

NEW YORK PUBLIC LIBRARY UNITY

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

VOL. XXV.

OCTOBER, 1906.

NO. 4.

The Unity Society	243
By W. G. Haseltine.	
The Unity of God and Man	247
By Marion Austin Drake.	
The Royal Road	249
By Mrs. A. A. Pearson.	
Spirit	255
By Prof. Le Roy Moore.	
Victory: An Idyl of a Soul	258
By Dr. Alice B. Stockham.	
The Child in the Midst	266
By Lida H. Hardy.	
New Thought—Its Meaning and Mission	271
By Judge H. H. Benson.	
Building and Unfoldment	274
By A. P. Barton.	
Soul Freedom	279
By Elizabeth Dodge Carson.	
Truth	287
By I. E. Herriott.	
Dedication Poem	288
By David Banks Page.	
Bible Lessons	289
By Charles Fillmore.	
Answers to Questions	297
By Jennie H. Croft.	
Red Means Life	300
Letters From Everybody	301
Class Thought	311
DIET DEPARTMENT	314
Big Doings at the Inn	314
By Lowell Fillmore.	
Publishers' Department.	316

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

PUBLISHED BY
913 Tracy Ave. **UNITY TRACT SOCIETY.** KANSAS CITY, MO.
THIS NUMBER, 96 PAGES.

The Unity Society of Kansas City.

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

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

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

The local Society owns property at 913-915 Tracy Avenue, Kansas City, Mo., where its meetings are held in a stone and brick structure of adequate proportions known as the Unity Building.

The doctrine promulgated is summed up in the name of the Society — Practical Christianity.

We follow the injunctions of Jesus as written in the last chapter of Mark:

"Go ye into all the world and preach the gospel to the whole creation.

"And these signs shall follow them that believe; in my name they shall cast out devils; they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick and they shall recover."

The Lord confirms that we are preaching and practicing the true gospel by the signs that follow our work. "By their fruits ye shall know them."

We publish many pamphlets and books and regular monthly magazines as follows:

UNITY, \$1.00 per year, 10 cents per copy. Charles and Myrtle Fillmore, editors.

WEE WISDOM, for children, 50 cents per year, 5 cents per copy. Myrtle Fillmore, editor.

The publishing part of our work is done under the name of the Unity Tract Society, Charles Edgar Prather, Manager, Unity Building, 913-915 Tracy Avenue, Kansas City, Mo., to whom all subscriptions and book orders should be sent.

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

For full information call or write to

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



Devoted to
Practical Christianity.

VOL. XXV.

KANSAS, CITY, MO., OCTOBER, 1906.

No. 4.

THE UNITY SOCIETY.

BY WM. G. HASELTINE, PRESIDENT OF THE BOARD OF
TRUSTEES OF THE UNITY SOCIETY OF PRACTICAL
CHRISTIANITY.

Friends, those who are with us personally, and those who are with us in spirit, I desire to extend greetings from the Society of Silent Unity, The Unity Tract Society, The Woman's Auxiliary, The Joyful Circle, and the Unity Society of Practical Christianity. It affords me a great deal of pleasure to welcome you to this New Temple of Truth, which is to be dedicated to the work in which you are all interested, and through which wonderful demonstrations are being manifest, as you are witnessing today. In speaking of Unity Society, I will start with the inception of this work which was first taken up by Charles and Myrtle Fillmore, some sixteen or eighteen years ago, as time is measured in a material way. The ideas which were at that time brought forth are now being manifested in a very material and substantial manner. This work has had its little ups and downs, but with every down, the workers have come to the front with new strength and vigor, just as a child in its first experience in walking; every time it falls, it guards itself just that much more carefully in its next attempt.

My personal experience in this work has extended over a period of about six years' time, and my connection with these good people has been a very satisfactory one to me in various ways, as I have been able to see with my own eyes the growth of the work and to watch the wonderful demonstrations that have been and are being performed daily.

In the first week of January, 1902, at the suggestion of Charles Fillmore, a committee of twelve was appointed to look after the temporal wants of the work. This body of twelve was divided into four working committees — Program and Speaking, Financial, Reception, and Building, and that these different committess have worked in accordance with the law, is self-manifest. We feel, however, that we are just in our swaddling clothes; that we are simply laying the foundations of a work which, in due season, will bring forth of its kind an hundredfold.

In carrying forward this work, we endeavor to be practical in all our undertakings, being not only hearers of the Word, but doers; and the spirit of harmony has prevailed amongst our different committees so beautifully that we have demonstrated that divine order is now apparent in all our undertakings.

At each meeting of the Board of Directors, a silent thought is held, and the one most in favor with our members is, "Infinite wisdom guides and God prospers us," and results are always obtained in the line of thought.

During the first year of the existence of this Board, our Building Committee was considered quite a joke. One of our Board members, Mrs. Erwin, gave a one-cent piece to the building fund. This one-cent piece has been added to in a very substantial manner, by friends all over the world, until at the present time, there has been raised for the construction of this building alone, something like \$6,000.00. Hence, you can have an idea from this, of the practical workings of these different committees. Now that this home has been realized, it is the intention of the Board to hold regular schools for the education of those who wish to take up this work, and having examinations of those who are desirous of becoming pupils, and in regular order submitting their work to an examination committee for the purpose of becoming ordained as teachers of

Truth. It is our desire to establish a lecture bureau so that our lecturers and teachers may be sent out to those centers which may request them in the aiding of the building and growth of these centers, so that each center may, in time, become a power in itself, greater than is being manifested today.

The different local societies that I mentioned in the fore part of my remarks, all look after their particular line of work.

The Joyful Circle is composed of the young people who hold weekly meetings for the purpose of having a better knowledge of the Truth. They are all members of the Sunday School, and meet in one large class ever Sunday morning, each one striving to do according to his wisdom that which is best for the up-building of the work.

The Woman's Auxiliary is working out its proposition of furnishing this building, so as to make it comfortable and to add beauty to the interior, and their work has been handled in a very creditable manner.

The Society of Silent Unity is sending forth its blessings in a very substantial manner to thousands of hungry souls, through the columns of UNITY, which is published by the Unity Tract Society, and which Society is helping the work of the Unity Society of Practical Christianity, as well as the auxiliaries.

So you see that in this building, while there would seem to be numerous societies, at the same time, it is practically one happy family. We are demonstrating peace and love, and while we have not reached that stage of perfection, at the same time, the growth in that direction has been very noticeable and the feeling of brotherly love that now exists is something, we assure you, to be very pleasantly remembered.

We appreciate full well what has been done towards the construction of this building by others than the local members. Love offerings have come from, as I have stated before, all over the world, for

the carrying on of this work, and the Building Committee has exercised its best judgment in the expenditure of this money, to the end that they take pleasure in opening the doors of this God's Temple to those lovers of Truth who visit Kansas City.

This building is not intended as a church, but it is so constructed that we have a printing department, our business manager's office, our library, our healing rooms, our parlors, and the working rooms of the Society of Silent Unity, besides our auditorium for holding meetings, so arranged that different workers go forward with their vocations without disturbing other workers, thereby permitting the use of the entire building without distracting the attention of any one set of workers.

There is one matter in connection with our work that I am especially desirous of calling your attention to, and that is the manner in which the expenses of carrying it on easily are met. We carry with us no purse nor script, having faith in the promise of Jesus in which he says, "Ask whatsoever ye will in my name, and it will be given unto you," and all the funds necessary to do this work are received strictly on the basis of this law, and come in the form of free-will offerings. Some of our members voluntarily give a stated sum per month, while others give as they feel they can. Personally, I like the idea of giving a stated sum per month, as then a person knows just what he has to meet, and he can figure accordingly.

At a recent meeting of the Board of Directors, this matter of handling the building was brought up, and it was decided that this structure should not be placed upon a commercial basis with reference to rents, but that the entire expenses of handling the building and the amounts sufficient to defray interest, should be made by love offerings, and in this connection, I wish to say that this resolution had hardly been more than adopted, when word came from the Unity Tract Society, that it would make a love offer-

ing of at least \$600.00 per year. Since then, the Society of Silent Unity, and the other workers, have advised the different members of the Board to the effect that it was their intention to make love offerings in the future just as they have done in the past. So you see we demonstrate in this way very practically.

I trust that in this, our first Convention week, that those who may be with us to listen to the talks, and attend the lessons, will be more than amply repaid for their visit to this city, and I hope that after this successful meeting our Society can take up the question of having these sessions yearly so that every lover of Truth will have an opportunity of visiting not only this beautiful city, but also of enjoying the communion with fellow spirits in God's work that meet at this center.

UNITY OF GOD AND MAN.

BY MARION AUSTIN DRAKE.

Bless the Lord, O, my soul, and forget not all His benefits.

Bless the Society of Silent Unity. Bless all of its workers, and all who are working in purity of thought and purpose for the cause of Truth.

Bless this Unity building; bless the builders, the hands that erected it, for they are God's hands.

But there is a house not made with hands, nor with the sound of hammer. Ye are that house, that temple; ye are its builders, co-workers with God. How are we building? Are we building wisely and beautifully? If we are building in Truth, and with the word and power of love, we are building a more beautiful and perfect structure than we are conscious of at the present time.

If we, as God's workers, are united in purpose, we shall bring forth the new heaven and the new earth, for in unity there is strength. "United we stand; divided we fall."

How can we be conscious of our oneness with God, when we are not in unity one with another, when we are at strife with our fellow men, judging and condemning, saying, "This one is of Paul, this one of Apollos" ?

A person said to me recently, "The Unity Society work is animal magnetism; the handling of the red leaves is animal magnetism, and the laying on of hands is animal magnetism."

Now, if there is but One Mind, if there is but one Power, if there is but one Life, why should we condemn a brother or sister who is working for the good of humanity, to the best of their ability following the leading of the Spirit within, and call his, or her, work "animal magnetism" ?

If we realize that God is All—All-Wise, All-Seeing, All-Acting, All-Life and All-Power—we then know that the hands, being guided and inspired by the ministry of Divine Love, are God's hands.

Did not Jesus lay hands on the sick and heal them? Did not Paul bless the handkerchiefs and aprons for the same purpose? "By the hands of the Apostles were many signs and wonders wrought among men."

When we know that all action is of the One Mind, the Mind of Spirit, and that there is but One Power, the Power of Spirit, that all causation is in thinking, that there is nothing either good or bad except thinking has made it so; then, and not until then, are we conscious of our oneness with God, and our unity with man.

Did not the Master, Jesus, say, "Those who are not against us are for us?" Those who are doing good through the conscious realization that God is all, over all, and in all, are doing the work of the Father.

"If thine eye be single, thy whole body shall be full of light." The eye is not single when we are sitting in judgment one upon another. We are told to "Judge not, lest ye be judged, for with the meas-

ure that ye mete it shall be measured unto ye again."

There is no fear nor selfishness, no condemnation nor jealousy in the God consciousness. "If we love not man whom we have seen, how can we love God whom we have not seen?" There is but one way to see God made manifest in the flesh, and that is through the fulfillment of the law, "Love thy neighbor as thyself."

Love is the universal solvent.

Again I say, in order to realize our oneness with God, there must be unity of man with man. "All are brethren, for one is our Father, even God." Behold, how good and how pleasant a thing it is for brethren to dwell together in unity of Spirit and purpose, standing forth in one Spirit, with one mind striving together to so live that all humanity may be lifted up. "And I, if I be lifted up, will draw all men unto me."

Therefore, let us as a band of co-workers with God, be of the same mind one toward another, endeavoring to keep the "unity of the Spirit in the bond of peace." What do methods signify when all are working to the one end, the realization of the kingdom of God within, and to bring others into a realization of that kingdom, manifesting it through unselfish, loving service to all, "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, bond or free. Henceforth know we no man after the flesh, but after the Spirit, if so be we are abiding in the Spirit of Love."

"My peace give I unto thee, not as the world giveth."

THE ROYAL ROAD.

BY MRS. A. A. PEARSON.

In the name of The Society of Silent Unity, I welcome you here tonight. I gladly avail myself of the opportunity of joining you in partaking of the intellectual and spiritual feast spread out before us during this Gala week. But as I step upon this

platform for the first time, an humble sense of obligation, and a profound feeling of gratitude and praise takes possession of me.

I am thankful to the all-pervading Spirit of Good that has lead me into the environment and under the influence of the Society of Silent Unity. I take this occaasion to thank each member for your words of encouragement, for your uplifting thoughts, for the helpful hands held out to me at times when I faltered, and was ready to fall. Being in your presence and looking into your faces, has always been a source of inspiration to me.

I am thankful to Mr. and Mrs. Fillmore for their patient and persistent efforts to bring to the surface whatever of good they may have found in me. I am thankful to them for having, as it were, reached down and pulled me up out of my self-imprisoned state of timidity. I am thankful to them for having pushed me forward against my inclination, and made me stand where I do tonight, upon this platform so prolific of promise, and in this room, where we realize the culmination of our long-cherished wishes, hopes and desires. A home, a permanent abiding place, for The Society of Silent Unity; a place where we may meet to study science and religion; where we may learn how to harmonize the two; where we may discover the missing link that binds us together; a school where we may learn to demonstrate the Christ philosophy, to cultivate the divinity of self.

The doctrine of this school is not defined by a ritual, unless it be this: "I believe in the presence of God within man." There is no confession of faith, unless it be this: "I believe in the Omnipresence of the Good in everything." Were we asked to answer the question in the catechism, relative to the chief end of man, we would say, "The chief end of man is to *glorify the Good and cultivate it forever.*"

The religion of this peculiar people is "Brotherly

Love;" our ethics that of "Universal Aid." We believe that to acknowledge the God within opens the windows of reason, and lets in the light of compassion and comprehension.

Our system of therapeutics is simply this: "Faith in the healing power of Divine Mind working in the mind of man."

Our leader refuses to be called a preacher, but insists upon being spoken of as the "Speaker."

As I look around this room tonight, I realize that this is the fulfillment of a prophecy made in my mind the day that Silent Unity broke the shell that bound it in two small rooms and dignified its new quarters by the name of "Hall." That day I had a vision. I plainly saw written on the door panels, the window sills, and upon the big post in the middle of the room, the word "Forward." From a few people in a private parlor, this Society has grown, until tonight I see the child of promise, a full grown man of power; the narrow confines, a beautiful edifice; and the end of our growth is not yet.

Tall trees from little seedlets blow;
Great men from little children grow;
Broad roads from little calf-paths go.

This leads me up to my subject — The Royal Road.

Away back in the early history of mankind, when the forest was man's first dwelling place, and the groves were God's first temple, this Royal Road began. At first it was the mere suspicion of footprints through briars and underbrush, across muddy streams and over cobble stones; but the ego impulse of the race, at that stage of development evolved the determination to leave a record unmistakable for those who come after, so he blazed the way, slashing limbs here, and felling trees there, and each new-comer widened the path and straightened the road until the proverbial calf-path became a highway, a city street, and a broad and beautiful boulevard.

No less marked has been the evolution of man's habitation. From the shelter of trees to crevices in

the rocks; the scaling of bark to form tepees, to laying of logs so as to form rooms, and covering them with leaves; to wooden houses, and then to mansions of brick and stone: these were but steps in man's physical growth, the expression of a divine energy working its way up, out and onward to perfection.

Keeping time with the rhythm of Nature's progressive harmony has been man's intellectual development. From the chattering of the ape to the language of the Aztec, on and up to the wisdom of a Solomon, the wit of a Shakespeare, and the poetic utterances of a Milton.

But the crowning of man's evolution has been his spiritual development. From idol worship to the burning of incense to an unknown God, to the finding of the sanctuary within the human heart, where dwells the real Deity.

I challenge the statement of one who has said, "There is no Royal Road to attainment." Every road is a Royal Road. The inclination of all living creatures is to reach out. The instinct of Nature is to push forward. This action and reaction is experience or expression, and brings to the surface faculties that would otherwise lie dormant. Here the white arms of the guide post plainly say, "Choose ye which way — the short cut or the long and tedious route for—go you must." Here is Reason's barometer — an infallible test of strength and character.

As every road leads to Rome, so every experience leads to promise of better things. Experiences are necessities created to meet the emergencies of the hour. Experiences are propellers, pushing us up out of ruts, making us grow. Experiences are opportunities, and one can make each experience a prize winner in this race for attainment, just in proportion as he is able to extract out of it the good each came to teach. Each mistake can be made a stepping-stone to higher things.

The Royal Road is the Loyal Road. Be loyal to

your convictions, be steadfast to principle. Loyalty is but another word for tenacity. The stick-to-it-ive principle always predominates in a successful person.

The straight and narrow way described by our Bible ancestors as leading to righteousness, has broadened out until now it is as wide as the universe and boundless as the air.

The Free Thought road is a Royal Road. To the Scientist and Socialist belong the credit for having built this Twentieth Century Royal Road. They have cut through mountains of fear, they have broken down the ancient bulwarks of superstition, they have dived into the seas of mysticism and brought to the surface pearls of great price. They have dugged into the earth and made Nature give forth her hidden treasures. They have taught us to think for ourselves, and not to depend upon priest or prelate for all our information. They have taught us that education along all lines is a matter of individual investigation.

Self-culture makes independent thinkers and fearless investigators.

Oh, we are learning many things in this glorious age of free thought!

We are learning that miracles are no longer miraculous. We are learning that God's law is the law of Cause and Effect. That this law is immutable and cannot change.

We are learning that the Law of Right and not Might is the only safe guideboard to follow to find this Royal Road. Under the Free Thought influence, the world is growing wiser and better. Each new thinker that is let loose in the world adds his quota towards the building of this Royal Road. The optimist is a torch bearer, the psychologist clears the mental atmosphere. Altruism is pushing pessimism to the rear and finally into oblivion.

We are learning that humanitarianism and not selfish aggrandizement is the keystone to substantial content. Co-operation and not conflict is the

cement to bind together both national and individual interest.

