

UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

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Unity is a handbook of Christian healing and Christian living.

The purpose of Unity is, not to found a new sect, but to give the people a practical application of what they already have through their church affiliations. Unity stands independent as an exponent of Practical Christianity, teaching the application of the doctrine of Jesus Christ in all affairs of life; explaining the action of mind—the connecting link between God and man; how mind affects the body, producing discord or harmony, sickness or health; how it brings man into the understanding of Divine Law, harmony, health, and peace, here and now.

Unity explains how the law of mind can be exercised by every man and woman, for it is as operative today as it was 2,000 years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. No matter how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, no charge against any one, has been made in the more than thirty years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society, and you will be given our ministry at once. All correspondence is confidential.

Send all requests for help to *Society of Silent Unity*,
Tenth and Tracy, Kansas City, Mo.

LOOK TO THIS DAY!

For it is life, the very life of life.

In its brief course lie all the varieties and realities
of your existence:

The bliss of growth;

The glory of action;

The splendor of beauty;

For yesterday is already a dream, and tomorrow is
only a vision;

But today, well lived, makes every yesterday a
dream of happiness, and every tomorrow a vision of
hope.

Look well, therefore, to this day!

Such is the salutation of the dawn!

—*From the Sanskrit.*

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LOYALTY IN ALL THINGS

JENNIE H. CROFT



WE sometimes hear it said that the dictionary is one of the great helps in the study of the Bible. And so it is, in that it gives us various meanings of a particular word, thus making the word of somewhat more universal use. But the dictionary often fails to present the substance lying back of the letter of the word.

Metaphysicians discern interior or esoteric meanings in words; these meanings are not given by our generally accepted authorities. The wise teacher is one who is able to combine both meanings, the usual and the unusual significance and usage of the word.

Loyalty is often defined as faithfulness. Faith is an active, creative principle of life. It should be founded upon knowledge. Consequently, if we would be truly loyal, we should gain a knowledge of what or to whom we would be loyal; and we must seek to understand the purpose and the result of such an attitude of souls. Loyalty to purpose induces faithfulness; faithfulness induces knowledge and understanding, and guides the soul into higher and still higher planes of knowing.

Included in loyalty are other qualities. The development of each quality is an attainment to be sought. Fidelity, integrity, devotion, and unreserved allegiance, all have their active parts in absolute loyalty. The first form of expression which the divine quality of loyalty usually takes upon itself, is loyalty to personality. It is quite natural that one should be faithful and loyal to persons who have stood to us as teachers, leaders, or friends. Loyalty to personality may be, as it were, a ladder, upon the lowest rung of which man's foot is resting. But unselfish and loyal service rendered to those who have been our inspiration to nobler things, will inspire man to mount to higher ideals and to bring

about the expression of those ideals in his character.

True friendship is the rarest of human relationships; it is an illustration of loyalty in a fine and high degree. A friend is he before whom we can stand stripped of possessions, of the esteem of the world, even bereft of our own self-respect. Whatever comes, our friend is still our friend. Without rebuke, without uninvited counsel, and without question, he serves us and stands by us until our real self awakens and we turn from unrighteousness to integrity, proving that we can be loyal to the divine loyalty of such a friend.

No sense of obligation should find a place in our loyalty to friends. To be bound by a morbid sense of obligation, reduces to an irksome task that which might be an enjoyable opportunity. Only free and glad service is worth while and rich in results.

Loyalty to duty as duty only, is a bondage of cold service without gladness or joy, and its sternness robs us of any sense of pleasure or privilege. If we would look upon our duties as occasions rich in happiness and contentment, we would welcome them and be loyal to them.

We often desire the attribute of loyalty without being willing to cultivate it. Loyalty to an ideal is ennobling, and often leads its devotee into the highest conceptions of Truth. Loyalty to self causes us to be true and square, and to give the best that we have to everything we undertake. Loyalty to the purpose of knowing and realizing what is good and pure and true, is faithfulness and constancy in following each day the highest which we perceive. Loyalty in small things fits us to become loyal in great things.

When one becomes loyal and true, he confers a sort of knighthood upon himself, and becomes, in a sense, apart from the rest of men. In the development of genuine loyalty, we may be repudiated by family and friends, but our loyalty to the promptings and guidance

of the divinity within, keeps us steadfast and immovable in our purpose.

Recently we read a story of a man who passed a building which was in process of construction. Pausing a moment to look on, he asked one of the workmen what he was doing there. The reply was: "Working for \$7 a day." Asking a second workman the same question, he obtained the answer: "Carving stone, as you must see." Asking a third workman the question, he received the reply: "I am helping to build a cathedral." In commenting upon these answers, the writer asks the question: "Aren't all workers divided into the three schools represented by these workmen? To some, the daily task is just a means to gain a living; to some, work means only the thing at hand, which they do without any heart. The rest are inspired; they see a vision of their part in the work for the world." We would reply to question and comment: It is indeed true that at present there is only a small percentage of mankind that is awake to the privileges which are awaiting our comprehensive coöperation to make God's world a beautiful place in which to dwell.

Loyalty to principle is the highest expression of this noble quality of the soul. Such loyalty is a matter between ourselves and God, our Principle, and we cannot have a better guiding light for our daily living than to declare: "I am loyal to my highest ideal."

One cannot be faithful to principle without being faithful in the use of these daily helps. "For as he thinketh within himself, so is he." Rays of understanding will flash into the soul, when we are loyal to our highest ideals. Loyalty to principle will cause every man to progress from the Adam state of consciousness, until, in the fullness of time, he will arrive at a conscious understanding that the mind that was in Jesus the Christ is also in him; and through the activity of this Christ Mind, he, too, will manifest the Christ. It is only by turning the eyes of the soul to the indwelling Christ and

keeping them fixed there, that the individual can know the truth of Being and abide in it.

We said that there should be no sense of obligation in our loyalty, but that observation applies to obligations which have their source outside of ourselves. There is an obligation which is a sacred duty to all men, an obligation which must be fulfilled if one would know the real, the true life, and the joy of living. It is the obligation to oneself to live to the loftiest and best that is in him; to bring out into practical use the divine qualities that are his; to be loyal to the obligation to make his life one of glorious victory from the bondage to sense and self, by finding the Christ self within him. Loyalty to the Christ within is an obligation which is recognized when man finds himself, his real, divine self. Having found himself, he gladly obeys the impulse to yoke himself with his Divine Partner, so that, working together, man's salvation is assured.

We are but beginning to feel the power of infinite possibility, and with this higher realization comes the aspiration to grow into the ideal state. Purer and nobler ambitions and resolutions, promote spiritual advancement. Loyalty to the impulses of the Spirit brings satisfaction to the soul, and it brings to the loyal one the commendation of his Lord: "Well done."

To love justice; to long for the right; to love mercy; to forget wrongs and remember benefits; to love the truth; to be sincere; to love liberty; to cultivate the mind; to be familiar with the mighty thoughts that genius has expressed the noble deeds of all the world; to cultivate courage and cheerfulness, to make others happy; to receive new truths with gladness; to cultivate hope; to see the calm beyond the storm; the dawn beyond the night. This is the religion of reason, the creed of science. This satisfies the brain and the heart.—*Selected.*

LOYALTY

WILL LEVINGTON COMFORT



ET YOUR light so shine." First it is the mortal light, the man among men, energized by ambition, by competitive strife and the friction of opposites. One must become strong in the world. One's loyalty in the midst of worldly ideals is to the self, to one's henchmen, to one's

house or state or country. Loyalty is fixed and stabilized in this dimension by hatred of that which is erected in opposition, whether it be of person or cult or nation. This is the adherence to divisions, which quality must become ripe and potent before it is fit to be broken down for the coming of that loyalty to the whole of humanity, which is but the outer manifestation of one's return to the Lord within.

The mortal must shine first, and in the height of this worldly shining, the call is heard to prepare for a new coming of light. The arrogant dominance of Saul becomes the spiritual humility of Paul. One sits at the feet of Gamaliel, becoming acquainted with the best fruits of worldly intellect, before he is ready to hear the inner voice of the Christ. One must emerge significantly into the comprehension of men before he is ready to pass for a time out of human comprehension—to return again, a workman unashamed.

This passing out of human comprehension is the death of the arrogant dominance of the personal self. He has been much; he now becomes as nothing in the sight of men. It is not that to be spiritual, one must be as nothing; but that one must become as nothing, as an ego, as a creature of divisions, before there is a place within him for the new order of Being, which is all for one and one for all. When the light of the spiritual man, or one who is capable of sustaining his own genius, begins to shine, that light cannot be hid. It begins to

stir at once in the midst of materials. Its movement is geometric, the results of its movements are permanent.

It is as if one reached a time in which one disdained paint and powder, jewels and ornamental garb, in order to manifest health and cleanliness and the finer beauty of organic rhythm. The first result might be disconcerting. One accustomed to see in this one the semblance of ruddy health which rouge affords, might say, "How pale you are!" or in noting the absence of all outer ornamentation, "How drab your dress!" until the new and more satisfying revelation of beauty, which is joy of life, began actually to shine through the flesh.

Until one is established in the ideal of spiritual being with such fervor and loyalty that nothing can change him; until he wants spiritual light to shine through him more than he wants to shine among men through glibness of tongue, swiftness of hand, or flash of mortal mind, it is the merest preparatory step to cast off the outer decorations of material life. At best, there seems to be a bleak boundary to pass between the two dimensions; always the wrecker before the builder; the breaking down of the old, before the installation of the new. Those who have passed too abruptly from human darkness to cosmic light, have often been leveled and maimed by the oncoming of force too great to endure. Safe illumination is the gradual enhancement of the outer vehicles to receive and to sustain the light. In this bleak passage of the mortal putting on immortality, are contained the pains and perils of the mystic road.

No human soul makes the crossing without bitter complaint. Discrimination is always spoken of as one of the most helpful faculties, since the passage is from the light of the world, to the Light of heaven. There must be constant choice on the part of the traveler, a constant keeping behind of the false, a constant facing of the true. And one of the most painful pitfalls of the crossing comes from our stubborn attempts to make the Light of heaven serve our human ideals. In other words,

we try to force our genius to serve the mind, according to the terms of the mind. Certainly and swiftly we ride to one smashing fall after another, before the grim lesson is learned, beyond the chance of failure, that the lesser cannot command the greater; that the human faculties must become absolutely obedient and plastic and eager as a little child, in order to be used by the spiritual man.

So there are two loyalties: the grim loyalty to the letter, of the personal man; the loyalty to the Spirit, of the conscious traveler to the Light. The first must be found wanting again and again, before the impulse becomes unwaveringly established to seek that loyalty which is not only invincible, but invisible at first. It is only while we are mortal, sealed in mortality, that we dare to put our faith in human institutions and other human minds. In the dawning of the more spacious light in our consciousness, the merely human mind of others and ourselves becomes another word for frailty, and the three score and ten of human life begins to appear for what it is: a day's ramble in a bypath, at the end of which we are most lucky, if we even find the road itself, the long road home. One loses his faith in human beings, even finds his loves fail, before he is forced to turn away; but as the new day breaks within him, this faith is restored with a new potency added, for he does not see the beings about him as human merely, but as extensions in time and space of comrades immortal.

In the old loyalty, the strength of one's adherence to his friends, may be measured by the strength of his hostility to his enemies. In the spiritual dimension of loyalty, one's fidelity to the whole of humanity may be measured exactly by his fidelity to the Lord within. One does not have to worry about serving others, as he renders himself to the Self. Devotional seeking of one's center, through prayer and meditation, gradually accomplishes union with the Self. One must give himself at the same time to outer services, but without worry or heat or tears. One learns what it means to become

"incapable of tears," though a valiant friend of man. The little cut-off extension of a man, rushing madly about on the face of the earth, gradually becomes poised and erect and dignified through an awareness within of the One he seeks. That One is utterly beneficent. That One's use of the human voice and mind and hand, is a noble and magic use. Therefore one has merely to find the self, to find the task, in order to become the servant of the world. All service to humanity, before that, is merely preparation. In fact, many are already aware that their service for others is tainted just as long as they dare to make pictures in their minds of the good they are accomplishing.

Loyalty then is one thing in its spiritual meaning. It is the fidelity of the natural man to the spiritual man, the return of the outer to the inner, and the holding of that allegiance, against all impulses of passion, anger, criticism, against the lures of money, fame, and following. Loyalty is this and nothing else. It is not to be confused again with the politician's loyalty to his own party, or any divisions. The Spirit means All. In its outer manifestation, the real loyalty means kindness and equitable dealing with every man and woman and creature. This spiritual poise becomes possible more and more fully, each day, as the mind of the man, with ever renewed faith, returns to Spirit for his guidance in all affairs.

In changing dimensions, one must endure the pain of the breaking up of his old world. Changing from a self to Self, is like a turning inside out, so many stand-points and modes of action have to be entirely reversed. As was written in another paper: It means the loss of the sense of separateness, as a human being, and the merging with the whole of humanity; the loss of the sense of self as a competitive in-snatching stinging little monster, and the finding of the spirit of the hive. . . . It means ceasing to be a careerist, a breaking down of all worldly ideals, to the last vestige of hope that there

is wisdom, love, and power to be found among worldly men; and yet a bringing to men softly, selflessly, the daily increment of wisdom, love, and power, from that taintless Source which is unity.

In the realization of the real meaning of loyalty as an adornment of spiritual awakening, one must not despise the old loyalty to one's household, city, or state. It is often bitter to remember in our enthusiasm for the new, that the old must not be cast out. The spiritual dimension invariably includes the values of the personal. Loyalty to the dearest is not lessened, but is no longer held at the expense of another. In fact, to be disloyal to one in order to give to another is possible only in the obliquity of mortal mind. Though the working force of old ideals must not be abandoned before the new ideals are operative, yet they must not be clung to in terror that obstructs the installation of the new. Discrimination again. As a matter of truth, most of us stand on earth in the midst of time and space, half-sealed, bewildered, ranting at ourselves and each other, forgetting, a thousand times forgetting, the Self—and crying out against the passing of the half-gods so necessary before the gods may arrive.

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THE RIGHTEOUS MAN

Blessed is the man that walketh not in the counsel of the wicked,

Nor standeth in the way of sinners,

Nor sitteth in the seat of scoffers:

But his delight is in the law of Jehovah;

And on his law doth he meditate day and night.

And he shall be like a tree planted by the streams of water,

That bringeth forth its fruit in its season,

Whose leaf also doth not wither;

And whatsoever he doeth shall prosper.

—*The Psalmist.*

LOYALTY A DIVINE ATTRIBUTE

FRANCIS J. GABLE



HE human heart has always longed for loyalty, is eager to be deemed worthy of loyalty, and is forever seeking for something toward which it can express loyalty.

Loyalty is a divine attribute, from the great heart of God. It is not of accidental birth, but is the fruit of the conscious union of love and understanding. Where either of these qualities is lacking, or when one is not consciously joined with the other, there can be no true loyalty. Love may admire, may respect, may be willing to sacrifice for another, but until understanding has opened its eyes to the real of that other's being, its fidelity may be merely transient and fleeting; for to be truly loyal, one must not only love, but know. And, just as truly, understanding, without that love which softens and blends all into a perfect oneness, does not call into being a loyalty that is eternal because it is divine.

And as loyalty is the offspring of a divine parentage, it must be nurtured on spiritual food, and so be made to grow strong. Loyalty feeds upon faith—an understanding faith which gives substance to its every expression. This is demonstrated even in the lesser, or human, form of loyalty, where confidence must be established before we can build up a sense of loyalty toward any person or institution.

The term loyalty is most commonly used to express the attitude of an individual toward the government of which he is a subject. When loyalty is regarded from a spiritual standpoint, the same application can and should be made. Jesus Christ came proclaiming the kingdom of heaven upon earth, and if we, as true followers, accept his teachings, we are now living in the kingdom of heaven, and we owe our allegiance solely to its sovereign, God. And as our loyalty to an earthly

government extends to all its people—with whom we would stand to defend or uphold it—just so must our loyalty to God's kingdom be of a character so widespread that it will reach out and embrace all of his children, who, with ourselves, are joint sharers with Christ in all that our great Ruler has.

When we have learned to broaden and extend this attribute to this degree, we find that loyalty is a limitless thing; it knows no bounds; it is not a thing that must be withheld from one in order that it may be given to another.

A short time ago, a young woman told me of a problem she had to meet:

One whom she had always regarded as a very dear friend, thought her disloyal because she remained on cordial terms and continued to associate with others with whom this friend had had some differences. It was necessary for the young woman to meet this problem, and by meeting it, to raise her friend to a higher plane of realization. This she could do only by steadfastly remaining loyal to principle as she understood principle, knowing that the outer form and the results it would bring, could be only good.

This experience is rather common among those who, in their limited vision, regard loyalty as no more than a human trait; but when one goes back of the purely personal idea and gets a universal concept of what true loyalty is, he begins to see that it can be confined to a few no more than the vast body of the ocean can be contained within a small vessel. To attempt to confine it so, is to try to limit the infinite nature of God, from whom it comes.

The friend who doubted the loyalty of this woman, if she really understood the universal nature of the thing she questioned, would know that she could not afford to accept a form or appearance of loyalty that could be so limited as to its object. For we see that loyalty is not exclusive in its application, but reaches out and ex-

tends to the uttermost limits of God's creation. It can, in fact, be measured only by its inclusiveness.

This larger understanding of the true meaning of loyalty and its infinite source and extent, is a wonderful aid in our everyday expression of it. In displaying this quality to a friend, we know, then, that it is not the limited, personal man to whom it is directed; that it is not an external thing proceeding from our own outer or mortal mind; but that it is a recognition by the Christ in us of the divine spark in that other, which attracts and draws us by some powerful, magnetic force.

When we are loyal to an institution, in our new realization of what constitutes loyalty, we are aware that it is not the reputation or worth of the men who direct its affairs; it is not its name, nor its standing, nor its greatness in the eyes of the world, to which we must be true; but it is the soul and the principle of that thing for which it stands, which draw from the very heart of us that holy fidelity which no human appearance can swerve or deflect.

