



Vol. XIX. KANSAS CITY, MO., AUGUST, 1903. No. 2.

CONTENTS.

	PAGE
The Three Brains of Man. . . .	67
By Mrs. G. A. Bartholomew, B.D.	
The Power of Co-operative Thought.	71
By Leo Virgo.	
Spiritual Interpretation of the Lord's Prayer.	73
Love.	74
By Mrs. Edith Haseltine.	
Bible Lessons.	80
By Leo Virgo.	
Wisdom—Bible Reading. . . .	91
By Chas. E. Prather.	
Society of Silent Unity. . . .	92
The Class Thought.	93
Noon Thought.	93
A Silent Unity Epistle.	94
By C. A. Shafer.	
Truth Students of Chicago. . .	97
"The Ninetieth Psalm."	97
Discrimination.	102
By James Allen.	
An Outing in California. . . .	103
By Mrs. Jennie H. Croft.	
Healing Testimonies.	112
Publishers' Department. . . .	118

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

PUBLISHED BY
 15 MCGEE ST. UNITY TRACT SOCIETY. CARLTON C. ROSE, ENG. KANSAS CITY, MO.

10 CENTS will bring you *Fred Burry's Journal* on trial for three months. Special articles by Fredric W. Burry in every number. This journal is filled with forceful, suggestive, practical material, pointing the way to success and health and dominion. Regular price, \$1.00 a year. Send 10 cents for three months' trial subscription to

FRED BURRY'S JOURNAL,
Dept. U, Toronto, Canada.

Fulfillment, a monthly journal.

It presents the Law and Practise of the One Perfect Mind and Its Healing Power. \$1.00 a year. Sample copy free.

Many desire the help of the weekly Healing Class that is regularly reported in this paper.

FULFILLMENT CO., 730 17th St., DENVER.

THE REASONER, \$1.00 per year.

One of the oldest most widely quoted genuine New Thought monthlies published. Aims to go back to first principles and reason without prejudice or apology. If you like that kind of thinking, better get acquainted. We'll make life interesting for you. Send name and address to

THE REASONER, San Luis Obispo, Cal.

The Exodus, Official Organ of the Church of the New Thought. . .

A magazine devoted to the Systematic Exposition of the Science of Being, and to the leading questions of the
NEW THOUGHT MOVEMENT.

Ursula N. Gestefeld, Editor.
Harry Gestefeld, Associate.

\$1.00 a year; single copies, 10c.

EXOCUS PUB. CO., 203 Mich. Av., CHICAGO

THE PROBLEM SOLVED

How to Attain a Realization of the Ideal.

If you would be successful — would lead a useful, happy life. If you desire to develop the higher powers within yourself, send your name and address to

H. C. WRIGHT, 115 Main St., Corry, Penn.

You need send no money.

Please Mention UNITY.



Devoted to
Practical Christianity.

VOL. XIX.

KANSAS CITY, MO., AUGUST, 1903.

No. 2.

THE THREE BRAINS OF MAN.

MRS. G. A. BARTHOLOMEW, B. D.



ALTHOUGH Dr. W. F. Ball made this important discovery as long ago as 1874, it is not generally known, the important fact so interesting to science, that man has three brains, and that the third brain, *i. e.*, the third in line of its discovery to be a brain, though the first in fact, is by far the more *vital* than the other two, that it is also the first developed brain matter of existence.

The first brain of man, according to development, is the organic brain. It is situated in the epigastric region back of the stomach, on either side of the spinal column, and is known to anatomists as the solar plexus, which is shown by the microscope to be composed of both white and gray brain matter. Branching out in all directions from this great brain and nerve center are the ganglionic nerves, the nerves that accompany every blood vessel in the body.

This great organic brain plexus, or nerve center, is created prior to the heart, or cerebral brain or the stomach, and is the cause and governor of them, and of all the great ganglionic nerve system. This ganglionic nerve system is the most vital part of the human body. In this great organic brain the subjective mind is functioned, that is, the subjective mind is held and centered in this brain, as the wire of the telephone holds and centers the electric current.

The human mind is dual or two-fold. We seem to have two minds, the subjective mind and the ob-

jective mind — the subjective mind always first and cause of the objective mind, the two minds, or two divisions of mind, acting and reacting on each other, or reflecting into each other. The subjective mind, as before stated, is functioned in the organic brain in the center of the body, and the objective mind is functioned in the cerebral brain in the head.

Now, mind is the vehicle of Spirit; mind attracts, holds and directs Spirit, something as the wire attracts and holds the electric current. The mind, being the vehicle of Spirit, and especially or first functioned in the organic brain, it will readily be perceived how important a part this great nerve and brain center plays in the human life. It is the I, the ego, that occupies the temple. It is the seat of the emotions, the stronghold of the constitution, the citadel of life. In fact, this center of life, function of mind and emotion and Spirit, is the soul. It is the little fountain holding its share of the Divine Spirit flowing from the great reservoir of God, which proves it truly offspring of God.

The cerebral brain being created secondary to the organic brain, and offspring of it and auxiliary to it, receives its life principle, magnetic aura, from the organic brain. The organic brain governs the pupil of the eyes, which are its windows, through which it looks out onto the world of forms. The cerebral brain receives impressions from without, and it reasons and argues concerning the appearance of things. The organic brain receives impressions from within, from the *Divine Mind*. These inward impressions are sometimes called intuition, sometimes conscience, sometimes inspiration. The subjective mind does not reason, it *knows* all truth; and through intuition, conscience and inspiration is constantly endeavoring to inform the individual of Truth. The foregoing being true, one might reasonably ask why we may not always be conscious of the impressions of the inner or subjective mind or soul. It is because man loses himself in and allows himself

to become absorbed in the outer sense or the impressions of the objective mind. So absorbed and lost is he in the impressions of the objective mind, the plane of sense and materiality, that he has no time, or thinks he has no time, to listen to or observe and become aware and conscious of the inner sensitive-plate of the soul where God is constantly making impressions that are Truth itself. How can one expect to see within the veil if one does not raise the veil and look? How can one expect to catch the apples of God's wisdom if one does not trouble to hold out the apron or hat to catch them?

Christ refers to this state of being when he says, "All things are now ready," or, in other words, The supper of the Lord is always ready—the supper of divine wisdom and love; and the invitation is constant and universal to sup with him upon love, wisdom and divine guidance. But lo! one has bought a yoke of oxen, one has not time, another has bought a field and has not time, another has married a wife and has not time; and so it is today, few think they have time to feast with the Lord, or listen for the impressions he is making on the sensitive-plate of the soul.

We have all the time there is—it is God's time and our time, and we *must* use some of it in listening to His voice, if we want the "all things that are added." Those who *do* listen will find the impressions grow more and more distinct, the sensitive-plate will become more sensitive, the inner mind will open up its treasures of Divine Truth, for here is where we make our at-one-ment with the Divine Spirit, the Father. The little reservoir is here connected with the great ocean of omnipotence, and we receive our supply from it, becoming the well of living water of which Christ spoke.

In this center of life, center of spiritual consciousness, faith, true faith, not merely belief, but faith like the rock, resides. It is like the rock because it *knows* the Truth. Mind, being the vehicle of Spirit, it will readily be apprehended that in the attitude of prayer,

with the mind concentrated upon spiritual things, it attracts and draws unto and into itself Spirit, which is infinite intelligence. The objective mind being stilled, and the subjective mind in the attitude of receiving, draws to itself a new supply of Divine Essence. It seems to be filled with new wine, and it is filled with the wine of life, *newness* of life. Life is renewed, electrified, strengthened and purified. Surely, man does not live by bread alone.

The other brain, third in importance or seemingly so, is the cerebellum, a negative organ or switch board, switching the magnetic aura from the ganglionic to the cerebral and spinal nerves, dictated by cerebral thought. Each brain has its nervous system.

Being anxious to gain in wisdom and study into the Truth, the thought entered my mind, "If God is all there is, and all that is is good; how can we account for the truth in falsehood?" To solve the problem to my satisfaction, and to illustrate the same I will draw a simple comparison:

The Truth, like the cream of the milk, will rise to the top. In beginning cream and serum were as one substance; so likewise in beginning were truth and falsehood as one substance. Without serum there could be no phenomenon in the rising of the cream; and without falsehood there could no phenomenon in the rising of the truth; therefore both the serum and the falsehood are good and are needed, but when the truth is mixed, after it once had been separated from the falsehood, it becomes like cream of the milk after it had been separated from the serum; the more it gets churned the firmer becomes the truth, and when once enough truth has risen in consciousness so that it will completely cover the falsehood, like the cream of the milk covers the serum, then will man stand above all falsehood, evil and discord, where he will see Divine life in all its glory, harmony and bliss, where no other life is known, where in truth none other can exist. The falsehood holds up and supports the truth, as the serum supports and holds up the cream.

— PETER BROADBOOKS.

THE POWER OF CO-OPERATIVE THOUGHT.

LEO VIRGO.

UNITY of purpose and effort is becoming widely recognized as the most potent means to attain any desired end. Labor is proving its power to dictate terms to capital through organized system in making its demands. Instead of many minds pulling in many directions, it speaks as one man, and says in plain words what it will do if its terms are not complied with. It is a "long pull, and a strong pull, and all pull together." Something has to move when this unity of will is set in motion.

But mortal wisdom is often resistant. The law of love is not observed. There is antagonism, combativeness, war. What turmoil will result in this battle royal between the organized forces of man-thought in the earth no one can tell. It is the battle of Gog and Magog, and will end only when the satanic or selfish thought is cast out of human consciousness. The push and the pull of these two forces is sure, for a time, to produce discord in the affairs of men. Those who are not organized against it will suffer — they will be ground between the millstones of material conditions unless they know how to rise above them.

But there is another organized thought force. It is based upon the ideas promulgated by Jesus Christ. It believes in love, reason, honesty, justice, unselfishness, non-resistance, and above all, in the guidance and wisdom and power of a Mind that is higher than that of the present race consciousness. This organized thought of spiritually minded men and women will, through the ideas planted in the race mind by Jesus Christ, make a unity with the Divine Mind, and establish right here in earth conditions of peace

and harmony. It will not be accomplished by any outside deity, but by inner forces acting through the souls of those dwelling in earth.

This unity of thought in Truth and Love has been slowly establishing itself in human consciousness for several years past. It was revealed to the writer some sixteen years ago that such an organization in thought was necessary, and it was then inaugurated. It has gradually grown stronger each year. It is now a most powerful systematized daily thought force, and we think we are safe in saying that it is the nucleus of a thought co-operation that will do great good to the race, both individually and collectively. Over ten thousand people now send out daily a single unified thought in the Silent Unity Society.

This alone is a great power in stirring to right action the minds of men everywhere, but it is backed by that higher mental Jerusalem, or Place of Peace, of which Jesus is the head. This is right now descending into the earth through the harmonious substance of the Mind, which we are holding in place.

We want the co-operation of all who believe in the principles taught by Jesus. These principles practiced lead up to the only true success possible to man. The beginning of this practice is in right thought. If you learn to think right, you will soon find yourself acting right.

The power of this co-operated thought proves itself in the life of whoever truly enters into it. By making it part of your daily thought to establish this Jesus Christ harmony in earth, you not only help all men, but you get a betterment of your own conditions. We do not mean by this that you will immediately get rich, or jump at once from years of invalidism to perfect health, but there will at once set in better conditions for you along all lines.

Every member of this Society, who has practiced the daily concentration, and has been true to the teaching, will testify of its efficacy. If you want to join a movement that is founded in Substance, and

will surely bring large returns in the end, here it is.

Let your drawing be from within. If you have even a slight glimmer of faith in Spirit-power, it will be fanned into a great flame by joining in thought with all those who are exercising as one mind this Divine faculty. There is no limit put upon our demands — "Ask what ye will in my name, and it shall be done unto you." Health, success, harmony, wisdom and power may be yours, if you will put your mind where the Mind of God can have access to it.

SPIRITUAL RENDITION OF THE LORD'S PRAYER.

(Matthew 6:9-13.)

Our Father which art in heaven,

(Our Father always present in Divine Mind,)

Hallowed be Thy name.

(Wholeness and perfection is Thy character.)

Thy kingdom come. Thy will be done in earth, as it is in heaven.

(Thy law be established, Thy directive power be manifest, in the body, as it is in Divine Mind.)

