

UNITY

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

VOL. XXV.

SEPTEMBER, 1906.

NO. 3.

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

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

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Devoted to
Practical Christianity.

VOL. XXV.

KANSAS, CITY, MO., SEPTEMBER, 1906.

No. 3.

POWER IN THE NAME JESUS CHRIST.

BY H. EMILIE CADY.

That this name is a real, practical wonder-working, result-producing power there is no doubt.

In the history of the Acts of the Apostles immediately following the death and resurrection of Jesus, we find that Peter and John one day instantly healed "A certain man lame from his mother's womb, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms." This healing was done through Peter by the spoken word, "In the name of Jesus Christ rise up and walk." We further read that —

"Immediately his feet and ankle bones received strength.

"And he leaping, stood up and walked and entered into the Temple walking and leaping and praising God.

"And all the people saw him walking and praising God; and they knew it was he which sat for alms at the gate of the temple and they were filled with wonder and amazement at that which had happened unto him.

"And when Peter saw it he answered unto the people, Ye men of Israel why marvel ye at this? or why look ye so earnestly on us as though by our own power or holiness we had made this man well?

"The God of Abraham and of Isaac and of Jacob, the God of our Fathers hath glorified his Son Jesus.

"And his name, through faith in his name hath made this man strong." (Acts 5:6-16).

The following day when the rulers of the Jews, the high priests, etc., were gathered together, they

set Peter and John, whom they had arrested the night before for preaching and healing in this Name, in their midst, and began to ask,

“By what power or name have ye done this?” meaning the healing of this man.

“Then Peter filled with the Holy Ghost, said unto them, Ye rulers of Israel. . . Be it known unto you all and to all the people of Israel that by the name of Jesus Christ whom God raised from the dead, even by him doth this man stand here before you whole.

“Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.” (Acts 4:7-12.)

Later on in the ministry of Peter we read of his healing Eneas who had kept his bed eight years, sick of palsy.

“And Peter said unto him, Enéas, Jesus Christ maketh thee whole; arise and make thy bed. And he arose immediately. (Acts 16:34)

Paul healed instantly a certain damsel possessed with a “spirit of divination” in the same way.

“Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.” (Acts 16:18.)

When Isaiah prophesied the coming of a Saviour, he said, “They shall call his name Emmanuel, which being interpreted is God-with-us.” The Hebrew word Jesus means Saviour. Christ is the Anointed of God. Jesus Christ—Saviour anointed of God; Emmanuel, God-with-us.

When the Christ, the Anointed, the very Son of God, the God-with-us came to abide in Jesus, It was, without doubt, the highest, fullest conscious expression of the invisible Father, which had ever been; and the very names which contained all science were given to this child by those devout souls who were open enough to receive them by direct illumination of the Spirit.

The name of Jesus Christ holds all science within it.

We know, as a scientific fact, that all information, all impression or result, either mental or physical, which reach man from the without or the within, reach him through vibrations of one sort or another. We also know that different words spoken produce different vibrations. If one doubt this, let him speak out into this formless ether the word "power" over and over repeatedly. Then let him by way of experiment take the word "weakness" and do the same for a day. Take the words "love" and "hate" and try the same thing, watching the result. As we ascend from the outer or lower region of man, the physical, to the higher or the Divine Son of God at his centre, the vibratory movements by which all information or help is given become finer and subtler but infinitely more powerful.

The name, the words Jesus Christ, with all their original meaning behind them and embodied within them, produce vibrations of infinite fineness and power. The Master in Spiritual things understood this, and many times, as he was about to leave his humble disciples, and was giving them last instructions he tried to impress upon them that there was power in his name to accomplish things.

"Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name He will give it you.

"Hitherto have ye asked nothing in my name; ask and ye shall receive that your joy may be full."
(John 16:24.)

And again:

"Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son.

"If ye shall ask anything in my name I will do it." (John 14:13, 14.)

Jesus Christ is a revelation of God in man. He is Invisible God made visible. Jesus Christ is God-with-you made visible. This same Christ within you and me is God come forth to focus or centre Himself

in humanity; and because of this we each become a saviour. When we speak in the name of Jesus Christ (the anointed Son of God, Saviour,) we speak from the Divine centre, and we thus set into motion a mighty force which accomplishes that where unto it is sent.

Is your way hedged up by all sorts of difficulties so you do not know which way to turn?

Jesus Christ says, "I am the Way." Take the name and use it. There is surely power in it to open ways that your finite mind never dreamed of. Let your "treatment" constantly be "Christ is the Way now. Christ is the way made visible, for Christ is God-with-you-manifested, or the Invisible made visible."

Let go of all external ways, and see the marvelous way that will appear before you when you trust this word spoken in his name.

Do all the doors of escape from physical or mental bondage in your daily life seem closed to you?

Jesus Christ says, "I am the Door." Stand still and see the salvation he will work for you when you begin to say that "Christ is the door, the open door, made visible now this moment. God-with-you (me) is my Saviour and Deliverer." Says the Christ within you this very day, right in the midst of your bondage—if you will but stop all external planning for escape long enough to hear the voice, and begin to speak the word in his name—"I have set before you an open door and no man can shut it." Jesus Christ is the open door. By It—this door—enter ye into full possession of your inheritance—all good. Enter in by affirmation that Christ is now the open-door-made-visible.

Does all your life seem dark and gloomy, yea, covered by a thick black darkness wherein is no light at all?

Remembering that Jesus Christ is God-with-you-made-visible, recall what he said, "I am the Light of the World; he that followeth me shall not walk in darkness but shall have the light of life." It is God

speaking to you. Take up the name and remember that "Whatsoever ye ask (or affirm) in my name I will do it." Your darkness will soon glow with the true "light which lighteth every man that cometh into the world."

Does sickness reign in your body?

Still is God-with-us-made-visible the remedy.

"As the Father hath life in himself so hath He given to the Son to have life in himself," and the Son is within you. Is your illness a desperate one? "I am the resurrection and the Life; he that believeth on me *though he were dead* yet shall he live."

Your case is not quite so bad as "dead," is it? Well, even if it is, just let go of everything else and take up the all-powerful, all-prevailing Name. "Jesus Christ is my life. Christ is God made visible. The Life more abundant is this same Christ within me made visible now. He that believeth on this Name (the power of the name) *though he were dead* yet am I his resurrection." In healing others, center your thought on the inner man Christ Jesus. See no other. There really is no other. What seems other is no thing.

"Hitherto ye have asked nothing in my name; ask and ye shall receive, that your joy may be full." This is the message coming out of the silence, from the Invisible Father to His children. "Ask and receive that your joy may be full." Marvelous message, indeed!

Christ in us is our All-sufficiency in all things. IS. It is a finished condition. He is your all-sufficiency in "Whatsoever ye desire;" but this must be brought into the material world of manifestation by claiming it, (speaking the word of it in His name,) and sticking to it through thick and thin, no matter what the appearance is. "Judge not according to appearances."

Seek often, by retiring from the world of noise to the inner chamber ("go into thy closet and shut the door") the revelation of the Christ in your own soul.

One moment's real conscious communion with the Son of God is of more worth and satisfaction than ten thousand worlds.

SPIRITUAL OBEDIENCE.

BY CHARLES FILLMORE.

Before the descent of the Holy Spirit upon us we live in the intellect, and our little world is rounded by the thinking faculty. What our ancestors thought is the pattern after which we cut our thinking. To one who claims a higher fount of wisdom, we say, "Art thou greater than our father, Jacob, which gave us the well, and drank thereof himself and his children, and his cattle?"

We are Jesus the carpenter, or Simon the fisher, who toils all night and takes nothing. Thinking is a process in mind. All processes come to an end. Every thought has its premise, its stage of action as a reasonable proposition, and its conclusion. So the *I* that lets the sphere of its existence be encompassed by the limited thinking faculty follows the process of the syllogism, and believes birth, life, and death to be the major, minor, and conclusion of existence. Instead of recognizing the power to think as simply a faculty of mind, it assumes it to be the whole of mind and all of itself. This identification of the free *I* with one of its creations brings about a world of illusions. Instead of accomplishment through the equipoise of effort, it sees no way of reaching the goal except through violent and continued action. To such, existence is not the joyous dominion over many obedient powers, but the rebellious slave of one.

To be ushered into turmoil, blindly toil a few years through its fitful maze, and then go out in darkness, is surely not the method of wise design. Life must mean more than this, and it *does* mean more. Man is the builder, and to him is given all the materials out of which to construct the temple in which he dwells. He builds in wisdom or ignorance, according to his *obedience*—his receptivity to the sphere of intelligence within him.

Simon, the first disciple of Jesus, represents the

thinking faculty in its receptive attitude. Simon means *hearing*—listening for the inner voice, and obedient to it when it says, “Launch out into the deep, and let down your nets for a draught.” When the thinking faculty is obedient and does as it is told, it is always rewarded with a great “multitude of fishes,” or new ideas. It is then counted worthy to be a disciple of the Master and its name changed to Peter—Faith, the substance of thought—the rock upon which he builds his temple. If you are living in your thinking faculty intellectually, if you believe in birth, life and death, you must come out of it. You are not exercising your rightful dominion, but are subject to one of your powers.

You are Spirit, the Son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which baptism you no longer labor as a carpenter, nor fisher, but begin to gather together your disciples—powers of mind. This gathering together of your powers is an orderly process, and you will find that it proceeds right along the lines laid down in Jesus choosing his disciples as recorded in Mathew 4:18 and Mark 1:16. Your first power is the thinking faculty, Simon, and right with him is strength, “his brother Andrew.” That is, you discover that your thinking makes your world, and that you also have the power or *strength* to control your thoughts, and make your world conform to your ideas. Then you disentangle the *I* from the thinking faculty, and take control of and direct that power according to your wisdom. But Wisdom is of the Spirit. “There is a Spirit in man, and the inspiration of the Almighty giveth him understanding,” said Job.

After you have separated your *I* from the thinking faculty you are no better off than before unless you recognize that all wisdom is from the Spirit. You can get flashes of understanding at any time, but the clear light of the Supreme will shine steadily upon you only when you are obedient and receptive to its

monitions. The record states that Jesus prayed often; that he sought in every way to do the Father's will, even to suffering the utmost ignominy in order to carry out the message which he had for humanity. He always listened for the "inner voice," and was obedient to it in his meek and lowly work among the humblest class of men. To do the will of the Father was his highest aim, because his success depended entirely upon knowing that will. "I can of myself do nothing," and, "All power is given unto me in heaven and in earth," seem contradictory statements, but when carefully analyzed they corroborate the premise that all wisdom and power come from the Spirit—and that is "given" to man. The highest development of spiritual discernment sees the *I* possessed of nothing as its own, but the *user* of all things that the Father has.

The relation between God and man is very similar to that existing between the co-operative colony and its members. All that the colony is possessed of is for the use of each member to the full extent of his ability to use wisely, but he must not attempt to hoard the belongings of the colony or claim them as his exclusive property. To know how to establish this relation between Father and Son is the object of every man, for only through its establishment can come his happiness. Then the first thing to do after the *I* has come into an understanding that it is given charge of various powers is to know how to properly develop them, and finally use them in the grand scheme of creation.

Here comes up an extremely intricate and interesting point. Can it be rightly said that man possesses any powers? We say that we have the thinking faculty, strength, judgment, love, etc., but is it not true that these all belong to God, and are merely ours to use in the attainment of an object in the plan of creation, which is not yet revealed by the Father? This must be the conclusion of a logical consideration of the matter. Man is given "domin-

ion" over all things, but possession is not conveyed. Thus you do not possess your body even — it belongs to God. If it is sick or discordant in any way, it must be in your idea of the body and not in the real body itself. All of God's creations are perfect—your body as it appears to Him must also be perfect, and if you will stand aside and let His Spirit shine through it, you will also see that it is perfect in every part. You simply stand in the light and look upon your shadow as a real creation. There is nothing there at all, for if it were something that came forth from God it would be enduring, while the appearance is that it changes constantly.

Some of the most miraculous cures ever made have been where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality. The Father lets you use His substance and intelligence to build shadows about the real, but that they are shadows you learn by experience, when you might know by a shorter way. That way is the way of obedience to the Spirit. Obedience comes from a meek and lowly heart—a heart that is willing to serve all and sacrifice its mortal pride on the altar of spiritual Truth. Jesus washed his disciples' feet, the most humble office. He told them that, "He that is greatest among you shall be your servant, and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." This erasing of the personal man is the short-cut into the kingdom of heaven. It is not a denial of one's self as a "worm of the dust," "a sinner against God," and other misconceptions of the *I's* relation to the Father, but a letting go of pride, ignorance, selfishness, ambition, and the thousand and one inverted ideas that make the soul opaque to the eye of the ego. A man's burdens are always the things he has laid claim to as his personal property, and which are thereby deprived of the sustaining ability of the All-

Powerful. "Come unto me all ye that labor and are heavy laden and I will give you rest." Lay your burdens upon the Spirit. Say unto them, "I let you go gladly." You have no right whatever to take upon yourself any burden. To do so is to run square in the face of the universal law of Good. There is no such thing as a burden in God's scheme of creation, and if you are bearing one, it is because you do not understand who and what you are and your relation in that grand scheme.

When you carefully sift your burdens, you will find that they arise from some idea of possession. You think, for instance, that you have those dependent upon you who must be provided with the necessities of life. Your idea of their claim upon you arises from your belief that they have no other protector. When you recognize an All-caring Father, who heeds even the sparrow's fall, you relinquish that idea of your responsibility, and you are relieved. Then through the mental freedom which your mind recognizes, there flows to you and those in whom you are interested greater resources from unlooked-for directions. We do not abandon our friends and withdraw all interest in them, but we recognize their equality in the Supreme Mind with ourselves, and by that recognition they are freed from a mental dependency, with which we have unconsciously bound them. They begin to assert their inherent capacities, and step forth with the work which the Spirit within them has chosen.