When a feeling of patriotism surges up within our hearts, we know that it is not merely the size or shape or situation of this particular nation that demands our fealty—not the record of its past struggles and deeds of valor which binds us to it—but our loyalty flows out to every individual who has a part in the activities of our country. Our hearts beat in a common rhythm so that we see our countrymen as a perfect whole, intent on expressing the infinite Father through the group consciousness that stirs within them. Then our allegiance becomes a thing sublime; it penetrates all the form and veneer which surround the nation, and it fastens itself securely to the peculiar, particular principle which the nation is designed to express in the great scheme of things. A nation which relies for its perpetuation on a loyalty less than this, not only must, but surely deserves to fall for lack of sincere purpose; for its endur-

ance depends upon the kind of loyalty which it is able to inspire in its nationals.

This, then, is the conception of loyalty which we should strive to attain, and it can most certainly and easily be reached when we have learned that, like charity, loyalty must begin at home. It must flow from the real or divine self of the individual, and must be directed toward that same inner self.

Every expression of loyalty which we see on the outer plane, has its counterpart in the realm of divine ideas; hence, we cannot be true to people, things, or governments, until we have developed that inner or spiritual loyalty which recognizes and believes in man's divinity, and which adheres to that belief in the face of every external appearance or seeming that would tend to shake it.

This above all: to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.

In other words, as long as we judge "according to appearance," and base our ideas and actions wholly on the impressions received through the physical senses, we have not laid the foundation for the perfect loyalty that the Father expects from his children. And our loyalty must be acceptable to God, or it is nothing.

Surely, a thing so divinely born, so universal in its expression, and so eternal in its nature, must produce most bountiful fruits. And these are some of the fruits of loyalty:

With its first inception, loyalty arouses us to a larger appreciation of our real selves, teaches us the necessity of denying the outer by recognizing and praising the inner. It sets for us a new standard of living and gives us a new vision of things around us. It clarifies our sight, so that, beyond the mere form which we first view, we see the living idea which underlies each form and which is the substance from which each form is brought

into being. When we have acquired this new perception, and, through it, have learned our own divinity, we see in our fellow beings the true image and likeness of their Maker, and our sense of oneness with them is made real. From that moment, we have no more to do with personalities, but we earnestly seek and always find the divinity in all men.

And as the real nature of humankind is thus disclosed to us, we receive a new and broader vision of the purposes and ideals that human endeavor is striving for. The loftier motives which animate human society, stand out clearly amidst the mists and fogs of aimless longing; institutions and governments of man are perceived in their true light, and are recognized as touches of perfect shade and color in the cosmic picture.

Loyalty frees us from the limitations of doubt and worry and fear and anxiety, by establishing us more securely on a foundation of faith—faith in ourselves, faith in our fellows, and, above all, a deep and abiding faith in God. Loyalty cannot live unless nurtured by faith, and being eternal in its nature, it constantly draws more and more faith to sustain itself. This process of renewing and multiplying faith within the consciousness of an individual, tends to liberate all the other faculties and thus to make free the entire organism; and such an increase of faith is therefore one of the greatest of the fruits which spring from loyalty.

Every expression of loyalty which flows from the human heart, continues in an unbroken stream throughout God's entire realm; it permeates and gives new life to every created thing. Loyalty finds a response in and is fed by countless hidden springs in the hearts of those who receive it, and its ceaseless current returns again to purify with living water the soul which is its source. Thus loyalty, outflowing, attracts to and enriches the giver with a return, multiplied an hundredfold.

Loyalty is the plumb line by which we sound the depth of Divine Love in the heart of our own being; it

is the gauge by which is measured the breadth and height of our spiritual understanding; it is a dial upon which is registered the enduring nature of our faith in God; it is an accurate record of our adherence to Divine Principle.

SEEK YE FIRST

Why idly seek from outward things
The answer inward silence brings?
Why stretch beyond our proper sphere
And age, for that which lies so near?
Why climb the far off hills with pain,
A nearer view of heaven to gain?

Enough for me to feel and know
That He in whom the cause and end,
The past and future, meet and blend,

Guards not archangel feet alone,
But deigns to guide and keep my own;

But whispers in my spirit's ear,
In tones of love, or warning fear,
A language none beside may hear.

To Him, from wanderings long and wild,
I come, an over-wearied child,
In cool and shade his peace to find,
Like dew-fall settling on my mind.
Assured that all I know is best,
And humbly trusting for the rest,
I turn from Fancy's cloud-built scheme,
Dark creed, and mournful eastern dream—

To the still witness in my heart;
With reverence waiting to behold
His Avatar of love untold,
The eternal beauty, new and old!—*Whittier.*

NO VICTORY WITHOUT LOYALTY

AGNES MAE GLASGOW

For my people hath committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.

There is nothing from without the man, that going into him can defile him; but the things which proceed out of the man are those that defile the man.



INDU philosophies teach that in the perfect knowledge of oneself, lies the ability to know all other men. The reason for this is, as the sages have learned, that in the final analysis, all men are literally one. To the sage, that phrase, "The oneness of God, or One in all," is not just so many empty words. Indeed, he knows, from experience, the real value of words, and that a word is a thing embracing within itself, thought, form, and sound—a complete trinity. Therefore a word is a sacred thing, as all things are sacred because all are one, and all are God. Hence the thought of disloyalty in the secret conscience of a man, is a constant menace to that man's health, happiness, and the prospering of that which he hopes to accomplish.

If a man has gone contrary to what he feels to be right, by a thought, word, or act disloyal to any man, or to his own interest, or to his better self, he has separated himself from the whole, and has turned from the fountain of living waters; he has made broken cisterns that will not hold water for his use. The evil that is disrupting man's life and affairs, has not come to him from without, but has come up out of his own inner self. He may think that circumstances justify him in breaking faith with a friend, of having, for the time being, compromised with his better judgment of right and wrong. But because, whether he realizes it or not, he is, in the depth of his being, a respecter of right and is self-accused when

he does wrong, it is impossible for that man to gain any degree of success. If he wins financial success, he pays a heavy penalty in the secret knowledge that he has forfeited the respect of his fellow men.

To illustrate the foregoing, I will tell of a case I have in mind. It is that of an Italian girl, a glove maker, who came to this country a destitute orphan. She was brought here by a family of tourists, who placed her with a prominent glove maker to learn the trade, thus to put her in a way of becoming independent. The girl lived in the home of the glove maker, who was also an Italian, for five years. She was treated with every kindness and consideration, but was made to work faithfully.

The owner of the shop was rather an irascible sort of man, who often flew into a passion, and at such times, became discourteous to his patrons. Unknown to Cecilia and the man's wife, the man was really in poor health. Gradually, not only the work of the factory but also that of the salesroom, fell upon Cecilia, and little by little, she won the friendship of the old man's patrons.

At last, the man fell ill, and was unable longer to look after his business. But oh! how he did love the shop that he had built up from one tiny kid skin, worked into gloves in a dark cellar room, to the really fine place on Madison avenue! He loved to take his chair out upon the sidewalk and turn it around so that he could sit facing the electric light sign bearing his name, Benjamin Titino. For hours he would talk to his friends and to Cecilia, telling how he had worked, and sometimes seeming to regret that he had ever left the old place farther up the street, for this fine shop. He would also boast that he had made of Cecilia one of the best glove makers in the city.

Sickness and lack of personal attention to business soon told upon the financial standing of the enterprise. Bills for goods were longer in being paid. His thirty

days' credit was extended to sixty, then to ninety, and occasionally, his bank had to protest his notes.

About this time, a good woman who had taken an interest in Cecilia, passed away and left the girl a small sum of money. Some \$3,000, I think it was. Anyway, Cecilia offered to purchase an interest in the business. Benjamin was eager to have her do this, and thus enable him to pay off some of the pressing obligations.

Again he was taken ill, and lingered for several months. All this time, Cecilia took care of the shop, and it grew right along. When Benjamin's will was read, Cecilia confided to a friend that the will was just a piece of paper, because her money and her work without salary had gradually consumed all of Benjamin's interest in the shop, a statement which the accountants and a lawyer confirmed.

It was several years after this that I first ran into Cecilia, and was told by her how badly the world was using her. Said she:

"I am so lonely. I haven't a friend in the world that I can trust. They say that I am rich, but I am not so rich as they think, and what do I care for riches, anyway? Money will not buy me what I want. I want real friendship and love. Yes; love from some one who wants me for myself."

Then she carelessly took up one of my gloves, and began turning it around in her hands. Suddenly she saw a name on the inner side. She flung the glove down, almost as if it had burned her. "How I hate that name!" she cried.

"Why?" I asked. "That is the name of one of the dearest old ladies I know. She is a countrywoman of yours. Mrs. Benjamin Titino. She has a little place over on Lenox avenue. Just a small place, but she makes a mighty good glove."

"Oh! I know who she is, all right. I lived with them, several years; learned the trade from her husband; but oh! how I had to work. Did she ever tell you that

I came by this factory dishonestly? No? Well she tells every one that."

"Not now," said I. "Mrs. Titino is too good a metaphysician to use idle words, or to cast blame upon one, whether the blame belongs to that one or not."

Before I realized what was going on, that girl was crying as if her heart was broken. Then out came the whole story:

In the eyes of the law, that girl had even a greater right to her factory than even she admitted. She had actually supported the Titino family for a time, while the old glove maker was in his last illness, but deep in her heart, she felt accused of having been disloyal. She told me that she had had to take down Benjamin's old sign, because she could not bear to see his name there before her, every day. She said that the glove maker had made her what she was, and that he had often boasted of this, and had said that he had given her her chance in life, and that she had betrayed his trust.

I tried to show her that she had not betrayed his trust, but that she had won the patrons by her courtesy and gentleness, and that she had made the business all over again, when it was on the verge of bankruptcy, by putting in her own money and paying such strict and excellent attention to business. But Cecilia would not have it any other way but that she had forsaken the fountain of all happiness, and had made bitter cisterns into which no happiness would flow, because, whether she had been guilty of a disloyal act or not, she had been disloyal in her thoughts.

The secret was out. She wanted that business for herself. She wanted to show Benjamin's patrons that she had better ability in business and salesmanship than Benjamin had. She gloried in taking his customers away from him, even while she allowed it to appear that, when he was crusty with a customer, she had come up and taken a part in the sale, just for the sake of business.

"I wanted people to like me better than they liked

him. I was full of pride, when I would overhear our customers comparing us, and always to Benjamin's disadvantage. Now I am reaping my reward. I am rich but friendless. Oh! I have a lot of so-called friends, but secretly I feel that if I were a poor girl again, and thrown upon the world to make my way, I would find my friends few and far between."

What was I to do for this girl? Try to assure her that she had done no wrong? That would never have healed her unhappy state of mind. No; I told her that the best thing she could do, would be to go to Mrs. Titino, and talk to her just as she had talked to me.

She followed my advice. Today they are in partnership. Cecilia insists that, for the first time in her life, she realizes what a mother's love is, and that with the coming of filial love in her own heart, all thought of disloyalty vanished, and by its going, she was enabled to see that many true friends were left her, who loved her better than ever. This, she says, is because now she realizes that it is an impossibility to injure another by thought or deed without, in some manner, injuring yourself.

AFFIRMATIONS FOR FREEDOM

MARY S. FLINT

The all-powerful word of God is freedom.

The ever present, ever knowing, ever powerful Christ, frees from all ills of mind, body, and affairs.

The spirit of Jesus is God's great saving power to each soul.

The wonderful love of God gives the soul freedom from every limitation of the sense consciousness.

The joy of service frees one from all error claims.

The perfection of Christ frees each individual from all the ills of the flesh.

NOTES AND COMMENTS

CHARLES FILLMORE



THE antagonisms and graspings on the part of European nations, are stirring the sympathetic hearts of the people of America, and there is widespread planning to do something that will bring about peace. Our readers are pouring in upon us suggestions for prayers, petitions, and treatments, asking and even commanding, in the name of Christ, the restoration of the principle for which the Christian religion stands.

We are in complete sympathy with this humane and natural desire of all sane people for universal peace the world around, a peace that can never be broken by the ambition of any nation. An enduring peace is sure to be established, when men see the insanity of war, and put their trust in Divine Justice instead of in brute force. But peace will never be enjoyed by the world, until certain deep-seated errors are eradicated from human thought.

Every experienced metaphysical healer knows that permanent healing is never accomplished, until the mental cause of the disease is removed. It is possible to bring about an appearance of health in many cases, through the substitution of one thought for another. This is not spiritual healing, but merely a kind of mind juggling. Jesus was a true healer; when he cast out the error that caused the condition, he said: "Go and *sin* no more, lest a worse thing come upon thee." The "thing" is caused by sin; the true way to heal is to erase the sin, and thus make the "thing" impossible of manifestation. Although the patient and his friends may clamor for speedy relief from the suffering, it should not be granted until the sinful thought is uncovered, and properly dealt with.

What is true of individuals is also true of nations.

We cannot give a mental opiate to the warring nations by treating for peace, when there is no peace: That is, when there is no effacement of the deep-seated errors which have caused wars. It is an easy matter to point to the immediate causes that brought about the World War, but these are far removed from the primal cause which, through thousands of years, led to the open struggle. Many writers for the public press have pointed out that it was a war of families. We see bursting upon the heads of these warring people, the results of family selfishness which have been accumulating for unnumbered generations. The primal cause originated in the cave man, progressed to the robber baron, then enlarged to include the nation. But in all its growth, the selfishness of the family has been the dominating note. No permanent peace will ever be established, until the error of family selfishness is wiped out of human consciousness.

Jesus Christ is called the Prince of Peace. At his birth, the angels sang: "On earth peace, good will toward men." Yet in Matthew 10, he says, "Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law: and a man's foes *shall be* they of his own household."

This plainly points to the disruption of the family idea, through the advent of the Christ Mind. One great foe to the progress of the race, is the holding together in selfishness of families, clans, classes, nations. Christ, the Son of God, whose Father is the Father of all men, brings a sword against such selfishness.

This great combat for supremacy by ambitious families, was foretold by the prophets of old; they saw the peace that would follow when Christ should "judge between many peoples, and will decide concerning strong nations afar off: and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation

shall not lift up sword against nation, neither shall they learn war any more."

But before this peace is established, all the states of mind that bring about war, must be broken up. The prerogatives of royal families must be cast onto the scrap heap. The aristocracy which wealth has built up must be humbled, and its foundation destroyed. Every institution that has brought about separation between man and man, must be brought low. Caste systems that have bound men to hereditary occupations, must be destroyed. They belong to family heredity. The common people must be given their rights, before the great war can end.

Christ is the Prince of Peace, but he cannot rule in the hearts of men and nations, as long as humanity clings to false ideas of the rights of all people. The idea that certain families are born by divine right to rule other families of less royal blood, must be destroyed, before the kingdom of Christ can be set up on the earth. He said: "Whosoever would be first among you shall be your servant."

When the pride of aristocracy, and the pride of family, and the pride of wealth, and all the other prides that have hardened the hearts of the people and made them many nations when they should be one, are done away with, then the nations will be ready for a lasting peace. The World War revealed the weakness of the mortal ways and methods of men in their efforts to regulate human affairs. Yet the nations of Europe seem not to have learned the great lesson that war is a most costly and destructive way to gain a point, and that in the end it is futile. The minds of those who advocate war, are functioning in the grossest animal ignorance, and the wise see destruction and defeat as the certain result of such shortsighted methods.

It is true that many of the governing minds of Europe prophesy that war will finally destroy European civilization, but they see no way to deal with the ig-

norance and greed of some of the nations that are still functioning in the mind of savagery. The problem is not beyond solution, but unusual wisdom and love are required to solve it successfully. The best example that history gives of such a solution, is that of William Penn and his associated Quakers in their intercourse with the American Indians. The Quakers first gained the confidence of the Indians by fair dealing; then, by coming to all their parleys unarmed, they convinced the Indians that they were not a fighting people. America is today making the same appeal for confidence to the nations of Europe.

Among savages, disarmament means cessation of hostilities. Never shoot an unarmed enemy, is a code observed by all high-class gun-toters, the world over.

The next move toward lasting friendship, is helpfulness. When the other people of the world really believe that America is trying to help instead of trying to rob them, our sphere of influence will be immeasurably widened, and we shall become a power for peace. Then the next step is the inculcation of the Golden Rule as a working principle of life. This will mean that we shall have first to demonstrate the Golden Rule among ourselves, in order to recommend it to other people. Although far from perfect in this respect, we are much closer to a demonstration of the rule of doing unto others as we would have them do unto us, than any other large nation of the world. We have not been greedy to possess and rule other peoples. We have been producers of wealth instead of buccaneers, and from what we have honestly earned, we have, in times of need, generously given to foreign nations who have no claim of any kind upon us.

Since America's birth as a nation, her conduct toward other peoples has been according to Christian principles, and there is every promise of a continuance of that spirit. However, those of us who discern the source of the Christian spirit, are longing for a larger

measure of it to be poured out upon us. We know that the great source of spiritual power has been but lightly tapped, and that we may if we will, draw upon it until the whole world will be amazed at our mightiness and magnanimity.

Faithfulness in proclaiming Jehovah as the one God has made the doctrine of the Israelites endure to this day. Christianity has unified Jehovah and Christ, and the mystics of the Christian faith have found Jehovah and Christ to be but different names for the one identity, God-Man. It is just as patent to these spiritually enlightened souls that this planet is ruled by a God-Man, as it is that the United States is ruled by a president. It is also definitely understood by them that this planetary God was incarnated as Jesus of Nazareth, as taught in the New Testament, and that in parables and illustrations, he taught the right laws for the government of men. The laws he expounded are not confined to the government of the masses of men, but are applicable to the growth, development, and purification of each individual soul, also.

The greatest nation of this world will be the one that demonstrates the laws of life which Jesus Christ taught. Those laws are based on science, and will prove to be the only principles upon which an enduring civilization can be established. When our political leaders call upon Jesus Christ to guide them in their deliberations, we shall have instituted a world-wide peace, but until this is done there will be no peace worthy of the name.

Generation ends in death, partly from the fact that sex sensation is always destructive. By waste of seminal life, the body is depleted, robbed of the substance necessary to its upbuilding.