Give us this day our daily bread.

(Let the consciousness of Omnipresent Substance be manifest outwardly.)

And forgive our debts as we forgive our debtors.

(Let exact justice only relieve us from the results of our shortcomings. If we have not forgiven our fellow-men, we cannot expect to be forgiven.)

And lead us not into temptation, but deliver us from evil:

(Let the power of Thy Spirit be tempered to our ability, that we be not overcome in our mortal weakness:)

For Thine is the kingdom, and the power and the glory, forever. Amen.

(Thy rule is established, Thy power is supreme. Thy intelligence lights the way. Always, always. So let it be.)

LOVE.

MRS. EDITH HASELTINE.

Twelfth Lesson of a Series delivered by different members before the Wednesday meetings of the Unity Society, at Kansas City, Mo.

God is Love. In Him is eternal happiness, everlasting joy and light. Take Love out of Being and all is darkness. Love cannot begin, it cannot cease to be, for it is the very nature of God. It is the law of attraction that holds the universe together, man not excepted. It is the great magnet of God, the drawing power of Infinite Mind. There is only one Presence, hence only one Love.

Man's mission here is to manifest God. There seem to be degrees of manifestation. The man and the woman who ceases to love shrivels up their hearts, hence have shriveled bodies, and are without any real life, for Love manifests as Life. If we cut off the love of any person or persons by hate, we are severing the veins through which the Universal Life flows.

The cause of all our suffering is our conscious or unconscious separation from God, for every human soul desires union with God. Our work here is to make this reunion. It is not to be made through death, but through Love. We have to learn the great lesson of unselfish Love.

Now let us look at this Love which is God. It is Infinite. It is greater than what the human heart knows, which sees only a few to love to the exclusion of all others. It is more than that which goes out to the lovable, to friends and neighbors and relations. The great Teacher said, "If ye love them which love you, what reward have ye? do not even the publicans the same?" It is the pure, unselfish, universal Spiritual Love which goes out from the heart to all alike, knowing no mine or thine, acknowledging one Father of all, one universal presence of Love, source of all love — Infinite Love itself.

Error thought has said, "God sends us good and

evil, punishes and rewards, afflicts and heals," but Truth declares God to be the One Power and One Presence, to be unchangeable Substance, the same yesterday, today and forever, without variableness or shadow of turning.

God is Mind. The creation of mind is thought. Man is a thought of God. Man is created in the image and likeness of all that God is—Love, Wisdom, Wholeness and All-Good. Everything is first an idea in mind. Now this perfect one, the thought of God, the God-man, must ever remain unmanifest except as we fulfill our highest duty to bring it forth. Almost every one recognizes this Divine One within, but we are to more than recognize it—we are to express it, bring it forth in its fullness.

We are all conscious of our two selves. The mortal self, the one that keeps us down in error, in materiality, and the one that loves and wants higher spiritual things. The mortal self, the false thinking one, has no reality; the real true Self is the one that God created—the perfect Self. Our work is to overcome the false self.

The one thing that stands between us and Infinite Love is the personal self, or will. Jesus said, "Who-soever shall do the will of God, the same is my brother, my sister, my mother." So you see, to become an avenue for Infinite Love, this personal self must be overcome. Now we have thought that we could not possibly overcome our lower self, but if it had not been possible Jesus would never have said, "Be ye perfect," or, "I am the way, the truth and the life." The Christ, that was perfectly manifested through Jesus, is to be awakened and perfectly manifested through every one of us. Jesus' life was to show us the perfection of the Christ-man, and to give the law by which all might accomplish the same.

Will we make this attainment all at once? Oh, no; we understand, while it seems there are two selves opposed to each other, there is only one real true Self. As we acknowledge the good loving Self

within, the unforgiving, disagreeable self will pass away, or become lost in Love. The true Self speaks to man of his oneness with God — "I and my Father are one;" "Know ye not that ye are the temples of the living God?"

Mind is creative power. Through the concentration of our thoughts we give them power. Out of a mixed state of mind we have chaotic conditions; out of an orderly state of mind we have orderly conditions. "The Kingdom of God is within you." You make your own heaven within. The Kingdom of God is the kingdom of loving thoughts, the abiding place of the Perfect One, the Christ Self. Give positive recognition to all that is true of this Perfect One to establish or fix it in your consciousness. "Be transformed by the renewing of your mind." Every one deep in his heart believes that all God qualities belong to him as a spiritual being. Now we must take all this faith that has been divided, and direct it to the spiritual Self. "Be it unto you according to your faith." Day by day we grow into a broader knowledge.

Faith and understanding are the keys that will take us into the Kingdom of God, or Love. Understanding is coming into conscious touch with Infinite Wisdom. If we have great love, we must guide it with wisdom or we will not have harmonious results. We each have free will, and we must be determined that no will is done in our lives but that of Infinite Love and Wisdom. It is of great importance that we think with judgment, righteous judgment, or we will bring forth creations of good and evil, love and hate, health and sickness. Remember "only the Good is true."

This Love of God is poured through the Christ for all His children. Jesus said, when asked what is the greatest law or commandment, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength, and thy neighbor as thyself." Also, "This is my command-

ment, that ye love one another as I have loved you." Just love, resist nothing. If you love, you will fulfill all law. It is the new commandment for keeping all the old commandments—the secret of the Christ-life. Paul interprets Jesus when he says, "Love is the fulfilling of the law." As we love the Christ within with all our hearts, and acknowledge it in all our ways, we see the Christ in every one, for all are spiritual beings.

The Christ spirit grows stronger day by day and will "confound the teachers in the temple" when grown to youth, and will demonstrate its word by its works.

Love is the redeeming power; as the consciousness becomes permeated with Love, sin is forgiven, or lost, as the night is lost in the day. Love has always been in our consciousness, but the more we think and talk about it the stronger it becomes until we bring into our hearts the feeling of that great Love, the Love of God, which is beyond description.

Jesus spent a great deal of time in prayer, sometimes whole days and nights. We should set apart a time each day for entering the silence and getting acquainted with ourselves. It is as necessary to soul unfoldment as the rain and sunshine are to the flowers. If we would know God we must think on the presence of God, we must be persistent in thinking on the One Presence. There is nothing difficult to understand about going into the silence. Go by yourself to some quiet place; relax your mind and body, close your eyes. Take some statement of truth, and repeat it until it reveals its inner meaning to you. That upon which you think will come forth in your life, for, "As a man thinketh so is he." Think of all that makes up the perfect man, the Christ, the Divine Self, and you will become that Perfect One. As you think these thoughts you will find yourself becoming more loving, more patient and selfless, day by day. We put in most of our time watching the self of others, forgetting our

own precious Self. We have been impolite to this One within, and said all kinds of untrue things. We now ask forgiveness for each of these limitations of our loving Father. We must know ourselves as Spirit, one with the Infinite Spirit of Love, with no condemnation for any one or anything. Then we can love with the knowledge that Love is inexhaustible, almighty, and will never fail.

Man to manifest God must be loving. Then you will know by loving what love is, you will find the ever flowing substance that goes forth from the heart center. We all receive Love from the bountiful Father, but we do not always send it out again as Love. We take Love and misdirect it into envy, selfishness, hate. This is stagnation, inaction, and appears in dis-ease. Be *sure* to keep the channel open. Love comes as a gift; you may have it or turn aside. The Divine Spirit is even now breathing its Love upon every living soul. Be still and know the I AM Good, the Perfect One in everything. "You love the good you see in all, whether great or whether small." You feel *good-will* toward all. Say it then silently, "I love you, I love you, I love you, *I do*." Say it until you *feel* it all through you.

Paul wrote a wonderful poem on Love. He says, "Though I speak with the tongues of men and of angels, and have not Love I am become as sounding brass or a tinkling cymbal. I may understand all mysteries and all knowledge and have faith to remove mountains, yet without Love I am nothing." We as Truth students know we may be a very *martyr* to the Science, but if we have not found this spiritual Love, we are nothing. Paul goes on to tell us that Love is made up of a great many small things that can be practiced by every one in our every-day life. Just small and ordinary virtues make up this greatest thing in the world.

"Love suffereth long, envieth not, is not puffed up, seeketh not her own, thinketh no evil, and never faileth." Such is Love guided by Wisdom. It sees

only itself everywhere and exclaims, "All is Good."

The heart is the organ through which the spiritual body manifests Love. We cannot use our spiritual body except through our mind. Every one uses his heart center when he sends forth a loving thought. When we get the first glimpses of this Almighty Love, we are not troubled that some of its rays fall on ungrateful places, we are so joyful over our own shining. There is nothing Love cannot do. It can melt down every unlovable, disagreeable thing until it finally disappears. Love will overcome all evil, and dissolve or transform it as the great sun transforms our muddy streets, and all unsightly conditions. All we have to do is to just shine, radiate. So we must be sure to let this Love, the life-giving principle, shine. The solar plexus is the radiating center of Life, the center from which flows the Divine Energy, Love.

"Give, and it shall be given unto you; with what measure ye meet withal it shall be measured to you again." Do not expect to grasp the whole Science in a day. We grow into a knowledge of the Truth as we live the Christ-life. "Seek and ye shall find, knock and it shall be opened unto you." Keep on seeking and knocking, and be persistent, and you will find this Spiritual Love the greatest thing in the world.

The Greeks saw something divine in Nature—caught glimpses of naiads by the mountain streams, and of dryads biding in the summer woods. Their ignorance was wiser than our cold reason, which disenchant Nature of love and life. But wiser still the conception which finds God, the universal Father, above all, through all, and in all.—JAMES FREEMAN CLARKE.

The master in any department is not he who has its facts at his finger ends, but he who commands its inward power and has the secrets of its perfection in his heart.—HAMILTON WRIGHT MABIE.

Bible Lessons

BY LEO VIRGO.

Lesson 8. August 23.

DAVID AND JONATHAN. — I Samuel 20:12-23.

GOLDEN TEXT — *There is a friend that sticketh closer than a brother.* — Prov. 18:24.

12. And Jonathan said unto David, O Lord God of Israel, when I have sounded my father about tomorrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee;

13. The Lord do so and much more to Jonathan: but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace: and the Lord be with thee, as he hath been with my father.

14. And thou shalt not only while yet I live show me the kindness of the Lord, that I die not:

15. But also thou shalt not cut off thy kindness from my house for ever: no not when the Lord hath cut off the enemies of David every one from the face of the earth.

16. So Jonathan made a covenant with the house of David, saying, Let the Lord even require it at the hand of David's enemies.

17. And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

18. Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself when the business was in hand, and thou shalt remain by the stone Ezel.

20. And I will shoot three arrows on the side thereof, as though I shot at a mark.

21. And, behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou; for there is peace to thee, and no hurt; as the Lord liveth.

22. But if I say thus unto the young man, Behold, the arrows are beyond thee; go thy way: for the Lord hath sent thee away.

23. And as touching the matter which thou and I have spoken of, behold, the Lord be between thee and me forever.

The Bible gives in symbols every step in the process of mind and body building. In the various personalities are set forth characteristics of man on seven planes of consciousness. It requires research, study, and a deep knowledge of Being to correctly interpret these wonderfully pregnant stories of creative processes. In them we catch sight of truths

we cannot explain for lack of language and proper comparisons. But we should all strive to comprehend what is suggested, because in so doing we shall have opened to us the deeper things. We develop in Spiritual understanding through study and meditation, and the steps are in order, from the simple to the complex, just as the child in school is led forward from the primary to the higher grades.

Saul, the Will, draws to himself and builds in his consciousness a certain degree of love. This is his son, or thought expressed, and takes form in the subjective consciousness, as soul. "He loved him as he loved his own *soul*." This is Jonathan, whose name signifies *Jehovah's gift*; that is, he came forth from Being. He may be termed Human Love, while David is Divine Love. These two are closely related in consciousness. Human love cannot live except it be linked to Divine Love. — Verses 14, 15. Personal Will suppresses its innate Love, David, yet it cannot kill it out entirely.

Human Love as Jonathan is working in the subjective soul to perpetuate the link between the inner and the outer. When we are willful and selfish in our external conduct, and ambitious in worldly ways to the exclusion of every kindly impulse, there is yet deep within a soul yearning for Love. If it were not for this inner link of human love we would through the selfishness of human will be entirely cut off from Divine Love. It is these hidden processes of the soul that saves man from being wholly disconnected from his Divine Source. Hence the compact which Jonathan so strongly urged David to make with him. The Human Soul sees the destructive tendencies of Personal Will (Saul), and it secretly links itself or makes a covenant of eternal friendship with Divine Love (David).