The fire of liberalism is being kindled in the hearts of the people. The New Thought is the Free Thought—the very air is full of it. It is the only disease that scientists consider worth catching. Bigotry and intolerance are being overcome by consideration. Rationalism is supplanting intolerance. The world is growing healthier and happier. The Millenium is no myth. The number trying to improve the condition of mankind is constantly increasing. Each year sees an additional number of Philanthropists, Socialists and Scientists, each contributing their share towards ameliorating the suffering of their fellowmen. Each is helping to build this Royal Road.

The Unity Society is the pioneer of the New Thought movement in Kansas City. They were among the first to disseminate the doctrine of the Divinity of Man. They have given freely without money and without price, they have scattered free literature all over the world; they give free treatment to all who ask, and the law of recompense is being fully demonstrated here today. Freely give, freely receive. Free-will offering is the only compensation taken here. This house is going to be dedicated to human helpfulness. All advanced thinkers will be welcome, regardless of color or previous condition of *mental* servitude.

All whose thought wheels have been clogged or imbedded in the ruts of religious dogmatism; all who are striving to break the shackles of conventionalities and customs, all who want to know the Truth for Truth's sake, are invited to take part in our discussions, to share in our inspirations—for we realize that we are all a part of each other, and whatever contributes to the helpfulness of one, helps all.

We are all fellow travelers toward one great goal, and each step we take helps to widen and broaden his Royal Road to Power and Peace.

SPIRIT.

BY PROF. LE ROY MOORE.

As we study the Science of Being we see the necessity of a more perfect understanding. Self-application is the law of unity. As we apply ourselves to the law, we become more like the law, more like that which we see and realize. As the Great Universal Spirit is the source of all good, we should abide in this One Spirit, and not wander away on any line of thought or reading that does not stand for this one all-pervading Power and Presence.

Looking to the world will not satisfy any soul. Love alone satisfies. Love is the one thing necessary for the fulfillment of the Law of Being. The simple lessons of life as taught by the Master must be lived by all who desire to demonstrate the Law. The world is surely growing better; the new gospel has come to stay. People think better of God and of themselves; love is taking the place of fear; and health, peace and harmony rule and govern the lives of the faithful.

Merged in Spirit, man receives power, peace and plenty, and becomes an instrument for good. There is but one source of Power. Spirit alone contains that which we most need. The mystic sons of the most high God prove this to be true. The soul that waits patiently before the One Spirit, and absolutely trusts the One Spirit for all things, finds its freedom from all bondage. A peaceful mind comes from a perfect trust in God.

"The Son of Man cometh when ye think not;" not while you are busy with your thinking. We can only learn the lessons of the silence by being still. Silence is God. Our greatest good comes to us as we commune with Spirit in the silent chamber of the soul. The secret place of the Most High is within us, and we have only to "be still" and we *know*, not think, to demonstrate the Law.

Life is what we make it. The image and likeness of God is man's perfect life, a life filled with the Christ Spirit. To abide in Me, Spirit, is to know I AM Spirit, and to see the One Spirit in all manifestations of life. The mind should be charged and surcharged with the realization of the One Holy Spirit, seeing only one, attributing all power, all knowledge, all wisdom, all understanding, to this One Spirit.

Spirit moves man to think, to give expression to thought. It is the one great principle underlying all expression of Good. To acquaint ourselves with God is to know the One Spirit, and we all desire to know how to find the perfect way, the Christ way. He found the Spirit within himself. Shall we not do the same? Will we ever find it there by looking elsewhere? No! The God of every being is within that being, not separate and apart from, but one with every manifestation of life. The Master said, "I am the Way," meaning that the Spirit within is the Way. Then, for us to be the Way, we must abide in Spirit.

The letter of the law killeth, the Spirit maketh alive. Is it the life we want? Then let us be faithful to the spirit of Life, and never talk of sin, sickness or death. "I come that ye might have life, and have it more abundantly," said Jesus. That is just what you and I came for, that we might have more life by having a better knowledge of life. Our mission in life is to live, not die, and how can we live unless we abide in life, unless we know "*I am life*"? How can we have health, unless we know that "*I am health*"?

It is the Truth that makes us free. Then, to be free is to live the Truth we know. To be master is to be true to the Truth we know, true to ourselves. Whenever we try to substitute anything to take the place of Spirit, we fall short of Truth. However, we all have our lessons to learn. A simple life, a life patterned after the life of the Christ, will be

found by all who are faithful to the Spirit of Christ. To claim less than Jesus claimed is to have less than he had. "According to thy acknowledgements be it unto thee." Have we acknowledged God in all our ways? If not, how can we expect all?

Spirit says, "Thou shalt have no other gods before me." Well, as Spirit is the substance of all things, why should we desire anything else? Why not know this and be satisfied? I think we are all apt to forget the allness of Spirit at times, and begin to look for something to take in its place. I have gotten to the place where, when I want anything, I ask for the presence and power of the Holy Spirit, and not for the thing itself. Why not? Spirit contains all. Let me ask you, Should I look to any other source when I know there is but one? Spirit says, "I will supply all your needs; I, myself, am all you need." Only a simple child of Spirit can realize this truth. Only as we become child-like do we feel and see the deep things of God.

Truth never changes. Let us become like Truth, always the same. Let us trust in this one Invisible Source for all that we are and all that we have. Our place is to *let* God's will be done, and not try to instruct God as to how His work should be done. We will find all things in Divine order when we get ourselves in order. Self-control controls all things. As a man becomes poised in Spirit, by resting and trusting in the One Spirit, he finds his health, happiness, peace and success.

Nature unfolds the beauty of the lily; Spirit unfolds the God in man, when he becomes as meek and silent as the lily. There is nothing so beautiful as the face of Jesus Christ, when you see it with your spiritual eyes, and this is what we should see in the soul of every one. The world is made beautiful by the sight of God looking through your eyes and mine.

Count your blessings, when you find time. Begin right here and now to see how much has been done for you; see if you have anything to ask for except

the presence and power of the Holy Spirit. Thirty years ago, when singing in church, I used to ask the Holy Spirit to help me to sing my solos. That was long before I knew or realized that this Presence would do all things for me if I only asked "in faith believing." It never failed me, yet I did not know it would help to do anything else; I did not have the understanding necessary for its application. God to me then was not the God of Love I know today, and yet I had been singing in church all my life. Not until we look within, do we find God — Spirit — the one and only Presence.

Whining and complaining lessens one's estimation of himself and belittles God. There is a God of the living and a God of the dead, we are told, but in Truth there is but one God, and that is the one great universal Mind, back of and within all manifestations of life, not death. The simple life lived in God, satisfied the Master, made him master. We, too, may master every condition in life when we become like the little ones he took in his arms to bless.

Lovingly and tenderly the same Christ Spirit awaits your acceptance and mine. Shall we continue in bondage to fear and doubt? Shall we longer live in the land of Egypt, in darkness, when we know that the light of Truth is within us? No; let us be still and know that "I am Spirit," "I am God," and not be afraid to speak the words of Truth to all people. The Spirit within will speak through us when we absolutely trust. Only believe; this is all that is required of us. "According to thy faith be it unto thee." Let us be filled with the faith of Jesus Christ. Let us put our trust in this One Spirit, and find perfect freedom.

VICTORY: AN IDYL OF A SOUL.

BY DR. ALICE B. STOCKHAM.

They named me Victoria. Early in life it was said to me that all souls were lost except those who

found the Christ. Day and night I sought redemption. I prayed, I cried, I fasted. In the silence of my room I sought the help from God; in friendship's close companionship I sought human aid. Days and weeks the struggle went on. At times I heard whisperings that there was no God, nor need of salvation, and there came back to me the quick response that somewhere, somehow, there must be truth in what so many of the best and brightest men taught.

Like one that is blind, I cried for light; give me eyes that I may see, ears that I may hear, a heart to comprehend. Like Tolstoi, I was seeking, ever seeking God.

One day the pastor of the church said, "Now, that you know God, let me give your name into the church." I assented to the lie. What days and nights of torture followed in that life of hypocrisy! I cried for peace, but there was no peace!

After a time, the writings of Swedenborg, the great seer, brought me hope. Man had two bodies; one the likeness of the other — a physical and spiritual body; death was the separation of the two. Then came the visions and the teachings of the spirit world; the story of a soul life that does not die; that needs no salvation, except, "As one sows so shall he reap." Thus *Reason* was satisfied — it seemed rational that an individual should work out his own salvation. Jesus becomes a myth; the Bible a record of the history and sayings of sages and religion a dogmatic superstition.

The heart life impelled kindly acts, and the training for life work made it possible to touch the heart of humanity. Then came the tocsin ring: *All is mind—there is no matter; there is no evil, sin, sickness, sorrow or death.*

Satan had said, "There is no redemption through Christ," but that was nothing compared against this statement. The whole being revolted. All mind and no matter!

Do not these bodies have need of food and clothes

and fire? Is not this table I write on, the pen with which I speak, tangible substance? What of the starry heavens and the vasty deep? Do I not hear, taste and feel? Are my senses a delusion?

Thus the warfare went on, when one day a lady sweetly said, "Suppose we say that all *power* is in the mind? Matter of itself is nothing. There is a spirit manifesting in all things. One life, one intelligence, one mind. There is not a point in space, in you, in all, where this intelligence is not."

The curtain of doubt was raised. The light shone in; what sunshine, what warmth, what a glow of light! Unity was established, and from thenceforth reason joined intuition in a growing consciousness of the one-ness of all life's manifestations.

Man is a spiritual being, a living soul, that may be trained into efficiency. Through knowledge he has dominion, and as creator he controls his creations. Intellect, emotion and passion are at his service — life's enfoldment must be according to law. In this law is found healing for body and mind. Man must forget the body and become spirit. The body is, in itself, lifeless, motionless and sensationless. It has neither thought, intelligence, nor feeling.

Spirit is the Ego — the cause, the divine principle in the world, within and without — the absolute and the uncreate.

Spirit is the law of the atom and the universe, the inherent intelligence of all Nature.

Soul is Spirit in action; soul includes the intellect, consciousness, sensation and emotion.

Body is the soul's expression, or manifestation, the register of thought and growth; it is the cipher in an arithmetical calculation, and has no power of itself.

The victory is a knowledge of one's true self, and the becoming of that self, a harmonious adjustment of spirit, soul and body; it is the soul's acknowledgment of the power of spirit which manifests in and through the body; it is the setting in order of all

forces and faculties, obedient to law. As the soul evinces the awakening to spiritual verities, it stamps itself upon every cell and fiber of the body. The body becomes a fitting vehicle for the soul's manifestation. It does not hamper nor hinder, but is molded by the soul.

Healing is both *willing* and *letting*; the active and passive mental states combined. Man wills to let the kosmic mind work perfectly and harmoniously, as if he had no conscious intellect. So far as the body is concerned, he becomes a perfect animal—letting all life processes operate naturally. *One wills to let go.* He withdraws all interference in the processes that belong to kosmic mind. It is an active ruling out of normal thought—he lets go; it is also an active trust in the great life force. The supernatural consciousness or kosmic intelligence, is left free to operate in its own perfect manner. Man has side-tracked his own train of thought, leaving the road clear for the great limited express.

Then follows the passive state, the state of silence. In this silence the kosmic life in healing is consciously directed.

In silence one touches the absolute, knows the omnipresent, omnipotent principle we call God, feels the throbbing heart of being.

To experience soul silence, the divine preception of things, is the highest attainment of man; to hush the hastening to and fro of confused thought, to gain the sweep and surge of the ocean of kosmic consciousness, is the aim of the adept; it is a finding of the Christ; a touch of the hem of the garment reveals the soul's possibilities.

To attain to silence, one must first desire seriously to realize the operation of the divine in man—the knowable self, and must use every effort for this realization.

We go beneath to see the cause and relation of things, to see the design and harmony of Nature, to know the life that impels all life, and through

this process we become conscious of the soul's possibilities.

Right thinking gives to each and all the possibilities of health and longevity, the power of efficiency as well as the soul's illumination of its own greatness.

Right thinking compels both disease and sin to be considered as illusions of normal consciousness, and replaces them with the shining truth of man's wholeness, his oneness with kosmic mind. This wholeness is health of body, activity of intellect and a clear vision.

This conscious willing brings into activity every faculty of the intellect. Reason and judgment are the guiding reins for intuition and perception. Like lightening flashes come the soul's awakened thought. Reason applies wires, transmitter and receiver, and thus converts the message into constructive power. Religion has long revealed to mankind redemption through faith; science now proclaims it through knowledge. It is a revelation of self, a consciousness of the Absolute; the *esse* or limitless, boundless source becomes existence, from *existo*, coming out of.

The within is in evidence; divinity impelling humanity; the soul expresses the activity of spirit. The awakening is a knowledge of this activity; a realization of inherent powers, a knowing of the Absolute as omnipresent, omniscient force.

The awakening of true being is an illumination. In religious parlance it is *conversion*, a knowledge of the "light that lighteth every man that cometh into the world."

By faith one sees, feels, knows the truth of his being. The inward Christ speaks to the Adam consciousness, and reveals its ever growing and increasing power, its limitlessness and boundlessness. One is no longer finite man, but is one with infinity.

Life is a continual process of *becoming*, of growing consciousness. The soul that has started for dominion can never retrace his steps until he has

reached the throne of being and becomes victorious.

The awakening may be momentary, a glimpse only, but this glimpse, this moment, is evidence of its possibilities, and bids us press on and on to greater heights, to larger experiences.

Sincere desire and forms of meditation and concentration hasten this awakening. Make a picture of a perfect man; call to him as though he were far off; bring him to your consciousness. What do you see? One straight form, lithe of limb and perfect of poise, the face and eyes reflecting beauty of the soul's kingship. This vision of loveliness is the self, the embodiment of peace and power.

You now woo it with endearments, with thoughts of confidence, with love's adulations and blessings. You open your arms, you embrace it, you become one with it, and the natural man, through the influx of the spirit, through a union of the finite with the infinite, becomes the perfected one.

There are many roads to the mountain top. Whether you climb the Alps in Switzerland or Pike's Peak in our beloved country, you will find many ways leading to the top; besides, in these days, many means of transportation. Some people take a trolley, and in a very short space of time are in the region of the sun, and the wide vision of an expanded landscape. Another on a burro makes the perilous ascent, while another on foot goes by winding paths, through drifts and over ravines to accomplish the same purpose. Every traveler has obstacles to overcome, the greatest is the mountain height, the altitude itself is attended by physical debility and heart failure. On his upward journey he gets glimpses of beauty and grandeur that transports his soul. He cannot believe that there can be anything greater beyond, and he is so filled with the glory of it that he wants all his fellow travelers to go *his* way. There is no other that can give the same exaltation. It is to him the finish of earthly glories, the finality of mundane experiences. He calls to all below to

come that way, the only road! In his joy and satisfaction there is no more climbing to do, and rests in that fact.

Mountain climbing gives us a symbol of true unfoldment.

The ways are many and winding to spiritual consciousness. There is no straight and direct road to the mountain top; one must proceed over rugged cliffs, through the darkness of canyons, by the narrow icy ledge and beneath the threatening avalanche, ever anon as he ascends being rewarded with distant visions of grandeur and magnificence.

Two seldom follow the same path in making the ascent. One may gain it through the tortuous and devious paths of intellect; he studies, reads, compares and sifts; he knows all religions and philosophies, and at last, through some illumined word, perceives the truth of truths. Another through some experience, a sorrow perhaps, or, what may be more serious, an estrangement of family ties; a business failure, an unrecognized achievement, a useless battling against odds, in any situation that makes human effort seem powerless — all at once he gets a glimpse of the light.

Looking from the depths of the valley, the eyes behold the starry host, and the soul knows it is not alone.

Another, through vision, through dreams, through clairvoyance, or some new experience of the soul's power, knows spiritual life, and thus becomes conscious of that life. Another in cloistered cell, abjuring family ties, social life, ambition's power and fame's fruition, verily loses his life that he may gain it. In the silence and stillness to him is revealed the Christ.

Another, through the harmonies of sound, the tone of symphonies, of voice and orchestra, is led from material concepts to the realms of infinite possibilities.

Another knows and feels the oneness of the Spirit

through Nature's great throbbing soul. His perceptions are awakened and moved by the song of the bird, the murmur of brooks, the expanse of prairies or the majesty of mountains. He sees the life that is his life in stream, flowers, beast and man. In the silence of the wood his soul enters into communion with the perfected man that is pictured in the perfected Nature. No bird's carol is more alive with joy and praise than his awakened soul; no child is more gleeful in his play than this heart that can never again be alone, for it is attuned in its powers.

Another through the mysteries of matrimony, through the love-life, in its dual expression conjugal union, discovers resources and powers indwelling in the masculine and feminine natures. Man's close kinship with the *Creator* is thus accentuated, for out of the heart of being is revealed infinite possibilities.

The mastery, control and transmutation of creative energy proves to man his greatest victory.

Through condemnation, through perversion of sex powers, has man fallen lowest and suffered most.

God created man; He gave him intellect, voice, sight; He gave him emotion, insight, expression.

But satan created the reproductive functions; it is his one dire deed of darkness.

One must learn that sex-sense represents the love-life of man; it is an expression of the inherent kosmic force, the divine life.

Man to evince his God-nature must create. When he knows in his innermost heart that the creative functions are from God, and not under the seal of satan, then he is ready to make them serve him in all phases of life. Ethnological research finds traces of phallic worship in most every nation. Why? Because the phallus and the yoni symbolizes the union of the finite with the infinite in the soul's illumination. The symbol is sacred, because it represents the highest psychological experience of a human being.

Thus with, or without creed, with the knowledge

of all religion and all philosophies, or ignorant of all, the student or the laborer, the recluse or the man of affairs, all, all may know and realize the life of the Spirit, may walk in the knowledge of the Infinite Presence. God, the supreme love, God, the supreme intelligence, is the transcendental, but ever revealing mystery. This is the God that heals our sickness, our sorrows, our mistakes, and leads to *Victory*.

THE CHILD IN THE MIDST.

BY LIDA H. HARDY.

