



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

VOL. XXV.

AUGUST, 1906.

NO. 2.

CONTENTS.

	PAGE
Unadulterated Truth.	83
By H. Emilie Cady.	
The Humility of the Soul.	88
By Mary Brewerton deWitt.	
Poem—"My Work."	90
By Walter Mathews.	
Get Wisdom.	91
By Edna L. Carter.	
Bible Lessons.	96
By Charles Fillmore.	
Unity Building Dedication.	104
The Invisible Resource.	107
By Charles Fillmore.	
Astrology.	117
By Ella Wheeler Wilcox.	
Answers to Questions.	121
By Jennie H. Croft.	
Answers to Questions.	123
By Charles Fillmore.	
Christian Science Outdone.	126
Editorial Notes.	129
Prayer for Healing Power.	130
By Walter De Voe.	
Progress of the Red Leaf.	131
Class Thought.	133
Letters From Everybody.	134
Music—"My Own Shall Come to Me."	142
By John Burroughs.	
DIET DEPARTMENT.	143
Publishers' Department.	153



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

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The Unity Society of Kansas City.

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

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

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UNITY SOCIETY,
Unity Building, 913-915 Tracy Ave.,
Kansas City, Mo.



Devoted to
Practical Christianity.

Vol. XXV.

KANSAS, CITY, MO., AUGUST, 1906.

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UNADULTERATED TRUTH.

BY H. EMILIE GADY.

There is a straight white line of Absolute Truth upon which each one must walk if he would have demonstration. The slightest swerving in either direction from this line results in non-demonstration, no matter how earnest or intense one may be.

The line is this: There is only God; all else is a lie.

Whosoever is suffering today from sickness, poverty, failure — any kind of trouble — is believing the lie.

When speaking on so-called "New Thought" subjects we talk largely about the Truth, and quote with ease and alacrity the words of the Master, "The Truth shall make you free." Free from what? Free from sickness, sorrow, weakness, fear, poverty. We claim to know the Truth; but the question to be driven right home is, Are we free from these undesirable things? And if not, why not?

Let us get right down to a good, hard-pan, practical basis about this matter.

We talk much about the Omnipresence of God. In fact, this is one of the basic statements upon which rests the so-called New Thought. "God is omnipresent, omnipotent, omniscient." When I was a child in spiritual things, I thought as a child and understood as a child. I believed that God was here, there and everywhere, within hailing distance of every human being, no matter whether under the sea or on the mountain top, in prison or outside, in the sick chamber or at the wedding feast. In any and all places He was so near that in an instant He could be summoned to help. This was to me God's

Omnipresence. Then His omnipotence meant to me that while sickness and poverty, sorrow, the evil tongue of jealousy or slander, etc., had great power to make one suffer, God had greater power. I believed that if He were called upon to help us He surely would do it, but it would be after a fierce and prolonged combat between the two powers of good and evil, or of God and my trouble.

I wonder if there are not others today among the so-called "Scientists" whose real, innermost thoughts of God's Omnipresence and Omnipotence are much like this. Are you one of those who believe in God *and*—? God *and*—sickness? God *and* poverty? God *and* something unpleasant in your life which you are daily trying to down by applying a sort of plaster of formal statements of truth right over the sore place of your trouble, while at the same time you are giving in your own mind (if not also in your conversation) about equal power to the remedy and the disease? If you are in this category let me tell you, you will never escape from your bondage, whatever it may be.

Try with me for a moment to think what really is meant by Omnipresent Spirit, remembering at the same time that what applies to our bodies applies equally to every other form of human affairs or conditions.

Each little atom of one's physical body, taken separately, is completely filled, permeated by Spirit, Substance, Life. This must be true because there could be no external form to the atom without first the *sub—stans*, that which stands under, or as the basis of, all material things. The Spirit permeating each atom is now, always has been and always will be absolutely perfect because it is God, the only Life in the Universe. These atoms are held together each moment by the same Spirit. They work together in perfect harmony because the Spirit pervading them is one Spirit and not several Spirits. Not one of these atoms can change into a diseased or imperfect

atom, even for a moment; because if it did that would be one place where, for a time, there is *lack* of God, Perfect Life. And one place for one instant where there is lack of God breaks up the entire law of the Omnipresence of God, which cannot be.

Jesus said, "The Truth shall make you free," but he prefaced this statement by the words, "Ye shall know the Truth." It is then knowledge of the truth which sets free. The truth is, we are free now, but we do not know it. You may be the child of a King; but if you do not know it you may live in poverty and squalor all your life. We are all, today, this very hour, free from all sickness, because God, who is Perfect Life unchangeable and indestructable, abides within and fills completely full every atom of these bodies. If God, Divine Substance, fills every part, every place and space as the atmosphere fills the room, there is certainly no lack of life in any part. Then if today we are sick, it is because we have believed the lie about ourselves, and have gotten the results of the lie, *i. e.*, apparent lack of health, in our consciousness.

All that *is*, is good, but lack of God in any part is not, *i. e.*, does not exist. Such a thing is a moral impossibility.

Many earnest people are greatly puzzled right here. They are told that "there is no evil; all is good because all is God," etc. When they find themselves or dear ones suffering apparent pain, sickness, lack of money, etc., they are staggered in faith, and begin to say, "Surely this is not good; lack of health is not good, sin is not good, poverty is not good. What is this?" For an answer they are often told, "Oh, yes, this is good, for there is nothing but good (God) in the Universe. This is unripe good, like the green apple."

Now the truth is that all which is not good (God) is *no thing*. It simply is not. It is the lie, and has only to be definitely characterized as such in order to disappear. What is the wild beast that sits on

your chest with such overwhelming weight when you have nightmare? Is it "unripe good"? Is it something that after a few days or weeks of right thoughts you can manipulate into good? Not at all. From beginning to end it is nothing, no thing—but a vagary, a deception of the mortal brain and senses. Had it at any time any sort of reality whatever? Surely not. It is all a lie, which at the time seems so real that it requires almost superhuman efforts to throw it off. Even after you realize that it is only a nightmare.

"There is but one God, the Father, *of whom* are all things," said Paul. (I. Cor. 8:6.) And again, "For *of Him* and through Him and to Him are all things." (Rom. 11:36.)

If God, then, is the Substance of all things visible and invisible, and is Omnipresent, there is no such a thing as lack of God or lack of Substance in any place or space in this Universe. Sickness would be lack of Life in some part of the body. Impossible. Poverty would be lack of Substance in the circumstances. Impossible. Foolishness, ignorance, insanity, would be lack of God, Divine Mind, Omniscience in man. Impossible.

Do you not see, then, how all these negatives are utter nothingness, not true, the lie? And how instead of recognizing them as something to be overcome, we should put them at once and at all times into their real place of nothingness?

Let us go back to our straight, white line of Absolute Truth. THERE IS ONLY GOD. All that is not God is no thing, *i. e.*, has no existence—is simply the nightmare. If we walk on this white line where we refuse to see or acknowledge anything but God, then all else disappears. In dealing with the every-day problems of life we will succeed in becoming free just in proportion as we cease absolutely to parley with apparent evils as though they were entities. We cannot afford to spend a moment's time agreeing with their claim, for if we do we

ourselves will be the overcome instead of the overcomers. We must rise to the highest, most sweeping statements of Truth that we know. Our great statement must be, "There is only God. Whatever is not God (good) is a lie." And this lie must be instantly and constantly batted on the head as a viper the moment it appears in our mentality. Hit the hydra-headed monster (the lie) instantly it appears, with the positive statement, "You are a lie. Get to where you belong. There is no truth in you. There is only God, and God is fullness of good, life, joy, peace, now and forever."

The Absolute Truth is there is no lack anywhere, but an overflowing abundance of every kind of good which man can possibly desire or conceive of. Stop believing the lie. Stop speaking it. Speak the Truth. It is the spoken Truth that makes manifest.

In the domain of Spirit there is neither time or space. What is to be already is and must be spoken into visibility. Practice thinking and realizing Omnipresence, *i. e.*, practice realizing that all good that you desire is here now — all present — it is not apart from you and requiring time to bring it to you. There is no time or space.

There is not God *and* — a body.

There is not God *and* — circumstance.

There is not God *and* — any sort of trouble.

There is only God, through and through and through all things, in our bodies, in our seemingly empty purses, in all our circumstances, just waiting as Invisible Substance for us to recognize and acknowledge Him and Him only in order to become visible. All else is a lie.

GOE IS.

GOD IS ALL.

GOD is manifest, because there is no thing else to manifest.

Sincerity is a gem of the first water.— HENRY WOOD.

THE HUMILITY OF THE SOUL.

BY MARY BREWERTON DE WITT.

From afar back, when man first became conscious of the soul's existence, and its great importance to his life, he was made to realize, through spiritual agencies, that it was the creation of God, an entity entirely unknown to him, not having corporeal existence. That which is tangible is discerned, but that which is intangible is of the Spirit, hence not understood in fullness, because of its spirituality.

Those old-time monks and spiritual recluses, those men who gave hours to silent meditation and prayer, were the first among the world's people to understand the humility pertaining to the soul. God is Spirit, and as Spirit is utterly lacking in any quality pertaining to flesh or flesh-consciousness; hence God, or Spirit, is wholly without pride.

The mind of the aspirant that has revealed unto itself the soul, has within it the quality of true humility. Humility being a quality necessary to every true aspirant to the knowledge of the kingdom of God and His righteousness, is manifested and held to as that essential thing, without which man cannot be fully conscious of the soul. When pride and arrogance enter in, then man has lost his bearings, as it were, and looks without instead of within, and thus loses the true goal of his pilgrimage.

There are many counterfeits of humility, but only one true and essential quality that should be so termed. A person conceiving himself as the equal of the dust, or a worm in the dust, knoweth not humility. Humility is not abjection or abasement, but it is that which makes one conscious that every man is his brother, and that all are equal in the sight of God. Humility is not a cringing or bowing, as to one's superior, either before man or God, but is that knowledge which knows itself the son of the Father, created in His image and likeness and having

equal rights with the Jesus of Nazareth, who taught that the rain falls on the just and unjust, and the sun shines on both the evil and the good.

There is another lesson to be learned which true humility teaches. This lesson is, that there is nothing too small in all of God's great universe to be observed by man, each thing having its allotted place, each thing having its allotted purpose in life, to speak goodness in one form or another. In the words of Lowell, "There's never a leaf or a blade too mean to be some happy creature's palace." The dust at your feet contains its seeds of fruition that one day will produce both flower and fruit. Even a tiny drop of dew bears its lesson of life, teaching again the infinity of God.

There is nothing so insignificant that you may not gain from it a blessing. Each thing should be valued at its true worth, as a part in the creation of the universe, or as a part of the whole. Each is put to its proper use, each is necessary to God's great plan, each is of value to the human race, possibly to bring before the mind of man its divinity in place of its humanity. If all mankind were conscious of divinity, all mankind would know the value of the little things of life, and would, in consequence, treat all in the true spirit of humility, as necessary to the whole.

Humility belongs in its order with gratitude, the two go hand in hand. He who is grateful will be humble, not in the sense of considering himself a slave or under obligations to another, but in that sense of sweet humility that gives himself in love, to do in love with great tenderness that which his hand findeth to do. He who is spiritual is humble, and he who is humble is spiritual, giving himself in all humility, without pride to the glorious work of his Father—God, serving in all tenderness and love, blessing all those that come his way, and finding a blessing in every little thing that exists, whether it be animate or inanimate. There is nothing existing

without its power for good, and that one who hath given himself in all purity and sweetness to the service of God, knoweth this truth, and followeth it accordingly.

Humility is the conscious at-one-ness, not only with man as man but with the animal life, finding those true qualities in the beast pertaining to man, and finding in all Nature that harmony and peace that are of the soul; in fact, perceiving and finding in each thing that exists, the soul, for there is not a flower so lowly, nor an insect so small that it does not bear a soul; in other words, life, or that which causes it to express itself in one way or another. Thus must man be at-one with everything in God's universe to know the true humility of the soul.

MY WORK.

BY WALTER MATHEWS.

I care not who may sing the songs
 Of battle or of strife,
 Or who may tell romantic tales
 Of high or lowly life;
 My hope would be that I might see
 The thread of faith that lies,
 Within the heart of every man,
 And raise it to the skies.

I care not who may build the walls
 Of tower or minaret,
 Or who may sing the songs of love
 On string or key or fret;
 My life would be set to the key
 Of faith and hope and love,
 And I would guide the feet of men
 Up to the gates above.

I care not who may win the prize
 Of honor or renown,
 Or who may sit in chair of state
 And wear the kingly crown;
 Be this my task — I only ask
 To find the hidden gem
 Oft buried deep within the soul,
 Though fit for diadem.

I cannot do the work you do,
 Nor plan your temple's dome;
 I cannot meet the trials you meet
 In office or in home.
 Enough for me if I can be
 My own soul's architect,
 And fashion in my character
 A throne for my elect.

GET WISDOM.

BY EDNA L. CARTER.

There is so much of the inspiration of the Spirit in the Bible that the spiritually-minded man recognizes it; and he so delights and rejoices in this inspiration that the tendency has been with him to make an idol of the book, and worship it instead of worshipping the Spirit of Truth within himself. The Spirit is just as able and willing to speak through living men and women today as it ever was through Isaiah or Paul. It does speak in these days; and what it says now is just as worthy of man's attention and obedience as anything that was said to apostle or prophet of old.

The error of exalting a book to the position of authority that belongs only to the ever-present Spirit of Truth, has turned many against the Bible, and it has become the fashion in some circles of thought to decry the Book of Books, and to look upon those who find comfort and help in its pages as ignorant and superstitious.

But whatever may be held against this book, the fact of its power to transform the thoughts and lives of men is undeniable. It is the Truth it contains that gives it its power; and the simplicity of its language gives it an added charm and force. Plain, every-day words that one is familiar with, convey the ideas in them quickly and easily without the weariness of mental effort to grasp those ideas. Big, unfamiliar words do not convey ideas readily. By the time the meaning has filtered through such a word, and has reached the mind it has lost its force; or possibly it never gets through, and never strikes the mind at all, but glances off without making any impression. No such fault can be found with the Bible. It is a storehouse of Truth that both the learned and the unlearned may enter.

With these thoughts in mind about the Book, let

us come to it to study what it teaches about Wisdom.

