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

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Devoted to
Practical Christianity.

VOL. XXII.

KANSAS CITY, MO., APRIL, 1905.

No. 4.

WHAT THE EYE REPRESENTS.

[Stenographic extracts of a sermon delivered before the Unity Society of Practical Christianity, of Kansas City, by Charles Fillmore.]

The old adage, "Things are not what they seem," is especially true of the organs of man's body; they are not what they seem from the outside—from the external. As we found in our last Sunday's lesson, the tongue is not a mere thing of flesh and blood, but it has intelligence; it has power to express mind more fully than we have apprehended; it carries a real, substantial life-giving force.

Now, in finding out the meaning of the eye, we have to resort to the same means of discernment. We must get into the mind. These external objects are simply the expressions of certain ideas. This is the very foundation of not only the metaphysical but the physical also. From the invisible comes forth the visible. Paul says, "Things which are seen were not made of things which do appear." Thus, to know the eye, we must first analyze the mind. Now, what quality would you say in the mind was trying through the eye to get a perception of things on the outside? In speaking of the eye we say, It is the picture gallery of the mind, it is the door of the soul. You will find that in our everyday language we naturally and intuitively say, when we understand a proposition, "I see! I see that!" And if we desire a little more time for study, "Let me see, let me see." Is not the mind, the understanding power of the mind, trying to perceive, trying to get its ideas together on the mental plane, and using the term "seeing" to represent its understanding? Thus we see in our everyday language

that the eye is the representative of the perceptive power of the mind.

Physiology says the eye is a camera, and that we use photography in seeing. All the different processes entering into the photographer's art have their perfect analogy in the eye. The eye is constantly taking pictures for the use of the mind, that it may get an understanding idea of outside things. The desire within to know what is without, makes the eye. Physical science tells us it is desire in the protoplasmic cell that starts the ray of light through which the eye is formed.

There are two principles involved in all seeing: perfection of the physical, and the right relation of the mind. These two are absolutely necessary. Unless your mind is right, your seeing will be a little bit awry. And then, again, it is necessary in correct seeing to have right ideas. First the idea, then the thing. The faculty of sight is not located in the eye—it simply has its expression there. The eye is the open door of the welling-up desires of the mind. The mind wants to know all that is going on everywhere. It gets ideas and puts them together way back there in its brain at the end of the optic nerve. It is there we make up our minds as to the character of the object seen, and upon our ideas will depend, in a large measure, our conclusions about it. Thus, it is necessary to have an understanding mind as well as good eyes in order to see correctly.

When the eye is defective physiology says to put on glasses. Glasses will regulate the focusing power of the eye. But, do we see with the eye? No; with the mind. If you will turn to the dictionary you will find that sight, in one of the definitions, is described as the capacity of the mind to comprehend external forms. And sight itself is described as the perception, the observing, the comprehending power of the mind; showing that the very faculty of sight is based upon mental perceptions, mental processes.

If we turn to Scripture, we find there the develop-

ment of sight is set forth under terms of mind-symbolology. And in no other way can we comprehend the character of our Bible. The Scripture is allegory. Paul knew that. You remember he referred to Abraham and Sarah, and said, "Which thing is an allegory." Jacob and his twelve sons is an allegory. Jacob represents man, or I AM. What is I AM? It is the understanding of the Spiritual in man, that which says, "I, I, I." The very Deity in the individual is I, I. The more you hold in consciousness and conform to I, you will find the stronger your sight will become, and the clearer your understanding will be. Anything that will clear up the understanding will clear up the eye. Redness of the eyes comes to those who tarry long at the wine-cup, sings the Psalmist. We drink wine and it makes our eyes red, causes a confused state of mind. Wine always confuses the mind. It produces cross-currents in consciousness and affects the understanding, and the power of man's Divine faculty, thought, is outlawed.

This Divine faculty, I AM, which Jacob represents, has twelve sons. These represent the twelve thoughts of the I AM, the twelve avenues of expression. The one who was most beloved was Joseph, the dreamer, or image maker, representing Imagination, the image-making power of mind. How do we know that? We know from the clues given in the allegory and spiritual perception, the intuitive power of our own mind. I cannot explain to you how you develop intuition in any other way except that you have to trust your own Divine knowing. You have to take a great deal for granted. Sometimes we may overstep the bounds of what the intellect terms good sound sense. A little boy asked his father what intuition was, "Well, said his father, "it is that in your mother which makes her believe she is right whether she is or not."

Intellect looks at things frequently as rather doubtful, but intuition knows that it is right. Intuition in the end prevails. Now, among these

twelve sons of Jacob, one had a coat of many colors. That was Joseph. That one had the capacity to see things that the other brothers did not see. He had visions. He had dreams. He seemed to have deeper perception. And as you study his life you perceive that it all reveals the capacity of man to image in mind and see outwardly higher ideals.

Joseph is the beloved son of Jacob, and he gave him the coat of many colors. Spectrum analysis shows that the one white ray (Spirit) focussed on a lens (I AM), and reflected on a screen (visibility), produces all the colors of the rainbow. The centre of consciousness is I AM, upon which is focussed the white ray of Pure Spirit. But dark rays are found on the spectrum screen—these represent the errors which we see in mind. Our eye is not “single” to Truth—and the body is not, in consequence, full of light.

You cannot see anything with the eye; it is dependent upon the seeing power of the mind. There is no other source of correct seeing than the mind; no other power; no other source of sight. All healing, all patching up of the body, is but temporary. The mind is the seat of sight, and in no other place will we ever get a correct healing of the body, except in arranging the ideas of the mind.

In an analysis of light, it is found that an object that lets white light pass through it without any obstruction whatever is colorless, transparent; another object receives and absorbs all the rays of light; that is black. Another object not only receives all the rays of light, but throws them all back, and that makes white. The white ray is the origin of all—it is the way it is received by the object upon which it is cast that decides the character. It is all white light about us. You will find that those people who are without Spiritual understanding let this light pass right through them; it makes no impression at all on that kind of people. Again, there is the kind who are constantly receiving,

grabbing, but never give out, reaching all the time for something, but never giving back. They represent selfishness, the black. They are receiving the light, but not giving it forth. Those people who receive the light and then give it back—those are spiritual people. They represent the highest development of the soul; receive freely all things, and give as freely. In this way a perfect equilibrium of the spirit is attained. It is the power of the mind to receive Divine ideas fully and give out freely. "Freely ye have received, freely give."

Clear seeing has its foundation in pure understanding. The wide open, innocent eye of the child evidences the mind of pure confidence back of it, while the half-open, crafty eye of one expert in worldly ways betrays the suspicious mind, that trusts only a little of its light to shine forth.

Knowing this law of mind making body, we strive to conform to the highest standard of thought so that our members shall manifest that perfection with which it is our privilege to endow them. We can so charge our minds with the thoughts of eternal goodness that we become like the Principle. The Scripture says God is of too pure eyes to behold iniquity. The intellectual man considers it an accomplishment to detect the weak points in others, and counts it as evidence of his acuteness. But the law is that we imprint upon our own minds all the mental images which we conjure up ourselves, or which we receive from the outside. Continuing this thought—building for a time forms within our consciousness whatever we have most concentrated upon, and we begin to see through it, instead of through the truth, and our minds become unbalanced in consequence. Thus the mote of evil in our brother's eye is a beam of the same character in our own.

Then it follows as logical sequence that our eyes can be made permanently whole only through mentally and physically seeing the good everywhere. But this is not all. We may see all as good, and yet

not as strong, powerful, forceful. The eye and the mind must see God as the all-pervading life, strength and energy. This will give power to the eye and brilliancy to its lustre.

There is such a thing as the "evil eye," and it is not confined to witches and "hoodoo" workers. All people who see and talk about evil as a reality are working the "evil eye"—and some of them work "overtime." All the sinister eyes in the world have their origin in this race habit of seeing evil. The preacher who in mind sees the devil "going about as a roaring lion seeking whom he may devour," is making a mental picture that will eventually show forth in himself, or in his children, or the minds of his congregation. Martin Luther conjured up in his mind the personality of the devil, and his majesty presented himself one day and Martin threw his inkstand at him. He used to show the ink stains on the wall as evidence.

This is not improbable—it is within the power of the imagination to build a thought in mind that will take form and project itself through the eye and become visible in the ethers without. Thus the old Greeks surrounded those expecting motherhood with beautiful pictures and heroic statuary, that their offspring might take that character "What thou seest thou be-est."

The eyes not only receive images from the mind but vitality also, hence we have another factor to deal with in bringing forth perfect eyes. If your vitality is running low, it will effect your sight. As vitality is dependent upon our ideas of the omnipresent life and strength, we know the remedy for this lies in a more persistent affirmation of these Divine qualities as ours right here and now. Centre your thought right in your eyes and deny all weakness and failure, and affirm: "You are filled and thrilled with the strength and power of the One Divine Life."

The right side of the body is positive and the left

side is negative. The all-pervading vitality, or "sea of Galilee," that flows through it is moved by these "yes" and "no" thoughts — "yes" being positive and "no" negative. If we are willful and forceful, we are apt to throw a stronger force into the right side of the body than into the left, which affects the activity of all the organs, the eye included. In this way the eyes are often thrown out of focus. This is the cause of cross-eyes. We should be able to use both sides of the body with equal dexterity, and instead of being "right-headed," should be ambidextrous.