Regeneration results in life eternal, because by it all the life forces are lifted up in Spirit, and find expression in Spirit, instead of in sensation. Furthermore, re-

generation is life-giving, because the seed of the body is conserved, transmuted into spiritual substance, and used in building and nourishing the incorruptible, immortal spiritual body. Through his overcoming work, Jesus established a consciousness of Spirit, into which all who follow him may and must enter, in order to be saved. He is always here with us, teaching, helping, strengthening, healing, transforming, and lifting up into spiritual consciousness with him, all who strive for righteousness and life under Divine Law. His "disappearance" was merely to the eye of sense. This opens up a great question that can be understood only by discerning the truth that the true light is always shining, even though the darkness does not comprehend it. The darkness of the sense mind blinds the sight, but the spiritually illumined see.

In the regeneration, the body idea passes from the material concept of body to the next, the mental concept; then to the last and highest, which is the spiritual concept. Jesus' body was not left in the tomb and destroyed by corruption, but was raised and transformed—made immortal and incorruptible—through the power of his spiritual mind. He showed that the whole of man must be redeemed. He raised his flesh body into the mental or psychical body, in which the Scripture says he was for forty days, and in which he appeared to many people, even five hundred at one time. Then, through his realization of the Absolute, he raised the body consciousness, and identified it with the spiritual body, the character of which is so transcendent as to be beyond human concept. The nearest comparison we make is to liken it unto electricity or light. We may feel the effect, but cannot see the form. This is the body in which Jesus now lives, and into which we shall all enter, when we have lifted up the body idea and set free the forces that enter into it.

Paul said that some were weak and sickly and some slept because they did not discern the Lord's body.

He referred to the spiritual body idea. Every one who would have his body "fashioned like unto his glorious body" (King James version), must continually, in imagination, see his body perfect.

As metaphysicians, we consider every attitude of mind in its relation to the individual. Everything revolves around I AM. To get the right relation, start with the Principle, the one omnipresent Spirit, God. God is Mind, and Mind is constantly creating, sending forth its declarations, and resting in their fulfillment.

Body is a phase of mind. It is the fruit of mind. Do not talk about the body as being a low vibration, or as material. In the study of mind action, take the body into consideration as the fruit of thought.

The real substance is visible to mind. If you think the body is material, you fail to build into it the one pure substance. Put three things into your body: first, intelligence; think about every function, organ, and cell as intelligent; second, build in energy, force, power; and third, see with mind and eye the purity of substance in every lineament.

Do not look back to the past. When you do, you think of that which has no substance, and the body is deprived of a necessary element. People who look back become childish and grow old. This is because they go back in consciousness to the days of childhood. Body is expression. If you live in either the past or the future, there is a drawing away from the body of your intelligence, force, power, and substance. Thus the consciousness has nothing to build upon, nothing through which to express. If the drawing away is allowed to continue, there is a final separation of the mind from the body. Be careful, then, of retrospection, or of mere idle dreams of the future.

The children of Israel symbolize the real thoughts. Their faces are turned toward the land of Caanan, the kingdom of God within man. Introspection is necessary.

Look to Spirit, and not to external conditions. There must be a positive working center within. Prayer and meditation will establish this center in consciousness. Looking without tends to dissipate the thought stuff, and to throw it out from body and mind, thus depleting the body.

Man must learn the law of life. If he prays to some far-away God, he is wasting his thought substance. The Father is within, and the Son is within. This is the great fundamental teaching of Jesus Christ.

There is one universal law, but millions of expressions of the law. Every man is expressing the law in his own way. One is using the law and making for himself a material world; another makes an intellectual world. Only those who discern the law and conform to it in recognition of the higher Power, or Christ in man, express the law in its highest, the spiritual world.

When the indwelling Christ is found, manmade laws no longer are a burden. The race is free from law, and is under grace through Christ, who is himself the supreme law, the principle of Being. One in this consciousness is free from all law, because he becomes a law unto himself.

Is the coming into consciousness of this Christ Man a slow process, requiring ages? No. It is a matter of understanding, and is under no bounds of time. Some men have forged ahead of the race, because they have taken advantage of certain mental powers, which are always ready for the use of man. Now is the accepted time, and now all things can be done. By thinking about all things as now present, you focus the thoughts in the now; this concentration brings large results.

A great step forward will be made by the human race, when it drops the burdens of precedent and heredity. A specific denial of ancestry is necessary. God is your Father, and your inheritance is from him.

The parable of the prodigal, found in Luke 15,

represents two unprofitable states of consciousness. The younger son wastes his substance in fleshly dissipations, while the elder son fails to realize his in spiritual realities. As in the parable of the talents, the greater commendation is given to the one who does something, even though it be evil, rather than to the one who is inactive. Jesus always praised action and deplored inaction.

We all have, in the inner spiritual consciousness, the son who stays at home. But that son may never have claimed his inheritance. Through inertia and nonrecognition, he has missed the benefits of the wealth that has always been his. The remedy in his case is a recognition and a claiming of his own. The remedy of the younger son is the acknowledgment of his error, and a conscious restoration to righteousness.

In whichever one of these states of mind you may be, matters but little—the loving generosity of the Father applies to you. He is always saying to his offspring, "Son, thou art ever with me, and all that is mine is thine." How are you acknowledging this generosity?

The Father's possessions are all in his mind. His mind is formed of ideas. The ideas that make Divine Mind are not many, nor are they complex. They may be compared to the mathematical digits—the infinite complexity of creation arises in their combinations, which are beyond all computation.

God gives his ideas, his possessions in their entirety, to you, to use as you will. His life is yours; his love, his substance, his power, his faith, his wisdom, his strength; in fact, his twelve attributes are yours to express. You are his executive, and it is his pleasure to give you all authority.

Charge your consciousness with the twelve fundamental ideas of Being. Affirm your identity with these ideas, and they will begin a mighty work in you.

According to John 17, Jesus said: "Neither for these only do I pray, but for them also that believe on

me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us."

Notwithstanding this clear statement, men believe that they are separate from the universal God-Man, Jesus Christ, who was manifest in and through Jesus of Nazareth. Even in those who accept the logical conclusion of this truth of oneness, there is a lurking belief that somehow it is not true. Men are so wrapped about with the darkness of egotism that they cannot readily discern the divine unity.

To such, the affirmation, "I am Christ," will bring realization of oneness with the Father, and from this they will receive an interior perception of what it is to "believe on me through their word."

When you make this affirmation, you begin to think spiritually; you feel an interior anointing, and it dawns upon you that you are just what Jesus of Nazareth was—the anointed of God.

When you get into this understanding of the one Man whose mystical name is Jesus Christ, in whom all men are, you lose that sense of apartness, with which a belief in personality hedges you about.

God is the one Principle. Christ is God's idea of perfect man. Jesus of Nazareth, you, I, and all men and women, are making manifest that idea of God. That idea contains all ideas. It cannot be separated, and never is separated. You are one with it; *you are it*; your identity is your combination of its ideas. Those ideas do not belong to you. Jesus of Nazareth, of all men, recognized that the ideas he encompassed were not his, but that they were of the "Father abiding in me."

Ideas are magnets, and attract each other according to fixed laws. With ideas men build great walls of limitation that imprison themselves and their progeny for ages upon ages. When one with a set of ideas of higher character comes among them, he is usually sup-

pressed or crushed out. Even those who see that he is a liberator, and would like to accept his ideas, are swerved from doing so by the domination of the ideas of the majority. There is a law of attraction of ideas, which if they knew, would lift them above this. It is the law of the expression of the idea through the word, as Jesus said—"them also that believe on me through their word."

Thus you may believe that what Jesus did you can do; but you will never do what he did, until through your mental affirmation, or word, you claim all his powers. You take ideas into your mind, and through mental repetition generate in them an attractive force that connects you with a great realm of Jesus Christ ideas.

However, if you have found the "heaven within," you need not look to any one for the ideal incentive. If you have not, and you see expressed in Jesus of Nazareth, or in any one that which you would like to express, affirm that you are that one, and can do all that he did, and your *word* will raise you up to that consciousness.

This is absolutely true in principle. There is and can be but one realm of ideas. Those ideas are the Father's. Men use them as they will, but no one possesses them exclusively. If any one has used an idea from the Great Fountain, you also can use it. It is there, awaiting your demand. Let drop the thought that Jesus Christ was a personality, or that you are a personality, and sing with Emerson:

I am owner of the sphere,
Of the seven stars and the solar year,
Of Cæsar's hand, and Plato's brain,
Of Lord Christ's heart, and Shakespeare's strain.

There is no reason why you should not demonstrate over every debt, great or small. The promise is, "Whatsoever ye shall ask in my name, that will I do." There is no limit to the power of Spirit.

Many people get discouraged because things do not

come out at once, just as they have declared. They forget that they are dealing with faculties with which they are not familiar. Faith starts the mental current, and trust holds it on its steady way. If at any time you weaken and let go, you insulate your current. The outcome is simply a question of faith and persistency. Set your mark definitely, and say, "Lord, I want this accomplished. I will not waver nor lose faith, no matter how many disappointments meet me. I am sure of thy almighty law."

Make this kind of covenant with Spirit; stick to it, and we guarantee success in the end. But you must have reasonable faith in the possibility of your asking being answered. That is, do not ask for things wholly outside of your sphere, which you do not have in mind as eventually to be accomplished. People say to us, "If the Spirit works so easy, I'll just ask for a million dollars right away."

This is foolish, because there is not in the mind that faith which sees the probability of accomplishment. In your first efforts, confine yourself to the things which you feel can be accomplished, and you will, through their demonstration, be taking steps for higher things. No one is picked up by the Spirit, and carried to success on a bed of ease. Only those who are faithful to the coöperative thought, and who trust the Spirit and watch for the good, are helped.

Let your asking be definite, and then be persistent in looking for its fulfillment.

God should certainly be acknowledged as the source of all our works, because there is no other, and the more we acknowledge him, the stronger healers we become. Healing is a legitimate part of the Christian religion, and its works should not be hid under a bushel. Some of our best healers never ask their patients for testimonials, while others do. In one instance, Jesus told the one he healed, to go and tell no man. In another instance, one out of ten who were healed, returned and

gave testimony, and Jesus asked where the other nine were. He doubtless had reasons good and sufficient for his acts in both cases.

We see no reason why healers should not be openly credited with every genuine cure. Jesus Christ has been credited, in each of the four Gospels, with most of the cures he wrought. In The Acts are recorded many healings by Peter and Paul. These healings are considered miraculous by the great majority of Christians today, and their authors are canonized. When some meek little woman in the year 1922 does work as good, we see no reason why her name should be suppressed.

In the present race consciousness, healing is a very important part of the doctrine, and we want to keep prominently before the people that we demonstrate health. It is an easy matter for a religion to lose sight of this great fact—the orthodox Christian church has done so—and it must not be repeated in this revival of the faith that was given to the saints. All who have been healed by the power of God, should acknowledge their healing, for through that acknowledgment they strengthen their own faith.

Go forth and teach, preach, and do the works, just as soon as you perceive the Truth. Do not wait for demonstration; that will come in process of the work. The perception of a Truth precedes its demonstration. The great truth tellers of the world have not always demonstrated what they taught. Even Jesus Christ did not at first demonstrate the joy and peace of the kingdom of heaven, which he told his followers to seek. He saw it, but there were many mental struggles and temptations in himself, and a final tragedy, before he attained it, and demonstrated in the resurrection that he had attained it.

When Truth comes to you with great conviction, it is your duty to tell it to others, regardless of your limitations in health or finances. If you see that God is the health of his people, tell it to all the world, though you lie flat in

sickness while doing so. We heard of a lady's healing a man of a paralyzed leg by her word of Truth, yet she had a similar trouble. A prominent teacher once said in her lectures that she would teach this doctrine to the multitude if she had but one eye, one arm, and one leg. Paul taught and demonstrated in the face of the most adverse circumstances. He had his "thorn in the flesh," yet he healed others through the power of God. If you perceive that God is support, go forth preaching it to all men, though you depend for your bread upon the gifts of the people, and sleep in the fields.

But we should not lose sight of the fact that demonstration of Truth is the fulfillment of perception, and that it must come to you as the result of your faith in it. Your activity in the perceptive state will more swiftly bring you to demonstration. Demonstration is the fruit, and that is what all seek. But we shall never eat fruit, until we have faith to plant seed, and faithfully tend it, until in its season it is ripe. It is the personal self that shrinks from having its shortcomings noted and criticized. Lose sight of self, and think of how the world is hungering for the Truth which you know. Think of all the blessed work that is being done in the world by spiritual teachers, and consider whether you would have them wait until they demonstrate their perfection before helping others. Besides, you hinder your own growth when you hide your light under a bushel. "He that doeth the truth cometh to the light." You can not grow without light. Then let your light shine on your own path, and on the paths of as many people as it can reach. If you get a good thought, share it with others, and let them be working it out at the same time you are working it out. No one will be successful in demonstrating the Truth, while he is trying to hide it within himself for fear of what men will say of the difference between the Truth and his expression of it. When a beautiful, healing, uplifting truth comes to light in the consciousness, the first impulse is to share it with some one else. Do

not repress this impulse. If you do, you quench the Spirit.

Jesus, to the people of his time, seemed a failure, and the world does not realize yet what he accomplished and is accomplishing. If he had faltered because he was misunderstood and not appreciated, we would still be in darkness. It is a characteristic of the mortal to judge by appearances, but this should not hinder our expression of the Truth, when we know the Truth.

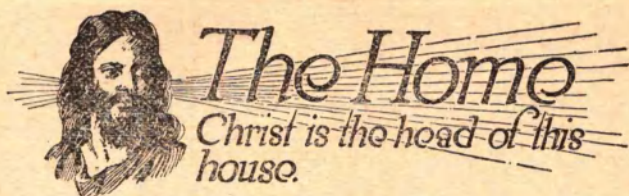
THE PROPHET AND THE TRAVELERS

Gone is the city, gone the day,
 Yet still the story and the meaning stay.
 Once, where a prophet in the palm shade basked,
 A traveler chanced at noon to rest his mules.
 "What sort of people may they be," he asked,
 "In this proud city on the plain o'erspread?"
 "Well, friend, what sort of people whence you came?"
 "What sort?" the packman scowled,
 "Why, knaves and fools."
 "You'll find the people here the same,"
 The wise man said.
 Another stranger in the dusk drew near,
 And pausing cried, "What sort of people here,
 In your bright city where yon towers arise?"
 "Well, friend, what sort of people whence you came?"
 "What sort?" the pilgrim smiled,
 "Good, true, wise."
 "You'll find the people here the same,"
 The wise man said.

—*Edwin Markham.*

HOW TO OVERCOME EVIL

Be tenderly affectioned one to another; in honor preferring one another; Render to no man evil for evil. Take thought for things honorable in the sight of all men. Be not overcome of evil, but overcome evil with good.—*Romans.*



MY KITCHEN

M. R.

O room I once despised and little knew,
 What cosy comfort and what tranquil hours
 Thy walls infold! I love the polished rows
 Of pots and pans, the blue array of plates,
 The teacups hanging from the shelf,
 The sunny window, and the hickory chair.

Blest room! Thou art the garden of my soul,
 Where strength and patience and where judgment grow,
 And fine fidelity to humble tasks.
 And thou, O room, dost know and share with me
 That secret all too deep and sweet and strange
 To prattle of to friends. But thou dost know!

I paint thy walls afresh with zealous hands
 And hang sweet curtains by thy window sash.
 I cannot do too much, for here, in this, my room,
 My Lord hath come and spoken face to face!

In fleeting vision did I see him stand
 Beside me, as, before the kneading board,
 I spread my hands in blessing o'er the dough;
 And he, the holy One, did lay his hands
 On mine, the while I blessed the bread and asked
 That they who ate of it, might eat of Him.

A MORNING PRAYER

Create in me a clean heart, O God;
 And renew a right spirit within me.

—Psalms.

A STORY OF UNFOLDMENT

A True Narrative

JEAN JOHNSTON

It is not that we do not believe in God; it is not that we do not believe in the "I in you and ye in me," of Jesus the Christ—it is not this that prevents us expressing in acts the works that Christ said we could do. It is our failure to put into practice the thing we believe—the failure to do our faith.

I have believed for many years that the Christ meant what he said, when he taught that there was only one God, and that Christ and we are one with God. We are made in the likeness and image of God. Since God is Spirit, without body, parts, or passions, our likeness must be a likeness or oneness with that Spirit, and that must be invariable: Every human creature must bear that likeness and image, no matter what the outward appearance may be, or how out of tune that instrument of expression which we call the body, seems to be.

The importance of the reality of the unity of Spirit cannot be overestimated, for on the knowledge of that reality rests the future peace of the world.

I made up my mind to do my faith in what would be, from the world's point of view, a hopeless case—if ever I got the chance.

My chance came in a girl called an imbecile, and one who, to the casual observer, had every right to the name, with "hopeless" tacked on. But in that creature, I knew, was the same Spirit that animates me—or there could be no unity of Spirit.

The girl was the only child of prosperous, progressive people who took a very active part in the affairs of their city. She was nine years old. Some one who knew them, told me about her, and said that the parents were trying to get a teacher for her. I had never been trained as a teacher; nevertheless, I called and explained

some of my ideas to the mother, asking her if she would let me see what I could do, and she readily accepted.

I did not see the child on that first visit—she was in the next room. Her mother went to get her, but, although I heard the mother first coax and then command the child to come, the mother ended with an impatient: "Stay there, then!" and came back without her. Through it all, there was not the faintest sound from the child.

I went back, on the day and the hour agreed upon. The maid who answered the door, showed me into the room into which she had taken me on my previous visit, but I, remembering the ineffectual efforts of Mahitable's mother to bring her to me on that occasion, asked which room Mahitable was in, and being told the dining room, I walked in there.

Mother and child were seated on the window seat of a large bay window. The child's feet were drawn up and resting on the outer sides; her hands, clenched tightly, were resting against her chest, near the armpits; her head, thinly covered with light hair, was bent over. Her mother sat in front of her, trying to feed her with something from a spoon. She evidently did not want the food, and by rolling her head from side to side, refused to take it.

Mahitable took no notice of my having come into the room, though her mother greeted me warmly, and told her I was there. After a few more fruitless efforts to get the child to eat something, her mother helped her down from the seat and got her steadied on her feet, and I saw how very clumsily she moved.