The moon is a symbol of personal intelligence. Its light is supplied by the sun, symbol of spiritual intelligence. This influx of spiritual intelligence has

regular periods of flooding the consciousness, and there is a definite relation between the body consciousness and the moon. The moon is not the governing principle, but it, with all phenomenal existence, is governed by the Mind of Nature. This Mind of Nature is not God in His universal character, but the thought of God put forth to bring about certain creative results. It is the Divine *Logos*, the Word of God mentioned in John 1.

If man were always wise enough to cultivate obedience to the Divine Will, and seek the guidance of God in every thought and act, no inharmony could possibly enter mind or body. But the Will is free, and in the exercise of that freedom it loses its way in a wilderness of sense. When the Mind of Nature, in its regular period of influx floods the body consciousness with fresh life and intelligence, the disobedient Personal Will does not understand its import. But it feels this influx in moments of quietness, when the fulness of the life flow from within wells up in the body. This is symbolized in today's lesson as the gathering of the king and his household to feast. The monthly period common to women is the influx of this inner life, and if it were understood and utilized there would be no loss, but a spiritualization of substance. Men are also subject to an ebb and flow of body vitality, an unusual fulness occurring once a month. When this flood of life reaches its highest point intensity is added to every thought and feeling. All the good habits of thought are increased, and also all the bad. If a man is given to "sprees," he is liable to have one at this time.

Through the violence of Personal Will (Saul), Divine Love has been driven from his household and is hiding in the mountains—higher planes of consciousness. Human Love (Jonathan) is still with the king, but he has let jealousy so fill his mind that he hates his own son and throws his javelin at him. The violence of Personal Will is such that

Divine Love cannot reach the consciousness except through Human Love.

The shooting of the arrows by Jonathan as a sign to David of the King's continued displeasure, is symbolical of the natural interchange or language of love. It is essentially a silent shaft, shot from soul to soul by a power and in manner none can explain. The swift and silent arrow is its closest material symbol. The bow and arrow are prominent in Jonathan's history and fully identify him as Human Love. The same symbol is common today in Cupid and his bow, who is the little boy whom Jonathan sent to pick up the arrows and return them to him.

After the boy had gone Jonathan went to David's hiding place, and they kissed one another in Oriental fashion and wept. This is all symbolical of a sorrow in the subconscious affections of each of us when we let personal desire and wilfulness suppress the natural tenderness and sympathy of the heart.

Lesson 9. August 30.

DAVID SPARES SAUL. — I. Sam. 26:5-12, 21-25.

GOLDEN TEXT — *Love your enemies, do good to them which hate you.* — Luke 6:27.

5. And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

6. Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7. So David and Abishai came to the people by night: and, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

8. Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time.

9. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

10. David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish.

11. The Lord forbid that I should stretch forth mine hand against the Lord's anointed: but, I pray thee, take thou now the

spear that is at his bolster, and the cruse of water, and let us go.

12. So David took the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw it, nor knew it, neither awaked; for they were all asleep; because a deep sleep from the Lord was fallen upon them.

21. Then said Saul, I have sinned; return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22. And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.

23. The Lord render to every man his righteousness and his faithfulness; for the Lord delivered thee into my hand today, but I would not stretch forth mine hand against the Lord's anointed.

24. And, behold, as thy life was much set by this day in mine eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me out of all tribulation.

25. Then Saul said to David, Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

In sleep the turmoil of sense is stilled. The thoughts of destruction and violence which filled the consciousness dominated by the almost insane Personal Will (Saul) are for a time quiet.

Sleep is not necessary to the spiritual side of one's being. David (Love) was not asleep.

The sense consciousness produces such friction in its ignorant use of thought that it soon dissipates the vitality of the system, and like an engine out of steam, it stops—it sleeps.

Then it is that the spiritual planes of Being impress their ideas upon the outer mentality. Dreams are quite often important revelators of spiritual truths, and those who are open to the inner realms may be instructed in this manner.

Sleep is a great harmonizer of discordant thoughts. It "knits up the raveled sleeve of care." We do not know the deep mysteries of sleep and what goes on in the soul when the sense man is in repose. Those who get into the "deep silence" in meditation produce a state of consciousness analogous to sleep. All the outer thoughts are stilled and the I AM listens to the "still small voice." It may also see symbols, feel the inner forces, or catch Divine Ideas fresh from the fountain-head. Those who are expert in this concentration of attention upon inner planes of

Being, find that a great rest and peace comes to them, and they feel after coming out of one of these sweet periods of communion with the Lord as if they had had a night's refreshing sleep. From this we know that man in constant mental touch with the perfectly adjusted ideas of Divine Mind would never need to lose consciousness in that mortal state called sleep. But until we overcome the error thoughts that produce the wear and tear of life, we shall find ourselves falling asleep.

Death is but a prolonged sleep, the result of thought inharmony so great that body cannot stand the strain, and collapses. Then, instead of being in a body when he awakes, man finds he is in the realm of thought alone without an avenue adequate to its full expression, and he is forced by the Law to again build an organism from the cell up.

The lesson today represents Saul (Will) asleep with his whole army. Abner (light-intelligence), the captain of his host, is the intellect. These are resting gathered about the "chariots." (The word "trench" is a wrong translation.) Chariots represent the body activities. Saul and all his soldiers were gathered about these, with Saul's spear stuck in the ground at his head, representing the office of the Will as the projector of thought.

While the mind of sense and the disobedient Will are in repose, our native Love (David) with Abishai (Presence of the Father) come to our camp. Sense is utterly powerless when asleep, and were these faculties of our being, that we have been warring against and persecuting, so inclined, they could easily destroy the man of sense. But the spiritual shows its magnanimity by taking for the time the spear of Saul, as evidence of the secret visit.

Thus is portrayed the ability of the soul to make its character felt in man's life when he is right opposed to its laws. Saul was softened by this evidence of the soul's ability and goodness, and became repentant,

So we find ourselves tender and obedient after a lesson of Love, whether in the silent soul communion of sleep or the conscious experience of daily life. Love is the greatest thing in the world, and the rampant ambitious Will recognizes in its saner moments that Love shall do mighty things and shall finally prevail. "Love is the fulfilling of the law."

Lesson 10. September 6.

DEATH OF SAUL AND JONATHAN. — I. Sam. 31:1-13.

GOLDEN TEXT — *There is a way which seemeth right unto a man, but the end thereof are the ways of death.* — Prov. 14:12.

1. Now the Philistines fought against Israel: and the men of Israel fled before the Philistines, and fell down slain in Mount Gilboa.

2. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Melchishua, Saul's sons.

3. And the battle went sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4. Then said Saul unto his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armourbearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5. And when his armourbearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6. So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

7. And when the men of Israel that were on the other side of the valley, and they that were on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8. And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in Mount Gilboa.

9. And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10. And they put his armour in the house of Ashtaroth: and they fastened his body to the wall of Beth-shan.

11. And when the inhabitants of Jabesh-gilead heard of that which the Philistines had done to Saul,

12. All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and burnt them there.

13. And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

Error destroys itself. Saul took his own sword

and fell upon it. The sharp, cutting words we speak are like swords that lacerate the feelings of both enemies and friends. These thoughts and words are sure to return to us, and when they do the conditions are so grievous that we feel that the battle is going "sore against us."

The death of Saul and his three sons, Jonathan, (Human Love), Abinadab (Physical Will or Body Control), and Melchi-shua (King of Health or Physical Vitality), means the dissolution of the whole organism, the result of disobedience to the Lord, or Law of Beings.

Through continued disregard of the Divine Law man gets farther and farther away from that interior harmony which is perpetually fed from the spiritual springs of Being. The discordant realms of thought from without, represented by the undisciplined and savage Philistines, encroach more and more upon the sacred abiding places of the thoughts within, which are represented by the Israelites. Gilboa means a bubbling spring in a high place, and represents the inner source of spiritual life. It is here that the enemies of law and order, the Philistines, finally get in one who has all his life followed the dictates of Personal Will.

"So Saul died, and his armourbearer, and his three sons, and all his men that same day together." The armourbearer is the soul's consciousness of its security in God; when that is withdrawn there is a complete loss of hope, and the whole personality gives up.

The undisciplined forces of error thought complete their work in the body by stripping it of all that gave it character—the object being to destroy it entirely.

But there is always a saving grace in the Divine goodness, and if we have ever done a kind act, it has been preserved in the careful records of memory and will come forth when we most need it. Saul had in the beginning of his reign delivered the inhabitants

of Jabesh-gilead from their enemies, the Ammorites, who were about to put out their right eyes. They remembered the deed, and took the bodies of Saul and his sons away from the Philistines and gave them decent burial. Jabesh-gilead means dry, hard, rough. It represents the forces of nature that gather up and care for the dust and ashes of the organism. Nothing is lost in the Divine economy, and that which is dissipated will in due course be gathered again, and another trial be made in the working of life's problem.

Lesson 11. September 13.

DAVID BECOMES KING. — II. Sam. 2:1-10.

GOLDEN TEXT — *Behold how good and pleasant it is for brethren to dwell together in unity.* — Psa. 133:1.

1. And it came to pass after this, that David enquired of the Lord, saying, Shall I go up into any of the cities of Judah? And the Lord said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron.

2. So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite.

3. And his men that were with him did David bring up, every man with his household: and they dwelt in the cities of Hebron.

4. And the men of Judah came, and there they anointed David king over the house of Judah. And they told David, saying, That the men of Jabesh-gilead were they that buried Saul.

5. And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of the Lord, that ye have showed this kindness unto your lord, even unto Saul, and have buried him.

6. And now the Lord show kindness and truth unto you: and I also will requite you this kindness, because ye have done this thing.

7. Therefore now let your hands be strengthened, and be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8. But Abner the son of Ner, captain of Saul's host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim:

9. And made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10. Ish-bosheth Saul's son was forty years old when he began to reign over Israel, and reigned two years. But the house of Judah followed David.

David is often referred to as a type of Christ. His life was a forerunner of that of the more perfect

man Jesus Christ, who was "of the house of David." This allegory of Saul and David is then the story of man-consciousness in a certain phase of character building. That consciousness may be yours or mine. When we have had a great defeat in some cherished ambition for which we have worked for years, there is a collapse of mind and body—Saul and his sons and all his people are slain. But a resurrection is possible. Jesus was crucified, and the people said "he is dead." But he was not at all dead—there was a resurrection after that human sense of life had exhausted itself and given up. It is only after the creature has let go and given up the ghost, which is the apparition corporeal, that a higher aspect of life is possible. David is the controlling faculty in this higher life manifestation.

David represents Divine Love individualized in human consciousness. Love in Being is the idea of Perfection in Unity. When this Divine Idea is focussed in man, it is the Christ Love on its inner side and Jesus' love on its outer. When David in his youth and purity daily communed with God, he closely reflected Divine Love. When he developed more character as King in dominion over men, he manifested the limitations of the human in larger degree.

When we first come into this consciousness of Divine Love as the ruling motive of our life we are careful to ask for Divine guidance in every act. David felt that the time had come for him to set up rule in the Kingdom, and he asked of God if he should go up into any of the cities of Judah. The cities of Judah represent the spiritual centres of life in consciousness. The Lord told him to go unto Hebron, which means an association of ideas; meta-physically it represents concentration.

Thus the first step in demonstrating our rule in Divine Love is obedience to the Lord. The second is to go up into our highest spiritual realization and there concentrate all our thoughts.

The wives of David represent the harmonious side of thought which must enter into this demonstration. Ahinoam means beauty of motion, whose ruling idea in mind is activity without discord. Abigail means a father's joy. The idea back of this is that joy comes from God and should go with His Love. This wife is a Carmelite, which means abundance. Thus we see that joy and abundance are closely associated. One of the occult ideas contained in the Hebrew word Judah is *praising*. It is found that praising and thanksgiving thoughts multiply the brain cells. Gratitude is another name for this state of mind. The brain cells are but the visible precipitations of an ocean of thought-stuff everywhere present. Hence praising and thanksgiving multiplies and increases every thing that we center it upon. Jesus gave thanks before he raised Lazarus. He gave thanks before he multiplied the loaves and fishes. Scientifically he was increasing the thought-stuff until it precipitated into the realm of visibility. Go up into the cities of Judah and use the law as here stated, and you can bring forth whatever you set your heart upon.