In order to have perfect vision, we must see as the Supreme Good sees. If you are believing in your inner consciousness in the reality of evil, you are standing here in this little centre of consciousness within, and all the light that comes to you will take on that character. For the eye is the lamp of the body. Seeing evil will fill the body full of darkness. The complexion, through seeing evil, will become opaque, muddy. There are constant vibratory processes going on all the time through thought. These images coming into consciousness will make up the form of evil, if we see evil. We are not only receiving these vibrations of light, but we are sending them out. The Universal Light, the Divine Shekinah, the Astral Ether, is constantly picturing forth in living forms whatever thought-images man sends into it. It is its office to do this, and it cannot do otherwise. If we would only study the laws of thought manifestation as assiduously as we do the newspaper, how great would be our understanding. Man has the power to see right through all sorts of distortions in the world, and, by the power of his concentrated thought, dissolve them, and build them anew according to his desire.

Jesus said that if the eye offended, we should pluck it out. This means that we should put out that imaginary evil eye that is such an offense to the All Good. We are to cast out of our minds everything that in any way impedes our entry into the

kingdom of heaven or Divine Harmony. Run over your own mind, and if you find certain perceptions which are impeding you, cast them out. You must have perfect control of all the images that come into your consciousness. Form correct images in your mind and you will have no trouble, for those images make us just as perfect as the Principle. Your perception must be without iniquity, for your thought will express itself in your body. Your sight will begin to grow short if you see lack of power. Your eyes need to be constantly treated for power. You must throw into your eyes this nervous energy, this vibratory spiritual force that pervades the whole organism, and they will grow strong and full, according to your realization.

The All-Pervading Substance is spiritual and not material. To continually gaze upon the material forms about us, and never think about the spiritual force lying back of them, leads finally to opaque sight. Cataracts on the eyes are caused by looking upon the world as material. When Jesus healed the blind man he took a little clay and spat upon it, placed it upon the man's eyes, and told him to go wash it off. This was symbolical of the denying away of the materiality of substance. The man was told to do it himself—to move upon his own consciousness and start its sluggish energies into activity. Matter is the most outer crust of mind. Its movement grows slower and slower the farther we get away from the energy at the centre.

The jaundiced eye has its pigment in the jealous thought. Jealousy covers a wider field than the domestic relation. You may be so jealous of your good name that your body fluids turn greenish-yellow. Criticism, grumbling, fault-finding, fill the body with cross-currents, and the various functions are thrown out of gear—the liver especially. Then your eyes begin to grow watery and weak—a scum seems at times to be over them and they feel as if they had “sticks in ’em,” as the cross little girl said.

Stop seeing the error in your children, your family, and *insist* upon seeing the good. The man who considers it his privilege to scold and find fault about the house because he thinks he is the czar, is accumulating a bile factory in his subconsciousness that will finally boil over and have to be skimmed off in a fit of billiousness. Don't flatter yourself that your reputation as a grumbler is confined to your own household. The neighbors know about it, your minister was told about it inside of twelve hours after landing in your town; your reputation may have extended to the bishop.

One of the bishops of the Methodist church was asked how he attained the good nature, patience and poise which characterized him, and he said that it was the result of training himself to take everything by the smooth handle and never complain, and that he got the hint in early manhood from a little girl, the daughter of one of his flock, who was a notorious grumbler. Once while visiting this brother, the family was sitting in the parlor after dinner, and the little girl was describing what different members of the family liked to eat. The father said laughingly, "And what do I like best, Dolly?" "Oh," she said, "you like everything that we haven't got on the table."

You may have all the intellectual information this world can give, but if you have not the soul knowledge you are pitifully ignorant. The mind that is impure and mammon-absorbed is easily shattered. The memory of the soul only reveals itself in truth, for it only retains reality. All the delusions and artificial knowledge which we have crammed into our physical brains depart when we lay down our bodies.
—*Fulfillment.*

"Man might possess everything tangible in the world and yet not be happy, for happiness is the satisfying of the soul, not of the body."

THE OMNIPOTENCE OF LOVE.

BY JENNIE H. CROFT.

"For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

* * *

For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." I. Cor. 13:9, 10, 12.

It is said that "Existence is a school—an educational process, and experiences are lessons." This being true, each one must learn by his own experience. No one can learn another's lesson for him. No matter how much the man with more years and wider knowledge may desire to save the inexperienced youth from the result which he knows to be sure to follow certain action, he finds at last that he has to stand aside, keep hands off, and let that one work out his own salvation by personal experience.

We must find God's purpose in everything, every experience; see that it is necessary, and then work with it rather than bewail its presence. We must learn to see the good in every experience, and we do, eventually, see that "All things work together for good," that the Universal Spirit is working to produce harmony everywhere.

If we seem to be held in conditions which are unpleasant, it is because we have not learned the lesson which that condition holds for us. We may think we are limited, but there is no limit to anyone's possibilities. Man limits himself by his thoughts of limitation. The one who is weak yields to untoward conditions, but he who realizes that he is one with the Father, and that all the power that the Father has is his, faces all difficulties with the confidence that by using or working as one with this Divine Power, he may make the condition or experience serve him as a stepping-stone to a higher state of consciousness.

There is a force in the universe, a great power,

which surmounts all difficulties, solves all problems, controls all experiences, and may be used with surety and effect in bringing about whatever may be desired.

This force is *Love*.

Love turns evil into good, kills hatred, converts enemies into friends. You may, indeed, "kill your enemy with kindness," for if you pour out your love upon him, he becomes dead to you as an enemy, but alive to you as a friend. Those who are filled with love are armed with a subtle, potent force which is above every force, a Power which is irresistible.

Those who have visited Niagara Falls, the wonder of America, and have gazed upon the river as it rushes madly on with a force which nothing can stay, have a fine illustration of the mighty power of Love. Love carries everything before it with its strength and limitless power, but, unlike Niagara, does it quietly, without noise or display. Love moves upon the citadel of the heart and washes away all bitterness, all sense of injury or injustice, all desire to strive for that which we may look upon as our right, and it will eventually cause war to cease in the world. Instead of the awful carnage for which the Japanese-Russian war is responsible, peace and happiness would reign with these nations who are now seeking to wipe each other off the face of the earth.

Love does not allow condemnation, or criticism. We may find people working for others in ways we could not follow, but if the motive is for the good of humanity, we bless them in their doing, for we recognize that all that makes the world brighter and better, even the cheering word, the pleasant smile, or hearty grasp of the hand, makes *our* world the better and brighter for *us*.

Beholding the Christ in everyone, Love would bring it forth, would evolve that which God has involved. We see those about us who are not making the best of their lives, who, it may be, are low down in the scale of morality, and we may

wonder how they can do as they do, but Paul tells us that it is because their understanding is not yet fully unfolded, and they manifest only imperfection; they look upon life as through a glass, darkly, the darkness being caused by ignorance, false ideas and standards, and by perverted energies. So, with all of us there is more or less of this falling short, or missing the mark, but, by and by, the activity of Love clears up the perception; we no longer "know in part" and consequently, err in our deed, for we have that perfect knowledge which prevents mistakes, and reveals to us that perfect model after which we fashion our lives. Then we know even as also we are known, for we come face to face with the real, the Christ self, and it is reflected as in a mirror, in us and through us, and it is all because of this great force—Omnipotent Love, which is but another name for God.

Love is a great healing power. Is there any part of your body which is weak? Pour your love upon it, bless it with the love which sees no evil, and you will find that strength will supplant weakness. Love your body as the perfect instrument of God's will; and give it care and attention to keep it pure and strong and to make it beautiful. When the heart is full of love we have a force which will do more to heal than any remedy, material or mental. Many seek "statements" and "thoughts to hold," but more potent is the love which abides and grows with our spiritual growth.

If one desires to be a healing power, to radiate health as the sun radiates heat, so that all who come into his presence will receive of his virtue, that one must make Love the ruling principle of his life, must permit no thought of inharmony to remain with him. Nothing can withstand the mighty force of Omnipotent Love, and in this consciousness of Infinite Love we can say, "I am that I am, and beside me there is none other."

Love makes its possessor an evangelist of joy.

No long faces, no solemn manner, no lugubrious tones are to be found with those who are full of love. How glad we all are to meet one whose voice, whose hand-clasp, and the glance of his eyes all speak of love for his brother man. How good we feel in such a presence, and even after he is gone, and our blessings go with him. Truly, "All the world loves a lover."

Love is a moral force, for "Love worketh no ill to his neighbor." We cannot rob those we love, neither of possession nor good name, nor seek to alienate them from other friends. We cannot, because we love them so much. So, "Love is the fulfilling of the law."

Above all, Love is most potent as spiritual energy. In the heart of every man is the germ of Divinity, the Christ, in a greater or less degree of unfoldment. As the life germ in the heart of the seed is warmed into activity by the sun's rays, so this Divine self is awakened to life and activity by the warmth of Love.

As the years roll round and Christmas with its joyousness is with us, the whole world seems to take on a more loving atmosphere. The men who at other times are too much engrossed with business to give attention to anything but sordid commercial cares, the "Souless Corporations" even, become imbued with the spirit of brotherly love, and present friends and employees with Christmas gifts. This, all in remembrance of the Babe of Bethlehem born so many years ago.

Now, to us, it does not matter so much that a Jesus was born so long ago, as that the Christ is born in our own hearts now, and through this birth—this awakened consciousness of our Christ-self with its infinite possibilities, grow up into the full stature of the God-man.

