing for you to do, and you do not know just how to practice the Presence of God, you will find it easier if you will carry this thought with you wherever you go, "I open my heart to Christ, I open my heart to God." If you have not known so far the power of true thinking, then begin now and repeat this little statement, "I open my heart to God," and you will find a change coming over you. You will not be so rushed nor confused nor troubled. Things will go more smoothly, work will grow easy, and a peace and calm will settle down within the heart which you have not known before. You will also realize a tenderness growing up within you; a love for all people and all things. Where life seemed hard, life will now be smooth; where before there was sorrow there will now be joy. Come unto the Christ, open your heart to the Presence of Truth. "Let not your heart be troubled, ye believe in God, believe also in Me." All cares are placed far from you now, they are forgotten, you are no longer troubled; you know the presence of the Christ, you are now conscious of having come unto Truth. We are saved in Christ now, for we are saved from all fear of sin and sickness, and are entered into the peace and love of God.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 4. July 22.

JESUS TEACHING HOW TO PRAY.— Luke 11:1-13.

1. And it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, Lord, teach us to pray, even as John also taught his disciples.

2. And he said unto them, When ye pray, say, Father, Hallowed be thy name. Thy kingdom come.

3. Give us day by day our daily bread.

4. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;

6. For a friend of mine is come to me from a journey, and I have nothing to set before him;

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11. And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent?

12. Or if he shall ask an egg, will he give him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?

GOLDEN TEXT—*Lord, teach us to pray.*— Luke 11:1.

To one in the understanding of Truth, prayer is an affirmation of that which *is* in Being.

Why the necessity of the prayer or affirmation if it already *is*? In order that the creative law of the Word may be fulfilled. All things are in God as *potentialities*. It is man's share in the creative law to bring to manifestation the unmanifest. Everybody should pray. Through prayer we develop the highest phase of character and it softens and refines the whole man. A prominent skeptic once said that

Class Thought. July 20th to August 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.)

Love is tender; Love is kind.

Special Prosperity Thought.

(Held daily at 12 M.)

Divine Love manifesting through me fulfills every need.

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, 913-915 Tracy Ave., Kansas City, Mo.

the most unattractive thing in existence was a prayerless woman.

Prayer is not supplication, nor begging, but a simple asking for, and affirmation of that which we *know* is waiting for us at the hands of our Father. The prayer which Jesus gave as a model is simplicity itself. There is none of that awe-inspiring "Oh, Thou!" which ministers affect in public prayer, but the ordinary informal request of a son to his father for things needed.

"Father. Hallowed be thy name." Here is a recognition of the all-inclusiveness and completeness of Divine Mind. Everything in the visible has its sustenance from the invisible, therefore "The earth is the Lord's and the fulness thereof." This kingdom or ruling invisibility is invoked into the visible.

We need supplies for the day only. Hoarding for future necessities breeds selfishness. The children of Israel tried to save the manna but it spoiled on their hands.

The law, "As a man soweth so shall he reap," is here shorn of its terrors. If we forgive others we shall be forgiven, and the penalty of suffering for sins will be eliminated.

It does not seem possible that God would lead us into temptation. This clause follows closely that of the forgiveness of sin, and it is evidently a part of it. Let not temptation lead us, is a permissible interpretation.

Jesus advised asking for what we want, and being *persistent* in our demands. People ignorant of the relation in which man stands to God wonder why he should ask, and even importune, a Father who has provided all things for him. This is explained when we perceive that God is a Great Mind Reservoir that has to be tapped by man's mind, and through his thought or word poured into visibility. If the mind of man is clogged with doubt, lethargy or fear, he must through his persistent knocking and asking open the way. "Pray without ceasing."

“Be ye instant in prayer.” Acquire in prayer a facility in asking equal to the expert mathematician’s swiftness in handling numbers, and you will get responses in like proportion.

We give our children what we consider good gifts, from our limited and transitory plane, but when the gifts of God are put into our minds we have possessions that are eternal and will go on producing for all time.

Lesson 5. July 29.

JESUS DINES WITH A PHARISEE.—Luke 14:1-14.

1. And it came to pass, when he went into the house of one of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

2. And behold, there was before him a certain man who had the dropsy.

3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath, or not?

4. But they held their peace. And he took him, and healed him, and let him go.

5. And he said unto them, Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6. And they could not answer again unto these things.

7. And he spake a parable unto those that were bidden, when he marked how they chose out the chief seats; saying unto them,

8. When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him,

9. And he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

12. And he said to him also that had bidden him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee.

13. But when thou makest a feast, bid the poor, the maimed, the lame, the blind:

14. And thou shalt be blessed; because they have not wherewith to recompense thee: for thou shalt be recompensed in the resurrection of the just.

GOLDEN TEXT—*He that humbleth himself shall be exalted.*— Luke 14:11.

To go into the house of a Pharisee on the Sabbath day has its metaphysical parallel in that state of mind in which we rest and meditate as to the right or wrong of certain thoughts and acts.

The Pharisee always looks at the *form* of a thing, rather than its inspiring principle. The idea of Sabbath rest to this state of consciousness is inactivity. This leads to inertia and negation, represented by the man with the dropsy, whom Jesus (I AM) heals.

When we rest in the silence of Spirit, we are conscious of the perfection of all things in God. If there is lack of this perfection in our outer realm, the force of the Principle itself is set into action to make it manifest. God has already created all things and pronounced them good, and *rests* in that perfection. When we enter that realization there is a great scurrying of mortal thought and an adjustment of all things to conform to the perfection of Being:

The ass and the ox represent physical strength. If your strength has fallen into a pit, or material bondage, you will lift it up in this consciousness of the perfection of all things in God's creation. The Pharisees are mute in the presence of these things because they do not understand Spiritual forces.

The *feast* on the Sabbath day is the inflow of Spiritual substance, which we realize when we enter the inner silence. A "marriage feast" is where there is a conscious union between soul and body in this silent influx of substance.

Pride, ambition and avarice are to be repressed and the spirit of true worth cultivated. When the selfish, ambitious thoughts perceive that there is an all-pervading thought-substance, upon which they can feed and grow fat and rich in all ways, they strive for first place. We should curb this selfishness and let the master of the feast, Divine Intelligence, bid to honorable places the worthy thoughts.

Verse 12. We should build up our weak points, "the poor, the maimed, the lame and the blind," thus filling an unnatural vacuum in consciousness.

If we fail to correct our errors, and give all our attention to the thoughts we take pride in, there will be an abnormal development, the excess acting and reacting upon itself. The "recompense" in the "resurrection of the just," is the satisfaction that comes when we have raised up the good in the so-called material body and adjusted it to the just and righteous Law of Being.

Lesson 6. August 5.

FALSE EXCUSES.— Luke 14:15-24.

15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.

16. But he said unto him, A certain man made a great supper; and he bade many:

17. And he sent forth his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.

19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20. And another said, I have married a wife, and therefore I cannot come.

21. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and the maimed and blind and lame.

22. And the servant said, Lord, what thou didst command is done, and yet there is room.

23. And the lord said unto the servant, Go out in the highways and hedges, and constrain them to come in, that my house may be filled.

24. For I say unto you, that none of those men that were bidden shall taste of my supper.

GOLDEN TEXT—*And they all with one consent began to make excuse.*— Luke 14:18.

"Man does not live by bread alone, but by every word (idea) proceeding out of the mouth of God."

We eat on the spiritual side of our nature through our minds. Then the "great supper" is a mental feast, made by the Lord. The servants He sends forth are our desires. They bid us come to the ever ready fullness of Spirit-Mind.

But the outer mind has its attractions. It thinks there are material demands more important than

going in silence to this inner realm and feasting on the substance of the Spirit. Those who are communing with the forces on the Spiritual side of existence are often charged with laziness, because they seem to be idly dreaming their time away. But they are building up the soul and feeding it at the table of the Lord.

The belief in the reality of matter and material things (*a field*) keeps one from the consciousness of the real substance, which is Spiritual. The physical strength in the five senses (*five yoke of oxen*) and the desire to prove to or perpetuate it, excuses the man from that deeper and more enduring Spiritual strength.

Centering the affections without is "marrying a wife," which keeps the heart set on personal love.

When the soul's needs are ignored it is empty, and a sort of vacuum in consciousness exists. "Nature abhors a vacuum," and under the universal law, that all space must be filled, there is an inflow of all sorts of abnormal conditions into mind and body. Instead of choosing and directing the thought forces to build up his constitution, man is a sort of tramp's headquarters where nature's derelects congregate and consume his vitality.

It is a daily necessity to withdraw into the silence of the soul and appropriate through the centres within the subconsciousness the Divine Life and Substance of Being.

We may excuse ourselves by pleading the pressing demands of the world without, but this will not relieve us from the effects of the broken law. We are Spiritual beings first; the material consciousness is secondary. If we do not feed our souls we must not be surprised if they absorb the medly of thoughts nearest at hand in the subconsciousness. Soul starvation and nerve prostration go hand in hand. When you feel that nervous tension within, you may know that your soul is starving, and if you do not feed it, the poor and the lame and the blind will be your portion.

Lesson 7. August 12.

THE PARABLE OF THE TWO SONS.— Luke 15:11-24.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—Return unto me, and I will return unto you, saith Jehovah of hosts.— Mal. 3:7.

The "two sons" are the two departments of the soul or consciousness. The son who stays at home is the religious and moral nature, and the son who goes into the far country, the appetites and passions. Going into a "far country" is separating the consciousness from its parent source. When any department of man's nature is exercised without thought of its relation to Divine Mind, there is a certain separation in consciousness. Independent mental habits are formed and a realm of thought and action set up that has no consciousness of the source of its existence. To avoid this we are enjoined to "Do all things to the glory of God."

Any function of the organism used without uniting it in thought with Divine Mind eventually fails. It does not make any difference who you are, if you are exercising any of the sensations of the flesh without first dedicating them to God, and mentally asking the Divine Presence in what you are doing, you will end up in the Land of Famine.

Hence we should ask and affirm the presence of Divine Mind when we eat our food and when we eliminate it. There should be no distinction or separation in the character of the function. In Being one is as important as the other, and the Great River of Life must flow into all. The various forms of prolapsus of womb, bladder and rectum are mute evidences of the lack of the One Sustaining Life. These may seem homely truths, but they are vitally important to the health and well being of the human family.

A child in a certain community is noted for her beauty and harmony of character, and her mother told a friend that she and her husband made her begetting a subject of earnest prayer and submission to God. This is a practical demonstration of the return of the Prodigal to the Father's house. Every father and mother must so hallow their acts in order to fulfill the Divine Law. The offspring thus brought forth will not be born of the "will of the flesh, nor of the will of man, but of God."

The light of truth is being turned on in this Great Day of the Lord in finance, government and food manufacture, yet men are seeking to hide the "riotous living" of this Prodigal son under the veil of secrecy. The time is at hand when this veil will be lifted. All the dark places of the land are to be opened up, and the expositions of iniquity in high places will be appalling, but the error must be shown in order to have it corrected. The purification of the moral atmosphere will make easier the descent of the sunlight of Truth into the minds of those who are seeking righteous ways.

The bounty of the Divine Mind will be poured out upon depleted men and women everywhere if they will in consciousness comply with the law of return to the Father's house. The first step is repentance and confession — not to man, nor under theological forms, but to God direct. Say to the Divine Presence, "Father, I have sinned against heaven and in Thy sight." Though you may seem "afar off," the Father will see you and have compassion and kiss you and receive you into His presence.

The rejoicing and the feast, the ring and the best robe, symbolize your various possessions of soul and body under the law of conscious unity with God.

Lesson 8. August 19.