Generosity and acknowledgment of good everywhere is a mental attitude necessary to a Divine Love demonstration. David sent messages of thankfulness to the men of Jabesh-gilead for burying the body of Saul.

Because we have taken possession of the consciousness in the name of Divine Love, does not imply that we are yet supreme in our rule. There is always a remembrance of past errors remaining as a subconscious remorse or shame in mind. This is Ish-bosheth, son of Saul, whose name means "son of shame." He rules part of the consciousness, but he is a weakling and his kingdom is insignificant. We should always be on the alert, however, to put down this accusing conscience and place Divine Love in its stead.

Wisdom.

ARRANGED BY CHARLES E. PRATHER.

Speaker: What is the beginning of Wisdom?

Congregation: The fear (love) of the Lord is the beginning of wisdom. (Psa. 111:10.)

Speaker: Who have good understanding of the Truth?

Congregation: A good understanding have all they that do his commandments. (Psa. 111:10.)

Speaker: In what should we be wise?

Congregation: I would have you wise unto that which is good, and simple concerning evil. (Romans 16:19.)

Speaker: Happy is the man that findeth wisdom, and the man that getteth understanding.

Congregation: For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

Speaker: She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.

Congregation: Length of days is in her right hand; and in her left hand riches and honor.

Speaker: Her ways are ways of pleasantness, and all her paths are peace.

Congregation: She is a tree of life to them that lay hold upon her: and happy is every one that retaineth her. (Prov. 3:13-18.)

Speaker: Can wisdom be bought?

Congregation: It cannot be gotten for gold, neither shall silver be weighed for the price thereof. (Job 28:15.)

Speaker: But where shall wisdom be found? and where is the place of understanding? (Job 28:12.)

Congregation: Behold, the fear of the Lord, this is wisdom; and to depart from evil is understanding. (Job 28:28.)

Speaker: Be not wise in your own conceits. (Rom. 12:16.) If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him. (James. 1:5.)

Congregation: The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. (Jas. 3:17.)



CHARLES FILLMORE }
MYRTLE FILLMORE }
CENTRAL SECRETARIES,
Kansas City, Mo., U. S. A.

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

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a 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 join every night at 9 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. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these 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 thirteen years and has over 9,000 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 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; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

SOCIETY OF SILENT UNITY,
1315 McGee Street, Kansas City, Mo

THE CLASS THOUGHT.

(Held daily at 9 o'clock P. M.)

August 20th to September 20th.

There is no power in evil, disease or sin.
Omnipotent Good now reigns supreme.

Noon Thought.

(Held daily at 12 M.)

The One God of Jesus Christ is All-Powerful.

TREATMENT FOR POWER AND VITALITY.

Place your right hand on the throat and affirm:
"I am poised in the power, mastery and supreme ability of the Spirit; I am not afraid of anybody or anything; I am not anxious or worried about anybody or anything; I am master of the situation."

Repeat this with great deliberation at least one dozen times, then place your hand on the pit of the stomach, and say:

"I am vitalized with the vitality of the Spirit, the substance of this body is not material, but spiritual, and that substance now goes to every part, vivifying, strengthening and building this body in the image and likeness of Christ."

Give this treatment twelve times in the same deliberate way, then go over the treatment at the power center in the throat again, and repeat it at the stomach center also. Do this until you have given both centers three treatments, after which, rest in the silence for ten minutes, contemplating the presence and power of the Spirit.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

A SILENT UNITY EPISTLE.

TO MY FRIENDS OF SILENT UNITY:

We are all seeking, through right knowledge, to come into a more perfect consciousness of our own inherent goodness, and the Society of Silent Unity affords one of the most effectual means to that end, because, "Where two or three are gathered together in my name, there am I in the midst," "and that to bless." Silently, but surely, the mighty current of thought, known as the Silent Unity current, is converting the world to the Truth as it is in Jesus Christ.

There is, probably, no more potent factor at work in the world today fulfilling the words of Jesus Christ, "Go ye into all the world and preach the gospel," than the Society of Silent Unity. Every twenty-four hours this word is preached to every living creature, and whenever there is a soul hungering and thirsting for righteousness, there this word is found ministering to its needs.

Whenever you go into the silence with this word of Silent Unity, you are uniting with ten, and probably thirty or more thousand, who are daily declaring the highest spiritual truths, and these are the very words of which Jesus said, "Heaven and earth shall pass away but my word shall not pass away," because these words are spirit and they are life. You make these words your words, and they return to you with all the faith and power you give them, to lift you out of darkness into light.

But while sitting in the silence is essential to true spiritual growth, that is not the only means to be employed to that end. Putting on divine consciousness is not an easy task. It took our leader, the humble citizen of Nazareth, more than thirty years to demonstrate his dominion over the world, the flesh and the devil. In that demonstration he proved the unreality of matter and of sin, sickness, pain, poverty, old age and death. (John 16:33.)

Whatever is real cannot be overcome, but having been overcome by Jesus it may be and will be overcome by you and by me, for, for this purpose came we into the world, to demonstrate our dominion. But while this work of putting on Christ is not easy, it should not be regarded as hard, but rather should we say, always, "My yoke is easy and my burden is light."

Every means that will promote true spiritual growth should be employed. Know the truth, that you are spiritual, born of God, not of the flesh, but through the flesh the God-likeness must appear. Old habits and beliefs must be put aside through denial, and the truth must be believed and thought into manifestation. The true word, through affirmation, must be made flesh.

Whoever you are and wherever, right there in that present self and amidst present surroundings, you are to each day take up your appointed task of lifting up the Son of Man. Though you may seem to yourself the very weakest and the most ignorant of all God's creatures, and your environment the very center of hell itself, do not complain, but rather rejoice that even there the Father has sought and found you, and out of it all He calls you, "Come unto me." That "me" is the Father in you, of whom Jesus said, "The Father in me, he doeth the works." This is the Christ who is become your great salvation. It is your Christ word, your I AM word, that is to be made flesh, and save you from the destroying power of your own denial of the Christ in you. So take good I AM words, powerful I AM words, and patiently, steadfastly, persistently press forward out of darkness (Egypt) into light, "I am the light of the world."

Never compare yourself with another, or regret or acknowledge your own seeming incapacity. Neither boast your own superiority, for God is no respecter of persons, but remember that in Spirit, I AM, all are equal and all are perfect. If your way seems hard, know that the perfection of the law makes it certain

that you alone have made it so; so blame no one, not even yourself, for if you had known better you would have done better. Now you know the law, from henceforth you will sow good seed, and your fruit will from day to day grow better and better.

It is, in reality, but a step from hell to heaven. If you can love your enemy and bless him, you are in heaven. It takes but the spoken word, or the loving thought. How quickly and how easily accomplished when in the right mood, and practice and determination can make that the habitual state of mind. That is all God can do—love and bless, and thus you reveal your God-likeness. Integrity and sincerity of purpose will surely win. Remember, always, that even though ye be in the midst of seeming failure and disgrace, you, the true Self, the one who says I, are still pure and perfect in the sight of the Father. Remember that Jesus proved the unreality, the nothingness of evil, when he overcame the world, but we are to demonstrate it, each for himself.

As Jesus was victorious, so shall you be. There is no other issue possible. Then hasten the day. Make no mistakes. Seek the guidance of the Spirit, and each morning, as you face the duties of the day, joyfully proclaim, "I am ready, I am willing, I am obedient." "My meat and my drink is to do the will of my Father in heaven." In this spirit shall you win. To draw to yourself power and to daily renew a right spirit within you, be faithful to the silent hour.

From my four years' association with the workers at Unity Headquarters, Kansas City, I can testify of their fidelity and of the pure stream of powerful thought that pours forth from that center to heal the weak world that leans on Jesus Christ. But now I have taken up my residence in Chicago, and from there will speak forth my word in the only name that heals, the name of Jesus Christ. I shall be glad to welcome you, or hear from you, at 243 La Salle Avenue (not street). In coming from down town, take a North Clark or Wells Street car and get off at Chicago Ave., and you will be within a block and a half of us. We have several rooms in our house besides those necessary for our own needs, and can take a few students or patients.

Yours in the Unity of the Spirit,

—CASSIUS A. SHAFER.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular Wednesday meeting of the Truth Students was held in Oriental Hall, Masonic Temple, June 17th, led by Mrs. Lucy Walker. Subject, "The Ninetieth Psalm."

The meeting opened by singing, "When the Kingdom of Christ is Come," followed by a silence, in which "So teach us to number our days that we may apply our hearts unto wisdom" was held. "Nearer My God to Thee" was then sung.

Mrs. Lucy Walker then spoke as follows:

1. "Lord thou hast been our dwelling place in all generations."

"Lord," (our real self, the ego,) "thou hast been our dwelling place," she continued, steadfast, unchanged and unchangeable abode, in every generation, or every stage and plane of our bringing forth, whether material or spiritual.

2. "Before the mountains were brought forth, or ever thou hadst formed the earth or the world, even *from* everlasting to everlasting, thou art God."

Previous to the time when the mountains (seemingly insurmountable and immovable obstructions) were produced; previous to the forming or shaping of the earth, the planes on which we live as created beings, or the world (the sum of human affairs;) even *from* everlasting to everlasting, the complete circle, everlasting duration without beginning or end, Thou (the real self) art God — Source, Eternal Substance, the Creator and Preserver, the Alpha and the Omega.

3. "Thou turnest man to destruction; and sayest, Return, ye children of men."

Thou turnest man (the physical representation) to destruction — separation into constituent parts; and sayest, Return — turn again, or turn back — ye children of men (offspring of the material).

4. "For a thousand years in thy sight are but as yesterday

when it is past, and as a watch in the night."

"For a thousand years"—a long time to mortals; "in Thy sight" (in the sight of the immortal part of us) are but as yesterday when it is past, something of no use or value; "and as a watch in the night," a period which may be filled with all sorts of horrors and discomforts, but which are forgotten at the breaking of the dawn.

5. "Thou carriest them away as with a flood, they are as a sleep; in the morning they are like grass which groweth up."

"Thou carriest them," the thousand years; "away as with a flood," they are swept out of existence; "they are as a sleep," (oblivion, unconsciousness); "in the morning," in the dawning light of spirituality; "they are like grass," that which is short-lived and fleeting.

6. "In the morning it flourisheth and groweth up; in the evening in is cut down and withereth."

A proof of its transitory character.

7. "For we are consumed by thine anger, and by thy wrath are we troubled."

Because we have not understood and have attributed to God, Spirit, Divine Love, the lowest passions of humanity, and are troubled thereby.

8. "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance."

"Thou hast set our iniquities," inequalities before thee; inequalities or imperfections are always before perfection in manifestation; "our secret sins," unconscious deviations; "in the light of thy countenance," not as a punishment or for a continued remembrance of them, but as an act of mercy and love that we may always have this Divine light to lead us in our path toward our real selves.

9. "For all our days are passed away in thy wrath; we spend our years as a tale that is told."

"For all our days are passed away in thy wrath;" if we choose to impute human imperfection to Divine Love and Perfection, and it seems so to us because we have not as yet arrived at the place where we can conceive of the perfect equality and perfection of

Spirit; "we spend our years as a tale that is told," something that is past, and over which we have no control.

10. "The days of our years are three score years and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow: for it is soon cut off and we fly away."

"The days (number) of our years are three score years and ten," man's limitation; "and if by reason of strength," physical only; "they be fourscore years, yet is their strength labor and sorrow," for it is only a prolonging of mere materiality and deferring of the day of dissolution; for it—the mortal part—is soon cut off—and we, the immortal, the ego, fly away, leave it and go on evolving our divinity.

11. Who knoweth the power of thine anger? even according to thy fear, so is thy wrath."

"Who knoweth the power of thine anger?" only the mortal consciousness; "even according to thy fear, so is thy wrath;" just in proportion to the terror of the mortal, even so is the wrath or punishment which is wrongly attributed to the Divine, but which is the direct result of the fear.

12. "So teach us to number our days, that we may apply our hearts unto wisdom."