This is made possible when we make ourselves receptive to limitless, omniscient, omnipotent Love, through which the whole nature is uplifted and transformed. Then may we say, "I in Thee and Thou in me, perfect in One."

SECOND LETTER TO "JANEY."

A LETTER TO YOU, READER.

MY DEAR J.—Now all of this work of eliminating the mortal consciousness, or conforming it to the eternal, is not to be done in a day nor a year, nor in any given period of time. There is no time in Spirit, but an eternal *Now*. With you, and with each of us, it is a steady, continuous growth, or the continuous unfolding of that which already is, latent within, into outer consciousness and manifestation. So far as you are consciously concerned, it is only a steadfast purpose, a never yielding aspiration of heart, mind, soul and spirit — of your whole being for that which is pure, true, holy; and a conscious willingness to yield all of self, all that you are, have, or may be or have, or ever have wished to be or have, to God (the Good), to the Truth (Christ), to be used for its eternal purposes, now and forever. When this is done and accomplished, and there is no longer the least mental struggle as to what you shall be or do, or what you personally desire, you will find that you have lost nothing; that no good thing is withheld, but, on the contrary, more is given than you can ask or even think. You find that in yielding all you have gained all, and the position, the work, to which the Spirit leads you will be right, you will be satisfied.

This may seem to you a long, hard metaphysical lesson, but read it over many times and meditate upon it. The Master said, "My words are Spirit and they are Life." There is an inner meaning to words of Truth that is more than the husks, or the visible appearance on the printed page, and therein the Life is hidden. And it is the Master, or the Truth, the Christ, you are now seeking, whether you so recognize it or not, and it is the Master that is now striving within you, and causing the mental disturbance now so active in your consciousness. I would recommend you to have UNITY magazine. Ask them to enroll

you as a member of the Society of Silent Unity, and yourself observe the 9:00 P. M. silent time, as will be explained to you.

Now sit by yourself as much as you have opportunity, or stand, walk, stroll, or go about your daily duties; at any and all times meditate, and talk silently to yourself, to the Spirit, of the love that is supernal. Build up a mental picture, or image, or ideal, of pure, holy, active outflowing love. *Require* yourself to do kindly, generous acts, even if you do not "feel like it," even if you do not feel the love and kindness you desire to feel. Do these things whenever possible, and refuse to think of or desire reward, or even thanks or token of appreciation. The greatest reward comes silently, unsought and unthought of. The stubborn, proud and self-willed carnal heart and mind must yield its claims and desires, even though it cries in pain, rages in anger, groans in despair that it is being crushed, and that you are giving up your life and all that is in life to an impossible ideal, a mistaken sentiment. Does this seem too hard, too severe? There is *no other way* but just this overcoming of self, and it only depends upon how tenacious and obstinate the subtle mortal will is, how long the struggle will be continued. You may settle it almost instantly. You may permit it to continue for years. But having put your hand to the plow there is to be no looking back. There is no place to go back to. Shall we go steadily and fearlessly onward, knowing "my Father is at the helm," or shall we sit down in the dust of the road and weep? But when you are tempted to cry out aloud that the burden is greater than you can bear, stop! Say as did the prodigal son, and as every one who has conquered has had to do many times, "I will arise up out of these sense conditions. I am the Son of God (the *Sun* of God); I am not bound to weakness and fear; to husks and herding of brute beasts. I will go to my Father. In my Father's house is love, joy, peace and plenty; is

enough and to spare of the bread of heaven, of heavenly manna; of consolation for every grief; strength for every needed effort; healing for every wound, even the self-inflicted wounds of sin."

Dear heart, dear Christ-child, the Father is Love. Christ, the Eternal Truth, that enfolds you is Love. The Holy Spirit which ever lives, and is now active within you, is Love. And these three are one. One Life, one Love — the very substance of that love you desire to feel and manifest to others. That Love, the Love of God, is not mere sentiment, a something to be felt as a breath of warm air at one moment and dissipated the next; it is a vital, living essence; the very substance of your being, your life. In it, God-Love, your live, move, and *are* Being. God-Love is your life, the Life, the All that is. That Love is incomprehensible to the mind of flesh. It is unsearchable to the intellectual man. It is past finding out by any literal, scholarly or reasoning processes. Yet a little child may lead us into and through its labyrinthian, though wide, domain. And as we become as little children, we shall walk unafraid and freely, and, perhaps, unconsciously, lead others where the sweet spirit of Divine Love is silently leading us.

It is only as we persistently *let go* of everything o the past — hopes, fears, faults, desires, and ambitions, and meditate silently, earnestly, long, long, and often, upon the beauty and sweetness of love, its power to bless, to heal and make whole. It is only as we claim its power in our lives; as we wrestle with it day and night and day after day, and *will not* let it go without its blessing, that the hard shell of materiality about us and in us slowly yields, gives way; the love flows in; the light streams in and shines out, for it comes to us from within, not from without, and we awake to the Truth — that God whom we had conceived as afar off; that Love, which we believed as a quantity that might be either bestowed, withdrawn or withheld, is as omnipresent as the air we breathe; is everywhere with us and in us; is ceaselessly and

always pressing itself upon our consciousness and into our very lives, intruding with still, sweet, serene insistence, unmoved even though unappreciated; resistless, unresisting though omnipotent, and will never leave nor forsake us until we awake in its likeness. And, little by little, it encroaches upon and breaks down the stubborn barriers of generations and ages of mortal-sense and worldly selfishness. The present generation of pilgrims seeking and aiming toward the supernal, are not working our way alone; we have the darkness and coldness and selfishness of the ages to overcome and to hurl into oblivion, unto nothingness. Little by little it "sepes" and penetrates to and saturates the very depths of our being, both conscious and unconscious, until at last a great wave, a mighty convulsion of Truth, of Love Divine, sweeps over us, and we feel with a glad conviction and *know* that God is Love, and I am love. Try to feel that the Spirit (impersonal) has spoken these words to your consciousness and to your soul. Yet, when you sit alone for meditation, if it is easier to fix your thoughts on human friends, send them silently to us as well as to the Loving Presence all around you, and silently talk so us (you can talk silently more easily than you can write, perhaps) of your trials, hopes, fears and aspirations, and victories, and God, the Father, will hear and answer.

Most sincerely your friends in the Life,

— DR. AND MRS. MURRAY,

90 South Union Street, Rochester, N. Y.

Let us do our duty in our shop or in our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended upon our bravery, strength and skill. When we do that, the humblest of us will be serving in that great army which achieves the welfare of the world. — THEODORE PARKER.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 4. April 23.

THE ENTRY OF JESUS INTO JERUSALEM.—John 12:12-26.

12. On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem,

13. Took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.

14. And Jesus, having found a young ass, sat thereon; as it is written,

15. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.

16. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

17. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead, bare witness.

18. For this cause also the multitude went and met him, for that they heard that he had done this sign.

19. The Pharisees therefore said among themselves, Behold how ye prevail nothing: lo, the world is gone after him.

20. Now there were certain Greeks among those that went up to worship at the feast:

21. These therefore came to Philip, which was of Bethsaida of Galilee, and asked him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

23. And Jesus answereth them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

25. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servants be: if any man serve me, him will the Father honor.

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

The triumphal entry of Jesus into Jerusalem, and his reception by the multitude, represents a transient and external enthusiasm, the result of phenomenal demonstrations. This multitude that went forth to meet him crying, "Hosanna: Blessed is he that

cometh in the name of the Lord," did so because they had witnessed the raising of Lazarus. Their homage to Jesus was based upon the "signs" which they had witnessed, and not upon that deep inner conviction of Truth, which always attests the sincere followers.

A large proportion of those who espouse the cause in this day do so from the "signs" standpoint. They have observed some demonstration, and accept the philosophy as they would a new patent medicine, and they change their doctrine as readily as the doser does his drug.

The young ass that Jesus rode indicates that he was making a donkey of himself in accepting this sort of adulation. The I AM is sometimes temporarily deluded by the flattery of the masses, when the Spirit has fulfilled its word in some striking demonstration. It is difficult to believe that it is not the one who speaks the word that does the work, but science proves that "It is not I, but the Father dwelling in me, he doth the works."

Common sense often saves a man from the fanaticism of religious enthusiasm. The Greeks represent the practical sense side of man's nature. They ask Philip for an interview with Jesus, and Philip tells his brother Andrew. All this means that it is through the power and strength in man that the sense reason acts, and when the I AM identity is called down from its lofty spiritual enthronement to the contemplation of practical life, there is a restoration of equilibrium.

Then it recognizes the law of giving its exalted ideality to the earthly consciousness, that it may also be lifted up. To the higher consciousness this seems like the death of an ideal, but it is but a temporary submergence, which has its resurrection in a great increase of life and power. Thus we lose our life in the service of the good, and count it of no value, that we may find it again in Spirit.

"Every morning brings a noble chance."

Lesson 5. April 30.

JESUS WASHING THE DISCIPLES' FEET.—John 13:1-14.

1. Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

2. And during supper, the devil having already put it into the heart of Judas Iscariot, Simon's son, to betray him,

3. Jesus knowing that the Father had given all things into his hand, and that he came forth from God, and goeth unto God,

4. Riseth from supper, and layeth aside his garments; and he took a towel, and girded himself.

5. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. So he cometh to Simon Peter. He saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt understand hereafter.

8. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

9. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

10. Jesus saith to him, He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

11. For he knew him that should betray him; therefore said he, Ye are not all clean.

12. So when he had washed their feet, and taken his garments, and sat down again, he said unto them, Know ye what I have done to you?