THE JUDGE, THE PHARISEE AND THE PUBLICAN. — Luke 18:1-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2. Saying, There was in a city a judge, who feared not God, and regarded not man:

3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

6. And the Lord said, Hear what the unrighteous judge saith.

7. And shall not God avenge his elect, who cry to him day and night, and yet he is longsuffering over them?

8. I will say unto you, that he will avenge them speedily. Howbeit when the Son of man cometh, shall he find faith on the earth?

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at naught:

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

11. The Pharisee stood and prayed thus within himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

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

14. I say unto you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—*God, be merciful to me a sinner.*
— Luke 18:13.

Undoubtedly the one thing that stands prominent in the teaching of Jesus Christ is the necessity of prayer. He prayed, or in some such manner invoked the presence of God, on the slightest pretext. He prayed over situations that most men would deal with without the intervention of God. The skeptic often asks why, if he was verily God incarnate, did he so often appeal to an apparently higher one. To answer this intelligently and truly one must understand the constitution of man.

There are always two men in each individual. The man without is the picture which the man within paints with his mind. That mind is the open door to the unliminated Principle of Being. When Jesus prayed he was setting into action these various departments of his individuality in order to bring about certain results. Within he was God-identity; without he was human personality.

The various mental attitudes included in the word *prayer* are not comprehended by those unfamiliar with the spiritual constitution of man. When the trained metaphysician speaks of his demonstrations through prayer he does not explain all the movements of his spirit and mind, because the outer consciousness has not the capacity to receive it.

When we read of Jesus spending whole nights in prayer, the first thought is that he was asking and begging God for something. But we find prayer to be many-sided. It is not only asking but receiving also. . Pray believing that ye have received and ye shall receive. Prayer is also invocaton and affirmation. Meditation, concentration, denials and affirmations, in the silence, are forms of what is loosely termed "prayer."

Thus Jesus was demonstrating throughout the night over the error thoughts of mind. He was lifting the mortal mentality up to the plane of Spirit through some prayerful thought. The Son of man must be *lifted up*, and there is no way to do this except through prayer.

One who practices exercise of thought-power discovers that there is a steady growth with proper use. The powers of the mind are developed in manner similiar to the strengthening of the muscles of the body. Persistent affirmation of a certain demand in the silence concentrates the mental energies and beats down all barriers.

Jesus illustrates this power of affirmative prayer or repeated silent demands for justice, as a widow, or one bereft of worldly protection and power. Under her *persistence* even the ungodly judge succumbs. The unceasing prayer of faith is commanded in the Scriptures in various places. See I. Thes. 5:17; Rom. 12:12; Eph. 6:18.

If a man's prayers are based upon the thought of his own righteousness and the sinfulness of others, he will not fulfill the law of true prayer. Self-righteousness is an exclusive thought and closes the door to that great Father-love that we all want. We are not to justify ourselves in the sight of God, but let the Spirit of Justice and Righteousness do its perfect work through us.

DEFINITIONS AND CENTRES.

Closing Lesson, June 29th, 1906, Unity Course, Kansas City, Mo., Unity Building, 913-915 Tracy Avenue.

Being: A Spiritual Trinity existing under three heads: God, Christ, Man; or, Mind, Idea, Manifestation.

God: Divine Mind, Spirit, Being.

Man: Idea, or Son of Divine Mind, Christ.

Son of Man: Personality, Soul.

Wisdom-Love is God. Ideal Perfection is Lord God or Christ. Manifestation is Adam or Humanity.

Being is epitomized in man. Man is Spirit, Soul, Body. Spirit is Superconscious Mind. Soul is Conscious (Intellect) and Subconscious Mind. Body is Soul in Shape and Form; the Temple of God and Man.

Spirit creates Soul, and Soul forms body through thought centres, or body brains.

There are twelve thought centres, in man corresponding to the twelve disciples, and many other Scripture citations of twelves.

Seven centres are here given; five to follow in future lessons:

Spirituality: Top of Head. Seat of the Superconscious Mind. To develop: Centre attention there and affirm, "I am Spirit," "I am Christ, Son of the Living God." Pray, meditate upon God.

Life: Generative Function. To put in Divine order, deny sex, carnal lusts, impurity and fleshly weakness; and affirm purity, spiritual power and unity with and obedience to Divine Law.

Strength: Small of Back. Deny weakness and loss; and affirm enduring, abiding, sustaining spiritual strength. (Connect in thought-action with Life Centre.)

Appropriation: Pit of Stomach. Deny material selfishness and fear of loss; and affirm spiritual intelligence, peace and harmony.

Love: Heart; Centre of Breast. Deny fear and deception and falsity; and affirm courage and candor. Deny hate, and affirm love for everybody and everything.

Power: Throat. Affirm power, confidence, ability, mastery; and deny all "I can't" thoughts. Say with Jesus, "All power is given unto me in heaven (mind) and in earth (body)."

Sympathy: Navel. Deny material sympathy and fleshly sensations; and affirm spiritual vigor, vitality, force and energy, under Divine Law.

I dedicate every purpose of my soul to manifesting only that which proclaims God to be the All-Good; God to be infinite Love; God to be absolute, changeless Principle, the very essence of my own being.—HANNAH MORE KOHAUS.

DEDICATION WEEK.

Special Dedication Exercises for the New Unity Building will be held for an entire week, August 19th to 25th. The program has not been arranged, but enough speakers, musicians, teachers and healers have indicated their intention of being present to make the event of more than passing interest. It is now taking the character of a Mid-Continent New Thought Convention. It will not in any way take the place of the Chicago Convention, to be held in October, but will give an opportunity to a large number of people in this immediate vicinity to get together, and establish in united thought the good work in this neighborhood.

The work outlined for this Dedication Week is of a most practical character, and will be especially helpful to students and invalids. There will be in addition to the usual convention lectures, lessons in healing, concentration classes, healing through musical vibrations, and other features not usually found in such gatherings.

Everybody is invited to be present, especially inquirers and seekers for the Truth. Our auditorium will seat over five hundred. There will be several sessions daily, and we estimate the capacity will be adequate.

Arrangements have not yet been made with railways for the usual reduced convention rates, but they will be, and all visitors should notify agent at purchasing point that they expect a return ticket at reduced rate on account of Convention. Please notify us at once if you intend to be present.

The following speakers have accepted invitations to be present and deliver addresses during the Gala Week, and others will doubtless come whose replies have not yet been received by the Program Committee:

Cassius A. Shafer, Chicago, "*Jesus of Nazareth, the First of Many Brethren.*"

C. Josephine Barton, Kansas City, "*Lilies of the Field.*"

Dr. Alice B. Stockham, Chicago, "*Victory.*"

Marion Austin Drake, Kansas City, Kansas, "*The Unity of God and Man.*"

Judge Joseph R. Clarkson, Omaha, "*The Kingdom of God Within You.*"

Geo. Adams Hunt, Lawrence, Kansas, "*Biblical and Other Evidences of Reincarnation.*"

A. P. Barton, Kansas City, "*Building and Unfolding.*"

Mrs. E. Dodge Carson, St. Louis, "*Soul Freedom.*"

T. G. Northrup, Chicago, "*Our Opportunities.*"

Mrs. Jennie H. Croft, Kansas City, "*Appropriation.*"

Dr. J. Gilbert Murray, Rochester, N. Y., "*Spirit-Matter; Physical Substance.*"

Mother Virtuzia, Williams Bay, Wis., "*The Message of the Spirit.*"

Grace M. Brown, Denver, "*Treasures.*"

FURNISHING AND BEAUTIFYING UNITY BUILDING.

BY J. H. C.

It is most gratifying to those engaged in the work of this Center to note the interest displayed by our many friends at home and abroad, in the erection of our new Unity Building, its finishing, its furnishing, and its being made beautiful. We have had many suggestions, some donations — one friend supplying all the plumbing fixtures, etc., and several letters asking what could be done to help furnish the building or beautify it. Here is a letter full of practical ideas along that line:

The new building has quite a fascination for me. I am going to ask a few questions about it (practical) and, of course, I am practical, and know we need useful people and things to make a comfortable and beautiful home. First, about the bedrooms, how many, and have you linen, etc., to furnish the beds, bath rooms, etc.? I was thinking if a number of ladies could help to supply the linen, etc., for one or more bedrooms, it would be quite a help to you. Then about the reception room, or perhaps you might call it the room where people wait to make known their

needs. The color of decoration; the wood, so that if one felt inclined to send anything to be used in it, it would harmonize with the surroundings. Oh, to be able to give to Unity in the name of Jesus, is such a blessed privilege. If only a little, let it be beautiful—"A thing of beauty is a joy forever." Each one giving that which they feel they can give; how beautiful the Home would appear, how attractive! The gift of love always emits a beautiful influence, is felt, is inspiring; helping other souls on their way to the temple of peace, to the within, the holy silence, God alone with His own. It seems to me this reception room could be, and should be, most attractive and comfortable; weary ones finding rest and inspiration in contemplating the beautiful gifts sent by loving brothers and sisters from far and near, anxious to express their love and appreciation to those who in Christ stead have weathered the storm and tide, and at last have anchored in the haven of rest, bringing many weary ones with him to share the manifold blessings of Unity. I feel I should consider it a great privilege to be allowed to give that which I am able, and we can all give something. Now, dear ones, many hands make light work. Answer please the questions.—E. E. S.

We wish to correct the impression entertained by some of our friends that Unity Building is of the Home of Truth character. It is not a Home, but a building which will house our publishing plant, give us a large auditorium for our services and assemblies, and which will be a college or school where students will be fitted to go forth to teach and heal. The Society of Silent Unity also has its quarters in the Building.

There being no rooms for the occupancy of either pupils or patients, there is no need of bedroom furnishings. Rooms may be obtained either with or without board in the immediate vicinity of the Building.

Acting upon the suggestions in the above letter, we will describe the rooms, and mention furnishings required.

On the first floor at the right of the hall is the business office, which needs desks and chairs. At the left of the hall is the Library and general information bureau, in which desk, table and chairs are needed. Woodwork finished in antique oak. Back of the hall is a waiting or reception room out from which opens a healing room. Both of these rooms require tables and chairs, and a couch in the healing room. Rugs are needed in all these rooms.

On the second floor are the parlors, other healing

rooms, and the Auditorium. Floors polished hard maple, woodwork finished in golden oak. Chairs, tables and rugs required for these rooms. The Auditorium is furnished by the Woman's Auxiliary connected with the Unity Society of Practical Christianity. They are also putting in the art-glass windows.

Upon the third floor are the rooms for the Society of Silent Unity, and desks, typewriters and typewriter desks, chairs and rugs are needed. The walls are of hard white finish, with the exception of the Auditorium which is in sand finish for future decoration.

The whole Building has been built so far by love-offerings, which came from every quarter from our good friends who have esteemed it a privilege to give. We believe many others will find a pleasure in helping to furnish the Building in which all have a share. We expect it to be all finished and furnished by the time set for the Dedication and Jubilee Week, August 19th-25th.

"IT IS MORE BLESSED TO GIVE."

It is almost universally conceded that Jesus had a deeper understanding of the results of human acts than any man that ever lived, and he voiced the words above. A gift in the right spirit carries with it a hidden power, multiplying and sustaining.

"Who gives himself with his gift feeds three—
Himself, his hungering neighbor, and me."

It is a special benefit to the soul to give with generous heart, accompanied with blessings. Such giving falls like the gentle rain from heaven on the place beneath, and blesses him who gives and him who receives. To make an opportunity for good giving is of greater benefit in the end than giving millions, if "it is more blessed to give than receive."