So teach us to understand our true possibilities that we may bring them forth even while in the flesh.

13. "Return, O Lord, how long? and let it repent thee concerning thy servants."

How long shall it be, O Lord, ere we turn again to our true estate? but the only repentance possible is on the part of the servants, the mortal part, for the course of the Lord, the ego, is fixed and undeviating, "the same yesterday, today and forever."

14. Oh satisfy us early with thy mercy; that we may rejoice and be glad all our days."

Make us to understand in the early stages of our growth what we really are and what are Thy plans for us, that we may give thanks and praise all our mortal life.

15. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil."

Make us to rejoice, when we have found the Truth

in proportion to the amount of affliction we suffered in consequence of our ignorance and sometimes willful disobedience in seeing evil instead of good.

16. "Let thy work appear unto thy servants, and thy glory unto their children."

Thy work is already done—let it appear; open our eyes to behold it; open even our eyes of flesh that they may behold Thy glory (the manifestation of the Divine nature,) and let their children (every offspring or outcome of humanity) also behold it.

17. "And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

"Let the beauty of the Lord be upon us;" let the perfection which is in the ego manifest upon the outer, and establish the work of our hands upon us—confirm the result of our co-operation with the ego, and let us be assured of its permanence and its everlasting endurance. Yea, the work of our hands establish thou it.

Mrs. Jane Yarnall: One needs as much inspiration to read the Scriptures as did the ones who wrote them. There is a mystery veiled in every passage, but it can all be revealed to every individual, not by a casual perusal. One must *search* the Scriptures. To be able to do so one must develop their God-given faculties. "Weeping may endure for a night, but joy cometh in the morning" would mean very little until we know that the night typifies our misunderstanding, and that when knowledge comes to us, the light which means knowledge brings joy, because we know how to overcome our difficulties. "Now are we the sons of God" is beyond what thousands have dared to claim because they have thought it meant our material fleshly selves instead of our real selves, the spiritual ego..

Mrs. Lucy Walker: We need not deny the historical part of the Bible, because the history itself teaches us a lesson.

Mr. William W. Atkinson: We need not deny the material entirely, because it has its place, and is

important in that place. "Thou hast been our dwelling place in all generations." The dwelling place is the abiding place, and in all generations we have been there without knowing it. All truths are but half truths when explained by the individual, because Truth is so mighty no one could ever encompass it, and what each one gets out of Truth is really what he brings to it, or understands by it. We have rested in this one thing forever and forever, because we] have always been a part of God. We could never get out of God nor away from God. The destruction of man is necessary; that is to say, that part of him that sees separateness; his sense of personality must drop away from him, that part of man that is material is dropped away or destroyed when it is returned to the Universal in consciousness.

We have all seemed to leave home, or that dwelling place. I personally do not know just how we did at first come to leave home, but it was the coming out into creative form the uncreate, and some way we have wandered so far away on this plane of person, but like the carrier pigeon, we are bound to return home, although we may fly around and 'round for a long time before we get started in the right way. We cannot explain why the carrier pigeon will always fly home, but there is something within it which leads it, and so it does us without any rational explanation. As we begin to return, the *I* begins to grow larger, and we begin to feel for others, and after a while we wonder why we feel for others, and then we find it is because they are a part of us, and we become universal, and then we recognize Oneness. All the so-called charity and sympathy is only universal fatherhood. The man and woman today are not better because they have been taught to be, but because they have grown to where it hurts them to have others hurt. The wall of separateness is disappearing. Return, ye children of men, to the Universal Consciousness, to the dwelling place. We are nearer home than we know.

Mr. Platt: God is all in all. Paul says he is over all, and in all. There is nothing but God. God is individual unfoldment. He who says: "Lo! here and lo! there, follow not them, for lo! the kingdom of heaven is within you." Jesus is the fulfillment of the law, the law that ends sin, sickness and death. We are the *Inn*, and when the Christ comes in, the animal natures in us begin to be aroused and disturbed but there is nothing to fear. It is against the law of God to sin or be sick or poor. God is all in all, but you must know your true self to know God, because all the Truth or Life in you is God. We have slept the Adam sleep, believing ourselves to be material man, but the truth awakens us and makes us free.

Mrs. Jane Yarmall took charge of the healing service and the meeting closed by singing "Glory to God." HARRIET DE LANO POOL, Sec'y *pro tem*.

DISCRIMINATION.

There is one quality which is pre-eminently necessary to spiritual development, the quality of *Discrimination*. A man's spiritual progress will be painfully slow and uncertain until there opens within him the eye of discrimination, for without this testing, proving, searching quality, he will but grope in the dark, will be unable to distinguish the real from the unreal, the shadow from the substance, and will so confuse the false with the true as to mistake the inward promptings of his animal nature for those of the Spirit of Truth.

Discrimination, being a spiritual quality, can only be developed by spiritual methods, namely, by questioning, examining, and analysing *one's own* ideas, opinions, and conduct. The critical, fault-finding faculty must be withdrawn from its merciless application to the opinions and conduct of others, and must be applied, with undiminished severity, to one's self. — JAMES ALLEN.

AN OUTING IN CALIFORNIA.

MRS. JENNIE H. CROFT.

A CLEAR, frosty morning in February witnessed our departure from Kansas City for the land of sunshine and flowers. As we sped on through Kansas we passed through snow, and congratulated ourselves upon our comfortable quarters in that superb trans-continental train, the California Limited, operated by the Santa Fe R. R. Co. As we climbed higher the cold became more intense, and the high altitude in Colorado slightly affected some of the party. Awakening in the morning we found ourselves in New Mexico in the midst of a desert which extended on through Arizona, and looked arid and sterile enough at this time of year. We were much interested in the homes of the Mexicans and Indians, which were grouped here and there along the route. The houses are of adobe, which, if they had a second story, as was sometimes seen in the more pretentious villages, were entered over the roof of the first which was reached by a ladder from the ground. When the train stopped near these villages, the women and girls would gather about and importune the tourists to buy their handiwork—the jars and vases of pottery, baskets most beautifully woven, and other typical Indian manufactures. The men of the tribe, wrapped in the gay Navajo blankets, would look on from a distance, all this being beneath their dignity, although I suspect they did not reject the money their squaws earned in this way. Albuquerque, that famous old Mexican town, has a most interesting and extensive collection of Indian relics and products, and during the short stop which was made at this point we saw the Navajo and Moki weavers and potters at work, as well as taking a hasty glance at their rare collection of curios.

The desert of Arizona is varied by mountain ter-

races, desolate lava beds and cones of volcanic cinder, above which distant snow-capped mountain peaks gleam white in the sunlight. The altitude is about the same as in New Mexico, and it is here that we find the famous Grand Canon, that great rift in the earth's crust chisled by the Colorado River. Grand, awe-inspiring and beautiful, words fail to describe it in fitting manner.

Crossing the Colorado we enter California, that far-famed land of gold, fruit and flowers, mountains and ocean, blue sky and sunshine, but first have to pass through the most sterile waste of sand and alkali in our country. Through this the train hastens on and we reach more elevated ground again. Through Cajon Pass we descend rapidly and enter that garden of the world—Southern California. From the summit of the San Bernardino Mountains a ride of twenty-five miles brings us to orchards of all kinds of fruits, of nuts and figs, and that eagerly looked for orange grove. After the monotony of the desert this scene of verdure and beauty is in vivid contrast and doubly enjoyable. We come also into summer weather, and unless we consulted the almanac would not know it was winter time. Through miles of orchards, the roadway lined with stately eucalyptus and the graceful pepper trees, we reach Los Angeles on the afternoon of the third day from Kansas City. While we had enjoyed the journey we were glad to leave the train and take up our abode in a hotel where we had a little more room than even the unsurpassed "California Limited" could give its passengers.

Los Angeles is a typical American city. Settled by the Spanish in 1781 you have to hunt in obscure corners of the town to find this people now, but these corners are very interesting with the little adobe houses and relics of early days. The city is prosperous and increasing rapidly in population, the last census giving it 120,000. It is headquarters for an army of tourists in the winter, is a pleasant ride to either mountains or ocean, flowers all the year round

and an ideal climate. Soon after arriving in the town we found our way to the "Home of Truth" and were cordially welcomed by Mr. and Mrs. Bransby, those faithful, self-sacrificing workers in Truth's cause. Through the untiring efforts of these good people the Home is equipped with a pleasant house and chapel adjoining, the latter seating over two hundred. Mr. and Mrs. Geo. Burnell, the well known teachers and healers, were staying at the Home for a season doing special work, Mrs. Burnell speaking Sunday morning and Mr. Burnell in the evening, to full houses. We had the pleasure of meeting a number of noted workers along our line of thought while attending services at the Home during our four weeks' stay in the city, and one Sunday evening, upon invitation of Mr. Bransby, had the pleasure of speaking to an audience which filled the chapel. The work in Los Angeles is well established and prosperous, and Mr. and Mrs. Bransby are to be congratulated upon the results they have achieved,

Making Los Angeles our headquarters we made excursions to adjacent towns and places of interest, among which we will note Pasadena, a veritable "threshold of Eden" as the name signifies, and where many Eastern people make their winter home. Here you find every kind of tree, of flower and shrub which grows in southern California. From Pasadena we go to Mount Lowe, and ascend by cable incline, electric car and bridle-path to the top, 6,000 feet above the level of the sea, and from which we have a fine view of the fertile valleys, the ocean and the mountains. This trip should not be missed by the tourist, though the steep incline, the little electric car seeming to hang almost in mid-air as it wound about the side of the mountain, made the nervous ones shrink and some to shut their eyes.

We must not fail to mention Santa Catalina Island, thirty miles off the coast and reached by steamer from San Pedro. Here, at Avalon, a famous

summer resort, one takes the glass-bottomed boats, and gaze through a hundred feet of beautifully clear water and see the many-hued sea-moss, the various kinds of fishes and shells. This seems to be the native home of the gold-fish which grow to prodigious size.

The ocean beaches, the ostrich farm, the orange groves, where we picked and ate the lucious fruit from the trees, are all worthy of detailed description, but space forbids.

From Los Angeles we proceeded by the coast route of the Southern Pacific to Santa Cruz. The ride was for half a day right along the coast, and the grand old Pacific smiled and sparkled in the sun and threw up its white arms of spray as a salute as we sped along. Then we left the coast, and began climbing the mountains, the road winding around the sides and going through tunnels under the mountains in a seemingly reckless manner, but most delightful as to scenery. Santa Cruz has the most charming bit of coast to be found anywhere, the action of the water forming natural bridges, caves and passages, promontories and miniature bays which makes the coast drive a beautiful one. We drove from Santa Cruz to the grove of "Big Trees," a continual ascent along the bank of the San Lorenzo River. We entered the hollow trunk of the "General Freemont," which held twelve people easily. But everyone knows about these giant red-woods. From the little station at the grove we took the train again for San Jose.

We are now in Central California, and there is no town in this portion of the state more attractively situated than San Jose. Protected by the mountains the climate is equable, and vast orchards of prunes and apricots in full bloom at this season of the year made a beautiful setting to the pretty little city.

Here is established another Home of Truth, with William Farwell as its leader and director. Mr. Farwell is a young man who is thoroughly consecrat

ed to the work, the earnestness and purposefulness of his character impressing those who meet him. Associated with him in the Home is Miss Snider and others who are student workers. Mr. Farwell is progressive, and has branched out with a series of Sunday evening meetings which are held in a down town hall, and where he is reaching a different class of people and thus accomplishing a great good. Our stay in San Jose was short, but I was present at the Friday evening meeting and spoke a few words to the friends gathered there.

At San Jose is located the famous Lick Observatory, but rain prevented us from visiting it. From San Jose we went on to San Francisco, stopping to visit the Leland Stanford University at Palo Alto, the Memorial church alone being well worth a visit, for no where else may be found such a collection of beautiful Mosaics.