13. Ye call me, Master, and, Lord: and ye say well; for so I am.

14. If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet.

GOLDEN TEXT—*Through love be servants one to another.*—Gal. 5:13.

Spiritual development is a process of cleansing and lifting up the whole consciousness. This is accomplished through prayer, meditation and determination to control, educate and purify every desire, impulse and faculty. This is all accomplished through the I AM identity, represented by Jesus. This I AM in each of us is spiritual, though it takes on many masks. It functions in the spiritual and in the material. The spiritual is designated in Scripture as the "Father," and the material as "this world."

The I AM has been communing with its faculties in the subconsciousness, and is getting ready to "depart." The original Greek expresses the act of

going over from one place or sphere to another.

But selfishness is the key-note of the personality. This innate desire is represented by Judas, who betrays the Spiritual I AM, and causes it to seem to suffer. Where the I AM is illuminated, and knows that the "Father hath given all things into his hands," the panacea for selfishness is applied in thought and deed. This one and only panacea is Love.

The disciples are represented as striving for first place in the Master's favor — manifesting mortal ambition. He teaches them a lesson of humility and love by washing their feet. This act was commonly performed by servants, and Peter protested. But Jesus told him that if he did not wash him he had no part with him.

This washing of the disciples' feet is symbolical of the cleansing of the consciousness by the purifying power of the I AM. Peter represents faith. But Faith may be crusted over with material aims and ambitions. Only the clear understanding of the higher Spiritual can free the zealous Faith from its limitations. Our faith needs purifying by Spirit in thought (head) and hands (acts).

When, through the power of our Spiritual I AM understanding, we have declared purity, love and unselfish desire for all our faculties, we leave with them a certain illumination that acts and reacts to their mutual benefit. This is the washing of each other's feet. It may be intensified by declaring, "Ye call me master and Lord; and ye say *well*; for I AM." The law of Love and unselfish devotion to the Truth of God now pervades you and you are at peace in Christ Jesus.

Lesson 6. May 7.

THE VINE AND THE BRANCHES.—John 15:1-12.

1. I am the true vine, and my Father is the husbandman.
2. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit.
3. Already ye are clean because of the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me.

5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing.

6. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned.

7. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you.

8. Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples.

9. Even as the Father hath loved me, I also have loved you: abide ye in my love.

10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11. These things have I spoken unto you, that my joy may be in you, and that your joy may be fulfilled.

12. This is my commandment, that ye love one another, even as I have loved you.

GOLDEN TEXT—*Herein is my Father glorified, that ye bear much fruit.*—John 15:8.

Metaphysically stated, the Father is the One Universal Mind; Jesus is the I AM, or individual identification of that Mind, here called the True Vine. "Every branch in me" are the faculties of consciousness, and the "fruit" is the thought.

The law is that an unused faculty becomes atrophied, withers away. This is true of everything in existence. Inertia and non-use soon bring stagnation, corruption, death and disintegration. We have accepted this so universally as a fact of Nature that it has not been considered in its positive degree, as it is here put. All the teaching of the Scripture is that a failure to use a talent or faculty meets with a reprimand from the Father-Mind. The over-careful servant who buried his talent, had it taken away from him and given to the one who had made most increase. This also has been observed in its negative aspect—a faculty much used draws the vitality from the others, and eventually depletes them seriously, unless they are developed by exercise. This is a positive law of our being, and should be considered as an intelligent principle, instead of a blind force, as we usually regard it.

The soul in conscious touch with the Father-Mind, and striving to fulfill the Divine Law, brings to bear the power of thought in purifying and cleansing its faculties. "Ye are clean because of the word I have spoken unto you." The necessity of abiding in I AM in order to bear much fruit is affirmed. When our faith attaches itself to outer things, instead of the spiritual I AM, it ceases to draw vitality from the one and only source of all life, Divine Principle. The only door to this Life is I AM. This *abiding* is a conscious centering of the mind in the depths within with repeated affirmations of our faith and trust in it. This repeated day by day finally opens a channel of intelligent communication with the silent forces at the depths of Being, and thoughts and words flow forth from there, and an entirely new source of power is developed.

When the thought, or "word" of Truth from the Supreme I AM of consciousness, becomes an abiding fact in our minds, we need no longer to strive in external ways — we have but to express a deep desire in the soul and it is fulfilled. "Ask whatsoever ye will and it shall be done unto you."

This constant affirming with and faith in the I AM within us, more and more establishes us in the invisible forces of Being. The abiding in the Spirit opens up the various spiritual powers, one after another. Love is a great force that dissolves all the oppositions of thought, and thus smooths all the obstacles of life. This leads to joy, another positive force that has not been bearing fruit because of the obstructions heaped upon it by our failure to fulfill the law of the All Good. This wonderful kingdom within the soul is developed through "keeping the commandments," that is, commanding, controlling and directing every thought according to the harmonious law of love to one another. There is no occult mystery connected with this development of soul forces — it is simply thinking and acting the law of love in our intercourse with our fellowmen.

Lesson 7. May 14.

JESUS PRAYS FOR HIS FOLLOWERS.—John 17:15-26.

15. I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one.

16. They are not of the world, even as I am not of the world.

17. Sanctify them in the truth: thy word is truth.

18. As thou didst send me into the world, even so sent I them into the world.

19. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth.

20. Neither for these only do I pray, but for them also that believe on me through their word;

21. That they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me.

22. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one;

23. I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24. Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me;

26. And I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

GOLDEN TEXT—*I pray for them.*—John 17:9.

In its highest, prayer is an exalted state of consciousness in which self-interest is lost in the desire to do good to everybody. There are as many kinds of prayer as there are people in the universe. Those who pray for some personal good have no concept of the ecstasy of those who utterly forget self in their supplications for the good to be given to others. Yet all kinds of prayers are fulfilled. "Ask what ye will and it shall be done unto you."

Those who spend much time in the Spirit become so in love with it that they find it hard to endure the selfishness of the world, and they are tempted to leave it entirely. Mystics and spiritual adepts withdraw to caves and the wilderness, as far from the haunts of men as they can get, because of the evil they see so vividly. Then it becomes a real struggle to keep one's self in the world. It is not right for one who has found this Divine Within to withdraw

from those who are ignorant of it, and enjoy his riches alone. Then we should not think of being taken out of the world, but that our faculties should be kept from the evil.

When we have found our being in God, we are no longer identified with the world—our interest is in spiritual things, and all our powers are lifted up. "They are not of the world, even as I am not of the world." Through our intense realization of the Eternal Goodness, and our unity with it, we become so saturated with the thought of good that we are impregnable to evil. Thus we find that the doctrine of sanctification is based on Truth, and that it is possible for us to become so good in purpose that everything we do will turn to good. But we must certainly sanctify ourselves in Christ, and persistently send forth the word of purity and unselfishness to every faculty in order to demonstrate it. We must not confine our prayer for perfection to ourselves alone, but "for them also that believe on me through their word."

The realization of Divine Unity is the highest that we may attain. This is true glory, the blending and merging of the whole being into Divine Mind. "I in them, and thou in me, that they may be perfected into one."

The fatal power of imagination was illustrated recently by the case of a Russian railway employee who was by accident shut up in a refrigerator-car. He wrote on the wall: "I am becoming colder." "I am slowly freezing." "I am half asleep; these may be my last words." And when they took him out dead, the temperature of the car was only 56; the apparatus was out of order.

"Remember that our life is ultimately regulated by our highest thought, therefore trust while the outer is becoming adjusted to the inner. Remember that this highest thought is strengthened by the will we put into it and the activity which is inspired by it."

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, at Unity Headquarters, 1315 McGee Street.

John H. Rippe, leader. Subject: "God the Creator."

Love is inherent in man — made so by the Creator of heaven and earth. Now, God is Divine Life and Wisdom and Love; with Him was the cause of the creation of man. In the whole of *God's* created universe there is nothing but good. In the heaven above and the earth around us, all is good; all is peace. But just as far as *man* reaches and rules, there we see wicked, unjust things done — even to man himself. Why? They do not know the love that created them, and that all that is given us is from God, that man is the hand of God.

Man is unconscious of the fire of self destruction, (the ax that is laid at the roots of the unfruitful tree), till it is revealed through some disease of the body. The heart, kidneys, or marrow of the bone, report it, and show us our foundation, "for other foundation can no man know than that is laid, which is Jesus Christ." For Divine Love and Wisdom and fire shall try every man's work of what sort it is.

"Oh, it is cruel, the way he treats me," so I thought, but now I am so thankful to this All-Creating Father God, who is my life, my strength, my mind, that He has made Himself manifest unto me. So I say with Paul, that without this law I would not have known what is sin or what is good. Do not misuse holy things. The law of life is good. This revelation cost me my hearing three times, but today I rejoice about it. I know what is good and what is evil, for the law of Divine Providence revealed itself within me, and I am born again through acknowledging the Christ within; therefore I can say, "Satan, depart from me." Here is the living Christ, not this personally, but the word of God.

The wretched prodigal behold
In mis'ry lying low,
Whom vice had sunk from high estate,
And plunged in want and woe.
"While I, despised and scorned," he cries,
"And starve in a foreign land,
The meanest in my father's house
Is fed with bounteous hand.

"I'll go with a mourning voice,
Fall down before His face,
'Father, I've sinned against heaven and thee,
Nor can deserve thy grace,'" he said,
And hastened to his home
To seek his father's love.
The father sees him from afar,
And all his fears remove.