People pose before the world as benefactors and dispensers of charity who should rightly be counted enemies of mankind. He who dispenses charity tickles his own idea of benevolence, but he is not a friend of the race. Thousands are held in bondage to the belief that they must be helped, when the blessing would be to make them see that their salvation lies in helping themselves. The most prolific burden-producer is that idea that provision must be made for the needs of the future. The childless scrimp and strive to provide a competency for

old age; and those with children pursue the same methods, in seeking to provide for their future welfare. This fear of a future day of want has become a race belief so absorbing that the old, the young, and the middle aged are its victims under the guise of life insurance. "Prepare to die," has long been the slogan of orthodoxy, and now our community swarms with an army of life insurance solicitors, who echo the same cry.

If you are obedient to the Spirit you will not suffer these burdens to be loaded upon you. You will live in the present; do your highest duty every day; forget the past, and let the future take care of itself. To trust the Spirit you must know of its guidance by experience. To those who have not learned the guidance of the Spirit, that experience must be acquired. God does not require you to follow His leading on blind trust always. You may look over all creation first and see the evidence of the invisible intelligence pervading everything, even your own body. Then from analogy you can arrive at a solution of the question whether or not that same Spirit pervades your consciousness. If you decide that it does, and you have made up your mind to cultivate its acquaintance, you may rest in assurance that the proof will be forthcoming. The Spirit is modest; its voice is silent in a turmoil of argument about its existence. It is not found on the house tops proclaiming its presence. It is Spirit. Spirit is the invisible, silent principle pervading Being. You are Spirit, and must find yourself before you can communicate with the Universal Spirit.

The thinking faculty is the gate through which the *I* comes forth from the invisible to the visible, and it is through this gate you must go to get into the presence of the Spirit. Hence, we take words and go unto our God. We come out from His presence through that gate, and we must return the same way. On the inner side is the Garden of Eden, but the cherubim stand there, and the flaming sword

that keeps turning every way to keep the tree of life. That flaming sword is the inner motive that rules your thoughts and acts. It turns every way to guard the tree of life, because that tree is the precious substance of the Father.

Disobedience to the Spirit is refusal to do right at all hazards. We all know the right, but we do not always do it, because it seems to fail immediate attainment of the object we seek. We want quick returns, forgetting that "the mills of the gods grind slow, but they grind exceeding small." We want instantaneous healing of our diseases, but are loath to sacrifice the mental habits that cause them. The mind of the flesh knows that its existence depends upon keeping the *I* in its bonds, and it begs that the discord which its ignorance has produced in the body may be quickly erased without disturbing its dominion. Hence, the cry goes up from all over the land, "Heal me! heal me! like Jesus of Nazareth did those who came to him, but don't ask me to change my ideas."

Moses stands for the progressive law of the mind, working out its salvation through obedience to the Spirit. It does not in its Egyptian darkness see the way out, nor can it see, except through the eye of spiritual perception. Some people mistake spiritual perception for the reality, and refuse to take the second step of science, which is organic realization of the truths perceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which the Spirit resides forever. No one can undertake this structure of a spiritual body until he has covenanted to follow the directions of the Spirit as revealed to him from day to day. If he depends upon teachers, healers, books, or the experience of others, he is like the contractor who starts to build after the design furnished by his architect, and instead of consulting that design and its author at each step, looks here and there and everywhere for advice as to what to do.

The image and likeness of our spiritual body is as thoroughly defined within us as is the tree in the acorn. Does the acorn consult anything outside of itself as to how it should bring forth a tree? Certainly not. It simply rests in the Spirit, and unfolds from moment to moment, as moved by the impulse within. Exactly the same law is operative in bringing forth the God-Man. The external, striving, wandering Will must stop its restless seeking without, and rest at the centre. It must be obedient to that centre, and learn the language of Spirit though it take a lifetime. Moses was forty years a tender of sheep before he was competent to lead his people out of servitude. He learned the language of the Father in his hours of solitude, and he knew, without doubting, when he was called to go forth. So we must, everyone, find the Father consciously in our own inner temples. We must go there day after day and ask for guidance. Mere denials and affirmations will not do it. God is Spirit. Spirit is Mind, and Mind *knews*. It is not an abstraction that dwells in vacuum to be invoked by some magic formula, but must be cultivated and communed with as a child with its parent.

Thus the reality of living is to live as Jesus of Nazerath lived—one with the Father. If our ideas of God are what someone has told us, or what we learned in a course of science lessons, we have not found Him. He is the one inner plane, the visibility of the soul. Ye must know Him as nearer, dearer and closer in consciousness than father, mother, wife, husband, or friend. He must be to you the indwelling love and intelligence that leaps forth at every word you speak, every thought you think. He is at your right hand and at your left. He is within you and without you. He dwells in a halo about your head. His thought vibrates upon the tympanum of your mind, and you speak the divine words of health and hope to all the worlds.

God is our Father-Mother, the one inspiration of all we do, all that we are. Why for a moment ignore

this one All-Power? Why look to the insipid without when the inspired within forever sparkles with the vintage of eternal youth, health, wisdom, life?

God is. Man is. You are now in the presence of that eternal Is-ness — Osiris and Isis are now our Father-Mother as fully as they were of old Egypt. The mighty works of those men of antiquity are possible to us, when we acquaint ourselves as did they with the power within. Look not abroad for power or wisdom. Seek at home. There in the silent recesses of your own soul you will find the pearl of great price. The well of living water must spring up within you. You are His beloved, and nothing short of His opulence will satisfy you. Stay no longer in that strange country and tend the swine, but come home to the Father's house. You will be thrice welcome. Your life will again spring up with new vigor, and the blush of youth return to your cheeks, when you know that the eternal fount of life forever bubbles up within your own soul.

It is your mission to express all that you can imagine God to be. Let this be your standard of achievement, and never lower it, nor allow yourself to be belittled by the cry of sacriligion. You may attain to everything you can imagine. If you imagine it possible to God, it is also possible to you. Whatever possibility your mind conceives, that is for you to attain. This is the law — Let none belittle himself nor dwarf the Supreme by trying to annul it. "All thine are mine, and mine are thine."

God is, and we are. Let us live in His world. Not a world to be tomorrow, next month, next year, or next century, but here and now. God's beautiful universe is all about us only waiting our acknowledgment of its presence. Let us know God and live — live with love and joy, health and peace here evermore.

"Now we beseech you, brethern, * * * that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, that the day of Christ is at hand." — Thes. 2:2.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

LESSON 13. September 23.

REVIEW.

GOLDEN TEXT— *And they were astonished at his doctrine, for his word was with power.*— Luke 4:32.

That the mind has authority and power over the body is evident in every movement. The hand and the foot, the eyes, the mouth, the tongue, in fact, to a greater or less degree every member of the body is subject to the mind. The thoughts are also subject to the same power. We are constantly saying, "I changed my mind."

What is it that changed the mind and set into action other thoughts and acts? We answer, "The *I*, the Ego, the Identity." It is quite evident then, that this mysterious power called *I* does at all times exercise dominion and put forth its word of authority. *We* have not observed the extent of this nor cultivated it beyond the limits of the average thought habit of those with whom we associate.

Yet there have always been people who had mysterious powers, and they were called witches. For example, these people could say words to warts and they would disappear. This is one of the simple things they could do through the power of their word. They have always been credited with having some connection with unseen forces, usually malefic. When the people did not understand the cause of the power of thought exercised by Jesus, they said he had a devil. This is usually the conclusion of ignorant people, who are naturally superstitious. These so-called witches do not know how they do the mysterious things with which they are credited. They have learned that certain words repeated in a particular way bring about the results, and they are

usually as ignorant of the law as their wondering patients. All of which proves that man has authority and dominion through his thought and word.

Following up these clues of man's mental power, we find that there is no known limit to it. Physiologists tell us that cases come before them where the action of the heart can be diminished or increased at will. A thought of fear, anxiety or mental shock stops digestion. Even the presence on the table of food that is disliked, retards the flow of the digestive fluids in the stomach. This was demonstrated recently by exposing the stomach of a dog and watching the digestive processes. It has long been claimed by physiologists that man must once have had mental control of so-called involuntary nervous and muscular systems, but that he has in some mysterious way lost it. These observations prove the existence in man of an unused ability.

Now comes a man who has exercised these latent powers and knows that he can speak to every part of consciousness and it will obey. He is called a God-man, and we deify him. Yet he claimed nothing for himself beyond what is also ours. "Ye shall do these things and greater," was his proclamation. Instead of being "astonished" at this doctrine of man's mind-dominion, we should awaken to the everywhere evidence of its truth and proceed to develop our own innate capacity, and learn to control all the thoughts, emotions and sensations.

Lesson 14. September 30.

TEMPERANCE LESSON.—Gal. 5:15-26; 6:7-8.

15. But if ye bite and devour one another, take heed that ye be not consumed one of another.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.

17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.

18. But if ye are led by the Spirit, ye are not under the law.

19. Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness,

20. Idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like: of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness,

23. Meekness, temperance: against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.

25. If we live by the Spirit, by the Spirit let us also walk.

26. Let us not be vainglorious, provoking one another, envying one another.

7. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life.

GOLDEN TEXT — *Wine is a mocker, strong drink a brawler.* — Prov. 20:1.

All that we find in the world without, we can also find within ourselves. We have been taught from our youth up of the dangers of intemperance, and it is almost a relief to have the subject changed to another battle-ground — the thought-realm within our own minds and bodies.

It is a fact of observation and experience that all the forces manifest in the world, originate in the unseen and invisible atmosphere. Out of apparent vacuity comes electricity, the mightiest force we know anything about. Out of that same invisibility comes the power that moves the body of man. We call it mind, but it is also force. It has power and intelligence, in addition to many other qualities.

All of this proves that there is a world of potentiality all around us that we have not apprehended. This is especially true of our own faculties. We are trying to avoid temptations without, when the greatest source of danger may be within our own minds. "Walk in the Spirit and ye shall not fulfil the lust of the flesh." There is no danger whatever of anyone being tempted if desire is lacking. It is the lust of the flesh that leads man to do those things which he ought not to do. And what is the remedy? "Walk by the Spirit." This will take away the prime cause

of temptation and fortify us against all the wiles of the world. So there is no necessity of warring against the devil, nor fearing evil in all its alluring forms, if we are walking by the Spirit.

When man searches his own soul and finds the source of all his weakness, he is desirous of attaining the mastery. Then is set up a protest by the fleshly appetites and they oppose the pure thought-force that is sent into their midst by the Spirit. Contention is rife for a season and things seem to be worse than ever before. This is termed by some metaphysicians "chemicalization," meaning that it is similar to the action of opposing chemicals. It is the war of true thoughts and error thoughts in consciousness, and all we have to do is to take sides with the Truth—that is, "walk by the Spirit," and the right will prevail.

It is found that nervousness is a reaction in the nervous system, following excessive mental or physical exercise. Artificial stimulation is sure to bring depletion, under the physical law. This is the law of cause and effect, which pertains to the material world. But there is a higher causing power than that obtained from food-energy—which is called Spirit. This is what Paul refers to, "If ye are led by the Spirit, ye are not under the law."

The works of the flesh and the works of the Spirit are so palpable that it is superfluous to rehearse them. No one contends that a good, pure life does not bring forth good fruits in mind and body, but where the lusts of the flesh have apparently been stronger than the Spirit, man has cried out for help, and here it is. Affirm the *power* of the Spirit within your mind and body as a *dominating* mind-force, and you will "walk by the Spirit," and be freed from the temptations of the flesh.

Lesson 1. October 7.

THE TWO GREAT COMMANDMENTS.—Mark 12:28-34. 38-44.

28. And one of the scribes came, and heard them question-

ing together, and knowing that he had answered them well, asked him, What commandment is the first of all?

29. Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one:

30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

31. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these.

32. And the scribe said unto him, Of a truth, Master, thou hast well said that he is one; and there is none other but he:

33. And to love him with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt offerings and sacrifices.

34. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

38. And in his teaching he said, Beware of the scribes, who desire to walk in long robes, and to have salutations in the marketplaces,

39. And chief seats in the synagogues, and chief places at feasts:

40. They who devour widows' houses, and for a pretence make long prayers; these shall receive greater condemnation.

41. And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much.

42. And there came a poor widow and she cast in two mites, which make a farthing.

43. And he called unto him his disciples, and said unto them, Verily I say unto you, This poor widow cast in more than all they that are casting into the treasury:

44. For they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living.

GOLDEN TEXT — *Thou shalt love the Lord thy God with all thy heart.* — Mark 12:30.

A commandment is not the edict of a king or law-giver, which all men are bound under penalty to obey, but a statement of axiomatic truth.

That God is one and indivisible, is good logic and fundamental in all true worship and demonstration. If our minds are divided by the thought of more than one creative power we cannot concentrate. It is found that those who believe in the power of evil, or destructive forces, are themselves in such discord that they cannot control their thoughts. So the first step in keeping the Commandments is to realize the Oneness of the Creative Power.

Love is the binding, joining force of Divine Mind. When Levi, who represents the faculty Love

in human consciousness, was brought forth by Leah (Human Soul) she said, "Now this time will my husband be *joined* unto me." We connect our soul forces with whatever we centre our love upon. If we love the things of sense or materiality, we become attached to them and lose the ability to enter into the untrammelled realms of Spirit-Mind. This is why the Lord commanded Moses not to make any graven image of him. These graven images are made by mental pictures. The thought of God as a great king in a place called heaven makes just such a material image in our thought realms, and we grow to believe in and worship such an imaginary Being, instead of the true God, who is Spirit.

Millions of people are joining themselves through their love nature to this personal image of God, and are building up false conditions that must eventually be destroyed. This is, of course, much better than no love to God, but we can just as well understand the truth about God's nature and worship Him in His spiritual reality, and get the fruits in the right relation which follows.

Love is expressed through the heart, and to make room in our consciousness for God Love we must quicken that faculty. On the human side our love is developed through family and friendship relations, but in the regeneration we set up love activity through direct concentration upon the idea, "Divine Love, manifest thyself in me," with the attention fixed at the heart or *solar plexus* centre. This sets into action certain spiritual energies that open the way to God Consciousness.

But we must add to our love, *mind*, that is, wisdom; and *strength*, that is, endurance. When these qualities are brought forth there is a love power developed that can manifest its potentialities in the face of hate, injustice, and unrighteous persecutions of all kinds. With this Divine Love active in the heart, it is no effort to love our neighbors, even though they spitefully use us. Jesus had this Love Conscious-

ness when he said, "Forgive them, Father, they know not what they do."