Every spiritually-minded man or woman longs for Divine Wisdom. To be guided by Wisdom, or to be led of the Spirit is the principal thing in one's life of growth into a knowledge of spiritual things, for man, of himself, does not know and cannot find the way into the heaven he is seeking.

But this guidance, this leading seems so faraway, so vague, and shadowy that one often has doubts and fears as to whether he is being led of wisdom or not. Wisdom seems to be something so far above the thought of man that he cannot make himself one with it. It is a comfort then to know that there is a way by which one may know surely whether he is following Wisdom or folly. That way is plainly shown in the Bible.

In I. Corinthians 1:30 we are told that Christ Jesus is made unto us wisdom. Then the teachings of Jesus must be the instructions of Wisdom, and one who obeys his teachings must be walking in Wisdom's ways. There is the whole matter in a nutshell. Conform in thought and word and deed to the sayings and commandments of Jesus, and there can be no further doubt as to guidance. This brings the entire question of hearing and heeding Wisdom within such close range that being guided by Divine Wisdom is no more a beautiful theory, but a beautiful, practical reality.

Read the Sermon on the Mount in the light of the truth that the commands and sayings given in it are the words of Wisdom put into practical working form for your use; and then turn to the book of Proverbs and study it in connection with this Sermon. In both there is the same breathing forth of the truth that upon humility, unselfishness, and perfect love depends life, peace, health and supply. The following texts give some idea of what one may expect who walks in Wisdom's ways.

“Let thine heart keep my commandments: for length of days, and long life, and peace shall they

add to thee." Prov. 3:1,2. "Length of days is in her right hand, and in her left hand riches and honor." Prov. 3:16. "Thou shalt find favour and good success (margin) in the sight of God and man." Prov. 3:4. "They (wisdom's sayings) are life unto those that find them, and health to their all flesh." Prov. 4:22. "Her (Wisdom's) ways are ways of pleasantness and all her paths are peace." Prov. 3:17. "Forsake her not, and she shall preserve thee: love her, and she shall keep thee." Prov. 4:6. "Exalt her, and she shall promote thee: she shall bring thee to honor when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver unto thee." Prov. 4:8,9. "Whoso hearkeneth unto me (wisdom) shall dwell safely and shall be quiet from fear of evil." Prov. 1:33. "So shall they be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way safely, and thy foot shall not stumble. When thou liest down thou shalt not be afraid: yea, thou shalt lie down and thy sleep shall be sweet." Prov. 3:22-24.

Life, health, strength, peace, safety, success, honor, beauty and grace, and abundance of all good is promised directly or indirectly by Wisdom to him who obeys her voice; and every good thing is promised also to him who obeys the voice of Jesus. His word is the word of Wisdom.

His commandments then are not grievous; and they work no hardship to man, for they show him how to let go of selfishness, and help him to let go. They are detailed instructions that probably cover all the ground of man's need of wisdom. When these sayings of his are kept, not in the mere letter but in their full spirit, every tangle and perplexity and discord that arises between man and man in their relations with each other in the world, will be straightened out; for such things are the result of selfishness, and selfishness cannot abide in the consciousness of man when love of Wisdom enters his

heart. Love and forgiveness come easy to him who catches the Spirit of Love.

This matter of following the teachings of Jesus is worthy of careful consideration by those who are stumbling in the darkness, and cannot see the way out of their difficulties. In I. John 2:11 it is written, "He that hateth his brother is *in darkness* and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." The 10th verse of this chapter gives the one and only deliverance out of darkness. "He that loveth his brother abideth in the light—and there is none occasion of stumbling in him."

"Faith worketh by love." Every failure to demonstrate the Truth can be traced back to the violation of some of the sayings and commands of Jesus. When the mind is centered on thoughts of self-righteousness, self-exaltation, envy, jealousy, condemnation, or any of the many forms of selfishness, it cannot rise to the heights of spirituality. By deliberately choosing to obey Wisdom, the mind changes its center. It is lifted up into the Spirit, and becomes one with the Christ-mind. Here it is centered in Divine love and is free. It is open to Truth, and understanding of Truth becomes easy. Understanding makes a good, strong foundation for faith, and faith, being steady and unwavering, works easily. Now the abundant Christ-life can and does flow in freely, and the whole mind and body are renewed and transformed. The cleansing, healing life of the Spirit purifies and enriches the blood; every cell of the body is nourished, and the flesh manifests health and strength. The eye is bright with Divine love and intelligence; the skin takes on the tint and texture of health. The Divine energy imparts to every organ its true spiritual activity, and the whole body expresses the perfect life of Jesus Christ. This is the way to redemption; and in the light that shines on this way it is easy to see how good promises made in Proverbs can be fulfilled.

Better still, it is brought forcibly to our realization that Jesus knew what he was talking about when he said, "If a man keep my saying, he shall never see death," and "Whosoever liveth and believeth on me shall never die." With the radiant, eternal life of Christ glowing in every part of the organism, death would be an impossibility. The real man is spiritual; and when he believes that he is, and lives in accordance with his belief, his body will take on its true spiritual appearance; it will be no longer liable to corruption. "Not for that we would be *unclothed*, but clothed upon that mortality might be swallowed up of life." But whether one inherits the promise of eternal life or not, depends upon his love of wisdom. "*If* a man keep my saying." Notice the "if."

Wisdom then lies at the foundation of everything that is real, substantial and permanent. Understanding is great, and it is necessary; but Wisdom must come first, for it is Wisdom that puts one in the right attitude to receive understanding. Love is said to be the greatest thing in the world, and in a sense this is true. But love is a mighty power, and if it be expressed apart from wisdom, serious results follow. Nothing more important than Wisdom can be found by man, for when he has found it, he has the key that opens the door to every good thing the heart can desire.

"Wisdom is the principal thing; therefore get wisdom."

Emerge from the darkness and tangle of material conditions, and usurp their authority; speaking into manifestation that which abideth eternally and changelessly, *i. e.*, Harmony. Let thy strugglings cease, thou child of Spirit, great soul, unlimited in expression of Diety, and "follow thou me."—M. EVALYN DAVIS.

"The scientific way to conquer an enemy is to transmute him into a friend."

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 9. August 26.

THE RICH YOUNG RULER.—Mark 10:17-31.

17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? none is good save one, even God.

19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.

20. And he said unto him, Master, all these things have I observed from my youth.

21. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they were astonished exceedingly, saying unto him, Then who can be saved?

27. Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

28. Peter began to say unto him, Lo, we have left all, and followed thee.

29. Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake,

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross and follow me.*—Matt. 16:24.

The Rich Young Ruler is personality. It is that in us that lays store by the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.

17. Personality is selfish for eternal life and strives to attain it.

18. Personality does not know the Real Good.

19-20. Personality follows the letter of the commandments, and is commended, but there is one lack—it must give up its belief in earthly possessions.

22. Personality is disappointed because it cannot retain its belief in earthly possessions and at the same time have consciousness of spiritual things.

23-27. When personality attaches itself to material riches it really believes in another power than God. It trusts the resources of the visible instead of the invisible, and thus weakens its spiritual faculties. All the powers of the mind must be developed spiritward before man can rise to that higher consciousness called heaven. If there is trust in riches, trust in God is weakened and the soul is not equal to the discipline necessary to the higher life. It is possible, but rare, for one to have large possessions and yet be able to enter into the consciousness of eternal life. God only can make the condition necessary, and it must be a compact between the man and his creator as to the disposition of his riches. If a rich man would covenant with God to give all his possessions to the furtherance of the Good, and dedicate everything to that end, and make himself a steward of the Father, he might enter into the Kingdom.

28-30. Giving up all trust in the help of relatives and earthly possessions and following the guidance of the Higher Self brings as a final reward a consciousness of the Real, upon which these outer conditions rest. According to Rotherham's translation the last clause of verse 30 is, "And in the age that is coming life age-abiding."

30. Those who seem to have first place from the worldly standpoint shall be last in the final test, and those that seem least shall be given first place. On every hand we see quiet spiritual workers who are

laying up a store of true thoughts in the heavens of the mind, that must eventually precipitate into visibility and make them prominent lights in the spiritual firmament.

Lesson 10. September 2.

BARTIMÆUS AND ZACCHÆUS.— Luke 18:35-19:10.

35. And it came to pass, as he drew nigh unto Jericho, a certain blind man sat by the way side begging:

36. And hearing a multitude going by, he inquired what this meant.

37. And they told him, that Jesus of Nazareth passeth by.

38. And he cried, saying, Jesus, thou son of David, have mercy on me.

39. And they that went before rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David, have mercy on me.

40. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41. What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight.

42. And Jesus said unto him, Receive thy sight: thy faith hath made thee whole.

43. And immediately he received his sight and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

1. And he entered and was passing through Jericho.

2. And behold, a man called by name Zacchæus; and he was a chief publican, and he was rich.

3. And he sought to see Jesus who he was; and could not for the crowd, because he was little of stature.

4. And he ran on before, and climbed up into a sycamore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house.

6. And he made haste, and came down, and received him joyfully.

7. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9. And Jesus said unto him, Today is salvation come to this house, forasmuch as he also is a son of Abraham.

10. For the Son of man came to seek and to save that which was lost.

GOLDEN TEXT—*The Son of man came to seek and to save that which was lost.*— Luke 19:10.

A blind man always represents obscured understanding. The eyes express the ability of the mentality to perceive Truth. When the light of understanding dawns upon us we naturally exclaim,

"I see, I see," meaning that we mentally perceive.

To heal the eyes, declare your perception of Spiritual truth is clear and strong, and your faith in the power of the formless and invisible unshaken. If you are in total spiritual darkness and negation, begging and helpless, you need the near presence of Jesus, the I AM of Spirit. When the consciousness of the omnipresence of this mighty one dawns upon you, hope springs up in your soul and you cry out for help. All things of worth are attained through persistent seeking and striving. The Scripture commends persistency in striving for spiritual things. Jesus gave the illustration of the woman who through her importunity worried the judge into granting her request. One who is in darkness should not be discouraged nor allow the rebukes of attending thoughts to thwart the great desire for light. Soul energy will brush away all barriers if we persist. True faith is the *assurance* of that which we desire, and when this touches a certain place in consciousness the light of Spiritual understanding dawns upon us and we glorify the Good.

Jericho is the opposite of Jerusalem. One represents the Spiritual—the other the material. We often start from Jerusalem with high spiritual resolves but are robbed by outlaw thoughts on the way.

Publicans and sinners live in Jericho, but they are apt to be "little of stature," like Zacchæus. In fact, from the spiritual standpoint, they are pigmies. But these little fellows are not to be ignored, and when they show enough interest in a Great Teacher to climb a tree when he passes by, they are on the way to redemption.

In the presence of the Righteousness of the Spiritual Understanding, Justice is quickened in the materially-minded rich man and he makes restitution. In the redemption of the body this is the restoration to their rightful place of life, substance, intelligence and power. They are spiritual instead of material.

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Lesson 11. September 9.

JESUS ENTERS JERUSALEM IN TRIUMPH.—Matt. 21:6-16.

6. And the disciples went, and did even as Jesus appointed them,

7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the tree, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple: and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT—*Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*—Matt. 21:9.

In the redemption of the body the neophyte finds certain spiritual laws have to be complied with—this is the “fulfillment of the scriptures,” mentioned by Jesus. For example, one must cultivate meekness and submission as an integral part of mind discipline. Pride and personal dignity cause much mental and bodily discord. In spiritual development this mortal error has to be eliminated through cultivating a spirit of humbleness and personal nothingness.

Jesus riding a donkey represents the willingness of the Supreme Master to be of no account in the sight of men. This is not the natural estate of the Mighty I AM, as indicated by his *borrowing* the ass, but is assumed in order to make the outer will receptive to the inspiration of the Spirit.

The characteristics of the ass are meekness, stubbornness, persistency and endurance. To ride these is to make them obedient to one's will. The outer thoughts, or people, recognize that some unusual movement of mind is going on and they fall in line. Their cry "Hosanna" means "Save, we pray!" A change of base from personal wilfulness to meekness and obedience stirs up the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will but thine be done," often stirs up such a commotion and then there is questioning as to the cause. The answer is, "This is Jesus (I AM) the prophet (one who states the Spiritual law) from Nazareth (place of development) of Galilee (life activity). Rendered in modern metaphysical terms this would read, "This is the supreme I AM stating the law of the Spirit in development of life action.

The financial thoughts have to be regulated, and those that traffic for gain cast out. When we think how we are going to make financial profit by some scheme of the carnal mind, we create within our own temples thieving thoughts that destroy our minds and steal our very tissues. These the supreme I AM casts out through denial.

Healing always follows the casting out of sin. Jesus reiterated again and again the law, "Go, and sin no more, lest a worst thing come upon thee." Real forgiveness of sin is always followed by bodily healing, and those Christians who think they will find heaven through disease and death are surely doomed to disappointment.

Lesson 12. September 16.

JESUS SILENCES THE PHARISEES AND SADDUCEES.

— Mark 12:13-27.

13. And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk.

14. And when they were come, they say unto him, Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute unto Cæsar or not?

15. Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why try ye me? bring me a denarius, that I may see it.

16. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him Cæsar's.

17. And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.

18. And there come unto him Sadducees, who say that there is no resurrection; and they asked him, saying,

19. Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.

20. There were seven brethren: and the first took a wife, and dying left no seed;

21. And the second took her, and died, leaving no seed behind him; and the third likewise:

22. And the seven left no seed. Last of all the woman also died.

23. In the resurrection whose wife shall she be of them? for the seven had her to wife.

24. Jesus said unto them, Is it not for this cause that ye err, that ye know not the scriptures, nor the power of God?

25. For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

26. But as touching the dead, that they are raised; have ye not read in the book of Moses, in the place concerning the Bush, how God spake unto him saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27. He is not the God of the dead, but of the living: ye do greatly err.

GOLDEN TEXT—*Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*
—Mark 12:17.

The question of man's duty to man and to God, is often perplexing. Religious enthusiasts, seeing the transient condition of the man-made world, often decide to ignore it entirely and refuse to obey its laws. This leads to contention, inharmony and injustice. So long as we live in a plane of consciousness where certain laws are necessary for the good of the majority, we should observe those laws and give our money for their support.