As parents and teachers, we follow one of the most important and one of the most responsible lines of the world's work—the proper training of little children.

The parent or teacher who deals with the character of the child we see, deals not only with the character of the man to be, but with the character of the people and the nation of which that man is to be a part.

If you would prophesy as to the future of a nation—study its children. If you would create for a nation a lasting and enduring stability—cultivate its children, for in the children is the hope of the world.

It has been said, “Nothing promises more for the improvement of the coming generations than the fact, that in all countries the Science of Motherhood is being taught and studied as never before.” The great Froebel was right, when he said, “The destiny of a nation lies more in the hands of women, the mothers, than in the hands of those who shape its policy and make its laws.” And he added, “We must cultivate mothers, else a new generation cannot accomplish its task.” A mother once questioned Darwin as to when she should begin her child's education, then two and a half years old. “Madam, you have already lost two and a half years,” said he.

In the light of the new psychology, we know that

the woman had lost more than two years and a half, for the most important part of the child's education is that which he receives during the formative period, when the little life is more than at any other time susceptible to external influences. Why, the most susceptible thing in all the world is the little child. If then good influences be rightly applied during that plastic, receptive condition, who can fathom the lasting and glorious results!

Mr. Larson says that we should have thousands of children coming into the world in this age that would be as high in the scale as was the child Jesus. "The immaculate conception is not something supernatural, but is that state of spiritual purity that obtains when the wholeness and loftiness and divineness of everything in life is recognized. When we learn to enter into the Spirit, and live, think and act in the Spirit, then shall all things be done to the glory of God and every child shall be conceived in the Holy Spirit."

The Mothers' movement is the starting point of all true reform and should form an undercurrent of power for every other movement, because through it will be inaugurated and accomplished the greatest reform, ever known. We are only at the beginning of it now. As parents we are beginning to understand that the only solution of the problems of the race is to *improve* the race; and in order to do this, both the child that is to be and the child in the midst, must be educated according to the unfolding process.

One of God's best earthly gifts is the little child; one of our sweetest privileges as parents and teachers is to recognize in the child the wonderful possibilities of the perfect man; and one of the grandest and holiest missions on earth is to be a co-laborer with God in finding and unfolding the Christ within each little soul.

Vitally important it is that children be rightly guided and properly developed during the first years. It is important, first: Because at this time a firm,

sure foundation may be laid, upon which may rest the strength of mature life. Second: Because the training which a child receives has much to do with character building, and character is built for eternity. Third: The children of today will influence coming generations. The fourth, and one of the most important reasons is: Because first impressions are the lasting ones.

New Thought parents are seeing to it that their children will not have as much to unlearn as they themselves have had. They are looking well to the three-fold development of the child — the physical, the intellectual and the spiritual. They see him advancing along physical and intellectual lines, and if the spiritual is not keeping pace with the other two sides, they join hands with the New Thought Sunday School teacher, that together they may round out the neglected side and thus give to the child an harmonious development. A child with such training cannot help but make the world better for his having lived in it, and there will exist within his heart no other desire than to be about His Father's business.

The Baroness Marenholtz von Bulow says: "Education to be worthy of a human being must be continuous, should proceed upon the same plan from the beginning, though in progressive sequence, according to the natural stages of development." Now it seems to me that the International Sunday School lesson subjects are not arranged according to the natural stages of development of the little child under six years of age; just entering Sunday School.

Why cannot these Wee Wisdoms be given that quality of spiritual food which their divine natures crave? Why cannot these first impressions of Truth be brought through lessons of the kind and loving Father, these followed by lessons of God's wonderful gifts to His children: "The Light," "The Water," "The Plants," "The Trees," "The Flowers," "The Birds," "The Fishes," "The Animals,"

"The Insects," "The Earth," and "All Things." Then in orderly sequence might follow lessons emphasizing God's loving care for plants, birds and flowers, and not only for these, but "He cared for the baby Moses," in his little basket boat amid the rushes. "He cared for Elijah," who was hungry and thirsty by the brookside, and "He careth for you." "O, let us give thanks unto the Lord, for He is good!" "A man who was made well praised Him," "A man who was made to walk praised Him," "A man who was made to see praised Him," "The robins praise Him," "Let us praise Him." "Mary gave a beautiful gift;" "A woman gave all the money she had;" "What can we give?" "The dear heavenly Father gave His only Son," as a pattern for us, to show us how to help and how to love. As beautifully and as naturally as the blossom follows the bud, now come the lessons on the "Life of Christ," beginning with the birth and followed by his wonderful works and teachings and resurrection.

I believe a two-years' course of such lessons, developed according to the law of the child's own unfolding mind, would furnish him with a rock foundation upon which to build—Truth.

The little children's department of the Sunday School should truly be a child garden. Here the little souls should unfold sweetly and naturally. The careful gardener sees to it that his flowers receive the best possible soil, plenty of rain, fresh air, shade and sunshine; he provides them with anything, nay everything, that will in any way contribute to their growth and development. Just so should the child gardener provide her little immortelles with all that is true and pure and beautiful and good, that they may grow in harmony and blossom in Truth.

Luther Burbank says that the great object and aim of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. He declares that plants, weeds and trees are respon-

sible to a few influences in their environment, but that children are infinitely more responsive, and the failure to recognize the spiritual elements in the environing conditions of children has been the fatal lack in dealing with them.

He says that whenever human beings recognize these realities in the realms of human life and begin to apply scientific principles to the training of children, then humanity will enter upon a new stage of existence. Mr. Burbank says that in his opinion, every person should be physically, morally and spiritually perfect, and could be if the same attention were paid to his or her training that he is giving to weeds. That just as he has wrought miracles with plants, by bringing them into contact with those elements of their environment to which they rapidly respond, those who have the care of children should seek to do for them and to train them by bringing their natures into relation with all the elements of their environment to which they are potentially responsive.

The child gardener should attempt no definite teaching, but rather her aim should be to nurture and fan into a flame that divine spark, which comes with every child that comes into the world. This is the Christ within; this is that "light that lighteth every man." God's children are sent into the world to shine it out.

Teachers of little children should be in constant training for their glorious work of starting little souls in the "shining path," and for this the grandest of all missions none other than the Great Teacher can guide and direct. To lose her own identity and to be led by the Holy Spirit in all that she does, with and for her children, is to succeed, and in success she wins not only the knowledge that she has helped to build the character of a little child, but that in so doing she has built up and added to the strength of her own character.

Behold, here is a beautiful flower! Nothing

could be purer! It is called the soul of a child. Come, let us study it together that we may perchance, through contact with it, become better fitted for the kingdom of heaven.

The pope of Rome was at one time so much interested in the work of Michael Angelo, that he caused a secret passageway to be constructed from his own apartment to the studio of the sculptor. The pope would often go and watch Michael Angelo at his work of preparing to decorate a large building with heroic figures. It is told of him that he worked with such ardor and with such wonderful power, that the fragments would fall from his chisel faster than three men could carry them away.

The dear Father has commissioned us as parents and teachers to decorate the world today with heroic figures, and as we model these little plastic souls with the chisel of noble influence, we often catch glimpses of the glorious work that is being wrought, and is still to be done. And, dear ones, through it all comes the comforting thought that we work neither alone nor unobserved — the dear Father needs no secret passageway into our workshop, for He is always there — “I in thee and thou in Me.” And as we work the works of Him who sent us, often through the Christ consciousness comes the still voice, “Well done.”

NEW THOUGHT—ITS MEANING AND MISSION.

BY JUDGE H. H. BENSON.

There are probably as many meanings for New Thought as there are people in it. Each has a different conception of it, and each should have a new New Thought each succeeding day; and the significance of this movement to anyone depends largely on the place he occupies on the spiral of evolution.

Under this name seems to have been grouped by the public mind all those who believe in mental or

spiritual healing, combined with individuality in thought, and freedom from the bonds of authority and creed. This is a loose generalization, which includes many men of many minds.

What does New Thought mean to you?

To me, and to all who enter into the spirit of Unity Society of Practical Christianity, it means that man can raise himself into a consciousness with the Father, and by holding himself in this consciousness he can so spiritualize his mind and body that he will be immune from worry, disease and poverty, and that he can use this spiritual power to help others to raise themselves to their sublime heights.

To us, it means spirituality above all things, the conscious incarnation of God in man.

This name "New Thought" seems to have come forth from the Unseen, as no one knows whence it came; but it is a good name, a significant name, and we have no apologies to offer for it.

"Whom do men say that I am?"

Prof. William James, of Harvard, who enjoys the reputation on two continents of being the greatest living psychologist, in a course of lectures delivered in Edinburg, devoted two of these lectures to the New Thought movement, and it may be well for us to note the conclusions of so eminent a scholar and so broad and liberal a man as Prof. James, as to what New Thought means to him.

To start with, he declares himself a materialist and does not claim to grasp the spiritual or esoteric meaning of the movement; but he says, "It must now be reckoned with as a genuine religious power." He calls it "a Mind Cure movement," and characterizes it as "the religion of healthy-mindedness, the gospel of don't-worry and relaxation," which indicates that he has caught something of its spirit. And speaking of it as a great, practical healing and uplifting principle, he says:

"The plain fact remains that the spread of the movement has been due to practical fruits, and the

practical turn of character of the American people has never been better shown than by the fact that this, their only decidedly original contribution to the systematic philosophy of life, should be so intimately knit up with concrete therapeutics."

He says much more which would be of interest, but time forbids further notice of these intellectual deductions of this distinguished scholar, as to what New Thought means to him.

The most striking statement which Prof. James makes, is that this New Thought movement is "the only decidedly original contribution America has made to the systematic philosophy of life."

When history has rendered its verdict, the conclusion of an enlightened public opinion will probably be, that up to the beginning of this century America had produced one great scholar and philosopher, Benjamin Franklin; one great practical statesman, Abraham Lincoln; one great original American poet, Walt Whitman; and one great, practical, ethical and spiritual movement—New Thought.

Is it simply a strange coincidence that Franklin and Lincoln and Whitman were uneducated men, so far as schools are concerned, and have no *alma mater*, and that this New Thought movement, "America's only original contribution to the philosophy of life," has simply manifested out of the Unseen, and has no founder and acknowledges no authority or creed?

This, like other mighty movements which have lifted the human race upward towards its holy destiny, was not thought out—it was born.

One important mission of New Thought is to lift the race from force to love. Mankind has yet to learn the lesson that people cannot be bound together by armies, by statutes nor by creeds; that the only real unity of family, society or commonwealth is in liberty, in the entire freedom of the individual. This freedom asserts itself in New Thought in such an assertion of the I AM in every man, that he rejects

all authority, that he refuses to be dominated by any other man, creed or convocation of men. And as a logical sequence the New Thought seeks to dominate no man. This individualism rejects all authority except "that light which lighteth every man who cometh into the world,," and is the distinguishing characteristic of the New Thought.

BUILDING AND UNFOLDMENT.

BY A. P. BARTON.

Creation consists in two steps or processes, and only two — Expression and Manifestation.

These are two terms that are often erroneously used interchangeably one for the other. They mean very different activities and are responsible to different agencies.

Expression is the work of the Universal Essence. It ever tends to put forth individual, organized entities in spirit or Mind. In the first chapter of Genesis it is related that Elohim (invisible Powers) "said;" and at each word something which we know by names in nature sprang into being, until man was evolved. These were all spirit or mind organisms — not material.

This was expression, the work of universal being. Then that which was expressed began to become manifest in form. This is the work of the individual. The Universal never manifests directly, and we have made a sad mistake in our praying when we have asked God to do our manifesting for us. In fact, all our begging has been a mockery. To beg God to do things involves the assumption either that He has been unwilling to do what we think He should do and we seek to change His purpose, or He has forgotten or neglected to do it and we must remind Him. Infinite Wisdom, infinitely good, can do no less than the right. But we must do the manifesting of that which has been expressed in us from the unmanifest.

The child is first expressed as a spiritual being, and then it manifests itself in a visible body, in the image and after the likeness of the spiritual ego.

John spoke a deeper truth than we have known when he said, "Without the word was not anything made that was made." The word is the thought thing, that which is expressed from God in the mind. This always precedes manifestation. The artist has the picture in his mind before it is painted on canvas. This is expression. He therefore is able to show it forth with brush and pigments. This is manifestation. The table, the chair — all objective things — are but visible embodiments of the thought things in the minds of the makers, the word. Verily, without the word was not anything made, manifested, that was made.

We speak of the within. By this term we do not mean a place or point located in the body somewhere, as the solar plexus, the brain or the heart. We mean the spiritual or mind self, the expressed entity fresh from the Father's breath. The without is the manifest body and objective nature.

No substance was ever created. The Essence of Being is eternal, never had a beginning or a creator. And residing in it, co-eternal with it, essential to it is the law of being, not made by a lawgiver as our statutes are, but prevails as eternal principle, uncreate and forever abiding in essence.

We cannot comprehend eternity or endless extension, but we are driven to admit them as true because it could not be otherwise. It is like the geometrician's *reductio ad absurdum*, the conclusion cannot be proven, but must be so because it cannot be otherwise. We know, for example, that there is no end to space or extension, because beyond any supposed limit or boundary there could be only further extension of distance.

All this limitless expanse is full of substance, or the Essence of Being. There is no vacuum. It is impossible to create a vacuum. Nature abhors a

vacuum. Out of this essence of being all things are expressed before they become manifest in form. It is unthinkable that something could be made of nothing.

As creation consists of two steps, so does the process of growth. There is unfoldment, and there is building or accretion. And these processes are mutually inter-actionary and inter-dependent. The powers and possibilities of the spirit or mind ego are infinite. We can never reach a point in growth where we may not further unfold; for the act of unfoldment stimulates the process of building, or accretion from the Infinite, exhaustless Essence of Being. And the process of building in turn stimulates unfoldment. Thus do we grow.

This beautiful building in which we are assembled tonight was first in the minds of its projectors, having been expressed from Infinite Being into minds gotten ready for it through unfolding power. Then the manifest building came as a result. This step will react upon their souls for further unfoldment. We may not allow that which has been expressed within us to lie dormant or asleep. We must manifest it in order to make room for further expression.

This double process of action and reaction between the within and the without is illustrated in the growth of the trees and plants by what botanists call endosmosis and exosmosis. Endosmosis is the attraction of the gases and fluids without by the gases and fluids within, and exosmosis is the attraction of the gases and fluids within by those without. Through this process both are strengthened and kept active, and the tree or plant lives and grows. One is building, the other is unfoldment.

In education we see the same double action. We all know that the word education means the drawing out or unfoldment of the powers of the mind. How is this accomplished? By instruction, the application of facts. Facts have little value in education beyond the awakening of the perception of principle

or the philosophy of facts. The teacher who is not able to draw from the facts of history the philosophy of history, is a failure as a teacher of history. The one who memorizes all the rules of grammar and yet is unable to comprehend or apply the principles of philology, has studied grammar in vain. If a man is able to speak seven languages and is unable to utter an original thought with one of them, he may be instructed, but cannot properly be called educated. The instruction is the building, the education the unfoldment. They are, when truly united, mutually stimulative. While proper instruction draws out mind powers, this unfoldment reaches out for further instruction. The two must go together.

So is it with inspiration and aspiration. Inspiration means, literally, breathing in. The church people have supposed that the only inspired men were the writers of the Bible. They have believed that when the last of these writers laid aside his stylus, inspiration ceased upon Earth. They thought that inspiration consisted in God's entering a man in spirit, obsessing him, as it were, taking control of his brain and faculties and speaking or writing through him.

So, following this teaching, we have been getting our inspiration second hand. It was a reflected light, and therefore without heat or actinism, the principle of growth.

Now we go directly to the Source for inspiration, and power is the result. There are inspired men and women in this room tonight. We may all go to the source of Holy Spirit, just as near to it as could Elijah or Paul.

"Holy" is from the same root word as is heal, and spirit is from the Latin "*spiro*," I breathe. Thus we see that Holy Spirit means the healing, whole-making, breath. It is the Father's breath. There is a constant interchange between the Father and the Son by means of this whole-making, growth-inciting breath. We could not sustain our individ-

ual being for fifteen seconds if this connection were severed. But it cannot be severed. We have heretofore supposed separateness between ourselves and our Source, and as a consequence, manifested weakness, as poor worms of the dust. We have prayed to an absentee God and received no answer.

Inspiration awakens or incites aspiration; and aspiration, which is the reaching up after higher, better things, opens the soul for fuller inspiration. This is true when we act upon the impulsion, manifest it in action. Inspiration is building; aspiration put into action, is unfoldment.

Thus do we grow. The projectors and constructors of this building put into action the aspirations which had been stirred by the inspiration of Holy Spirit, and thus opened their hearts to the inflow of further inspiration. This is true soul growth. The process is always dual — Expression, Manifestation; Instruction, Education; Endosmosis, Exosmosis; Inspiration, Aspiration; Unfoldment, Building.

How shall we stimulate and sustain this mutually reactionary process so as to secure the best results in growth? By a proper, judicious, faithful use of the Word. We have not more than half realized as yet the tremendous power of the Word.

Recently, Mrs. Barton and I visited a part of the state where they had had no rain for a long time. The corn and fruits were drying up and the pastures showed no green sprig. They had been burning off the grass as in late autumn. Mrs. B. and Ralph were occupying a seat in the car just in front of Beatrice and me. I reached over and, touching Mrs. B.'s shoulder, said, "Just look at the parched condition of this country. Let's treat for rain." And we did, devoutly. When we arrived at our destination, Mrs. B. said to her father, who is a Baptist preacher, "Father, why didn't you let us know you needed rain here so badly?" He smiled and replied, "Why, child, you could not cause it to rain. Only God can do that." She said,

"Well, you will see. Just wait a little."

In three days there came such a rain as they had not seen in many months. It thoroughly drenched the thirsty ground so that in three more days the pastures looked green and water still stood in the roads as we came home.