Lesson 2. October 14.

THE TEN VIRGINS.—Matt. 25:1-13.

1. Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom.

2. And five of them were foolish, and five were wise.

3. For the foolish, when they took their lamps, took no oil with them:

4. But the wise took oil in their vessels with their lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there is a cry, Behold, the bridegroom! Come ye forth to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

9. But the wise answered, saying, Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

10. And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know not the day nor the hour.

GOLDEN TEXT.—*Watch therefore, for ye know not the day nor the hour wherein the Son of man cometh.*—Matt. 25:13.

The kingdom of heaven is a state of consciousness in which soul and body are in harmony with Divine Mind. This requires a building up of man along several lines; so Jesus brings many comparisons in his parables representing the kingdom of heaven.

The ten virgins represent the senses. They are five in number, but they have a twofold action — five within and five without. The outer are connected with the inner, and both draw their supply from the same source. The eye has an inner eye, and the ear an inner ear. So feeling in the surface nerves is dependent upon centres of consciousness within. The supply of nerve force at the surface is proportioned to the completeness of contact with the centre within.

This contact is made through consciousness, on the part of the individual of the source of life and sensation. If we go to sleep on this proposition, the contact is broken and the oil in the outer lamp (the eye, for example) runs low and finally goes out. If this is extended to the whole five senses, there is a break all along the line, and when the Higher Consciousness seeks to make a union with the lower, there is nothing but darkness and dismay.

To be prepared for this hour of union, which takes place when we are consciously unaware of it, we should be on the watch and see to it that our lamps are being constantly supplied with oil. The coming of the bridegroom, which is that subtle joining of Spirit, soul and body, is so deep in consciousness that we do not know when it takes place. We feel the result in a greater satisfaction and harmony, when we have been true in thought to the Spirit, and this is in reality the forming in us of the kingdom of heaven. This kingdom is built up in human consciousness day by day, or rather degree by degree. Time is not a factor, but the right adjustment of thought and act to the Divine Law.

The way to supply oil in the lamps of the foolish virgins, is to affirm that the life source of Spirit, in hearing, smelling, feeling and tasting, is not material, but spiritual. This is absolute Truth, which can be proven from even a so-called physical standpoint. The eye cannot see without a conscious comparison in thought of the images reflected into it. Thus sight is really mental, which is but another name for spiritual. The more fully we realize this, the better fed the eye is with that life force necessary to clear, strong sight. When we, through concentration Spirit-ward, make the union between each of the Senses by which they are constantly supplied with the Universal Life, our kingdom of heaven is established in that degree of unfoldment, and from this we go on to other and higher attainments.

ALL IS GOOD.

BY DR. J. GILBERT MURRAY.

All that *is*, is good. All that is *true*, is good. The Good makes for (it *is*) peace, satisfaction, harmony, happiness, wholeness.

The Good is changeless, immutable, passeth not away. The Good may be found underlying — and *is* underlying — even the fleeting phenomena which man produces, witnesses, and names according to its effect upon him, either good or evil, good or bad.

Yet this phenomena, being produced by man and mostly through his present consciousness or understanding, has not permanence, thus is not of The Real, is not *real*; therefore, metaphysically, is neither good nor evil, no matter what its seeming; hence is not a part of the Good, *i. e.*, that which is changeless and eternal.

The things, conditions, thoughts, acts, etc., which bring continuous, lasting peace, harmony, wholeness, and to *all alike*, are of the Good, and used in accordance with the law of Good (God.)

The thoughts, acts, conditions, etc., which bring either immediate or ultimate pain, sorrow, discord, misery, unhappiness, sickness and death, are *not* of the Good, but are brought into a seemingness of activity and power through a misunderstanding and misuse of the Law. They are of themselves neither good nor evil, but a result of misdirected energy. Man seizes upon (lays hold of) Living Substance, which is good, because it is Spirit and it is Life — and molds into form, according to his understanding, things that have but a temporary, mirage-like appearance of permanence, and believes them *real*. As all power is given unto the Son of Man in heaven and earth, and also free-will, he has the power to build experimentally and tear down and re-build, and thus, through experimentation, finding his crude efforts not good, finding that they

produce discord and inharmony where he wished for good only, he goes on experimenting, making mistakes, comes gradually into fuller recognition and understanding of the Law, and his creations approach nearer and nearer to the Good.

The illusions and vagaries, the experiences and trial efforts of every-day life, as now met and experienced, should not be named good, and loved and clung to, neither hated, quarreled with or mourned over. Illusions, untruths, unrealities, disappear into their native nothingness by our knowing their unreality, their nothingness, and avoiding them.

Perhaps the most common error, the primal error in fact, consists in thinking and living error and calling it *good*. This is giving error — wrong doing of any kind — a still greater prominence and appearance of reality. Yet, on the other hand, thinking, living, and continuing in error, or decided wrong doing, even, is not evil, in a sense of the power opposed to the Good. It is simply continuing under the fiction or illusion of believing that to be good, which is sooner or later productive of inharmony, pain, suffering, and dissatisfaction, and which itself (having no law, no substance or basic principle upon which to stand) must disappear into nothingness when its *unsubstantiality* is recognized.

The Good is good at all times, in all places, right here, right now, and forever; it changes not, does not know or feel or produce inharmony or discord in or of any degree, kind or description.

That which is good is equally good, is universally good. That which is true is always true, is always good, is universally both true and good. That which is untrue, is never true, is never good.

It is our failing to discriminate, both in thought and in practice, between the Good, that which is absolutely and eternally good, and the illusions that seem either good or evil, yet are nothing, and that bring upon ourselves the conditions called evil, the conditions of disease, the appearance of loss

health, the illusion of poverty, the falsity of belief in death, and all other ills and inharmonies.

But as the race consciousness, as well as individual, grows or changes for the better through recognizing its mistakes and correcting them, so the Good is brought to light, made manifest and more clearly understood by the inharmonies we have passed through; *not* because the inharmonies were *good*, or were created or brought to pass *by* the Good, but because we either could not or would not learn in any other way than through the suffering which experimenting brought to us. Starting our *present-conscious-existence* in complete ignorance of the Good, of Truth, of God, it is perhaps accurate to say that for a long way through this plane of consciousness we could learn in no other manner than by experiment.

At the time I am writing this article there is in one of our Eastern cities a seventeen-year old child being tried for her life—according to the laws of the state—for the murder of her aunt, who in the child's innocence and ignorance consigned her to a life of shame with the aunt's husband and kept her in it until the marriage of the girl, when being suddenly made aware of the wrong, in accordance with her race beliefs, training and instincts, she killed both the uncle and the aunt.

Are these things *good*? If so, why teach a better way? Why endeavor to have them stopped? Most assuredly they are not good; they are not of the Good or they would forever continue, and we should not even try to change them for they would be of the divine order and plan, and thus perpetual. They are the terrible illusions, the hideous nightmare *unrealities* which it is for the Light of Truth to dispel. They have no place in Being; and manifestly they are not a "power of evil." But some one will perhaps say: "They are good on their plane; and as man can learn in no other way, they are good."

This is sophistry which tends to keeping the mind in error. They are not good on any plane. And you, friend, who, you say, stand in the Absolute, never admitting aught but good, aught but the One, what right have you to make or admit different "planes" in Spirit? Why not show the error, illusion, falsity, *unreality* of these things, *all* the conditions from which humanity seeks to escape, instead of calling them good and mystifying those whose understanding is but just opening?

But another will ask, "Why see these things at all? Why consider them? Why give them a place in your mind? Affirm the good and they will disappear," etc.

Can you teach a child the right way in all things without sometimes showing him the things that are wrong and to be avoided? Would any of you take an employee, waiter, cook, farm hand, mechanic, whatever it might be, he or she having had no experience or training in your kind of work, and never explain to them what to do and what not to do? Would you tell them that whatever they did would be all right, for, everything is good, you know?

Would a dressmaker or jeweler take an apprentice, or teacher a pupil, without showing them the things to avoid as well as to do rightly the things they should do? Most assuredly not. The student or learner in all lines needs not only to know *what* is right, but with the present race and individual unfoldment it is necessary they should know *what* to avoid and *why*.

Of course it goes without saying (to the metaphysician), that one should neither mourn over nor gloat over the conditions he sees around him *nor* be impressed with their awful reality. Mrs. Eddy tells of finding out the "awful unreality of sin"; and is further very clear to the metaphysician, to anyone with a clear understanding of the varieties and of the difference between real and *unreal*, that if the sinful conditions of mankind were *real* they would

remain the same forever; they would not pass away. He sees through, and beyond the illusions to the reality underlying, which *is* good, the One Good, God. He sees the inharmonies of life as the mistakes of unfolding consciousness from ignorance to understanding. He sees that they are not the Truth, but that the thinker, the one making the mistakes, is on the way to perfect consciousness of all Truth and all Good. He does not withdraw himself from the world to the extent of living hermit-like or secluded, nor surround himself with an air of abstraction as if the world and its affairs were wholly foreign to or beneath him. He has learned that *all* appearance and thought and belief of separateness is of the illusory mortal sense consciousness, and he finds it right and good to take a sufficiently active interest in the every-day affairs of life, both glad and sad, to relieve a visible want, do a kindness, accept one in return, in short, fill an active and useful place in the day's doings, knowing that he is living and doing the good without stopping every moment to tabulate and label every thought and act either good or evil.

He knows that it is unprofitable, therefore not good, to give time and thought force to the consideration of the ill's and trials visible around him (other than to silently deny them either place or power) or to talk them over, thus filling both his own and others' minds with them, or to read and consider them as they are printed in the daily news. Yet he knows in each and every case that is brought to consciousness for decision just what he should do about it. He is not overcome of evil seemings, yet is sufficiently touched with the infirmities of those in a sense of either sin or suffering, and without labeling them good, gives such visible help as is right, as *is* good, at the same time silently speaking Truth for the individual and the condition.

In the world and *of* it (though not overcome of its conditions nor wedded to them) we are obliged

to come in contact with, and meet and touch (on the outside) those conditions, and meet and deal with those who have, as yet, no higher law to live by or upon which to base conclusions.

These laws and rules of action are temporarily good in their time and place, but as somewhat similar, or apparent, rules and usages have had their more or less fleeting existence in the past and passed away into oblivion, thus showing their nothingness, metaphysically, so the conditions of our day are continually changing and becoming the nothings which they intrinsically are. They are neither good nor bad in Truth, but serve a temporary purpose in our way upward to the clear consciousness of the One Supreme Good, and are at the same time the way marks of the progress of the race.

It is to as speedily as possible get away from them (above them), and while with them to give them as little consideration as possible, that brings us permanently into consciousness of the Good, which changeth never.

BEST THINGS.

The best theology — a pure and beneficent life.

The best philosophy — a contented mind.

The best law — the golden rule.

The best education — self knowledge.

The best medicine — cheerfulness and temperance.

The best art — painting a smile upon the brow of childhood.

The best science — extracting sunshine from a cloudy way.

The best war — to war against one's weakness.

The best music — the laughter of an innocent child.

The best telegraphing — flashing a ray of sunshine into a gloomy heart.

The best biography — the life which writes character in the largest letters. — *Glens Falls.*

REINCARNATION.

Reading "In the Name of the Lord" in the July UNITY, brings to mind my talk with one who does not accept the theory of reincarnation, as yet. She declares she will never have but one name she now has through all eternity; while I am so well satisfied that our present name, or cognomen, is the ever-changing name of "Now," while, as the paper referred to says, "You are numbered; you are therefore recorded in the annals of heaven, and the omnipresent Father knows you by a name peculiar to Spirit," and I will add, it is a matter of necessity individualized by character. There can no more be persons or characters alike than there can be two faces alike. The "name written in the Lamb's book of life" is the character name, the individual name — not one of the ten thousand Elizabeths or Marys or Marthas; those names having become illustrious through belonging to noted persons, are rather names of types. I was seated in a circle the other night; the medium took my hand and said, "I see written over your head the name Mary." My name is not Mary. I could only explain its significance by considering it in its type character. Of all the millions whirling through the fleeting dream spaces of time, no other will bear my name — that is, in the "Lamb's book." "He calls us by name, and we shall know his voice," and my name (when I am called, because no other character or person will or can respond) will be a perfect fit. It may be listed under a type, but it will be the only one for me, and not a simple title or name through one fleeting act on any one stage of existence, or manifestation of life. As we move on from the eternal to the eternal

"We shall know as we are known
 Never more to walk alone —
 In the dawning of the morning,
 When the mists have cleared away."

I think between "times" (which represent our material manifestations, because only then time counts) we know and are known for what we are, and by our true names in the eternal home of God, or Spirit.

These re-incarnations are what teach us love—Divine Love. First we pity, and pity is akin to love. Could it be possible through all coming ages of time, I could ever fail to pity and love and help, if possible, any poor manifestation of Spirit that I see battling with physical disease or mental in any form? It seems to me I must have known how it is myself through the whole category, and in many incarnations. I feel such deep sympathy for all sorts of distress, and coming into the knowledge that these conditions are brought on by the miasmatic, misty conditions of mind, mostly aided by cold, cast-iron material conditions of habit. Well, you see, this knowledge brings us up against the conundrum of life, that can only be solved by "perfect love which casteth out fear," and when fear is gone "there is no more sickness and no more sorrow," and no more death, and the love of God is the light which lighteth every man; the light that floods the soul with gladness in the darkest night; the light that makes Spirit supremely oblivious of time and material; that makes Spirit to rejoice through tribulations, as though it was not; that makes Spirit to soar in ecstasy, and demonstrate in love through all conditions; that makes Spirit to manifest perfection, even as Jesus Christ demonstrated by his life on this plane the light which lighteth every man. 'Tis the love of God.

— FROM ONE WHOSE NAME IS, WAS AND EVER SHALL BE.

There is a vast difference between belief and knowledge. What we believe today we may not believe tomorrow, but what we know today we shall know forever. Rich are they who substitute the latter for the former, and grow in knowledge of the Truth.
— NANNIE MONTFORT.