San Francisco is one of the really great cities of the world. Built upon a number of hills, it enjoys a commanding view of land and sea and one of the finest natural harbors known. San Francisco Bay, with its numerous islands rising precipitously from the water's edge, is a delight to the eye. In population the city is cosmopolitan, as most seaport towns are, but it has what no other city in the New World has, a veritable bit of China transplanted within its borders. Chinatown is too well known to allow of description in this short article, but we would say to those who first visit San Francisco, *do not fail to visit Chinatown.*

The New Thought movement is well represented in San Francisco by various societies and "isms," and here we find another well established "Home of Truth," engaged most successfully in teaching Practical Christianity. In Mrs. Nellie Kemp the Home has a most efficient head. With a clear understanding of the Truth, combined with a marked ability in expressing it, a good healer, and possessing a most sweet and loving disposition, Mrs. Kemp is

the right one in the right place and under her guidance the work is flourishing. The Home is one of a block of houses, but well arranged for the use to which it is put. The large parlors and hall accommodate a goodly number, and are well filled at each meeting. One Sunday morning in March it was my privilege to speak to this congregation, and I was most kindly received and welcomed by the members and friends. Mrs. Kemp is ably assisted by the other good workers in the Home, and it is a good place to go when you are in San Francisco. Circumstances were such that I did not have the pleasure of meeting Mrs. M. E. Cramer and her husband, the editors of *Harmony*, nor Henry Harrison Brown, editor of *Now*, and trust that on my next visit to this New Thought center I may be given this privilege.

Across the Bay in Alameda is the "Home of Truth" over which our beloved Harriet Kix presides. This Home occupies a spacious mansion set in beautiful grounds, at one time the home of wealth, but now the home of that greatest of all wealth—Truth. Upon meeting Miss Kix you are impressed with the calm reposefulness of her manner, which comes from the realization of the abiding presence of God, and this is the secret of her power. The Home is prosperous, and the good done incalculable. The roomy parlors, hall and sitting-room can all be thrown together for the meetings, and are all well filled Sunday mornings when Miss Kix speaks. For twenty-four hours I was a guest in this Home, and was invited to speak to them Sunday morning, but as that same Sunday had been promised to the San Francisco Home, Miss Kix arranged for a special meeting the following Monday evening, at which I spoke as a witness for the Truth to an attentive gathering. A corps of good workers assist Miss Kix in carrying on the Home, and we were blessed in meeting these friends.

After seeing the sights in San Francisco and

adjacent points of interest, being braced up by the energizing climate and refreshing salt air, our party separated, and one sister and myself turned our faces Eastward once more. The first stop was at Sacramento where the newest Home of Truth in the state is established. Organized by Miss Fraser about a year before, at her departure it was left in Mrs. Sampson's hands, who has worked under circumstances which would have disheartened most other people, until the Home is established and standing on its own feet. To dear Mrs. Sampson belongs great praise, for by her invincible courage has she succeeded in making this Home an assured factor in the cause of Truth.

Here we tarried three days, from Friday morning until Monday, my time being pretty well taken up in speaking at the regular meetings, at impromptu gatherings, and in other ways co-operating with Mrs. Sampson in seeking to arouse an added interest in the success of the Home. From reports which came to us after returning to Kansas City we are assured of the advance which is being made in the scope of the work and the good being done in this Center.

Sacramento being the capital of the state, the State House is the chief point of interest in the city. Kind friends took us through the building and grounds, and we were courteously received by the Secretary of State and given a copy of the State Seal. The city has a fine Art Gallery, the gift of one person who made the collection. A visit to this gallery was much enjoyed by us.

From Sacramento we went to Salt Lake City where we visited the famous Tabernacle, and were so favored as to be present at an organ recital and heard that great organ played upon by a master hand. We saw the outside of the Temple, the inside of which no Gentile ever sees, and few of the Mormons only when they are married or baptized. Only the Elders have access to this beautiful building. As it was not the season for bathing, the great

pavilion at Saltair was not opened. The city has the broadest streets and longest blocks of any city we had ever visited, and our trip around in the Observation Car showed us that the city was nicely laid out and well kept. The mountains were all around us, and we were shown the path through which Brigham Young came when he first entered this land to establish his colony. We saw where all that was mortal of this wonderful man was laid away, but his spirit and indomitable will are living today, and manifest on all sides in this city.

Our next move was on to Colorado Springs over the Rio Grande R. R., and who will ever be found who can give an adequate description of the beauties and grandeur of the scenery as we passed over and through the wonderful Rocky Mountains. These mountains are rightly named, the massive piles of solid rock lifting their castellated heads hundreds of feet toward the sky. As one gazes upon these famous mountains he is filled with a sense of the power, the steadfastness and protection, which they represent, and is reminded of the high places in spiritual consciousness where he may go for power and strength, for protection and defense in time of need, where, with the world shut out—as it is in the heart of these mountains—he may meet and commune with God. The repose of the mountains, the ceaseless activity of the sea, each in their own way speak of the great Love, Wisdom, Power, which we call God.

Landslides and snow storms delayed us in the mountains so that we were a day late in getting to Denver, and thus I was prevented from speaking at the College of Divine Science Sunday morning as had been planned by Miss Brooks, but I had the long anticipated pleasure of meeting these dear friends and found Miss Brooks, Mrs. James, Mrs. Small, Mr. and Mrs. Cobbett, and all the other good workers in this center, to be a host of earnest, loving, wise people, who were devoting their lives to the promul-

gation of Truth. The building at present is but the chapel of what will some day be a fine large church, but it is most admirably arranged for the work and has a seating capacity of between two and three hundred. The work is prosperous, the workers united, and the people interested and receptive, and good results are accomplished. Miss Brooks is pastor and gives most convincing and helpful talks on Truth. This was the last stop before reaching Kansas City and home once more, where Unity Headquarters, and the dear friends there whom I had been away from for two months, seemed dearer to me than ever. Wherever I went among our people in the West, as representative of UNITY, I was most cordially welcomed and found friends everywhere, and returned with new ideas and helpful suggestions for the work at home, and with the belief that a new bond had been formed between our subscribers and friends upon the Pacific Coast by thus personally meeting with them.

Unity has won its way into the hearts of the people as a journal of pure, spiritual teaching, and many were the words of praise and appreciation of our magazine which I heard and which came from loving friends.

It was a journey long to be remembered, many features of which will never be erased from our memory. Truth is One, the workers for Truth are One, and in universal Love, we live, move and have our being.

Freedom consists not in doing what one ignorantly and injuriously likes to do, but in doing that which he loves to do, wisely and beneficently. The train of cars is not enslaved while confined to its tracks, nor is it free when it leaves them and plunges headlong over a precipice. The steamship is not enslaved because its usefulness is confined to the water, nor is it free when it encounters another element and is wrecked on land.— *Common Sense Advocate*.

HEALING TESTIMONIES.

It has always been our conviction that the doctrine of Jesus Christ should prove itself without advertising, therefore we have given little attention to testimonies—in fact we have never asked anyone to make a written statement of their healing until this month. But recently from many subscribers have come requests for addresses of those who have been healed of this or that disease. Some have stated that they never heard of a well authenticated case of metaphysical healing, while others wanted their faith stiffened by hearing the testimony of someone who had been healed of a difficulty which doctors had pronounced incurable.

In one day we procured among the members of our Society the following healing testimonies; of cases that are well authenticated. The physicians who examined and treated them are here, and the people are ready to give their names and addresses if desired. We do not give names of either the healers or the patients, because we do not want this to take the form of an advertisement.

We could easily fill all the pages of *UNITY* with similar testimonies, as there are about three hundred people who make our rooms their religious headquarters, and they have nearly all been healed of some malady. This does not include the numerous absent healing cases, which are almost beyond enumeration. Every day letters come to us praising the Lord for the healing power of Truth.

The promise of Jesus that "These signs shall follow them that believe," is being abundantly fulfilled in this day. Here are cases of Divine healing as wonderful as those recorded in Scripture, and the witnesses are living and ready to testify. Yet there are ministers residing within three squares of where this healing is daily taking place who will not believe the testimony of others nor investigate for

themselves. They will accept the statements of almost unknown origin in Scripture of similar cases that occurred thousands of years ago, and dilate upon them as evidence of God's miraculous power to His chosen people. Truly, prophets are without honor in their own country and time.

A lady who was healed here of gall-stones, from which she had suffered for years, and had the visible evidence of again and again, went to her pastor and told him of the wonderful thing that had been done for her. He looked at her stolidly for a moment, then said, "My dear sister, you may have imagined you had gallstones, but I am sure it must have been some slight disorder of the liver only. You never could have been healed of so serious a complaint in the manner you describe."

Nevertheless the healing power of God is growing stronger every day and those who *believe in it* are getting the results. The Sadducees and Pharisees stand afar off and question and scoff as of old. But the Christ, the Truth, is with us and is reiterating, "Ye build the sepulchers of the prophets, and garnish the tombs of the righteous and say, If we had been in the days of our fathers we should not have been partakers with them in the blood of the prophets. Wherefore ye witness to yourselves that ye are sons of them that slew the prophets."

* *

KANSAS CITY, MO.

In February, 1902, a physician was called in my case, who, after an examination, requested my husband to send for another, both being very dear friends of ours. After a most thorough examination, they gravely told me there was but one thing to do—an operation, the hospital. "Yes," they said, "it is the only way out—it is a fibroid tumor, and your condition is serious enough. Make your arrangements as soon as possible, or in about three weeks be ready." My will was duly made out and my only sister sent for, and sewing done for a long stay (or a

very short one) at the hospital, when a very dear friend, a member of Unity, returned from a trip to Chicago. She was informed of my condition and came post haste to see me, and how she plead and earnestly talked and told me how Mr. — would show me the way to perfect health, and truly, to please her only, did I consent to accompany her daughter down to see Mr. —. I was so weak and ill I could hardly stand the trip down town. We waited a few moments when I was introduced to Mr. —, who invited me into the healing room. When we were seated I frankly said, "Mr. —, I have no faith in you."

He smiled and asked, "How do you feel about God?" My reply was, "God, only God, can do anything, and He has done so much for me all my life." "That is just what we want to do our work— God does it all. Now let us demonstrate His law," said Mr. —. How can I ever tell you even a part of my growth in *God!* Everything seemed to conspire to my being healed by the Truth.

The surgeon who was to do the operating was taken sick with blood poison, and the other, a stranger to us, was so eager to get the case, so much so that my husband was disgusted and concluded to let me go on with Mr. —'s treatments, when one morning, five weeks after, I felt so light, so free, (now remember this tumor was said to weigh at least 12 pounds) that I asked members of my family if they did not notice a change in my appearance. I felt "truly a strange feeling," like I had been hit in the abdomen with a man's heavy hat, and all day I kept asking this one or that one if they did not notice a change. Then about three weeks later, while in the silence, I aloud declared I was Jesus Christ. A moment later I said, "Oh, I beg your pardon." But from the time I felt the lightness I began to grasp the Truth, and my oneness was soon made with God, and today I stand proof for it. My mind is bright and my health restored in so many other parts

of my being. Catarrh that had been with me for years, hemorrhoids that my physician said I would have to have an operation on, have entirely disappeared, also a weakness of the bladder, which has gone, and such a change, that every one says, "If I could get what you have, I would give all that I possess." I feel so happy and free, so glad that I can do some little for others because so much has been done for us. Our business is better, and my growth can never stop. Ask Mr. — who I am. Come and see me is the best proof of all for my world is without end. Amen.

* * *

KANSAS CITY, MO.

In the spring of 1897, I applied for a policy in the New York Life Insurance Co. I was ill at the time but attributed it to overwork and irregular hours as member of the state legislative session just closed. The Insurance Company rejected me, the examining physician informing me that I had a well developed case of diabetes and should consult my regular physician, and if I followed his directions I might live a year or two. My family physician, an allopath, examined me and said he was sorry to inform me that I was suffering with an advanced case of *Diabetes Mellitus* and that I might live three months or I might live two years. He placed me upon the usual diabetic diet (flesh), excluding all foods fit to eat, and dosed me with strychnia and codeia. After eighteen months of this treatment I was scarcely able to walk, had "risings" in my ears, a defective eyesight and a magnificent thirst. Several specialists refused to take my case owing to its advanced stage. Applied to the Kirksville Institute of Osteopathy, but was informed by the secretary that it was too late to help me. Was informed by my physician that I had best place my affairs in condition to meet the end, which would probably be in a few months. Analysis of urine showed three grains of sugar per ounce. Concluded if my going was

ordered, I would experiment a little, so placed myself under the care of Mr. — (whom I greatly respected but had no faith in his health doctrines), attending a class in primary lessons. During the fourth lesson I was illumined with the knowledge that I was healed. I threw away the medicines, discontinued the flesh diet and began eating the sugar foods. Weighed 92 pounds, (normal weight 124 pounds); in less than a month weighed 132 pounds and felt perfectly well. Analysis of urine revealed no sugar, although subsisting entirely upon the sugar foods. Have been practically well since, sight clear and far beyond average. I believe I was instantaneously healed during the fourth lesson of the course.