The words we spoke were faithful and without fear. We believed in them and expected results. Such words always prevail. Fear is born of belief in evil, and is the cause of all our short-comings and ailments. If no one believed in evil, fear, earth's only devil, would depart and our troubles with it. Our greatest work is to bring the people to think of God as the omnipresent Spirit of Good, all about us and within us, and to know that there is but one law, the law of good. It is not enough to acknowledge this as true, nor is it sufficient to feel it to be true at times of high spiritual exaltation. We must abide continually in the consciousness of it so that no fear nor misgiving concerning the truth of it can ever intrude. Then shall our words be powerful to accomplish that whereunto we send them. Then shall our growth be steady, wholesome, symmetrical unfoldment through the building activity of Holy Spirit.

SOUL FREEDOM.

BY ELIZABETH DODGE CARSON.

It is said, "Earth is crammed with heaven, and every bush aflame with the fire of God, but only he who *sees* takes off his shoes;" and we may add, none are so blind as those who *will not* see. *God help us to see.* When we are so clear-sighted that we can see the fire of God shooting, not only from every tree and shrub, but from every form of life, and when we realize that every breath we breathe is an inspiration from the Infinite, and every step we take is upon holy ground, then we will begin to live, and the elasticity and bouyancy in every step will assure us that, "They that wait on the Lord shall renew their strength;

they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." It is simply glorious to know that we live in this age; when such a gathering as this is possible; when a temple like this can be dedicated to the Truth, and paid for gladly and happily without exacting tribute or paying of dues; when the chivalry and wisdom of our land are rallying to the front, and the battle cry is, "The unity of all life, and law immutable and unchangeable controls the whole."

There is no uncertainty, God is the same yesterday today and forever; all is as sure as that we have our being or that the kingdom of heaven is within, which we have been taught since we were children, but we did not comprehend. We worshiped a graven image, graven it is true in mind, but none the less graven, than if it were marble, and because of this idolatry, the statement that God is no respecter of persons was equally difficult of comprehension. We seemed to see this far-away God with a mighty rod or wand in his hand, which he caused to smite his poor creatures, causing agonies untold, groanings, discouragements, poverty and suffering of many kinds, physical, mental and spiritual, while others He permitted to live in prosperity and happiness. Such a God! A monster, indeed, we worshiped, but when the new God came to us —

"God of the granite and the rose,
Soul of the sparrow and the bee;
The mighty tide of being flows
Through all its channels, Lord, from Thee.
It springs to life in grass and flowers,
Through every shade of being runs,
Till from creation's radiant towers
Its glory flames in stars and suns.

"God of the granite and the rose,
Soul of the sparrow and the bee;
The mighty tide of being flows
Through all its channels back to Thee
Thus round and round the current runs,
A mighty sea without a shore,
Till men and angels, stars and sons,
Unite to praise Thee evermore."

And when we become as little children, seeing this omnipresent God, and not only willing to be taught, but are hungering and thirsting for the Truth, the guidance of this loving Presence, the Holy Spirit has been demonstrated so many times, that doubt is no longer possible, and we exclaim, "The soul of man *can be free!*" Freedom, happy thought! Liberty is a dear word, and there is no hardship, no suffering, no agony too great to be endured on the road to liberty, even on the physical plane, but when we mount to the spiritual plane, and realize that soul freedom means physical freedom also; that the greater includes the lesser; that the *real* man was given dominion; we know that this pure, holy, infinite, all-powerful Life, or Love, that is manifesting through us can not only be directed to every cell and atom within the temple in which we dwell and make it pure and holy, without spot or blemish, with no shadow of sin or suffering, but that in the spiritual realm it is a beacon light, guiding the world into the light of Truth—"Ye shall know the truth and the truth shall make you free," and when the truth makes free, we are free, indeed. One writer asks, "Can the soul of man be free?" Answer, "If at one with God there can be no slavery." Then there is a law and method of the soul's liberation, *certain sure*, and it is for me as well as for you.

Did Jesus and his disciples heal the sick? Then the healing was done in accord with the law of our being, and can be repeated whenever this is applied.

Was there ever a prayer answered? Then there are laws in the spiritual universe which are discoverable, which may be made the trunk lines of spiritual power, by which we may ask what we will and it shall be done unto us.

Was there ever an inspired man? Oh, the inspiration shining through UNITY and other publications and papers; then there is a law of inspiration, and Brother and Sister Fillmore, Jennie Croft, and

the rest, have no monopoly, and *we* may be inspired if we apply the law as they do.

Did Enoch walk with God? Then all may walk with God. Jesus says, "I and my Father are one, and you are joint heirs with me." God is no respecter of persons. We may all walk with God — happy thought! We may live and walk in conscious harmony with the law of our being, and this harmony means harmony and not discord in our daily lives. We will be shown the way to glide safely and smoothly around this difficulty and that accident; this trial and that, in such a beautiful way, that we will exclaim, "Why is it that all our lives we have run against this obstacle and that, and have been bruised and broken and wounded and crushed and bleeding, and in our agony of soul cried out, 'Why was I born? Why was I brought into this world of suffering and sorrow?'" We answer, "These seeming ills are schoolmasters to bring us to Christ, because we would not understand, because we did not be still and listen."

Think you Joan of Arc would have been guided as she was if she had said, "I must go and work for money, and accumulate wealth, and be great among men"? No, indeed, and she did not have to become as a little child, for she *was* a child, a pure maiden tending her father's flocks, and she had plenty of time to hear the voice of God, and she *listened*. I tell you, we must take time to listen, and when we hear, we must be willing to believe it is the voice of God, and *obey*. Joan heard the voice calling, calling, and she kept the call within her own bosom, for she was afraid, and no wonder. She smothered the call until her country seemed doomed, and when she could no longer resist the message, and told that she was called, and could deliver her country, she was watched as one crazed, and her freedom was taken away for awhile until the day came when hope was gone, and there was no arm to save; then they put the slender maiden on a horses and sent her forth

with her hair and her white robes flowing (for she refused the armor) to save France.

Did she falter? No, she knew that God was with her. She could not have a doubt; if she had she would have fainted and fallen, but God was there, and victory perched upon every banner wherever her pure spirit moved, and when her country was saved, and when she wanted to obey the voice of God, and go back to her father's flocks, she heeded the voice of the king, who desired her presence; and then grief came to the beautiful spirit of Joan of Arc. God's voice called and was not obeyed.

When Deborah was judge in Israel, God's voice came to her, and she told Barak to go up against the Amalekites. How many Amalekites have we who are fighting against our development, and think they are helping us by holding us to the orthodox path, and Barak said, "Except thou wilt go with me, I will not go." And Deborah said, "I will surely go with thee." How like a woman! Men can have the help of women for the asking. It goes without saying, that they were victorious. Deborah knew that God was with her. If Barak had known that he could command God's presence (for God was in Barak as well as Deborah) he would have been as brave as she.

Queen Esther knew that when she and all her people prostrated themselves and prayed, that her call was from God. Did she falter when told that she would be beheaded if the king did not hold out the golden scepter to her, when she went before him contrary to the law? She said, "If I perish, I perish," and stood before the king; he held out the golden scepter, and not only her life, but the lives of her people were saved, because she listened to God, rather than man, and obeyed.

The call comes to us. It is God's voice calling, calling; think you it is less imperative because the call is to the higher, or spiritual plane? The people are fainting and falling, bruised and crushed, almost

the faintest spark of hope having gone out. In many cases they are eager and willing to hear the Truth, but the harvest truly is great, and the laborers few. When I look at this brave band gathered here, I almost wonder that they have dared to stand alone; that they have dared to step out of the mad rush after material things, and have listened to and obeyed the still small voice of God. They have entered into their closets and shut the door and prayed unto the Father who is in secret; and the Father who seeth in secret, is rewarding them openly. They are seeking first the kingdom of God and His righteousness and all good things are being added, even this beautiful temple.

To doubt is to fear; to fear is to falter; to falter is to fall by the way.

It is said that the great scientific movements of the last half century have ushered mankind into a new atmosphere in which to breathe. Let us see. If the atmosphere which fills our lung cells is consciously laden with God's loving, healing, comforting, strengthening presence at each inhalation, and is consequently so changing the cells and atoms of our whole being, that only the fruits of the Spirit can become manifest, indeed it is a new atmosphere. If God's center is everywhere, and circumference nowhere, and the center of God's universe is within, then have we a new God and a new universe. Behold, all things have become new. A new world redemption means the lifting of man entirely out of the negative or fear currents, and setting him upon the foundation of God's love, where his soul freedom causes him to recognize the same freedom in all humanity, and the beauty of helping instead of hindering; liberty to inspire, but no liberty to condemn, then our new program of social and individual actions means all the difference between a constraint put upon our actions in an effort to live in accord with the printed Word, and a consciousness that the God center within each of us is being permitted to shine through us to light

the pathway of every soul. "Ye are the light of the world." "A city that is set upon a hill cannot be hid."

A professor in Ruskin College, Ruskin, Tenn., said to me, "We know man has wonderful latent powers, but do you not think it dangerous to teach these powers? Will they not be used for evil?" I answered, "I think the danger is in ignorance." When we learn the Truth, we will know that every condition we send out will return to us. If the good is what we seek, we will know that good going from us will rebound. Think you we will want the returning stroke of Black Magic, or anything that is not decidedly good, and how could it be otherwise when the universe is really one?

God, Nature, Man—these three are one. The race is all one body. We are all brothers. The soul can truly say, "I am at one with God, at one with all mankind. I am at home in the bosom of Nature." God spoke in the heart of Columbus and guided him over pathless seas to the new world; but the voyages of discovery today are spiritual voyages; the discoveries are the continents of power within the heart of man. A new world is before us far more wonderful in the revolution of thought than came with the discoveries of Columbus. A greater revolution of thought is upon us than came with the discovery of the law of gravitation. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man" to conceive the glories of these discoveries. They are to be made through silence and prayer. Prayer is the soul's sincere desire. In the higher realm of the Spirit, where the etheric vibrations first mingle with the spiritual and are finally lost in the glory of pure light, is where in our spiritual voyages of discovery we find the prayers of the saint; that cares not for forms or words, but, like the child crying for its mother, it simply knows it wants its mother. The soul is thus thirsting for the freedom that a conscious unity with God and man. "Speak to him now for he hears and spirit and Spirit can

meet. "Closer is he than breathing, and nearer than hands or feet." Are we satisfied to ignore these spiritual voyages and these wonderful discoveries of inexhaustible mines within ourselves, while others are discovering and enjoying them? *No, indeed.*

The race is hungering and thirsting for righteousness, and only righteousness will satisfy. The whole object of this life is to learn this law of freedom and its adjustment to God and our fellowmen. Indeed, a new day in human history has dawned, and the glorious beams of light from this sun of righteousness have connecting lines reaching every soul. The consciousness that we are thus connected ushers us into the New Day. *Are we ready?* Having become conscious of the light, will we hasten to awake our brothers? Many are being brought forth in the birth pangs of this new age, and if we are still in darkness, others will deliver the message, and although our light is under a bushel the *light will shine.*

Miss Willard said, when Mrs. Corse was striving to build the Temperance temple and there was contention over it, "Let those who would falter, falter; and those who would follow, follow."

Can we, with Joan of Arc, say, "God calls a timid shepherd maiden to lead the army to victory; I will answer the call and save my country"? With Deborah of old can we say, "The battle is the Lord's; I hear God's voice, I will surely go with thee"? Or with Queen Esther, "If I perish, I perish; I will answer God's call"? Or is the call too difficult for us to obey? Is it easier to stay in the slough of despond? Verily, verily, we all know that obedience to the Spirit is easier than resistance.

The right to be wrong, in matters of religious belief, must be accorded, otherwise we produce hypocrites instead of persons with an enlightened belief that is fully their own. If truth be mighty, and God all-powerful, His children need not fear that disaster will follow freedom of thought.—*Freedom.*

TRUTH.

BY I. E. HERRIOTT.

A proposition is capable of demonstration when the proofs of its truths are presented to consciousness and accepted.

Truth is inherent in itself, consequently its own producer, and admits of no contradiction, cannot be disputed. It is a law unto itself; it is as immutable as God Himself, being omnipresent, omnipotent and omniscient. Never having been derived from anything, it stands on its own merits; self-vindicated, needs nothing to sustain it; accepted by all without dissent, no evidence can make it more truth. The life of Christ delineated, vindicated and eliminated it in its entirety and showed his oneness with it. In living, he lived it; and in dropping mortality, he erected on the ruins of false beliefs, the grandest demonstration of its eternal existence, and proved its existence with the eternal Good.

Truth is freedom resurrected from the tomb of false beliefs. Truth is the essence of the eternal spirit shown to us in the life of Christ in its fullness.

The life of Christ is manifested Truth.

Truth when presented to the mind is accepted without argument. We do not ask what it is. By intuition we know its presence without an introduction. It is a principle underlying the stratum and foundation of the heavenly kingdom, having Christ for its basis in the great realm of universal spirit.

It is the base upon which Christianity rests. It is synonymous with the New Thought. It is an elementary principle permeating all the ramifications of the intricate and secret recesses of the universe; known and read of all men in a language common to all, no matter of what nationality; interpreted without a teacher, comprehended by no aid from science, grasped unassisted, for everyone has a key which unlocks the storehouse where it exists in all its fullness, because it is Freedom's release and Liberty's God-given birthright to all. It is God's pure Self. Christ is its personifier, and by divine right was the first one to bring to our notice and understanding what seemed a stranger, until its familiar face was recognized: and then we knew it was always present; but comprehension seemed to have been absent on

a journey among creeds and dogmas and the rubbish of ages, where it supposed Truth made its home; and it wandered so long as to think it had no existence, but found that it was near at hand and never lost, but hidden by a veil so thin that it wondered that its familiar face was not seen before.

When a problem is solved and the answer attained, the proof of its correctness is Truth. It comes to our understanding by intuition, and we recognize it as an old friend; it stands on a foundation as broad as the universe, omnipotent as Deity, and as limitless as eternity.

Truth recognizes its own reality. It is conscious of its own existence. It knows for itself that it is a distinct entity. It has its origin in itself, which is the Divine Spirit. It need not go back of itself to prove its presence, for it could not if it wished to. It is accountable to nothing, being superior to everything else; it stands alone in its freedom.

Truth reflects itself in its own mirror. Christ is Truth's vicegerent on earth, personated by no pope, priest or teacher, whose still, small voice proclaims in tones of thunder, its presence, and says, "I am very God."

DEDICATION POEM.

[This poem was written by David Banks Page, Mrs. Fillmore's brother, and read before the Convention as part of the Dedication Day exercises, by his nephew, Royal Fillmore.]

Truth's temple with Love's corner stone,
Today we dedicate;
Its walls in Unity we build,
Its roof of Peace create.

Founded upon Eternal Good,
Its rising stories stand;
Completeness to its every need,
The builders have well planned.

Forth from its portals, healing streams
Shall to all people flow;
In words made vital through the Truth,
In thoughts with love aglow.

Its purposes shall ever be,
To spiritually command;
Its future and its greatest good
We place within God's hand.

With glad acclaim our songs we raise,
And wave triumphant palm;
With joyous hearts we dedicate
This temple to I AM.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 3. October 21.

THE PARABLE OF THE TALENTS. — Matt. 25:14-30.

14. For it is as when a man, going into another country, called his own servants, and delivered unto them his goods.

15. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

16. Straightway he that received the five talents went and traded with them, and made other five talents.

17. In like manner he also that received the two gained other two.

18. But he that received the one went away and digged in the earth, and hid his lord's money.

19. Now after a long time the lord of those servants cometh, and maketh a reckoning with them.

20. And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21. His lord said unto him, Well done, good and faithful servant: thou has been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22. And he also that received the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24. And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter:

25. And I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26. But his lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter;

27. Thou oughtest therefore to have put my money to the bankers and at my coming I should have received back mine own with interest.

28. Take ye away therefore the talent from him, and give it unto him that hath the ten talents.

29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away.

30. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and gnashing of teeth.

GOLDEN TEXT — *A faithful man shall abound with blessings.* — Prov. 28:20.

This lesson shows how the soul increases its capacity to know Divine Mind. We are the offspring of that Mind, but we must acquire self-consciousness, with all that it implies.

Involved in us is the capacity to evolve or bring forth divinity. This Divine Mind is the man who went into a "far country," and delivered his goods unto his servants. The talents are capacities and evolution is their increase.

The five talents are the five senses. These are fundamentally spiritual, and the "increase" is the realization of this in consciousness. Before we can see truly, our sight must be increased until spiritual perception is developed. Then our sight is established. This is true of hearing, feeling, etc. The five avenues of expression are to be under the dominion of the individual, and their reality proven and demonstrated.

It is a fact that the unregenerate man or woman is ignorant of the real character of the senses. To them the eye is a telescope and the ear a telephone. Explain that it is the mind that hears and sees, and they are incredulous. In the regeneration these facts are made plain to the individual and he learns the law of mind increase. This is the gain in the talents, which was commended by the lord.

Those who do not understand how to increase their mental capacity through right thought are in danger of timidity and cautiousness.

The fear that they will do wrong has made cowards and incompetents of millions. It is better to make mistakes than to remain inactive. The world is full of people who have carefully put their talent in a napkin and buried it. They are more or less bitter because others have succeeded while they have failed.

The cause of failure is not capacity, but the right use of capacity. Potential capacity is really all that man possesses, until he has made his talents his very own by opening up their inner side. This is the

increase that pleases the Lord, and that servant is put at the right hand.

It looks like a hard law that would take away from a man that which he seems to have because he fails to increase it. But such must be the condition of the slothful servant. If the potential talents are not regenerated by the individual, they are lost to consciousness. Thus the Lord takes away from the fearfully cautious servant the potential seeing or hearing, and he is left in total darkness.

Lesson 4. October 28.

JESUS ANOINTED IN BETHANY.— Matt. 26:6-16.

6. Now when Jesus was in Bethany, in the house of Simon the leper,

7. There came unto him a woman having an alabaster cruse of exceeding precious ointment, and she poured it upon his head, as he sat at meat.