"THE INVISIBLE RESOURCE" TRIED AND PROVEN.

BY FRANCES C. LARIMER.

Blessed are they that have not seen, and yet have believed.
John 20:29.

In reading your August number I ran across this item, "We need a pipe organ in our Auditorium; will some of our good friends please suggest an easy way to get one." Indeed, I for one can tell you of a never-failing way, having proven its efficacy many times. My present home, perfect soul companion, a sparkling ring on my finger, an automobile, and all of the good things of life are crowding themselves into this present year of my life, as the result of the persistent use of spiritual law. In the first place, you do not have "to get" the organ. In Ecclesiastes 3:5 we are told, "That which hath been is now, and that which is to be hath already been." So in the *substance* of all things your organ is *now*, and there is an "easy way" to cause it to manifest. A friend of mine desired a piano to place in the music room of a new house, but their home having cost more than they expected, money for a piano did not seem to be on hand, though the piano *was*, as she proved in a few weeks. She began proving the creativeness of mind by never allowing a table, chair, or anything else to stand where the piano was to manifest itself, and never entered the room without seeing vividly the expression of the piano there, and exactly the style and make. The time of manifestation, I have discovered, depends a great deal on the constant and vivid imaging of the thing desired, and I *know* from almost daily proof of this mighty never failing law, that there is not an air castle too great to see literally fulfilled. In Mr. Fillmore's August article on "The Invisible Resource," second paragraph, he proves that the appearance of objects

we see are only one side of them, and that their reality, or *isness*, is forever on the unseen side.

Many people wearing glasses see objects that without glasses do not exist to them at all, nevertheless they are there to others who have more perfect vision. Oh, why cannot we see that it is *only* because of imperfect spiritual vision that the unseen appears so unreal, but, thanks to this great truth that is gradually dawning upon us, we who are daily proving, are believing "*not* having seen" only as we trace effect back to cause. It is so very interesting to watch the intricate working of this great mysterious law, and there are so many who stumble along with their whole interest absorbed in the external, that I would like to give just one of many experiences in watching the effect of deliberate imaging of an object in view, proving truly that it is out of the imaginations of the heart that the issues of life come.

White and green are my astral colors, so even when all the dollars I possessed were found "rolling up hill" I determined to have a ring set with green and white stones, or diamonds and emerald. Every day I closed my eyes for a few moments and saw *vividly* the ring on my finger, and would image myself turning it on my finger and admiring it. Right away I had this proof that I had set the law at work; every time I boarded a street car, ladies wearing such rings would sit near me, even when there were other vacant seats. If I went shopping, I found myself at counters near people with such a ring on; if I went for a soda, I was attracted to a table where ladies sat wearing diamonds and emeralds. This meant to me that the good old law was doing its best to draw such a ring and me together, and it only needed my steady, understanding faith to finally enable it to place the ring on my finger; which it did as a gift in less than a year. At the time I began to demonstrate it I did not know of the existence of the giver. The joy of possession, however, was swallowed up in the greater joy of having once more proven the truth

of verse 13 chapter 14 of John, "And whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son." Indeed how else can we glorify the Good, or in what other way can it manifest its *self*—All Good—to us except through this one "straight white line" of our understanding faith and intelligent co-operation. One's highest ideals may be so easily realized through the knowledge and right use of this wonderful law, that no one can afford to remain in ignorance of so great a boon. It is not surprising that our first great teacher gave us as the most important of all duties the seeking *first* the knowledge of this realm, or law, in such ceaseless operation, holding us accountable for ever idle thought, since thought is its only *modus operandi*.

"Man's extremity is God's opportunity," so since this need or desire for a pipe organ is presented, why cannot we join in a circle like unto that which encircled the walls of Jericho, and cause this seeming lack to disappear as did the wall. The silent hour at 9:00 P. M. would be a capital time. The Spirit through Malachi 3:10 begs us to prove it, and is ever waiting and longing to prove itself the substance of all good to us. We as scientists should never lose an opportunity to co-operate with it. Let us send up a heartfelt, "We thank Thee, Father, that Thou hast heard us, and we know that Thou hearest us always."

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

“THOU SHALT NOT BEAR FALSE WITNESS.”

BY STELLA M. LEE.

To the “seeing eye” the literal meaning of these words is but the outer garment of a transcendently wonderful Truth.

The earnest student seeks always to be non-condemnatory; but, while that is essential, it is, in a sense, negative to the great positive corollary to be perfect even as our Source and Origin — Spirit — is perfect. To bear false witness then is to see self and others as less than perfect—less than divine. Is not the law of denial and affirmation bringing us nearer and nearer to this great illuminating Truth?

How can we cease in thought and word to bear false witness till we have thoroughly cleansed our consciousness of all *idea* of imperfection? So long as we believe that we were created good and evil, we shall bear witness to untruth. It is not the conditions, not the results, of such beliefs that need our attention, but the thought, the *idea*, that produces them.

To steadfastly refuse to judge from appearances, to deny the reality of error, and to hold fast to the affirmation that *all* is good, and good is manifest *now*, is our word. We must die (every moment if necessary) unto the thought that there is or can be sin, and we must be resurrected in the Christ consciousness, the God idea of universal perfection before we shall cease to bear false witness.

Does this mean effort? Yes, continual, incessant, ceaseless effort, but is there any joy or enthusiasm comparable to it? Every time Truth is affirmed, the world is baptised with light, with joy, with health, prosperity and with glory, and so we heal—one or many—and the shadowy veil of falsities is pierced through and dissipated by this sun of rightness.

Each and every individual dwells in the light of

divine perfection, is bathed in, permeated by it, and *is* it; his intelligence is God's Intelligence, his power is Divine Power and limitless, his wisdom is God Wisdom, yet his eyes "are holden" till he consciously opens them to see the realities of the glories that are his. His training consists largely in his deliberate refusal to see "evil." He may not dwell upon his own or another's weakness, frailty or "ev-ident" failings. He may not even think of them; and even more, he must deny that such things exist in Divine Mind; therefore at all. Deny that they have any reality or power, and affirm over and over again that Truth has freed him by showing him that *he has never been bound.*

His will is free and he must rise in might, and, with a whip of "scorpions" if need be, cleanse the temple of his thought of the false beliefs infesting it. Thought by thought, hour after hour, days, weeks, months, he must never cease.

When he awakes he will find that they — wrongs evils, sins — were only the shadows cast by his own thought, spectres of his imagination, the "baseless fabric of a dream," without Substance, Life, Intelligence or Power. At one now with the perfect attributes of Being, he will radiate love, wisdom and goodness, as the sun sheds light and heat, because he *is* Love and Understanding.

There is no evil thing we cannot overcome. Say not thy evil instinct is inherited, or some trait inborn makes thy life forlorn, and calls down punishment that is not merited. Back of thy grandparents lies the great Eternal Will; that too is thine inheritance — strong, beautiful, divine, sure lover of success. For one who tries, there is no noble height thou canst not climb. All triumphs may be thine in Time's futurity, if whatsoever thy fault thou dost not faint or halt, but lean upon the staff of God's security. Earth has no claim the soul cannot contest. Know thyself part of the Eternal Source; naught can stand before the Spirit's face. The soul's Divine inheritance is best.— ELLA WHEELER WILCOX.

A CHAIN OF JEWELS.

BY NELLIE WHIPPLE FAWCETT.

(I present this chain of Jewels to you as *my* conception of God.)

God is uncreated Being, embracing a threefold concept, as Father, Mother, Son.

Omnipresent, Omniscient, Omnipotent. Being is Reality. Reality is Spirit. Spirit is Substance. Substance is Mind. Mind is Intelligence. Intelligence is Power. Power is Energy. Energy is Life. Life is Principle. Principle is Creator. Creator is Law. Law is Will. Will is Love. Love is Holiness. Holiness is Health. Health is Harmony. Harmony is Heaven. Heaven is Good. Good is All. All is Truth. Truth is Wisdom. Wisdom is The Word. The Word is Christ. Christ is Son of God. Son of God is I AM. I AM is Consciousness. Consciousness is Identity. Identity is Individuality. Individuality is Soul. Soul is Universal Man. Universal Man is the Divine Ideal or Perfect Idea of Mind. God is Being, Reality, Spirit, Substance, Mind, Intelligence, Power, Energy, Life, Principle, Creator, Law, Will, Love, Holiness, Health, Harmony, Heaven, Good, All. Truth, Wisdom. The Word, Christ, Son of God, I AM, Consciousness, Identity, Individuality, Soul, Universal Man, Divine Ideal.

JEWEL THOUGHTS

Concerning You and "I" (me.) We are The offspring of Spirit. The formulated expression of Universal Man. We are part of the Universe—God's manifestation of Itself. Our real selfhood is divine; an emanation of Deity; of like substance with God; pure Spirit. I ex-ist because I came out of Ist, an abbreviation of Is It, meaning God Reality, or God Substance. I came out of God Substance. I am Reality. I am an idea of Divine Mind, bearing the relation of child to parent. Divinity was infolded within my being and I must unfold my divinity

in consciousness. I must unfold the powers inhering in my divine nature. Divinity within me is my Savior, my Lord, my Christ, my "I AM," my Son of God. Redeemer of my world-body. For every human being there is a Christ-consciousness to be unfolded. Christ is the Spirit-Principle of divinity within man, the Life-germ of immortality. In Christ shall all be made alive. My Christ-consciousness is my divine ego, my spirit self. Indwelling Spirit is the centre of my being. My soul is outside of indwelling Spirit.

Mind is the builder and maker of my soul, which is my spiritual body. My body of flesh, between soul and spirit, hides my spiritual body from my perception, like the curtain or veil in the temple at Jerusalem hid the Holy Place from The Most Holy Place, or Holy of Holies, where dwelt the Shekinah, or "Glory of the Lord." In the secret place of the Most High, within us, the indwelling Spirit or indwelling Christ forever abides, though the veil of flesh hides our inner Glory from our perception, even as it hides our outer soul-body from being discerned.

God being threefold in nature, I, too, am a trinity; for whatever God is, I must be. Indwelling Spirit—the seed germ of Divinity—must reproduce God in miniature by making me Spirit's spiritual image—Mind's mental likeness. I am spirit, soul, body; but on the plane of consciousness now holding the human race, I first recognize my body, then in the fullness of time my soul, and finally my spirit. When born into spiritual consciousness, it is the birth of the Christ within. I recognize my divinity, and ultimately, if my spiritual unfolding progresses in divine order of evolution, I will consciously realize my unity with Spirit, and there will no longer be a dual consciousness, but one perfect, complete, divine consciousness.

Human nature will be absorbed in divine nature, but conscious identity will not be absorbed in the Universal. The individual ego will forever remain

I, myself; for *this* I understand to be the will and purpose of Divine Mind, our Creator, in the begetting of sons and daughters, or ideas conceived by the creative power of thought proceeding from Divine Mind. Creative Mind would not reduce its divine ideas, or individual egos, to the universal, unexpressed, unmanifested, abstract state of being out of which we sprang into individual consciousness, as that would be revolution instead of evolution.

It would be making progress backward, a concept out of harmony with divine order, which is always progression, never retrogression. Can we imagine Infinite Wisdom thus mocking us, we who are sons and daughters of Deific Intelligence? Yet this would be the Nirvana believed in by millions of our race. God sent Divine or Christ-consciousness into the material state of consciousness, not to condemn the physical sense, as such, (for it serves God's purpose in the individualization of Spirit as conscious identity, that each ego may be differentiated from Universal Man) but that the flesh body through Divine or Christ-consciousness might believe itself the offspring of Deity and know Truth, and be saved from all error.

The greatest errors to be saved from, are belief in matter as a reality opposed to Spirit, and belief in evil as a real power opposed to Good. These false beliefs, through the inherent power of thought, finally bring dissolution to the body. If the experience called death were eliminated from consciousness, the phenomena would cease. A fully developed Divine Consciousness, as with Enoch, Elijah and Jesus Christ, triumphed over the physical body by transmuting its atoms into a spiritual body, whereupon translation to a higher realm ensued. Spiritual consciousness is the life of the body, the immortality of the soul. It is our Way to God; our Truth centre.

Thou, O Truth, art all I want. More than all I need, I find in Thee. Thou art my Spirit self. My Life germ. My divine Love and Wisdom. Beautiful and greatly to be desired art Thou, God's own beloved Truth! Thou art my Christ; God's Son; Immanuel. Thou art pure, innocent, holy, good, altogether lovely. Thou art my perfect Ideal whom I love, worship, praise, adore.

I use the "I" impersonally. "You" or "we" could be substituted for every personal pronoun "I."

THE TEMPORAL NEEDS OF THE UNITY SOCIETY OF PRACTICAL CHRISTIANITY.

If we sowed unto you spiritual things, is it a great matter if we shall reap your carnal things? Know ye not that they which minister about sacred things eat of the things of the temple, and they which wait upon the altar have their portion with the altar? Even so did the Lord ordain that they which proclaim the gospel should live of the gospel.—I. Cor. 9-11.

When Jesus sent forth his disciples he told them to take neither "purse nor script," because the "laborer is worthy of his hire." Religious workers are always provided for by the Lord through those to whom they minister. We are conforming to this law because we are shown that it is best for all concerned. We might be independent and demonstrate in commercial ways by charging for our services, but this would take away a certain sympathy and love of our people, which is essential to the Unity which we are striving to build up in the hearts of all men.

We are not connected with any of the world's commercial enterprises and have no business in which there is personal profit. We deal in *Ideas* exclusively. They constitute our whole stock in trade. We are sending them out daily to all parts of the world, in the spoken, written, printed and silent Word. These are the "spiritual things" referred to by Paul. You who are receiving these ideas find them useful in restoring your health, giving you peaceful and understanding minds, and even aiding you in finances.

As you look over the religious workers of the world, do you find any who cover a larger scope of spiritual supplies? Most of those who ask your temporal things promise salvation of the soul alone, while we show you the way to save both soul and body. This being true, should you not be very liberal in providing us with every facility for carrying forward this work? We think so, and are not back-

ward in asking you for your most abundant support. Through knowing this law which we are proclaiming, you are being greatly benefited, and it is your duty to help all men to know it. That is our aim and we are putting forth every effort to this end.