He ran and fell upon his neck,
Embraced and kissed his son;
The grieving prodigal bewailed
The follies he had done.
"No more, my father, can I hope
To find paternal grace,
My utmost wish is to obtain
A servant's humble place."

"Bring forth the fairest robe for him,"
The joyful father said,
To him each mark of grace be shown,
And every honor paid.
A day of feasting I ordain,
Let mirth and songs abound;
My son was dead and lives again,
Was lost, and now is found."

Thus joy abounds in Paradise
Among the hosts of heaven;
Soon as the sinner quits his sins,
Repents, and is forgiven.

Solomon says understanding is the well spring of life, and I understand now that God, in His Divine Providence, has provided all His creatures with His living, powerful wisdom. This wisdom, as John says, is from above. First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, and without hypocrisy; and the fruit of righteousness is sown in peace for them that make peace. Rejoice in the Lord alway, and the peace of God shall keep your heart and mind, and whatsoever things are of good report, if there be any virtue, any praise, think on these things.

MEETING OF FEBRUARY 9th.

Miss Alice C. Tainter, leader. Subject: "Joy."

Thought for silent meditation, "I do now enter into the Joy of my Lord."

In searching here and there for expressions of joy, I learned that the book of books, the Bible, contained no less than eighty-five passages, thus proving to me that the Bible is full of joy.

Where is the heart that does not desire joy? What is true joy, and where or how can we find or have it? True, we have all experienced the opposite of joy—we are acquainted with grief and sorrow, and many lives apparently contain more of the shadows than of the bright sunshine of God's love. To me, every living thing has its moments of sorrow and of joy. Do we not perceive this fact in our lower brothers, the animals around us? What fear and solicitude is manifested by the mother in endeavoring to protect her young. What efforts put forth to stay hunger when nature seems for a time to withhold her bounteous supply. And what streams of joy burst forth in the happy songs of birds as they merrily flit above and about us. But whatever of pain or sorrow, it is comforting to know that it is but temporary. "Weeping may endure for a night, but joy cometh in the morning." And "They that sow in tears shall reap in joy."

All are in pursuit of happiness, or joy; and right we should seek for it, for it is our birthright. But what will bring true and lasting joy? Prov. 15:21 states: "Folly is joy to him that is destitute of wisdom; but a man of understanding walketh uprightly." We are certain that the treasures and the pleasures of the world bring not true joy, for did not wise Solomon of old say, "I had great possessions of great and small cattle above all that were in Jerusalem before me. I gathered me also silver and gold and the peculiar treasure of kings and of the provinces: I got me men singers and women singers and the delights of the sons of men as musical

instruments and that of all sorts—so I was great and increased more than all that were before me in Jerusalem. And whatever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor: and this was my portion of all my labor. I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit."

David said of the Lord, "*Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore.*" "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto thee." "These things" stand for *everything* we wish them to be, and among them we can have joy.

"Gently in my heart comes stealing,
Like sweet joy-bells softly pealing,
Pure, divine and happy feeling—
God is love."

Then it is the recognition of God throughout our affairs that will bring happiness or bring us *true joy*. The Psalmist says, "Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of mine heart, for I am called by thy name, O Lord, God of hosts." "Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: and they shall obtain gladness and joy: sorrow and mourning shall flee away."

And who are the "redeemed of the Lord"? We? Yes. We who have risen from the material plane and have found the "soul of things." We who have learned what *true freedom* is. Oh, the *joy* of a *soul set free*! We of the "true understanding" *know all that means*. To be free is to be joyful—for with perfect freedom come all the heavenly attributes—no limitations in body or in mind. What infinite possibilities stretch out before us! Coming in touch with the Divine Principle within us, we can feel, we can know all things, for "God giveth to a man that

is good in His sight, wisdom and knowledge and joy." And having this "joy of the Lord," we give forth that others may enjoy as well, and that our joy may be the more intensified or increased—for "heaven's gate is shut to him who comes alone."

'Freely ye have received, freely give.'

Job says, "The blessings of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy." So will we read and think and talk of joy, till our very beings become charged with its vibrations, and we shall become radiating centers of Divine Goodness.

Miss H. A. Lewis: I see joy in everything. I experience joy in prayer, in the consciousness of the presence of God. If we have the eyes to see joyful things, we can see joy even in the snow and in the storm, and in our daily work we can experience joy and gladness. We are glad to know where our joy is from.

Mrs. Myrtle Fillmore: Joy is *from* nowhere. Joy is omnipresent as God is omnipresent. Joy *is*. comes into consciousness and finds its outer expression through thoughts of gratitude and words of praise. If we would keep the vibrations of joy radiant in our mental atmosphere, we must remember to never use language descriptive of its opposite. We have a habit of saying, "*I am so sorry*," when a little hindrance comes in our way. Since man's word is his only burden, would it not be much better to save ourselves from the burden of an adverse word to put it this way, "I should have been *glad* could so and so have been the case"? We must erase from our vocabulary all negative words if we would keep our speech revealing "the Joy of the Lord."

H. H. Benson: Nature has its lights and shadows its glees and glooms, its storms and sunshine, but they are all different expressions of the universal joy of being. We should all bring ourselves into such rhythm and harmony that our lives should always express the joy of living. How shall we accomplish

this? How shall we bring ourselves into such harmonious relations with the Infinite, with nature and with our environments, that we may rejoice even more? Jesus said we must become as little children. Children are always happy when they are permitted to act naturally and with freedom. They are glad when it rains, they shout when they dance with the falling snowflakes, and they exult in the sunshine. Jesus opened his memorable address called, "The Sermon on the Mount," with the words, "Happy, happy are the poor in spirit," and followed it up with expression after expression of, "Happy are they and happy are ye." His gospel is not of gloom and despair, but one of exultation and joy.

Mrs. Alexander told of a little child she knew, whose life was a gleam of sunlight, and who was always talking about love and loving people, and when asked if she loved the baby when it cried she replied, "I love the baby, but do not love the cry." This little child, living this love-life, this life of sunshine, is an object lesson of the manifestation of joy.

S. B. Senter: It is a joy to know, to understand. It is a joy to know ourselves and our power. Joy comes as a result of knowledge. To know God, to be conscious of a oneness with Him, is the highest of joy. Joy comes into consciousness through understanding.

Mrs. Benson: I desire to add my joy to yours, and mingle with you in your rejoicing. We need not give details of the causes of our rejoicing, but simply be living expressions of joy, and the overflowing heart can reach out beyond this little circle and mingle with the universal joy, and so bless the world.

Mrs. Yancy: I rejoice today because I know what the Truth is, and this Truth sets me free from worry and care. I do not get this Truth from preachers nor Bibles. It is given to me from *within*. Not long ago a woman told me that I would go crazy if I stayed in the New Thought, and I said, "Let me go, I am happy." Some one has said that God is angry with the wicked every day, but I know better than the man who wrote these things. My God is not angry with the wicked, nor with anybody else. He is not an angry God, but a God of joy. I get the Truth and my joy out of the Bible of my heart.



Inspired by the Spirit of Truth.

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

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

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

This society has been in existence about fifteen years, and has over 10,750 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, \$1.25.

UNITY is published monthly, and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take *UNITY* and the "Cady Lessons" together, we make a rate of \$2.00 for both.

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

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

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

THE CLASS THOUGHT.

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

April 20th to May 20th.

The Divine Life and the Divine Substance are now blended, unified, and made one in my consciousness.

Prosperity Thought.

(Held daily at 12 M.)

Fear is the only obstacle in the way of my success. Henceforth I shall think and act with fearless boldness in all my ways. I am prosperous, and there is no opposition to my continuous success.

PRAYER.

May we go forth to the duties of the day with willing hands and honest minds, with faith in the power of good over evil, willing to take our places in the mutual dependence of men and things, having that illumination that comes from moral conquest, believing in the saintship that compels life to be a paradise, that fashions heaven out of materials existing here and now, looking for no need of blessings that we are not willing ourselves to bestow, expecting to be forgiven only as we forgive others, working and hoping for the day when the ties of human brotherhood shall hold in their strong embrace every otherwise isolated member of the human family, even as the tides of the sea embrace every broken reach of shore that opens its arms to receive! And so may we each have a part in bringing upon the earth the kingdom of righteousness and of love.

—GEORGE RUDOLPH FREEMAN.

“The secret of success is to live by the Spirit.”

A LITTLE CHAPTER OF PERSONAL EXPERIENCE.

BY MRS. G. A. BARTHOLOMEW.

When I read T. J. Hudson's book, "The Law of Psychic Phenomena," about ten years ago, I had just begun some practice for soul unfoldment. I was also watching, at the same time, from the outside, the progress of the Spiritualists, Agnostics and the Society of Physical Research. When concluding the reading of this book, I felt very much discouraged about soul unfoldment, and laid aside my practice for about four years, for I did not wish to unbalance my mind (as Dr. Hudson said such practices would do), but thanked God that my mind was as well balanced as it was. The subjective mind was a sealed book to me.