8. But when the disciples saw it, they had indignation, saying, To what purpose is this waste?

9. For this ointment might have been sold for much, and given to the poor.

10. But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11. For ye have the poor always with you; but me ye have not always.

12. For in that she poured this ointment upon my body, she did it to prepare me for burial.

13. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

14. Then one of the twelve, who was called Judas Iscariot, went unto the chief priests,

15. And said, What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

16. And from that time he sought opportunity to deliver him unto them.

GOLDEN TEXT — *She hath wrought a good work upon me.* — Matt. 26:10.

Bethany means "house of affliction," and Simon the leper represents a p'ace in consciousness so separated from the One Life that it has become dead and lifeless substance. These exist in subconsciousness, and the I, or Jesus, visits them for the purpose of imparting to them the spiritual light.

The woman with the precious ointment is the

sympathetic quality of the soul that pours out its vitalizing essence where the I AM makes his presence active through affirmations. This is represented as Jesus "at meat," or eating. The mind appropriates substance from the Universal when it affirms, just as the body appropriates food when it eats. It is a fact that strong and energetic affirmations will make one hungry, showing that there is a close relation between mind and body.

The disciples here are represented as ignorant of the true import of the anointing of Jesus, finding fault with the waste of precious ointment. This refers to a certain protesting attitude that prevails when we have been anointed with the precious essence of the inner soul life. The practical side of the man makes protest against the seeming waste, pouring it out with no prospect of return, when it might have been sold for the benefit of the poor.

The mind centered on materiality sees "poor," but the spiritual I AM is rich in its consciousness of a new life that will spring into manifestation as a result of its impregnating *Word*.

But a negative state often follows a very high realization, and the wise prepare for this by drawing upon the soul forces for fresh supplies of life essence—the precious ointment of the woman. If you feel depleted after a period of exaltation, you are "buried with the Lord Jesus." When in this state it is a great consolation and help to have the presence of this finer soul force.

The betrayal of Jesus by Judas is the action of the self-sufficient self in its resistance of the higher spiritual life in the organism. When, through our affirmations of the power of the Spirit, we set up a new and higher life vibration, the former state is thrown into greater activity, and it tries to destroy the new life. On its plane it is stronger than the, as yet, unorganized force of the Higher Self, Jesus, and it prevails. The spiritual life is apparently vanquished, but this is only a temporary condition. It comes forth from

the tomb of matter with increased powers. This is the resurrection which follows every crucifixion.

Lesson 5. November 4.

THE LORD'S SUPPER.—Matt. 26:17-30.

17. Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt thou that we make ready for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and they made ready the passover.

20. Now when even was come, he was sitting at meat with the twelve disciples;

21. And as they were eating, he said, Verily I say unto you, that one of you shall betray me.

22. And they were exceeding sorrowful, and began to say unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand with me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and blessed and brake it; and he gave to the disciples, and said, Take, eat; this is my body.

27. And he took a cup and gave thanks, and gave to them, saying, Drink ye all of it;

28. For this is my blood of the covenant, which is shed for many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30. And when they had sung a hymn, they went out unto the mount of Olives.

GOLDEN TEXT—*This do in remembrance of me.*—Luke 22:19.

The Passover is an annual festival of the Jews in commemoration of their escape from the Egyptians. It was used by Jesus to represent the freeing of the spiritual man from the dominion of sense. It is part of the regenerative process going on in the body under the inspiration of the Christ Mind.

In Luke it is stated that the man at whose house the passover was to be held, would be found carrying a pitcher of water on his head. This means that the

locality where the work is to be done, is in the fluidic elements of the organism. The head is the central station to which all the body fluids tend, because there is located the positive pole of the mind, which is the directive power. The "upper room" prepared for the feast is the very top brain, through which the super-consciousness functions.

The betrayal of Jesus means, to individual consciousness, the appropriation and use in sense ways of the life and substance which the Higher Self imparts to us in our periods of exaltation. When we deny the bondage of sense and affirm our spiritual freedom, we set free in the organism an energy or vibratory force that descends through the nerve fluids to every part. This is the eating of the passover with our disciples. But these disciples or faculties are not all in understanding of the Divine Law, and they do not use this spiritual force in right ways. This is shown by their desire to have first place at the table, implying mortal ambition. Jesus demonstrated humility, and a willingness to serve, which is always a sign of the true disciple, by washing their feet.

Judas represents the personal self of the body, whose centre of consciousness is in the sex function. This consciousness is directly connected with appetite and feeling. This is indicated by "He that dipped his hand with me in the dish, the same shall betray me." On the sense plane, that which we eat is finally appropriated by this function and deposited in the seminal glands as a reserve supply for the whole nervous system. In this respect its office is good, and when its work is well done, physical harmony ensues.

But Judas develops selfishness and sense desire. He steals the substance which should go to the upbuilding of the organism, and wastes it in sexual and other sense sensations. In this way he is a "thief," and "possessed of a devil," etc. When the new life from the spiritual fountain is poured into the body, Judas absorbs so much of it that its iden-

tity and power is lost in the consciousness, which is typified by the "betrayal" of the Christ. In the end Judas destroys himself, because he is ignorant of the constructive law.

Yet there is a certain feeding of all the faculties through descent of this superior life and substance, which is typified by the eating and drinking of the body and blood of the Master. When we know the ways of Judas we are on our guard and declare the law unto him, and thus pave the way for his final redemption.

Lesson 6. November 11.

JESUS IN GETHSEMANE.—Matt. 26:36-50.

36. Then cometh Jesus with them unto a place called Gethsemane, and said unto his disciples, Sit ye here, while I go yonder and pray.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide with me here, and watch with me.

39. And he went forward a little, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them sleeping, and said unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42. Again a second time he went away, and prayed, saying, O my Father, if this cannot pass away, except I drink it, thy will be done.

43. And he came again and found them sleeping, for their eyes were heavy.

44. And he left them again, and went away, and prayed a third time, saying again the same words.

45. Then cometh he to the disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46. Arise, let us be going: behold, he is at hand that betrayeth me.

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him.

49. And straightway he came to Jesus, and said, Hail, Rabbi; and kissed him.

50. And Jesus said unto him, Friend, do that for which thou art come. Then they came and laid hands on Jesus, and took him.

GOLDEN TEXT—*Not my will, but thine, be done.*—Luke 22:42.

Gethsemane means "oil press," an emblem of trial, distress, agony. The Christ consciousness meets much opposition in its attempt to incorporate itself in human mentality. The body and its thoughts are very material and have but slight concept of spiritual things. The task of lifting up the soul asleep in sense is prodigious, and the Christ Mind realizes the task.

Peter, representing faith, is not yet awakened to the presence of the Higher Self. This quickening Spirit is active while the man of sense sleeps. There would be much more rapid development if the mind of the personal man could be kept awake. In this sleep of sense, the soul and body get negative and absorb all kinds of error thoughts. Hence the warning, "Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

The various experiences had by Jesus are the phases of mind through which every man passes who puts on Christ. These experiences may be repeated daily for years, until the mortal consciousness is completely regenerated. The betrayal of Jesus into the hands of the multitude is a picture of the way in which the spiritual life imparted by the Higher Self is captured by the lower forces and subjected to indignities foreign to its nature. But so long as the predominating desires of the soul are on the sense plane, the betrayal of Jesus will follow every descent of his spirit into consciousness. Thus the experience in Gethsemane may take place again and again. Every time we allow the life and substance which we have received from the Spirit to be pressed into sense ideas and used on the material plane, we are giving Jesus into the hands of his enemies.

The remedy is: Declare that the Spirit of the Christ in you is not subject to the law of the flesh, but to the law of God, and that it is a unit in itself and not subject to the selfishness of the flesh consciousness. This attitude of mind maintained will keep the spiritual life and substance inviolate.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

235. (a) Will you tell us how to transmute forces so that adverse conditions become helpers?

(b) How may low, perverted energies become high, creative powers?

(c) Understanding that the highest qualities of the Universal Mind are the most conducive to the progression of the individual, can a person polarize and build the character of any mental quality he pleases?

(d) How can we vitalize a thought?

(e) How can we gain a comprehension of the law of attraction that radiates from the positive pole of life? — L. H.

(a) Adverse conditions come to us because there is some weak point in our spiritual armor. Looking upon these conditions in this light, we no longer consider them as "adverse," but as friendly warnings, and we bring all our forces to bear in strengthening our perception and application of the Divine Powers in our possession, so that there will be no more weak places where error may creep in. Thus, seemingly adverse conditions become helpers in making us stronger characters. The trees do not regard as adverse the wind which makes them to bend low before it, for it causes them to strike their roots deeper into the soil and become more sturdy.

(b) Energies which have been perverted, or used upon a lower plane than that for which they were ordained, may become creative powers when these forces are conserved, and the energy finds expression in noble thoughts and words, and in holier, higher living.

(c) An individual may develop any mental faculty that he will, by centering his attention upon that quality and bending every energy to the accomplishment of his purpose. By recognizing the presence and power of the Spirit with him, and active in all that he does, the work of building the spiritual character will progress more rapidly and satisfactorily.

(d) We vitalize a thought by impregnating it with the power of Spirit. We send forth the thought, consciously recognizing that the Great Power we call God is active in it, and then that thought becomes the thing desired.

(e) The positive pole of life is Spirit. The activity of this Life throbs and pulses in its every expression, and becomes a magnet which attracts to itself more life. We feel this Divine force stirring within us on every plane, and we gain a comprehension of its power by noting the results attained. As we progress in spiritual understanding, we direct the life-force to its full expression upon the spiritual plane.

236. In noting the additional pages in UNITY, on meat-eating, which I heartily approve of, if I mistake not, I infer that fish-eating also is inconsistent. Would ask you to kindly explain how we are to accept that act of our Saviour's, feeding fish to the multitudes; also when he showed them how to cast nets that they might bring more plentiful returns? Also how you regard the wearing of furs, etc., which causes such wholesale slaughter of various animals, for that purpose solely? — C. H. S.

Every man should govern his conduct according to his own understanding of what is right, and not be swerved from his purpose by what any other person said or did, does or does not do. We believe that Jesus did this, and was true to his convictions. We believe also that were Jesus living today, when these finer ethical points are being considered, his voice would be raised in no uncertain tones against the taking of life in any form. We are living in an age when it is possible for us to attain our highest ideals, and not even the example of a Jesus should influence us against our conviction of what is right. The wearing of furs is no more consistent than the eating of meat, if one believes it is wrong to take life, neither is the wearing of plumage for which the bird gives up its life, and perhaps the lives of its young.

But there is a good lesson for us if we take the story of the miraculous draught of fishes, and the eat-

ing of the fish by Jesus, and give them their symbolical interpretation. Water symbolizes thought. Sometimes it is disturbed and tempestuous; sometimes calm and peaceful; sometimes it is not clear, etc. Fishes are ideas held in mind. The Christ or spiritual consciousness in us tells the disciples (our faculties) to let down the net (the conscious mind) upon the right side of the boat, that is, into the right sort of thinking, and the result is many ideas of Truth. These ideas are to be appropriated (eaten) if we would incorporate them into our very being. In searching the Scriptures for help to eternal life, we get away from the event narrated, and into the teaching which it holds for us.

HAY FEVER.

A lady came to me and said, "I have hay fever, and its just as bad as it can be. It makes me cross, cranky and crabbed. Every time I go out into the backyard, the smell of the weeds and flowers fills my nose with sand, and I just can't stand it any longer."

When she quit condemning herself and the backyard, I said to her that I would treat her, if she would do as I requested her; she promised to do so, then I gave her a treatment, and said, "When you get home you go out into the yard, and tell all the weeds and the flowers how beautiful they are, and that you love everyone of them, and praise God for them. If you do this you will be healed." And she was healed. We only have to harmonize with Nature to be natural.—LEROY MOORE.

Emerson used to tell with relish that he loaned a copy of Plato to a Massachusetts farmer, and, on returning it the man said, "Do you know, that feller has some thoughts like mine."

"God heals, and the doctor takes his fee."

RED MEANS LIFE.

A thought of life and action, energy and force, in the mind, awakens red vibrations in the soul consciousness. Those who discern the first expressions of thought on the mental plane often see the various colors corresponding to the ideas. Thought of power, dominion, mastery, always send out purple vibrations. Thus the purple robes of rulers is based upon psychological law. Blood is red, because it carries the thought of life. Vivacious people usually like red colors.

In an article in *Town and Country*, entitled, "Dramatic Readers, Past and Present," by Jean Jewell Hotchkiss, is this reference to the color red: (Mrs. Hotchkiss is a New Thought woman.)

"I heard Mr. Riddle read twenty-five years ago, soon after the success of 'Oedipus Tyrannus.' The reading was given as a matinee at the Madison Square Theater in New York, and my friend, Mrs. Martha J. Lamb, New York's historian, was my companion. We agreed upon the merit of Mr. Riddle's art, which, as William Winter says in the *New York Tribune*, is 'unobtrusive, simple and restful, based on the perfect appreciation of beauty in literature.' At this reading the stage was bare of furniture, with the exception of a small table near the foot-lights, which was covered with a bright red scarf. Mr. Riddle gave his readings standing near this table.

Had the red screen behind the great Siddons, the red note in the sash worn by Mrs. Kemble, the red velvet table before Miss Cushman, and the red table scarf beside Mr. Riddle, any significance, or was it merely a coincidence? If used intentionally, may it not have been as a point of attraction to hold attention to the reader? Red typifies vitality and power. Or was it intended merely to give artistic finish to the picture? The artist Le Clare once said to me, on entering my reception room, and discovering a small article of bric-a-brac of bright red, 'Ah, that touch of red proves you to be an artist.'"

The Red Leaf means life manifest. For those who have not yet acquired the ability to concentrate on an abstract proposition, it is a great help.

LETTERS FROM EVERYBODY EVERYWHERE.

I rejoice in reading *UNITY* very much. I think it is getting better and better all the time. The last one was exceedingly fine. It must bring a great blessing wherever it goes. I have had a pain in my left side. A few weeks ago the pain became very strong and I thought why not put the red leaf on it. I did so and asked God to bless the words of truth that had been sent away with it to my good. I must say, to the glory of God, that I have felt the healing power of the spirit in my side and I want to thank you for what you have been doing for me all along.—W. F.

I am much improved since writing you last month. That greasy sort of perspiration has almost ceased and I feel very much stronger. When I pass my hand over my face it feels healthy and soft—that harsh leathery feeling has all disappeared. I have worked better and easier this month than usual.—C. F.

My affairs have not been the dreadful burden they were. I have been able to trust and have so far met my obligations on time, although there has been nothing over. Still it is wonderful, and now that I have lost the feeling of helplessness and burden life is so much brighter. I am so grateful for what you have done for me.—P. V. A.

I am so glad to be able to write you that the party for whom I asked your help is very much improved. I get my *UNITY* regularly and it is such an inspiration and help to me. I am so grateful for the red leaf. It has helped me so many times.—Mrs. W. B.

I am feeling better for the past week, do not have such a dizzy head and my heart beats more quietly. My back is much better. There are no gases to bring discord in my stomach and bowels; no lameness or weakness of the knees, which seemed very real in going up and down stairs; no tender feet.—J. A. S.

You wished me to write at the end of the month's treatment, reporting progress. I am getting along very nicely, went down stairs for the first time in 18 months on the 4th of this month. I had help, of course, but got down without trouble. My finances are improving. This is certainly wonderful. About a week after I had received your last letter a friend wrote me that in the next year she would send me \$100.00 and enclosed a check for \$25.00. I had not written her nor asked her for the money, nor anything. I am telling you this to show you what work is being done. My friends, I do thank you sincerely for what you are doing and beg you will continue treatments.

I must not forget to tell you that I like the red leaf. I go to sleep every night with it in my hands. It is not imagination. I feel an electric current whenever I pick it up.—Mrs. J. J.

Some months ago I asked for treatment for spiritual understanding and a change of business—some occupation which I could follow in my own home. You gave me the desired treatments. An unexpected offer came to take a house filled with people and easy terms offered for payment. Inside of a week I was enabled to complete the arrangements and was in possession of the house.

I believe these treatments brought this opening through the power of the Holy Spirit, and I am very grateful for it.—A. M. K.

I thought I would write again and let you know how I am. I am glad to say I am feeling better than I have done for a long time, the pain is all gone and I am able to do my work with pleasure.

I am so thankful to you for the help you have given me. The red leaf is a great blessing to my little girl. Everything that goes wrong with her I just put it on and in a few minutes she is all right. Also my niece was beginning with rheumatism in her wrists. I bound a piece of the red leaf on it and it took the pain out and in a short time removed a lump that was forming on it. The other wrist is sore and she is anxiously looking for this month's UNITY to get the red leaf.—S. McC.

It is just about a month since I first asked you for your spiritual assistance. I have improved considerably since then. The lump in my breast is getting smaller and the pain less.—Mrs. H. A. H.

Very many thanks for your kind encouragement in your letter last month, and I have hopeful news to tell. I have at several different times heard the voices of people talking near me. I am thankful for that much and full of hope for more.—A. C. B.

I thank you for the good I have received from your treatments for healing and prosperity. My eyes are better than they have been for ten years and I would like the treatments continued.—M. C.

May I ask your continued treatment? I have improved so much that I long to go on until I reach that freedom that shows forth on every plane, physical as well as spiritual. Your words have been a great help to me through UNITY, the red leaf and your letters. I feel that I could never accomplish the work that I have undertaken if I were not upheld by your thought and the spiritual uplift that goes with it.—Mrs. J. B. K.

I am growing stronger every day and am very glad to take my place with people who are strong and do things. I have made a great gain in the last few weeks, thank God. I thank you and shall never forget your part in helping me to help myself.—A. E. H.

I am glad to tell you my son is improving and words cannot express my joy.—M. V. J.

A lady gave me a copy of UNITY and I wrote you. I began to improve in less than a week and at the end of the month wrote you that I was feeling so well that treatments for health were no longer needed. I wish to say that my health holds good—has even improved since that time.—E. A. C.