Run over in your mind what you have given to the Good, and see if it does not bring up a feeling of

satisfaction. Have you ever regretted such gifts? Men often go insane over their financial losses, but who ever heard of one losing his mind, or even regretting, what he had given to the Good?

We do not boast but in all meakness say that nowhere on this earth is a better work being done for the Lord than at this Centre. We not only help people spiritually, but physically and financially. The multitude of letters we are daily receiving prove the truth of these claims. And all this is being done without financial demand. It is known that we thankfully receive free-will offerings, but no one is asked to contribute, and no partiality is shown between the services we render to those who give and those who do not.

This work is being carried forward in the name of Jesus Christ, and we strive to follow the methods of unselfish Christianity. There is no financial gain to any individual connected with it. Our new building is owned by the Unity Society, and under the management of a board of twelve trustees. In its construction they have provided for the workers who are ministering to the sick and needy in all parts of the world, hence it is more than a local institution.

Cheerful givers everywhere are allowed to have their names recorded on the Parchment Roster, which will be put in the corner-stone at the dedication of Unity Building, 3:00 P. M.. August 22, 1906.

This is an unprecedented privilege. Never before on this earth has a temple been erected where the souls and bodies and finances and feelings of men and women receive healing without money and without price. We are assured that we need only to let this fact be known in order to receive funds sufficient to pay for all the material and labor put into this little temple.

"And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance among all them that are sanctified. I coveted no man's silver, or gold, or apparel. Ye yourselves know that these hands ministered unto my necessities, and to them that were with me. In all things I gave you an example, how that so laboring ye ought to help the weak, and to remember the words of the Lord Jesus Christ, how he himself said, It is more blessed to give than to receive."—Acts 20:32-35.

THE GREATEST EASTER SAN FRANCISCO EVER HAD.

BY MRS. L. ROBE.

We were not burned out, but menaced by two fires, one on the southeast and one east. I steadfastly held that the power of mind would stop anything that one did not desire. I had the satisfaction of seeing the fire on the southeast die down after a strong protest. Then I began on the other, and saw it change its course entirely. I know the Law is true. The quake did not frighten me. I treated them about me who were badly frightened and we never left the house. The vibrations of the quake were in every direction, and the house was heaving and pitching like a ship in a storm, but I knew man was greater than the earthquake. After it subsided, we dressed and went out on the street. Two houses below us collapsed but no one was hurt. The people are as restless as the earth, for they are moving up the hill and down the hill, across the bay, and some back to the city. Our minds seem restless; our bodies manifest the unrest. It was all an experience that we will remember for some time. People are having vacations who never dreamed of taking a vacation; children are camping in the park who probably never had been to the park. It is all good, and nothing but the good can come of it.

—MRS. L. ROBE, 1292 McAllister St., San Francisco

The week previous to the 15th of April was celebrated by the churches, especially the Episcopal and Catholic churches, as Passion Week—the passion of Jesus Christ who suffered 2,000 years ago. In all Catholic churches they had what is known as the Stations of the Cross, a procession of priests and worshipers, that would stop and pray before the pictures, representing the several stages of the journey of Christ, from the time of his arrest to the crucifixion, and on Thursday, Friday and Saturday the different altars were draped with the symbol of death and sadness. On Sunday all was new life, for this same Jesus of Nazareth rose from the dead. The altars of all churches were resplendent with flowers, the symbol of life, and lighted candles, and the gorgeous robes of the priests, beautiful altar clothes, and the pungent incense curling around and over the heads of the faithful, bright clothes and radiant hats of the worshipers, made the scene one of many colors, bright and fully

alive. The music of the organ, and the singing, were one glad peal of joy for a Christ that is risen.

This Easter I have described was all form, all ceremony, all creed and dogma, much lip service, candles and flowers, that represented thousands of dollars, to say nothing of the vestments, and a good fat Easter offering. If Christ had really walked into any church on Easter morning, would he have claimed it? Would he have said, "This is the church I builded upon a rock" ?

We are told in the story of the crucifixion that, when the Master gave up the ghost, the earth rocked and the graves opened. In three days from this church-Easter, the earth rocked, the graves opened, and of the churches scarcely one stone stood upon another. Jew and Gentile, no matter the creed, the ritual or the book, were leveled, and fast following the earthquake came the devouring flames, that finished what the earthquake began.

The rest of the week, from Wednesday, April 18 at 5:14 A. M., was Passion Week. Not the passion of Jesus of Nazareth, but of every person in San Francisco. It was a sublime passion of each soul, and crucifixion of self. It was the hand of God that led those children out of that Red Sea of flame. They cared nothing for ritual, for creed, for beads, for Bibles, for dogma, for lighted altars flower bedecked, for church or vested choir. Life was greater and dearer than all these. The people came trailing past, a vast hord of human beings, fleeing from a destroying element, hardly knowing the where or whither, dragging what they could of household goods and pets, each heart-burdened with a grief he would not express, but helping and cheering each other. Not a tear nor a complaint. Saturday night the fire burned itself out, and darkness settled over the city.

Sunday morning dawned, the sun shone brightly, all nature looked glad, the trees were just as green, and the flowers just as sweet. Four square miles of

this proud city were in ruins, and her children huddled together, rich and poor alike, in the parks and open places, and yet what we call the physical universe took no note of the change, but went about its daily duty. It was a new Easter Sunday, the greatest the city by the Golden Gate had ever seen dawn. There were no flowers, no gorgeous gowns, no Easter hats, no ceremony; self was crucified; and as we looked into the faces of each other, we knew the stone was rolled away, and the radiant soul shone forth. The old mask, the old veneer, the old conventionality, had fallen away, and we had passed from death to life. It was the resurrection of over 450,000 souls that recognized the Fatherhood of God and the Brotherhood of Man.

Man was shorn of goods, of chattels, of lands, of houses, of pomp and power, and stood alone, without Bibles or creeds, with the Universal Presence. For life is more than raiment or than food. Families that were not on speaking terms were tumbled together, and were glad, forgetting their petty differences in the face of the greater disaster. The rich were helped by the poor to adjust themselves to the new order of things. The poor helped each other as they always do. Japs, Chinese, White, Italians and people from all over the globe were shaken together, cooking over the same stove and sharing their belongings. Class distinctions swept away. No high, no low, no black, no white serving and being served—one universal brotherhood. A really truly Easter, a coming to himself of each individual soul that needed no blare of trumpets, no roll of costly organs, no irredescent plumage, no flowers, no candles; each bearing in his heart the divine spirit of a living Christ.

May the stone be ever rolled away, and as we rebuild this city by the sunset sea, may this brotherhood of man and the Fatherhood of God be the corner stone, and love and righteousness be the building material, remembering the needs of all her children. Then San Francisco will build an eternal city that no fire nor quake, flood nor famine will come nigh her dwelling place. She will be founded upon a rock.

The Spoken Word of God.

Fayette M. Drake

LeRoy Moore



1. There is Life, Life, Health-creating Life; there is Life, there is Life;



Life, Life, Health-creating Life, in the Spoken Word of God.

2. There is Power, Power, wonder-working Power ;
 There is Power, there is Power;
 Power, Power, wonder-working Power,
 In the Spoken Word of God.
3. There is Peace, Peace, harmonizing Peace;
 There is Peace, there is Peace;
 Peace, Peace, harmonizing Peace,
 In the Spoken Word of God.
4. There is Joy, Joy, soul-inspiring Joy;
 There is Joy, there is Joy;
 Joy, Joy, soul-inspiring Joy,
 In the Spoken Word of God.
5. There is Strength, Strength, all-sustaining Strength;
 There is Strength, there is Strength;
 Strength, Strength, all-sustaining Strength,
 In the Spoken Word of God.
6. There is Love, Love, never-failing Love;
 There is Love, there is Love;
 Love, Love, never-failing Love,
 In the Spoken Word of God.

In our meetings here in Kansas City we find the above a wonderfully harmonizing and quickening treatment, bringing into active consciousness the importance and power of the Spoken Word, through which the Spirit accomplishes the regeneration of mind and body. "And God said, Let there be light;" "He sent his Word and healed them;" "I will do to thee all that thou sayest." The Word is the working power of God. According to your word and acknowledgment will you manifest. Try this treatment daily for a month and see how rapidly your word will increase in power and vitality.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

223. Your treatments are doing me a world of good, but I need all the advice you can give me about going into the Silence. How may I best learn to concentrate so that I can unfold into the Truth that sets a man free? —J. D.

We have found the following method to be conducive to most excellent results in silent meditation. Choose a certain hour that you can observe regularly each day, preferably as near the 9 P. M. hour for Silence which is appointed by our Society, as is most convenient for you. At this time go to a room where you will be without interruption, sit in a comfortable chair with feet placed squarely upon the floor, close eyes and ears to the sights and sounds all about you, and with mind and body thus quieted and at ease, open your heart to the influence of the Spirit, which you should realize as present with you in all its power.

Claim first, that you are illuminated by the Spirit of Wisdom, and, after letting this thought sink deep into your consciousness, take up some statement of Truth, as, "God is my life, my health, my strength," and meditate upon these words and the Truth expressed by them for at least fifteen minutes, or until you have a realization of this Truth as an active Principle within your being. Your mind may wander at first, but by an effort of the will you may bring it back. Constant practice will enable you to become master of the art of concentrating your thought.

It is quite important, as an aid in attaining the best results from the Silence, that one should choose the same hour each day, the same room, and the same chair, thus impregnating all the surroundings with spiritual power and substance. We are creatures of habit, and the habit thus formed will strengthen us and enable us to accomplish the withdrawal from

material things, and the entering into communion with the Spirit much more quickly than if we were careless as to time and place.

224. Could you find the time to explain this to me. I have pondered over it, but do not see. St. John 14:12: "Greater works than these shall he do; because I go unto my Father." I see this far, that when we learn to stand, and use our own feet (understanding), we grow stronger proportionally; but why this, "*Because I go to my Father*"? Why should that enable you or I to do *greater* works? Is it simply having seen what our elder brother did, it should (and would in accordance with natural law) tend to increase our faith and confidence in the Power—the Father within, to attempt even greater things? —M. J. P.

The disciples were looking to and depending upon Jesus so much for their guidance, and power to accomplish, that he saw it would be better for them when he was gone from them in person, and the spirit of his teachings and the example of his life should impel them to go on to greater things. But there is a more vital truth contained in the esoteric meaning of the words, and the pivotal point is that "because." We must look within the consciousness of the individual for this interpretation. In the unfoldment of the soul each one passes through his Gethsemane, his Calvary, his resurrection and his ascension. It is *because* of this ascension that the "greater things" are possible. The humanistic sense of life sorrows in Gethsemane, is crossed out on Calvary that it may be raised into spiritual or Christ-life, and then comes the ascension into conscious union or oneness with the Father, or Source of all Power. Because of this union within the soul, of the Universal Spirit with the Spirit individualized, may that individual do "even greater works." If anyone, from Jesus down, failed in doing the greater works, it is *because* this union with the *Source* was not complete. When we consciously *know* that "I and the Father are one," then we may speak the word for the healing of the nations within ourselves and the nations without will be healed also.

225. Please give me your ideas of the sense we find in the New Thought literature of that text, "Resist not evil."—L. H.

It means that "all they that take the sword shall perish with the sword," or, in other words, if you fight a thing it will fight back. The teaching of the Higher Thought is to cultivate a systematic non-recognition of evil if we would overcome it, as in this way we see nothing to resist. This that we term evil is undeveloped good, just as the apple is bitter and unpleasant to the taste while green. Turn on the sunshine of Love and evil will ripen into good, as the green apple ripens into the luscious fruit under the rays of the sun.