The Unity building has been dedicated to the work of Jesus Christ, but it is not yet fully paid for, and we are promised that those both at home and abroad, who are "reaping the spiritual things," will see that we "owe no man anything but love." The Unity Society of Practical Christianity is incorporated under the law, and its twelve trustees are giving their time freely to the handling of the funds entrusted to them. If the Lord is moving you to help forward his work with your temporal supplies, you will find this one of the most efficient avenues.

The Unity building is a model structure for this work, and it is the object of this Society to have one like it in every city and town in America, if not the whole world. It cost, say \$25,000, and where is there a town in the land where such a place would not be supported? It is a church, a school and a health dispensary. Instead of being closed six days of the week, it is open continuously, competing with saloons and drug stores, which cater to the sense man night and day the year round. We believe that spiritual things should be as accessible as carnal things, and it is our aim to have these practical spiritual centres established everywhere. After the building here is paid for, our trustees will be ready to assist other centres in erecting similar places.

The work is going right forward and the Lord is blessing it. If you have been provided for, pass your surplus along. The money you liberate in some good work is the only money you keep in the end.

The only happy people are those who strive to make the world better by helping their fellow men.
Peace and prosperity be unto thee and unto thy house.

The universe is a thought of God.—SCHILLER.

QUESTIONS ANSWERED BY THE EDITOR.

Question 1. Do not all our diseases and troubles come from our worshipping an unreal, or false God — a God of vengeance, an angry God, and fearing an imaginary devil, or powerful evil entity?

Question 2. Does not this constitute the "binding," or being "bound" the Scripture speaks of, from which Truth frees us?

Question 3. Is not the realization of the true Good, as the All in All, the only Spiritual Entity, Life, Force, Intelligence, etc., and the understanding that there is no devil, only carnal mind, ignorance, together with the knowledge that we are all drops of the Ocean of Divinity in Spirit, constitute the Truth that makes us free and heals all our diseases? — J. H. M.

1. If we worshiped the true God, and carried out the inspiration of His Spirit, we would have no error thoughts, consequently no diseases, and our minds being filled with good we could have no consciousness of the opposite, hence all fear of a devil or evil would be an impossibility.

2. The creative power of thought in the formed world binds or sets free the faculties of the mind. If thought is inspired by Truth, there is consequent freedom and liberty to grow in every direction, and enjoy all the privileges of life under the Divine Law. Jesus, representing the Man who understood and worshiped God the Spirit, said, "Ye shall know the Truth and the Truth shall set you free."

3. It is the understanding and demonstration that Goodness and Truth are the only realities that sets us free from sense delusions. We may have a perception of this, and intellectually understand that God is Good and God is All, and that the devil and evil are creations of carnal thought, yet having built up, through our thinking power, states of consciousness impregnated with erroneous ideas, we must, through denial and repentance, destroy them and put in their place creations founded upon Truth. So the follower of Jesus Christ finds it incumbent

upon him to both understand, and demonstrate in his daily living the Truth that God is the only Good, and that all evil and disease is unreality, consequently unworthy of his creative power. Man must constantly be on the alert lest he give the creative power of his thought to building up error through resisting it. For example, if one believes that the devil is a powerful personality, and earnestly sends out his thought, accompanied by fear, day after day, he creates a demon after his ideal, and it goes forth to the minds of men, and does just what he has said it would do. This is true of evil of every description.

Spiritual man also makes manifest the only Good, of which he himself is the *supreme* manifestation. Thus Jesus Christ was really God manifest, or the one and only invisible Good expressed in character and form. It is the privilege, and, in fact, the duty of every man to be like Jesus. As Paul truly discerned, we are joint heirs with him of all that is contained in the Divine Mind, or God-head.

Just here we may make clear that much discussed proposition, that God, the Good, does not know evil. It is God, the formless Principle of Being, who is of "too pure eyes to behold iniquity." God manifest Christ Jesus, may discern the existence of this transitory error, but not enter into it. The claim is that Jesus was tempted in all ways like unto us, but without sin.

A correspondent writes: "I read in UNITY that you need a new organ in your auditorium. I also read that you demonstrated supply and support for people. If you trust the invisible resources it seems to me that it is all unnecessary to ask anybody else. I have thought a great deal about this question, and would like an answer through UNITY.

—MRS. J. N. H.

This point seems to bother quite a number of people. They think that because we can demonstrate prosperity for others, we ought in some way manufacture greenbacks out of the invisible atmosphere. We have explained this matter so often that it seems almost superfluous to again call attention to

the Law. We make a specialty of the Cause side of existence; we deal in ideas exclusively. We supply people with thoughts which they take and produce things. When a business man is discouraged with the way his affairs are going, and has become confused in financial thought, we bring him back to center and poise, and restore harmony in his mental atmosphere. This is a sample of the way we do our work. Thousands of people get lost in the thought atmosphere of famine and want. We take them up and hold them in the consciousness of plenty, and they work out success. We do not pretend to do any temporal work that brings profit or increase in our own affairs; this is left to the people who send us enough to meet our daily needs. This is the law under which we work, and we find it logical, practical and successful. We want a nice organ in our new auditorium, and we know that there is somewhere a supply for our demand. We speak the word and send it forth to be fulfilled. "Ask and ye shall receive; knock and it shall be opened unto you." We are demonstrating the power of mind to bring to man supply for every need. If all people would trust this Mighty One in the very midst of them, and *speak its Word*, poverty and lack would disappear from the earth.

ANSWERS TO QUESTIONS.

JENNIE H. CROFT.

233. "The Law of Attraction" possesses for me a fascinating interest, but I cannot quite apprehend some of its principles; for instance, what is the *modus operandi* of an answer to prayer? How does the intensest desire of my heart receive the wished-for satisfaction? What is it that determines the time, place, and manner of an answer to prayer? Why are many prayers unanswered? How may one know if the desire of his heart will be satisfied? If our desires are promises of their fulfillment, why should we qualify our prayers with the proviso, "if it is Thy will?" How may we know when our demands conform to the will of God?

—G. H. T.

The "*modus operandi*," whereby we may receive

answer to prayer, is contained in the teaching of Jesus on the subject. He said, "When ye pray *believe that ye HAVE*, and ye shall receive." When one prays in this mental attitude, the prayer is not a petition for things, but an affirmation with praise and thanksgiving that the thing desired is already possessed. The power of thought is dynamic, and when the desire is intense, and held to with unwavering faith in its fulfillment, then the desire becomes the prophecy (not the promise) of its own fulfillment. Concentrated thought is creative and brings into manifestation according to the character of the thought entertained. In this way do we help answer our own prayers. Our state of readiness to receive, determines the time of answer to prayer. Place and manner are under the guidance of Infinite Wisdom. Our prayers remain unanswered oftentimes because we either have not asked "in faith, believing," or because *we* have attempted to work out the manner in which they shall be answered, instead of leaving it to the Spirit. If every desire of the heart is for righteousness, we have the assurance that they shall be satisfied. "It is the Father's good pleasure to give you the Kingdom." It is the flesh, warring against the Spirit, which has to be brought to the state of consciousness which acknowledges the will of the Father as the only will; but when one is spiritualized in mind and body, he no longer needs to qualify his prayer with "if it is Thy will," for he knows there is but One Will, and that Will is done in him. When we have but one motive in life, and that is to be perfect even as our Father in heaven is perfect, then we may know that our desires will be in conformity to the Law of Good.

234. Please tell me why, if matter is crystalized Spirit, there is "no reality in matter"? Must it not be real if it is Spirit? I do not understand.

—H. H.

Crystalized Spirit is a misnomer. To be crystalized is to be set, fixed and unchangeable. Spirit is

active and ever expressing Itself in different phases of manifestation. All is Spirit — there is no matter, in the usual acceptance of that term. No inert, lifeless matter, but Spirit in a state of manifestation which makes It more perceptible to these finite senses. Take an illustration: Water at a low rate of vibration becomes ice; at a high rate of vibration becomes steam; and yet ice, water and steam are of the same substance. This which we call matter is spiritual substance, just as much as the mind which produced the manifestation, and each is real upon its own plane.

EDITORIAL MISCELLANY.

TO THE EDITOR OF UNITY—Permit me to suggest that in your answer on page 49 of the July number, there is a concealed danger, except to the few who are able to receive it. While all must admit that the "sex nature" holds a place of primary importance among the secret processes of life, and is indispensable to its welfare and continuance in the human form, it is also true that it is special point of danger, as the Bible asserts, and as all human experiences prove, for it is not only the channel through which the life of the race perpetuates itself; it is also the ladder on which the lower forms of creature life which precede it, and specially the lower types of human life in which the spiritual element was submerged under the carnal, are seeking to clamber out of their hades state into higher conditions of embodiment. Hence the necessity imposed upon us, not only to guard ourselves against any "excess of riot" here, but, as members in the organism of humanity, to aid in the uplift of the whole by keeping the body pure and undefiled, as a living sacrifice to God, which is our reasonable service. It is significant that this injunction with its "therefore" is given in Romans 12:1 immediately after Paul's wonderful disclosure in the eleventh chapter of God's great designs of mercy toward all mankind, both Jew and Gentile. The channel of this great good to the many must be the consecrated few.

It is because, as it seems to me, the language of your answer does not sufficiently recognize the obligations and restraints put upon this function during this parturition period of creation in which, as St. Paul preaches, it is in bondage preceding its outbirth into the "liberty of the glory of the sons of God," that I venture upon this criticism.—REV. L. C. B.

As our good brother truly states, there is danger in

giving advice in matters pertaining to the life centre. It has been so degenerated by falsity and ignorance that words explaining its true character, and how to redeem it, fall on dull ears. Yet it must be lifted up, for in no other way can the life in the organism be perpetuated. When this centre begins to wane and lose its vitality, all the rivers of life dry up, and old age and crystalization, and, finally, disintegration follow.

On the other hand, when the fires on the altar of life burn in sense consciousness, another form of destruction is set up. The lust for physical sensation destroys the organism through the fires of hell. But there is a guiding, directing Intelligence and Spiritual Force that, rightly used, will reduce to harmony, and, at the same time, keep alive this all-important function. This is the Lord God of man's consciousness, which, when he openly worships, and seeks constantly to obey, will protect him from the serpent of sense. Asceticism would kill out the life; which is the wrong course. By invoking, day after day, the presence of our Lord as the spiritual life, light and power of our body, and concentrating our minds in the various functions, and consciously dedicating them to God, they are freed from the lust of sense and transmuted into the purity of Spirit. This overcoming and purification of the twelve centres in the organism is referred to in Revelations as the Son of Man sitting on his throne, judging the twelve tribes of Israel.

My soul melts into the Great Oversoul, into the Heart of the Infinite. "I am one with the Father." Here in this clear understanding, I meet and commune with the Illumined, both in the seen and in the unseen. Here I have all wisdom, behold all things, and hear all glorious truths, and am consciously one with the Eternal Beauty, Harmony and Peace, which is God.— M. EVALYN DAVIS.

THE CONVENTION.

Having spent the week in Kansas City, Mo., with the convention held under the auspices of the Unity Society, I am led to tell my readers something of this wonderful healing center.

This Society had its inception about twenty years ago with a few souls who had determined to practice the so-called New Thought principles. The history of this Society reads like a romance, and it is only by getting a word from those who have looked on that we learn of the Christlike faith and trust that has brought the wonderful results into the manifestations we see today. Mr. and Mrs. Charles Fillmore decided in the beginning of their work of healing and help to make no charge for their services, but to depend entirely upon the love offerings of those interested in the work.

It is easier to give some of the great results as we see them today than to give a history of the striving to overcome the customs and thought of the world in regard to sin, sickness, supply and selfishness. Some of the joy of this week when they dedicated a beautiful new building for their use can be imagined.

Three years ago a building committee was named. At the end of the first year they reported a building fund of 25c in the treasury. Were they discouraged? Not a bit of it. A new committee was appointed, and in their magazine, *UNITY*, they announced they were going to build a new home for Truth work with the result that they dedicated a property this week that would readily sell for \$25,000; and that without begging a cent even from God, for they do not beg for what they want. They owe something on the building yet, but they received in love offerings over \$6,000, and not a large sum from any one person.

UNITY, their splendid magazine, is \$1.00 a year

and has between ten and twelve thousand subscribers. Then they have a big circulation of **WEE WISDOM** and give and sell many other publications. But these manifestations are the lesser part in their great work. There is no doubt this is the greatest healing center in the world. They believe so firmly that all things are possible with God, that they never turn anyone away who comes to them desiring help and believing in divine power.

I could fill this paper with testimonies of grateful souls who have, without money and without price, been benefited and made well and strong by this Spirit which abides with these people. When I would speak of the spiritual atmosphere of this place, the love, faith and knowledge that is here in the hearts of this Unity, I feel the poverty of language. No word can make it plain; it must be felt and proven to be appreciated. The height and breadth and depth of their love for every living thing can only be measured by Christ.

They are as fervent in affirming God's love, wisdom and health for the one who feels it necessary to employ a surgeon as for the one who comes to them believing he can be healed. They are absolutely no respecter of persons; they see only the Spirit which is in everything with life. I could tell of many of the beautiful, helpful acts of this Unity, where to all human mind there was no promise of any beneficial returns, but that does not cause them to hesitate a minute. There are eight people directly identified with the healing department of this work. They are: Mr. and Mrs. Charles Fillmore, Judge and Mrs. Benson, Prof. LeRoy Moore and wife, and Mr. and Mrs. F. M. Drake. While no two of these members of the Silent Unity express the Spirit in the same way, they are in perfect harmony and love; and all work together.

Mr. Charles Prather, a man of ability and high ideals, is the business manager. Mrs. Jennie Croft, an associate editor, is another strong, sweet soul

who looks after the library and much of the other work of the Society.

One of the most beautiful characteristics of this Unity Society is the freedom accorded all men to develop the Christ in each individual as he sees the truth. If he is a member of a church and loves it, and feels that he can best manifest or do God's work there, then that is the place to stay. This freedom which can only come by abiding in the Truth is now a part of their lives, and their work is greatly blessed by it.