Jesus never resisted the law of the land—his opposition was directed against the religious bigotry of the prevailing orthodoxy of that age. The secular government was meeting the temporal needs of the people in protecting them from invasions, building roads, sustaining courts of justice, etc. It was right that every man should give tribute to these if he was

just. But the Pharisees, Scribes and Sadducees dominated men with a religion they did not themselves understand. To these Jesus said, "Woe unto you!"

History repeats itself, and that same lot of religious obstructionists are in evidence today, trying to make people believe a religion which they do not understand nor demonstrate.

These think that heaven is a place where the relations of the personal man are continued. Jesus told them plainly they did not understand the scriptures nor the power of God. When man rises out of the consciousness of the flesh and its relations, his mind is wholly changed. When he is joined to God the original dual nature is restored and he realizes what it means to be "male and female" in one body.

Jesus shows the error of believing in a literal death, and connecting God and His law with it. The burning bush which Moses saw is the perpetual fire of Divine Life ever burning in the inner centres of body. What does it know about the disintegration and scattering of the outer flesh? Its ego is not of death but the Ego of Abraham (Faith), Isaac (Joy) and Jacob (Appropriation).

There is a time in every man's education when he arrives at the conviction that envy is ignorance; that imitation is suicide; that he must take himself for better, for worse, as his portion; that though the wide universe is full of good, no kernel of nourishing corn can come to him but through his toil bestowed on that plot of ground which is given to him to till. The power which resides in him is new in nature, and none but he knows what that is which he can do, nor does he know until he has tried.

—RALPH WALDO EMERSON.

The Universe is a thought of God.—SCHILLER.

UNITY BUILDING DEDICATION AND MID-CONTINENT CONVENTION OF PRACTICAL CHRISTIANS.

AUGUST 19-25, 1906.

Special greeting, and a cordial invitation is extended to you to be present.

Condensed Program.

Sunday, August Nineteenth

10:00 A. M. Sunday School Mr. Lowell Fillmore, Superintendent
Lesson: "The Judge, the Pharisee and the Publican."

11:00 A. M. Service of the Unity Society of Practical Christianity. Mr. Charles Fillmore, Speaker.
Subject: "The Relation of Persistency and Faith"

3:00 P. M. Opening General Session

Music

"The Unity Society"

President William G. Haseltine, Kansas City

Vocal Solo - - - Mrs. Charles Edgar Prather

"The Unity of God and Man"

Mrs. Marion Austin Drake, Kansas City, Kansas

Music

"The Evidences of Psychic Development"

Dr. S. A. West, Rock Port, Missouri

Music

8:00 P. M. General Session

Music

"Truth for the Millions" Mr. Carl Gleaser, Kansas City

Vocal Solo - - - Mr. Rick Fillmore

"The Royal Road" - Mrs. A. A. Pearson, Kansas City

Music

Violin Solo - - - Mr. Robert Hoagland

"Treasures" - - Mrs. Grace M. Brown, Denver

Music

Monday, August Twentieth

2:00 P. M. General Session

Music

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

Vocal Solo - - - - Mrs. O. S. Severance
 "The Child in the Midst" - Mrs. Lida Hardy, Topeka
 Music

8:00 P. M. General Session

Music
 "New Thought: Its Meaning and Mission"
 Judge Henry H. Benson, Kansas City
 Vocal Solo - - - - Mrs. W. G. Haseltine
 "Lilies of the Field" Mrs. C. Josephine Barton, Kansas City
 Music
 "Our Opportunities" - - Mr. T. G. Northrup, Chicago
 Music

Tuesday, August Twenty-first

2:00 P. M. General Session

Music
 "Behold, I Show You a Mystery"
 Mrs. Theresa B. H. Brown, St. Louis
 Vocal Solo - - - - Mrs. C. D. Kelley
 "Spirit-Matter; Physical-Substance"
 Dr. J. Gilbert Murray, Rochester, N. Y.

8:00 P. M. General Session

Music
 "Building and Unfoldment" - Mr. A. P. Barton, Kansas City
 Vocal Solo - - - - Prof. LeRoy Moore
 "The Ethics of Cannibalism"
 Hon. H. R. Walmsley, Kansas City
 Vocal Solo - - - - Mrs. Stella Meyer-Morse
 "Attaining the Mastery" - Rev. John D. Perrin, Chicago

Wednesday, August Twenty-second

2:00 P. M. Laying of the Corner Stone and Dedication Service,
 conducted by Mr. Charles Fillmore

8:00 P. M. Literary Entertainment by The Joyful Circle

Thursday, August Twenty-third

2:00 P. M. General Session

Music
 "Soul Freedom" - - Mrs. E. Dodge Carson, St. Louis
 Vocal Solo - - - - Mr. Lowell Fillmore
 "How Mortal Puts on Immortality"
 Dr. E. H. Pratt, Chicago
 Music

8:00 P. M. Informal Reception by the Society, assisted by the
 Members of the Woman's Auxiliary; special exercises by
 the children of Mrs. Fillmore's and Mrs. Haseltine's Sun-
 day School classes

Friday, August Twenty-fourth

2:00 P. M. General Session

Music

"Biblical and Other Evidences of Reincarnation"

Mr. George Adams Hunt, Lawrence, Kansas

Vocal Solo - - - - - Miss Helen Blake

"Being" - - - - - Dr. George R. Engledow, Raton, N. M.

8:00 P. M. General Session

Music

"Jesus of Nazareth, the First of Many Disciples"

Mr. Cassius A. Shafer, Chicago

Music

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

Vocal Solo - - - - - Mrs. Charles Edgar Prather

"The Functions of the Human Organism"

Mr. James I. Sloan, Kansas City

Music

Saturday, August Twenty-fifth

2:00 P. M. General Session

Music

"Courage" - - - - - Mrs. May D. Wolzak, Kansas City

Vocal Solo - - - - - Mrs. W. G. Haseltine

"The Message of the Spirit"

Mother Virtuzia, Williams Bay, Wisconsin

Music

8:00 P. M. Closing General Session

Music

"The Kingdom of God Within You"

Judge Joseph R. Clarkson, Omaha

Violin Solo - - - - - Mr. Robert Hoagland

Address by Mr. Charles Fillmore

Music

Week-Day Classes

10:00 A. M. Class in Concentration and Realization, conducted by Prof. LeRoy Moore

11:00 A. M. Class in the First Principles of Public Speaking, conducted by Mr. Charles Edgar Prather

12:00 M. High-Noon Silence, conducted by the Society of Silent Unity

3:30 P. M. Class in Practical Christian Living and Healing, conducted by Mr. and Mrs. Charles Fillmore

All delegates are requested to come direct to Unity Building. Take Independence Avenue street car on elevated station, Union Depot, and get off at Tracy Avenue. Go one and a half squares South.

THE INVISIBLE RESOURCE.

BY CHARLES FILLMORE.

And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. And they did all eat, and were filled.
— *Mark 6: 41, 42.*

Man never had a desire that could not somewhere in the providence of God be fulfilled. Creation would be weak in its most vital part if this were not true. Desire is recognized as the onward impetus of the ever evolving soul as it builds from the within out, and it carries with it fulfillment as a necessary corollary.

All is Mind, and the things that appear must be statements of Mind. Thus Mind *is*, and it also appears to be. The *is-ness* of Mind is but the one side of it. Being is not limited to the level of *is-ness* — it has all possibility, which includes the breaking forth of its inherencies into the realm of appearance.

Thus Mind has two sides, the invisible and the visible. Neither can be left out of a true philosophy. To say that Mind is all, and at the same time deny that the things that do appear have any part in that *allness* is to give place to but one-half of the Great Truth.

Every mental problem has its statement. That statement is made in response to the desire to know experimentally whether the ideal concept is capable of proof. A variety of factors are involved in every statement of a mental concept. These factors are not an integral part of the statement itself, but it is through them it is worked out. Thus in the simplest problem in mathematics enter processes which are not preserved after the solution has been arrived at, yet were necessary to that solution. These processes are made up of a combination of factors, and the exact outcome of each step is a matter of experiment. The ultimate must be the fulfillment of the idea, but the intermediate steps may be diverged or retraced many times.

If this be true in the simplest problem of mathematics, it must be true in the creation of the universe. "As it is above, so it is below." Here is where he who has caught sight of the perfectness of the ideal realm falls to denying the appearance because it does not express that perfectness in its wholeness.

With like judgment the student in the depths of a mathematical problem would suddenly erase all his work because the answer was not at once apparent, though he may have completed but a portion of the process leading up to that answer. We would not consider a farmer of sound judgment who cut down his corn in the tassel because it did not show the ripened ears.

Don't jump at conclusions. Study the situation carefully before you decide. Look upon all sides, the visible and the invisible, the within and the without.

The fact that you have an ideal world carries with it the possibility of fulfillment in expression. In Being you cannot shirk expression. To think is to express, and you are doing that without cessation. You may deny that these things of the world have existence, yet so long as you live in contact with them you are recognizing their place. A wholesale denial of their existence keeps you even as a house divided against itself. A reconciliation must take place before you can demonstrate the power of the Christ-man over death. Jesus did not say that his body was nothing, but he did say that he had power to take it up or lay it down. He laid it down in corruption, and raised it in incorruption. He found that his ideal was not being expressed in the body which was subject to decay, so he let the corruptible be crossed out, and from the ruins raised the body of light, which appeared and disappeared at will. This was the fulfillment of his ministry, and the demonstration of the power of the Spirit to overcome that last enemy, death.

All men desire to overcome disease and death.

The fulfillment of this desire would be perpetuation of existence in form; so in its last analysis we see that we all want to continue our chain of expression unbroken in duration indefinitely extended. This has always been the desire of mankind, and the whole world is today, and ever has been, fighting this monster, death. Oceans of medicines are swallowed daily, millions of doctors are exerting all their energies, and prayers unnumbered are uttered in a blind struggle to vanquish this dreaded enemy of mankind. This indicates a most powerful desire to be fulfilled. Jesus showed how it might be done, and gave the recipe. He said, "Verily, verily, I say unto you, If a man keep my sayings, he shall never see death." He also said, "The word which ye hear is not mine, but the Father's which sent me," and, "The words that I speak unto you they are Spirit and they are life."

Here is a chain of actions connecting cause and effect. This chain is forged by man, and its links are thoughts, words. Jesus laid great stress upon the power of the *word*. Yet he was wise in the injunction that his words should be kept; that is, men were to keep before them the ideal which he had. This ideal is the realm from which the word draws its substance, and its character determines the result.

These "sayings" of Jesus were tremendous. They raised the ideal of man and God far above what had ever before been conceived. They so far transcended the thought plane of the people that even his followers could not accept them, and many "walked no more with him." And until the last decade men have not grasped the lesson of the power of the Word expressed from his high ideal. Who in past has taken Jesus literally, and sought to overcome death by keeping his sayings? Many have believed absolutely in his doctrine, and a great industry has been built upon it as a foundation, but who has taken in full faith the very words of Jesus and made them flesh of his flesh and bone of his bone, by not only believing them but by

saturating his mind with them until they reincarnated themselves in his very body? Yet this is the secret of every spiritual demonstration; not only a concept of what is true of Being, but a carrying out in thought, word, and act, that concept.

If I can conceive a truth, it follows that there is a way by which I can make it apparent. If I can conceive of inexhaustible supplies existing in the omnipresent ethers, there is a way by which I can make those supplies manifest. When once the mind has accepted this as an axiomatic truth, it has then arrived at a point where the question of processess begins. No one ever fully sees the steps he is to take in reaching a certain end. He may see in a general way that he is to go on from one point to another, but the details are not definitely clear to him unless he has gone over the ground before. The architect tells the builder to follow the plans. So in this demonstration of the spiritual powers ready to express through man, he must be willing to follow the directions of one who has proved his efficiency by demonstration.

We all intuitively know that there is something wrong in a world where poverty prevails. It brings sorrow and suffering. We would not, any of us, create a world where it exists. We all want to see it blotted out. This is the index pointing the way to the possibility of doing so. Whatever we see as wrong, it is for us to right. Lack of any kind is not prevalent in God's universe, and if there is such an appearance anywhere among men, it is our duty to do away with it.

There is a way—the “highway of the Lord.” Will you take that way? It is a broad way, and there is room for everybody. Jesus said it was the kingdom of heaven, and that all these things should be added to those who sought it. This implies that you do not have to fully enter this kingdom to have the things added, but you have to *seek*; you must turn

your attention in that direction — then they commence to come to you.

This is being proven by many thousands in this age who have accepted the promises of Scripture literally, and are looking to God for every need. They may not in the beginning of the seeking have a single thing to encourage them to expect that they would be provided for in any particular. They just accepted the promise, and proceeded to carry it out in faith; they acted just as if it were true, and there gradually came to them new ways of getting a living. There were avenues opened up along lines to which they were strangers, but which they found by experience to be pleasant. This encouraged them to go on still further in seeking this kingdom of God; and many of them are now rejoicing in its bounties.

These are they who have wisely used their one talent. They may not have caught sight of the Holy of Holies in that inner sanctuary, but they are gradually getting closer and closer to it. This is the step that everybody is commanded to take. Trust God in all things, and see the result made apparent by the mental currents which you set going all about you. You may not be able to point out just how each separate word of allegiance to the Father took effect, but as the months go by you will gradually observe the various changes that are taking place in your mind, body and affairs. You will find that your ideas have broadened immensely to begin with. The little world has been transformed into a big world. You have begun to think about realities instead of appearances. Your mind is more alert, and you can discern where before you were in doubt. You are not so fearful. The consciousness that there is a Divine Hand guiding the universe and you, has given you a feeling of security. This has extended to your body and to your affairs. There is an absence of prejudice and fault-finding in you. You do not judge so harshly. You are more generous, and other people appreciate you by returning the compliment. Things

are coming your way now where you thought they were stranded.

This is not only true of your own particular affairs, but if you are observing you will note its effect in a measure upon those with whom you come in contact. They are getting more substantially prosperous and happy. They may not in the remotest way connect it with you or your thoughts, but that does not affect the truth about it. All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas are being held without becoming more or less infected with them. "No man liveth unto himself alone."

Now these are some of the *tangible* steps along the way to that larger realization which you desire. These steps are necessary, too, because no one is introduced into the storehouse of the Father, and given the keys and authority to fully pass out the goods, until he has proven his efficiency and reliability. Suppose that men of the world, with their present ideas of mine and thine, were given without mental cleansing the power to produce at will whatsoever they desired? Would not the same ambitions and selfishness lead to still greater oppressions? Would there be any improvement over existing conditions? Verily not! So it is wise that we are to seek first the kingdom of God and His *righteousness* before these things are in their fullness added.