My right arm had been almost useless for seventeen years, being withered and $1\frac{1}{4}$ inches shorter than the left. It had been operated upon by one of the most eminent surgeons of Kansas City without benefit. Several months after my healing I found it was the same length as the left and almost as well developed.

I am healed physically and mentally, and now unto God and our Father be the glory forever, and may the grace of our Lord Jesus Christ be with dear — always.

* *
* *

KANSAS CITY, MO., JULY 31, 1903.

I wish to testify to the efficacy of the healing power of God. I had been in poor health for several years, and finally was examined by an eminent physician who said that I had a fibroid tumor in the uterus, and he advised that another physician be consulted in the case. This was done, the second doctor corroborating the diagnosis of the first. There seemed nothing left for me to do but submit to an operation, but I was not willing to do this, and as a last resort, I applied to — of this city for treatment. I had heard of his healing a case similar to mine by mental treatment, and although I had not much faith in it, I was ready to try anything rather than go to

the operating table. The first treatment resulted in the pain the back and head, from which I had suffered constantly for weeks, leaving me never to return. Two weeks' treatment (five treatments) made a great change in my appearance, and I have been gaining in strength and health ever since, tumor gone, and other things which troubled me vanished with it. In fact, the physician says that with my present state of health it is impossible for me to have a tumor.

* *
* *

KANSAS CITY, MO., JULY 31, 1903.

That I may point the way which will result in health to others who may be in the same state that I was, I want to tell of my healing through the power of God. I was troubled with gallstones for many years, and was growing worse all the time. I had received treatment from different physicians, took medicine enough to kill a horse, and was growing weaker and losing flesh rapidly, and nothing seemed to do me any good. Through a friend I heard of the healing done by —, and I went to him seeking help from the suffering that I endured. After the first treatment those terrible spasms of pain left, and I have never had one since. I was really healed in that first treatment, but I took three others, and I have been entirely well ever since. I am full of praise and thankfulness for this great good which came to me through this Truth.

“It is well sometimes to have everything swept away: it makes one build larger conditions — making one think out better plans of action: it awakens one's slumbering resources and powers.”

Why should it be hard for me to say, “Thy will be done,” when I know that God loves me, and that in the ultimate His will is my best good?—
C. E. W.



Devoted to
Practical Christianity.

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

CHARLES FILLMORE (LEO VIRGO,) } Editors.
MRS. MYRTLE FILLMORE, }
JENNIE H. CROFT, Associate Editor.
CHARLES E. PRATHER, Business Manager.

\$1.00 per year.
10 cents per copy.
Foreign Subscriptions,
5 shillings per year.

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

The Unity Tract Society 'phone is 721 Grand, and the Fillmore residence, 428 Elmwood Avenue, 725 Pink. Long distance connection can be made with either.

The most favorable club rate on UNITY is three subscriptions sent in at the same time for \$2.00. One of these may be a renewal of your own subscription, but the other two must be new.

Patients or students coming to Kansas City can secure comfortable quarters in the vicinity of Unity Headquarters, but we can not give the time to look up suitable quarters for you, on account of our numerous duties.

If you change your address and do not notify us until you fail to receive that month's UNITY, you should enclose 10 cents when writing for that copy, and not expect us to furnish duplicate numbers free when it was no fault of ours.

Hanna More Kohaus, who is well known to our readers as a most successful New Thought teacher and a beautiful writer in both poetry and prose, has returned to her home in Chicago on a visit from England where she has been teaching. Mr. Kohaus will accompany her upon her return to England to assist her in the work.

The firm of Coolidge & Waterloo, Chicago, successors to the Universal Truth Pub. Co., has recently been dissolved, Mrs. H. W. Coolidge going into the active work of teaching and healing. Mrs. Anna C. Waterloo will continue the book business under the name of The Liberal Book Concern, 87 Washington St., Chicago, where all metaphysical, occult and liberal books and literature will be on sale.

INTERNATIONAL NEW THOUGHT CONVENTION.

We have not been advised by the secretary of the definite arrangements of the New Thought Convention, which is to be held in Chicago October 27th-30th, but we note in the *Exodus* that the movement is in the hands of an able "Union Committee" from the various New Thought centers in Chicago, which insures its success. We hope to give our readers full information in the September UNITY as to place of meeting, program, list of speakers, etc. Special transportation rates of one and one-third fare for the round trip have been granted by all the railroads entering Chicago. If you desire further information at the present time, address Mr. A. R. Heath, care Prentice Mulford Club, Masonic Temple, who will cheerfully reply.

Mrs. Annie Rix Militz will soon go to California to do special work in Truth. She is constantly in demand in all parts of the country, and has but recently returned to Chicago from an extended work in the East. For the past two months she has been having large successful classes in Chicago. Mrs. Militz' instruction embraces four courses: 1. Training Class, for those who wish to teach and heal. 2. Primary Lessons, laying the foundation of true life and establishing a definite standard. 3. Advanced Lessons, on important subjects in the Higher Life. 4. The Absolute, a series of mental treatments. Mrs. Militz' permanent address is 1506 George St., Chicago, Ill.

The present address of Mrs. Ella F. Richards, whose name appeared in the July number of UNITY, is 318 Main St., East Orange, N. J. Mrs. Richards' letters are a powerful tonic to those who are trying to solve the problems of every-day life through the spiritual consciousness. For the help, so gladly given, no regular charges are made, but "free-will offerings" are accepted, and those who give are blessed as well as those who receive.

Many people have their faith strengthened, and others are led to investigate, by reading testimonials. We have given this department of the work slight attention, but we are perfectly willing to publish testimonials if they are worded so as to avoid the advertising feature. If you have had a striking demonstration, write out an account of it and send to us. We will not publish names unless so requested.

"Directions for Beginners in Practical Christianity, with Six Days Course of Treatment," has been the means of healing many people. It is a concentration of Truth. Ten cents each; 90 cents per dozen.

Unity Headquarters Home.

Passing through the slow process of the courts, "The Unity Society of Practical Christianity" was finally incorporated under the laws of the State of Missouri on July 29, 1903, for educational and scientific purposes. Thus the Society is a legal institution empowered by its charter, among other provisions, "to purchase and hold any and all kinds of property for the exclusive use and benefit of said Society."

This corporate body proposes to secure a suitable site in Kansas City, Missouri, and erect thereon a Unity Headquarters building to be dedicated to the cause of Truth. Many of our readers have been anxious to send their "mite" to assist in the good work, while others have been waiting until the Board was legally empowered to act by the State, which has now been done. If you are led by the Spirit to send an offering, you will be blessed in your deed, and you will also feel that you have a *personal* interest in Unity Headquarters. It will be a testimonial to the Universal Spirit of Life, Health, Love, Peace, Joy and Prosperity.

The following love-offerings have been received since the last report:

Previously reported.....	\$ 157.27
Lulu Thornburg, Patterson, Mo.....	.10
L. S., Liverpool, England.....	5.00
Mrs. E. Weirmuller, Leeds, N. D.....	5.00
"A Friend".....	2.00
Mrs. J. B. Mitchell, Empire Gulch, Leadville, Colo.....	1.00
"Steward of the Lord," Alameda, Calif.....	125.00
C. M. W., Cincinnati, Ohio.....	2.00
"A Friend," South Orange, N. J.....	1.00
Henry Behle, St. Louis, Mo.....	1.00
Alex. Findlay, Guelph, Ontario.....	.50
"Cash," Dorchester, Mass.....	.10
Ella C. Clarke, Boston, Mass.....	.20
"Cash," Kansas City, Mo.....	.10
"Cash," Fitzgerald, Ga.....	.50
Mrs. R. W. Rose, St. Paul, Minn.....	1.00
Mrs. Jennie Dunklee, East Campbell, N. Y.....	.25
Sarah A. Spoli, Johnstown, N. Y.....	.50
Mrs. Bertha J. Dockson, Kansas City, Mo.....	5.00
"A Friend," Thousand Island Park, N. Y.....	1.00
Mr. and Mrs. L. Winship, Amboy, Ohio.....	5.00

Total, \$ 313.52

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from time to time in Unity publications giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

The full text of the charter, including the articles of incorporation, by-laws, decree of the court, etc., will be mailed to any upon receipt of stamps for postage. The incorporate body consists

of the following persons:

W. G. HASELTINE	- - -	Board of Trade
ADDIE T. HOERNER	-	Bureau of Personal Service
H. R. WALMSLEY	- -	Fire Insurance Inspector
H. V. BULKELEY	-	United Zinc and Chemical Co
CHAS. E. PRATHER	-	Manager Unity Tract Society
MARY G. FILLMORE		
JESSE I. WALLACE	- -	Government Engineer
JENNIE H. CROFT	- -	Associate Editor <i>Unity</i>
CAPT. ISAAC D'ISAY	- -	Real Estate Broker
EDITH S. HASELTINE		
JESSIE M. SLOAN	- -	Sloan Oven & Stamping Co
J. M. GILLE	- - -	Gille Manufacturing Co

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Florence N. Loomis, 334 Dearborn Street, Chicago, Ill.

The Silent Unity services of the Circle of Divine Ministry, 34 West 20th St., New York City, are increasing rapidly under the efficient management of Elizabeth C. Walton, and are continued uninterruptedly during the summer. Mr. C. B. Fairchild, a very forceful speaker, conducts the noon services by giving a talk of twenty minutes, followed by chanting "The Omnipresence," followed by a half-hour of silent meditation. Many are becoming interested, as they always do when only pure, unadulterated Truth is taught.

TO EXHIBIT "UNITY" AT ST. LOUIS.

No World's Fair has had an exhibit of journalism. The Missouri World's Fair Commission plans, however, to make such an exhibit in the Missouri State building at St. Louis. As part of it a bound volume of *UNITY* for the year 1903 will be included. The exhibit will be arranged by the Missouri Commission through the Department of Publication, of which F. J. Moss of St. Joseph, is chairman, and Walter Williams, superintendent. This department will make a special exhibit of the history and literature as well as of the journalism of the State.

For \$1.25 we will send *UNITY* one year and "Wee Wisdom's Way," a booklet of sixty-four pages, by Myrtle Fillmore.

For \$1.25 we will send *UNITY* one year and *WEE WISDOM*, a monthly paper especially designed for teaching Practical Christianity to children.

For \$1.50 we will send *UNITY* one year and "Twelve Lessons in Truth" [three booklets], by H. Emilie Cady.

TEACHERS' AND HEALERS' DIRECTORY.

Mrs. S. A. McMahon,

542 Belleplaine Ave., Chicago, Ill.

Dr. and Mrs. J. Gilbert Murray,

Present or absent treatments; advice and teaching by correspondence.

310 Jefferson Ave., Wellington, Kan. (xix-i)

Cassius A. Shafer,

Christian Teacher and Healer. English and German Correspondence.

243 La Salle Ave., Chicago, Ill. (xx-i)

Aloha Metaphysical School,

and Home for Students of the New Thought, Ellen M. Dyer and Adelaide M. Rogers.

1305 Arch St., Philadelphia, Penn., and Vineland, New Jersey. (xx-i)

Walter DeVoe,

Teacher and Healer at the College of Freedom. Editor *Vitality* which brings you soul-health and prosperity six times a year for ten cents.

6027 Drexel Ave., Chicago, Ill. (xx-i)

R. C. Douglass,

Teacher and Healer.

A student of the Divine Science for sixteen years.

54 W. 37th St., New York City (xx-iv)

Metaphysical College,

Vintie Root McDonald, President.

3036 Lucas Ave., St. Louis, Mo

Josephine Adams,

Talks on Truth.

Hours: 8 A. M. to 5:30 P. M.

145 South State St., Painesville, Ohio. (xx-v)

Mrs. A. E. Lothrop,

Christian Healer.

192 Garden St., Pawtucket, R. I. (xix-vi)

Mrs. H. W. Coolidge,

Metaphysical Healer and Teacher.

Present and Absent Treatments. A limited number of patients taken at residence, 6422 Minerva Ave. Tel. Hyde Park 6424.