I will not speak farther of this Society, but should anyone desire information, he can write to the Unity Society, 913 Tracy Ave., Kansas City, Mo., and receive that information, and if he has ears to hear, that is, if he is ready to learn the Truth as taught by Christ to his disciples, he will be made better and happier by coming in contact with the thought of these people.—MRS. OLLIE I. ROYCE, *in the Phillipsburg (Kan.) Dispatch.*

CONVENTION NOTES.

The October issue of UNITY will be our Mid-Continent Convention number, containing the proceedings and most of the addresses delivered during the Dedication Week.



The Joyful Circle is the name of our young folks' society. One evening of the Gala Week was devoted to its artists. The editor of WEE WISDOM prints the whole program in the September number of that publication, also a "History of the Joyful Circle," by Lowell Fillmore. The children of the Sunday School also gave an entertaining program of songs, exercises and music. Some of them were in costume, like the picture on WEE WISDOM's cover.

The workers at Unity Headquarters desire to apologize to the visiting friends for their lack of attention to them during the busy days of the Convention. We wanted to meet and talk with you, every one, but the time was short and many things demanded our attention. Come again next year, and we will do better.

The daily work of the Convention was ably handled by Charles Edgar Prather, Chairman of the Program Committee.

It is proposed from many sources to have an annual Convention or Summer School at this place. About the middle of June

has been suggested. The weather is always pleasant here at that season.

—CHARLES FILLMORE.



What I heard at the Convention:

Dr. Alice B. Stockhom, of Chicago, said, "I never met a nicer lot of people, a more loving welcome, nor received a more spiritual uplift anywhere."

Mrs. Graham, of Waterloo, Iowa, said, "I was told that sometime, somewhere, I would find the Golden Key that would unlock the treasures of life for me. I am thankful to say I have found it here. I am satisfied now."

Mrs. Lucia O. Case, of Topeka, Kansas, said, "I have had a glorious time. Here, take this dollar back for the building fund."

Everyone seemed to be filled with praise and thanksgiving. It has been my privilege to be the musical director for four conventions of a like character. I must confess, however, that I never felt the real spiritual love and harmony anywhere that was expressed here. Everything moved along in divine order. Mr. Charles Edgar Prather officiated in a masterly way and kept the ball rolling.

—LEROY MOORE.



Mrs. Lucia O. Case, of Topeka, gave an inspiring talk, expressing her strong, positive faith in the healing power of Jesus Christ. By the faith and earnestness with which she voiced the truth that Christ is now complete salvation from the grave, she uplifted and strengthened the hearts of others, and helped to raise the keynote of the Convention, and bring it in tune with that Infinite Love which offers nothing less to man than complete salvation for spirit, soul, and body.

—EDNA CARTER.



It has been my privilege to attend a large number of conventions called to promote different objects, several of which might be classed as New Thought, but never have I attended one of such deep and sustained interest as this Mid-Continent Convention. It continued for practically eight days, and the sessions were almost continuous from 9 A. M. to 11 P. M., and during most of this time the weather was very warm; yet the interest never lagged, but was sustained throughout, and there were no dull sessions.

The distinguishing features of these meetings were perfect harmony and the high spiritual quality of the addresses and lessons.

The very atmosphere was charged with this beautiful unity and conscious spirituality which was sustained and added to by appropriate and soul-stirring music.

The influence of these meetings must be great and lasting, and Unity Society of Practical Christianity has entered a larger field of power and usefulness than ever before.

We can all join in the thought and feeling of a lady who remarked to me at the close of these meetings, "These were days never to be forgotten."

Within the past year, meetings and conventions for the promotion of practically the same objects have been held at Nevada, Mo., Boston, Hartford, and Washington, D. C.; and the World's New Thought Federation is to hold its annual meeting in Chicago, in October, and thus shall the "whole be leavened."

— HENRY H. BENSON.



The Mid-Continent Convention in Kansas City was a spontaneous outflow of the Spirit upon the hundreds who had gathered for the blessing. It was a Day of Pentecost, and all were imbued with power from On High. Words of wisdom and life and love flowed from the mouth of each speaker, and the music was an inspiration. The general sessions were opened and closed with affirmations for silent prayer, and the spirit of love and peace reigned over all.

People were present from Maine to California, from Michigan to Alabama, and from India, and everyone expressed the joy of the occasion.

Large classes were taught in Christian Living and Healing, by Mr. and Mrs. Fillmore; Concentration and Realization, by Prof. LeRoy Moore; and the First Principles of Public Speaking, by Chas. E. Prather, assisted by Mrs. J. W. Johnson, of of Lincoln, Nebr., teacher of Delsarte.

The corner stone of the new building is unique, in that it bears no date to show time or age, the inscription cast in a solid copper plate being, "Built upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." Eph. 2:20. Following are the articles placed in the stone at the dedication by President W. G. Haseltine: A copy of the first issue of THOUGHT; a copy of the first issue of UNITY; a copy of the first issue of WEE WISDOM; copies of the August, 1906, issues of UNITY and WEE WISDOM; a copy of the Convention program; a copy of the *Kansas City Post*, containing a write-up of the new Unity building; a list of the names of about 1,950 persons who had contributed to the erection of the building; a rose thrown by Mrs. Jennie H. Croft, and a buttonhole bouquet from Mr. Fillmore's coat lapel.

—CHAS. EDGAR PRATHER.



The earnest desires and prayers of all Unity's friends met their fulfillment during the week of Convention which dedicated the new Unity building. Especially was this true on Wednesday, August twenty-second, when the corner stone was laid with appropriate ceremonies. Gathered under the spreading branches of a noble maple tree at the corner of the building, our beloved leaders, Mr. and Mrs. Fillmore, and the Board of Directors of

the Unity Society of Practical Christianity, conducted the impressive and beautiful service which consecrated the building to Truth. Friends from many parts of the country, and one from India, were present to enjoy with us the culmination of our hopes.

Prof. LeRoy Moore as musical director, assisted by the Unity choir and several soloists, made music a feature of the Convention which was an inspiration.

Those who were not present at the reception given by the Board of Directors, assisted by the Woman's Auxiliary, missed a delightful evening. The little ones of the Sunday School gave a pleasing entertainment, after which a social time was enjoyed by all.

Unity Inn was in full operation, and we heard nothing but praise for the excellent vegetarian meals which were served.

The Convention was an eminent success from an educational standpoint. So many aspects of the Truth were presented by earnest thinkers and workers, that one could not fail to receive enlightenment and inspiration.

The spiritual uplift and unity of thought and purpose were most strongly felt by all present, and we feel that the Convention will cement the ranks of New Thoughters in closer union, and be a strong factor in the spread of the Gospel of Christ.

—JENNIE H. CROFT.



I remember my stay among you all with great pleasure, and feel that it did me good to be with you. The atmosphere of perfect love and good-will among all the busy workers there, was most noticeable, and I am sure everyone so fortunate as to be with you at the Convention, returned to their homes and daily avocations, well pleased and benefited by their stay in your midst. We all love Unity, and everything connected with it, and its future is bright with promise of greatly added usefulness, as the years go by. I hope to have the privilege of spending some time with our Unity people during the coming winter, and going through a class conducted by Mr. Fillmore, when there is more time for grand thought than during the over-full Convention. Now thanking you one and all for your uniform courtesy and appreciation, and hoping to meet with you again in the coming years, I remain sincerely yours,

— MRS. J. W. JOHNSON,
Lincoln, Nebraska.



My thoughts are so often with you, and the sweet memory of my short stay at the Unity building during the week of the dedication, that I am constrained to write you. My heart ever throbs with gratitude and happiness over the pleasant times during that week, especially that evening after the little talk I gave

of some experiences in India and the great need of female education there, how Mr. Fillmore rose to his feet and proposed a free-will offering for the Hindu Girls' School at Dehra, and the amount of fifty rupees (\$17.00) was given and forwarded to India. I think that evening was one of the happiest spells of my life. Such a hush of holy love came over me, filling, as it were, the whole temple, and the people were so imbued with Divine Love, surely not only the money went to India, but a blessing beyond the knowledge of human thought. The memory of it all thrills me with joy even now. Bless you my brother, my sister in Truth; may the good work you began in Kansas City some years ago, grow continually, as it has done, until not only in America is it known, but that the whole world may become acquainted with it.

—EVA A. WELLMAN,
Los Angeles, Cal.



I still hold you all close to my heart, and know that the good words and work go on. I never was so impressed with the numberless forms of speech in which the same Truth can be expressed. What an evidence of the divinity of minds! As no two noses are alike, every face is unlike every other face, so no two think exactly alike or put a similar thought into the same expression. After all, the Unity is in the one impelling power — the life intelligence and substance of all things. I know as I received great good from my sojourn with you, so all equally will receive a blessing from this conference. To each and all I send heart love.

—ALICE B. STOCKHAM, M. D., Chicago.



The Unity Inn and Vegetarian dining room was a very much appreciated auxiliary to our Convention accommodations. The house is located on the rear of the lot joining the Unity building; has verandas on several sides, with a large tree at the entrance, making it a cool retreat on a sunny day. The manager of the Inn, Mrs. M. E. Filkin, knows a great deal about vegetarian cooking, and her table was universally appreciated and approved. The cards read, "Vegetable Oils Used Exclusively in Cooking." "All the expenses of this house are met by the freewill offerings of its guests." "Freely ye have received; freely give." The house was well patronized, 140 people taking meals there Dedication Day.



The Dedication Exercises held at the new Unity Building, August 19th-25th, were in every way a success. The attendance was large, and the addresses, songs and other parts of the program, both entertaining and profitable. The spirit of love and ease brooded over all.—*The Life*.



Inspired by the Spirit of Truth

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

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

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

This society has been in existence about fifteen years, and has over 12,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

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

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

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

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

Class Thought.

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

September 20th to October 20th.

THE TONGUE OF THE WISE IS HEALTH.

Prosperity Thought.

(Held daily at 12 M.)

The Spirit of prosperity is constantly with me and active in all that I do.

ADDRESS THE SOCIETY.

Send all letters and telegrams concerning healing to the Unity Society, Unity Building, 913 Tracy Ave., Kansas City, Missouri.

Some folks think they will get better results if they are treated by an individual healer, but our experience is that the healing averages higher where cases are handled from the impersonal standpoint. There is good reason for this—the work is not done by the healer, but by the Spirit of Truth, and where both patient and helper forget self and centre all power in the Great Supreme, the consciousness is raised to a higher plane and the result Divine.

We are striving to get away from personality and know only Spirit, and to do so we shall require the co-operation of those who ask our help. Do not ask for special treatments by some member of the Society, but let the Spirit of Truth lead you into all Truth.

“Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask me anything in my name, that will I do. If ye love me ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of Truth.”

—John 14:12.

LETTERS FROM EVERYBODY EVERYWHERE.

A splendid friend, who writes an interesting letter, telling about her demonstrations, ends it with this proviso: "Please do not publish this letter. In a little while I shall send one for publication, because it helps others wonderfully to read them — I know how much."

Our readers often write that they get more courage and inspiration out of this department than any other in the magazine. Here is a striking illustration of the power of talking success and health instead of failure and sickness. Take the hint, and never mention your defeats nor ills. Talk about your prosperity and your strength to do whatever comes to you to do, and see how it will stimulate your friends, and your own bodies and affairs.

People ask if we ever have failures in our work of helping people. No real failures. Some are slow to respond, and expecting an instantaneous miracle to be performed, are disappointed. But when they persist and learn the law, they are always finally helped.

The gratitude and generosity of the people who ask our aid is marvellous. We are often told that we cannot keep going long on a free-will offering plan, but the fact is that we have been going right along in that financial way for nearly twenty years, and there is more money in sight for us every day. Everybody wants to give us something for helping them, and hardly anyone tries to take advantage of the system. When we give with our whole heart the patient can't do too much in return. Instead of feeling that we are not getting enough for our work we find ourselves now and then wondering if we are giving value received.

Once in a great while we get a letter complaining that there has been no perceptible improvement from the ministry, and a desire for the return of the money sent. We always refund promptly in response to such letters. We do not want anyone to feel that we have not helped them to the extent of their monetary investment, and we consider it a favor to have them ask for a return of the cash. We find that it is not wise to have anyone sending us dis-

satisfied thoughts. If you have such disgruntled ones in your affairs, and you can buy them off with a few paltry dollars, do so at once, though it takes your last cent, and stop the disintegrating force that may be cross-cutting the success currents coming your way. "Make friends with thine adversary quickly."

Unity has been my great help. Each one has been read over and over again. The red sheet has helped me to hold on and overcome when otherwise I would have given up in despair. I have called on you for help many times and have always felt a response. I have sent two of my UNITYS to London. They are well pleased with them and could sense the power in the red sheet.—M. E. L.

I write to let you know that I have passed my examination and have received my diploma, which came only a few days ago. I wish to thank you for your efforts in my behalf, as I know that you have been a wonderful and lasting help to me. I also enclose another offering of one dollar, which can be but little compared with the benefits received.—E. F.

I want to thank you for the benefit I have received from your help of red leaf and also in reading the books you sent. They have helped me wonderfully.—Mrs. N. C. W.

I am so thankful for what the Society of Silent Unity has been doing for me. My constipation and general health are so much better.—Mrs. E. S.

I want to tell you that I can feel and see the good work you are doing in my family. Mr. I. has made a start toward success and is confident of it ultimately and that quite soon, too. I feel the peace and calm that the spirit gives.—Mrs. K. I.

I have been a subscriber to your UNITY for over two years. Spiritually it has been the greatest help to me and I eagerly watch for each month's number, knowing that it will help me to overcome so much that I have to contend against—that is, by sending me the right thoughts.—I. M. D.

To thank you for what you have done for me I can hardly find adequate words. I asked that you would bring my husband's love back to me. The result has been wonderful. He is so sweet and good to me, full of little courtesies. Each day my heart is singing with praise and gratitude to the Father who has worked this wonderful change through you.

I have read many magazines, but UNITY seems to bring results, and results count.

I have used the red leaf for headache and other ailments, but when I sprained my foot, suffering intense pain and being unable to even put it straight on the ground, I found out some of its wonderful powers. I bound it on my foot; by evening I could put it on the ground, and next

morning I could walk as well as ever. My husband was awed.