Your kind letter received. My eye was all right before the letter reached me. Please retain my name for spiritual unfoldment and success.—Mrs. C. M. B.

I am writing this letter with a thankful heart to God and you for the treatment has done so much for me. I am getting stronger and my back is healing up nicely. And my mother is well again.—F. W.

Enclosed herewith subscription to UNITY. I could not possibly get along without it. It does me so much good. Last year you treated me for success and we have been truly successful and happy.—Mrs. L. V. A.

I wrote you in regard to my wife, who has a belief of goiter on her neck. The swelling is going away; soreness has gone. Please continue treatment.—N. K. C.

Inclosed you will find draft for treating my wife during and since her confinement. We both wish to thank you for your healing thought and assure you that everything passed off to the surprise of all present. The mother and baby are both enjoying perfect health and we shall always try to keep health, peace and prosperity in our family.—T. G. T.

UNITY is a blessed help in all matters, both material and spiritual, helping to free soul and body from bondage, and giving light on the path.—L. A. M.

The thirty days are passed and I make my report. I felt somewhat discouraged the first part of the month's treatment, but the last few days a wonderful change has come to me. I sew from house to house and it is impossible for me to keep the hours for silence as directed, but I keep it in mind, and at night it is my constant theme. It has begun to take effect, my mind is at peace and I have the witness of the presence of the spirit, and the way seems to be opening for a better condition financially. I am so glad that UNITY was brought to my notice. I feel that it will be the means of bringing new conditions into my life which I would have gotten in no other way.—L. R. B.

A friend of mine who is a member of your society wrote you of me and I have not felt so well in years as I have for four weeks.—Mrs. C. E. B.

How thankful I am that dear UNITY fell into my hands. I thought of destroying my discouraging epistle. I did not understand why the burden should be lifted ere you received

How much I enjoy it. So much so that I am greedy for more. I am pleased to say that I am improving.—J. H.

I write to ask continued treatments. My goitre is softer and I can notice a little reduction. My husband's business is improving in many ways. I am filled with gratitude and thankfulness.—Mrs. A. S.

I am so much better than I have been for two years. Whenever there is a manifestation of pain I declare it cannot be, for my life is hid with Christ in God, and for the past week it does not hurt me at all. How sweet it seems to be without pain. My eyes are improving and I can thread a needle without glasses, for which I do truly thank God and the dear UNITY and friends.—A. C.

I am glad to be able to tell you that my face is much better—better than it has been for years. It really seems most wonderful to me, for I had very little faith that you could help me when I first wrote you. My skin is completely healed, though it is still rough and badly scarred. I am exceedingly grateful to you for the good you have done me.—J. F. M.

I want to tell you that my heart is very much better. I am able to walk some distance without any trouble. Please continue treating me.—L. P.

I am surely gaining in the physical. I am filled with an uplifted, inspiring feeling, and such strange new impulses seem to pervade my whole being that I am convinced your silent efforts in my behalf are helping me to bridge my physical impediments.—J. H. F.

My sister is better and has stopped taking medicine. You don't know how thankful we are to you.—Mrs. H. T.

All is well and Mr. L. is improving wonderfully. God is stronger than man. Mrs. K. in the past two weeks has improved greatly. I am getting stronger in the Faith every day.—Mrs. J. G. R.

Your reply, rich in thought, came duly, for which I am more than thankful. I have tried to do and think all I should and as I should, with good results. I am slowly coming out of the bad, yes, very bad condition I was in.—Mrs. M. E. B.

Since I wrote to you I have been cured from indigestion, from which I suffered almost every day; also of a pain in my left side which I had had for a year. I sent some of my UNITS to my mother. She put the red leaf on her knee and was cured of rheumatism. I thank you so much and ask special treatment this month for happiness and prosperity.—C. R.

Thirty days have expired since I wrote you last and I think I am so much improved that I will not need your treatments any further at present. I find the red leaf a great help.—G. E. S.

I have wanted to write you and tell you of the great help you have been to me. I was in so much debt and trouble when I wrote to you, but now I am nearing the end of it. I can never thank you as much as I want to. I think UNITY is grand; there are so many precious truths in it.—Mrs. H. E. M.

Since writing you, and, in fact, in a very short time, I received a position which just suited me, and although I had not realized it, one in which I could work and enjoy it to such an extent that I do not realize that I am working. I get tired, but it is a good tired. I get a good salary, with good prospects of an increase. I want to thank you and all the friends who have helped me along this line.—A. M. F.

Your kind letter I appreciate more than I can tell you and I wish to say that in response to a former letter my husband and son secured good positions and are still holding them.

In response to the call from Mr. V. he was successful in getting work almost immediately after the word went in. You can imagine my thanks better than I can express them.—A. S. B.

I received the extra red leaf, for which I thank you very much indeed. I have used it faithfully and have received much benefit from it in many ways. My eyes are improving.—E. M. C.

You will remember me as one asking that you and Unity society send healing vibrations to my dear husband. I am pleased to tell you there is a decided change for the better.

I thank you and will write you again soon.—Mrs. M. L. B.

Enclosed find a little love offering to the Unity Club for their loving vibrations. I feel that the life in me is strong, vigorous, pure and vitalizing, throwing off all impurities and building up within my whole organism the perfect and incorruptible life of God.—C. S.

I was greatly rejoiced when I received the last UNITY and found the red leaf. I cannot tell you of the help I have received from applying it. I was suffering much pain from rheumatism in my hip. I applied the leaf and in a short time obtained relief. The pain appeared in the other side and I immediately applied the leaf again, when it disappeared altogether, and I am so thankful.

I could not give up UNITY. I look for it so anxiously. It is all the doctor I want.—Mrs. A. A. G.

This month I have been feeling very much stronger. When I hold the thought you sent me I have a warm feeling at my heart and thrills run over my body. Before you began treating me my heart troubled me a great deal, but for the last month it has not troubled me at all. I have much faith in God and I feel I will be healed soon.—F. W.

Words cannot express my appreciation of UNITY magazine, and the help it so ably gives. I could not get on without it. I thank you for your wise counsel and strong help all along.—H. H.

The prosperity thoughts have helped me and I have a new position, for which I am very thankful and cannot praise God enough.—N. E. W.

Your treatment is improving me every minute. My strength is returning all the time.—N. C.

I am feeling quite improved in many ways since I came to you, and life has a much better outlook. I want to continue along the same lines. I am trying to forgive everybody and everything, and to have more of the Christ love for all.—M. M. A.

My sister's condition is improving; cough decidedly better, sleeps better, kidneys better, faith increasing, and she has ceased taking material remedies.—Mrs. H. T.

I wish to express my thanks for the benefit my son has already received from your treatments. His wife, while knowing nothing of this, writes me that there is a great change in him for the better. Oh, how thankful I am to the All-Good, and to you people. I scarcely expected results so soon.—O. D. B.

On the 20th I called on you for assistance in demonstrating financial prosperity, and yesterday, the 24th, I got a good position; for which I am very thankful.—P. J. L.

The Red Leaf has helped me already. I burned my hand badly this morning. I held the paper in my hand and held the class thought. In a short time it was almost well.—A. R.

I am much better than when I wrote you last month. Things seem to be coming our way, and I can't tell you how happy it makes me. I can't express my thanks enough to you.—MRS. A. N.

I thank you for the help my friend received. She began to improve rapidly from the time my letter started toward you, and is now well.—B. E. D.

I have not had the neuralgia in my face since writing you. My feet were very sore and painful, and the pain left me in the night and has not troubled me much since. I feel the benefit is due to the treatments, and I am very thankful to the kind friends for their help.—L. A. R.

I am improving all the time. I am much better this month.
—L. A. C.

My health is much better and my rheumatism is better. I never had more energy to work, and I am in such good spirits.
—MRS. L. B.

This is the first month's report. You certainly touched the right button, and we send you our heartfelt gratitude.—
E. S. McI.

* You have helped me so much the month you gave me treatments for rheumatism. It is entirely gone.—K. W.

Your prayers and the Red Leaf are certainly doing me good. God bless you all, is my prayer.—E. M. C.

Money could never pay for what I get through the reading of UNITY.—E. H. K.

I am so thankful I have been helped. I consider myself almost well. We will give God the glory.—Mrs. M. C.

I cannot tell how much I appreciate what you have done for me and my little girl. Her stomach is very much better.—
M. A. A.

I have been blessed again and again by reading UNITY. The last three books were so inspiring.—J. W.

I am very thankful for my improved condition of health. I have entirely lost the catarrh.—S. B.

Words fail to express my gratitude for the good we have received through reading UNITY, and your kind co-operation.—
A. S. H.

Inclosed please find \$1.00, which I send with strong thoughts of love and success to you, dear people. Have developed wonderfully since I came in contact with your Society, this last spring.—K. T. H.

I bless you and every member of Silent Unity Society that has joined in treating me. I no longer have stomach trouble. I consider myself healed.—M. C.

I am glad to tell you that I am improving nicely. My nose is almost well. I thank you so much for what you have done for me.—E. S.

I want to thank you for your precious treatments. My husband writes that he has no inclination for stimulants any more.— L. W.

I am thankful for all you have done for me and my son. We are so much better.— S. D. M.

Thank you for all help received. I need no further treatment. Health is good.— O. D. K.

I am truly thankful for all you have done for me. I am much better, thank God, and you, His faithful followers. God speed the good work.— B. T.

I am so much better and everything is brighter. I would like treatments for another month. I commence to improve as soon as you get my letters.— E. A. W.

I wish I could tell you the fullness of life into which I have been led through your teachings.— R. M. W.

I am gaining in health daily, since joining your Society about two months ago.— M. E. Q.

Keep on treating my little girl; her ear is getting along nicely and so is my ankle.— MRS. B. C.

I am feeling much better and am very thankful for the treatments.— MRS. E. S.

The Red Leaf addition to UNITY was a great advancement in the requirements of the followers of Pratical Christianity. May it prosper in its good work.— M. H.

My husband, whom I asked treatment for, the beginning of this month, has this last week been entirely free from complaint.— J. J. M.

I constantly read and re-read dear UNITY, and am sure it has been to me the dearest friend and help I could have found had I searched the world over.— MRS. D. W.

I am being benefited—growing stronger every day in my efforts to live the true life. My improvement has been marked on the spiritual plane which is very gratifying.— MRS. T. L. N.

I am thankful to be relieved of the stomach pain, I must tell you, and incidentally inclose \$——. I have simply feasted on July UNITY.— H. B.

I have greatly improved in the last thirty days; am feeling relieved and easy in every way. Most of the soreness is gone from my throat and I am not forced to raise much any more. The cough is almost gone, and I am so happy.—E. R.

I have improved in health, both mentally and physically, since I have been treated by you, and I have more faith and courage. I can hardly find words to thank you.—MRS. M. E. M.

I feel that I have improved so much since I last wrote you. My indigestion is so much better. - I have had the belief that it has troubled me for a long time.—MRS. J. F. J.

Your treatments for health and happiness have helped me wonderfully. My health is perfectly restored. In a week after I wrote my last letter there were none of those painful symptoms left, and I have felt none since.—MRS. D. S. K.

Mr. F. is getting on very well in every way, and we are never done blessing the day we first read UNITY. It has been the saving of us, and I fail to find words to express my gratitude to you.—M. A. F.

We sincerely thank you for last month's treatment for success and prosperity, and enclose blank for one more month's treatment. Blessings came to us from many unexpected sources since we wrote you.—R. K.

About a month ago I asked for special prosperity treatment. I was very anxious to dispose of a stock of goods and be free to go to another place. Our prayers have been answered. I have sold my store to an unlooked-for party, and I am very thankful.—MRS. M. W. B.

I thank you so much for your help in the unfoldment of the Christ within. I know that I grow each day into a greater realization of the love, power and strength that comes into a life fully concentrated in the unfoldment of the Spirit.—J. L. W.

I applied to you for help for my eyes and general health. I have been much helped. I have laid aside my glasses which I had worn for nine years, and am getting along nicely without them. My general health is also much better.—MISS H. B.

My sight is much improved. I rarely use my glasses.—P. V. A.

I am happy indeed to write you that I am almost well of the billious and malaria trouble of which I wrote you. You have certainly done a good work on me.—A. E. S.



Inspired by the Spirit of Truth

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

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

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

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

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

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

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

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

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

Class Thought.

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

October 20th to November 20th.

Yet in my flesh shall I see God.— Job 19:26.

Prosperity Thought.

(Held daily at 12 M.)

**“Showers of blessings!
Showers of blessings we need;
Mercy drops 'round us are falling,
But for the showers we plead.”**

SUGGESTIONS BY A MEMBER OF THE SILENT UNITY STAFF.

You can aid us in keeping our records as well as in lightening our work by following these rules:

Sign your name to your letter (most people do this, a few do not). Also give your full address each time you write. Write name and address plainly.

Write names sent in for healing plainly.

Address letters pertaining to business to Unity Tract Society, and all letters concerning healing or spiritual assistance of any kind, to Society of Silent Unity.

Write short letters. A little silent prayer, before you write, concerning the question of what and how much is necessary to be told, will help you to tell us your needs clearly and concisely.

Many write us that they feel the vibrations of love and life and strength carried by letters received from us, and one who mentions it asks, “Do you treat the letters before you send them?” Yes. As soon as letters are received, the Word of help is sent forth, and the reply is written with prayer. The Word is spoken again, and sent with them as they are sent out. Prayer characterizes all the Silent Unity work.

We speak of this that you may the more fully realize that the work is done wholly through the Spirit, and to It belongs the praise for help received. Knowing this, should encourage those who are conscious of power and help coming from this center to seek and find the same power within their own selves. "The kingdom of heaven is within me," is a good affirmation to make.

The Silent Unity Healing Department is on the top floor of the Unity Building, where no one is allowed except the healers and the correspondents. Eight healers and seven correspondents now constitute the staff. This "upper room" is a great healing pool, from which flows a perpetual stream of health — giving life and substance to all who ask, in faith believing.

The organ fund is growing.

We were much impressed with the many, many letters which came about Convention time bearing this message, "I am with you in spirit, and I send you all good thoughts and blessings for the success of the meeting." We wish you to know that these good thoughts and words that you sent then, and all that you send at any time are, appreciated. We understand the power of words spoken in love and faith.

Unity members are holding that this center is and shall be a great healing center. This is good. But it is better still to hold that it is and shall be a mighty life center. Temporary healing is better than none, but Unity stands for more than that. The power which heals once can heal every time. If casting out one error from mind and body produces in them a degree of harmony, daily growing in the knowledge of the Truth that makes free will deliver from more and more inharmony, until, instead of disease and death, there will be only perfect unchanging health and life manifest.

The Silent Unity Society does not make any charge for its ministry, and whatever you require will be given freely and without even a suggestion of recompense. Yet we do appreciate the just spirit of those who give as they receive. Whatever your gift may be, if it is in the right spirit, it will return to you increased by passing through our hands. This Law has been made for us by the Spirit.

The "class thought" this month, "Yet in my flesh shall I see God," means just what it says. When we see God in our flesh, it will become whole and perfect; all materiality will vanish away and the "image and likeness" appear. Then, *see God in your flesh.*

THE RED LEAF.

The usual Red Leaf does not accompany this issue of *UNITY*. Those who want one, or more, will be supplied under cover of an envelope, by applying to the Society of Silent Unity. In this way we expect to add increased power to the leaves, as they will be especially prepared for each applicant. State your needs.

WORK.

[Composed by Van Dyke, sent in by V. V. Williams.]

Let me but do my work from day to day,
 In field or forest, at the desk or loom,
 In roaring market place, or tranquil room.
 Let me but feel it in my heart to say
 When vagrant wishes beckon me astray:
 "This is my work, my blessing, not my doom;
 Of all who live I am the one by whom
 This work can best be done in the right way."

Then shall I see it not too great nor small
 To suit my spirit and to prove my powers;
 Then shall I cheerful greet the laboring hours,
 And cheerful turn when the long shadows fall
 At eventide to play and love and rest,
 Because I know, for me, my work is best.

For some few months I have been reading *UNITY*, and I must say I have received the most help and greatest pleasure from it of anything I ever read. I feel that I am blessed beyond words by it.—A. C. N.

I have been helped by your treatment in regard to things which have troubled me mentally, and caused poor health for a time. My mind is much more peaceful, and my health is good indeed.—M. H. C.

DIET

NEW THOUGHT

A BIG DOINGS AT THE INN.

BY LOWELL FILLMORE.

It does not seem strange that with all the spiritual feasts which the Unity people of Kansas City enjoy, there should be once in a while a substantial symbol of the Great Bounty of God, in the form of a banquet. Well, these people had a banquet in the Inn.

The Inn is a vegetarian restaurant, an adjunct of the new Unity Building, and it is doing fine work. Wonderfully delicious and satisfying meals are served there three times a day, and no meat or animal fats are used in the cooking. The compensation is free-will offerings. This Inn is educating the people, and keeping the bodies of its boarders in excellent condition while their spiritual natures are unfolding. Mrs. Filkin is the manager, and everybody is glad of it.

But we wish now to speak of a special feast, a banquet given the Board of Directors and their consorts at the Inn, Monday evening, September 24th, by the President of Unity Society of Practical Christianity, Mr. William G. Haseltine, and his wife.

The dining rooms of the Inn were decorated with draperies of purple and white, Unity's colors. The long table with plates for thirty was a beautiful sight. A large bunch of tritomas and fern leaves furnished the centerpiece. Delicate fern leaves were gracefully arranged upon the table in designs radiating from the central boquet, and ensnaring a vase of carnations at each end of the great white table cloth. A card with the name of the guest was beside each plate, with a carnation.

After all were seated, Mr. Charles Fillmore gave a thought, which was held in the silence a few

minutes: "May this abundance continue always through the power of spiritual understanding."