But there is such a kingdom, and it may be found in its supreme fullness by those who are willing to come to its admission terms. Jesus said that the rich man's entrance into the kingdom must be like the camel going through the eye of a needle. This comparison referred to the little gates in the wall about Jerusalem—so small that the camel had to be unloaded and then get down on its knees to squeeze

through. This is an excellent illustration of the way in which every one has to go into the kingdom. Something has to be unloaded. It is not necessarily money, because the poor man gets in no faster than the rich man, unless he also unloads. That unloading is of your ideas about money; about its use, and who it belongs to.

Men's ideas about money are index to their ideas about all possessions—they believe that the things that come from the earth, the air, and the water are theirs to take control of and claim as individual property to be held in store regardless how needy for those things other men may be. These ideas are today prevalent in both the rich and the poor, and if these two classes were to suddenly change places it would not remedy the inequalities in possessions which these ideas produce.

Men must understand their relation to God, to each other, and the status of the universal resource. They must unload some of their erroneous ideas about their rights in the sight of an all-provident Father. They must understand that they cannot possess and lock up that which belongs to God without suffering the effects themselves of that congestion. It is not the poor man who in the end is the greatest sufferer from this action, because he has not by his concentrated belief in and trust of material things chained his soul to them. Those who are rich in the things of this world are by their dependence upon those things and faith in them binding themselves in material darkness, a darkness that will take ages to dissipate.

Before man can get into the realization of the Supply Invisible, he must drop out of mind every idea of personal possession. He cannot possess money, houses, or lands, as his own. He cannot possess the idea in his mind for which these stand. In fact, he cannot possess any ideas whatever as his own. There are possessions that rust and get moth-eaten besides those on the plane of phenomena.

Men possess as valuable their education, their trade, their ability, their talent in any of the many ways of the intellect. Ministers of the gospel possess eloquence or scholarship; some are proud of their spiritual possessions. These are burdens that have to be unloaded at the narrow way into the kingdom of heaven. Even the saint who is puffed up with his saintly goodness must unload before he can get in. Whoever is *ambitious* to do good, whoever *strives* to excel in righteousness above his fellowmen — these must unload before they can behold the face of the all-provident Father.

The realm of causes may be compared to steam in a glass boiler. It is perfectly invisible, and if the glass is without flaw the eye might look right at it without seeing anything at all. Touch an escape valve and it rushes out, instantly condenses, and becomes visible. But by this process it has lost its power. Ideas exist in a realm of ideas, and they are powerful only when they are handled by one who is familiar with their characteristics. The ignorant open the valves of the mind and let them flow forth into a thought realm in which they have nothing in common. They are condensed into the bondage of time and space which ignorance conceives as necessary to their fruition. Their power is thus lost, and a weary round of seed time and harvest is inaugurated to fulfill the demands of that world.

It is the mind that believes in personal possessions that is responsible for this limitation of the full idea. God does not have it that way. His world is a world of results following demands simultaneously. This is the world where man finds his true home. Labor, as we understand it, has ceased for the man who has found this inner kingdom. The Divine Supply is brought forth without laborious struggle—to desire is to see fulfilled. This is the second step in demonstration for everyone who has dedicated himself to the Divine Guidance. He immediately enters into easier lines and more happiness than the world affords

when he has covenanted to follow the Good only, but this is an advanced degree along the same line of initiation into the mysteries of the Divine Magic. Before this step may be taken a deeper and more thorough mental cleansing has to be undergone by the devotee. He awakens the action of a higher set of faculties within his own body, and there are opened to him fresh avenues of expression for his powers, or the powers of the Spirit manifesting through him. As he proceeds in the exercise of the inner faculties, he may find them clogged by the crystals of thought which some selfish idea has deposited, and he must go through a fresh cleansing. If he is obedient and willing to meekly follow the leading of the Spirit without cavil or protest, the way is easy. If, however, like Job, he finds fault, questions, and argues, he will meet with many obstructions, and his journey will be tedious.

Again, he who seeks the kingdom of God for the loaves and fishes he may get out of it, will surely be disappointed in the end. He may get the loaves and fishes — this is possible, but if there remains in the soul that which would use them to selfish ends, the ultimate will be disastrous.

We see many people in this day seeking the aid of the Spirit to cure them of their physical ills. They do not approach it with that true desire for the higher life which should inspire them. They find indulgence of their lusts and passions curtailed by some infirmity, which they want restored in order that they may continue in the fleshly way. The Spirit does not judge motives. It is Principle, and applies principles; so he that is in sin may be healed and again go forth and repeat his folly. Jesus said, "Go and sin no more lest a worse thing come upon thee."

It is the experience of those who have dealt with the Spirit that it is a vigorous stimulant. It restores the vitality of every organ, and they become even more acute to pain or pleasure than before the treatment. This super-sensitiveness renders them liable

is more rapid waste, and when the fleshly indulgence is gratified they are quickly burned out, and the collapse is even more complete than before the healing. This is why those who receive Spiritual healing should be instructed in the Truth of Being. They should be shown that they are sinning against the law of their existence when they indulge their appetites and passions for mere sensation. Retribution always follows this, and the ignorant suffer equally with the wise.

Dedicate yourself to God and His work. Lay at the feet of the Spirit all your desires, passions, and appetites. Make a definite and detailed covenant with the Father, and agree to use in the most exalted way all your substance. Turn resolutely away from the old habits that have robbed you of your vitality and sunk your body into the depths of inanition.

Most people are today in the grasp of bodily death through the indulgence of false appetites. They can never put on the immortal robe of purity until they covenant with God to sacrifice upon His altar of spiritual fires all their energies. They must lift up the old serpent that they are now crawling in the dust with. No one can do this without Spiritual aid. Jesus Christ saw this, and through him was provided a helper, "Even the Holy Spirit whom the Father will send in my name."

Whoever silently calls upon this Spirit, and in its abiding place in his own soul agrees to follow it and do its will, shall be helped to overcome all the habits and indulgences that are keeping him out of the kingdom of heaven.

"Seek and ye shall find, knock and it shall be opened unto you."

Let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and greatness, as they are more agreeable to human nature, so also are they more manly.—MARCUS AURELIUS.

ASTROLOGY.

Some of the greatest men and women in the world's history believed in astrology and consulted the stars when about to make any venture of importance.

Catherine de Medici and Napoleon were devout students of the old science. A belief in astrology was almost universal in the seventeenth century. Kings and queens and prime ministers kept their personal astrologers as they keep secretaries today.

Astrology was the parent of astronomy.

The child has forgotten the parent, or remembers but to sneer. Yet that a great truth lies under all the debris of superstition which hides this old science from modern eyes is as positive as that a mighty Intelligence lies under all the confusing ideas of God which exist in various parts of the earth today.

The astrologer of old gave his whole life to the study of planets and their influence upon the earth and human life. These men were respected and oftentimes provided with all the necessaries of life in order that they might pursue their studies uninterruptedly.

The astrologer of today is usually a hunted and despised individual, who hides in some remote corner of a large city and casts horoscopes for a dollar, always with the fear of the law on one side and the fear of the wolf of hunger on the other.

It is no wonder that he degrades his science and gives a hurried reading, oftentimes obtained from old books and not from personal study, for the patrons who seek his assistance; knowing as he does that the majority are ignorant people seeking only to obtain light upon some trivial matter.

It is a misfortune that all men and women who represent the sciences today do not realize the influence for good they might exert upon the evolving mind of the race.

The man or woman, whether surgeon, physician, palmist or astrologer who predicts misfortune for an individual without assuring that individual that he possesses the Will and the Power to overcome and rise above his misfortune is guilty of a *crime*.

No human being has a right, under the name of an ancient or a modern science, to plant a seed of fear and despair in another mind.

But while I know there is great truth underlying all the occult sciences, and especially astrology, I deplore and condemn the methods of a large majority of the professional astrologers, who give a few hours to calculations which require days, if correctly done, and who send forth a dollar's worth of fear inspiring forecasts to nervous people whose mental and spiritual development is retarded by their leaning on these false prophets.

Here is an extract from an "hourly guide" sent to a friend recently by one of these widely advertising astrologers:

"This Hour Guide describes the precise time of morning, afternoon and evening when the planets indicate you are lucky in the world of business or love affairs; it shows you whether the persons you meet, the letters received or sent, the opportunities presented, shall be fortunate or unfortunate.

"Sunday—Bad aspect at 4:53 a. m.; fortunate aspect 6:38 a. m., indicating important letters; 6:46 p. m., bad aspect; look for trickery in others and impediments in your affairs.

"Monday—Doubtful aspect at 2:38 a. m.; very beneficial aspect at 3:55 a. m., having a very good effect upon your constitution; 10:45 a. m. brings circumstances making you irritable; you may possibly lose something; avoid dangerous places, especially where machinery is in motion.

"Tuesday—Bad aspect 4:52 a. m.; very lucky hour at 6:19 a. m.; very unlucky hour at 12:21 p. m.; avoid quarrels and arguments; avoid fire and be careful in using sharp instruments; be cautious during the entire forenoon; accidents liable to happen.

“Wednesday — Very unfortunate day all through; look out for robbery, and expect enemies.

“Thursday — Nothing of importance till 6:24. Then surprising changes will occur.

“Friday — Be very careful during the entire evening; you may be followed by strange persons with evil designs,” etc., etc., through a whole month.

Now, it chanced that I was in the same house with this lady during the whole period of the time indicated (a month), and not one event of any note occurred as predicted by the hourly guide. There were no “robberies,” and no indication of “trickery,” and no accidents. Neither did the surprising changes occur. “The strange persons” on Friday were dear and intimate friends who called.

Fortunately the woman was not of a nervous temperament, and she was well balanced with good common sense. Possessed of a faith in God and her own soul, these hourly hints from the occult world did not upset her mind or nervous system — as they might easily do with the average woman. But surely it is little less than criminal to send forth such hourly omens of evil. And it is a reflection on a really great science to so belittle it. Such suggestions of misfortune might take root in a weak or unbalanced mind and produce alarming results.

The very absurdity of the predictions, and the idea that any man could in a few hours’ time, or a few days’ time forecast a month of *minutes* when trivial events would occur, in this case prevented any disaster to the recipient.

I have no doubt that hundreds of people all over the United States are receiving these Hourly Guides, and being made miserable by them. Let me urge all who receive them to throw them into the fire without reading. They will only prove a hindrance to your best development.

I believe in a great stratum of Divine Truth in astrology; but I believe in very few *astrologers*; just as I believe in the Great Truth of the creed of Low

taught by Christ; but I believe in very few of those who attempt to translate his words.

And I believe the immortal soul of man is greater than the stars; and if we keep our minds tuned to the thought of our Divinity we will be able to "overcome secret enemies," to be protected from "robbers," and to turn whatever event occurs to our ultimate good.

Instead of consulting your "hourly guide" every ten seconds of the day, take a half hour and sit alone with God and your own soul, and think of the words, Love, Trust, Peace, Good Will, Serenity, Usefulness, Opulence, Benevolence, Happiness and Wisdom.

Say that all of these are *yours*, and that only good can come to you.

Do this for one-half hour daily, and you will need no hourly bulletin of misfortunes.

The kingdom of heaven is within; seek it *first*, and all other things shall be added.

By this half hour given absolutely to communion with The Source you will be strengthened and enlightened so that whatever events are written in the stars for you will turn to good results.

You will be able to walk through flames and flood with no overwhelming disaster; and the lifted hand of your worst foe will fall powerless in its attempt to harm you. For all unexpected happenings you will be prepared with serenity and trust, and for impediments in your affairs you will be given courage and perseverance; and for all business ventures and desirable times "to write letters of importance" you will receive light and guidance.

But if you live in a continual atmosphere of fear and allow yourself to imagine evil is about you from 6 a. m. to midnight, your perception and intuitions will become dulled, and your power paralyzed. You will be no more than a broken shutter blowing in the wind.

—ELLA WHEELER WILCOX, in *Hearst's American Home and Farm*.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

229. Will you please tell me if you think it is best for me to use what is called "common sense?" When working shall I stop because I feel a little weary? It is not necessary that I "overwork." My nerve-force, or nerve-substance, is said to be pretty well exhausted, and I am halting between two opinions, for I am naturally ambitious.

— C. B. S.

In our estimation it is quite necessary for each individual, and especially a Truth student, to attain spiritual poise. This equilibrium manifests itself in what is sometimes called "common sense." When one has attained this state of balance, soul-balance we might term it, that one will be wise in all he does.

When engaged in any kind of work, if the idea of weariness presents itself very forcibly, it is well to stop and take a little time to set into activity the strength vibrations within ourselves. This practice will make us stronger mentally and physically, so that the sense of weakness will become less and less until we find that we are strong enough to do all that is necessary for us to do.

If it is unnecessary to overwork, then it would be folly to attempt it just to prove our strength. "As thy day is, so shall thy strength be," and we may confidently claim all that we may need for that time. This does away with all idea of overwork.

Common sense is God-sense, and we cannot do without it.

Erase from your mind all thought of "nerve-exhaustion." In its place fill your mind with all thoughts of life, health and strength, and when you feel the need of more strength, stop and draw from the limitless Source of supply. Your call will not be in vain, and you will come forth ready for the next required service.

230. In the tract, "God's Hand," we read, "Go right on g aid to all who need anything. Speak the word only of

giving." Should I give when I cannot see my way clear to pay my honest debts? If I give, or use a little other than for necessities, I feel that I am giving what is not mine. — MRS. I.

To give is one of the "necessities." To refrain from giving is to shut off the avenue of supply. "Give and ye shall receive" is the law of cause and effect, and cannot be broken. If one would unfold spiritually he must impart, in word and in living, the knowledge of Truth as rapidly as he gains it. So it is along all lines, "Give and it shall be given unto you, good measure, pressed down and running over." Indiscriminate giving is not wise, but a known worthy object should be given to with confidence that when your own needs arise, the means to meet them will be provided. You are not robbing others of their dues when bestowing love gifts upon the needy, but if you refuse to give, you are robbing yourself of the means of satisfying your creditors. Bless every penny you give, declaring that it shall be increased to both giver and receiver.