As the child made no effort to raise her head, I put my hand under her chin and turned her face up. For one instant, as I looked into her face, I thought, "hopeless!" I drove the thought away; I would not think it, and never again in all the time that I worked with her did that thought return.

When I was there before, her mother had spoken of

having taught her lessons, so I asked: "Do you like lessons, dear?" Her mother answered for her: "Sometimes."

There was absolutely no gleam of intelligence in the child's face. Her lips were loose and wet; the right eye—I suppose from having always looked up sideways from under the bent head—seemed to turn too easily in its socket, and so far that the iris almost disappeared at times; her nose could not have been classed as belonging to any of the typical shapes. In spite of her large legs, she had the appearance of being top-heavy, and she walked slowly and heavily.

A room upstairs had been prepared for us, and I found a table in it, heaped with toys and books. In the jumble were four primary readers, showing signs of having been more or less used. Picking out one, I asked: "Has any attempt been made to teach her to read?" "Oh! yes; we have been having school for a long time." "But she can't talk," I said. "No, but she has learned about a lot of things." Opening to a book and pointing to a picture, the mother asked, "What is that, Baby?" Mahitable's only reply was to snatch the book, and her mother, strong as she was, could not wrest it from her. The child, unstable as she was on her feet, had tremendous strength in her hands and arms when resistance was excited. Her mother, saying that she was afraid that she was not a very good teacher, left us to ourselves.

I cleared the table of everything but a few stone building-blocks, and then, with great exertion, for the child was very heavy, I pulled the chair on which she sat, close to the table, and, walking over to a window, I turned my back.

After a short time, I heard the blocks being moved upon the table. Turning around, I saw that the book had slipped from Mahitable's arms, and that she was using both hands to pick up and put down the blocks, as fast as she could. Her face, from the position in

which she habitually held her head, almost touched the blocks, and they were wet with the saliva running from her mouth.

A week passed, and I had worked with unremitting effort to get a gleam of thought where apparently no thought was. To relieve the tedium, I occasionally got her to walk up and down the room. She hobbled with most irregular steps, and I seemed to make as little impression on her walking as I was making on her mind. I discovered that she could say a few words: "Mamma," "Da-dee," "kit-tee," "ah-neer" (after dinner), and a few more that came as near the right thing as that. She said "yes" and "no" quite distinctly, but used them indiscriminately.

A little arch of five blocks was built and rebuilt, explained and talked about, and still not even the faintest gleam of understanding appeared in that beclouded mind. Left to herself to build the arch, she picked up and put down the stones as she had done that first day. Suddenly, one day, without any apparent reason for the change, she slowly and carefully built the arch. Unaided, she selected the first stone; then, slowly and carefully, the second followed; then the third, and so on, until the five were in their places. Then, after looking for a moment at what she had built, she clumsily clapped her hands. No stage in her progress was more thankfully acknowledged than that first evidence of slowly awakening consecutive thought, for I knew that I had won the day.

Pleased as Mahitable had been at the learning of her first lesson, she began to show a decided objection to being taught other things. So the blocks had to be kept as a reward for effort in other directions. At the end of two months, she could not only make a variety of buildings with the stone blocks, using the complete set, but she could, with twelve wooden cubes, make the six pictures that the cubes formed when properly placed.

A change, hard to describe, was certainly taking

place in the child. But I realized that, while I controlled only so small a part of her day, all the rest of it remaining under the old influence, I should never be able to reach the point which I aimed at. While to take her entirely to myself, meant, on my part, giving up every other interest in life and devoting myself entirely to this work; to her it would mean a life of reasonable understanding and the lightening of a heavy burden for those to whom she belonged. More than all, it might mean hope and encouragement to many others who view with anxiety the future of children similarly afflicted. With all this in mind, I decided to try it for a year, if her parents would agree. They agreed.

The parents were to decide where we were to go, and to make all arrangements as to where we were to stay. On the date appointed, I met them at the railway station. Mahitable took no more notice of me than if she had never seen me before.

Arrangements had been made for us to lodge and have breakfast in one house, and to take our dinner and tea in a house across the street; but the first evening, we were to have tea in the house we lodged in. This we did, after Mahitable had parted from her parents with the same indifference with which she had greeted me.

When we came down to breakfast, the next morning, I found the landlady's daughter waiting to tell me that she could not think of keeping that child in the house. When the arrangements were made, she said, she had been told that the little girl was somewhat odd. She could not think what they meant by "putting off such a child on her." She "had been turned that sick" the night before, at the tea table, that she could not and would not stand it.

I had some difficulty to get her to look at it from another standpoint, but I succeeded, and it was decided that we should have breakfast by ourselves. This encounter was not a bracing preparation for interviewing

the lady across the street, where we were to have our dinner and tea. I decided to get that interview over as soon as possible after breakfast, and to take the child with me, so that there would be no more such interviews. When we reached the place, we were shown into the reception room by the maid. Soon the lady of the house came down, greeted me pleasantly, and began to chat on indifferent subjects, casting an eye on Mahitable, who was jabbering and nodding in a very bland way.

I said at last: "I think arrangements have been made for us to take our dinners and teas with you." "Not very definite arrangements," she replied.

However, we were finally permitted to take our meals there, but we were to be screened off in a corner of the dining room. I was beginning to feel like an outcast. These were the conditions under which I began my real work with Mahitable.

Many traits that I had only suspected in Mahitable in my visits to her home, began to reveal themselves now, and had to be overcome. It seemed a gigantic task, and many and many a time I wondered when I should reach the point where it would be clear sailing, but I never doubted that I should reach that point.

We began with regular school hours and school work, and I devised a plan by which I hoped to stop her slobbering. Mahitable herself became interested in that, and in a short time it was stopped. But overcoming her obstinacy was a different matter, for she was, without exception, the most obstinate creature I have ever seen or ever expect to see. Without any reason, she would suddenly refuse to make a letter, or name a letter, or some other thing that she understood perfectly, and had done or said a dozen times. But never once did I let her do any other thing until she had given in and had done the thing which I wanted her to do. Still, it was months before I had broken her of this obstinacy.

Her progress the first three months was very slow. After several learnings, forgettings, and relearnings,

things would become fixed in her mind. She learned to say her name, and to read, spell, and write it, four times before she remembered; but this tendency to forget what she had learned, gradually wore away. At the end of three months, I could see that there was a decided improvement in her memory, as well as in her appearance. She still attracted a great deal of attention. I continued to take quiet and secluded parts of the beach for our daily outings. However, by the end of three months, she talked more and jabbered less, she walked more evenly; she could walk up and down stairs, putting one foot before the other, although, when coming down, she still required to touch my hand—not for physical support, but to give herself confidence. Three months later, she walked up and down a flight of more than a hundred steps leading to one part of the beach, quite by herself and without touching anything. She could take some exercises that, for a long time, had been quite impossible to attempt, because of her inability to stand on one foot. She had become as cleanly in her habits as any normal child. Her manners at the table had improved so much that the screen was no longer used, and she managed her hands less awkwardly.

It was about this time that, one evening, I sent her into the hall, as a penalty for repeated rudeness. In a little while, I thought I heard her crying quietly. I could hardly believe it, for although she sometimes made a great deal of noise when things did not go her way, one could not call it crying, just as she never really laughed, only contorted her face into a very attractive grin when she was pleased. I went to the door, and there she stood, leaning against the doorpost, having a really good childish snivel. Another landmark had been reached. A few mornings afterward, she was playing in her room, while I was occupied with something in mine, when she suddenly laughed—a high, clear, childish laugh. She always laughed and cried normally after

that, and became very apt in seeing a joke, expressed either verbally or in action.

The result of my work with Mahitable had convinced me that what had been merely an idea when I began, was fast becoming a demonstrated fact. The real but invisible child was gradually getting control of the outward and physical one. The work was no easier, but it was growing vastly more interesting.

I began to realize that, no matter how much I might dislike the task, it would be greatly to Mahitable's advantage at this stage, to take her to scenes where there would be much action, as it would have a tendency to hold her attention. So I began to give some of her mental training on the sands, where there was music, dancing, bathing, boating, and other activities to be found at gay lakeside resorts. The children digging wells, building forts and castles, and even the ever changing aspect of the water were all utilized to exercise her thoughts and to give her interesting topics apart from her school lessons, to talk about, or to imitate, when she got home. It was wonderful what she began to see and to remember. She spent many half hours reproducing for my entertainment what she had seen when we were out. This was clumsily done at some times, but very cleverly at others. When she found out that I had no intention of helping her, she very soon dug her own wells and built her own castles in the sand.

(To be concluded in August Unity.)

GOD WILL GUIDE

Be ye not as the horse, or as the mule, which have no understanding;

Whose trappings must be bit and bridle to hold them in,
Else they will not come near unto thee.

I will instruct thee and teach thee in the way which thou shalt go:

I will counsel thee with mine eye upon thee.

—*Psalm.*

MOTHERHOOD DEPARTMENT

THE WORK OF THE MOTHER

Mother gives the richest fruits of her soul, along with the tissue of her body, to build the child she bears. Her hands direct and protect. Her influence so impresses the child that man seldom becomes so depraved but that the mention of mother—the soothing lullaby of childhood, the prayer at her knee, the admonitions given at leaving, and all the charm that mother wove about her boy—will rouse him, and prove that mother is the hub around which the family moves. . . .

Mother's possibilities are infinite. A majority of the men styled great have been raised comparatively altogether, by their mothers. They frankly attribute the strength and courage which have enabled them to achieve marked success, to the influence of mother. . . .

Her privilege . . . is to form by thought, . . . the life which she bears and rears, until it expresses the ideal which she has held, always above the seeming possibility of attainment. Thus by thoughtful motherhood each age proves better than the last; the race progresses and earth is made sweeter, purer, and cleaner.—*John Willis Ring; Mother.*

Washington, D. C.—Two months ago, I asked your prayers in behalf of my daughter, Mrs. R., that she might have a safe confinement. Now she has twin boys, and she was not sick at all. She was dressed to go out for a walk, when she felt a little uncomfortable. One baby came, then the other, before she could get the doctor. It surely was marvelous. Thank you for your prayers.—*Mrs. J. H.*

Boulder, Colo.—Your treatment for the first month of gestation arrived, and I feel that I have been wonderfully helped, in many ways. I only wish I had taken it up the first month of my pregnancy. I can see what wonderful encouragement I have missed, by not having it every month.—*Mrs. F. M. R.*

OUR PAGE OF BLESSINGS

GOD HAS GIVEN US FOOD

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food.—*Genesis.*

In lives of faithful service, we reveal our heartfelt gratitude for Thy loving care, and for all the blessings sent from Thy loving hand.—*M. S. F.*

copied 5-28
Infinite Father, Source of all that is, we are grateful unto thee for this bounteous outpouring of manifest good. We ask thy rich blessing upon this food, that it may nourish our bodies, even as the living Word nourishes our minds, souls, and spirits. Amen.—*O. J. R.*

We, the children of the Light, ask a blessing on this food, in the name of the Multiplier of the loaves and fishes.—*C. P.*

Thy bounty is ever sure.

Thy love is ever constant toward us.

Thou hast prospered the work of our hands.

Thou hast given to us of Thy understanding.

Thou hast shed Thy peace upon our paths.

Thy mercies toward us are innumerable.

For all that Thou art in our lives,

We thank Thee forevermore. Amen.—*I. O. S.*

copied 5-28

SOCIETY OF SILENT UNITY

*Be still, and know
that I am God.*

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the healing department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the word and healed the centurion's servant and others.

We are glad to help all who have faith in the power of God. Physical, financial, mental, and spiritual difficulties can be overcome. Even though everything else has failed, we will take your case. "With God all things are possible."

Silent Unity will pray for you, and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY

SILENT UNITY DEPARTMENT


Tenth and Tracy Avenue, Kansas City, Mo.

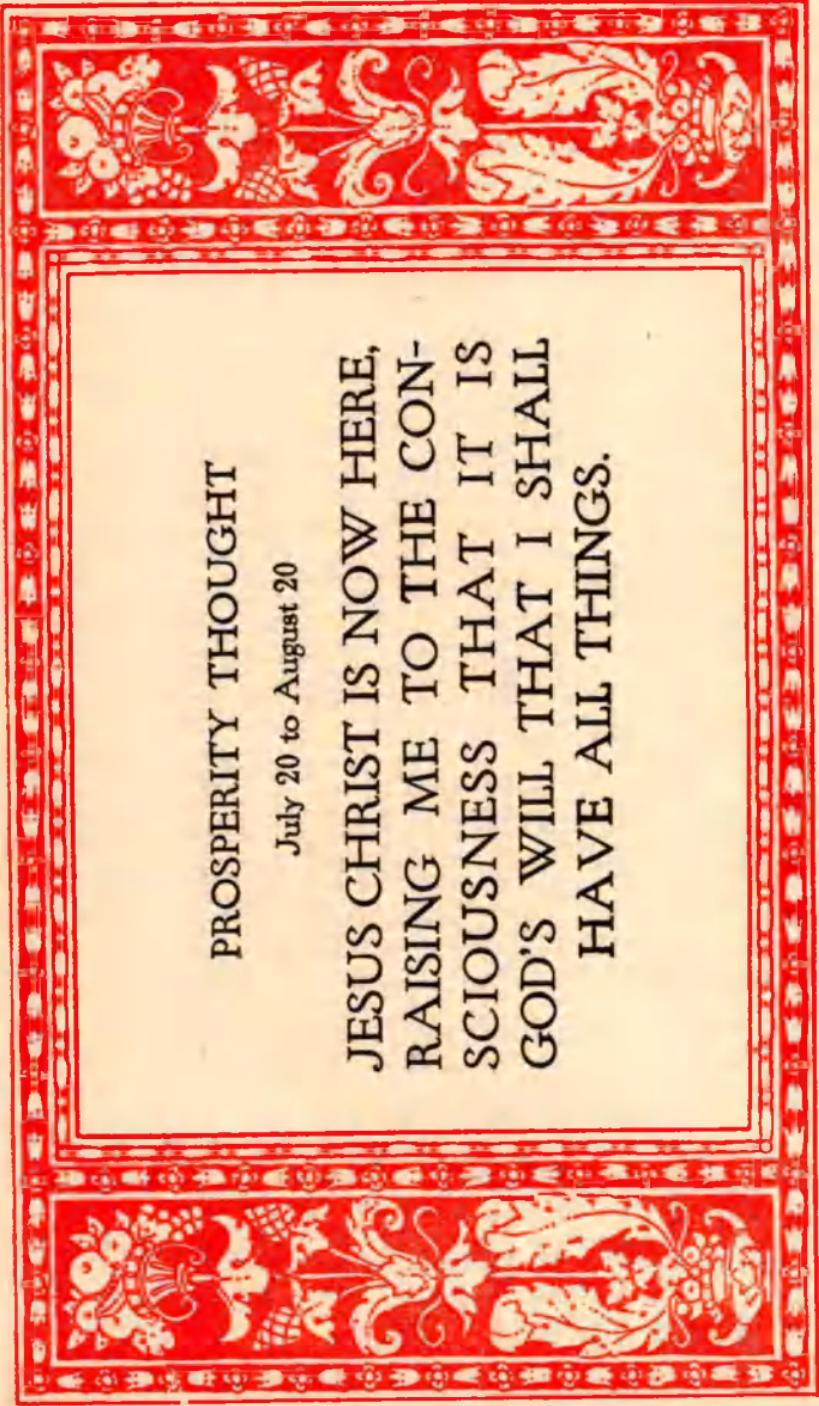


HEALING THOUGHT

July 20 to August 20

JESUS CHRIST IS NOW HERE,
RAISING ME TO HIS CON-
SCIOUSNESS OF THE DIVINE
WILL, AND I THINK ONLY
THOSE THOUGHTS WHICH
BRING PEACE, HEALTH, AND
HARMONY.





PROSPERITY THOUGHT

July 20 to August 20

JESUS CHRIST IS NOW HERE,
RAISING ME TO THE CON-
SCIOUSNESS THAT IT IS
GOD'S WILL THAT I SHALL
HAVE ALL THINGS.

HEALING THOUGHT AND PROSPERITY THOUGHT

Jesus Christ is now here, raising me to his consciousness of the Divine Will, and I think only those thoughts which bring peace, health, and harmony. Our first need is to know that Jesus Christ is here, raising us into his zone of spirituality, where we possess what he possesses. The Divine Will is for peace, health, and harmony. Being with Jesus Christ, in his zone of spirituality, the Divine Will is done in us; it manifests in us, as peace, health, and harmony. Into the Jesus Christ consciousness comes no contradiction of the Divine Will. Inasmuch as we yield our consciousness to his consciousness, with him we have the peace, the health, and the harmony of the Divine Will, and we have the manifestation of these in body and environment.

Jesus Christ is now here, raising me to the consciousness that it is God's will that I shall have all things. It is God's will that we have all things, and God's will must prevail. All things are ready for our appropriation. To deny the presence and the completeness of God's supply for us, keeps it just under the surface of manifestation. Having been taught by Spirit that all the good of God really is now ours, we will not put hindrances in the way of its manifestation. Instead, we will receive and use with a freedom which testifies of our faith in the providing Father. By praise, thanksgiving, and rejoicing, we bring to pass the Father's will of plenty in all good things, and so make the kingdom of this world to become the kingdom of our God and of his Christ.

WHY UNITY WITHDREW FROM THE I. N. T. A.

It had not been our intention to give publicly all the causes of the withdrawal of Unity from the International New Thought Alliance, but since printing the bare announcement, many of our readers have asked for further details.

In the first place, the Unity School has from the beginning stood for certain religious ideals which the New Thought people have not accepted. We have proclaimed Jesus Christ as the head of our work, and have so notified the world by putting the word "Christian," into the name of our organization. This the I. N. T. A. has refused to do, although it claims to carry out Christian principles. When we advocated a change of name to include the word "Christian," the proposal was quickly hushed up in the executive board meeting. The argument was, that although the I. N. T. A. was a Christian movement, it should not put anything into its name to antagonize the nonChristians who might otherwise be induced to join.