The appreciation of the feast then began in earnest, and a contented silence prevailed, broken only by outbursts of wit and pleasant greetings, together with friendly remarks and the merry sound of knives and forks. After all had finished, the glasses were well filled with good, pure water, and the following toasts were given:

"The Society of Silent Unity," by Mr. Charles Fillmore; "Unity Tract Society," by Mr. Charles Edgar Prather; "The Woman's Auxiliary," by Mrs. Myrtle Fillmore; "Unity Society of Practical Christianity," by Mr. Daniel Hoagland; "The New Thought Center," by Judge H. H. Benson; "The Unity Building," by Mr. J. I. Wallace; "The Joyful Circle," by Mr. Lowell Fillmore.

These toasts were crisp with good thoughts and warm with good feelings.

Mr. Charles Fillmore dismissed the party, those present going to the regular Monday evening Healing meeting and the Board meeting. Thus ended one of the never-to-be-forgotten events in the history of the Unity people.

Following is the menu of the dinner given at the "big doings:"

Peanut Roast		Rice Balls	
		Jelly	
French Peas with Carrots		Lima Beans	
Mashed Potatoes			
White Bread	Parker House Rolls	Rye Bread	
Butter		Peanut Butter	
Olives	Radishes	Celery	Stuffed Olives
Fruit Salad		Tomatoes with Mayonnaise	
Grape Ice		Angel Food Cake	
Grist-Mill Coffee			
Grapes	Apples	Peaches	Bananas

Next month we will tell how these were prepared.



Devoted to
Practical Christianity.

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

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

Published on the 15th of every month by
UNITY TRACT SOCIETY, Kansas City, Mo.
Unity Building, 913-915 Tracy Avenue.

Publishers' Department.

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

SPECIAL TERMS: Three subscriptions one year, whether new or renewal, when sent together, \$2.00.

One three-years' subscription to one name for \$2.00.

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

All subscriptions payable in advance.

CONVENTION NUMBER.

This issue of **UNITY** is made up almost entirely of addresses delivered during Dedication Week. Not all appear because of lack of space, also failure to get stenograph notes of the extemporaneous addresses. Dedication Day was especially rich in short speeches by the Board of Trustees, and members of the congregation, who were invited to give one-minute talks. The spiritual fervor ran so high on that day that a large portion of the congregation was in tears, not of sorrow, but of joy. Many remarked after the session that in all their experience they had never been in a congregation of people where more earnestness and spiritual unity was manifest. The power of the Spirit was so strong that the very atmosphere of the room was luminous and vibrant. It was truly a Pentecostal Day.

The Unity Library is arranging to establish branches everywhere. We would like several branches in each of the large cities. If you are interested in the spread of the Truth, establish a library centre right in your own home. Write to us about it.

John H. Lloyd, Secretary, reports a class of thirty-eight graduates of the Mental Science College. Prof. Knox, President, Bryn Mawr, Wash.

Give the children a chance to learn the great truths. Think what a difference it would have made in your life if you could have grown up in the understanding of the power of the word. *WEE WISDOM* teaches how to think right thoughts, and it is for the children. Every reader of *UNITY* should see that the children get it. It is only 50c a year, or less than one cent a week. For Birthday presents, or in fact remembrances of any kind, there is nothing better for the young folks. *WEE WISDOM* has had its space enlarged recently and is chuck full of good stories and helpful thoughts. Send for it for your children, little and big, and for your friends' children. It is a good way of investing your money and will bring you satisfaction. Samples of this little magazine will be sent out freely upon request.

The contents of *WEE WISDOM* for September are as follows: Poem, "The Perfumes of Good Thoughts," by Blanche Sage; "The Story of Stella—a Star," by Mary Brewerton de Witt; "Willie and the Quake," by Manzanita; "One Little Boy's Faith," by Llewellyn Withers; "Dorothy's and Cyril's Holidays," by Rose Evalyn Foley; Youths' Department; "History of the Joyful Circle," by Lowell Fillmore; Sunshine Department; Poem, "I Dess Dey Fordet;" Poem, Always Bring Sunshine;" "Into the Magic Land," by Emma Harrington Teel; Poem, "Not Old;" "Mother Goose Rhyme," by L. H.; Epistles; "Child-Gardening," Lida H. Hardy; "WEE WISDOM's Way of Healing;" "One Little Shut-in;" Mother Goose Rhymes," by L. H.; "WEE WISDOM's Letter to You."

Some folks say that Elbert Hubbard, editor of the *Philistine*, is getting to be a full-fledged mental scientist. We have observed that he preaches pretty straight doctrine, and his observations of men and things are always worth reading. It is generally admitted that his equal as a linguist cannot be found. In another column is an "Extra Special" offer to those who desire to subscribe for the incomparable *Philistine* and *Little Journeys*. The publications of the Roycrofters are in a class by themselves. They are so sure that their books will please you that they will send them on inspection, to be returned if not satisfactory.

The Church of Practical Christianity of Chicago holds services every Sunday morning at hall 412, Masonic Temple, at 11 o'clock, Sunday School at 12. The officers are:

Rev. John D. Perrin, Pres't, 786 Central Park Ave.; Mrs. C. H. Besly, Vice Pres't, 399 E. Ontario St.; A. R. Heath, Sec., 5437 Kimbark Ave.; Mrs. E. E. Barker, Treas., 4122 Vincennes Ave. Directors: The above four officers and T. G. Northrup, 2194 Kenmore Ave.; J. P. Lynch, 1264 W. Congress St.; Mrs. Bessie P. Umstot, 396 E. 66th St.; C. C. Cozad, 2958 Prairie Ave.; Carl Ludwig, 36 Bellevue Place.

THE UNITY EMBLEM AND THE BUILDING FUND.

Many of our members have for a long time been desirous of securing a pin bearing our emblem—the winged world—but have been unable to secure same, or unwilling to pay the large amount asked by jewelers for articles of this kind. In order to satisfy their desire to wear their emblem, and because we believe that every member of our Society will be benefited by wearing one, we have arranged with an extensive manufacturer to make a large quantity of these pins at once, and we have been able to get them at a price so low that we can offer them at one dollar each, and have a little profit left which will go into our building fund. These pins will be ready for distribution in a few days, and as the demand for them will be great, we advise that you send in your dollar at once, and the pin will be forwarded to you.

The following excerpts from a letter written by Meroe C. Parmelee, of Chicago, dated Sept. 14, at 181 Cromwell Rd., London, will be of interest to our readers:

My trip to Europe, though quite an unexpected one, has been so pleasant in every way. I had dear friends here but I have met many more, and, best of all, I have been able to present the glad tidings to many individuals, both here and in France.

I was greeted heartily at the Higher Thought Center here. I spoke at the Center, Sunday, August 26th, and again Sept. 30th. Also led the Health Class for the week.

In Paris I met three ladies who take UNITY, and said they were greatly helped by its teachings. These people are not so loth to accept the whole Truth as I had been led to suppose. O, if we only trust the Spirit within to guide us, we shall give the milk and the meat of the Word at the right time and in the right form.

I am here to deny that ambition or personal jealousy shall or can make any delay in the ongoing of this great spiritual movement.

I sail on the Baltic of the White Line, Oct. 10th, from Liverpool.

I have spent two weeks with Mrs. Militz since my arrival; she has just finished her classes at Nottingham and goes to Bristol and Exeter, opening at the Higher Thought Center, Oct. 1st. She has a fine class here.

I shall reach Chicago about Nov. 1st.

EASTON DIVINE SCIENCE CENTRE.

After October 1, 1906, Mrs. A. E. Lothrop will be pleased to welcome all who are seeking health and happiness. On Thursday from 3 to 5 p. m., at Ogeedankoe Cottage, East Paxinosa Ave., Easton, Pa., will answer any question relative to the Christ method of treating disease.

THE FREE LITERATURE DEPARTMENT.

We still have on hand some of the old numbers of UNITY for distribution. Please let us have your co-operation in placing them where most good will be done. Send for a package for yourself and after reading the magazines, give them out to your neighbors. These numbers are all mixed up and we do not offer to pick out any certain issues, but simply to make you up a package of assorted numbers, all of which are chuck full of good things. Please state about how many you desire in your package when writing.

To those writing for literature for themselves and friends we would say, please give us an idea of what booklets, tracts or books you desire, as we might send something that would not fit the needs if we were not advised. Also we do not think it best to send too much literature to one who is not as yet interested. One or two good tracts along the line of his needs will be more likely to cause a seeker to see things in a new light than a heterogeneous lot of reading matter. We are always willing to send any literature that is published by the Society, but do not think it wise to send the more costly books and booklets where it is not certain that they will be cared for. While we do not hear a great deal as to the results of the free literature sent out, we know that it is doing a good work, and would ask those who know of these results to kindly drop us a line. It will be a help in making selections. Everybody is invited to write to this department, giving suggestions and telling of cases needing help.

Here is a standing proposition: *We will send literature to anybody anywhere where there is a possibility of benefit resulting.* This is done freely and in a spirit of love, with a desire that all may know the Law, and be free from false ideas, and thus achieve health, happiness and prosperity. The expenses of this department are met by free-will offerings, and all are invited to contribute to this cause. It will be seed sown in good ground.

All communications of this nature should be addressed to

UNITY TRACT SOCIETY,

THE FREE LITERATURE DEPARTMENT,

Unity Building, 913 Tracy Ave., Kansas City, Mo.

SPECIAL NOTICE.

Be sure and give your full address with every letter you write, or better, enclose a self-addressed envelope. Give full name and address of each patient you want treated.

A club of three people can have UNITY a year for 66 $\frac{2}{3}$ cents each, or \$2.00 for the three, if sent in one order.

AN UNIQUE ROOM.

The National New Thought Centre of Washington, D. C., is one of the most progressive, as one of the oldest New Thought Centres in the country. Its President, Miss Emma Gray, was the pioneer worker along these lines in Washington, and she was joined a few years later by Dr. Geo. E. Ricker, of Boston, Mass., and together they have built up a very large and useful work at the heart of the nation. This Association is located in the business center of the city, at the Washington Loan and Trust Building, Cor. F and 9th Sts., thus making it most easy of access; yet its rooms are at such an elevation as to exclude all the noise and confusion of the street. The work of this Centre consists in healing and teaching by the Christ method. It has a circulating library, reading room, and Sunday services are held at Rauscher's Hall, 1032 Connecticut Ave., at 4 o'clock P. M. Noonday meetings are conducted daily at the reading room, from 12 to 12:30, and a meeting Monday afternoons for questions and experiences. All the meetings and reading room are free to anyone. Every method that will best promote spiritual development is adopted by this centre. Its latest achievement is the conversion of one of its rooms into a "Chamber of Peace." This room is furnished exclusively in white — white draperies, white furniture; the pictures all framed in white, all the books in white bindings, and vases always filled with fresh white flowers. This room is set apart for meditation. A consecrating service was held in it, at its opening, and all who enter there are requested not to take thoughts of anger, fear, depression, or any discordant thought whatever into the room, but to yield themselves wholly, while in there, to the Infinite Spirit, and thus become filled with the Divine Love and Peace. Some suggestions are framed in white and hung on the wall, to lead the thoughts along this line. The need of such a place of seclusion has been wholly demonstrated by the numbers of people who visit it for its quieting and uplifting influence. Only one individual is admitted at a time, so there is nothing to disturb his peaceful meditation. As Prentice Mulford says, "You need one place in the universe to which you can retire when you feel inclined, and shut out everything else so long as you desire. You need one place not subject to anyone's invasion. When any room is devoted to a purpose, or when only a certain character of thought is put out in that room, it is literally filled more and more with such thought. Its power for good continually increases. Any sensitive person will feel the mental atmosphere immediately on entering. For such reason you feel the devotional thought of a church even when empty. You will feel there very differently than if in an empty bar-room. Any room, and all that is in it, is literally saturated with the kind of thought mostly indulged in that room. You are

placed, so to speak, in a bath of such thought when you enter it. If peace, gentleness, control of mind, and goodwill to all, is the thought most put out there, you are in a bath of peace, gentleness, control of mind, and goodwill, and will in time feel their good effects. The victim of alcohol excess, could here have the immoderate appetite put under more control, so could the victim of hasty temper, so could the victim of a hurried mind. God is repose. Repose is power. A place dedicated to repose will give you repose, and nothing is more needed in this age of hurry and frantic effort. Thousands in their homes have little or no privacy where they can withdraw even for a few moments, in order to connect themselves with a higher current of thought. Their rooms are liable to intrusion at any moment." Hence, the need of a "Chamber of Peace," which, when properly kept, would retain only the higher power of thought, aspiration, and the recognition of the presence of the "Prince of Peace," and that enables one to carry this consciousness into his daily living. This room is not confined to the use of the members of the Association, but is free to all who may be in Washington from any part of the country, or of the world, who desire a place of seclusion and meditation.

UNITY is now printing more matter than ever; in fact, more solid reading than most of the big magazines padded with advertising, and will soon be increasing its pages again. The rate for three subscriptions, \$2.00, is very low for this class of magazine.

1264 Third Ave., Sunset District,
SAN FRANCISCO, CAL., Aug. 10th, 1906.

DEAR FRIENDS — On August 2d, my loved and loving wife, Malinda E. Cramer, passed peacefully from this visible plane to the invisible to resume the work she laid aside here, in which she had been constantly engaged from the time she realized the Truth that set her free from years of invalidism and gave her the enjoyment of health. You knew her, almost, from the beginning of her work of teaching, lecturing, healing and publishing in order to give to the world knowledge of the Truth she had perceived. The gentle, loving nature that characterized her home life, pervaded her public work. Her loving words of comfort and of life will be missed by those who knew her. To know her was to love her as she loved others. She lives and loves as devotedly as before the change. Life never ends, and all that the Father hath is hers. All that I can say is that we miss her more than words can tell.

All communications for Home College, *Harmony*, or Mrs. M. E. Cramer, should be addressed to C. L. Cramer.

Yours in Truth and Love, C. L. CRAMER.

THE WORLD NEW THOUGHT FEDERATION.

Are you going to attend the Convention of the World's New Thought Federation, October 23, 24, 25 and 26, 1906, in Chicago? The sessions of the Convention will be held in the auditorium of the Y. M. C. A. building, 153 La Salle St. This Convention promises to be the best in the history of the movement— noted speakers, good music, and a good time generally.

At last the month of the big convention has come. Are you going? You will miss the opportunity of a lifetime if you do not. The program is filled and promises to be letter perfect in every particular. All arrangements are completed, and Chicago and the Federation are ready for the Convention.

The programs will be printed the first week of October and will be sent at once to every member of the Federation. Anyone who wishes to have one of these programs can get them by sending five cents for postage, to Ernest Weltmer, care of Palmer House, Chicago. The programs will be very nice keepsakes of the convention. They will contain the names of all the speakers and the subjects, the complete musical program, and besides that, the printed songs which will be used during the convention for congregational singing. This will make the program a new thought song book, which will be valuable to all New Thinkers.

The following is a complete list of the speakers and their subjects: Universality of Truth, Henry Frank, New York; Individuality a Logical Result, Dr. J. A. McIvor-Tyndall, Denver; The Personal Application of Truth, Mrs. Jennie H. Croft, Kansas City; A History of New Thought, Dr. C. W. Burrows, Detroit; The Evolution of New Thought, Judge H. H. Benson, Kansas City; The Unity of Science and Religion, C. D. Larson, Cincinnati; The Consequent Result in Healing, S. A. Weltmer, Nevada; The Aims and Objects of the New Healing Movement, Charles Fillmore, Kansas City; Suggestion, Elmer Ellsworth Carey, Chicago; The Power of the Spoken Word, Miss Nona L. Brooks, Denver; Affirmations and Denials, A. P. Barton, Kansas City; The Power of Thought in Moulding Character, Mrs. Cora V. L. Richmond, Chicago; The Public Mind the Result of Individual Thinking, J. D. Perrin, Chicago; The Responsibility of Life, Rev. E. T. Bunting, St. Louis; The Practicality of New Thought in the Home and in Business, Alfred Lamphere, Chicago; The Relation of Environment to the Individual, Rev. Paul Tyner, Atlanta; The Possibilities of the Future from the New Thought Standpoint, Charles Brodie Patterson, New York; Federation, Charles O. Boring, Chicago.

We have been granted a reduced rate on nearly all the railroads of the United States and Eastern Canada, for the convention, of one fare and a third for the round trip. In order to take advantage of this rate, visitors to the convention should buy a one way

ticket to Chicago; ask the agent of whom they purchase their ticket for a certificate entitling them to the return ticket at the reduced price. Be sure to get your certificate, and do not try to buy the round-trip ticket at your home station. When you arrive in Chicago, turn in your certificate to the Secretary. He will endorse it, have it properly viced by the agent of the railroad association and return it to you when you are ready to go home. With this certificate, you can buy a return ticket at one-third the usual rate. Anyone reading this, who does not yet fully understand how to get the convention rate, can write to the Secretary for further information.

We have also been granted an extension on the tickets for the convention of the National Spiritualists' Association which meets in Chicago in the week preceding our convention. This will enable all who attend the first convention to stay over for the last. It will also enable all the New Thoughters who are both members of the N. S. A. and the W. N. T. F., or who are merely interested in the two organizations, to attend both of them without extra expense for railroad fare. Those holding certificates for the N. S. A. convention, wishing to stay for the W. N. T. F. convention, will deposit their certificates with the joint agent of the railroad associations, who will be in attendance upon the two conventions, and upon payment of a fee of fifty cents he will make the necessary extension.

Season tickets, good for the full four days, can now be bought of Mr. M. A. True, Room 1608 Masonic Temple, Chicago, for one dollar. Order your tickets now so you may be sure of having the seat you want.

Headquarters for the convention will be at the Palmer House, where we have a reduced rate to all convention visitors.

ERNEST WELTMER, Secretary.

The Chicago New Thought Federation will keep Open House at their headquarters, Room 419, 87 Washington Street, on Saturday, October 6, from 3 to 6 P. M., to meet the Secretary of the World's Federation, Mr. Ernest Weltmer. You and your friends are cordially invited.

RECEPTION COMMITTEE.