231. You teach that God knows nothing of the sins and sorrows of His children. How then can He be omniscient? And how can He be an infinitely loving Father?— MRS. R. C.

In our understanding of Truth, God is not a being who is omniscient, knowing all things, but we believe that It ("He" is misleading) *is* omniscience — all knowledge. To illustrate: Electricity is a power which man uses and applies, obtaining results according to his intelligent use of the force, and thus it is a great source of creative energy. Electricity does not *know*, it simply *is*, and it becomes known through man. Knowledge, like electricity, is Cause, which, if uncontrolled or misdirected, brings sorrow. But if used wisely produces harmony. The Great First Cause, Source, God, or Father, is Knowledge, Life, Love, Power, and this beneficent, infinite Energy is all about us like the arms of a loving human father, and is thus likened. Man fashions his "idea of God" in this way, but the "God idea"

is infinitely larger, and much more comforting and sustaining to the children of men.

Even the old orthodox teaching is that God knows nothing of sin, for we are told in Scripture that "God is of too pure an eye than to behold iniquity." This proves also that there is no sin, for God being Omniscience knows, or beholds, everything, and that which He did not behold could not exist.

232. If there is no evil, if all is good, why should teachers or healers use their powers to change conditions, either in the individual or society?
— H. H. B.

Evil is undeveloped good. The apple when green is bitter and unpleasant to the taste, and the intelligent fruit-grower does all in his power to aid Nature in the production of perfect fruit. So with the teacher and healer; recognizing that individuals and communities pass through bitter experiences in their development, they seek to change conditions through bringing about an understanding of inherent powers which work for good. The only devil is ignorance, and when the light of the knowledge of Truth is turned on the evil is dissolved.

ANSWERS TO QUESTIONS.

BY CHARLES FILLMORE.

Jesus said, "Rejoice because your names are written in heaven." I understand the meaning of "the kingdom of heaven is within you," but that first sentence seems to indicate a place. Please explain fully Spirit, Soul, Mind.— J. P., Pasadena, Cal.

According to Rotherham's translation, which is considered the best by Greek scholars, this statement by Jesus is as follows:

"But be rejoicing—

"That your names are inscribed in the *heavens*."—Luke 10:20.

This does away with the idea that heaven is a place in which names are written. The "heavens," which Jesus always used to describe the superior, or

spiritual mind in man, is the consciousness of eternal harmony in Being.

The name of an individual originally was a description of his character, and in the Hebrew language every name has an occult meaning. To have one's name written in heaven is to identify one's self with the spiritual instead of the material nature.

Spirit is Supreme Cause, or Divine Mind. In man it is the Super-consciousness. Soul is Idea of Divine Mind, or Nature in her Perfection. In man it is the thinking mind or subconsciousness. Body is the outer expression of soul, or the visible universe. In man it is the physical expression or temple. Where these three are united in harmony, there is a complete change in thought and body structure, and physical immortality ensues, as in the case of Jesus, who passed through apparent death, yet made his body live again. We shall never attain immortality until we do as he did. This is the "overcoming" so often referred to in Revelation.

I have learned something this morning in reading an old UNITY. It has always been hard for me to affirm what was seemingly not so, always trying to qualify it. The UNITY showed me that my affirmations were not lies, but true of my real Self, and that nothing was too good for me. — E. E. H.

You will find the feeling of discouragement which you mention, and which you say sometimes comes over you as the "blues," may be traced right back to this failure to realize that that which you desire is yours NOW. When we get into the habit of looking forward for the fulfillment of our desires, and there is a failure in the consummation, the soul grows discouraged, and that subconscious depression, called the "blues," is a recurring habit of the mind. You have found the true remedy in affirming that which you idealize, as now in your possession— which it truly is, in the creative realm of your being.

When we know that the beginning and end of every act is first completed in the mind, why should

we hesitate to affirm it in its fullness? Jesus laid down this law when he said, "Pray, believing that ye have received, and ye shall receive."

To apply this in demonstrating health, affirm: "In Spirit I am whole, and my health-giving thought is now going forth in its perfection, and I am healthy. In Spirit I am strong, and my thought of strength is now manifesting itself without a break in the chain from mind to body, and I am NOW strong and vigorous in every part. In Spirit I am joyous, and my thought of joy makes glad to the uttermost parts of my earth, and I am always happy."

You can see how this understanding of your Real Being in Spirit, and your relation in mind to the resources of Being, places you in an entirely different position from that of the outer consciousness. Never judge from the view-point of appearances, but reduce every proposition to its original factors in the mind.

Will you kindly give me a direct answer to a direct question? Do you believe in investments in such enterprises as presented in many of the New Thought magazines? — B. H.

We do not believe in speculating, in the accepted meaning of the term, which is, large returns on a small investment. The people who are promoting the various enterprises are doubtless honest, but they are taking large chances themselves, and all those who go in with them must do likewise, and in the great majority of cases the scheme proves a failure. Never go into an enterprise where you expect to get something for nothing. Always give value received for everything, and you will have true and lasting prosperity. The desire to get rich quickly is a disease of the American people. It is the Judas who has even gotten into the "Holy Place," the church of God, and will prove to be the "abomination of desolation."

He that respects himself is safe from others;

He weaves a court of mail that none can pierce.

— LONGFELLOW.

CHRISTIAN SCIENCE OUTDONE.

NEW CULT IN KANSAS CITY BEFORE WHICH MRS.
EDDY'S DOINGS PALE.

To the Editor of The New York Times:

I wonder if you have given the Red Leaf cure a trial. I note that Christian Science is too gaseous and idealistic for you. But here you have practically the same thing in tangible, applicable, and much concentrated form. This Red Leaf cure may be said to be Christian Science in plaster shape. The plaster is red. You may pay a dollar for a year of UNITY, published in Kansas City, Mo., and receive as an insert in each month's number the wonderful Red Leaf. Have you a toothache, a cancerous growth—anything that can be classed as an ill of the flesh? merely apply the Red Leaf to or near the affected part or organ, and, presto, you are healed. There are no expensive books to buy, no "readers" to give absent treatment to your money. Just a little Red Leaf, and you—the little Red Leaf which has been (as please note per statement on the July one I enclose) "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"—whatever that may be.

Perhaps your health is good, but your financial status is not just what it ought to be, from your unselfish point of view. (By "you," I mean, Mr. Editor, anybody, whoever he may be.) Simply apply the little Red Leaf to pocketbook or business letter-head, or sleep with it under your pillow, and you will experience a turn in the tide of your affairs and will get a prompt harvest of the "long greens." Or perhaps you are wealthy and well, but are not contented with your psychological make-up. Apply the Red Leaf as directed and get confidence, trust, courage, etc., a-plenty. Oh, it's beautiful! Lovely Red Leaf!

A few extracts from letters published in UNITY will show you what it has done for others. What it has done for them may it not do for you?

Under the heading, "These Acknowledge the Good Health," we find marvelous cures enumerated and described:

"I quit using my crutches Christmas, and have mended ever since."

"My back seems almost entirely well."

"The improvement of his brother, who had paralysis, is simply wonderful. The bed sore is entirely filling up with good, healthy flesh. There is not one bit of odor, where before the whole house was horrible with the smell from it."

"Just now I am having one of my peaceful times that I wrote you of. I am hoping that the love treatment will drive all else away."

"I suffered greatly with the rheumatism for over a year, and when I received the Red Sheet last November I held it as directed, and I have not been troubled with rheumatism since."

"My little girl was suffering acutely with a severe attack of earache. After we tried every remedy we could think of without getting any benefit I happened to remember the little Sheet. At

once I laid it on her ear, when in a moment it ceased aching. She fell into a sound sleep. The child knows nothing whatever about the alleged properties of the Sheet, so, of course, it could not have been her belief. Another time my baby pulled a heavy chair over her instep. It left a deep red mark across the tenderest part of the foot, and she screamed irrationally with pain. I bound the Red Leaf on the foot, when she became perfectly quiet, and it never even got sore."

"Blessed be the Red Leaf! My heart was so weak that I could hardly raise my left arm, and the Red Leaf cured that trouble in three days, and a large mole on my side disappeared at the same time. The kidneys and bladder are much better also."

"A few days ago I was cutting some stale bread, the knife slipped, and a severe gash in the middle finger of my left hand was the result. I was engaged in trying to stop the bleeding and smarting when the postman brought UNITY. Now, I am not a beginner in this thought and work, have concentration well under way, and have been healing my family and myself for some time with great success, and my friends also, but thought, 'Here's your chance to test the Red Leaf.' Discarding the rag, I pressed a corner of the Red Leaf firmly on the wound, made myself comfortable in my big chair, and thinking to myself, 'Now, if Jesus had the power to raise the dead, why should not I manifest enough faith, with the help and love expressed through this Red Leaf by our own dear Unity friends, to heal this little wound?' Firmly believing that this was possible, losing myself completely in that thought for about half an hour, I removed the Sheet, and a new skin had formed over the wound; I felt a slight throbbing, paid no attention to it, and in two or three days there was not a sign of a cut or scar left."

"I used the Red Leaf for two teeth that were giving me a good deal of trouble. I would take the Leaf in my hands, and go to sleep almost at once. When I woke up the pain would all be gone. One side of my face was so swollen and sore that I could n't eat anything unless it was something soft. It struck me to use it for paralysis. I did, and there was a wonderful improvement in my side while I used it. C—— was having a hard cough and cold. When he went to bed I asked him to hold the Leaf in his hands, and repeat the words. He said he would put it on his chest, for that was where it felt the worst. In the morning he said that it had helped him, for he felt better all through."

"I write to say that the pain that my son had between his shoulders and down his spine has entirely disappeared — indeed it never returned after the night that he wore the Red Leaf, as I wrote you before."

There are dozens of other quite as wonderful cures. Even were this side of the work of the Red Leaf all there was to its activities it would surely be worth a dollar a year. But it cures drunkenness, stops fires, gives prosperity, etc., as note the following few more extracts from the letters of the helped:

"I got my UNITY yesterday, filled, as usual, with good things. My husband is becoming very much interested in the New Thought, and it is making such a change in his life and mine for the better. Every one who knows him notices it. We have relatives who are Christian Scientists, and they wonder how such a change can be possible outside of their Church. I formerly belonged to that cult, but it became too narrow for me."

"I have today received such cheering news of my boy's progress in his studies that I hasten to thank you for the help you have given him."

"I know now what the Truth has done for me. During the earthquake I was perfectly assured that God was the only power. When the guards drove us away from our house, my neighbor next door said, 'Don't you fear yet that the house will burn?' I said, 'No, I have asked God to save it, and I have the faith that knows it is saved.' We were away three days, camping in Golden Gate Park, and we were told more than once that the house was burned. I said to my mother each time that it was not. The fire stopped half a block east of us, and there is n't a house for blocks in front of us. People say to me it is a miracle, or just your good luck, but I tell them that, 'You can ask whatsoever you will of God.'"

UNITY contains a photograph of the nearly completed New Unity Building, in Kansas City. It is built upon the "love offerings" of beneficiaries of the little Red Leaf. Does n't this beat Christian Science "all holler" in inexpensiveness and expeditiousness—this little Red Leaf?

—EDWARD BRANCH LYMAN, New York, July 8, 1906.

The foregoing appeared in the *New York Times*, July 15th. It was evidently written in a spirit of semi-ridicule, but quite mild, in fact, we are finding that the author is a friend in disguise, as we are getting many letters from people who have taken it seriously, and are asking for help.

We could not have summed up more completely the virtues of the Red Leaf, and we are truly grateful to this unknown friend for his comprehensive estimate of its varied powers.

That it possesses all the virtues that are claimed for it is amply sustained by the unsolicited testimonials, which the *Times* has kindly allowed to be printed. Had we applied for this space, at the usual advertising rates, the bill would have been at least \$500.

So again we give thanks for the abundance that is coming to us, and are more fully assured that this is a demonstration that "all things work together for good to those who love the Lord."—EDITOR.

Thoughts being forces, every mind is a creative center from which waves of qualitative energy are going out in all directions.

—HENRY WOOD.

EDITORIAL NOTES.

A California friend sent a draft for \$50.00 for our work, and requested that her name be not made public nor put in the corner-stone. I at once wrote her as follows: "You say you do not wish your name put in the corner-stone, but I beg of you that you reconsider this, as it will be of real benefit to you in your soul growth to join with us in this temple inscription. Certain spiritual and thought forces are being centralized here, and those who join us will be helped in their spiritual ongoing and unfoldment. I cannot explain to you in a short letter all the details, but in the years to come you will appreciate what it means to have your name in that corner stone. I understand your motive in not wanting yourself to be heralded for your good works, but this is a different matter, and is of special importance to you individually. I have, therefore, taken the liberty of blessing your name with the others and placing it for inscription."

I did this because I realized the importance of one who is awakened spiritually having the co-operated thought force of this society always in touch with her mentality. We do not expect the materially bound minds to believe that there is any benefit in this — we are appealing to those who know the power of co-operated thought. Jesus said, "Where I am there you may be also." Do you ask where Jesus is? Right here in our midst, and those who *believe in his name*, and identify themselves with his work, are constantly receiving his thoughts, and they *know* the meaning of that promise. We are establishing in its *fulness* the doctrine of Jesus Christ. There have been many partial outpourings of the Holy Spirit, but this is the first complete manifestation. We are just in the beginning of this "age to come of age-abiding life," promised by Jesus, but the present is mighty with spiritual power through *his name*.

Our work is carrying into the very *substance* of earthly thought the Gospel of Great Joy, and our corner-stone will have inscribed upon it, "Built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone." — Eph. 20:20.

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We need a pipe organ in our auditorium. Will some of our good friends please suggest an easy way to get one.

PRAYER FOR HEALING POWER.

BY WALTER DEVOE.

O Christ, I pray for the gift of Divine Healing. I desire to *be* the Word of Power. I desire to live in such close communion with Thee that I may be endowed with the healing power of the *Logos*.

I know from experience, Oh, Christ, that Thou art the Word of Truth, the Way through which I can enter into Divine Power.

I know that Thou art the giver of the divine gifts of the *Logos*—the Word of Power. Thou canst give my soul the sceptre of authority and power. Endow me with that mysterious potency of Elohim which Thou didst use to heal all diseases, the word of love and power which is God.

Endow me with intuition, discrimination and psychic perception that I may use the Word with wisdom.