226. If a person had been taught that anything was unclean to eat, according to the Old Testament dispensation, and had made a vow that they would not indulge either in eating or preparing it for others to eat, would they be justified in breaking that vow in the light of Truth's teachings? — W.

"Old things are passed away; behold, all things have become new." II. Cor. 5:1.

As we progress in the understanding of Truth we break all fetters which hold us to error or hinder our advancement, that we may enjoy the "perfect liberty wherewith Christ has set us free." We are much more true to Truth and to ourselves in breaking a promise or vow made when we were not as enlightened as at present, than in keeping it. In adhering to a promise which holds us to that which we now believe to be unwise or untrue, we are false to our convictions of right, and thus our spiritual development is retarded. If a cannibal made a vow to kill and eat his enemies, should that vow be considered binding when he became civilized? The question of right and wrong should be decided in the light of today's consciousness, and not that of yesterday.

Right here permit us to enter a protest against vows, pledges, etc. They are sure to become fetters. The only resolution we should ever make is to ever

and always seek the Truth, even if our conception of what is Truth today makes us false to what was Truth to us in the past. "Consistency is the hobgoblin of little minds."

227. Please explain the meaning of this part of the Noon Class Thought for April, "According to his riches in glory by Christ Jesus," what is the meaning of the word "glory?"—J. P.

Glory means "quality." As the Christ-mind unfolds in us with all its excellency of love, wisdom and power, we become rich in these qualities and possess what may be termed a glorious character. According, or to that degree, in which the God in us is rich in glory (quality) are our needs supplied. It is another rendition of "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you."

228. For years I've tried to understand and locate the *solar plexus*. Can you make it plain to me? and how to concentrate on it, and also how to breathe through it? —R. A.

The *solar plexus* is a nerve ganglion just back of the stomach. It is the greatest nerve center of the body, and from it radiate nerves which reach every part of the body. We concentrate upon the *solar plexus* by fixing our mental attention upon it, and by closing the eyes we may turn our inner vision upon it until we see it as clearly as an object before our eyes. We breathe through it when taking deep breaths, with the thought that we are breathing through it rather than the lungs.

If we speak with faith we shall receive. "A man shall be satisfied with good by the fruit of his mouth," said Job. Words are far more potent than we ever dreamed before we studied mind and its mysterious and wonderful ways of procedure, and we must be very careful to use only good, true words, for "according to thy faith be it unto thee, is Law.—
ELEVE.

BEAUTY OF LOVE.

BY BESSIE GRATTAN GILMER.

Have you ever thought of what it would be to love in the God-way, in all its fullness and beauty? Or first, I should ask, have you realized what God's love is and means? It fills the entire universe to overflowing. We breathe it in the air, hear it in the whispering of the trees and sweet warbling of tiny bird throats, see it in the glorious beauty of our world, and *feel* it with a spiritual consciousness.

“God is love”—how simple is that sentence, yet what a boundless meaning it contains. To realize it in its fullness would be to throw off forever the weaknesses and mistakes into which carnal mind has lured us, confound the doctrine of hell, and reveal to us that our Father is a Father indeed; an infinite love to which we owe our being, as an expression of that love, and the substance of our souls. It teaches that all things are ours, for all Love is ours. Love with ever ready hands stretched forth, filled with priceless gifts to all that will say, “Father, thou knowest the desires of my heart, and Thou wilt fulfill them.” Omnipotent, omnipresent Love that endureth forever, and that works only for our good, of whom we are a part and whose bounty is ours.

Beauty is an expression of love, and love makes beautiful. Is it a desire of your heart to be beautiful? If so, there is no surer way to become so than to love. A selfish, disagreeable person may love all that goes to make up great personal beauty, but dear, dear! soon the gray hair and wrinkles come, and how the frown sticks. While another may have irregular features, stooped shoulders and freckles, but nevertheless, with love this person can become beautiful. The love-soul does not only glorify the features but the body also, making it straight and grand. Gray hair, wrinkles and freckles do not tarry

with love. Old age has but a carnal existence, and it is glorious realities that we want. Love is Power, a law, over which old age and ugliness can have no dominion.

If you won't believe me, try it. Love, love, love everybody and everything; fill every fiber of your being and all space about you with it. And hold it in mind that God's expression of love is beauty, also that as His image and likeness we are beautiful, recognizing only beauty in others.

Don't ever again exclaim, "Oh, I just can't love so and so." Just be still and think, "God loves him or her, so that the heir of His love *can* and *will*." Say it over and over to yourself, and before you know it your love will go out to them. Whatsoever you *will* shall be established unto you. But you can't love and criticise, or love and condemn. Stop just as soon as you catch yourself at it, in the middle of the thought or sentence, don't finish it. Put this in constant practice, and soon, quite unconsciously to yourself, you will have come out of the habit. And just as unconsciously in others, neither judgment nor condemnation will be placed upon you. "Such judgment as ye mete unto others shall be measured unto you again." "Judge not and ye shall not be judged, condemn not, and ye shall not be condemned."

Keep thine eye single to the good, recognizing only the good and lovable in others, the God-man. By so doing and realizing the spiritual I AM will shine as a light in "the temple of the living God," real and visible to your sight. As "God is of purer eyes than to behold iniquity," love in the God-way is also. Love sees no fault in the embodiment of love. "Resist not evil," deny it out of existence, and weep not over the seeming wrong doing of others. Love is of mightier force than the battering of millions of clubs or oceans of tears, and non-recognition is a cure for every vice.

You may say, "Impossible. One can not love

in such a way." Do not bind yourself with limitations, dearly beloved. There is no limit or boundary line to God's love. Our exemplar did, and says ye shall do even greater things than He. Without a consciousness of God-way love, the soul stupidly slumbers, a but half-alive thing, stirring restlessly, impatiently against the hands of self-placed limitations, sickening the body with its non-action, filling it through and through with old age or disease, until at length it gives up the fight and dies.

Should God-way, love, then, be denied and cramped by carnal temptation of doubt and fear, when in its glorious Mind-Power it would command the human tempest-tossed, weary soul, "Peace be still," and lo! where there was stupidity there is intelligence, and where there was a desert of flinty rocks there is a plane of beauty.

Cannot we now see what love, simply love in the God-way, means to us? It gives perfect trust, the doing away with doubts and fears. "Perfect love casteth out fear." Are we not commanded all through the Bible to "fear not" and "be thou not afraid"? because it is not good for us. It means an awakened soul, spirituality, perfection; severing the bonds of man-made laws of mortality to which we have subjected ourselves, and coming under God's universal law of Love, under which no evil thing can come nigh us; heaven right here and now, happiness, abundance, health, and everlasting life.

It is to come, it is *now*, awaiting our recognition. "Every head shall bow, every knee shall bend, and the knowledge of the Lord shall cover the earth as the waters cover the sea." "The lion and the lamb shall lie down together and a little child shall lead them." "Be ye perfect also, even as your Father in heaven is perfect." His word shall be established. Verily, it is Truth that sets us free, the truth of our Father's love.

EDITORIAL MISCELLANY.

Will you not publish in the next number of **UNITY** your interpretation of the reason for such a disaster as the San Francisco earthquake which came like a thief in the night, taking the lives and the property of innocent people without giving them a moment's warning? How are such occurrences reconciled to New Thought teachings, and can students avoid such accidents?

— A FRIEND.

This planet is pervaded by a thought atmosphere which has been generated age after age by the minds of men. This thought force moves upon matter exactly as the individual mind moves upon the body. As Paul says: "The whole creation groaneth for the redemption of the body." The planet is sick, and an earthquake is simply a physical chill. When we all think thoughts of harmony with the Principle of Love, the throes of nature will cease, and all destruction of human life come to an end. Those who are very obedient and receptive to the Spirit, and are led by it in all things, do escape injury. We have quite a number of letters from New Thought students who were warned to leave San Francisco several days before the earthquake. The Holy Spirit is a veritable Presence, and will guide and protect all those who have faith in it. God is no more responsible for an earthquake than for an explosion in a coal mine. Mental forces under the control of men rule in both cases. When ignorance gives place to understanding, the destruction of human life will cease. But we must learn the law. There is no other way to master the forces that environ us.

Words are inadequate to express the love I feel for, as well as the gratitude to, your dear little magazine and organization. *Wonderful unfoldments* have taken place in my own life since I have joined your society. I, with many, many others can but feel a great *thrill* of love when **UNITY** comes into the house. I hope it will come about that I will some day take Mr. Fillmore's hand and look into his face. I think his ideas are the highest and most intelligent as well as most *logical* of any I know anything about. I would be grateful if sometime among questions and

answers an explanation could be given in regard to tendency to very tender feet, corns, callouses, etc. I have always had this tendency; have been told I think that "Pisces" had something to do with it, having some planetary influence as indicated in my horoscope, but I would be interested to learn of the *mental cause* and spiritual treatment of same. — E. W. H.

Tenderness in the feet, which includes soft corns, chilblains, callouses, etc., is always associated with a lack of perfect adjustment between the spiritual and material understanding. People with this tendency have spiritual minds, and are usually very sensitive, high-strung, and submit to material conditions with poor grace. One who perceives spiritual Truth, and, at the same time realizes the power of Spirit to make conditions, does not admit control of planetary influences. With Napoleon he exclaims: "Circumstance! circumstances! I make circumstances!" The remedy is: Realize your spiritual mastery and refuse to believe in or give any power to material obstructions. There are no thoughts of hard conditions in your life that the Spirit cannot overcome. Then affirm that that Spirit goes before you and makes easy the way.

Please explain in the next issue what is the difference between "going into the silence," as understood and practiced by Divine Scientists, and the study of the Lesson Sermon, every day finding references and studying and meditating on the Truth therein expressed, and also the helpful explanations from "Science and Health," that are also marveously beautiful. Much Truth has been revealed to me by going over these lessons, and I have worked out my understanding by this means. Christian Scientists do not teach that one must communicate with the Spirit within, but that God is reflected by our being reformed and having the mind of Christ Jesus. Is not any study and meditation of Truth practiced daily the same virtually as "going into the silence"? I think on these things day and night, and many rays of light have come to me, but I can't experience, as many relate, in their letters to UNITY." — I. E. H.

The difference between going into the silence, as we practice it, and the meditations and revelations of the Christian Scientists, is the difference between the thought and the spoken word. We have our

periods of silent meditation, wherein we spiritually perceive the Truth, but the deeper silence is where the Spirit witnesses its unity with our spirit in a quickening life-energy, unifying thought and substance, or soul and body. My experience is that when I am studying the Scripture and meditating as to its meaning, I get flashes of understanding, and spiritual perceptions, too, which I know are from the Lord. This, to me, is the first step in the process of soul regeneration. The next step is to go within the temple and start the fires of eternal life on the altars. When I do this, I affirm that the Spirit of the Lord is within me a quickening life, and the response is a thrill, and what might be termed a swift life-energy permeating the whole nervous system. This is the beginning of another step, which, in its ultimate, is the complete redemption of the body, and the overcoming of the belief in death. My understanding of the present practice of Christian Science is that humanity is not yet far enough along in understanding to take up the complete redemption of the body. Jesus said: "Follow me," and in following him I find that my body is becoming immortal. I know, from the witness of the regenerating Spirit within me, that the grave is being robbed. This inner consciousness of eternal life I have gained through going into the silence and concentrating my attention and speaking powerful words of life and intelligence to every center in my body. The Spirit shows me that in no other way can man gain control of the flesh, and be master of the body temple to the complete overcoming of disease and death.

Why do you say, "*My* trouble"? Do you want to claim such possessions? What you claim of course you draw to yourself. Since "man's word is his only burden," lighten your burden by changing your words. Try words of rejoicing and praise for a while.