After a couple of years my attention was called to Divine Healing, which I became very much interested in. I set myself to investigating to find out if God did *really* and *truly* heal the sick in this age of the world, and I found that He certainly did. Then I set out to investigate the principles of the Mental Scientists, the Christian Scientists and the Science of Being. My object was to find out what it was that healed and how healing was brought about. I decided to employ a good teacher and learn all there was to it. I found a teacher who professed to teach the science and philosophy of the whole matter, including the spiritualistic phase, and when nicely in the progress of my studies, I fell in with T. J. Hudson's "Scientific Demonstration of a Future Life," in which he admonishes his readers to let esoteric investigations alone, saying that the inner mind, or inner man, is and should be a sealed book for this world, intentionally sealed by God Almighty for our good, only to be opened in the future world, advising people to keep in the safe old path of blind faith and orthodoxy.

When reaching this part of the book, the thought came to me, by the assistance of my studies of the New Thought, Am I doing as Christ instructed us to do? For he said, "The kingdom of heaven is within you," and also seek first of all things the kingdom of heaven, and seek it *now*. Now, how am I to seek and find this kingdom of heaven unless I look and seek where it is to be found within? Christ said, "Knock and it shall be opened unto you," and, "If thine eye be single, thy whole body shall be full of light," "He will baptise you with the Holy Ghost and with fire," and, "Blessed are they who do hunger and thirst after righteousness, for they shall be filled." Filled with what? when? where? Filled within, of course, with the Holy Ghost and with fire—the fire of the Spirit, illumined; the body filled with light as well as the mind.

And does not Paul say the gifts of the spirit are the word of wisdom, the word of knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and the interpretation of tongues? Now I said to myself, *How* am I possibly going to do and experience all this, without discovering the wonderful mysteries of Being, the glories and powers that the Father has in store for them that obey, love and are faithful, and look for the kingdom where it is to be found? Again, *why* does God place certain organs, functions and nerve centers in our bodies if they are not for use, and to be used during this earth life, or they would not belong to our perishable bodies. Certainly they are not created in vain.

It is these nerve centers that are lighted up with the illumination of the Spirit. These organs, functions and nerve centers are dormant, or nearly so, until we awaken them by looking within us for the kingdom of heaven, and when we do, they are awakened and we receive the baptism of the Holy Ghost and fire. Then we are born again, the spirit becomes active, and we discover that we have these

organs, functions and nerve centers, and what they are for. It seems to me a self-evident Truth that these functions are intended by the Creator to be used while the soul resides in the body, and used for the glory of God.

Herein I discern the whole will of God concerning mankind, to unveil these faculties, awaken these powers and to *awaken ourselves*, to be thoroughly alive — not half alive — to let God fully express himself through us. It is my meat to do the will of the Father, for then all else will be added.

TWELVE DEFINITIONS OF THE WAY OF LIFE.

BY VIVIA A. LEEMAN.

1. **HIGH WAY** — "And an highway shall be there." (Isaiah 35:8.)

2. **SPIRITUAL WAY** — "For we know that the way is spiritual." (Romans 7:14.)

3. **WAY OF PEACE** — "Whereby the dayspring from on high hath visited us, to guide our feet into the way of peace." (Luke 1:78, 79.)

4. **ILLUMINED WAY** — "The path of the righteous is as a shining light." (Proverbs 4:18.)

5. **STRAIGHT WAY** — "For narrow is the gate, and straight the way that leadeth unto life eternal." (Matthew 7:14.)

6. **I AM WAY** — "I am the way, the truth and the life." (John 14:6.)

7. **FREE WAY** — "Ye shall know the truth, and the truth shall make you free." (John 8:32.)

8. **GOOD WAY** — "That thou mayest walk in the good way, and keep in the path of righteousness."

9. **EASY WAY** — "My yoke is easy, and my burden is light." (Matthew 11:30.)

10. **DESIRED WAY** — "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it." (Isaiah 30:21.)

11. **WAY OF HOLINESS** — "And it shall be called the way of holiness; the unclean shall not pass over it." (Isaiah 35:8.)

12. **ONE WAY OF LIFE** — "And I will give them one heart, and one way, that they may live forever." (Jeremiah 32:39.)

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

159. (a) Will you please give me your understanding of the meaning of the Articles in the Apostles Creed as used in the Episcopal Church. I have been accustomed to take them in their literal sense, but now would like to understand them in the light of the New Thought.

(b) What is super-consciousness?

— I. H.

(a) "I believe in God, the Father Almighty, Maker of heaven and earth."

I believe in a great universal force, or energy, which is the source of all that is; from which all things come, hence is called the "Father." The activity of this Divine energy creates Mind (heaven) and earth (material things, the body).

"And in Jesus Christ, His only Son, our Lord."

I believe in the Christ as the perfect ideal man in Divine Mind, and Jesus the man who recognized his Divine powers, and expressed them. This idea of perfection becomes our Lord when we realize its presence within us, with all its powers, and express it.

"Who was conceived of the Holy Ghost, born of the Virgin Mary."

The Holy Ghost, the Spirit, brings to each individual soul the conception of Truth, the Christ-consciousness, which can only be possible in a soul of virgin purity.

"Suffered under Pontius Pilate, was crucified, dead and buried."

This Christ-consciousness is under the dominion of the sense man (Pontius Pilate) until it becomes strong enough to put away (crucify) the humanistic sense of life as the real life. This false idea of life is buried out of our knowledge — we are dead to it.

"Descended into hell."

The Christ-idea must go into the deepest, darkest realm of our nature, the so-called animal man, that no part may be left without a Redeemer.

"The third day he rose again from the dead."

It takes time to come into an understanding of the Truth of our being, and a period of time is given to each of the three planes of consciousness to awaken to new life.

"And sitteth at the right hand of God, the Father,
from whence he shall come to judge the quick and
the dead."

The Christ in us now recognizes his oneness with the Father, with power to discern the living thoughts of Truth from the false thoughts which have not eternal life in them.

"I believe in the holy Catholic church"—

I believe in the universal church, the church of God.

"The communion of saints."

All who are of this true faith may commune in spirit and with Spirit.

"The forgiveness of sins,"

Recognizing our birthright of Power, of Life, of Love and Wisdom, we let go of (forgive) our false ideas, the cause of our mistakes in life.

"The resurrection of the body,"

Through our knowledge of Truth we raise even our bodies from the animal plane, or as, Paul says, "Transform the body by the renewing of the mind." We look upon this body as spiritual and not material.

"And the life everlasting."

Life is eternal, and knows no death.

(b) The soul, or mind, is in three divisions: The conscious, the sub-conscious, and the super-conscious. The conscious mind is the mind of the body, and takes cognizance of external things through the evidence of the sense. The sub-conscious mind is the mind of the soul, it is the storehouse of knowledge gained from all sources; governs the involuntary activities of the body, and responds to suggestions from the conscious mind, and is active when

the conscious mind is in abeyance, as in sleep. The super-conscious mind is the mind of the Spirit, with its intuitive powers.

160. Why do you not send prosperity treatments to your members who have scraped along, and have paid their subscriptions, as well as the delinquents? I could use more than I have very nicely, although I am not suffering for anything since reading UNITY.

— H. E. H.

Blessings on you, dear member, your question gladdens our hearts, for it proves to us that you are always in the kingdom of plenty, and that UNITY has had its share in helping you to this attainment. Now, we will reply by asking you to recall the parable of the prodigal son. You remember that when the son complained that his father never killed the fatted calf and made merry over him as over his brother, and he had never run away from home either, that the father had said, "Son, thou art always with me, and all that I have is thine," and so it is with our dear members and subscribers, they are *always* in our best thoughts and affirmations for health, peace and prosperity, and we rejoice in their loyalty and trueness to our work and teachings.

161. How do you reconcile "Thy will be done" with such affirmations as, "I am a success," or to prosperity treatments?

— H. A.

In the first place, there is but One Will, and that Will is God's Will, and that Will is *being done* in us. It is the purpose of this Great Energy to give us abundant supply of all good. "It is the Father's good pleasure to give you the kingdom," and we claim the inheritance, by affirming, "I am success," and others are helped to realize that they are in the kingdom of plenty by what are called "Prosperity treatments."

162. A person owes me a sum of money which he refuses to pay. I have tried every means at my command to induce him to pay, and to keep the matter out of the courts, but to no avail, and think I shall have to invoke the aid of the law. What do you advise?

— R. C. K.

We believe it is always best to keep out of the hands of the law. Also it is contrary to our understanding of the teachings of Truth to fight or compel anyone to do contrary to their will. If a person refuses to pay his just debts, he is injuring himself more than the one he defrauds, and he may well be left in the hands of Infinite Justice to bring him to a sense of his error. Should you attempt to take the matter into your own hands, to hasten the working of what you consider justice, you may not only defeat your purpose, but the inner spiritual forces will not be allowed to work out the best good for all. Hold this one in the consciousness of right and justice, and *know* that your own will come to you. Do not let the idea of time lessen your confidence in the right adjustment of this matter; leave the time of the settlement of this claim to the Spirit. Just say, "Father, I thank Thee that Thou hast heard me, I know Thou hearest me always," and then have no doubt of the final result.

163. What do you people advise about churches, lodges, orders, etc.? Mrs. Eddy, I think, advises us to drop them.

— J. C. L.

We have no quarrel with churches, lodges, or any other organization. If a person finds that which satisfies his needs, and tends to his best good, in any or all of these organizations, then the place for him is with them. If the whole aim of his life is to unfold and live to the best that is in him, the Spirit will lead him aright in all of these matters, and what he does will be best for him. The only thing for him to do is to seek his highest good wherever he can find it.

There is no law, there is no substance apart from love and faith. The recognition of this makes man one with God, giving him dominion and power over all things.— C. B. PATTERSON.