I lent the leaf to a lady whose baby was ill. It soothed the child immediately. Another neighbor cured a pain in her chest with it.—M.

My daughter has faith in God and in your Society of Silent Unity. Last week she had a bad cold and cured it with the red leaf. She is now wearing it every night on her head to help her memory.

We find UNITY a great blessing in our home and the red leaf all it is claimed to be.—Mrs. E. F. N.

Yours of the 21st stating you had put Mrs. P. under special treatment was gratefully read. Two days ago there was apparently nothing encouraging about the case, but yesterday she said the lump was smaller and her stomach felt better than for a great while, and did not thump so. When the doctor came he was greatly surprised upon examination to find that the lump was smaller. Said he never saw anything like it and couldn't understand it.—E. W.

I know I have been greatly benefitted this last month. My health is better in some respects and I know I feel stronger spiritually and more hopeful for the future.—Mrs. W. S. B.

I feel so much better in every way under your treatment for health and prosperity that I will soon be able to rise above all abnormal conditions. May the day be hastened when all shall know the Lord from the least to the greatest.—O. L. K.

Well, you wrote me that my July bills would surely be provided for, and for me not to worry one bit. Oh! What a comfort that letter was! I gave thanks almost constantly and I dropped all burdens and a wonderful demonstration has taken place. Money enough has come to meet the July bills, large as they were. It came from a source, but all due me, and I have nearly enough for taxes. I hasten to tell you. I bless you all. I am several years younger.—L. P. T.

I also wish to send one dollar for the Silent Unity class. I know it has helped me, particularly during my six weeks of hard work and trying experiences, which have done much to strengthen and build my own character, and also to be of use and service to others. This did really sweeten all my duties and I learned to do things which before were disagreeable and irksome to me. I am learning more and more to realize that love is the keynote of truth and I do want to become more and more filled with this consciousness of love. I thank you for your kindly interest and help and I know God is blessing you.—F. W. P.

I will write again to let you know that I am well of stomach trouble. I am so thankful that the science has done so much for me. It is wonderful to know what power God can work through man.—M. C.

I believe in UNITY strongly and feel that my condition has been improved right along since my connection with it.
—E. A. B.

I had a swelling on my finger—some said felon, some blood poison; I thought erysipelas, blood poison sure. I was in such pain—the back of my hand all swollen, and starting up the arm. I told my foreman he had better hitch up the horses and take me to M. to a doctor. But as I lay on the bed, hand tied up above the wrist, I thought: What is UNITY doing that I must suffer like that? I pulled rag and medicine off of the hand, bound it in the red leaf and in the morning you would not have known the hand, it was so nearly well, and it has conducted itself very well ever since.—M. P.

There seems to be changes for the better in my affairs in every direction. There are quite favorable prospects for the sale of property that I have been anxious to sell, and I am much better in health. Some of the debts owing me, which looked hopeless, have been paid, and I am coming out of the wilderness, I am sure.—Mrs. C. B. D.

Well, I am happy and thankful to say we were harmed but little, as we were just out of the fire line, although we witnessed many sad scenes and suffered much from excitement and fright for three days and three nights. With the many hundreds we also gave a farewell look at our house with most all our household goods and many things that were dear to us and fled to the hills for safety. There we could look down on our dear old city and see the fire raging and fast eating its way up to our own neighborhood. We never expected to see our house again, but what did we care for all earthly wares and treasures, for every one of our dear family were huddled close together in a little tent we happened to have. We were happy, Oh, so happy, because we were all saved and alive. We did not stop to cry over what we supposed we had lost, but was all ready to begin life all over again; start at the foot of the ladder with nothing and thought of nothing else but thankfulness. We were surprised when we found we were out of the fire line and had a house to go back into.—F. N. H.

I do not know how to thank you for all the good that has come to me through you. My husband and son are much better. I have been sustained and upheld through all this seeming trouble and kept well enough to act as nurse.—R. A. D.

I am better, both in my physical and mental life, and my financial affairs are not as dark as they were.—E. H. C.

A month ago I wrote to you for treatment for finances and have been greatly helped. Have also been helped spiritually.—Mrs. C. E. H.

I and my daughter both feel very grateful to you for all the many kindnesses we have received and with so little return. We are progressing financially, as well as spirit-

ually, much more than we had hoped for under our present conditions.

I relieved my little boy of severe pain in the stomach with the red leaf. O, what a blessing it is.—Mrs. S. E. M.

A friend loaned me UNITY. I felt that there was some reason that the little book was directed to my hands. There was a red leaf in it. I had a dreadful headache; I laid the red leaf on my forehead and inside of ten minutes the headache was gone. I have faith and believe in the healing power.—Mrs. A. M. P.

Your treatments have helped us all so much. The children get along better. Our future looks brighter. We are out of debt and enough to go on—something unusual, as we have been in debt for five years. Baby's thumb is much better. You are doing a great work. Unity helps me so much. I use the red sheet when I go into silence and I find it brings me peace, sweet peace. I thank you so much for what you have done for us.—Mrs. I. M.

I want to ask your help and tell you how you have helped me. I have taken your dear little UNITY for about six years, and should I have to part with it, I should feel that I had lost a very dear friend and companion. A year ago I was in trouble and ill, and having been a widow for six years with two dear little girls to support, things looked very dark for a short time, for in some way I seemed to have lost my bearings as it were. But after reading UNITY one day, I seemed to take new courage, and sitting down, wrote you of my problems, or some of them at least. You came nobly to my help, and in a short time the tangle seemed to begin to straighten out. It is all so plain to me that all my good-fortune came through you. My health is also improved.—K. C.

Here is an offering of love. The treatments have been received with deep gratitude, and are surely helping me. I joined the Society about two months ago. Am faithful in keeping the silent hours. I realize the beautiful spirit in which you work, and your power.—M. E. Q.

My mother is better—ever so much better. She is so thankful and thinks she will get along all right now. I wrote you a month ago that I am much better. I have read your magazine for nineteen or twenty years, and know it has helped me much to live a better life. God bless UNITY and especially the Fillmores. I know and feel you are teaching the truth. I always believed in divine healing and know that death must be destroyed and overcome.—Mrs. C. B.

I have just as good a report to give this time as I had in the last letter. I have been feeling quite well lately, and Mr. T. hold me he didn't know when last he felt so good. You have no idea what a relief it is that my back feels so much better, and how can I thank you for doing me and mine so much good. I am certainly very grateful and know that God will repay you for all the good you have done, as I can not fully do.

I have so much faith in UNITY Red Leaf, and would ask you to send me one this month.—M. M. S.

My husband's eyes have been getting better all the time, and he is a changed man—home every evening, and seems happy and contented; carries with him the Red Leaf from the February number of UNITY all the time. I am very happy over these results.—H.

Please find enclosed \$2.00 for another month of the spoken word of truth and healing. My daughter is very much improved, her back is now seldom spoken of by her, and she is about her duties. She is so much better than when you first took her case. As for myself, I too, am wonderfully improved. My hands have not been as well for years, as I am not conscious of them all of the time. I noticed the change for the good the first of March, and I have used them right along in various hard work every day. I praise and bless the Father and His loved ones who are speaking forth the words of love and truth for His children. My limbs and ankles are much better, and I am so healthy and sleep just like a baby, and no matter how hard I work, I can rest up in five minutes and feel just like new.—A. C. L.

I am much improved in many ways. I do feel encouraged. I have felt your vibrations and I feel grateful for your interest. Thanking God for the privilege of being with you in spirit.—Mrs. B. D.

The little girl is improving steadily, gained one pound last week. The baby is just as well as can be, and they send me very good reports from home. Father is in excellent health.—R. K. M.

The past treatments have been of so much benefit that I desire to keep on with them until I fully realize that God is my life, health and strength.—C. P.

I have been to see my mother and find her so much better that I am so glad I do not know how to express myself.—Mrs. E. W.

My mother and father continue to improve. This month there is an improvement in my mother's power of memory, accompanied by better appetite. My father is walking more erectly and looking younger and fresher in the face. Many thanks for your great kindness.—A. W. C.

I write to let you know that sister M. is still improving. She sends you a \$5.00 bill.—Mrs. J. C. H.

Words are inadequate to express the gratitude I feel toward you who have helped us in the realization of the truth, which is so rapidly freeing my sister from the belief in the claim of paralysis.

When I sealed my letter to you asking for help I was almost in despair, so real seemed the evil claim to power over us. But, as I placed the letter in the screen door for I would realize the Father's love. I cannot explain the com-

motion that was going on within me for a few minutes any better than by referring to what must be going on within a volcano before an eruption. Then all became smooth and quiet. I was in the Father's bountiful love and that other state of mind has not been back since.—L. N.

I can truthfully say I feel that I am growing stronger in many ways. I am trying to understand and learn the way to grasp the great secret that will unwind the mystery of life.—Mrs. E. Y. B.

Rapid improvement is taking place. Am using the red leaf faithfully. Please hold me another week, then I think I can go alone. Many thanks for the treatments.—E. A. R.

I want to thank you for helping me. My feet and limbs are not swollen as they were and are more supple, so I have been able to do my work with a great deal more comfort. I am so thankful for the blessing of being able to walk.—Mrs. A. C.

UNITY is so unlifting, so helpful, so full of the spirit of the living God applied to every day life that it has become a welcome member of our family. For high spiritual truth lifting the soul into the "rest that remaineth for the people of God," it stands pre-eminent. No one can read its pages and fail to catch the "spirit of the ever-living God," always present, ever abiding with us. It is for each reader to personally apply the truth as set forth in its pages to reap a rich spiritual harvest. May "life more abundant" continue to flow from its hallowed pages, like a great river, unto every nation and people upon the earth is enriched and blessed by its living waters of truth.

I received a letter from home saying sister L. is fast improving. She has her mind again and seems as sensible as ever. My sister M. says the doctors said they could do nothing for her, because she would not take any medicine. They said they would better take her to the asylum. That did not worry me any. I saw my only chance was to write to you quickly. My sister M. says L. was not harmful, but they could not get her to talk. All she would do was to kneel and pray and her eyes would stay in one place. She brought her home that night and slipped a red leaf in her pillow and the very next morning she was a changed girl. She had her full senses again. As M. said, "This is God's blessing to have L. restored to health again."—K. M. S.

My little daughter had coughed incessantly all one night. The next night she took the red leaf and laid it under her pillow. She slept beautifully and said she felt so happy. She is devoted to the truth and has had beautiful demonstrations in her school work and among her little friends.—M. B. L.

I am the lady whom you treated thirty days for catarrh difficulty. You not only helped me at the time, but from my experience with two similar attacks since then I am satisfied that you have done me lasting good, for which I wish to express my heartfelt gratitude. I also enclose an offering as an expression thereof.—E. J. F.

I take this opportunity of telling you how much UNITY has done for me. I am greatly improved both physically and spiritually and desire to continue the treatments.—E. O.

I want to tell you how much my friend has been helped that I asked you to pray for. He has not been sick to speak of since.—J. E. R.

We are both feeling the benefit of your treatments and my husband said that he would like to be remembered by you always in the good thought. His head is clearer and he can see things in a better light and he feels a new awakening of the spirit.—Mrs. L. B.

I am so glad to tell you that my daughter, for whom I asked your assistance, has now a nice position; also that her health is greatly improved. I thank you so much for your loving aid, also daily thank our heavenly Father for his great goodness.—E. M. S.

When I wrote you I was almost desperate. I had no money and no home that I felt was really mine. In two weeks after writing you a relative asked me to come and make my home with him, so my earnest wish for a home was granted and I have been able to earn a little money embroidering. I feel prosperity has come to me.

The Cady Lessons and UNITY are a great help to me. I am able to manifest more spiritual and physical strength and am rubbing out some errors in belief. Truth is shining forth every day and I thank God for it.—B. W. S.

One month ago today I wrote you for treatment for spiritual strength, prosperity and understanding. I received your letter informing me that I was one of your number and receiving treatments, but I was well aware of it before your letter reached me, for your loving vibrations filled me with such strength and power that my heart was full of joy and I praised God continually. My understanding is increasing to a wonderful extent. I have held poverty thoughts all my life and have been reaping the result, but things are shaping themselves to work together for my good. I have lost, to a great extent, that feeling of worry, fear and anxiety, and in its place has come a feeling of trust.

A year ago I was overcharged by a firm here a small amount and a few days after I felt your vibrations I received a check from the company, returning the amount. May God bless you in your work.—J. G.

What a dear friend UNITY is—always bringing something I am wanting to know. I have often wished to know the location of the solar plexus; this came for me this month and in all it keeps so near the Father. I have felt the good of your treatment and I see my husband has, too. We have both been quieter in mind this month.—A. H. C.

How happy I am to tell you I can see a decided improvement in my husband's looks. His skin is a great deal clearer and eyes are getting clearer. I know that he is doing extra fine and improving right along.—N. R. B.

DIET

NEW THOUGHT

WHAT ABOUT DIET?

In considering the matter of diet, the first question that comes up in our minds is, What shall we eat?

A very good answer to this would be, eat that which causes your fellow beings least pain. To eat a thing is to appropriate it, and by appropriating it we incorporate not only the material part into our being, but also all thoughts that belong to it. We do not want any thoughts of pain to overcome. They may be reduced by strong spiritual thoughts, but why this unnecessary work when we can avoid it?

We, as metaphysicians, want to avoid as much friction as possible in order to develop more rapidly; and we must not be held down by taking in the low vibrations of materiality.

Can anyone imagine anything more peaceful and harmonious than an apple, having been through the whole summer suspended in God's pure air, nourished by the good mother tree, kissed by the beautiful sunlight and bathed in the dews of heaven, ripe and complete in all its beauty? It has fulfilled its mission of ripening the seed, and is ready to be resolved back into the elements, or, better still, to become the food of some happy creature, thus giving an opportunity to the seed to be carried away and the apple family made to cover a larger territory.

We see from this that the apple is a help to man, and man is an aid to the apple.

Another question that we might ask is, How shall we eat?