QUESTIONS ON HEALING ANSWERED.

BY CHARLES FILLMORE.

If there is no sin, how can there be any forgiveness, and why do we feel so wicked and condemn ourselves when we do wrong? It seems to me that Jesus taught that there was sin. See Mark 3:28,29. Also John 3:36. The 29th verse of 5th John is also a puzzle to me.

—J. A. B.

We do not teach that there is no sin, but *there is no reality in sin*. If sin were real and enduring, like goodness and truth, it could not be forgiven, but would hold its victims forever. When we enter into the understanding of the Real and the unreal, a great light dawns upon us, and we see what Jesus meant when he said, "The Son of Man hath power on earth to forgive sin." The Son is that in us which discerns the difference between Truth and error. When we get this understanding, we are in a position to free our souls from sin, and our bodies from diseases, which are the effects of sin. If we continue to affirm the reality of sin, we make it permanent in the soul, and it cannot be put out of consciousness. This is the sin against the Holy Spirit that cannot be forgiven. Sin is the result of desire manifesting in erroneous ways, and may be compared to the errors of the child working a mathematical problem. When the error is discovered, and there is a willingness to correct it, under the law of forgiveness it is erased as easily as the child rubs out the false figures in his problem. Thus in spiritual understanding the I AM of man forgives, or gives truth for error, and the mentality is set in order and the body healed.

When spiritual understanding dawns upon the mind, there is a coming forth from the silent realms of materiality (tombs) of all subjective states of consciousness. As we say in science, we are "faced up" with both the good and evil thoughts, and have to straighten them out. The good is retained and

the evil denied away. This is our "authority to execute judgment."

Please give in UNITY a treatment for the curing of warts.

The eliminating thought is forgiveness. Forgive everybody against whom you have any feeling whatever; also forgive the wart, and say to it, "Through this forgiveness you are banished away."

Please give a formula that will heal corns. — C. J.

Tight shoes or very loose shoes are the immediate cause of corns, but if the mind was constantly supplied with harmonious thoughts they would not long remain after proper adjustment of footwear. But a corn once established insists upon remaining, unless a new thought and a new life current is put into it. Therefore it is necessary to reconcile your mind and your feet to the Truth in handling even so simple an error as a corn. Deny that you believe in hard conditions or obstructions of any kind in your life, and affirm the perfect, harmonious flow of the Universal Life in every part of your body, but especially your feet.

The secular papers now and then try to be funny at the expense of New Thought healing methods. The following called, "A New Thought Corn Killer" was recently given in one of them. The writer would undoubtedly be greatly surprised if we endorsed his satire, and named it a good treatment for corns. Here it is — try it for yourself:

Why suffer with old fashioned corns when the New Thought treatment offers an immediate and painless cure? Anybody can do it who has the New Thought.

Expose the corn and pass the finger tips of your right hand over it slowly and caressingly, at the same time sending a vibration from the brain to the corn. If it is a soft corn, 413 vibrations per second will suffice; if a hard corn, put on forced draught. Repeat slowly:

"I am now sending a current of thought force into my corn, and so separating, deducing, disintegrating, rending, splitting, sundering, splintering, snipping, dwellicating, whittling, dispers-

ing, dislocating, eliding, divorcing, pulverizing, slashing, slicing and dissecting it, that presently it will pass away."

Repeat three times, then with rising inflection: "Avaunt! avaunt! avaunt!" Finish by repeating the pass word, "The universe is mine. I am it."

The corn will at first look extremely surprised, then wilt and fade beautifully from sight.

The doctors tell me I have a weak heart and hardening of the arteries. Please tell me what to think and what to do in order to overcome these troubles.

— F. E. P.

You need a greater realization of the Universal Life, and your unity with it. This Life is expressed in the body through the generative centre, and any thought about that function that obstructs or interferes with its free action cuts off the life current, and the circulation slows down until the force is not sufficient to carry away the refuse of the organism. Lack of action in the life-flow is followed by inertia throughout the body and the hardening of the arteries. The remedy is, a quickening of the understanding in matters pertaining to generation, and a concentration of high thought potency into that centre. This will set up a swifter life vibration in the whole organism, and quicken every function. Remove the ban of evil from your sex nature. It is of God — pure and holy, and should be spiritualized and lifted up from the earthly conditions of error thought. Under this treatment the life that has been bound will be set free, and that "more abundant life" of Christ become a living reality to you.

Intelligence, Divine Intuition, God-Strength, God-Love, God-Life, constitute harmonious relation to all that is. We are, I am — is that which recognizes and appropriates these qualities in our conscious mind and bodies. Where the heart is, there the treasure is also, suggests that the development of the various thought centers is accelerated by the love of God being centered throughout each thought center, or faculty, so as to make it a conductor of the perfection at every point inherent in I-AM-God likeness within, which is in embryo all that God is. Experience suggests that the tendency to dwell on Truth intellectually develops the head faculties, which throws out of balance the other faculties having their centers of action in the body.

— D. W. P.



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 12,000 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.)

July 20th to August 20th.

Love is tender; Love is kind.

Prosperity Thought.

(Held daily at 12 M.)

Divine Love manifesting through me fulfills every need.

LETTERS FROM EVERYBODY EVERYWHERE.

This department is given over to UNITY readers, and they are requested to fill it to overflowing. Concisely written experiences and demonstrations of the Truth are always acceptable. Addresses will not be given, except with consent of writer.

I wrote to you last spring asking for help in financial matters, and you sent me help for the month of March. I believe March was the most prosperous month I ever had.— N. M. S.

I am glad to report improvement all along the line, and am especially grateful for a marked improvement in my financial affairs for which I asked your assistance sometime ago.

— H. E. C.

I wrote to you for treatment last month, for prosperity and for spiritual understanding. My husband secured employment a few days after I wrote you, so I am very thankful for your help.

— MRS. L. W. L.

I asked for a special treatment May 16th, and you gave it. The results were what I wished — a position at the seashore for ten weeks, where I can have my son and daughter with me, and draw a salary beside.

— H. E. E.

I sold my place in Sterling, Kansas. I cannot thank you enough for the help you have given me through the Spirit. My health is good. The place was sold for the price I asked for it.

— M. S. L.

It is just about a month since I wrote to you asking for help. My throat responded at once and I hardly ever think of it; and I feel especially pleased about the payment of an unexpected debt to us, enabling us to make a payment on our own home. We had so many things to meet it seemed as if we could never do it. I can not tell you fully how much this last month has been to me.

—MRS. C. W.

I wish to thank you for the kind help you have given my son. He has found work, and is satisfied with it.—MRS. T. S.

The spiritual progress I am making lately seems simply wonderful, and as I read the last UNITY received and try to understand it, it seems to me it is the plainest expression of Truth I have had.

—C. C. S.

Permit me to thank you for the much improved atmosphere of my life, which, I feel, has been brought about by a thoughtful perusal of UNITY. It has certainly brought to me a clearer understanding of my origin, or relation to the Divine Source. Through its agency, together with Emily Cady's "Finding the Christ in Ourselves," and "Directions for Beginners in Practical Christianity," I certainly find myself more closely approaching that soul-soothing recognition of the Divine Intelligence, I have, for some time, so fervently prayed for. Surely, your literature proves, to the earnest Christ-seeking soul, that He ever lives to comfort His children. To me, your Red Leaf proves a visible means of touching His very garment.

—MRS. C. H. S.

I am always glad to welcome UNITY, but it came this month when greatly needed. I had been living a strenuous life and was weary, and an hour with UNITY refreshed me wonderfully. I was skeptical in regard to the Red Leaf at first, but I have tested it many times and found its value.

—MRS. J. S. J.

We have lived in Arizona a year. It is the saddest, most lonesome place for strangers. I get all my comfort from reading UNITY. I can never tell you what it has been to me this last year. I have one where I can read it all the time. I felt I could not give my old ones away, I found so many new things in them all the time.

—MRS. I. B. M.

We are very much pleased with the UNITY magazine, and thank you very much for the twelve lessons you sent us some time ago. We sent them to a friend, and she says they are grand, although she is a member of the Baptist church.

—MRS. J. G. C.

I have been a reader of UNITY for some months, and have received great good from it. It has comforted, cheered, and strengthened me every way.

— P. A. C.

I am so pleased with the literature that I have read. I am very happy that this beautiful thought has been presented to me. I enjoy the silence and am getting such valuable help along all lines from it. Never enjoyed anything so much in my life. I praise God every day that this knowledge has come into my experience, as it has changed, entirely changed, so many of my former ideas, and I am so happy in the small knowledge I have been able to get.

— F. McG.

DEAR FRIENDS — "Whom having not seen, we love," rises gratefully in my mind for all the blessings I have realized since my first knowledge of UNITY, and especially when reading the copy received today. Surely the power to uplift and help the number of people that you do yearly, is a demonstration to you that God is with you, and the joy of such realization is truly a heaven on earth. I am thankful for the desire for spiritual manifestation. Materiality had me so fast bound for so long, and when my final deliverance appears, yours will have been the light that led me to Truth. Most gratefully yours,

— H. E. E.

Since I have been a member of the Unity Society I have received a greater blessing than even health, namely, an opening of spiritual understanding, instead of mere head knowledge, although I do succeed with the "silence."

— S. T.

I am just writing a few lines to thank you for your help in time of trouble. I must tell you that your treatments are working a wonderful change in my home. I wish I had time to go into details and tell you some of the results of your treatments, but will at some other time.

— MRS. M. MC.

Even at this late hour I want to put in my dollar for the corner stone. So much have I thought of you and wanted to write but have not had the time. I have had some wonderful demonstrations of the Spirit during this campaign. There came a time when my brain and nerves refused to act, and seemingly I pretty nearly passed over. The friends think it was a nervous breakdown, but I know it was just one of the steps in the regeneration of mind and body — an inability to adjust myself to the minds of others, and I had to go almost to the door of death to get my vision clarified. But when the Truth came, it came with a mighty power, and I am a good deal wiser in spiritual things than I was before. I took up my work again in a few weeks, and am gaining in health right along.

I never heard of New Thought until about a week ago when a friend gave me a copy of *Mind*, which seemed to take right hold of me and stir me all up. About that time I was taken very ill with what I thought was inflammatory rheumatism and very bad heart attacks. I thirsted so for more comfort and wisdom that I sent to a friend and asked her to send me anything on New Thought and any books on healing. She sent me March and April UNITY. I have read and re-read every word. It is all so new to me, but I am sure I have a right understanding of this blessed Truth. I was very low at the time, thought I could not live my heart was so bad, but I quit all the medicine and the doctor (who is an intimate friend), and got up and stayed up. My strength has gradually come to me and the pain has all left me. I thirst for growth, I long to embrace all the Truth as my own experience. I am cured, only once in a while up to yesterday my heart would seem bad, but I would take UNITY in my hand and affirm all things, when I would get relief. I have done this many times a day. I want to belong to you and have my name on your list for health and prosperity, and to learn how to claim all the promises and benefits.

—H. W. R.

I wrote you about a month ago for treatments. Please let me thank you for the help that I have received through them. Indeed I could almost see the good come in. I realized an ambition that had been cherished from childhood.

—A. M. H.

At first I was discouraged because I did not see immediate results, but I have learned better now, for I am learning of the Spirit every day, and I am so happy and peaceful. I feel that I want to proclaim to all the world what peace and joy I have found in understanding this blessed Truth aright. After my orthodox views were shaken I was wandering in darkness so long. I hardly knew where I was, and for a long time I hardly prayed at all. Now I have found that peace which can never be taken from me. Another good piece of news is, that, before a great while, I will be able to have a little money of my own to do as I will with, so I hope soon to send you an offering, and likewise get some of your books and leaflets.