"The pure in heart bless and purify all things."

CONDENSED TRUTH.

BY VARIOUS WRITERS.

Change your attitude toward all, which is toward God. In condemning any one, you only condemn the

same principle working itself out in yourself. Your mind is burdened with the petty affairs of men's lives. Let your influence be felt in joyfulness,

SEEING GOD IN
ALL THINGS:
WORDS FOR THE
DESPONDENT.

merriment and moral example. Do not carry others' burdens. Men are their own burden-bearers; no single being can lift their burden; only God can do that. God is a Divine Principle, and it takes a form of expression commensurate with the man, and each man is working out his own salvation. Your efforts or trials are not of personal help, only in precept.

Let God's law find expression as it has been fashioned, not as you think it should be; that would cause a reversal of the great plan of the Creator. Live happily, by seeing each person as the expression of an unseen law that no man has fathomed, and say to yourself, "His ways, the ways of many men," and not my ways. This is a great school where souls are trained, not made. The Divine forces are shaping every soul, and man can only fashion his mind when it can be, and if it can not be so formed as to harmonize with men it will drop to its level, and no man can help it, until it has found the same influence that you can find within you, which brought you out of Egypt, and the influence that ate your carnally-minded nature out of you. Let them all work out the plan of their progenitors, which is inborn—a silent, determined force, set into operation before they were born. It will not change them to upbraid them by word of mouth; only through example will they change, and not then until they feel the change coming into desire through their minds.

No single personal influence can save you, but

the help of the many as found in different lives, each one contributing a single help, until the "whole loaf is leavened," or is being leavened. Now, let the sunlight of peace and its joy contribute its influence, by brightening up your picture, retouching present plane into moments of joy and pleasure. You have earned it. God withholds nothing from those that can see what is of use to them. You have dwelt in darkness, now take to the sunny side of life, and joy and peace will enter in as the "Prince of good fellowship," not the presence of despondency and darkness over all.—AARON L. LINDSLEY.

The physical body is greatly dependent upon the moral and mental faculties as to health. It makes little difference what your chronic ailment is. If you will get right mentally, and morally you have done a thousand times more than all the doctors put together can do.

Do you hate anyone? Have you a grudge against anyone? Are you harboring revenge or malice toward anyone?

No matter what the provocation may have been to cause you to have these feelings against anyone, you can never get well so long as you allow them to remain.

As long as there is anyone in this world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the sources of vital energy and deranges the nutritive processes.

Are you jealous of anyone? Have you allowed jealousy in any form to creep into your life?

If so, neither wholesome food, nor proper exercise, nor the closest observance of hygienic rules will make good your loss. Jealousy saps the vitality faster than an ulcer. It eats into the very core of life like a malignant cancer.

You have got to have a house-cleaning inside o

you. You have got to get rid of malice and hatred and revenge before you can get well. Even though you have some incurable organic disease, getting rid of these things will do wonders toward improving you.

You can never get well so long as this thing continues. Lay aside at once the notion that nature will come to your rescue so long as you are skulking and crouching with fear behind the moral shadows which you have created. Until you make your life so honorable and open that you will have nothing to fear, that no disclosure will cause you to tremble until you have made your life so clean that you have nothing to hide, there is positively no hope that you will ever get any better. You may consult the most skillful surgeon and employ the most sagacious physician, but the arm of the man will fail you. Science can not make the outer man right until the inner man is clean.— *Medical Talk.*

If we look down, then our shoulders stoop. If our thoughts look down, our character bends. It is only when we hold our head up that our body becomes erect. It is only when our thoughts go up that our life becomes erect. —A. MCKENZIE.

“What is necessary to make one forbearing? A great deal of good sense with a little piety. How many persons would dare each evening to say simply to God, ‘My God, treat me tomorrow as I have treated such a person, whom I have rudely repulsed, whose fault I have brought to light through malice or to parade my will; as I have treated another, to whom, through pride, through aversion, through contempt, I have refused to speak, whom I have avoided, whom I can not pardon, and with whom I do not wish to exchange any civility.’ And yet do not forget that, sooner or later, God will do unto you as you do unto others.”



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TO UNITY SUBSCRIBERS.

The date when your subscription *expires* is on the pink label with your address. At the end of your year, as a special reminder, we enclose a loose subscription blank in the last UNITY due you, which you will please use in remitting. We do not discontinue at expiration of subscription. If you want your magazine stopped, notify us.

Through press of other duties, Mr. Fillmore has been unable to prepare the Lesson which should appear in this issue. It will appear in the May number. The sermon on the symbology of the Eye in this issue will, in a measure, atone for the deficiency.

The Chicago Unity Society of Practical Christianity have arranged a very interesting Easter program. Their Easter services will be held in Hall 210, Masonic Temple.

Rev. John D. Perrin, secretary of the New Thought Federation, has removed from St. Louis to Chicago, but we have not learned his present address.

The next New Thought Federation will be held at Nevada, Missouri, September 26 to 29th. Make your arrangements to be present.

Miss Edith A. Martin a few months ago left Chicago and dropped, all unheralded, into Philadelphia, the City of Brotherly Love, and is now conducting an excellent Center of Truth at 1900 Wallace Street. A healing service is held each Monday evening, a talk is given on Friday morning, and a service held on Sunday afternoon. The rest of her time is devoted to teaching and healing, in both of which Miss Martin is very successful.

New subscribers desiring the complete course of lessons by Mr. Flllmore, now running in *UNITY*, may have their subscriptions begin with the January number. The back numbers will be mailed on the first mailing day after order is received.

Mrs. M. E. Cramer, editor of *Harmony*, San Francisco, who has been lecturing in the East the past few months, stoppæd off in Kansas City on her way home, and was given a reception by her friends at the Unity parlors.

Mrs. Emma Carrel, of 28 Liberty Street, Morristown, N. J., has several files of New Thought magazines and papers, and other reading matter on the same line, which she will be pleased to send reading rooms or individuals upon receipt of postage. Most of the papers are as good as new.

An interesting class in Practical Christianity and Christian Healing is being conducted by Mr. Cassius A. Shafer at the Unity Society of Practical Christianity, 1032 Masonic Temple, Chicago. Concentration classes are also being held Monday and Thursday of each week at 2:00 P. M., and at the same hour on the second, fourth and fifth Wednesdays of each month the Bible class meets for study.

"The Ideal City" is the name of a new movement for co-operation under what seems right principles by an association of people in the New Thought, having headquarters at Waukegan, Ill. The officers are: Dr. R. H. T. Nesbit, president; James H. Carter, vice-president; Matilda F. Nesbit, secretary, and Stanton B. Cushing, treasurer. Full particulars may be had by addressing Dr. Nesbit at Waukegan, Ill.

I see Ella Wheeler Wilcox suggests that the women of America unite for five minutes each day on the word "*Peace*," to help quell this dreadful war that is raging in the East. It has long weighed on my mind, and I often exclaim, "Why don't they stop?" If "thoughts are things," why can't we help them stop by holding the word "*Peace*" in all the silent circles of the various New Thought magazines? If you think favorably of this, suggest it to the Society of Silent Unity.

— MRS. C. F.

[We fully concur in this suggestion, and ask all our members to join in the daily word, "*Peace*."— Ed.]

Special. We are making a special rate of three subscriptions to *UNITY* for \$2.00. This is but 66 cents per year each. *They must all be sent in at the same time; only one renewal.*

ELEANOR KIRK'S IDEA.

With the April number, *Eleanor Kirk's Idea* went out of commission, after a successful career of thirteen years. This will be quite a disappointment to her thousands of admirers, the *Idea* being one of the ablest and brightest New Thought magazines published, and one which UNITY has always been proud to recommend, but its readers, being largely New Thought people, accept the decision of Mrs. Ames as the direction of the Spirit, and therefore for the best. She feels that her ministration in this manner has been fulfilled, having always proven, so far as possible, a faithful guide, counsellor, and friend.

The editor's attention will now be given more wholly to personal correspondence, of which she says:

"Instead of generalization with the spiritual letters of the alphabet, the notes of the scale, especially sentences and melodies adapted for individual cases and personal needs, will be furnished to those whose necessities and desires call for such ministration."

The *Idea* will not merge into any other publication, nor will the editor dispose of her subscription list. Her business will be transacted as usual from 59 West 89th Street, New York City, and all orders for books or personal service will be promptly attended to.

Eleanor Kirk's books are also handled by Unity Tract Society, and may be ordered either through us, or direct from the publisher. They are as follows:

The Influence of the Zodiac Upon Human Life.....	\$1.00
Libra, or, What the Stars Told Elizabeth.....	1.00
Zodiacal Single Signs.....	.25
The Christ of the Red Planet.....	1.00
Perpetual Youth.....	1.00
Prevention and Cure of Old Age.....	.50
Bottom Plank of Mental Healing.....	.25
Where You Are—A Book For Girls.....	.25
Black and Blue—A New Psychic Story.....	.25
Gumption Cards—Foods Without Meat. (3 in set.).....	.25

VRILIA HIGHTS SUMMER SCHOOL OF METAPHYSICS.

under the direction of Dr. Alice B. Stockham, will open its eighth season June 18th, and continue until the middle of September.

Vrilia is delightfully situated on the wooded hills of Williams Bay, Wisconsin, on the North shore of Geneva Lake, and while it offers all the natural attractions of a quiet retreat, there will also be classes in Philosophy, Healing, Home Science, Art and Literature; all these under able leadership.