In answer to this we would say, eat slowly and really enjoy each mouthful, putting thoughts of praise and life into every morsel. These thoughts,

ken in in this way, become a part of our being in a very tangible manner, besides aiding digestion. The food will digest easier because the stomach receives word that something good is coming, and it will be ready and glad to go to work without a murmur. This is a good cure for dyspepsia.

Where shall we eat? We should eat where we can see and hear only that which is beautiful and harmonious. This is one reason why things taste so good out of doors under the trees. We should also be sure to be in the presence of the Spirit, and let everything that passes our lips be a symbol of the bounty of the loving Father, and the true spiritual substance which we are at the same time comprehending. In this way the difference between Spirit and body is lessened and our problem made easier.

With whom shall we eat?

Let us always eat with those who talk health and who are optimistic. Let all conversation be upon happy things. "Laugh and grow fat."

How much shall we eat?

There is a time when we feel satisfied and yet not stuffed. This is the place to stop eating. It is better to leave the table feeling that we could have eaten more and enjoyed it, than to wish we had not partaken so freely.

The Spirit of Truth will lead us in all these matters if we will but let it, by declaring that we are guided by Divine Wisdom, and then following our highest dictates, and not our sense desires.

When shall we eat?

The number of times a day a person eats, is largely a matter of habit. We have found, however, that brain workers, or those doing light manual labor, do not need any breakfast. The meal eaten the evening before has been digested during the night, and is stored energy ready for a half a day's work. One taking up the no-breakfast plan may miss the morning meal for a week or so, but after that the thought of it is easily forgotten. The writer knows this from

personal experience, not having taken breakfast for about six years, and has found the head to be clearer than when the meal was eaten. The other meal may come at regular time. We believe that one meal a day would do just as well, but have not tried it thoroughly. A good rule is to eat when you are *really* hungry, and not be governed by the set habit of custom.

THE GOVERNMENT GIVES THE RESULTS OF SOME EXPERIMENTS.

The United States department of agriculture has been experimenting with the possibilities of a fruit and nut diet. At the California experiment station men, women and children have been restricted to these foods, under the department's direction. The results are given in the department's year book, 1905 in an article by Prof. C. F. Langworthy, "Fruit and Its Uses as a Food."

"Fruit may well be eaten in much larger quantities than at present," says Prof. Langworthy. "It will be seen that in the California investigations a fruit and nut diet supplied the subjects with amounts of protein (albumen) and energy which are directly comparable with those obtained by many other persons from a mixed diet, though in general the quantities were smaller than is supplied by the diet of an average family.

A MIXED DIET IS GOOD, HOWEVER.

"It should be said that the persons living on a fruit and nut diet apparently maintained their normal health and strength, and it is only fair to conclude that if for any reason such a course seems desirable it is perfectly possible to select a diet made up of fruits and nuts, which, for long periods at any time will supply the body with the requisite protein and energy. It would be going too far to conclude on the basis of the California investigation that a fruit and nut diet in general is equal or superior to the ordinary diet."

In addition to the dietary studies, a number of experiments in digestion were made.

"In point of digestibility both fruit and nuts

favorably compared with other and more common food," says Prof. Langworthy. "Apparently it is not so to say that stomach digestion is influenced by the nature of the fruit and its stage of ripeness. Mellow, sour apples eaten uncooked require two hours digestion and mellow sweet apples one and one-half hours. About five ounces of raw, ripe apple requires three hours and ten minutes for digestion, but if the fruit is unripe a much longer time is required."

MEAT KILLS MORE PEOPLE THAN ALCOHOL.

Sir James Barr, senior physician of the Liverpool Royal Infirmary, goes behind the Metchnikoff bacillus in his search for the cause of old age. The bacillus may have all the evil effects claimed by Metchnikoff, but it would have no chance if the victim did not provide a basis by habitual excess in nitrogenous foods. It is the meat habit which lies at the root of the arterial degenerations that bring about old age. Uric acid is constantly present in the blood, and at last the cells of the arterial walls — which have to be almost as continuously 'alert and active as those of the heart — cannot keep up the fight any longer. Dr. Barr thinks that excessive nitrogenous eating kills more people than alcohol. After witnessing one of the great temperance advocates dine, I stated that he would not live three years, and he was dead within two."

The arterial degeneration in question makes the arteries rigid instead of elastic. Apart from the fact that they are then liable to rupture, causing apoplexy — (deaths from apoplexy were sixty-six in 1900 compared with forty-nine in 1890) — the arteries do not respond to the brain's incessantly changing demands. The *mind*, therefore, becomes rigid at about fifty or sixty years of age. These facts may perhaps do more to induce us to reform than even the recently unveiled Chicago slaughterhouse horrors. But probably they will only make the majority take even more of the thousand "uric acid solvents" with which the drug stores are crammed. Instead why not eat less meat and drink more water? Men or women confined to office or home, and taking little exercise, the eating of meat three times a day is nothing short of crime.—*Exchange*.



Devoted to
Practical Christianity.

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

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All subscriptions payable in advance.

Do not address letters for H. Emilie Cady to Kansas City. Her address is 1027 Park Ave., New York City.

I send a dollar to start a fund for an organ for our new building, hoping all the members of the "Silent Unity" will do likewise. If they do, you will soon have your organ.

— ROMANIE L. WADE.

We make the following extract from a letter from D. I. Whitney, Los Angeles, Calif.: "Seven members of the old Home of Truth have organized a metaphysical club, and taken a five years' lease of the building, 1327 Georgia St. Dr. Lewis has been conducting the morning meeting. For three weeks in May we had Miss Harriet Rix with us. August 1st, Miss Edith Mart will be here to take charge of our meetings. Mrs. King is general manager. We have a social three times a month, first, third and fourth Tuesday evenings, with a general reception each second Tuesday evening."

A NEW PUBLICATION.

The Science Quarterly, from the Colorado College of Divine Science. Daily studies and Sunday Service. Sample mailed on application. Subscription price, \$1.00 a year. Address,

Secretary of Divine Science Publishing Board,

730 Seventeenth Ave., Denver, Colo.

A BEAUTIFUL IDEAL.

The parlors adjoining the Unity Auditorium have been pre-
 nated with a very fine engraving of Jesus. It is nearly life size,
 d the admiration of all who see it. It was sent by a friend in
 io, "E. E. S.," who said in her letter:

"The picture sent by me to Unity is Hoffman's conception
 'I am the Way, the Truth, and the Life.' Unity stands for
 at beautiful ideal. It seemed to me the pictnre would be help-
 l-- you feel at once a desire to be all that it reflects, and some-
 ing tells you that you may, and that you may be a comfort and
 help in teaching others to live a life of purity and selfiest
 votion. That which we live is mirrored in our faces, in our
 tions; we cannot conceal it. Life is expression, and we must
 known for what we are. 'He sent his word and healed them.'
 en a life of devotion is not a life of idle dreaming. We must
 ise and do 'the will of our Father,' and, leaning upon Him,
 e can only do unto others as we would that they should do unto
 . We must 'love they neighbor as thyself' and seek to do
 ngood.

Christ is our companion and friend; we are one in Him and
 e in us. Our work is to make Him known, and show to the
 wrld that we have indeed been with Him and learned of Him.
 o pray well is not an easy task, but a delightful one when we
 ter in and know and are known of the Father. No one enters
 at Holy of Holies but he who is in union and communion with
 rist Jesus. Then it is that 'He that receiveth me receiveth
 m that sent me.' We know that we are 'not of the world,'
 e have left the world and 'ascended on highh.'"

PREPARATORY CLASSES IN THE SCIENCE OF BEING

During September preparatory work will be conducted by
 e Church of the New Thought, Chicago, explanatory of the
 ience of Being. These classes will be open to the public free
 charge. Their object is to set forth to those who are unac-
 ainted with the teaching, its principles and their application
 every-day living. Two sessions weekly will be held. On
 nday mornings at 10:30 o'clock, beginning September 10th,
 d the other Thursday evenings at 8:00 o'clock, beginning Sep-
 tember 6th, Room 1008 Fine Arts Building, Chicago, Ill.

CHURCH OF THE NEW THOUGHT.

e Church of the New Thought, Chicago, has favored us with
 announcement for 1906-1907. Ursula N. Gestefeld, who
 ginated the movement, is now in London. It is a thriving
 titution, and its good works reach our ears from many sources.
 is information is gleaned from the announcement:

O. B. Marsh, President; Edith Conard Beale, Secretary;
 E. Swadener, Treasurer; Edith I. Clark; C. F. Hatley.

Board meets Wednesday of each month, 8:00 P. M. Members'
 nual meeting, second Wednesday in April, 8:00 P. M.

Instructors: Mrs. Carolina S. Wolfe; Mrs. Anna B. God-
 rd; Mrs. Elizabeth M. Leake; Mrs. Augusta Boulter; Mrs.
 ances L. Johnstone. Clerk, Edith Conard Beale.

Office and Reading Room, 1008 Fine Arts Bldg., Chicago.

The Church of the New Thought opened its Sunday service
 ptember 2d, in Assembly Room, Fine Arts Building, Chicago,

at 10:30 o'clock. Bible classes for children and adults, with church services following present the principles of the Science of Being, the teaching formulated and promulgated by Ursula N. Gestefeld. Ministration meetings will be held each Wednesday evening at 8 o'clock, and the first and third Friday mornings of each month at 10:30 o'clock in Room 1008, Fine Arts Building.

ELEANOR KIRK'S BOOKS.

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The Science Press, 1017 The Republic, Chicago, Ill.

REVIEW OF NEW BOOKS.

BY J. H. C.

THE MYSTIC SCROLL, by the Rev. Helen Van Anderson.

The sub-title to this book is, "A Book of Revelation," and it proves to be a revelation of the Self with its many powers. It teaches the wonderful possibilities hidden away within the soul of man, and tells how to develop and bring them forth. The author touches upon psychic gifts, but tells us that unless one has a "strong, firm hold of spiritual truth, and through it can attain to spiritual living, it is not safe to dally with psychic experiences." The pulsing of love from the great heart of the writer finds its echo in the reader's heart, and leads him to desire the Truth which is so clearly and ably presented in the pages of "The Mystic Scroll." We find it most helpful, and feel confident it will prove a boon to many an earnest soul. Cloth, price \$1.00. Published by the New York Magazine, 22 N. William Street, New York City.

THE TWENTIETH CENTURY CHRIST, by Paul Karishka.

This is rather a startling book; to many it would seem irrelevant, and to us it appears that perhaps more attention is given to hunting up differences and discrepancies in opinions and accounts of the birth, the life and the death of Jesus, than is necessary to establish the true Christ. Various systems of philosophy are appealed to in the finding of the Christ; and the conclusion honors the Master. The author displays unusual scholarship, and is certainly fearless in probing to the heart of the subject he handles. Cloth, price \$1.00 net, \$1.10 postpaid. Published by Lothrop, Lee & Shepard Co., Boston, Mass.

THOUGHT VIBRATION, OR THE LAW OF ATTRACTION IN THE
THOUGHT WORLD, by William Walker Atkinson.

As a writer, Mr. Atkinson is original in style and fearless in expression, and gives evidence of careful investigation of the active principles of New Thought. This latest volume from his pen is replete with practical instruction in the methods of using the thought-force for the building of character, the attractive power of thought being most strongly presented. He says:

"When we think, we set into motion vibrations of a very high degree, but just as real as the vibrations of light, heat, sound, electricity, etc. And when we understand the law governing the production and transmission of these vibrations, we will be able to use them in our daily life just as we do the better known forms of energy."

Neatly bound in green, stamped in gold, price \$1.00. Published by The New Thought Publishing Co., Chicago, Ill.

These Booklets

have sold by the thousand — some have reached over twenty million copies — which is corroborative evidence that they are just what some people want. And maybe you are missing something if you fail to get them. Anyway, here is the opportunity. They are especially good for people of the New Thought, and people of the old thought eagerly read them. They have also been handed to people who do not think much at all, for the purpose of starting up a thinking.

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WEE WISDOM. (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo.

THE SCIENCE QUARTERLY. For study and daily concentration. Edited by Fannie B. James, 730 17th Ave., Denver, Colo. \$1.00 a year. With **UNITY**, \$1.50.

DAS WORT. (German.) Edited by H. H. Schroeder. Monthly \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.

EXPRESSION. Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.

NOW, a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. Glenwood, Calif. With **UNITY**, \$1.50.

THE NAUTILUS. Edited by Elizabeth Towne. Monthly. \$1.00 a year. Holyoke, Mass. With **UNITY**, \$1.50.

THE PROPHET. Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.

THE LIFE. A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.

WASHINGTON NEWS-LETTER. Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.

THE VEGETARIAN MAGAZINE. Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.

THE NEW THOUGHT. An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg., Chicago, Ill. Monthly. 50 cents a year. With **UNITY** \$1.25.

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

MEETINGS IN KANSAS CITY.

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

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

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

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

HOMES AND CENTERS OF TRUTH.

Home of Truth, 903 Tenth Street, Sacramento, Cal.

The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.

Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.

Co-operative Truth Center, Library and Reading-Room, 2309 Santa Clara Ave., Alameda, Calif.

Home of Truth, 1830 Turk St., San Francisco, Calif.

Home of Truth, 275 North Third St., San Jose, Cal.

Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.

New Center of Truth, 1292 McAllister St., San Francisco, Calif.
Mrs. Lizzie Robe, Manager.

College of Divine Science, 730 Seventeenth Ave., Denver, Colo.

The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.

New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Bryrmaan Ridges, speaker.

Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.

Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.

Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.

Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.

New Thought Center, 10 The Zenobia, Toledo, Ohio.

New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.

New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.

Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.

Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.
Mrs. P. E. Sayre in charge.

Circle of Divine Ministry, 29 West 20th Street, New York City.

Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.

Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.

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

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

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

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

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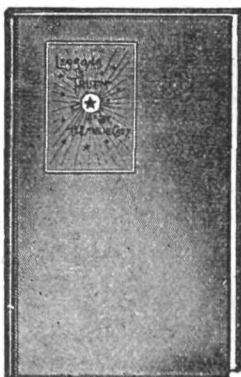
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6. Definitions.
7. Spiritual Understanding.
8. Secret Place of the Most High.
9. Finding the Secret Place
10. Spiritual Gifts.
11. Unity of the Spirit.
12. Bondage or Liberty — Which?

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