Unity teaches that the eternal life taught and demonstrated by Jesus, is not gained by dying, but by refining the body until it becomes the undying habitation of the soul. This refinement of the body requires the renunciation of certain sense habits and appetites, such as the lust for meat, tobacco, stimulants, sex, coarse dances, and all pleasures that exalt sense above soul. Unity teaches that to gain the spiritual life, man must sacrifice the animal life. "He that loseth his life for my sake shall find it." New Thought people do not advocate the renunciation of sense life, in order to gain eternal life. They teach that man goes on to higher fields of action by dying. We hold that Christianity, rightly understood, teaches a science by which eternal life can be attained here and now, and that dying is a loss instead of a gain.

New Thought requested the open platform at all Unity centers for its field lecturers, because Unity was a member of the I. N. T. A. When this was granted and the lecturers opposed, as they nearly always did, the plain teachings of Jesus on these points, the congregations were confused and often dismayed at the apparent change of doctrine at the Unity center. It then required continued explanation and much effort on the part of the Unity teachers, to clear up the points in which the two schools differed.

On the whole, the Unity School found that it was hampered in the expression of its ideals through its intimate association with New Thought. Unity has certain ideals to carry forward, and it must have the greatest freedom in presenting them, because they are revolutionary, and some of them, like eternal life here and now in the body, apparently visionary and beyond attainment. But these ideals are capable of attainment, as admitted by progressive philosophers in various fields of physical science. Unity people are aiming to demonstrate these ideals, although the ideals may appear to be beyond present human achievement.

We have the kindest feeling for all the New Thought people and for all souls who are trying to live the higher life. However, we must not be detained in our ongoing by their calls for coöperation in working out ideals that do not appeal to us as the highest.

We are always glad to coöperate in any reform that promises good to the race, if there is prospect of the establishment of an enduring standard. We coöperated with the I. N. T. A., when that organization agreed to the Jesus Christ standard, but we found that their concept of that standard was not ours, and they insisted that we should coöperate on the interpretation which they give to the ideals which we are working out. This hampered instead of helped us. We must all in the end be set free, and Unity has declared its freedom from all organiza-

tions that advocate anything less than the highest idealism of Jesus.

The I. N. T. A. directors are doubtless not aware of it, but they are making the Alliance another school of New Thought people, instead of a federation of the schools that already exist. We were continually urged by the I. N. T. A. to coöperate in building up their school, which was working along lines parallel with Unity, yet so different in many respects that we did not harmonize with them. We were asked to become members of a faculty to establish an I. N. T. A. normal school, when we were already part of the faculty of the Unity school, established for the same purpose years before the I. N. T. A. came into existence. The I. N. T. A. has field lecturers and field secretaries, as Unity has, and the organization drew upon our people to fill their offices. This and similar methods that were pulling right away from the idea of a federation of schools for mutual benefit, caused many of our centers to complain of I. N. T. A. *competition*, instead of the coöperation which we had expected.

We admit that we have not given enthusiastic support to the I. N. T. A., at any time, because we have not been in full sympathy with its manner of work. Yet, we have tried to coöperate in spirit, trusting that the true ideals of a Christian metaphysical alliance would eventually be carried out. However, our hopes have not been realized, and we see that the demand for a New Thought School has so crystallized around the I. N. T. A., that it will continue in spirit to be a school instead of an alliance of schools, regardless of any reform planks that may be put into its plans.

Mere protests that the I. N. T. A. is not a school, do not count in face of the facts in the case. In a circular letter from President Edgerton, sent out about the middle of February, 1922, to the Board of Councilors, he asked for suggestions about revising the field workers' text book. Also for the elaboration and extension of

the normal school into an actual training school, to be held for several weeks each year.

We did not object to a New Thought school; what we protested was the establishment of such a school under the name of the Alliance. We contend that the Alliance should not attempt to be a school, also that it has not the machinery to establish a metaphysical school worthy of the name. In other words, the alliance is trying to carry out ideals that belong to an institution that should be far better equipped for the purpose than is the I. N. T. A., and what it is trying to do belongs strictly to the work of the schools that stand back of it.

At the Denver congress, there seemed to be a movement by the I. N. T. A. directors to conform more to the federation ideals, and upon our return we made a very favorable report to our people, extracts from which were printed in Unity Magazine. But since then there has been no reform in methods; on the contrary, the institution idea has been gradually strengthened and the federation weakened. All over the country, New Thought centers are in full operation under the auspices of the I. N. T. A. The leaders of these centers are not students of any school, except what is generally known as New Thought, and they look to the I. N. T. A. as their alma mater. So we have abundant evidence that the I. N. T. A. is an institution, and is doing the work of a New Thought school, instead of being the clearing house of a federation of schools.

No; we have no objection whatever to the institution, but we do object to its trying at the same time to be a *federation of institutions*.

We feel justified in our resignation because so many of our centers have complained of the objectionable affiliations which our membership forced upon them. Although we exercise no jurisdiction over the Unity centers, they try to work in harmony with us, and what we advocate they usually follow. We hoped that our membership in the I. N. T. A. would be permanent.

The association and the personal touch with the many workers at the conventions have helped us all, and it is in this better understanding of one another that the true work of the I. N. T. A. lies. However, we feel that the benefits have been more than offset by the objectionable features of the Alliance as herein set forth.

The majority of the Unity people who have joined the I. N. T. A., will undoubtedly continue their membership, and we shall give them our hearty good will in so doing. Our people are absolutely free to follow the leading of the Spirit within them, and we always encourage them in that freedom.—C. F.

I THANK THEE, GOD
SHEILA O'NEILL

Because I see in fields of green,
Or pink-tinged cloud on turquoise sky,
An evidence of things unseen,
Of visions sealed to mortal eye,
I thank thee, God!

Because I glimpse in eyes of men
The glory of an inner grace;
Because this brings to me again
The magic beauty of Christ's face,
I thank thee, God!

GOD AND GENIUS WITHIN

When you have shut your doors, and darkened your room, remember never to say that you are alone, for you are not alone; but God is within, and your genius is within—and what need have they of light to see what you are doing?—*Epictetus*.

When men are rightly occupied, their amusement grows out of their work as the color petals out of a fruitful flower.—*John Ruskin*.

SUNDAY LESSONS

LESSON 2, JULY 9, 1922.

Unity Subject—THE TRIUMPH OF THE CHRIST
OVER HUMAN IGNORANCE.

International Subject—DANIEL INTERPRETING
NEBUCHADNEZZAR'S DREAM.—

Daniel 2:36-45, 47.

36. This is the dream; and we will tell the interpretation thereof before the king.

37. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory;

38. And wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold.

39. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth.

40. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush.

41. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken.

43. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay.

44. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

45. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great

God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.

47. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret.

GOLDEN TEXT—*The kingdom of the world is become the kingdom of our Lord, and of his Christ: and he shall reign for ever and ever.*—Rev. 11:15.

SILENT PRAYER—*Not my will but Thy will be done in me.*

Nebuchadnezzar was the ruler of one of the most powerful and splendid kingdoms of ancient times. He had greatly extended the limits of this kingdom by his personal efforts.

To him, this kingdom was a material possession, composed of lands, buildings, animals, gold, and the bodies of men. He did not count the value of spiritual man, until he contacted Daniel.

He worshiped gods of stone, because he realized that there were certain phenomena in nature which could not be explained, and he did not yet know of the one God.

In order that he might be on good terms with the so-called gods, he caused certain men to give their entire time to the study of mysteries. These men were called magicians, sorcerers, enchanters, and diviners.

Nebuchadnezzar was the center of his world, which revolved about him according to his command. Through his sorcerers he controlled even the gods. But there came a time when all his wealth, all his power, and all his wise men failed him. He had a dream which troubled him, and the next day he could not remember what he had dreamed. He became enraged because his magicians could not tell him his dream, and he decreed that they should all be put to death.

Daniel, who believed that all wisdom came from the one God, revealed the dream and its interpretation

to the king, who accepted the interpretation because of the accuracy of the recital of the dream. Then, the king was convinced of the genuineness of Jehovah and the falsity of his own gods.

The word Nebuchadnezzar means, "May Nebo protect." Nebo was the god of wisdom. Nebuchadnezzar represents in us the human will backing itself up by the human intellect. A king always represents some function of the will. The will entrenched in intellectual learning, giving its full attention to material subjects, is very powerful, up to a certain point. It feels itself to be all-powerful, but there comes a time when it realizes its weakness and inability, just as Nebuchadnezzar did.

Daniel means, "judgment of God," and represents our spiritual faculty of judgment plus spiritual imagination. He went direct to God for the dream and the interpretation, just as we may go direct to God today, when we are puzzled or troubled.

The human will is a wonderful thing, but unless it is subject to Divine Will, it makes many mistakes. Jesus Christ realized this, and he prayed, "not my will, but thine, be done."

This was the king's dream: He saw a great image whose head was of fine gold; the breast and arms were of silver; the stomach and thighs were of brass; the legs were of iron; the feet were part iron and part clay; . . . "a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and brake them in pieces . . . The stone that smote the image became a great mountain, and filled the whole earth."

Daniel told the king that the golden head represented his kingdom, and that the other parts of the image were kingdoms that were to come.

Spiritual judgment reveals to us that the personal man must give way to true spiritual man, eventually.

The image represents unregenerate man. The head of the image represents the human intellect, which is

indeed a splendid, brilliant thing. The breast of silver represents personal love, which is but the silver moon-light reflection of the love of God. The stomach of brass represents human appetite. The legs of iron represent physical strength, and the feet of clay and iron mixed, represent understanding weakened by belief in materiality. It is because of the mixed understanding that the whole image crumbles before the Christ man. The Christ man becomes a mountain and fills the whole earth. There is no room for anything else.

We must strengthen our whole being by building Christ into every one of our parts and faculties. No matter how wonderful we are, we shall surely fail, if our understanding is with the mind only.

QUESTIONS

1. What does Nebuchadnezzar represent to the metaphysician?
2. What does Daniel represent?
3. How important is the human will?
4. What does the great image represent?
5. What becomes of the personal man who relies wholly upon the intellect and upon material things for his life?
6. What is the enduring thing in the universe?
7. Can man incorporate enduring qualities into his being?

LESSON 3, JULY 16, 1922.

Unity Subject—JUDGMENT.

International Subject—THE HANDWRITING ON THE WALL.—Daniel 5:17-28.

17. Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation.

18. O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and glory, and majesty:

19. And because of the greatness that he gave him, all

the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down.

20. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him:

21. And he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses; he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will.

22. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this,

23. But hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified.

24. Then was the part of the hand sent from before him, and this writing was inscribed.

25. And this is the writing that was inscribed: MENE, MENE, TEKEL, UPHARSIN.

26. This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end.

27. TEKEL; thou art weighed in the balances, and art found wanting.

28. PERES; thy kingdom is divided, and given to the Medes and Persians.

GOLDEN TEXT—*God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.*—Ecclesiastes 12:14.

SILENT PRAYER—*The spirit of good judgment is now expressing through me.*

This is a lesson on judgment. Daniel represents spiritual judgment; Nebuchadnezzar, progressive soul judgment; and Belshazzar, mere sense judgment, or instinct. These all derive their existence from the Most

High, and are given, in their turn, the power to guide the consciousness.

In order that we may properly bring out and express the Principle of being, it is necessary that we have free rein and unhampered power. Although we may do the wrong thing, it is better than inaction, because only by the use of our powers can we ever develop character.

The Hebrew meaning of Nebuchadnezzar is, "tears and groans of judgment." Nebuchadnezzar represents the emotional child of nature, who wants to fulfill all the desires of the soul, whether they be good for it or not. The world is full of Nebuchadnezzar people. We call them "psychics." They are loath to stand on their own judgment in any matter. When decision is required of them, they fly to some oracle. It may be a friend whose good advice they ask, or a medium, or even the toss of a penny or the shuffle of a deck of cards. They are willful, and rule arbitrarily. Refusing to bring forth their own good judgment, they become mendacious and tyrannical. The ultimate of this sort of action, is a return to the animal instinct plane of consciousness, as described in the twenty-first verse.

It is really a very dangerous thing to neglect the development of judgment. If we go to our friends for advice, we are weakened. If we act without judgment, we fall short in our efforts; and if we trust to oracles and luck, we become demoralized and animalized.

Belshazzar is the "son," or the fruit of this attempt to rule the consciousness, without appealing to God for right judgment. He is a mere animal. He has no reverence or respect for holy things. He sensualizes all the "vessels" of the Lord, and materializes everything. These vessels of the Lord are the various avenues of expression in the body. Instead of realizing their spiritual significance and use, he reduces them to a material base and fills them with an artificial stimulant (wine).

There is an end to all this. Divine Law weighs such a one in the balance, and he is found wanting; the

kingdom is then taken away. Compared with the civilization of the Babylonians, Cyrus was a barbarian; consequently, his capture of the kingdom represents the return of man to a state of barbarism.

QUESTIONS

1. Why has man been given free rein and unhampered power?
2. Who are the Nebuchadnezzar people in the world today?
3. How do we neglect the development of judgment?
4. How does the law deal with one who misuses the avenues of expression in the body?

LESSON 4, JULY 23, 1922.

Unity Subject—INNOCENCE ITS OWN DEFENSE.

International Subject—DANIEL AND THE LIONS.

—Daniel 6:16-23.

16. Then the king commanded, and they brought Daniel, and cast him into the den of lions. *Now* the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee.

17. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel.

18. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

19. Then the king arose very early in the morning, and went in haste unto the den of lions.

20. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?

21. Then said Daniel unto the king, O king, live for ever.

22. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.

23. Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

GOLDEN TEXT—*Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.*—Hebrews 11:33.

SILENT PRAYER—*The angel of Jehovah encampeth round about them that fear him, And delivereth them.*—Psalms 34:7.

Every faculty is brought forth in character by use and by trial of its strength in various ways. Spiritual judgment, represented by Daniel, is made strong by trial. The son of God must master every mortal limitation. When we overcome a weakness, we are that much stronger. It is the Christ Consciousness that says, "He that overcometh I will give to him to sit down with me in my throne." The throne here mentioned, represents the place of power and dominion attained by the one who masters himself.

The mastery of self includes not only dominion over the appetites and passions, but also a strengthening of the higher faculties. Daniel is represented as a very just man. Though an Israelite, he had risen to power in Babylon, and was ruler over 120 provinces. Rulers in those times almost always made their positions to be sources of gain. But Daniel refused to share in or connive at "grafts," and he thus incurred the enmity of the other office holders. This is the basis of the conspiracy against him, as given in this lesson.

An analysis of the individual mind reveals that thoughts congregate and center around certain ideas, in a way like that by which men form organizations; also that there are opposing sets of thought aggregations in every mind, each seeking ascendancy. All the honest thoughts which you have had, flock together in your mind, and the dishonest thoughts flock together also; each aggregation is trying to make you act from its

standpoint. The one in dominion is the king (will), who acts as moved by the various thoughts, or as directed by spiritual understanding.

This king (will) is a vain fellow, and has his weak spots, one of which is that his law is supreme and cannot be broken. In Oriental countries, this is carried to the extent of deifying the king and making all his edicts inviolable. The king of Babylon was not simply a servant of Ormazd, the deity; he was regarded and described as actually the image of the god who dwelt in him. Divine honors and worship were naturally paid to such an exalted personage. The will is the "image and likeness" of God, and is regarded by all mystics as the central spark which links man to the Supreme.

The will (king) naturally loves the good, the true; therefore it is the friend of right judgment, Daniel. But having in ignorance sent forth an edict that puts this faculty to a severe test, will is worried, and affirms that the God of Daniel will deliver Daniel. This is a correct handling of the situation. When we do that which puts us to the test along any line, we should declare divine deliverance. This declaration sets into action a thought force that may be described as the "angel" who shut the lions' mouths.

The lions are the savage thoughts that arise in us, when we are wrongfully accused and know that we are innocent. One who is passing through this phase of thought regeneration, should, like Daniel, be true to God, in spite of intimidation and persecution; for these will sometimes come from without, as a reflection of the tumult within. People who are making special efforts to live spiritual lives, often find those who have been their friends, turn about and abuse them, and accuse them of evil acts. This seems doubly hard to bear, right when the aspirations of the soul and the whole trend of life have been toward holiness. But when we understand some of the inner workings of thought, we see why

this opposition is set up. Jesus saw it and said, "Father, forgive them; for they know not what they do."

QUESTIONS

1. How are the faculties brought forth in character?
2. What does self-mastery include?
3. What should we declare, when we do that which puts us to the test?
4. What do the lions represent?
5. Why is there sometimes opposition, when we are making special efforts to live true and spiritual lives?

LESSON 5, JULY 30, 1922.

Unity Subject—TURNING FROM SENSE TO SPIRIT.

International Subject—THE FIRST RETURN FROM EXILE.—Jeremiah 29:10; Ezra 1:1-8, 11.

10. For thus saith Jehovah, After seventy years are accomplished for Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place.

1. Now in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2. Thus saith Cyrus king of Persia, All the kingdoms of the earth hath Jehovah, the God of heaven, given me; and he hath charged me to build him a house in Jerusalem, which is in Judah.

3. Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah, the God of Israel (he is God), which is in Jerusalem.

4. And whosoever is left, in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will-offering for the house of God which is in Jerusalem.

5. Then rose up the heads of fathers' *houses* of Judah and Benjamin, and the priests, and the Levites, even all whose spirit God had stirred to go up to build the house of Jehovah which is in Jerusalem.

6. And all they that were round about them strengthened their hands with vessels of silver, with gold, with goods,

and with beasts, and with precious things, besides all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem, and had put in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up, when they of the captivity were brought up from Babylon unto Jerusalem.

GOLDEN TEXT—*We know that to them that love God all things work together for good.*—Romans 8:28.

SILENT PRAYER—*My thoughts are turned toward the Spirit of truth.*

There are periods when the thoughts turn to religious subjects, as naturally as sparks fly upward. The man immured in sense, suddenly begins to study matters pertaining to the soul; he joins the church, or investigates Christian metaphysics. This is the return of the children of Israel to Jerusalem. Cyrus, who represents the ruling idea in consciousness, was "stirred up" by the Lord, and he made a proclamation to the effect that it had been given him to build a house unto the Lord, at Jerusalem. Cyrus was a heathen king, yet the Lord "stirred up" his spirit, or inspired him to act in a way quite contrary to his custom. He had captured the Israelites, and had held them in bondage many years, in Babylon (sense confusion). By this, we discern that the Lord inspires men who are open to Truth, wherever they may be found. It may be that you are in the most material of occupations, and your thoughts may be utterly sensual; yet if you have been "stirred up" by the Lord, you can commence, right where you are, the movement toward Jerusalem (the spiritual center of consciousness).