Thou knowest that it is the object of my soul's incarnation to fulfill Thy will on the earth plane and glorify Elohim.

My whole being draws upon Thee day and night for the soul unity and power whereby Thy work can be done. Help me, O Mighty Master, to constantly hold my whole nature under the developing rays of Thy light that all divine potencies may be awakened to the glorification of Elohim in all my ways.

PROGRESS OF THE RED LEAF.

The little Red Leaf is settling right down to business and people are accepting and using it everywhere without protest. The fear that it would lead credulous ones away from the Spirit and cause them to depend upon the Red Leaf as they do upon drugs, has been dissipated.

The fact is that people do not look upon that little piece of red paper as having in itself any virtue. They know that it is representative only and merely an aid to the wandering thought that has lost its connection with the One Great Mind.

There is a very clear distinction between drugs and religious relics and symbols. It is claimed that the drug contains certain healing virtues in itself, while the holy place, or sacred symbol, is always understood to be that which brings to bear a power higher than itself.

Faith is the one factor that brings about results in all religious manifestations. Someone must have faith before a result can be had. The One Mind is powerfully moved in a wonderful, and to us, mysterious way, through the subtle law of faith. No one can describe this mighty faculty of the mind, but its evidence is seen in every one of us. Paul says faith is the evidence or assurance or substance of things hoped for. But it is very much more than this; it is a living, intelligent faculty of the higher mind in man, and it works in ways and under laws the intellect cannot understand. The man who leaves faith out of life will surely miss the mark of success.

We sometimes think that inanimate things produce results without the intervention of man's faith. For instance, in last UNITY a mother tells of slipping the Red Leaf onto the lame back of her son, without his knowledge, and how he was healed. At first thought it would appear that the Red Leaf did the work, but even a slight knowledge of the powers of mind reveals to us the swift faith of the mother sending her silent Word through the symbol and quickening into action the everywhere present Perfection.



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.)

August 20th to September 20th.

It is mine to know the deep things of the Spirit, and I am now open and receptive to Divine inspiration.

Prosperity Thought.

(Held daily at 12 M.)

All the avenues of prosperity are now opened unto me, and my own now comes to me through Divine Law.

MY OWN SHALL COME TO ME.

BY JOHN BURROUGHS.

Serene I fold my hands and wait,
Nor care for wind, or tide, or sea;
I rave no more 'gainst time or fate,
For lo! my own shall come to me.

I stay my haste, I make delays,
For what avails this eager pace?
I stand amid the eternal ways,
And what is mine shall know my face.

Asleep, awake, by night or day,
The friends I seek are seeking me;
No wind can drive my bark astray,
Nor change the time of destiny.

What matter if I stand alone?
I wait with joy the coming years;
My heart shall reap where it has sown,
And garner up its fruit of tears.

The waters know their own and draw
The brook that springs from yonder height;
So flows the good with equal law
Unto the soul of pure delight.

The stars come nightly to the sky;
The tidal wave unto the sea;
Nor time, nor space, nor deep, nor high,
Can keep my soul away from me.

LETTERS FROM EVERYBODY EVERYWHERE.

Inclosed find \$5.00, which I gladly donate to the Unity Building. I also wish to acknowledge the benefit I derive from reading UNITY, especially the letters demonstrating the power of faith and pure thought. I have had some experience treating myself for prejudice, with satisfactory results.—
T. J. W.

The above is from a man who has a shoe-shop in one of the little suburban stations in Kansas City, Kansas. He is great in spirit, and his generosity larger than that of John D. Rockefeller, in proportions to his possessions. You can see that he is growing and developing from the right standpoint. He mentions overcoming "prejudice." Very few of our contributors even admit having these sins of the mind that produce the ills of the body, let alone demonstrating over them. It is a truly encouraging feature of the work to have such evidences of mental purification and financial generosity.—Ed.

I read of so many using the Red Leaf with benefit that I tried the one that came with the April number for my eyes. The next morning they were better. When I quit the use of medicine my husband opposed me very much, but he knows now that my health is better. All this last winter he has been sorely afflicted with rheumatism. He went to the doctors, and has been using medicine and liniments all winter, but kept getting worse. Last week he was in great misery—was almost helpless and could not sleep. He was without medicine. I got up and got the Red Leaf that came in the May number, read it to him and asked him if he would hold it in his hands a while. He took it, and I don't think it was more than ten minutes before he was sound asleep. Next morning he could walk lots better. He has held the Leaf in his hands every night since, and it is surprising how much better he is.—Mrs. E. D. H.

After using the Red Leaf I was almost immediately relieved of a severe neuralgia. I feel it my duty to add this testimonial to the many others.—S. D. G.

I am a full believer in the Red Leaf for it has cured me of nervous wakefulness at night, and I can say with a happy heart that I can sleep at any time now.—Mrs. S. E. N.

Enclosed find \$5.00 for treatment received. I am pleased to be able to say that I am improving wonderfully of my stomach trouble, and how thankful I am that I am getting better of a trouble which I have had for at least ten years or more. In fact, fifteen years ago I was told by the physicians not to eat this or that, but by an understanding of the truth I was able to meet the belief of indigestion, but the old trouble I could not overcome. I held so fast to the thought that I was spiritual and not material, that I almost lost my body. You will understand from what source I was

being taught—C. S. I suppose I lack understanding of how to treat my body, but I had some wonderful demonstrations at the time. . No one ever asked me for help but God gave me the power to meet their needs, yet I could not overcome my own troubles. Well I had to search until I found you. I know there is good in all, but thanks to your higher understanding you showed to me that I saw too much evil. By your continued help I shall learn how to overcome.—Mrs. E. R.

I have been so very busy for the past two weeks that it has been impossible to write you as I wished, but I have endeavored almost daily to reach you by mental telegraph and let you know how wonderfully we are being helped. We have sold our paper, and while it did not bring a large amount, it was enough to free us entirely from debt, and leave a little over with which to start again, and I enclose you prospectus of our future undertaking, for which my husband has been gathering data for nearly thirty years. We ask you to co-operate with us in declaring for its success. The special prosperity thought in May UNITY expresses my feelings far better than I can for myself, but, from the very start, I have had to wipe out every unkind and resentful feeling that I have had toward anyone, and I admit that, at first, that was the hardest thing I had to do. When I had, in a measure, conquered my own feelings, then I had to help my husband conquer his, and keep him from saying mean things in his editorials. To do this, I set up all his editorials myself, and cut out everything that was personal and spiteful. He felt rather stirred up about it but now admits that my way was the best. Dear friends, words can not express my gratitude, nor can money repay for what you have done, or what God has done through you. I enclose you draft for \$5.00, and only wish I could multiply it an hundred fold.—G. T. J.

Dear Silent UNITY: The first evening after I received your letter I retired at nine o'clock with the letter laying across my chest and the Red Leaf folded in my hands. While repeating the Class Thought I fell asleep. I awoke an hour later to find myself surrounded and filled with the sacred presence of omnipotent life, love and goodness. The Red Leaf between my hands fluttered with the vibrations of life like a real live being, and the pain and soreness that seemed to be in my body had left me, and I am perfectly free. These words filled my mind: "Remember the Sabbath day (conscious thought) to keep it holy. We are thought, and if we think and speak rightly and believe the truth, we can retain our bodies and remain on this planet as long as we desire, but if we think and speak wrongly, and believe that death is real, we will lose our bodies, because we are sinning against God."

Help me to remember my Sabbath day and keep it holy. I wish to thank you for your treatments and for the letter you sent me. My heart is overflowing with love for every one of you.—Mrs. M. G. S.

I have come to take up my home in the new house—
gift of the Spirit, and builded and fashioned in love. So vast

is my deep gratitude, and so great my peace, also those of my circle, that I send one more offering, and ask that the blessings of you of the UNITY workers be sent forth upon my house beautiful, that the calm of the "still waters," by which it stands, descend upon it and extend to all who enter the sacred limits. Truly, O truly, doth He lead me beside "the still waters." I do so long that the presence of the blessed Spirit shall be sensed by *all who enter here*. I have already consecrated this lovely spot to love and service, and I want the blessing of God to be radiated from here until it be *recognized* by all.

This lovely gift came to me from out the abundance of universal supply. I felt it come, absolutely come, through my solar plexus consciousness. Send your blessings upon my house, my household, and all who enter its influence. In the name of the All-good in all.—Maud Pratt-Chase, Gleasondale, Lake Boone, Mass.

About two months ago a friend handed me some UNITYs to read. I was helped so much by them I feel that I could not do without this magazine now.—Mrs. M. J. B.

"The baby's eyes have manifested such a change as to amaze the doctor, and mother said to me, 'You must have been treating the baby.'

I said that you had, in your Christ consciousness, and I had joined in faith."

The above extract from a friend's letter is a good demonstration, and remarkably concise explanation of the law through which we work. Note the concluding paragraph.

During the latter part of the summer and fall of 1904 I was not living the truth that "makes you free," and as a consequence I was suffering intensely from an attack of hemorrhoids. This had been an affliction of mine for twenty-five years, and at this time I was suffering until I felt as though I could not live. At this time in a copy of UNITY there was published a prayer, "Living Father," by Walter DeVoe, and I read it and asked my husband to read it to me, for I was suffering so intensely I could not think. My husband at this time was not a believer, but was willing to do anything for my relief, so morning, noon and night he read the prayer to me. We sent for a copy of "Healing Currents." The book was eagerly, lovingly read by me; I did not stop until every word was read. My husband had read the prayer to me now four days and yet I was no better. On Saturday two friends, Mr. and Mrs. L., proposed we drive into the country, and as the country there was new to me, I decided to go. I thought the glorious October air and sunshine would help me forget myself a minute perhaps, and I told my husband to watch the road for rough places and to drive very carefully; and he promised to do so. After we had driven eight or ten miles I was surprised to find myself perfectly free from pain, and I have had no return of the disease since and it is now more than sixteen months. I took no medicine and the prayer, "Living Father," only had been read to me by my husband. He was not a believer in such cures, but I asked him to read "Healing Currents," whether he believed it or not; it could not harm him. On the following Monday I went several hundred miles away, leaving "Healing Currents" with him and carrying

with me his promise to read the book. He read it and it made of him a new man, a man out of whom every desire has gone that Christ would not sanction, and his one prayer is to live the pure life as Jesus would have him live. And to the woman who has a husband who has any undesirable habit, just try the "Healing Currents" cure and he and all his household will be saved.—Mrs. M. T.

Each Red Leaflet is a power for good. It is a holy inspiration. Just to see it brings the Spirit of our beloved Christ so tenderly to me, and to hold it in my hands—alas, I can not tell the power of love that fills and thrills me.—Mrs. C. D. T.

Our dear Father blesses our dear little UNITY, that carries love and peace to so many hearts and homes. I think I must have taken the UNITY magazine fifteen or more years, and our home would not be complete did it not come every month with its blessings. I am ever filled with love and praise for its every co-worker, and know that Divine Love tenderly enfolds them.—Mrs. C. D. T.

The catarrh is much better since you have been treating me, and Mr. R's improvement is greater than mine. For twenty years his bowels have not moved without taking drugs, but are now regular every other day. He is a painter but could not do much at it when he had to go up on a high place, because of dizziness and fear of falling. The other day he came home and said to me: "What do you think, I can go all over a building, and am not afraid of falling any more." Then I told him of the treatments and that he must praise God for it all. He is very much interested in New Thought, and we hold the noon and night thought together. We also repeat the 23d Psalm and the Lord's prayer every night before we sleep. We are trying the best we know to lift ourselves up, spiritually. UNITY is a great help to us, and we both ask that God may meet out to you and your workers full measure of spiritual power.—E. R.

You no doubt remember that I asked you to do something for a man who had broken his leg, and who, after getting about, was nervous and despondent, lost his appetite and had severe bladder troubles. I do not think I have ever known a person to respond to absent treatments more readily. He is well, in fact, in a few days was as good as new.—S. E. B.

My leg is getting better slowly but surely, and I want you to continue treating me. My son is getting along so nicely and feeling so much better, I can't thank God and you enough. I have learned more from your little booklets and kind letters than I ever could by reading the Bible all my life.—S. D. M.

I cannot tell you how grateful I am to you for all you have done for me. When I wrote you last it had been a month since I had been free for more than a few moments at a time from a severe pain in the heart, and it had given me a fear that I could not dispel. I could not sleep for it, but the pain left me right away, and for thirty

days I have not had a single pain. I am gloriously free from the bondage of pain, praise God. The mine gets richer every day and hardly any water that bothers. Your spoken word will make it a grand success I know. I am just beginning to see and understand how the Word can bring all things into manifestation from the Divine Substance.—H. W. R.

I have had no attack of the headache since I last wrote and I seem to be so uplifted beyond what I was.—N. K.

I bless you, I bless you, I bless you; and also every member of Silent Unity that has joined with you in treating my case. The nose-bleed has entirely disappeared in the last few days. The great change I experienced spiritually was so satisfactory, and really wonderful. All that feeling of resistance, or opposition, or whatever it was, has left me and I hope never to return. I feel like myself, and I am sure the old joyful happy consciousness of my childhood will soon return.—K. L. D.

I received the Red Leaf. My son came home with very bad cramps in his stomach. I got him to let me put it on him and he slept all night, and he don't complain any more.—S. D. M.

Your treatments through the past month have helped me so much. I can not express my gratitude. I can see improvement along the lines I asked to have you treat. Some day I can relate the many blessings, which I have received through the knowledge learned through UNITY.—F. A. B.

I must tell you of the good work here. The friend I sent UNITY to for three months has entirely recovered, and is stronger than I ever knew her before, and the whole family keep well, while before there were always some of them sick.

There is a lady 86 years old, who has been confined to her bed for over a year with rheumatism, and was sure she must stay there until death released her, but now she is able to get on to a rolling chair without help, and push it, with her feet, where she will.—Mrs. J. L. T.

I have not received a copy of UNITY for some time, but I cannot do without it any longer. It was my shield in time of trouble, and my comfort in time of joy.—Mrs. J. R. B.

The Red Leaf has been a great help to me. I can overcome violent headaches to which I am subject by holding the thought: Spirit-mind illuminates and heals, and I am so thankful for it. I am also very grateful to you for what you are doing for my sister-in-law. It is quite wonderful; she is so much better in every way, and I wish you could know how much happier I am and how much brighter life looks to me than it did before I knew of UNITY.—C. A. S.