—MRS. C. E. C.

We are both feeling fine this morning—feel that God has returned and filled our house with love, health and harmony.

—MRS. L. B.

I want to thank you so much for the help you have given me. I am a much better little girl since I became a member of our dear Silent Unity. I have found the Christ and am conscious of a freer, fuller life throughout my whole being.

—H. H.

I am happy to tell you that the study of UNITY and the Cady Lessons have helped me greatly to a better understanding of God. I am satisfied that your treatments are helping me, for it is only during the last month that I have been able to realize that God is right with me all the time, but now I believe that is the truth, and I know that God is the only power there is to help me.

— F. E. H.

I think I receive a blessing from some mind in your circle every month just before UNITY arrives. I am reminded that it is nearly time for it to come by a happy feeling of strength in right purpose that is very encouraging. I felt this strongly in December last. I knew nothing of your intention at that time but realize it came from Kansas City. It gave me an impulse to do a work that I had been too timid to undertake.

— F. A. J.

I do believe the over-work microbe is the hardest one to lay low. I have enjoyed my last month's thought greatly — "The Spirit within me is greater than mortal thought, and I now send forth the word of life, health and strength to every cell and fibre of my being." It was fine. Send me another as good. I am alone at present and am using the spoken word wherever I am and whatever I am about. It is great for stilling the hurry mania. Much love and many good wishes.

— E. M.

A couple of nights ago I woke up from a sound sleep with the thought: "Spirit Mind illuminates and heals," standing out like a bright light. I hope my spiritual nature may be taught to discern the great thought of Life and its true meaning. To me it is a beautiful thought that so many of us children are all offering up the same petition, or song of thanksgiving at the same time.

— MRS. J. B. S.

I am glad to let you know that God is answering our prayers for Mr. L. He is getting better right along with his drinking, and is so kind to every one of us. Everyone who knows him wonders how he is changing; and it not only changes him but me also. I used to get cross at him where now I don't see anything to get cross about, and, as May UNITY says: "I can now rejoice in affliction," for it has brought me to learn the true God, and is bringing him also.

— MRS. A. L.

Am happy to say I am improving under the treatment. My health is better, and the financial outlook is encouraging. Have much comfort in the daily reading of UNITY. Will never be without it while I live.

— MRS. L. J. A.

I saw my mother a few days ago, and was so delighted to see how much improved was her condition.

— A. L. R.

I am so much improved in mind and in body that from daylight till dark my heart rejoices. The hearing in my right ear seems to be entirely restored. I do love UNITY so much. Words are too feeble to express my appreciation of it. —R. H. B.

I am ever so much better than when I first wrote you.

—R. A. D.

I am quite free from the rheumatism — have not even had a twinge, when to mortal sense the weather would cause such reminder. I am sure it is the treatments you have given me.

—M. DRP. T.

I will write to let you know that we are all perfectly well — husband's chills did not once return. We are now able to demonstrate for our children — one little one was troubled quite often. My brother is very enthusiastic over his UNITY. He has great faith for a lad of 16, and says he is getting well and strong, and they dare not mention surgical operation now. —E. W.

My father's ear is getting well, thank God and you!

—R. K. M.

Mother wishes me to write you that she is healed, and that she praises God for the good that she has received from the Society and the Red Sheet. You will please find enclosed \$5.00 as a thank offering, and may God bless you in all your good work.

—N. W.

My face is nearly well, and I am very grateful to you for the treatment you have given me.

—B. M. G.

Some time ago I wrote to ask for treatments as my health seemed to be so poor at that time that my mind was very much disturbed, and I felt so depressed that I could not seem to rise above that condition. Soon after writing to you I improved a great deal, both physically and mentally, and now feel more like myself.

—M. H. C.

I thank you for your quick response to my request to treat my little girl, and am glad to report her entirely well again.

—J. S. R.

I wrote you some time ago, asking you to help me heal my father. It came to me soon after I had written that he was getting better, when my sister wrote and told me it was true. I waited for the next letter, and as it did not come, I asked the Spirit to let me see him so I could tell how he was getting along. It took some time before it came, but when it did my father

appeared in perfect health. I told my husband of this and he was surprised. When I did get a letter, yesterday, my sister said father was in better health than ever before. I say that Spirit can do all things.

— MRS. K. M. S.

I wrote you for treatment and was helped wonderfully. I am cured of sleeplessness and such a blessing as it is! I sleep like a babe all night long.

— MRS. G. A. G.

Your treatments last month have taken the mole from my face, and I am free from nearly every symptom of rheumatism.

— MRS. T. J. N.

About a month ago, we wrote to you to give my brother treatments. We have heard from him and he is feeling fine. They had to wade water to their waists to get out of camp, but his rheumatism is all gone, so you need not continue treatments any longer. I thank you kindly for your help.

— MRS. M. B.

It is with a grateful heart I write these words to you. My sister is improving fast. The doctor said she had a chance in one hundred. There were a few days we thought she could not possibly live. I am very thankful indeed to you people.

— MRS. N. C.

About three months ago I wrote to you for treatment, and I am much improved, and am more thankful than I can find words to express. Since your treatments my husband seems to have laid all antagonistic thoughts aside, and I assure you that is a great deal.

— MRS. M. E. G.

I want very much to become a healer. I have been in this thought for some time and have perfect faith in it. I cured a lady here of a bunch on her face with which she had been troubled since a child. She is about 40 years old. I simply put my finger on it and prayed with faith. I cured it in two treatments.

MRS. A. L. DRURY,

47 Winter St., R. 301, Boston, Mass.

With thankfulness I write these lines informing you of the improvement from rheumatism (sciatic) of my husband. He is much better, so he can walk without lameness.— MRS. G. A. I.

Bless you, dear hearts, you have been treating me for nearly one month for billiousness and malaria, and I am happy indeed to write you that I am better of both errors. I know they are false claims. I think another month of such treatment will cure me sound and well. My eyes are better, too, for which I thank you every one, and praise the dear Lord.

— A. E. S.

I have cleaned house this spring without any help—something I never did before. I held myself in a calm state of mind, giving free expression to the Spirit for my strength in every need. When I look back I am really amazed at myself. A neighbor said: "L —, I was surprised. I did not know you were able to do so much work." I replied: "Oh, I am getting better all the time." I can never thank you enough for all the good you and the dear Lord are doing for us. Business affairs are working out beautifully.

—*.*

Now as to progress: I knew before I got your reply that I was receiving treatment from you. The day after you got my letter I felt better, as I got up in the morning, and have kept on improving since, until now I am feeling well again. When Mr. C — came home at noon he asked how I was, and I told him that I felt as if I had, at last, made a move to get strong again. I asked: "How about yourself?" And he replied: "So do I. I feel better than I have for a long time — for months." And he keeps well, too.

— MRS. A. H. C.

Here is a love-offering, and many good thoughts for success and prosperity in the temple of silence, where, alone, man can communicate with the great God, the life and Spirit of all things, throbbing like a mighty ocean on the eternal shores of time. Out of its silver dew drops we gather pearls of wisdom and words of Truth — the knowledge of the every-where present Good. — A. D.

I would like to say the Red Leaf has been a great blessing in the family, and when you treat me I feel it right then and get better. I don't believe I would have been here on earth if it had not been for the treatment and UNITY.

— MRS. M. C.

Rejoice with me. I am able to walk further, do more work than I have done for several years, and I am gaining in strength every day. I praise God every day and ask Him to send UNITY to the uttermost ends of the earth that all humanity may know the Truth and be free. It was a long time before I realized the worth of UNITY, but now I would not be without it, and I thank God for it. The Red Leaf is wonderful. If I hold it in my hand and sit in the silence five minutes, at any time, day or night, I am myself again.

— H. A.

I am glad to be able to report continued improvement. I have nearly finished a 70-mile survey in the swamps of the Mississippi, and am better and stronger than when I began. Besides, I think it is the best and most correct work of my life. I can not tell you how God has blessed me, my dear friend. All things come easier now and I am much more contented.

— J. C. McC.

I do not know how to express my gratitude for your treatments for insomnia; they have cured me entirely. — S. W.

I am so glad to tell you that I am gaining ground. I can sleep all night now, before I was so nervous I could not sleep half the night. — A. R. O.

I find my new belief a great comfort with my four lively venturesome children. I find accidents, etc., do not worry and trouble me as they use to do, for I feel so much calmer when anything occurs. My little girl of three had quite a fall this morning, and as soon as I heard her I began treating her, and when I finally asked her if she thought she had hurt herself and if she felt bad, she replied: "I don't know where—no." She does not scream nearly as much as she did, and is better in other ways than before I began treating her after she went to bed. A few days ago I burned my arm on a hot stove but began immediately to deny the burn, and it scarcely hurt me at all.— M. E. S.

A month ago I wrote to you for treatment for piles. I am feeling well again. — Mrs L. B. C.

My rheumatism is still improving. Am a great deal better than I was two months ago, and I am very thankful for I was much discouraged. — H. J. R.

My son commenced to improve about the hour I sent the letter, as I received a telegram that a great change had taken place. I feel that you quickened the life in his little body, and made it possible for him and his expression to live with us. I have never felt that I could spare the money before, so have not written to you about it. — A. L. W.

I was stung by a swarm of bees lighting on my head—stung into insensibility. Only for the help of dear Brother Young, I would, undoubtedly, have passed over at the time. When I wrote to you my head was giving me great trouble, and my blood was so poisoned that I had a rose cancer on my leg. It was completely healed—only a scar remaining. Bless the Lord! I have been blessed above all I can think or ask. — E. R. A.

I received your kind letter a few weeks ago, and I must say I am very much stronger now than I was when I wrote to you, and since you have been treating me I notice I sleep more soundly, and I am looking very much better. For the last two years I have been kept at home on account of my strength, but now I am very hopeful and feel that God will heal me.

I am delighted to say that I feel myself improving daily. Can now walk with crutches, which I could not do when I wrote you. My limb is not so much contracted, and I hope to get down stairs some fine day — have not been out since they brought me in last October, and have not been on the ground since January, 1905, the day I was hurt. I can, with the assistance of a chair, make my bed, sweep the floor, bring water from the bathroom, and dust every piece of furniture — even wash the inside of the windows. All this since I began to be treated by you. Don't you think this is an improvement? — J. J.

Since I received your letter, I will say I am ever so much better. My side is almost well. I can eat everything and it does not hurt me, and Oh, how thankful I am to the blessed Truth of God's healing power. How I do enjoy telling others what can be done for them, and will give my UNITY away and let others get interested in the good work. — Mrs. C. E. S.

I enclose \$5.00 for free offering. I am on the gain very nicely, and am especially gaining strength. I have suffered, no one knows how much for forty years, with pain in the stump of my amputated limb. I was never able to get any relief, not even from any of the best scientists. In the last ten days I had two attacks. The first time I put the Red Leaf on the spot and declared: "My soul is alive with the healing power of Jesus Jehovah," and the pain left me in a few minutes. The second time the pain came I repeated the treatment, and I was asleep in less than ten minutes. — J. B. T.

I am glad that I can write you in this letter that I am much better in regard to constipation and heart trouble. I am feeling so much stronger and my health is better. — Mrs. T. E. V.

I thank you that the Father through you has spoken to the life in me so that I know that it is good. I am realizing my strength now right along. — C. B. S.

I am up today and getting along nicely. Walk out in the yard once or twice each day for a short time. Stomach, liver and bowels are better. I have removed a lump from the lower eyelid that has been there four years or more. It was whitish and resembled dried matter. I used the love treatment given in February. It was very unsightly, and I am very glad it is gone. — L. R. B.