Dr. Stockham believes in the Gospel of Recreation, that one may be freed from the restraints and limitations of self-consciousness through athletics, games and sports, and thus make conditions

for spiritual development. At Vrilia one swims, dances, plays ball and tennis, joins in theatricals, not only for the pleasure they give, but for the knowledge of the power thus gained.

Arts and crafts, including clay modeling, photography and tool-work, under the direction of LaVerne Francois Wheeler, give practical advantages and joy to children of all ages.

THE "NEW LIFE" HOME OF CHRISTIAN TEACHING AND HEALING.

DEAR UNITY—Last month I wrote to you, voicing the belief that a larger work was about to be done in this vicinity, yet no visible plans were at that time fully enough formulated to give to the public. I think I am not now premature in saying that such work is about ready to be fully unfolded. One who has been silently looking forward and planning for at least two years, is now fitting up his farm house just outside the city limits, for the reception of such as are in a sense of need, the grounds, consisting of about twenty-five acres, also to be devoted to the use of the Home, and we now expect that on Easter Sunday "Beulah," the New Health Home, will be opened and dedicated to the One Good with appropriate services. Frederic Klein, the owner, is the substantial mover through whom the Spirit is pushing this work into visibility. Rejoice with us. In love of the Truth which saves,
— J. GILBERT MURRAY, Rochester, N. Y.

THE FILLMORE LESSONS.

Invite your friends to subscribe for UNITY. The course of lessons during this year will be of untold value, especially to all who are searching for the correspondence of spiritual powers and the seven nerve or brain centers of the body. These lessons by Mr. Fillmore, editor of UNITY, are a combination of the Primary and Advanced Courses which have been taught at Unity Headquarters for years, and are now published for the first time, the first lesson of the course appearing in the January issue. Many features of these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within."

I took my little daughter to Miss Rix, of Alameda, last summer, and she was healed. Since then she has been a sunbeam to all who meet her. Oh, I could fill pages of Miss Rix's beautiful life example, her wonderful words she brings to her congregations, and her entire fulfilling of the commandment of the Christ. When she speaks to the waiting throng she is utterly emptied of self. I have seen a white light about her brow. I told her of it, and she said, "Why, that is the Spirit, and I am so thankful for it,"
— M. B. L.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets (take elevator to 3d floor, 9th Street entrance) every Sunday at 11 A. M. Sunday School at 10 A. M.

Also at Unity Headquarters, 1315 McGee St., Healing service every Monday evening at 8 o'clock. Mid-week meeting every Wednesday afternoon at 2:30 o'clock. Special private classes according to announcement. All are welcome.

Divine Science Society, Dr. D. L. Sullivan, speaker, has services every Sunday at 11 A. M., Brooklyn Hall, 810½ East 12th Street.

New Thought Center, Judge H. H. Benson, speaker. Services every Sunday at 8:00 P. M., Brooklyn Hall, 810½ East 12th St.

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

Special Notice.

Address all orders for books, subscriptions, or business, to the Unity Tract Society; or, if writing to the Society of Silent Unity, or individuals, be sure and write on a separate sheet your orders for subscriptions, books, etc., and all matters pertaining to the literature department of our work. It will save time and insure accuracy and dispatch in filling your orders, besides keeping private matters that do not concern the business department. Put your full address on this separate sheet and write on back, "For Unity Tract Society, 1315 McGee St., Kansas City, U. S. A."

I want to have a Reading Room called the Home of Truth, and perhaps later will send for some of your Club Combinations. I have been reading New Thought, and everything on the advanced line, and practicing what I read to some extent, and last March I was gloriously healed of dyspepsia and kidney trouble of long standing; in fact, I hardly remember when I first was troubled with both. I have always believed in Faith, but found I must pay attention to some rules of health. I read Dr. Paul Edward's book, and practiced to some extent what he taught, and quit drinking while I ate; and I was told to drink three quarts of water a day. So my conscience dictated to drink three pints at 11 A. M. and three pints at 4 P. M. I tried that for about a week, and one morning it seemed a veil was lifted off my mind, and I was shown what a glorious future there was for me. After that I was led by the Spirit, or by impression, or what you like to call it. The Truth has made me free. I am able to heal others, and accept only free-will offerings. Will answer all letters that have a self-addressed envelope enclosed.

I am your sister in the Faith,

— MRS. C. F. DÖRRING, Sparks, Nevada.

HELPFUL ITEMS FROM UNITY FRIENDS.

DEAR FRIENDS—It has been on my mind a long time to send you my testimony, and the Spirit has moved me to do so today. Before I came into this beautiful Truth, I thought there was nothing in this world worth living for any more. Having lost my dear, good husband, my yoke was so heavy I could no more carry it, and my last cry on my knees at twelve o'clock at night, when all alone in a big building, was, "O Heavenly Father, I can endure no more. You forsake Thy child." In that moment something raised me from the floor and put me on my feet, and filled me with such a joy and peace, and took my yoke away. I was a new born child of God. The same week I was treated and healed through my dear friend, Mrs. Laura Vetterline, San Luis Obispo, Cal., from that nervous prostration and stomach trouble.

A year later I saw a treatment for eyesight in the UNITY and I said, If other people can get their eyesight back again, I can too. And I began to treat myself, and in six months I could see better without glasses than with them. I had used five pairs of glasses, but gave them all away. My treatment consisted in asking for a single eye, and to see no evil in anything, and to recognize only the good in everything. My eyes were cleansed and purified through the Holy Spirit, and filled with the Divine substance.

Ever since I was healed I have followed the truth of Christ. I gave myself up like a little child, let go, and followed the Good. I had a great work before me to do to clean out all the rubbish, and root it up in my own ground what God had not planted. It is just five years this month since I received my health, and found the Life, the Truth and the Light, and from morning to night I thank the Lord for it. My ground is clear, the good seed is sown and is growing day by day and step by step in the love of Jesus Christ, my Redeemer. I can say with all my heart, I receive from the Heavenly Father my health, my peace, harmony and satisfaction. For me, this is a "new heaven and a new earth." I live in Paradise now, and my desire is to preach the gospel and heal the sick, and I do it every day with my material work till the Lord give me something better. I wait on the Lord. The light is shining around me everywhere.

I must say the UNITY has shown me the way to grow in this beautiful Truth for the last five years, and I think every Truth student ought to have it.

— F. D.

I am very grateful for health — that I can readily demonstrate it for myself and husband, as well as for friends. I seem to have been able to keep right in line with you in connection with S —'s case. Have been so happy in treating her each morning.

The result so far is *very* favorable. I know that I am realizing more and more the unity of the Spirit, especially do I feel the power in connection with those at the "Truth Center." Some weeks ago, feeling weary, I sat down to treat myself for strength. In a few minutes the thought came, Held the magazine UNITY in both hands. I did so, and almost immediately I fell asleep. I awoke in thirty minutes with that warm glow, which I have learned to recognize so well, working in my back and bowels. I said, How good the Spirit is to do this *before* I ask. Then I realized that I was still holding UNITY in both hands across my stomach and bowels. I am satisfied that the UNITY magazine is a great healing agent, and I feel that the power at headquarters is increasing in a remarkable degree. *I also feel that I am in it.* I must tell you of two experiences, which are very gratifying, that occurred weeks ago, before my experience with Mrs. —. Several times when people have thanked me for help in sickness, and I have said mentally, "Not unto *me*, not unto *me*, O Father." The Voice replied, "There is *no* me, only Thee." And so that thought followed me for weeks, "Only Thee." Another time, while in the Silence, I asked for a special word from the Spirit and was answered, "There is no more going out forever." I said, "What does that mean to me?" "It means that you are sealed to the Father." These words were repeated many times, while to me there was profound stillness in all the earth, with only the Voice.

— B.

I find I am able now to concentrate my mind, to really listen in the Silence. I am not very far on in this Thought, and have no one to talk with, so all my *blessing* I have taken right from the *little magazine*. I trust that I may be able to demonstrate so thoroughly over my own ailments that I may give health to others.

— L. M. K.

The following was given me several months ago, with the injunction, "Read it once every day, that you may not forget." I have obeyed; wonderful results in strength and serenity. "To trust absolutely in *me*, is to listen in *deep* silence. and obey without a *shadow* of doubt or anxiety at the *time* of obedience or any *future* time; taking no account of *external* conditions, appearances or opinions; resting *utterly* in the voice of the Spirit of eternal, unvariable Truth, and unerring Wisdom. Concentrate upon listening and *fearless* obedience. Then *rest* about what you have done, as a child in the bosom of its mother. Remember that *all* necessary information will be given you in *full* time, when you have obeyed." This is included in the command, "Listen, obey, then rest." To my utmost, I have fulfilled the injunction. In the dark, winding path the Light has never dimmed, or the Voice been silent. "Praise God from whom all blessings flow."

— M.

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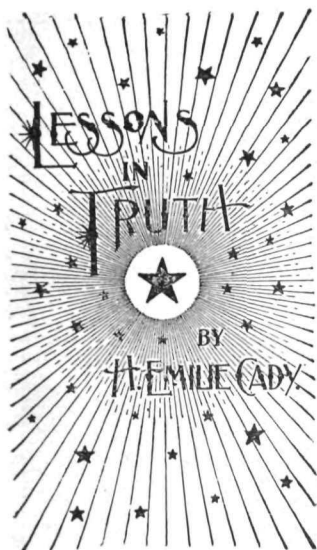
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