The Chicago New Thought Federation intends to publish a magazine to be called "World New Thought." Editors, Charles O. Boring, Mrs. C. O'Connell Lanphere. This magazine will be the organ of the Federated societies of Chicago allied in the New Thought work, and will represent all phases of New Thought. Having access to so great a variety of fine talent and also because it will be the representative organ of this work, it will unquestionably reach a very large circulation. An initial number of this work will be distributed in connection with International World New Thought convention to be held Oct. 23rd to 26th, which will be of not less than 64 pages, size of "Everybody's,"

BOOK REVIEWS.

BY J. H. C.

THE TRANSFIGURATION OF MISS PHILURA, by
Florence M. Kingsley.

This clever story is based upon the theory that every physical need and every desire of the human heart can be claimed and received from the "All Encircling Good" by the true believer. Miss Philura is enchanted with this creed, adopts it literally, and obtains thereby various blessings of particular value to a timid spinster, including a husband. It is a unique little sketch, proving the results which may be obtained when one's faith is absolute and unwavering in the promise that if you ask, and *believe that you have you shall receive*. A dainty little cloth bound volume. Price, 40 cents, net; 45 cents postpaid. Published by Funk & Wagnalls Company, New York.

FATE MASTERED, DESTINY FULFILLED, by J. W.
Colville.

This favorite from the pen of one of our most popular writers, is one of the "Worth While Series," and is a handy little volume to slip into the pocket when traveling, that one may take advantage of spare moments to gain knowledge of how to shape one's destiny. The difference between fate and destiny is clearly set forth. Good counsel for daily living is given:

"The only safeguard to take in daily life is to embrace gladly whatever may come, and mentally exclaim, 'I need this experience or I should not get it, but I need to conquer it, and most positively do I refuse to let it conquer me.' The trials of life are like lessons in school."

We take pleasure in recommending the book to our readers. Price 35 cents. Published by R. F. Fenno & Co., New York.

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. Address,

Secretary of Divine Science Publishing Board,
730 Seventeenth Ave., Denver, Colo.

We will cheerfully return the subscription price to any subscriber who has taken UNITY a year and is not satisfied that he has received his money's worth.

The \$2.00-rate for 3 subscriptions to UNITY is still in force.

Alcohol and Tobacco.

 HERE is a way to stop the use of either of these as easily as opening your hand.

We can show you this way, if you really want to reform.

If you follow our directions you will surely be cured.

The cost to you will be a free-will offering, and if, at the end of the treatment, you do not think you have been helped, we will return the cash you have sent us.

Write to us yourself; we cannot treat you through others.

SOCIETY OF SILENT UNITY,

Unity Building, 913 Tracy Ave.,

Kansas City, Mo.

Club Combinations

of Books and Unity



A Popular \$1.25 Combination

12 Lessons in Truth (1 volume), H. Emilie Cady	\$0.50
Wee Wisdom's Way, by Myrtle Fillmore.....	.25
Talks on Truth, by Leo Virgo.....	.25
Seek Wisdom, by Leo Virgo.....	.15
Christ the Emancipator, by Rev. C. H. Parkhurst	.15
Faith's Fruition, by A. P. Barton.....	.15
What is Truth? by Vivia A. Leeman.....	.15

\$1.60

All above books and UNITY one year, \$2.00.

A 75c Cady Combination

12 Lessons in Truth.....	\$0.50
Finding the Christ in Ourselves.....	.15
Oneness With God and Neither do I Condemn Thee	.15
God's Hand, and Loose Him and Let Him Go....	.10
Trusting and Resting, and In His Name.....	.10

\$1.00

All above books and UNITY one year, \$1.75.

A 50c Leo Virgo Combination

Talks on Truth.....	\$0.25
Seek Wisdom.....	.15
The Philosophy of Denial.....	.15
The Church of Christ.....	.10
Directions for Beginners.....	.10

\$0.75

All above books and UNITY one year, \$1.25.

A 25c Tract Combination

Overcoming the Poverty Idea, by Leo Virgo....	\$0.05
The Gospel of Joy, by Chas. E. Prather.....	.05
The Unreality of Matter, by Leo Virgo.....	.05
Loose Him and let Him Go, by H. Emilie Cady..	.05
Jesus Christ's Atonement, by Leo Virgo.....	.05
Giving and Receiving, by Leo Virgo.....	.05
None of These Things Move Me.....	.05
Flesh-Eating Metaphysically Considered.....	.05

\$0.40

All above tracts and UNITY one year, \$1.15.

*Any of the above booklets or tracts may be ordered
at stated price.*

UNITY TRACT SOCIETY.

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



A Good Measure of Happiness for 10c.

That is what you get with a four month's trial subscription to *The Nautilus*, the bright, newsy, and growing new thought magazine published by ELIZABETH TOWNE and edited by herself and WILLIAM E. TOWNE.

Read the new thought poem in each number by ELLA WHEELER WILCOX.

And the "*Meditations*," by FLORENCE MORSE KINGSLEY.

Read "*The Secret of Quick Healing*," by ELIZABETH TOWNE, in November number.

And "*Psychology of Dreams*," by FREDERICK ROSSLYN, in October number.

And "*Coaxing the Earth to Blossom*," by PROF. EDGAR L. LARKIN, in November number.

And the new thought serial story, "*Prayer and Arithmetic*," by ELEANOR KIRK.

And "*A Little Journey to the Home of Elbert Hubbard*," by WILLIAM E. TOWNE, in August number.

Read ELLA ADELIA FLETCHER'S wonderful series of articles on "*The Law of the Rhythmic Breath*." Back Lessons supplied if you order NOW.

SUBSCRIPTION PRICE, \$1.00 PER YEAR

For four months *The Nautilus* will contain some things you ought to see. This is your opportunity. Grasp it today. It may mean that your life will never again be quite the same. Have you faith to accept? Send ten cents NOW for this \$1.00 magazine 4 months on trial. Order of

ELIZABETH TOWNE,
Dept. 40, Holyoke, Mass.

Extra Special!

THE PHILISTINE Magazine one year

LITTLE JOURNEYS one year—1907

One DE LUXE ROYCROFT BOOK

Two Dollars For All!

IF SUBSCRIPTION IS SENT TO US SOON

SEND us your subscription within two weeks after you receive this offer, and we will present you, Gratis, a leather-bound, silk-lined, De Luxe Roycroft book. This volume is printed on hand-made paper, from a new font of antique type, in two colors. The initials, title-page and ornaments were specially designed by our own artists. As an example of fine book-making it will appeal to the bibliophile as one of the best books ever made in America.

TAKE your choice, one of these beautiful books with every subscription for the *Philistine Magazine* and *Little Journeys* ❀ ❀ ❀

The Man of Sorrows	- - -	<i>Elbert Hubbard</i>
Rip Van Winkle	- - -	<i>Washington Irving</i>
Thomas Jefferson	- - -	<i>Lentz & Hubbard</i>
The Rubaiyat	- - - -	<i>Omar Khayyam</i>
Respectability	- - - -	<i>Elbert Hubbard</i>
A Dog of Flanders	- - - - -	<i>Ouida</i>
The Law of Love	- -	<i>William Marion Reedy</i>
The Ballad of Reading Gaol	- -	<i>Oscar Wilde</i>
Nature	- - - -	<i>Ralph Waldo Emerson</i>
Self-Reliance	- - -	<i>Ralph Waldo Emerson</i>
Love, Life and Work	- - -	<i>Elbert Hubbard</i>
Justinian & Theodora	-	<i>Elbert & Alice Hubbard</i>
Crimes Against Criminals	-	<i>Robert G. Ingersoll</i>

ELBERT HUBBARD'S *Little Journeys* are now used as text books in many schools. They contain a wealth of historical information without encyclopedic dryness. The series of Nineteen Hundred Seven will be the Homes of **Great Reformers**. Subjects as follows, with frontispiece portrait:

JOHN WESLEY
HENRY GEORGE
GARIBALDI
RICHARD COBDEN
THOMAS PAINE
JOHN KNOX

JOHN BRIGHT
BRADLAUGH
WYCLIFF
OLIVER CROMWELL
ANN HUTCHINSON
J. J. ROUSSEAU

THE PHILISTINE, East Aurora, N. Y.

Enclosed find Two Dollars, and I request you to send me *The Philistine* magazine for one year, and *Little Journeys* for 1907, also the gratis De Luxe Roycroft Book, all as per your special offer.

.....

.....

Date.....

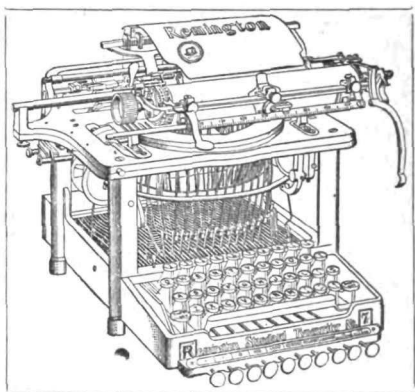
Remit by draft or Post Office order—it is unsafe to send currency by mail unless letter is registered ❖ ❖ ❖

FOR MEDITATION.

"THE WAY, THE TRUTH AND THE LIFE."

A halftone reproduction of Hoffman's Face of the Christ, considered the most spiritual idea of the Christ ever painted by an artist. Size 5x7¼ inches, front view, suitable for framing. Price 25c each postpaid. Address

WALTER DE VOR, 5226 Greenwood Ave., Chicago.



The Man Who Knows

the good and bad points of all
typewriters buys the

REMINGTON

The experienced operator
always selects the

REMINGTON

Remington Typewriter Co.,
105 West 9th St., **Kansas City, Mo.**

NEW THOUGHT PUBLICATIONS

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 913 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 913 Tracy Ave., Kansas City Mo.
- 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** \$1.30.
-

"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, 1233 A. J. 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 Brrymaan 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, 418 12th St., (C. G. Pomeryy), Toledo, O.
- New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
- New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
- Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
- Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y.
Mrs. P. E. Sayre in charge.
- Circle of Divine Ministry, 29 West 20th Street, New York City.
- Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
- Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. Dr. J. G. Murray and F. Klein in charge.
- Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.
- Science of Sciences Society, (Mrs. Hannah More Kobaus), 3 Tower House, Caudover St., Nassau St., London, W. England.



Application for Treatment.

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

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

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

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

NAME _____

STREET _____

TOWN _____

STATE _____

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

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

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

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

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

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

Society of Silent Unity,

913 Tracy Avenue, Kansas City, Mo.

TEACHERS' AND HEALERS' DIRECTORY.

Dr. J. G. Murray and F. Klein,

Teachers and Healers. Present or
absent treatments. Correspondence,
both German and English.
213 Central Bldg., Rochester, N. Y.
Jan 06

Cassius A. Shafer,

Teacher and Healer.
Students and patients received in
the Home, 539 LaSalle Ave.
Chicago, Ill.
(Jan 06)

Lillian Thompson,

Teacher and Healer.
Box 185, Waco, Texas.
(Jan 05)

R. C. Douglass,

Teacher and Healer.
A student of the Divine Science for
sixteen years.
1030 E. 164th St., New York City
(Apr 05)

Mrs. A. E. Lothrop,

Christian Teacher and Healer.
Present and absent treatments.
Circulating Library.
East Paxinosa Ave. Easton, Penn.
(Dec 06)

The Circle of Divine Ministry.

C. B. Fairchild, Healer.
29 W 20th St., New York City
(March 06)

John H. Rippe,

Christian Teacher and Healer.
English and German Correspondence,
1620 Madison Ave., Kansas City, Mo.
Sept 04

S. Emily Biglow,

Teacher and Demonstrator of
Practical Christianity.
384 St. James Ave., Springfield Mass.
aug 06

Miss Clara F. Mason,

Christian Healer.
Mt Rainier, Maryland.
[Last house on 34th Street.]
Aug 06

Mrs. Mary Robbins Mead,

Special correspondence course in
Mental Healing, and list of helpful
books.
Watkins, New York.
Feb 06

Thomas E. Sweeny,

Divine Scientist.
Metaphysical treatment for all ills.
Absent treatments only.
804 Boyd St., Jackson Miss.
(7-06)

Dr. John D. Miles,

Divine Healing.
Present or absent treatments. Persons
at a distance who desire absent
treatment can write or telegraph for
fuller particulars.
2414 Penn. Ave., N. W.,
Washington, D. C.
Phone West, 221 K
(May 07)

**Florence C. Gilbert and Maud
Evalynn Aldrich.**

Healing by the spiritual influence of
God as it operates through Infinite
Understanding and Truth. Influence
is the operative force of all law, and
understanding gives one power to
call it into action. Teaching by cor-
respondence. Address,
1350 Marengo Ave., Station A.
Pasadena, Cal. [Feb 07]

E. P. C. Webster,

A very successful Divine or Mental
Science Healer and Teacher. Please
mention UNITV when writing to him.
3523 Mozart St., Chicago, Ill.
Nov 05

Chicago Truth Center.

Established by Mrs. Annie Rix Mills.
Classes, private lessons, treatments
and advice in Christian Living and
Healing. Appointments by tele-
phone. Mrs. Meroe C. Parmelee,
Miss Mary E. Troyer, and Mrs.
Chas. H. Besley.
1157 N. Clark St., 2nd Flat,
Chicago, Ill. Tel., Belmont 2463
Sept 05

Marion Austin Drake.

Fayette M. Drake.
Teaching and Healing.
Absent treatments a speciality. Also
teaching by correspondence.
Kansas City, Kans
(May 05)

Miss Harriet C. Hulick, B.S., B.D.

Metaphysical Teacher and Healer.
St. Louis, Mo.
Send 15 cents for her New Thought
Alphabet.
June 06

Mrs. S. A. McMahon,

230 Bradley Place, Chicago, Ill.

**Geo. C. Bear,
Julia S. Bear,**

Teachers and Healers.
Present or absens treatments.
Mosier, Orego
Dec 05

National New Thought Centre
Loan and Trust Bldg., Cor. F
and 9th Sts., Washington,
D. C.

Daily noon meetings. Mondays at 4:30 P. M., for questions. Circulating library. Monthly Classes. Sunday meetings at 4 P. M. at Rauscher's, 1032 Conn. Ave.

Emma Gray and Geo. E. Ricker,
 Teachers and Healers.

(Aug 07)

St. Louis School of Metaphysics
and New Thought Center, 2803
Dickson St., St. Louis, Mo.

Present and Absent treatments, also advice. Class and private instruction.

Elizabeth Dodge Carson, Ida J. Jones,
 Laura K. Hey.

Mrs. Rose Howe,

Teacher and Healer.

Was healed of half a lifetime of invalidism through the mighty power of the living, loving Word. Present and absent healing. Teaching by correspondence.

Box 165, Spring Valley, Minn.

July 07

Brooklyn Truth Center,

Mental treatments given.

Classes taught weekly. No charge is made for teaching. Free-will offerings only being received.

Mrs. E. P. Sayer, 3132 Quincy St.,
 Brooklyn, N. Y.

Sept 06

Will R. Penick, Jr.,

Eleven years experience as a Mental Science Healer. Trust Love's attraction, and write or earnest, individual service.

1612 Francis St., St. Joseph, Mo.

Sept 05)

Mrs. Martha M. Hortenstein,

Christia Teacher and Healer. Present and absent treatments. Calls anywhere.

Springer, New Mexico

March 06

Milly H. Esmond,

19 Sherman Ave.,

Glens Falls, New York.

[July 06]

Mrs. Ella F. Woodward,

Metaphysical Healer.

806 Simpson St., Kalamazoo, Mich.

Tele: home 624.

[Oct 05]

Mrs. Lizzie C. Head,

Healing, present or absent.

1927 Park Ave. Kansas City, Mo

(Nov 06)

Jean Kenworthy,

Spiritual healing, Healing letters.

Counsel and instruction

19 W. 170th St., New York.

Prof. LeRoy Moore,

Teacher and Healer.

913 Tracy Ave., Kansas City, Mo

Harriet W. Coolidge,

Metaphysical Teacher and Healer.

415-416 87 Washington St., Chicago, Ill.

[Sept 05]

Judge H. H. Benson,

Christian Teacher and Healer.

Present and absent treatments; ready to respond to calls in the city.

1021 Tracy Ave., Kansas City, Mo.

[Dec 04]

Health, Happiness and Prosperity.

How to attain through the power of thought is given in demonstration, by Mrs. Katharine Hay, 203 West 81st Street, New York City. Absent treatments 9 to 10 P. M. Office hours, 10-2, 4-6.

(Dec 05)

Mrs. C. A. Bartholomew,

Absent treatments. It costs you nothing if not restored to health.

R F D Lansing, Pa.

(Sept 07

Temple of Truth, 1228 16th St.,
N. W., Washington, D. C.

A center for instruction in the true way of living to insure health, happiness and prosperity. Class and private instruction, and healing treatments given upon application. Regular weekly meetings held Thursday nights. Circulating Library and Reading Room for New Thought literature.

Mrs. Florence Willard Day,

Teacher and Healer.

(Nov 06)

Frances C. Larimer,

Metaphysical Healer. Terms, free-will offerings.

Faulkton, S. D.

Jan. 07.

Nell C. Johnson,

New Thought Teacher and Healer. Correspondence Solicited.

1704 Gandolupe St., Austin, Texas.

March 06

Mrs. Lizzie Robe,

Metaphysical teacher and healer.

Present and absent healing. Teaching by correspondence.

1292 Mc Allister St., San Francisco, Cal.

Mch 07

Mrs. Amanda E. Hobbs,

Present or absent treatments for Health, Happiness and Prosperity.

Harbor Heights, Mamaroneck, N. Y.

March 07

Metaphysical Club,

Mr. Jas. Henderson, President,

Miss Edith A. Martin, Manager.

1327 Georgia St., Los Angeles, Calif.

Sept 07

Lessons in Truth.

By H. Emilie Cady.

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

Paper binding, in one volume, 50 cents: cloth, stamped in gold, and gold top, \$1.00.



CONTENTS:

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

UNITY TRACT SOCIETY.

Unity Building, 213 Tracy Avenue.
Kansas City, Mo.