How glad mother is to get the Red Leaf. There is a wonderful something in that little piece of paper, for I know it or the thoughts associated therewith relieved mother when she was so sick in March. I am making progress in my musical work, and

have made many friends who seem to want to help me on, and I feel that it is due to the treatments you have given me. I should like everyone to know the good UNITY and all its workers are doing for us.

— V. R. S.

At the risk of imposing on your time, let me renew acquaintance with you along the lines of our correspondence of about one year ago. I was moved to ask your help in deriving some benefit from the community of interest manifesting on the feature of "Prosperity," and you were kind enough to admit me to membership, and I tried to keep up obedience to the directions. From the first, my business seemed to assume a new phase to me. I am unable to define the change much more definitely than that ambiguous expression. Suffice it, that the changes appeared to be such as cleared away many of the difficulties so common to my real estate business — it was so much easier to get people together, transactions were closed with comparatively little trouble, and the results were very gratifying. Within two months an opportunity was opened to us, a most surprising one, of obtaining a home for ourselves, something my wife had desired for years. When the transactions assumed a possibility of being closed without hindrance we could hardly believe the fact. The purchase was made, difficulties disappeared almost before we came to them, and by April 15th we were settled in a home which is our ideal and daily joy, and source of thanksgiving every day since. Such comfort and happiness I think little families like ours have seldom ever been blessed with on this earth. As you will understand, our confidence in the methods used, and our faith have continued firm and strong ever since.

— J. H. L.

The UNITY has been such a revelation to me, entirely changing my life.

— MRS. A. H. T.

Physically I am very much better in every way since I wrote you. Mentally I am much better, for I now have only one or two days in a week of depression, and sometimes but a few hours. The other days are quite natural. Environments are also much changed for the better.

— MRS. C. B. D.

I have been a member of Silent Unity for more than two years. Have received wonderful benefits.

— MRS. G. R.

I was sorely tried at first, not quite so severe, but more frequently, until at last satan whispered, "You had better resume your medicine," I banished that thought, and am now much better. I find I can help myself so much by silently repeating those beautiful thoughts you sent me. I used to be afraid to lean entirely upon the Lord. I always felt as if I must hold onto

something when walking, and now I trust in the "love of the Spirit," where I find steadiness and peace. I may be a little previous in stating how I feel at the present time, still I felt when there was a change for the better, I ought to let you know. I thank God every day and several times a day for your good work and His blessings.

— MRS C. C. L.

I have received special and unlooked for blessings since I wrote to you a month ago. Certain questions in Science of Being have puzzled me for two or more years. All at once my mind was flooded with light. The darkness became light and the crooked things straight, and, as I read and study UNITY, many things that seemed obscure are clear and plain. In regard to finances, there has been a great improvement in sales, but not the ready money. We have been hampered by bills, owing to sickness and other so-called unavoidable reasons. I have been rejoicing, as you suggested, all the month that the bills were paid, and the rejoicing has not been forced either. I have declared that all is good, and the rejoicing has been spontaneous. My family has said many times, "Why do you look so happy? Have you heard some good news?"

—A. A. B.

I so often think of Emilie Cady's "God's Hand." Oh, how full are our hands, if we will only open them, and use them for good; there is no fear of them ever getting empty, for the supply will always come and fill them to overflowing, but we must keep them wide open. I am doing all the work that comes to me, and have had some glorious results of late, both in present and absent treatments, for rheumatism, financial success and other things too numerous to mention. In my work so many times I hear people say, "Well, I know it is God's will for me to suffer," and the very next minute they are taking all kinds of drugs. Oh, when will eyes be opened to see and ears to hear and minds to know, that "*man's word is his only burden.*" How inconsistent they are. If they would only stop to think: God being all-powerful, could He not make the pains so great that no medicine could help them? Then, too, if it is His will, or His burden laid upon them, as so many say, and they seem to be so very good in every way, how can they interfere with God's plans. In Jeremiah 23:34-38, it speaks so much about "the burden of the Lord." Now, if all who think, when they have these pains and aches, that it is God's will, or His burden laid upon them, will read in their Bibles at the chapter I have mentioned, I do not think they will make use of that sentence again.

— MARY A. BROOM, 424 S. Peterson Park Ave., Baltimore, Md.

I can report the hearing is restored, can hear my watch from one ear as well as the other.

— M. A. E.

DIET

NEW THOUGHT

This department is to be a permanent feature of UNITY's sixteen extra pages to be added for it. A separate magazine is contemplated, but will not be published at present.

People need educating, and especially New Thought people, in matters pertaining to food. It will be the aim of this department to throw light upon every phase of this subject. Questions, contributions and practical experiences are solicited from everybody.

EAT HOG? THINK HOG!!

Food bears the same relation to thought that tools do to the workman. Good tools make the work much easier than poor ones. Some people think that the tools do all the work, and that health depends wholly upon diet.

Does the food in your stomach move your body?

You say, "No, I move my body through the volition of my mind."

What part does the food take in the process?

It supplies the nerves with a fluid through which the mind sends its power to brain and muscle.

Does the stomach change the natural character of the food?

No, it splits up the particles, and they are distributed as needed by the various parts of the system.

Is the body of the hog one eats still hog-body when it enters the nerves?

Yes, it is still hog, and you carry around in your body all the bodies of the various animals you eat until they are eliminated or consumed in nerve energy.

According to this, I should eat beef and become as strong as an ox?

But the ox gets his strength from the vegetable

world; why load your finer body up with his coarser tissue, and come under the thought limitations with which his flesh is impregnated, when you can take at first hands the strength-giving elements that he utilizes?

In a marked degree the mentality of the animal accompanies its flesh. In San Francisco a few years ago many people were poisoned by eating meat from a certain shop, and investigation showed that it came from an apparently healthy beef. Further inquiry disclosed that the steer whose carcass poisoned the people fought viciously for his life, and wrought himself up to a very high state of terror and anger in his efforts to escape. It was concluded that this poisoned his flesh. If it is true in a single instance that the mentality of the animal effects the carcass, is it not logical that the law is universal?

It is universal, and those who eat the flesh of animals are daily filling their systems with animal fears, passions and appetites.

Many of those who are seeking to control their thoughts wonder why they meet with so much resistance and opposition within. It is because they are trying to overcome not only their own discordant thoughts, but those also of the various animals they have consumed. This doubles the work, and a wise metaphysician makes his task easy by giving his nerves food that has not been impregnated with animal thoughts. Then the body receives the messages of the mind without friction, and harmony is attained with ease.

“To show how little the human body needs the foods which are poured constantly into it, one need only instance the scientific fasts which are now becoming common. The latest is Sacco, who is undergoing a 45 days’ abstinence from food, his only nourishment being Perrier, a French natural mineral water.”

NOTABLE FEATS OF VEGETARIAN ATHLETES.

It is somewhat curious, in view of the authentic records of remarkable performances of non-meat-eating athletes, that athletes in general do not experiment with a vegetarian diet. It is true that within the past few years, intelligent trainers are gradually reducing the percentage of flesh food in the dietary of their charges, and that the days of the raw beef regime are over. Nevertheless, the vegetarian athlete pure and proper is very much in the minority.

In speaking of athletes who have performed notable feats on a diet from which meat is excluded, a writer on the subject remarks that the feats "appear to prove by themselves alone the very decided increase of physical power by the mere substitution of several kinds of nutriment from plant for animal products which are so much relied on in the greater part of Europe and Australia. The result seems to be owing, first, to the elimination from the diet that matter contained in animal flesh which has the qualities of a continual poisonous or an irritating ingredient foreign to the healthy constitution; and secondly, to the actual fitness and strengthening qualities of the plant products for the human body." Coming from an authority, these words are well worth pondering.

The success of vegetarians in the field of athletics is more remarkable for the reason that several of the winners were, before their change of diet, either ill or far from strong, and would not even have been considered "in the running," if they had lived in the ordinary way.

Some of the instances to which the foregoing remarks apply more particularly are as follows:

In the spring of 1902 there was a walking match from Dresden to Berlin, a distance of 124½ miles, in

which thirty-two competitors were entered. The first six to arrive were vegetarians. Karl Mann, whose diet was biscuit, bread, marmalade, fruit juice, nut butter, prepared oats, and pure water, was the winner, covering the distance in twenty-six hours and fifty-eight minutes.

In 1898 there was a seven-day's walking match from Berlin to Vienna, which was easily won by Herr Elsasser and Herr Pietz, respectively first and second, who were vegetarians, and who beat the fastest flesh eater by no less than twenty-two hours.

Mr. C. Allen, the well known amateur pedestrian of England, walked from Leicester to London, about one hundred miles, in twenty hours and twenty-two minutes, finishing in a singularly fresh condition, and without any blisters on his feet. His fare was vegetables, bread, oatmeal, and a little fruit.

Some years ago a Miss Rosa Symonds rode a bicycle for ninety-eight miles a day for eighteen and a half consecutive days on a non-flesh dietary.

It is stated on excellent authority that the Vegetarian Cycling Club of England has not only a large numerical racing strength, but more brilliant achievements to its credit than any other similar body in Great Britain.

Geo. A. Olley, the famous bicyclist, at eighteen had gained thirty-two prizes. He is as fast at a mile as he is on a twenty-four hours record, and is a vegetarian. It is worthy of note that when he was a flesh eater he was only an ordinary speed rider, but became a record breaker on discarding meat.

Mr. E. P. Walker, another bicyclist, who in 1899 won the one hundred miles championship and a challenge shield of the Yorkshire Road Club, is a life vegetarian. He is also a record holder and has won twenty prominent prizes.

Two youngsters, Kurt Pfeiderer and Erich Newman, fourteen and fifteen years of age respectively, neither of whom have ever tasted meat, covered a distance of one hundred miles on their wheels in

England in 6 hours, 17½ minutes and 6 hours, 40 minutes respectively. Other remarkable performances by vegetarians on the bicycle include those of J. E. Newman, 175½ miles in twelve hours; T. H. S. Younge, 100 miles in 5 hours and 23 minutes. Chas. Miller, the well known ex-cycling champion, never touched flesh food during training, his trainer being a strict vegetarian.

Yet other athletes who religiously endorse a vegetarian diet are Eustace Miles, the ex-amateur tennis and racket champion; Miss M. A. Scott, until recently the holder of the swimming record for 100 yards and 66 yards; W. de Creux Hitchison; H. E. Bryning, the champion pedestrian; and a number of equally prominent British athletes.

C. B. Fry, who according to Arthur F. Duffey, and other authorities, is the greatest all round athlete that England ever produced, asserts that a vegetarian diet consisting of cheese, nuts, grain foods, fruits, and salads is of an ideal sort for athletes, and if it was generally adopted, the fatigue from which the average athlete suffers would be unknown.

In April, 1904, the members of the London Trade Organization of Outfitters had their annual walk from the English Metropolis to Brighton, 52¼ miles. The winner covered the distance in 9 hours and 24 minutes, doing the last five miles in 51 minutes, 45 seconds. He was a vegetarian, and through a misunderstanding walked the first twenty-five miles of the journey without food.

The French long distance bicyclist, Huret, a few years since rode 545 miles in twenty-four hours on the Paris winter track. His speed averaged 22 miles an hour from the start to finish. During the contest, his food consisted of thirty eggs, three quarts of boiled rice, milk, some tapioca, chocolate, fruit, and Vichy water.

Marcus Hurley, of New York, ex-one mile bicycle champion

for a number of years. He won the title in question in a contest which took place at Crystal Palace, Sydenham, London, his opponents being J. S. Benyon and L. B. D. Reid, both meat eaters. Mr. Hurley is also captain of the Columbia Basket Ball Club.