As this is the end of the two weeks during which I have been taking your treatment, I will inform you that I am much improved.—H. M. S.

Words cannot express the real material help my sister and I both have received from your treatments.—A. M. H.

I thought I would report S. R.'s condition. He is here in Aurora. He walks around and rides around; his spine is straightening out, and he can bend down. He takes rides on the electric cars. He says that he thinks that the vibrations of the electric cars does him good. He told me that he thought that if it hadn't been for me and Society of Silent Unity that he would not be alive. He looks well but so changed since he went away.—M. E. B.

You wished me to write you at the expiration of the month, and I desire to say that I have had no headache, only a touch of the rheumatism, and on the whole feel pretty well.—N. H.

I have known you but four months, and how I wish I could express my gratitude for having been brought under your peaceful, soul-soothing influence, all of which came about by a neighbor lending me her UNITY, sent her by a friend in Helena. Surely it is a good thing to keep in circulation. I have recognized the sustaining influence of Divine Love so much more satisfactorily since becoming a member of Silent Unity, and the statement you gave me to hold seemed so especially suited to our needs that it truly seemed like the "Manna from Heaven" of which I have often read, though never before understood the true meaning, or inner satisfaction of. Yes, God has indeed manifested in our minds and affairs, as since your treatment the much needed change has been effected in business matters with us, and we are now able to make a much coveted change for the better. Please accept the enclosed offering, I hope soon to contribute to the building fund.—C. H. S.

I wish to thank you for the help you have been to my little boy. You would never guess he was the same child my sister wrote you about a month ago. It would be hard to make anyone believe he ever had an unwell day.—Mrs. W. F. W.

It is with a thankful heart that I write you of the wonderful progress and recovery of my brother. Surgeons and nurses were not expecting to find every other organ in perfect condition, nor to have him recover from the anesthetic without any shock to the system or any nausea. Every surgeon of note, and the nurses, are watching the case, and I wish I might make it plain to them how wonderfully their work would change if they would only study the methods of Christ and his followers. As it is, we can only help silently. Now, a word about financial affairs. From—to me—terrifying conditions of poverty, we are all demonstrating all we need and more. Our debts are nearly paid, and no need of new ones. I thank you one and all for your help.—D. G.

I have been feeling better ever since I wrote to you last, it seemed as if I felt better from the time I wrote. My eye does not pain much now, my baby is getting along nicely too.—A. C. S.

I think the Red Leaf is a great power for Good. It is healing me of a claim of many years standing.—C. R. F.

My face is getting nearer healed, but I want your treatments another month.—D. M. C.

I could not for a long time realize what God is. Often wondered how it could be explained to children. This thought came to me: We are like fish in the water, surrounded by a life-giving principle containing all that is necessary for our needs. We have only to take it in, for it is everywhere, and from it we can get all that we need if we are willing to take. But, in our ignorance, we try to live in our own little world and shut ourselves out from the great world, hence, get only that which we cannot shut out. Take all unquestioningly, go to work and not waste time trying to fathom the mysteries of your past, or any other past. Your light is best for you, and will bring to you all that you need, for it knows, and you do not. So be willing to obey, receive and obey implicitly the impressions.—J. L. J.

Inclosed I am sending in an application for treatment for my mother. She has not been well for years. Has tried doctors and medicine but for no good. Yesterday she applied the Red Leaf and was relieved immediately. I have also used it and can say it has been a great help to me.—Mrs. G. E. T.

For the past three years I have read your uplifting and inspiring magazine UNITY. Words would be inadequate to express the comfort and clearness of conception this little magazine has enabled me to receive.—B. K.

I am feeling better since I got the May UNITY. There must be something in that Red Leaf. I feel a vibration that I don't feel any other time. All things are possible in the name of the Lord and that should be just the same as when Christ was on earth. I don't see why anything could not be blessed just the same as Paul and Peter did; but a person working on this line must dwell in the most holy place.—F. M. W.

I hardly know how to express my joy or gratitude to you all, or to the Lord, the great healer of healers.

Just to think, on June 14th I was led to the doctor, and he said I was in a critical condition. I could not see thirty feet in front of me. I could not tell one article of food from another on the plate before me. I began using the May Class Thought, had three friends to join me. I alone tried to treat myself hourly, held the Red Leaf to my temple, and had a friend write to you, and before the 20th there was such a miraculous change that the doctor was surprised. He said over and over, "It is wonderful how that spot has changed, it is disappearing rapidly; when you were here three days ago I feared you were going to be blind. Nothing but the mercy of the Lord healed that eye." I said nothing, I knew that it was the Spirit of the Lord that was healing me, I felt that you had received my message. I can now go everywhere by myself.—H. E. P.

In April I wrote you for treatment. I had been suffering a great deal with my feet. I have corns, bunions, and enlarged joints. With all this my feet were very painful. I must thank you for I was so relieved. In less than twenty-four hours my feet were free from pain, and I felt so calm and rested. I have not had any pain in my feet since and my corns are so much smaller I think I will soon be free from them. Find enclosed thank-offering to show my appreciation. The magazine UNITY has been a great blessing to me and has helped me over many dark places.—M. M. W.

Thank you very much for the help you have rendered me. I am also grateful to UNITY and the Red Leaf that comes to me every month, bringing many blessings in the way of hope and encouragement to a fuller life.—J. J. H.

While doing some work this morning I had occasion to hold open the screen door for my husband. In some way it sprang to suddenly catching my right thumb between the door and casing, crushing it pretty badly and taking the skin off just beneath the nail. As soon as I released it I put it in hot water and these thoughts rushed through my head: "There is an end of your work, practicing and sewing for today." Then suddenly I seemed to realize and the thought "You are God's child and cannot be hurt," came. I took my thumb out of the water, wrapped it to keep the dirt out and went on with my work. This afternoon I have done my practicing and sewing and there is neither soreness or bruise, or even a place to show where the skin was taken off. To me it is wonderful and the realization of this great power and close relationship awes and thrills me. May the power work through me so I can heal and help others.—G. T. J.

A copy of your publication UNITY lies before me. It came yesterday—a perfect God-send. For years I have been groping in the dark for the truth which is embodied in that little magazine. Who sent it I do not know, but now that I have it I will not let it go. Your little booklet has brought me great joy, and now I want to be able to help others.—R. V. A.

My sister is better and I thank you for your help. She is more cheerful, hopeful and has better digestion. She falls asleep at midnight and awakes refreshed in the morning which is a very unusual thing for her to do, and her vision is improved.—M. B.

I love the dear little book, UNITY, with all my heart, and have since the first one was handed to me by a dear friend. Surely the loving Father must have sent them to me, for I have been famishing in the dry desert for spiritual bread lo, these many years. And yet it has been lying all about me on every side if I but knew the way and would stoop to gather it. I would utterly fail if I attempted to write you how much I love to study your spiritual literature, and what a help they are to me—yes, *are* to me, for I already see a light never given to me before, though in the distance and yet rather dim, and not to be compared to what it will and shall be. Praise God, and UNITY truths.—A. M. B.

My Own Shall Come to Me.

JOHN BURROUGHS.

ADDIELEEN STEVENS.

1. Se - rene I fold my hands and wait, Nor
 2. I stay my haste, I make de - lays, For
 3. A - sleep, a - wake, by night or day, The
 4. What mat - ter if I stand a - lone? I

care for wind, or tide, or sea; I rave no more 'gainst time or
 what a - vails this ea - ger pace? I stand a - mid th'e - ter - nal
 friends I seek are seek - ing me; No wind can drive my bark a -
 wait with joy the com - ing years; My heart shall reap where it has

fate, For lo! my own shall come to
 ways, And what is mine shall know my
 stray, Nor change the tide of des - ti -
 sown, And gar - ner up its fruit of

me, For lo! my own shall come to me.
 face, And what is mine shall know my face.
 ny, Nor change the tide of des - ti - ny.
 tears, And gar - ner up its fruit of tears.

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D I E T

NEW THOUGHT

WHY SOME CREATURES EAT FLESH.

BY HON. H. R. WALMSLEY.

What are cattle, etc., made for, if not to be eaten?

Why are some animals so created that it is necessary for them to eat flesh in order to sustain life, if flesh-eating is erroneous?

If not "killed off," would not certain animals overrun the earth?

Why are some animals always at war with each other?

If evolution is correct, from where did the first species come?

It is absolutely necessary before seeking knowledge to put aside all our preconceived ideas—all our teaching and become as little children. According to Pythagorus we must first remove all the old rubbish from our minds before we can stock up with new goods.

To begin to understand the present conditions of expressions of life we must dispense with the idea of a planned creation, and substitute therefor an evolved world of exact law. All action brings results according to the law of order. Evolution deals with the changing of material form, and does not necessarily deal with ancestral monkeys or mythical missing links. The Spirit does not evolve, but its emanations, the "soul," inhabits the material expression of life, and the Life's expressions are constantly evolving or unfolding. Thus evolution follows two direct lines under two exact laws—the positive or expression of desire, and the negative or line of least resistance. Every desire of each creature is to a certain extent expressed in the evolution of

such creature. The bird's wings are the expression of the desire to fly, and the long neck of the giraffe is the expression of the desire of the giraffe to reach the succulent leaves of tall trees; and so on through the universe, each form is the expression of the concrete desires of its governing mentality. Nothing "just growed" or was created by a haphazard idea or a divine whim. Such a creation would be anarchal.

The individual identity need not have passed through the various evolutions from the amœba to man, but it has embodied itself again and again in the material manifestation of Life's expressions. As the laws of both physics and phrenics teach us that something cannot be made out of nothing, each of us must have always existed, and as these same laws prohibit the destroying of anything that is, we must necessarily exist forever.

" We that on these late days are thrown
Must be the oldest Ancients known;
And he that would the Ancients know,
Must forward come, not backward go:
The learned number of the shelves
Show nothing older than ourselves."

Expression of desire is a reaching out process that governs all consequential changes in the form of the material envelope of the so-called "soul." Each desire expresses itself in the form of the individual and in the continued form of the species. Each individual's form is the concrete expression of the individual's desires or ideas. An organ once evolved cannot be entirely erased, but can become so atrophied by disuse as to become almost lost in a rudimentary state. Thus, as with sex, a male has within his structure every organ of the female and the female has within her every organ of the male. The determining mastery of one set of organs so suppresses the opposite set as to render them almost irreognizable. But a form once evolved cannot be entirely obliterated, and the form of the individual contains within itself the mold, or cast, of each of its progenitors, and thus the individual bears within

himself the imprint of every thought of each of his material ancestors through all of the millions of years of earthly evolution.

The process of change in the form of the individual is rapid, while the process of change in the form of the species is exceedingly slow. The rapid changes of the individual seem to lose themselves in the sea of the whole. And this law of conforming to the type makes the evolution of a species a work of a vast period of time. It undoubtedly takes hundreds of thousands of years, and more likely millions of years, for an absolute species to be evolved. And this is the reason why we perceive no apparent change in the species that have been under man's observation for a few thousand years. Man's bones dug from under gravel beds that have lain undisturbed 30,000 years show no appreciable difference to the bones of the present man. And even the most useless and senseless habits seem to have survived this long stretch of time, as smoking pipes have been found in these same gravel beds.

The question of how the first life came upon our planet is easily answered. Life itself is omnipresent. Life is principle, and is as omnipresent as the principle of mathematics. The expressions of Life float throughout all space, and differentiate along individual lines on each planet or place. And expressions of life (or forms) live under all conditions and in all places. In the red hot fire of the furnace and in the "absolute zero" of space; in the depths of ocean pressure and the ethereal realms above; in the light hydrogen gas, and in the solid radium ore; in the blinding light of the sun and in the darkest caves of the earth; everywhere and under all conditions is life and are forms (or expressions) of life. So when the lightest germ or form of life settled upon this planet it immediately began to differentiate itself, or evolve, according to the individual's desires.

The evolutionary flight of the material man can be easily traced from the protozoa through the worm

(gastroticha, flat, annelid), Mollusks, Chordates, fishes (primitive, shark-like), amphibians, reptiles, mammals (primitive, marsupial, placental), lemurs, apes. And up through this chain the change of habits have been kaleidoscopic. And these evolutionary progressions are repeated in each human. Like the embryonic development of every living creature the human embryo passes through the entire order of its development from primeval amœba to modern man. Every human being at conception is a protozoan — a single celled animal. This cell is multiplied and he becomes a gastrula — a sack-shaped mass of cells without blood, or nerves. Then the cells increase and lengthen out, and he is a worm with a pulsating tube for a heart. Then he develops a backbone and becomes a “low” vertebrate. At the next stage he becomes a fish with two-chambered heart, mesonephric kidneys, and gill-slits with proper gill arteries. Then he becomes a reptile with a three-chambered heart. Then he reaches the mammal stage. At six months he is a very good monkey, with thick coat of hair and a caudal appendage of nine vertebrae. And finally he is born, a sprawling, unreasoning, half developed primate.

So if we did not have the absolute testimony of the rocks, we could turn to biology and analogy and there read the incontrovertible history of human development. Each human passes through all of his ancestral wanderings in each incarnation. He comes into that physical envelope for which he (the identity) has fitted himself. So whatever he may be, he has created; his physical envelope he creates by desire — his psychical being remaining unchanged. In the early forms a stomach was developed — an organ destined to cause nearly all the trouble of earth's creatures. The desire to eat increased as the tree of life branched, and desire was usually satiated upon the individual's brothers. Here and there, along the path, a gleam of light seems to have rayed the intellect of an individual, and ultimately those of a

species, but cannibalism seemed the rule till the primates were reached, and here fruit eating became the order till the later primate (man) lapsed back again into the devouring of his brothers—a strange reversion. But it is simply the reversion of desire—the desire of a savage ancestry—a psychological bequest of a parent reptile. The old cannibalistic lust still flows through our veins. The ethics of the average human is today far below those of any other creature. When we call lions or tigers “ferocious” or “savage,” it is hollow mockery, considering the barbarity to which the human race descends in its insatiation of the blood and torture of its brothers.