You some time came forth from "that country," as stated by Paul, in Hebrews. Now you are to return and take all the "vessels of silver, with gold, with goods,

and with beasts, and with precious things," which represent the fruit of your experience in the sense consciousness.

No effort is wholly lost, though it be put forth in a field apparently barren and fruitless. The vessels taken from the temple at Jerusalem at the time of the captivity, were used in the worship of false gods in Babylon, but they were returned to be again used in the worship of the true God. These vessels represent our capacities of appreciation—the ability to comprehend or measure life. The man who is getting pleasure out of the lusts of the flesh, is measuring up life—the one Life—before false gods, and is using his God-given capacity (vessels) with which to do it. He is getting experience, generating forces that he will have eventually to master and return to the temple at Jerusalem. Nothing real is lost in divine economy, and man will, in due season, refine and extract the gold from every thought and act—though he may find it hard work getting rid of the dross.

QUESTIONS

1. What does the return of the children of Israel to Jerusalem, represent?
2. Whom does the Lord inspire?
3. Is any good effort wholly lost?
4. What does man gain by experience?

LESSON 6, AUGUST 6, 1922.

Unity Subject—JOY, A BUILDER.

International Subject—THE TEMPLE REBUILT AND DEDICATED.—Ezra 3:10-13; 6:14-16.

Read also Ezra 4:1-5.

10. And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise Jehovah, after the order of David king of Israel.

11. And they sang one to another in praising and giving thanks unto Jehovah, saying, For he is good, for his loving-kindness endureth for ever toward Israel. And all the people shouted with a great shout, when they praised

Jehovah, because the foundation of the house of Jehovah was laid.

12. But many of the priests and Levites and heads of fathers' houses, the old men that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

13. So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off.

14. And the elders of the Jews builded and prospered, through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the decree of Cyrus, and Darius, and Artaxerxes king of Persia.

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

GOLDEN TEXT—*My soul longeth, yea, even fainteth for the courts of Jehovah.*—Psalms 84:2.

SILENT PRAYER—*The joy of the Lord is my strength.*

The return of the children of Israel, and the rebuilding of the temple, symbolically describe what occurs in the consciousness of one who has been mentally confused for a season and has returned to normal conditions. The priests are the thoughts that relate us to spiritual things, and the builders, the thoughts that relate us to material things. In order to build harmoniously, we must set our thoughts to work along all lines; this includes both the spiritual and the material.

The one who would construct a harmonious consciousness, which includes mind and body, must see to it that joy has its place in his spiritual thoughts. Whenever the name David appears, we may know that some phase of the love or emotional nature, is involved. The body is supplied with spiritual energies through the sun

center, or solar plexus, and the presiding genius of this function is David, or love.

Singing, praising, and giving thanks are the building impulses of the man. When we rejoice in gratitude; when we express ourselves in thanksgiving to the Author of our being, there go to every part of mentality and body, thrills and waves of harmonious energy. These thrills and waves are the "trumpets" and "cymbals" in the hands of the priests and the Levites.

The priests, the Levites, and the ancient ones who "wept with a loud voice," are regrets. See to it that the shouts of joy over present achievements, drown these out.

The enduring temple is built in the understanding of Spirit as the one and only cause of all things. There are would-be helpers in this building process, who claim to be coworkers with the spiritual builders; but when their methods are uncovered they are found to be adverse to the purely spiritual way.

In the building of the spiritual body, we should distinguish between the constructive Cause and the adjustment of conditions that already exist, to the end that that Cause may be more fully expressed. When breathing exercises, dieting, and other physical adaptations claim to be causes in spiritual development, they become adversaries, and those who have not yet gained an understanding of their right relation in the erection of the temple, would better exclude them from any part in it.

QUESTIONS

1. In order to build harmoniously, along what lines must we apply our thoughts?
2. What place has joy in constructing a harmonious consciousness?
3. What does a harmonious consciousness include?
4. What are the building impulses?
5. In building the spiritual body, what two factors must we distinguish between?

SILENT UNITY HEALING

"What hath God wrought!"

[In writing Silent Unity for help, be sure to give your full name and address.—THE EDITOR.]

HEALTH

El Paso, Texas—I wired you for prayers, because the doctor who had been called in, had said that he thought he found traces of cancer. X-ray examination disclosed no such trouble; then the doctor gave me every possible examination and test known, and this was his comment: "Mrs. M., have you ever had any children?" "Yes, three splendid children." "If I did not know you, and if you did not tell me that you had borne children, I would take an oath that you not only had never had a child, but that you had not even been married. You are absolutely the most perfect and normal human being I have ever seen. You have every appearance of vigorous youth in the organs of your body. We find it absolutely amazing." This was the sum total of his words. Now this is the marvel: I have grown up from a frail young woman who went upon crutches, and was pronounced an incurable invalid; a woman who had not a glimpse of hope for this world, nor any assurance of a hereafter; who had all kinds of female disorders; who was pronounced as good as dead from appendicitis. I have realized this healthy body, being made in His image and being infilled with His likeness. And it is now proved to me that the Truth will free. I have prayed for and lived the regenerate life for eight years, just as far and as fast as the Spirit gave me understanding. I have tried to live just normally, keeping my feet upon the earth, or at least not getting my head in some hazy cloud and losing my bearings. I have prayed to be sweet and clean and wholesome, and this is my reward.—*L. E. M.*

New York, N. Y.—I wrote requesting your help to bring back my voice to the quality it used to be. You may imagine my delight to find that not only my voice but also my piano playing improved greatly. I feel, dear Unity, that God is blessing me in every way, and I thank you for your good prayers in my behalf. May God bless you in this wonderful work. My aunt has received great comfort from the December, January, and February issues of Unity. You may publish my letter if you wish.—*Mrs. P. V. L.*

Chicago, Ill.—I thank God and you for your kindness. My baby's left eye was closed for six weeks or more. I

took her to a specialist, and he said that tuberculosis would develop in her eye. I came home and declared love, and wrote to you. Saturday morning, while I had E. in her bathtub, all of a sudden two beautiful black eyes were staring at me. I was so happy that I was hysterical. "Praise God from whom all blessings flow." Please print this, for it may help some anxious mother.—C. J.

Albuquerque, N. Mex.—Your prayers saved my baby. God bless you. People here cannot understand it, but thank God, I can. R. had what a doctor would call pneumonia, and we thought he was gone. I was almost frantic, when I sent the last telegram to you, but thank God, R. was healed of the fever in a few minutes after I knew you had received the message. Publish any part of this letter you wish, and sign my full name and address.—*Mrs. Edith Wilson, 1013 N. Eighth st.*

Providence, R. I.—I walked two blocks and returned to service without crutch or cane. I promised to write you when I had conquered fear, and I have done so. You are at liberty to tell the world how you have helped me. I thank God and you, more than words can express.—*Mrs. I. M. H. B.*

Lorain, Ohio—I wrote you sometime ago to pray that catarrh would leave me completely. I was healed almost instantly. I cannot express in words how thankful I am to you, for, from reading Unity Magazine, I understand that you are doing a great work. You may publish this letter with my initials.—*Mrs. G. L. W. P.*

St. Louis, Mo.—I had hiccoughs. The doctor could not help me. I was near death, and sinking fast. I knew I would soon be gone if a change was not effected, so a friend wrote a letter for me, asking your prayers. Praise God, I was healed before the letter reached Kansas City. May God ever bless Unity.—*N. J.*

Olean, N. Y.—Rejoice with me, for I am receiving God's wonderful and blessed help, and I am claiming victory over what looked to be incurable: the dread consumption. The cough of two years is almost gone. At times, I was so weak I could not do my housework. I kept affirming your Truth statements. You may publish this report; it may help some one. Any one who wishes, may write to me. God is near and loves to help his children.—*Mrs. C. B.*

Tampico, Mexico—I am inclosing a love offering, and thank you for the wonderful help you have given me with my hair. I wrote you about its falling out; just about the

time my letter reached you, the falling out was immediately stopped. I can see more new short hairs each day. I thank you for your aid and for the Divine Love that is being manifested in me through your prayers.—*E. A.*

Bethune, S. C.—I thank God this morning that I am healed. As I made up my mind to write you, my pains decreased, and by the time my letter had reached you, I was feeling like a new woman. I had been suffering from bladder trouble for twenty years.—*Mrs. S. R. A.*

Haywards, Calif.—I am healed of appendicitis, thanks to God and Unity and faith in prayer. Your lessons in Truth have so enlightened me that I am beginning to demonstrate. While on my bed of pain, I placed my hand on my side, and the words came to me, "Permeate me, heavenly Father. Not my will, but thine be done, in the name of the Father, Son, and Holy Spirit." Thanks to God, I was healed that moment.—*Mrs. B. B. Y.*

New York, N. Y.—Unity has prolonged my life. I thank you for your prayers for my son. Sometime ago, I wired you for help, when he was to have an operation for appendicitis. He did not have the operation, and is now well. Thanks to God and to you dear people.—*Mrs. V. D.*

New Iberia, La.—I am thanking God and Silent Unity for the blessing that came to me. I was suffering from acute pulmonary tuberculosis. I wrote for help, one month ago. I am sure my prayers have been answered. I am feeling well today. I feel that I have been restored to wholeness in the name of Jesus Christ. I learned the prayer in one day. Every word in it is so clear that it heals the broken heart. I will let this beautiful prayer be my guide. You may discontinue prayers.—*Miss H. I. G.*

Providence, R. I.—I requested prayers for my husband for the healing of stomach trouble; inside of a week, he stopped taking medicine, and said that his stomach felt splendid. The trouble has not returned. If you wish to use my name or acknowledgment of help, I am very willing.—*Mrs. E. Mosher.*

S. Milwaukee, Wis.—I went to doctors for neuritis in my hands and arms, and they told me that they could give no help. I sent to you for silent thoughts, and I can say that by the help of our Savior and Unity, I have been completely cured. I cannot express enough thanks for my help. It is wonderful to know that there is a society that can show a person the way to the Savior. You may discontinue prayers.—*E. O. H.*

PROSPERITY

Buffalo, N. Y.—My heart is full of joy today. You may discontinue your prayers for my husband; they have been answered—everything that he could ask for has come to him. He had been taken back into the company he was with for years, and has a splendid position. We have a flat, a much better one than we should have thought to ask for, and we found it while you were praying for us. I thank you with all my heart.—*M. H.*

Buffalo, N. Y.—Yesterday, Mr. S. was notified by his company that his salary would be raised \$25 a month, and I thank you, for I know that it is the study and the practice of the Truth which have brought this about. I shall never forget the Unity School, and shall do everything in my power to help other people to know the Truth.—*Mrs. J. P. S.*

S. Jacksonville, Fla.—I acknowledge the help I have received, since I wrote you for prayers that I might secure employment, in order to have money to support my family. Soon after writing you, I applied for and was given employment by a good firm. My employers are good men, and successful in business. They gave me a fair salary to start, and since, a raise in salary. All my affairs seem to be growing better right along. God did not fail me when I trusted him. Unity has brought me into touch with our Father, and I am grateful.—*E. M. J.*

Jacksonville, Fla.—Blessings have come to me, since learning the Truth and using the Prosperity Bank. My business has continued good. I have been able to meet all my obligations promptly, and also have been helped with some debts. We look forward with much pleasure, each week, for the Weekly Unity, and when Unity Magazine comes, we have a feast. I cannot enumerate the many blessings that have come to my family through Unity. Some weeks ago, I wrote to you, asking for prayers for my husband's mother and sister, who had the flu. They both have recovered; his mother is eighty-three years of age. For this and many other blessings, we are sincerely grateful.—*Mrs. M. R. C.*

Omaha, Nebr.—I wrote you, asking your help, as I was at that time having great financial difficulties. Today I am happy to tell you that my troubles are all gone, and I am having phenomenal success in every way. Money and good will seem to come from every direction, and without any effort on my part. I trust God, and know that the All-good is my supply. Thank you, a thousand times, for

your wonderful help. I pray God to make 1922 the most prosperous, happiest, best year of Unity's life.—*F. F.*

Detroit, Mich.—I wrote you, requesting your prayers in securing a much wanted position for my husband. You can imagine our delight that the matter has demonstrated beautifully, and we thank and bless you for your great help. I have been rejoicing steadily every day, in the bounty of God.—*Mrs. M. B.*

Long Beach, Calif.—You may discontinue your prayers for prosperity for me. The demonstration has been wonderful, as I have met bills that I never thought I could meet. I have put more trust in God and prayers. May God bless you.—*Mrs. L. W.*

Minneapolis, Minn.—I wrote to you for prayers more than a week ago, asking for work. Today I received a position, just the kind of work I wanted, and with a good chance for advancement. I am thankful to God and to Unity for it. We also located an apartment immediately after writing to you. You may use this for a testimony if you wish, as it might help somebody to know how wonderful it is to write, and to get such immediate results.—*Miss K. S.*

Los Angeles, Calif.—I wrote you last week, asking your aid in securing a good position. Monday I went to work at \$7 a day. I thank you for my success, for I know you helped me.—*P. G.*

HELPED BY UNITY LITERATURE

Santa Monica, Calif.—I feel that I am gaining a better understanding of God, through the reading of your magazine. I appreciate the help of your prayers.—*Mrs. S. V. H.*

Asher, Okla.—In looking back over the three or four years since I first became a student of Unity, I realize what a wonderful stride I have made. I cannot tell how much this glorious faith means to me. Unity has been a blessing to me and mine. God bless you and the work being done.—*L. G.*

Atlanta, Ga.—I get much pleasure from reading the extracts from letters. The one in April issue of Unity, "Our All-Sufficiency in All Things," has helped me wonderfully. I think that we all get wonderful help from the related experiences of others. I can see that I have been holding the wrong attitude toward my work. I have been fussy about it and unwilling to do the things that have come to me to do. I know that I have been ungrateful, and this article has shown me just what to do. I can truthfully say

that I have resolved to put my trust in God, to know that it is not his will that I should be in financial worries, and I am going to let my conversation be in accord with my new line of thought. I am going about my work joyously, knowing that it is God's work, and that I am a channel for good. You have helped me greatly, and I thank God that he has put such lovely messengers into the world. "By the power and authority of the Lord Jesus Christ, I am made free and whole."—*Mrs. C. B. Q.*

Decatur, Ill.—I am renewing my subscription for Weekly Unity, as I feel that it is very important that I should read such a blessed paper. It certainly has strengthened me spiritually many times, and has been a wonderful uplift to my soul. Two weeks ago, I was very ill from something like the flu. My son came to my bed, and asked me if I would take some medicine, but I refused. I was suffering and hardly knew what to do. The thought came to me that it might help me if I would read some in Weekly Unity. I read the first page of the February 4 number, which was entitled "Spiritual Healing." Praise the dear Lord, that was the very medicine I needed, for it just suited my case. All at once, a change came over me. I felt that I was healed. I got up, went into the kitchen, and about my duties, singing, "Hallelujah 'tis done!" I am thankful to the great Physician, who is able to heal all manner of diseases. I also thank Unity for what you have done for us.—*Mrs. D. P.*

Atascadero, Calif.—After reading a Unity Magazine which was kindly loaned by a neighbor, we were prompted strongly by the Holy Spirit to tithe. Though at that time we had been out of employment more than four months, and had notes to meet aggregating \$500, and our total cash on hand was only \$76.50, we immediately tithed the amount. We shall continue to tithe as money is received. Since writing you, we have found employment and have received more than \$400 in money. These blessings in no sense compare with the spiritual blessing of divine understanding.—*S. and N. S.*

E. St. Louis, Ill.—I want to tell you about the happiness I enjoy daily, since I asked you to help me into the love feeling for everything. You do not know how much good your literature does me. It gives me a new, exhilarating warmth of life. When I sit in my big rocker, I take my Unity, instead of a box of candy and a novel, for real recreation.—*Miss C. E. T.*

FROM CHILDREN

Arlington, Calif.—You may discontinue prayers for me, as I am completely cured of the bad habit. I thank you very, very much for your prayers. I thank God every day for his goodness to me.—*E. M.*

San Francisco, Calif.—I seem unable to express my thanks to you for the healing of my eyes. I wore glasses for five years, and now I have put them aside. I have gone for almost a month without them, and have not noticed their being off.—*W. L.*

St. Louis, Mo.—Not long ago, I asked help, as I was troubled by piles. Your prayers were answered, and I was relieved in a few days. I thank God and Unity for the help.—*E. V.*

Jamestown, N. Y.—I thank you for helping me in my school work. I used to get "poor" in my arithmetic, but now I get "good" and 100, every day. I just had my monthly test, and out of twenty-nine examples I got twenty-eight right. I am sending a love offering.—*D. C.*

A STUDENT OF OUR CORRESPONDENCE SCHOOL WRITES:

Before my marriage, I was a trained nurse. It used to puzzle me greatly when the diagnostic points of any given disease did not always manifest in the same way. I soon found that a dose of medicine, if accompanied by an authoritative statement as to its results, usually brought those results. A strong man who had been injured in a steel mill, and who had been in the hospital for some weeks, had become addicted to the use of morphine. One of the young doctors and I thought it a pity that he should go out into active life again, unable to sleep without the drug. We concocted a vile tasting mixture of salt, sugar, pepper, vinegar, and some other ingredients from the kitchen, and we gave it to him with the positive assurance that it was much better in its results than the hypodermic. With his consent, we gradually lessened the dose, after he was thoroughly satisfied that it made him sleep "fine." Before he left the hospital, we told him of our trick. At first, he was indignant, but finally was greatly satisfied and remarked: "If believing that some flavored water could make me sleep, has done all that, one's mind ought to do a lot for a fellow." That remark has always stayed with me, and I am now beginning to find out the reason and the law back of all this.