Room 418, 87 Washington St.

Chicago, Ill. Office Hours, 1 to 5 P. M. [xxi-i.]

Theresa B. H. Brown,

Teacher and Healer.

Editor *Truth Circle*.

3227B Laclede Ave., St. Louis, Mo. (xx-i)

M. F. Bollinger,

Teaching and Healing.

222 S. Balch St., Akron, Ohio. (xx-i)

Dr. W. C. Gibbons.

Fifteen years a student of Life, Truth and Health.

14 W. Fourteenth St., Minneapolis, Minn. (xix-i)

Florence C. Gilbert,

Healing by the Spirit of God. Eighteen years of practical experience in giving absent treatment, is naturally attended with high success.

1094 Dawson Street, New York City [East Side.] (xx-ii)

E. P. C. Webster,

A very successful Divine or Mental Science Healer and Teacher. Please mention *UNITY* when writing to him.

Box 333, Marysville Kan. (xviii-v)

Frances C. Larimer,

Christian Healer.

Rooms for patients and Scientists generally, located in beautiful part of city.

5734 Washington Ave., Chicago, Ill. [xv-vi]

Mrs. Vivian A. Leeman,

Divine Truth Healer and Teacher.

717 Kansas Ave., Holton, Kan. (xx-i)

Meatless Dishes

A cook book which tells how to prepare healthful and nutritious dishes without meats or animal fats. Gives tested recipes and menus. Contains an interesting sermon on Salads, by an expert Cook. Gives useful hints on How to Set the Table, Hygiene, Kitchen Economy, Care of Kitchen Utensils, etc. Sent prepaid on receipt of 10 cents; dozen copies, \$1.00. *Vegetarian Magazine* one year, \$1.00; three months, 25 cents. Address,

VEGETARIAN CO., 408 Adams Express Bldg., Chicago.

COMMON SENSE ADVOCATE.

EUGENE DEL MAR, Editor.

A journal of the New Thought. Devoted to Physical and Mental Science, Self-culture, Mother and Child Study and Spiritual Life. Monthly. \$1.00 a year; sample copies, 10 cents.

"Attraction: *Spiritual and Material*," by Eugene Del Mar. Price, 75 cents, postpaid.

P. O. Box 1364, Denver, Colo.

THE NAUTILUS!

Spreads the contagion of Health, Happiness, Success and Eternal Youth. THE NAUTILUS is *alive*, and its readers wake up to win. Edited by Elizabeth Towne, who Does Things. Tells "*Just How*." She puts the transcendental things of life into plain English. William E. Towne is the only other writer for this paper. The two are a beautiful pair to draw to.

Ella Wheeler Wilcox highly endorses *The Nautilus*, and thousands would not do without it at any price. *Sample it and see why*. Do it NOW. Send *two cents* and your full address to the editor and receive by return mail a copy, and other information. Address,

ELIZABETH TOWNE, Dept. U, HOLYOKE, MASS.

NOW

A JOURNAL OF AFFIRMATION. Monthly, 28 pages. \$1.00 a year. Henry Harrison Brown, Editor.

Devoted to the education of man in the use of his Spiritual Faculties, the unfoldment of Psychic power, and the development of Self-Control.

SPECIAL OFFER: Three months trial for 10 cents.

"NOW" FOLK,

1437 Market Street, San Francisco, Cal.



By Evelyn Arthur See and Agnes Chester See.

This leading New Thought journal, published at Kalamazoo, Mich., is just now commencing a series of articles on **THE DELIVERED LIFE**, being an Announcement of the Way of Escape from the Sense of Bondage of Physical Existence.

The Higher Thought is a Journal of Realization in Truth, and Henry Wood says of it: "It is a refined and well conducted periodical, free from egotism and crudity."

The Higher Thought is a strictly high-grade journal in clear enunciation of the higher powers of man, with one page especially as a Children's Department. Published monthly. Quarto. 50 cents a year. Address at present,

THE HIGHER THOUGHT, 459 La Salle Av., Chicago.

THE BOOK OF THE NEW CENTURY.

**A Text-Book for the Millions who are
in Search of Health and Opulence.**

By Edgar Wallace Conable. ✻ Price, \$1.00, postpaid.

"Mortal man could do his home town no greater kindness than to buy 500 or 1,000 copies of this book and place them with families that would be likely to appreciate them. I hope to soon be in position to do that same thing; may success favor me to that end."—*W. W. DeLano, Manitowoc, Wis.*

Address The Path-Finder Pub. Co., Rosswell, Colo.

The Washington News-Letter.

Exponent of Christology. Oliver C. Sabin, Editor.

Every number replete with Essays, Lectures, and Editorials on Metaphysical Healing, especially the methods taught by Jesus and his disciples.

Subscription Rates: \$1.00 a year; foreign, \$1.25.

**NEWS-LETTER PUBLISHING CO.,
1329 M St., N.W., Washington, D.C., U.S.A.**

Subscribe for THE GOOD NEWS,

a religious monthly devoted to the study of Bible Healing, and of the promises of Life and preservation from danger and disease.

Fifty cents a year. Sample copy free. Address,

"THE GOOD NEWS," Columbus, Kansas.

BOOKS

BY HORATIO W. DRESSER.

The purpose of Mr. Dresser's volumes is to apply philosophy to the problems of daily life. The general point of view is that of the independent truth-seeker, with strong leanings toward spiritual idealism, and unification of the teachings of Jesus and Emerson with the modern doctrine of evolution. Those who wish a statement of his teachings in its simplest form are advised to begin with "Living by the Spirit." In "The Power of Silence," "Methods and Problems of Spiritual Healing," and "A Book of Secrets," the doctrine is applied to the problems of health; in "In Search of a Soul" to the problems of psychology and self-culture; in "Voices of Hope" and "The Christ Ideal" to religious questions; in "The Perfect Whole" and "Voices of Freedom" to the problems of individuality; and in "Education and the Philosophical Ideal" to the problems of life as related to education.

Correspondence Course.

The purpose of this course is the development of the system implied in the ten volumes mentioned above. The course begins with a definition of philosophy, and the scientific method as applied to spiritual thought. The subjects will include the duality of self; the nature and meaning of consciousness; the concepts of nature, eternity, evolution, man, and God; mental evolution; spiritual psychology; the significance of organism; the limitations of the mental theory of life and healing; a new definition of disease; spiritual healing; remarkable instances of spiritual healing.

Questions are appended to each chapter, which the student may answer before the next chapter is forwarded. The course consists of twelve chapters, and may be extended through a year. Those who desire may submit a thesis at the close of the course. The chapters are typewritten, and may be retained by the student.

For terms address,

The Higher Law Company.

272 Congress St.,

Boston, Mass.

METAPHYSICAL PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly. \$1.00 a year. 1315 McGee Street, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.
- MIND.** Edited by John Emory McLean and Chas. Brodie Patterson. Monthly. \$2.00 a year. 569 Fifth Ave., New York City. To *new* subscribers to *Mind*, with UNITY, \$2 00. *Renewals* to *Mind*, with UNITY, \$2.50.
- THE LIFE.** Edited by A. P. Barton and C. J. Barton. Monthly. \$1.00 a year. 3332 Troost Ave., Kansas City, Mo. With UNITY \$1.50.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 2622 South 12th Street, St. Louis, Mo.
- HARMONY.** Edited by C. L. and M. E. Cramer. Monthly. \$1.00 a year. 3360 17th Street, San Francisco, Cal. With UNITY, \$1.50.
- ELEANOR KIRK'S IDEA.** Edited by Eleanor Kirk. Monthly. \$1.00 a year. 696 Green Ave., Brooklyn, N. Y. With UNITY, \$1.50.
- EXPRESSION.** Monthly. \$1.25 a year; 10 cents a copy. 211 Edgeware Road, W., London, England.
- EXODUS.** Edited by Ursula N. and Harry Gestefeld. Monthly. \$1.00 a year. 185 Dearborn St., Chicago, Ill. With UNITY, \$1.50.
- THE WORLD'S ADVANCE THOUGHT.** Edited by Lucy A. Mallory. Monthly. 50 cents a year. Portland, Oregon.
- DOMINION.** 20th Century Ethics. Edited by Francis Edgar Mason. Bi-Monthly. \$1.00 a year, with two manuscript lectures. 424 Greene Ave., Brooklyn, N. Y. With UNITY, \$1.50.
- THE RADIANT CENTRE.** Edited by Kate Atkinson Boehme. Monthly. \$1.00 a year. Washington, D. C. With UNITY, \$1.50.
- THE TRUTH CIRCLE.** Edited by Theresa B. H. Brown. Monthly. \$1.00 a year. 3227 B Laclede Ave., St. Louis, Mo. With UNITY, \$1.50.
- THE ARENA.** Edited by Chas. Brodie Patterson, B. O. Flower, and John Emory McLean. Leading monthly review. \$2.50 a year. 569 Fifth Ave., New York City. With UNITY, \$2.50.
- THE HIGHER THOUGHT.** Edited by Authur See and Agnes Chester See. Monthly. 50 cents a year. 241 Dearborn Ave., Chicago, Ill. With UNITY, \$1.25.
- FRED BURRY'S JOURNAL.** Monthly. \$1.00 a year. 799 Euclid Ave., Toronto, Canada. With UNITY, \$1.30.
- FULFILLMENT.** Edited by Fanny B. James. Monthly. \$1.00 a year. 17th and Clarkson Streets, Denver, Colo. With UNITY, \$1.50.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 1423 Market St., San Francisco, Cal. With UNITY, \$1.50.
- PRACTICAL IDEALS.** 48 pages. Monthly. \$1.00 a year. 200 Clarendon St., Boston, Mass. With UNITY, \$1.50.
- COMMON SENSE ADVOCATE.** Edited by Eugene Del Mar. Monthly. \$1.00 a year. Box 1364, Denver, Colo. With UNITY, \$1.50.

Colorado Flyer ON THE SANTA FE

Kansas City to Pueblo, Colorado Springs
and Denver, daily, beginning June 4.

Pullman **observation** and drawing-room
sleepers — chair car — **library-smok-
ing car.**

Leave Kansas City in the evening.
Arrive Colorado next forenoon.

Quick—luxurious—convenient—popular.

Another fast Colorado train now leaves Kansas City
on the Santa Fe every morning. **LOW-RATE EX-
CURSIONS ALL SUMMER.**

*Ask for a free copy of "A Colorado Summer";
it tells all about vacation outings in Colorado.*

G. W. HAGENBUCH, Gen. Agt., A. T. & S. F. Ry.,
905 Main St., Kansas City, Mo.

HUMAN CULTURE.

A monthly magazine devoted to Human Nature, Culture,
Science, Health, Progress and Success.

Something New. More than up-to-date.

Away in Advance of others.

Deals with Mental Science in a surprisingly original way.
*Positively practical. Highly illustrated.
Hits the nail on the head every time.*

Don't take our word for it. Send 10c. for a sample copy
and judge for yourself. \$1.00 a year.

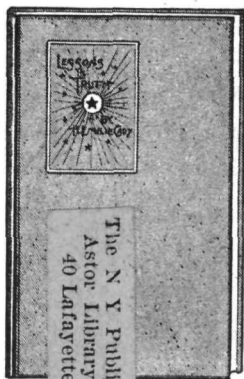
VAUGHT'S PRACTICAL CHARACTER READER AND "HUMAN
CULTURE" for a year, \$1.50.

130 DEARBORN ST., CHICAGO, ILL.

Lessons in Truth,

By H. Emilie Cady

Twelve Lessons, written in fascinating manner, which appeal to every denomination of religion. The easy and logical steps with which she takes you along the road hunting your God are not only charming but glorious in their simplicity and clearness.



ENTS:

1. Statement
2. Thinking
3. Denials.
4. Affirmation
5. Faith.
6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place.
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

Three booklets; 138 pages; 75 cents. One volume, Vellum d' Luxe, new edition, stamped in gold, \$1.25.

"For thirteen years I groped in the darkness, and the light did not come till I read LESSONS IN TRUTH, by H. Emilie Cady. Words cannot tell the blessings her lessons have brought me."

"They are the clearest, most practical, most comforting lessons I have ever read. I now understand my attitude as explained, and it rests with me to put the rules into practice."

Unity Tract Society,

1315 McGee St., Kansas City, Mo.