One of the most remarkable pedestrian performances was of a vegetarian athlete; that of Mr. Allen, to whom allusion has already been made. In the fall of 1904, he started from Land's End Hotel in Cornwall, England, and walked to John O'Groat's, Scotland, a distance of 908½ miles, which he covered in sixteen days, twenty-one hours, and thirty-three minutes. The average mileage was fifty-three miles a day. In the last five days the enormous average of sixty-three miles a day was attained, and in the final two days, 140 miles were covered. Mr. Allen beat the best previous record for the distance by seven days, finishing in splendid physical condition. He is, as already said, a consistent vegetarian. It should be added that up to the age of sixteen years he was extremely weak and sickly. Having overheard the doctors say that he would never be strong, he determined to confute the assertion, which he did by becoming a vegetarian and a physical culturist. With the adoption of a non-meat diet, he began to improve until he became the athlete which he now is.

Another English athlete, J. E. Newman, who has been a vegetarian all his life, at his first attempt at long distance bicycling covered 175¼ miles in 12 hours over a somewhat rough road.

A well known Scotch amateur athlete, J. Barclay by name, a strict vegetarian, won during one year 11 firsts, 7 seconds, and five thirds in running races which included distances from 200 yards to 10 miles. His fastest mile was done in 4 minutes, 24 2-5 seconds. He is the ex-holder of the half mile running Scotland championship.

Another enthusiastic vegetarian athlete, J. Miller, of Larkhall, Scotland, has walked ninety-five miles in 22 hours.—W. J. REDDING, in *Physical Culture*.



Devoted to
Practical Christianity.

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All subscriptions payable in advance.

Early in the year we announced the possibility of a Summer School at Manitou, Colorado, but everybody in the active department of the movement was so busy in other fields that the time has slipped by and it is now too late. Next year we shall all have more leisure.

We are just closing the largest class we have ever held in Kansas City. The interest was never so active as it is now, and there is already demand for another course of lessons.

The next class will begin August 20th, Dedication Week. A lesson will be given every day, except Sunday, for two weeks. Those who attend the dedication meetings will have the privilege of this course of lessons. Other teachers will also be present. See announcement in another column.

— CHARLES AND MYRTLE FILLMORE.

In a letter from Rev. W. J. Leonard, secretary of the New Thought Metaphysical Alliance, he states that the work is spreading rapidly, branch societies being formed in various parts of the country. Two branch Alliances have already been formed in Boston, the one at 177 Huntington Avenue being in connection with the General Headquarters. Two public meetings are held each week, Sunday evening and Tuesday afternoon. A free reading room, circulating library and a sales department, in which all the best New Thought books and literature will be found, are also maintained.

THE FREE LITERATURE FUND.

We wish to thank each and every one of our many friends who have so lovingly co-operated with us in spreading the glad tidings. We feel that many searching souls have been made glad through this means.

The record books show a slight monthly increase in the work of this department during the past two months over that of the preceding three months, a report of which was given in the May number of UNITY. The receipts of May and June amount to \$17.57, or \$8.78 a month, while for the first three months it amounted to \$8.21 a month. There is also an increase in the number of books and tracts distributed. Following is a list of literature sent out upon request during the past two months:

5	three-months subscriptions to UNITY.
1	yearly subscription.
122	copies of "Faith."
103	" " "How I Found Health."
44	" " "All Sufficiency in All Things."
24	" " "Prayer."
425	" " "A Sure Remedy."
24	" " "Praise."
109	" " "None of These Things Move Me."
10	" " "Finding the Christ in Ourselves."
2	" " "Lessons in Truth," paper.
9	" " "God's Hand."
19	" " "Overcoming the Poverty Idea."
110	" " "All Things are Possible."
5	" " "New Thought Catechism."
2	" " "Lessons in Truth," cloth.
1	" " "The Bible and Eternal Punishment."
7	" " "Loose Him and Let Him Go."
34	" " "What Is Practical Christianity."
2	" " "How to Attain Your Good."

Many copies of UNITY and letters of explanation have also been sent upon request. We now have on hand quite a number of the June issue of UNITY, which will gladly be sent out upon application.

Information regarding the distribution of literature and suggestions will be gladly received. Literature will be sent where anyone reading this may desire. We also accept free-will offerings to maintain the work. Address all communications to

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REVIEW OF NEW BOOKS.

BY J. H. C.

MYSTIC WORDS OF MIGHTY POWER, by Walter DeVoe

This book, like "Healing Currents From the Battery of Life," by the same author, is replete with words of wisdom and counsel to the one who seeks to establish the Kingdom of God within his soul, and thus attain peace of mind and health of body. True in its spiritual tone, masterful in its expressions of Truth, clear and logical in its deductions, "Mystic Words of Mighty Power" will prove a valuable aid in awakening man to a recognition of his spiritual powers and in guiding him in a conscious development of these inner forces. There are four principal parts: Mind Culture; Health Culture; Suggestions to Teachers and Others; Soul Culture. Space forbids an extended analysis of the book, but we quote a few inspiring paragraphs:

"You are in the position you now occupy, not because you are a sinner upon whom God has frowned, nor because someone is holding you down, but simply because you have not polarized sufficient intelligence and character to warrant your being elsewhere. But the supply is equal to the demand. "Ask, and it shall be given to you," when you understand that your mind is not separate or apart from the universal Mind of Jehovah."

* * * *

"Cultivate a positive faith in the healing life and energy of your soul, for thus your external mind learns to think forth into manifestation the perfection which God has stored in His Word of power within you."

213 pages, beautifully bound in purple cloth stamped in gold. Published by the College of Freedom, Chicago, Ill., for sale by Unity Tract Society, Price \$2.00.

THE UNIVERSAL KINSHIP, by J. Howard Moore.

The chief purpose of this book, according to the author, is to prove and interpret the kinship of the human species with the other species of animals. Physical Kinship is first dealt with, evolution showing the progress of man from the first forms of cellular conscious life to the present developed race. This evolution is carefully traced, and man is proven to be simply one portion of the immense whole. The Psychical Kinship is next considered, and the evidences of psychical evolution very clearly stated. Quoting from Romanes the author says: "I hold that, if the doctrine of organic evolution be accepted, it carries with it, as a necessary corollary, the doctrine of mental evolution." The elements of human and non-human minds are compared, and

reasons given for believing in the immortality of the bird and the quadruped as well as for man. Comparing the moral qualities of animals is not always to the credit of man. The last division of the book treats of the Ethical Kinship. "There are the same reasons for the recognition by human beings of ethical relations to non-human beings as there are for the recognition by human beings of ethical relations among themselves. The practice of killing "our brothers" for food is strongly condemned, and we are told that if to do good is to generate welfare, then to cause welfare to a horse, an ox, a bird, or a butterfly, is to do good just as truly as to cause welfare to men. The book is well calculated to make us think, and to cause many of us to change our practices in regard to our fellow mortals of the so-called lower ranks of animal life. Published by Charles H. Kerr & Co., 56 5th Ave., Chicago, Ill. Cloth, 330 pp. Price \$1.10.

NONE OF THESE THINGS MOVE ME,
AND
ALL THINGS ARE POSSIBLE TO THEM THAT BELIEVE.

Two popular booklets by the gifted author and teacher of the Higher Thought, Annie Rix Militz. New editions of these favorite treatises have been published, and "Thou Shalt Decree," a short article, added to "All Things Are Possible to Them That Believe." Artistically bound in art paper, printed from good type on good paper, the booklets are worthy a place among "The Books Beautiful." We have before spoken of the value of the teaching so ably presented in these little books, and can only add that the reading will arouse and inspire to greater faith, and enable the student of Truth to attain poise of soul if he faithfully follows the instructions given. Price, 10c each. Published by the Absolute Press, Brooklyn, N. Y.

HEALTH AND THE INNER LIFE, by Horatio W. Dresser.

The sub-title of the latest book of this writer is: "An Analytical and Historical Study of Spiritual Healing Theories, With an Account of the Life and Teachings of P. P. Quimby." Mr. Dresser sets forth the purpose of the book in these words: "As a contribution to the scientific investigation of the whole field, (Mental Healing) the present volume is intended to inform rather than to convert. With this aim in view, it has seemed best to reconstruct in one volume various articles and portions of earlier books, so that the original theory might be appreciated on its own merits." We are given a history of the philosophy of healing from the time of P. P. Quimby, who is referred to as the pioneer in the movement, up to the present. Why anyone should contend for the priority of the origin of spiritual healing seems unneces-

sary to us, for we believe the important fact is that the Truth is here and for our use, no matter through which channel it came. But the history is comprehensive, and gives valuable information concerning healing." The chapters on "Spiritual Healing" and "Methods of Healing" are full of instruction to those who would apply themselves to the practice of Mental Healing for themselves or others. Like all of Mr. Dresser's writings, this book reveals the scholarly mind and strong soul of the man, and his desire to lift mankind up to a higher plane mentally and physically and spiritually. Cloth, 255 pp. Price \$1.35 net. Published by G. P. Putnam's Sons, New York.

ARE YOU WITH US?

We are now holding meetings in the first story of the new building. The Auditorium will be ready in a few weeks.

The corner stone will be closed at about 3 P. M. August 22d. We want the names of everyone interested in the Unity work to appear among the documents that will be enclosed in this stone, which represents the substantial permanency of the doctrine which this building is giving a home.

THE METAPHYSICAL CLUB OF LOS ANGELES.

The Metaphysical Club of Los Angeles, organized May 1st has rented the old "Home of Truth" building, 1327 Georgia, St., which has been thoroughly renovated and refurnished in attractive manner. This center is open for the most advanced teachings along metaphysical lines, and cordially welcomes all higher thought people, and all seeking unfoldment along these lines.

The best of speakers have already been participating in these lectures, among whom are Dr. V. C. Lewis, of Los Angeles, Harriet Rix, of Alameda, Henry Harrison Brown, Baba Bharati, Mrs. Elizabeth Duress, Prof. H. Alymen Harding of Chicago, and others. Elizabeth D. King is in charge.

This club, which is scarce two months old, has a rapidly growing membership. The monthly public receptions, held the second Tuesdays in each month, have been largely attended, and the short but spirited addresses and rich musical programmes rendered on these occasions, all go to prove the great appreciation of this new movement.

— M. E. D.

"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.



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.

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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.

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.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
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- 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.
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- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
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- 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** \$1.25.

MEETINGS IN KANSAS CITY.

The Unity Society of Practical Christianity holds services at Unity Headquarters, 913 Tracy Ave., every Sunday at 11:00 A. M. Sunday School at 10:00 A. M.

Also at Unity Headquarters, 913 Tracy Ave., Healing services every Monday evening at 8:00 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

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

Divine Science Society, Marion Austin Drake, speaker, has services every Sunday at 11:00 A. M., Warwick Hall, Eighth and Oak Streets.

New Thought Club, Prof. LeRoy Moore, speaker, has services every Sunday at 3:00 P. M. in the K. P. Hall, 624 Minnesota Ave., Kansas City, Kansas.

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

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
- The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.
- Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
- Home of Truth, 275 North Third St., San Jose, Cal.
- 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.
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- 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.
- Home of Truth, May D. Wolzak, teacher and healer. 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. 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.
- Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.
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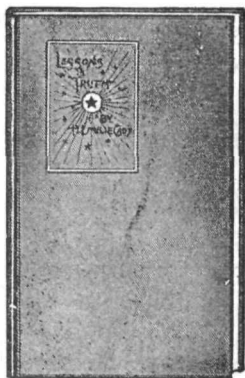
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7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
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