We find that the first man was fungivorous, and the entire structure is, judging by analogy, that of a fruit-eating species. His closest relations—apes, monkeys and all primates—live upon a fruit diet, and it cannot be honestly questioned that the early man was a fruit-eating animal. His teeth, his stomach and his intestines are those of a fruit-eater. Many claims are made that man’s structure shows that his diet should be flesh or grain or other substance, but the scientific truth remains that these statements are without any facts to back them up, and are evidently born of a debased wish to justify a destructive lust. A singular correlation of ideas of the animal and the plant seems to exist, and each seems to be beneficial to the other. The animal is unable to organize the mineral materials for its up-building, and is wholly dependent upon the plant. Also the animal seems unable to appropriate the life-giving principle of sunlight except through the plant. A most strange incident in the course of evolution is the fact, that with the advent of man upon earth, simultaneously came the great family of *Rosaceæ* which furnishes an ideal food for man. And fruit is the only food that is obtainable without interfering with free expression of life.

Individuals cling to the flesh pots long after they have been illumined by Truth because of the over-

powering lust emplaced by a long line of ancestral savages, and to such all love and toleration is due, but to argue the point is a waste of time by those who believe in a divine justice or in the universal kinship. The eating of flesh is a most frightful habit, and causes such unspeakable misery and torture that all talk of love is out of place while such practices are indulged. The kingdom of God cannot come upon earth until they "hurt not nor destroy in all my holy mountain."

Through desire the creatures early evolved along distorted and monstrous lines: the primeval fish grew spines and stings, the reptiles trenchant teeth and strong armor of bone, mammals great tusks and sharp claws. The whole family of creatures early divided into two classes—animals of prey, and animals preyed upon. Strange this early evolution of tooth and spine and sting—of weapons defensive and offensive—weapons to cut and to pierce and to kill and even to torture. But because of this evolution torture and killing are not made right. Truth holds that he who takes up the sword shall perish by the sword. As we sow so shall we reap, and he who intentionally causes death even of the "meanest" creature shall reap as he has sown. This is the law of justice, and cannot be revoked. The mere fact that a condition exists does not make right. If it is right to kill a brother creature because we lust for his blood, and because it is customary, then it is equally right to destroy a fellow man in order that we may appropriate what coin he may have upon his person. It is a common thing in this world to see an individual destroyed in order that his possessions may change hands, but the mere fact that the condition exists does not make it good. Viewed from every standpoint—mental, moral, chemical—flesh-eating is repulsive, and a violation of law.

Looking at the unfolding evolution of our planet, a strange and weird picture comes to view—a picture inconsistent, startling and mysterious. As we glance

backward down the path of time, we see generation produce generation, and ever anon the ocean ruling where the land held sway, and the land rising to possess the ancient thrones of the ocean, and higher and yet higher rise the forms of expressed life; the dynasty of the reptile succeeding that of the fish, and it in turn handing the scepter to the dynasty of the mammal, and ever onward and upward till the apex of the pyramid of expressed being is reached and man — man the moral agent, reasoning, accountable monarch, “made in God’s image and likeness,” comes forth as the perfected evolution of creation — an exquisite creature, full of wisdom, rich in faculty, tender and pure of spirit, “formed to have dominion,” and breathe abroad his soul in sympathy and love over all his lower creature brethren — coming into an Eden planted with every tree that is pleasant to the sight and good for food, every herb bearing seed and each tree yielding fruit; an Eden pregnant with bloom and perfume, with rainbowed plumage and ravishing song, with precious stones and beautiful metals, with abundance of clear water and life-giving air; an Eden containing all that his heart could desire — and this highly evolved expression of love begins to murder, devour and destroy, to tear down and dig up and change his beautiful paradise of differentiated life expressions into a desert of pain and unhappiness. What a varied and wonderful creature is man!

After a creature has evolved along a continued line its habits become somewhat fixed, and the its structure of such animal becomes changed to suit habits. Thus the flesh-eating animals have sharp pointed teeth, powerful muscles, the intestines short, etc. But the habit is not a necessity, and any habit can be easily changed, and the body will conform to the changed habit, and if the changed habit is for the “moral” good the change in the body will be for the physical good. If carnivorous animals, such as cats or wolves, are fed on fruits and vegetables, there is a marked increase in bodily strength and endurance. A cat if fed upon potatoes and corn will thrive much better than if fed upon flesh. A black kitten, used as an experiment, was raised upon a vegetable diet, principally corn, potatoes and bread. He grew to be

the finest specimen of cathood, and was of enormous size, having a most gentle disposition. His muscle development was superb. A mouse or bird placed in front of him only excited his curiosity, but he could not be induced to harm one. No matter how hungry he would not eat flesh. Thus it is clearly proven that flesh is not necessary to a carnivorous animal. A bull dog fed upon vegetables has become docile and kindly towards other dogs. In Oklahoma and other Western states the supply of natural food has been withdrawn from the coyote, and this intelligent wolf has learned that a watermelon patch contains all that he needs for sustenance, and it is rapidly turning its attention to fruit, much to the farmers' disgust, but the coyote's gain.

The statement is frequently made that if certain animals are not "killed off" they would increase so rapidly as to crowd the human race off the earth. There are many animals on earth which are not destroyed, and they do not multiply to such an extent as to endanger other species. Whenever a species multiplies too rapidly it produces its own check, and the "killing of them off" frequently results in increasing the numbers by reason of the weaker and duller being the ones usually killed, leaving the stronger and more sagacious to reproduce. The only animal that has increased so as to become a menace to the world is man, and by so increasing he has weakened the individual. There is so much life on earth, and the amount cannot be increased or decreased by multiplication or destruction of individuals—it is simply a shifting of the scenes.

The idea that any animal is made for a specific purpose, is erroneous. Each animal created itself by desire, and no animal was created by any set plan. When we consider that the cattle were on earth for untold ages before man appeared, we can realize how foolish is the belief that they were placed here for man to devour.

Evolution is fast eliminating the violent, the flesh-eating, the intemperate and the "immoral." Creatures that live by producing death have no place in the universe, and are fast fading before the dawn of the millenium. They must all pass away to give place for those who live under the law of love, and the kingdom of God will come upon earth, with its fatherhood recognized by all.

DIET LIST.

BREAKFAST.

Oatmeal and Bananas.
 Canteloupes. Stewed Peaches.
 Whole Wheat with cream or fruit juice.
 Warmed-over Potatoes.
 Sliced Tomatoes.
 Corn Bread. Whole Wheat Bread.
 Cocoa. Cereal Coffee.

DINNER.

Vegetable Soup.
 Macaroni and Tomatoes. Beans. Potatoes. Corn.
 Olives, ripe and green.
 Cucumbers.
 Brown Bread. White Bread. Corn Bread.
 Grapes.
 Plum Marmalade.
 Watermelon. Tapioca Pudding.
 Cocoa. Lemonade.

SUPPER.

Baked Potatoes.
 Corn Fritters. Stewed Tomatoes.
 Graham Biscuits. White Bread.
 Olive Oil. Peanut Butter.
 Plum Sauce. Apple Sauce.
 Apple Pie.
 Grape Juice and Lemonade.

HOW TO PREPARE THIS DIET.

Oat Meal. The best oatmeal is the old fashioned whole oats. Cook for two hours. Serve with cream and sugar or olive oil and bananas.

Wheat. Any of the popular cereals. Serve with fruit juice or cream.

Fruits may be eaten with olive oil and sugar, by those who desire to eliminate cream.

Warmed-over Potatoes. Fry in cottonseed, olive or corn oil until a rich golden brown.

Cocoa. Mix cocoa and sugar, add boiling water and boil five minutes. Serve with or without cream.

Cereal Coffee. Directions for preparing this is usually on the package. We have found best when boiled very little.

Corn Bread. Beat one egg into a tablespoon of cottonseed oil, one half teaspoon of salt and one tablespoon of sugar. Then add one and a half cup of milk and corn meal to thicken the whole, also two tablespoons of flour and two teaspoons of baking powder. Bake until thoroughly brown.

Whole-wheat bread. Made like ordinary bread, using whole-wheat flour instead of white.

Macaroni and Tomatoes. Break macaroni into small pieces and put in boiling water and salt, and cook for one hour. Drain and add equal quantity of well stewed and seasoned tomatoes, and either bake or stew one-half hour. Season with oil, salt and pepper.

Vegetable Soup. Two small carrots and four large potatoes chopped fine. Let these boil for one hour, then put in one-half can of tomatoes and one large onion, cut fine, and boil two hours more, slowly. About half an hour before the soup is done add two tablespoons of cottonseed oil.

String Beans. Break in small pieces, and pour in boiling water. (Always put boiling water on all vegetables) and boil a few minutes, then drain and add enough boiling water to barely cover, and cook as quickly as possible, adding oil and salt and pepper as soon as boiling begins. Cook until dry and tender.

Navy Beans. Soak over night. Drain and put in cold water. Cook for twenty minutes. Drain again, then they are ready for stewing or baking. Season with oil (for a pint of beans use two tablespoonsful.) For baked beans put in an equal amount of tomatoes.

Plain Boiled Potatoes. Peel and drop into boiling water with a handful of salt. Boil fast until done. Drain and put back on stove until thoroughly dry.

Corn on Cob. Put in boiling water without salt and boil for twenty minutes. Serve hot, and eat with butter and salt, or what is better, olive oil and salt.

Stewed Tomatoes. Stew in the regular way using oil for seasoning.

In preparing vegetables use cottonseed oil, olive oil, or corn oil instead of butter or meat.

To Make Peanut Butter. Shell roasted peanuts, which may be bought in quantities at commission house at cheap rates, and grind very fine in a nut mill. Add salt, olive oil, prepared mustard, and lemon juice or vinegar. This makes good sandwiches.

Olive Oil, when well salted, is delicious on bread or toast, instead of butter.

Do not forget to put your good thoughts of health and harmony into the food while cooking and eating. Think joyous, happy thoughts while preparing a meal, and it will digest easily.

Corn Oil is best for pastry. Cottonseed oil can usually be bought at any drug store. Corn Oil is a new preparation not yet well known. Nutol is a new preparation of cottonseed oil made at Girard, Kansas. Ko-nut is a very nutritious cooking oil made from cocoanuts.

It is necessary to acquire a taste for olive oil. Always buy the best California or Italian oil.



Devoted to
Practical Christianity.

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

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

All subscriptions payable in advance.

AMONG THE MAGAZINES.

After nearly five years of existence, *Conable's Path-Finder* has been absorbed by *The National Visitor*, "a monthly magazine of thought and entertainment," published at Los Angeles, Calif., at 10 cents a year, 1 cent a copy. It is edited by Ora D. Madsen. Mr. Conable will be one of the contributors to the *Visitor*.

Fulfillment, Denver, has ceased to exist as a separate magazine, having been consolidated with *Weltmer's Journal*, which will hereafter be known as *Weltmer's Magazine*, with Prof. S. A. Weltmer as editor, and Mrs. Grace M. Brown and Mr. Ernest Weltmer associate editors.

One of the best magazines in the New Thought — *The New Way*, which was published for a year at Wasington, D. C., has suspended publication.

A new magazine, which is yet unnamed, will soon make its appearance in Boston, published by the Metaphysical Club, 30 Huntington Ave. This is one of the progressive, wide-awake centers, and their magazine will be devoted wholly to New Thought. Their rooms have been furnished and improved for the autumn gatherings. The rooms, with reading table, circulating library, and sale library, are open daily.

Are you going to the Convention in Chicago, October 23d-26th? Only those who have attended a successful Convention like last year's can appreciate to the full its power for good. The program for the Convention is almost complete. On the list appear such New Thought workers and speakers as Henry Frauk of New York, Joseph Stewart of Washington, Mrs. Jennie H. Croft of Kansas City, Chas. Fillmore of Kansas City, C. D. Larson of Cincinnati, S. A. Weltmer of Nevada, Mo., Miss Nona L. Brooks of Denver, A. P. Barton of Kansas City, Mrs. Cora V. L. Richmond of St. Louis, J. D. Perrin of Chicago, C. O. Boring of Chicago, and others. This list of names insures a good program. The program is arranged this year so that the whole series of meetings will be connected in the thought presented.

FREE LITERATURE.

While moving we found a surplus of UNITYS and WEE WISDOMS in some of the files. A few are as far back as the year 1898.

To all who desire we will send an assorted package of these copies, which contain lots of good things and are fine for distribution. Please state whether UNITYS or WEE WISDOMS are wanted.

The work of this department is increasing, and from the letters received we know that many people are being reached and helped.

We offer to send out literature freely to all who ask. Free-will offerings are received to carry on the work.

Address all communication to

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Unity Tract Society, 913 Tracy Ave., Kansas City, Mo.

The Circle of Divine Ministry, 29 West 20th St., New York City, since the loss of Miss Elizabeth Walton, continues right on upon the same lines for good which were established so many years ago by her, and the membership have taken a more active part in its affairs now that the Circle no longer has the founder of the society to direct its daily work. Miss Walton was a most forceful character, never at a loss to bring around her for the work men and women of intelligence with the means for the end. She founded this Circle with the aid of a few personal friends more than fifteen years ago. For the years now past the rooms of the Circle have been open daily; meetings have been held throughout the week at the noon hour with half an hour of talk and a half hour of silence. There is a meeting every Thursday evening at which there is an address and co-operative healing in connection with the Unity Circle of Kansas City. The Sunday meetings are at 4 P. M., with various speakers and singing. Mr. C. B. Fairchild is the healer regularly connected with the Circle, who conducts most of the meetings. There are active Circles in Brooklyn and at Orange, also organized by the efforts of Miss Walton, and she was contemplating the organization of a Circle at Montclair, N. J. Though nearing the three quarter century mark, Miss Walton was strong and both physically and mentally vigorous. She was tireless in her devotion to the great work she was doing, the fruits of which are so many and so notable when their impress was left.

— M. H. S.

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.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.35.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY**, \$1.25.

Mrs. Meroe C. Parmelee, of Chicago, has gone to London to meet Annie Rix Militz, and accompany her home early in September.

With the August number **WEE WISDOM** celebrated its eleventh birthday—edited by the children. The little magazine is greatly improved, now having thirty-two instead of sixteen pages. Be sure and send for sample copy. Subscription price still only 50 cents per year.

"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 room and Sunday Schools. Per copy, 30 cents; per dozen \$3.00. Published by Stockham Publishing Co., 70 Dearborn St., Suite 51, Chicago, Ill.

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.

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.

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.
- The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
- New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.
- Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
- Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
- 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.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

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