PROTECTION

San Jose, Calif.—I wish you to know what your literature has done for me. I have been a subscriber to Weekly Unity for five years, and have been benefited by the instructions therein. The affirmations have done me decidedly more good than I can at present fully realize, and the demonstrations are such that I can never cease thanks to God. Being eighty years of age, I seem to feel the severe cold weather more than the average, so I have an aluminum pad which heats my bed. This morning, I had it on my left side, when I felt an extra amount of heat under my elbow, which seemed to increase. Upon turning the bed covers, I found that the clothing was on fire. I did not scream; I put my two hands on the blaze, and finally smothered the fire. Now the demonstration is this: My night clothing was burning on my flesh; and my hands, with which I put the fire out, never showed the smallest mark from it. Seeing the condition of the bedding, I know that God saved me. It makes me somewhat sorry to hear somebody, to whom I have related the experience, say, "You were certainly lucky." Why can they not see how God saved me? I had finished my prayer which I say in the morning, "I am the offspring of God," etc., and I certainly realized it fully. You may publish this account of my wonderful demonstration, if you like, and use my name.—*Mrs. Marie E. Eaton.*

BE YE TRANSFORMED

Aurora, Ill.—You may discontinue prayers for our son. He is not only healed, but he is a new boy in every way; he seems more filled with the joy of living—he sings and whistles, and laughs heartily, something he never did before. His eyes are getting stronger every day, and his arm needs only to be used to limber it up. I am so thankful for the prayers of Silent Unity, as I believe this experience will make a much better man of A. in every way, than he would otherwise have been. Those mighty, powerful prayers really caused an awakening of his soul. May heaven bless you and bring the realization of your spiritual power to all the world. Inclosed find love offering.—*Mrs. F. L. S.*

FREEDOM

Butte, Mont.—It has been a year since I decided to quit eating meat. I am much better in every way without it. Some of my friends have told me recently how much better I look than I did a year ago. I wish they all understood the secret of the improvement.—*S. B.*



PUBLISHERS' DEPARTMENT

SUBSCRIPTIONS PAYABLE IN ADVANCE

Single Copies: Unity Magazine, 10 cents; The Christian Business Man, 10 cents; Wee Wisdom, 10 cents; Weekly Unity, 2 cents.

<i>Unity Magazine</i> one year, in the United States.....	\$1.00
<i>Unity Magazine</i> one year, in Kansas City, Mo.....	1.24
<i>Unity Magazine</i> one year, in Canada.....	1.12
<i>Unity Magazine</i> one year, all foreign countries.....	1.24
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<i>Wee Wisdom</i> one year, all foreign countries.....	1.24

Sample copies of these periodicals will be sent gratis upon request.

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of *Unity Magazine* was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription. A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we suggest that, when the blue mark or pink wrapper is noticed, you tear off that part of the wrapper upon which your name and address appear, inclose it with check or money order, and mail it to us. We will understand that it is your renewal.

THE CHRISTIAN BUSINESS MAN

An Absolutely New Appeal to the Business World

This month (July, 1922) Unity is launching its latest publication, a magazine to be devoted to the application of Christianity to business in a practical way.

One by one, idealistic leaders in the business world, have taken up the clarion call: "Business is service, not warfare," until today, we have a number of books and periodicals, treating the subject of business ethics from a psychological standpoint. That these publications are doing a great work in the world of affairs, is evident in the call for the "square deal," and in the greatly increased respect for the one who "plays the game fair."

"The lash of circumstance and the logic of events" are, more than ever, impelling men to think, and a revised perspective on business is the consequence. That faith is the great liberator of energy, and that each individual may determine his success by a recognition of his own potentialities, and of his relation to the universal Principle, are points in understanding leading men to a readiness for full acceptance of Christ's teachings.

Attendance in men's Bible classes all over the country, is growing apace, and it seems that the time is now ripe for men to follow the teachings of the Master all the way, in business as well as in all other walks of life.

Some of the leaders in the business world are convinced that the only way to stabilize business, to quiet social unrest, to equalize conditions of life, is by the application of Christian principles—not in theory, but in practice.

Jesus taught a business code which, when put into practice, will "enthroned God in the industrial world."

In this magazine for business people, we shall show that business health, business success, business harmony can be attained and maintained when business men become partners with God—coworkers with him.

A UNITY WORKER WRITES THIS

When we sit in friendly groups at the Unity Inn tables, conversations, various and sundry, take place.

The patronage of the Inn is not confined to Unity people. Some come in from the neighborhood, many come from the business district, and others come in automobiles from the outlying residence sections of the city.

These outsiders frequently ask questions of the Unity workers, to satisfy their interest and curiosity in the stupendous work going on right before their eyes, though they can form no concept of the work at large, in its extension to the four corners of the earth.

Recently I had as a luncheon companion, a brainy business woman, who probed deeper than the average observer, apparently determined to get to the bottom of the whole thing. "Where does the money come from?" she asked. On being told of the freewill offerings, she came back with, "What do they do with the money?" I told her that the question which always stood out large in my mind was, not, what is done with the money, but how do they get along on it? Then I explained to her the enormous outlay in buildings, equipment, heating, lighting, materials, salaries, etc., telling her that the founders and trustees of the Unity work turn personal offerings into the work, reserving for themselves only such sums as serve their needs in simple living. I told her further that the members of the Fillmore family still live in an unpretentious little frame house, where they have lived for years, in the outskirts of the city; that they are people of very simple tastes, with no extravagant leanings; that they see the needs of humanity too clearly to indulge themselves in even such small luxuries as would seem entirely permissible.

By the time our conversation was over, this inquiring observer had learned that the Unity management inspires confidence in the workers, because of manifest devotion to the Lord's work.

THE UNITY PROSPERITY BANK

Will It Satisfy My Needs?

Is a legitimate question for one to ask who is investigating the Prosperity Bank proposition. We all know that mere financial success gives only temporary satisfaction; and what we all crave is that inner peace and poise which can be gained by contemplation of the things of the Spirit. Yet, of course, we must have both peace and plenty, to satisfy our physical, mental, and spiritual needs.

The original purpose of the bank plan was to teach people dependence on the Principle in money matters. But lo! what have we got? A host of grateful people, who, through following the instructions which accompany the Prosperity Bank, have opened the floodgates to the Infinite, and behold! what have they found? Not only relief from financial worries—debts paid, customers multiplied, positions secured; promotions attained; property rented and sold; homes acquired—but also peace of mind established, families harmonized; working conditions improved; yes, even talents developed.

You see, when you throw yourself with absolute reliance on the Spirit, there is *no* limit to attainment.

The following extract from a letter recently received, is one among large numbers showing the varied results obtained by using the bank drill:

"The Prosperity Bank brings to me the exhilarating feeling of receiving a wonderfully interesting package or present, or of being told that we would go to the circus, as children. It is a continual inspiration to the imagination, as it keeps one wondering what good thing will come next. All is good and all is soul satisfaction, that is connected with the Unity Prosperity Bank; and much is substantial gain to help in a richer, fuller life, in every sense of the word."

No exaggeration of reports sent in by bank patrons is possible, for the numberless accounts of success are so glowing as to preclude misrepresentation; and custom does not stale their infinite variety.

Send for a Bank, deposit the amount for Unity Magazine, Weekly Unity, The Christian Business Man, or Wee Wisdom subscriptions for three friends, and prove that

It Does Satisfy Your Every Need!

Please examine pages 95 and 96 of this magazine for description, explanation, and blank.

PUBLISHERS' NOTES

Many of our Unity readers are not taking Weekly Unity, possibly because they do not realize the high quality of the material assembled in this eight-page periodical. We are endeavoring to give our Weekly Unity readers the double cream of current thought of Christian metaphysics. Recent issues have contained articles which meet with special favor from the subscribers.

"My experience with Tithing," by Dan B. Herring, has elicited enthusiastic comment from those interested in this subject. An article of considerable length, entitled "An Interpretation of the Crucifixion and Resurrection," by Charles Fillmore, is alone worth the price of a year's subscription. Gerome Edwards, an earnest Unity worker of New York City, has contributed a leader, under the caption of "Jesus Christ, Our Teacher." When Albert C. Grier, of Spokane, Washington, stopped at Unity on his way home from an extended Eastern trip, he gave us several lectures that were rare treats; one, "Why There is New Hope for the World," is published in Weekly Unity, April 29.

Weekly Unity readers are writing in from all over the country that they find the Responsive Service indispensable in carrying on their meetings. This is a regular weekly feature.

Further interesting particulars regarding our weekly publication will be found on page 94 of this issue.

An interesting and promising suggestion: "I have recently begun tithing, and as I wish to do it systematically, I am sending you a check for \$15. Would it be asking too much, if I should request that my contributions, which will average at least \$15 a month, be set aside as a nucleus for a day school for children of Truth students in Kansas City. I know from former correspondence that such a school is one of your dreams. Others may contribute, and in the course of time, we shall have the dream realized. There is great need for such a school, and I can see untold possibilities in it."

How do our readers feel about this? We'd welcome an expression of opinion from those who are interested.

"Your prosperity treatment was wonderfully helpful and effective. One grows to believe absolutely in the working of the law in regard to the demonstrating of prosperity and health, if he will only take sufficient time to meditate upon it and to apply it.

"I came to this city, a perfect stranger, and secured an excellent position in one week. The Nursing Bureau at which I registered, makes it a rule never to take a new applicant without making a thorough investigation of her record. Notwithstanding this ruling, they employed me immediately, without taking the time to look up my references.

"During your treatment, I had endless demonstrations. It really seemed as if nothing could harm me. Everything came my way.

"One cannot thank you adequately in words or in compensation; because one knows something of the long road traveled before such power as yours is attained, and of the invisible forces that are working through and behind you for the salvation of the world."

Unity Magazine for August will have as its main theme, "Words." Our readers can look forward to a masterly presentation on this subject by contributors with skill, vision, and power. Charles Fillmore, Alex McInnes, Clara Palmer, Cora G. Dedrick, and John Bentley jr., have prepared special articles. No better time than this to begin a year's subscription for some friend or friends. The Prosperity Bank Plan furnishes an easy and profitable way to subscribe. Page 95 of this issue gives particulars.

"Since studying the Correspondence Course, I have come to understand the real worth of affirmations, just as I find the inner meaning of words from an intellectual standpoint. I have realized great blessings from these studies, and I am so thankful for the light of the reality of Truth."

Our Correspondence School students write us letters daily, in this strain of edification and appreciation.

The Good Words Club has an attractive and distinctive official emblem, in gold, bearing the symbol of the three wise monkeys. This emblem and a wall motto pledge card are reminders of the good and the true. All Unity readers will desire to possess themselves of these helpful reminders. The emblem is \$1.50; and the card, 10 by 12 inches, suitable for framing, is 25 cents.

"I have been receiving the Unity Prosperity Banks regularly every ten weeks for about a year, and have no doubt whatever of the power which God and Unity have brought to bear upon my life in every way.

"During the past year, my husband has stopped swearing and chewing tobacco. Since receiving the last bank, he has been given the opportunity of going into business for himself, with very small capital, as our financial condition was strained at the time; and this wonderful opportunity seemed to fall in his way, thus proving God's law. Work is coming in so fast since he opened for business, that he can hardly take care of it all.

"Our prosperity is assured, thanks to God and Unity. With deepest gratitude, I think of you and your heaven-inspired service."

In a letter to Myrtle Fillmore, Cora French Williams, Unity worker at Rochester, N. Y., writes: "It may be interesting to you to know that I gave the Easter message over the radiophone last Saturday evening—a new experience. We had splendid reports from various cities. Inasmuch as the atmospheric conditions were perfect, every word was heard."

From a prison paper: Keep the telephone of your mind forever transmitting thoughts of love, purity, joy, and health; then, when disease, sorrow, lust, and hate try to call you up, they will get the busy signal; after a while they will forget your number.

The Unity Intensive Training school promises a record attendance, judging from the letters which have come in from all parts of the country, from prospective students.

A TITHING BANK

Why not? Many of our readers are asking if they may use the Unity Prosperity Bank for tithing purposes.

The drill that comes with the Bank tends to build up a strong prosperity consciousness, which opens the way for the inrush of Divine Substance. Thus by saving the tenth part of one's income in the Prosperity Bank, a double advantage is secured—while observing the divinely ordained law of tithing, one is drilling the mind into an opening up for the inflow of Substance, and stimulating the prosperity consciousness so that it will become a magnet to draw the things desired.

SIGN YOUR OWN DECLARATION OF INDEPENDENCE

Many people date the time of their release from sickness and poverty from the time they took up the first lesson of our Correspondence Course. The first lesson explains the silence and its practical application; it gives instructions on entering the "secret place of the Most High" and making conscious unity with the indwelling Spirit of God.

If you wish information about the lessons, this blank may be used.

UNITY SCHOOL OF CHRISTIANITY,
(Correspondence School Dept.)
KANSAS CITY, MO.

722

I have read Unity literature for one year, and have made a careful study of "Lessons in Truth." Please send me information on the Course.

THE SILENT SEVENTY

This is the department of Unity work which attends to the distribution of free literature. You who have been benefited by the study of Truth, and who desire to help others to see the Light, are invited to join the Silent-70 and take up this work. Write us for information. We give the following testimonial:

Penitentiary—I am very thankful for the instructions which you sent me, and am making an effort to carry them out. I am being very much benefited by your ministry. At my task I find myself getting angry, worried, etc., at times, but when I discover any of these things taking possession of me, I at once start repeating mentally some of the affirmations which I have memorized out of the books which you have sent me, and I find that all imaginary ills at once take wings. I wish I were able to recompense you for the books, pamphlets, etc., received from you, and feel sure that I shall be able to do that when I regain my freedom.
—G. M.

UNITY GOOD WORDS CLUB



Jesus Christ referred to an immutable law when he said, "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The purpose of the Good Words Club is to help people into an understanding of the creative power of words. Our membership of 21,000 to date, extends to all parts of the world. We invite you to join us, that you may coöperate with this vast number who are today proving the law as taught by Jesus Christ, and demonstrating health, happiness, peace, and prosperity.

The Club is sustained by freewill offerings of its members, there being no membership dues nor fees.

This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club, that I may help others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty, and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy, and good will. I will also abide by the rules of the Club.

Name

Address

City State

(This blank must be signed personally by the one joining.)

(Clip and return this pledge for enrollment)

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine, please renew at once. When a blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of August to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Unity publications can be purchased at the following addresses. If you are interested in Unity literature, visit our dealer or center in your city, and personally inspect our many books, booklets, and magazines. If your local dealer does not handle our books, the way to get him to do so is to keep asking him for them.

Ark., Hot Springs—Steigler Bros. Bookstore, 520 Central.

Little Rock—Pfeifer Brothers.

Calif., Alameda—Home of Truth, corner Grand and Alameda ave.; Unity Truth Center, 2157 San Jose ave.

Burlingame—Unity Center, 1100 Peninsular ave.

Fresno—Unity Truth Center, 1034 Divisadero.

Hermosa Beach—Metaphysical Library, 2621 Hermosa ave.

Hollywood—Library of the Open Portal, 1500 Courtney ave.

Long Beach—Unity Center, 923 American ave.; Hewett's Book Store, 117 Pine st.

Los Angeles—Unity Center of Christianity, 2120 S. Union ave.; Home of Truth, 1975 W. Washington st.; Metaphysical Library, 910-914 Black bldg.; Unity library and classes, 321 Byrne bldg., corner Third and Broadway; Bullock's, (the Book section).

Oakland—Ethel R. Egy, 2137 Twenty-third ave., phone Ftv1 3735J.

Ontario—Ontario Upland Truth Center, 114½ North Euclid ave.

Palo Alto—N. T. Truth Center, Brown Room, Masonic Temple.

Pasadena—Brown's Book Store, 190 E. Colorado st.

Sacramento—Unity Center, 1415 L st.; Unity Study Class, Mrs. H. E. Anderson, 906 G st.

San Diego—Metaphysical Library, 1023 Seventh st.; George P. Sikes, 1367 Fifth st.; Beane's Bookshelf, 955 Eighth st.; House of Blessing, 2109 Second st.

San Francisco—Unity Center, room 316, 165 Post st.; Metaphysical Library, 3d floor Rosenthal bldg., 165 Post st.; Home of Truth, 1919 Sacramento st., near Gough; California Truth Center, 68 Post st.; Occult Book Co., 556 Market st.; Mission Unity Center, American hall, corner of Twentieth and Capp sts.; San Francisco Truth Center, 446 Lake st.; Downtown Truth Center, rooms 803-804 Gillette bldg., 830 Market st., opposite Emporium; Unity Center, 611 Oak st., Jessie Juliet Knox.

- San Jose*—Christian Assembly, 144 North Fifth st.; Metaphysical Center, 31-32 Porter bldg.
Santa Ana—Unity Center, 816 N. Sycamore st.
Santa Barbara—Truth Center, Harriet Brown Coolidge, 1434 Euclid ave.
Santa Monica—Metaphysical Library, Conway A. Prior, 1431 Third st.
Colo., Denver—Unity Truth School, 611 Mercantile bldg.; College of Divine Science, 1819 E. Fourteenth ave.; Universal Truth Center, 415 Tabor Grand bldg.; Power Publishing Co., 4235 W. Thirty-second ave.
Pueblo—Lydia Keeling, 124 W. Thirteenth st.
D. C., Washington—Unity Society, 300 Homer bldg., between F and G on Thirteenth st.; Woodward and Lothrop, Tenth and Eleventh, F and G sts.; Metaphysical Library, 1814 N st., n.w.
Fla., Jacksonville—Unity, 914 Bisbee bldg.
Ill., Chicago—First Unity Society, 104 Auditorium bldg., 431 S. Wabash; The Unity Fellowship, room 1008, 410 S. Michigan ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple st.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High st.
Sioux City—Unity Truth Center, Mrs. T. L. Taggart, 1919 Ingle-side ave.
Ky., Bellevue—Mrs. Mary Hoffman, 302 Ward ave.
Louisville—Truth Center, 307 Bernheim bldg.; W. K. Stewart Co., 425 S. Fourth st.
La., New Orleans—House of Prayer, 4941 St. Charles ave.
Mass., Boston—The Metaphysical Club, 30 Huntington ave.; Home of Truth, 111 Newbury st.; Old Corner Book Store, 27-29 Brom-field st.; Jordan Marsh Co.
Springfield—Truth Center, room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main st.
Md., Baltimore—Truth Center, Sue Smith, 817 Hamilton Terrace.
Mich., Detroit—Unity Center, Arcadia, 3513 Woodward ave.; First Unity Society, Hotel Charlevoix, Parlor L; The Higher Thought Assembly, Ninah Parshall, 1432 Farmer st.; John V. Sheehan & Co., 1550 Woodward ave.
Grand Rapids—Mrs. Ida M. Bailey, 117 Fitzhugh ave.; Herpols-heimer Co.
Ionia—Mrs. Benj. J. Vosper, East Main st.
Kalamazoo—School of Christianity, 211 W. Dutton st.
Minn., Minneapolis—Unity Society of Applied Christianity, Nicollet at W. Fifteenth; Unity Truth Center, Star hall, Masonic Temple.
St. Paul—Unity Center, 368 Lookout Place; St. Paul Book Sta-tionery Co., 55 E. Sixth st.
Mo., Kansas City—Emery, Bird, Thayer D. G. Co., Book Dept., Eleventh and Walnut.
St. Louis—H. H. Schroeder, 3537 Crittenden st.; Mrs. J. C. Appel, 2631 Russell ave.; Unity Society, 4505 Olive st.; St. Louis Truth Center, 456 N. Boyle ave.
Nebr., Lincoln—Unity Society, 502 Fraternity bldg.
Omaha—Metaphysical Library, room 16, Patterson block.
N. J., Atlantic City—Ritz-Carlton Book Shop, Ritz-Carlton hotel, 2721 Boardwalk.
Hackensack—Truth Center, Genevieve F. Wood, 360 State st.
N. Y., Brooklyn—Divine Science Efficiency Club, Bossert hotel, Mon-tague and Hicks.

- Buffalo*—Buffalo Unity Society, 795 Elmwood ave.; Otto Ulbrich Co., 386 Main; League for the Larger Life, 152 Elmwood ave.
- Chautauqua*—Mrs. Ella F. Richards, Maple Lodge, corner of Palestine and Scott.
- New York*—Unity Society, 518 Fisk bldg., Fifty-seventh and Broadway; Brentano's, Sixth ave. and Twenty-seventh st.; Goodyear Book Concern, 222 W. Seventy-second st.; League for Larger Life, 222 W. Seventy-second st.; Centre Publishing Co., 110 W. Thirty-fourth st.; R. F. Fenno, 18 E. Seventeenth st.; Baker & Taylor Co., 354 Fourth ave.; Divine Science Publishing Co., 113 W. Eighty-seventh st.; Colored Unity Center, 341 W. Fifty-ninth st.
- Rochester*—Unity Society, United bldg., cor. E. Main and N. Water sts.; Scrantom, Wetmore & Co., Powers bldg.
- Schenectady*—Schenectady Unity Center, Marcellene Burbridge, 125 Park ave.
- Syracuse*—Katherine H. Carter, 155 E. Onondaga st.
- Ohio, Akron*—Home of Truth, 4 E. Exchange st.
- Canton*—Ralph Young, 139 Cleveland ave., S. W.; Mrs. Margaret Coan, 703 Walnut ave., N.
- Cincinnati*—New Thought Temple Library, 1216 Mercantile Library bldg.; Unity Center, 2nd fl. of bldg. at 520 to 526 Walnut st.
- Cleveland*—Cleveland Truth Center, 322 Lennox bldg., Euclid ave. at Ninth st.; Mrs. Frank Ohlman, 11322 Ohlman ave.; Unity Library and Reading Room, 115 Balcony Colonial Arcade, Euclid ave.; Tucker School of Expression, 5012 Euclid ave.
- Columbus*—New Thought Unity Temple, 15 1/2 E. Rich st.; McClelland Book Store, High st.
- Dayton*—New Thought Temple, 590 Ludlow arcade.
- Hamilton*—New Thought Center, Anderson bldg.
- Warren*—Harry R. Marlow & Co., 31 1/2 Main st.
- Okl., Muskogee*—Unity Truth Center, Mrs. Louise S. Wing, 133 East Side blvd.
- Oklahoma City*—First Divine Science Church, Woman's Club house, 305 W. First; Parlette Wiggner Co., 128 W. Main.
- Tulsa*—Unity Study Class, 318 Mayo bldg.; Tulsa Book Store, 19 West Third.
- Ore., Portland*—The Metaphysical Circulating Library, 412 Central bldg., Tenth and Alder sts.; The Realization League, 727-28 Corbett bldg.
- Pa., Germantown*—New Thought Center, 261 High st.
- Philadelphia*—Unity Center, 1527 Locust; Divine Science Ass'n, 1507 Walnut st.; Bloom Shop, 132 S. Fifteenth st.
- Pittsburgh*—Kingdom School of Christianity, 819-21 Wabash bldg. (entrance 410 Liberty ave.)
- R. I., Providence*—New Thought Center, 72 Weybosset st., room 307.
- Tenn., Nashville*—New Thought Temple Society, Commercial Club bldg., room 307.
- Texas, Austin*—Greigs, 910 Congress ave.
- Dallas*—Unity Self-Help Circle, Mrs. George W. Keeley, 1631 Pine st.
- El Paso*—Unity Center, 101 Two-Republics Life bldg.
- Fort Worth*—Unity Society, Lucile M. Blystone, 1004 Jefferson ave., phone Rosedale 4622; W. C. Stripling Co., Book dept.
- Galveston*—Purdy's Bookstore, 2217 Market st.
- San Antonio*—Unity Center and Metaphysical Library, Nueces hotel, Emma V. Harrison, 511 St. Mary's st.
- Waco*—Pfaeffles, 511 Austin.

- Utah, Salt Lake City*—Mrs. A. K. Myers, 639 S. Second st., E.
Wash., Chehalis—Mrs. Alice Ruth, 786 Washington st.
Seattle—Unity Society, S. Louise Foulkes, 1217 Seventh ave.;
 New Thought Congregation, 1311 Fifth ave.; Raymer's Old Book
 Store, 1330 First ave.; C. F. Lewis, 622 Pike st.
Spokane—Spokane Book and Stationery Co., 903 Riverside ave.;
 The Church of Truth, corner Sixth ave. and Jefferson st.
Tacoma—Raymer's Old Book Store, 1317 Pacific ave.
Wis., Milwaukee—First Unity Center, 130 Oneida, room 6, Cary bldg.
Wyo., Casper—Unity study class, room 215 Midwest bldg.
Australia, Melbourne—Anna Hudson, 145 Collins st.; New Thought
 Book Shop, 229 Collins st.
Western Australia, Perth—Albert and Sons, 180 Murray st.
Sydney, New South Wales—Truth Center, Cole's Arcade, 346
 George st.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni
 Cooper-Mathieson.
Canada, Saskatchewan, Moose Jaw—Edna T. Bowyer, 214 Hammond
 bldg.
Toronto—Mrs. M. M. Hunter-Jones, 44 Duggan ave.
Victoria, B. C.—Unity Study Class, 600 Campbell bldg.
England, Bournemouth—Progressive Thought Library and Center, Old
 Library House, Dean Park road.
London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and
 33 Imperial bldg., Ludgate Circus, London, E. C.; The Rally,
 39 Maddox st., W1.

A NEW JUVENILE DEPARTMENT IN WEE WISDOM

This is for the Wee ones, and is known under the name of "Home Tots." It is planned to reach the younger readers among Wee Wisdom subscribers, and the material will be presented mainly in words of one syllable. The following subtitles of some of the little articles, will give a fair idea of the character of this new feature in Wee Wisdom: "The Little Robin;" "The Shower;" "The Morning Glory Porch;" "The Tea Party;" "Autumn Leaves;" "The Evening Prayer."

This beautifully illustrated periodical for the little people, is still only \$1.00 a year.

PUBLICATION OF MANUSCRIPT

We frequently receive requests from friends to publish their manuscripts in book or booklet edition. We cannot take work of this kind, as our publishing capacity is taxed to its fullest extent in bringing out the works of our own staff of authors.

Use the Unity Prosperity Bank for subscriptions.

TO EVERY CORRESPONDENT OF UNITY

We earnestly request you always to sign your communications to us in the same way. Any change in name, unless explained, makes extra work for our office force, and is likely to lead to mistakes.

Here is an illustration of what a change in signature means: We receive a letter, signed Mrs. John Doe. A card bearing this name and the address given, is made out for our files. Later, we receive a letter, signed Mary Doe, same address as Mrs. John Doe. But there is nothing in the second letter to identify the writer as Mrs. John Doe. Another card must be made out for our files. Then we may receive letters from the same address, signed, Mrs. M. Doe or Mrs. J. Doe. This means two more cards. To avoid mistakes, separate records are made for each signature. This means extra time in making out and handling cards; extra time in searching out former correspondence; increased liability to mistakes. All this will be avoided if you sign your communications in the same way each time, and by giving plain directions whenever there is need for a change in any way.

We know that you will gladly comply with these suggestions. Thank you.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Healing Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in August Unity Magazine.

HEALING THOUGHT

Held daily at 9 p. m.

August 20 to September 20, 1922

Jesus Christ is now here, raising me to his consciousness of God as the source of my being, and I know that health is my divine inheritance.

PROSPERITY THOUGHT

Held daily at 12 m.

August 20 to September 20, 1922

Jesus Christ is now here, raising me to his consciousness of omnipresent abundance, and I know that rich ideas demonstrate riches.

Christian Healing

Charles Fillmore

Embracing twelve lessons on such subjects as "The Formative Power of Thought;" "How to Control Thought;" "The Power of Words;" "Living Words to Quicken

Spirituality;" "Faith;" "Perfection in Form Established;" "Love Demonstrated." Besides the twelve lessons that compose the body of the book, there are thirteen additional chapters, the titles of a few of which follow: "How Microbes Are Made;" "How Shall the Dead Be Raised;" "The Restoration of God's Kingdom;" "How Mental Healing Is Done;" Sample Treatments; Six Days' Treatment.

When a devoted student of Truth gives, on the printed page, the result, as far as it can be put into language, of his years of experience in healing, teaching, meditation, prayer, and study, it behooves the investigator in fields of modern thought to take notice.

"Christian Healing" speaks stronger today for a hearing among the world's thinkers than ever before, because it answers the present needs of the human soul.

De luxe edition, \$3.00; cloth, stamped in gold, \$2.00; heavy paper, \$1.00.

Lessons in Truth

H. Emilie Cady

The young woman in charge of the mailing department at Unity, recently remarked that she didn't see how anybody in the United States could possibly be without "Lessons in

Truth," because she felt confident that she had sent out enough copies to supply every reader in the country. The fact is that thousands of volumes of these invaluable lessons are mailed yearly to Unity readers and their friends; and such is the instructing, uplifting, inspiring influence of this book, that each student who reads it, becomes a circulating medium for the spread of its rare teaching.

While we always recommend "Lessons in Truth" as a textbook for beginners, its interest is not confined to new students of Truth alone. Those older in metaphysical teachings say that new truths reveal themselves in its pages each time they are reviewed.

De luxe edition, \$3.00; cloth, gold edges and lettering, \$1.50; paper, pocket edition, 75 cents; paper, large, 75 cents.

Faith

Sophia Van Marter

Impresses the true law of faith—looking within to the reality, not without at the false appearance; teaches how to eliminate doubtful questionings and the fearful “ifs” and “buts” which hinder demonstration; leads to a knowledge of faith as “a law.”

The author relates instances of power over the elements through faith, and records instances of seemingly miraculous results attained by “souls conscious of their union with God,” in their recognition of their own inherent divinity and omnipotent power. This booklet is bound in heavy blue paper with handsome gilt cover decoration. Inclosed in envelope; price, 25 cents.

Miscellaneous Writings

H. Emilie Cady

The author has dedicated this collection of writings “to the many loving friends all over the world who have been

cheered and helped by these simple messages.” Simple messages, yes; but with what a mighty import! Their record bears witness to condemnation corrected; miserly hands opened; lonely hearts cheered; fortunes retrieved; loved ones freed from bondage in its manifold forms; life problems solved; the living Christ revealed to many; and absolute reliance on God established. Each one of the eleven articles is complete in itself, and can be read in a half hour. Cloth, gold edge and lettering, \$1.50; paper, 75 cents.

Philosophy of Denial

Charles Fillmore

“When your consciousness rests in Spirit, your dominion is sure and certain; then you do not come under the law of denial. You can simply

‘Be still, and know that I am God,’ and the work is done. But many are encompassed with the belief of limitation, and they need the power of denial to set them free.” The above quotation is an introductory thought from this 56 page booklet, which is a dissertation on the perfect functioning of Mind in this material universe.

“The Philosophy of Denial” is a powerful aid to the Truth seeker, in banishing delusions of error of every kind. Durably bound. Price, 25 cents.

Inspirational Series

By Three Authors

If one begins the day aright, consecrating one's efforts to the best, not only of oneself, but of all concerned, watching the thoughts and guarding the

expression of them, that they annoy and anger none; dealing wisely and justly with fellow workers, employer or employees, customers or patrons; that day is emblazoned with red letters of success and happiness. With the purpose of helping our readers to attain this ideal, we are publishing the booklets named below:

"Morning Meditations," by Jennie H. Croft; "Good Words," by Imelda Octavia Shanklin; "The Spiritual Law in Business," by Wm. I. Hoschouer. Three booklets for \$1.00. Single copies, 35 cents.

Prosperity Series

By Three Authors

It is a matter of great gratification to us that so many readers of Unity literature have come, and are continuing to come, into a realization of financial freedom. For as we

learn to look to God as our resource, all carking cares of lack and debt vanish, being supplanted by hope and trust and demonstration.

These four little booklets present various angles of the prosperity problem:

"Prosperity and Success," by Sophia Van Marter; "Wealth and Wisdom," by Jennie H. Croft; "Giving and Receiving," by Charles Fillmore; "The Invisible Resource," by Charles Fillmore. Four booklets, \$1.00; single copies, 25¢.

Beaux Arts Series

By Three Authors

For beginners, for prosperity, for faith and trust, for freedom, for self realization, this tabloid Truth library is recommended:

"All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady. Entire series of six booklets, \$1.50; single copies, 25 cents.

Wee Wisdom's Way

Myrtle Fillmore

Aunt Joy comes to visit in her brother's family, and what she finds! A household in the darkness of the old thought—oscillating, with the

regularity of the pendulum, between the teachings of the preacher, and the ministrations of the family doctor. Mother is a confirmed invalid, and brother Ned walks on crutches. Baby Grace, the most open-minded member of the family, responds most readily to Aunt Joy, who lives the Truth, as Unity teaches it. Gradually the whole family, as well as the neighborhood, comes under the gentle sway of Aunt Joy's life and teachings, and all is well. A book for childhood, youth, manhood, womanhood—any age. Cloth binding, \$1.00; paper, 75 cents.

Treasure Box

*Imelda Octavia
Shanklin*

Two quaint maidens of ye olden time, live the picturesque and romantic life of fairy-book fame. One diligently strives for promised treasures, by making the necessary efforts, while her butterfly sister

whiles away the hours and days in care-free, listless idling. But ere long, she learns that "The treasures of life are not given. They are found by seeking."

Highly imaginative in content, unique in illustration, original in binding, paper, and make-up, this book takes its place as a classic for girls between the impressionable ages of six and sixteen. The price is 50 cents.

Wee Wisdom Picture Book

From Wee Wisdom (1920)

The little subscribers were naturally more fond of some of their heroes than they were of others. So when we grown folks made up this "Wee Wis-

dom Picture Book," we selected the children's prime favorites in picture, poem, and story, that Wee Wisdom contained in the year 1920.

There is an Indian story, there is a Valentine story, there is a story about "What Puck Told Peter." Then there are many poems with just the rythmical swing that children delight in. Besides, there are more than sixty pictures drawn by our artist.

Fascinating cover picture. Price, \$1.00.

WEEKLY UNITY



Weekly Unity could be called the "Metaphysical Digest," presenting to its readers, as it does, an epitome of what the advanced schools of spiritual thought are giving, in current lectures and periodicals. Each issue of this pithy eight-page publication contains strong, practical articles that deal with the problems of daily life—articles which offer a panacea for every form of

inharmonious in mind, body, and affairs.

Most of the matter printed in Weekly Unity, is in concise form, making the periodical especially valuable to busy people. Thousands enjoy the paper because, by its frequent visits, it keeps them constantly in the spirit of health, joy, and prosperity.

Read some of the things that each issue of Weekly Unity contains:

The Ten O'clock Silence—A little talk on vital subjects which busy folks find beneficial. *Several Leading Articles*—Also numerous short ones that convey important knowledge in few words. *Things to be Remembered*—This column gives many practical thoughts and helpful reminders. *Suggestions for Daily Meditation*—Alone well worth more than the price of the paper. *Responsive Service*—Used in the homes and in Unity Centers. *The Vegetarian Department*. *Good Words Club*—Open to all readers.

Helps Unity people to practice Christianity in every phase of human relationship.

Fifty-two spiritual messengers a year, for less than 2 cents a week. \$1.00 a year is the subscription price.

PROSPERITY FOR YOU!



This is an effort to emphasize to our readers the importance of the use of the Prosperity Bank, in casting off financial burdens, and in establishing a sense of financial security. No one who is in bondage to money,

in any form, can function efficiently, and get the joy out of living, which rightfully belongs to the child of God.

Thousands of Unity Prosperity Bank patrons are proclaiming their financial freedom. By the use of the Prosperity Bank Drill, they have learned to "let go" of money cares and worries; they have linked up with the Universal Substance, which is only waiting for a chance to rush in; they have, through repeated successes, built up a strong prosperity consciousness, against which the waves of adversity beat in vain.

The present needs of humanity prompt us to emphasize the importance of right thinking in connection with money matters. Therefore, we are conducting a "Prosperity Campaign," which involves the use of the Unity Prosperity Bank, and is helping multitudes of people to establish their prosperity on a permanent and sound foundation. Let us so help you.

According to this Prosperity Bank plan, you have the opportunity to send Unity Magazine, to three friends. You do not send any money in making application for a Prosperity Bank. Application blank on the next page.

UNITY SCHOOL OF CHRISTIANITY,

Tenth and Tracy, Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save \$3.00, the amount necessary to pay for sending *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name

Address

City.....

State.....

2. Name

Address

City.....

State.....

3. Name

Address

City.....

State.....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address

City.....

State.....