

# UNITY

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

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## CONTENTS.

PAGE

The Science of Being and Christian Healing.— Special Lesson. . . . .	323
By Charles Fillmore.	
Affirmation. . . . .	332
By Waltr DeVoe.	
Thoughts are Things. . . . .	336
By Aaron L. Lindsley.	
True Prosperity.— Paper I. . . . .	337
By Mary Brewerton deWitt.	
Bible Lessons. . . . .	341
By C. F.	
Poem — "A Message." . . . .	352
By Anna McGowan.	
Instructions How to Go into the Silence. . . . .	353
Society of Silent Unity. . . . .	354
The Class Thought. . . . .	355
Prosperity Thought. . . . .	355
Kansas City Mid-Week Meetings.	
"Little Things." . . . .	356
"I am Courageous." . . . .	358
A Healing Statement. . . . .	360
Poem — "Love." . . . .	361
By Theresa B. H. Brown.	
Answers to Questions. . . . .	362
By Jennie H. Croft.	
Bible Reading — "The New Song." . . . .	365
Publishers' Department. . . . .	366

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  
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VOL. XXII.

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No. 6.

## THE SCIENCE OF BEING AND CHRISTIAN HEALING.

TWELVE LESSONS BY CHARLES FILLMORE.

### ABOUT "PRACTICAL CHRISTIANITY."

AN AUXILIARY LESSON EXPLANATORY.

**S**TUDENTS are asking what relation this teaching bears to Christian Science, Mental Science, Theosophy, and Orthodox Christianity, and where we get our authority. To answer these queries will require the space allotted to a lesson, and we shall, therefore, count this as a lesson explanatory; not of the regular course, but necessary thereto.

Religion is natural to man. The religious nature has always been considered first and highest in man's constitution. Every man has a religion of some sort, and in his extremity he calls upon his God. In the exercise of his inherent freedom of choice, man selects that form of religious belief that best suits him, or meets his needs, and there are all kinds of religions in consequence, because man really makes his own religious belief. Fundamentally, there is but one religion, but many interpretations of it. In the Divine economy every man is free to form his own concept of God, and his relation to Him. This constitutes religion.

Every man should reason out his own religion, and adjust himself to it. In this way he becomes acquainted with his Source, and learns the law of his being. If he adopts the religion which another has formulated, he is memorizing instead of unfold-

ing from within. The law of right development for the soul is individualism. God is personal to everyone of us, and we must know Him intimately before we can be truly religious. This, then, requires that we shall adopt the course that will most speedily open our souls to this individual acquaintance with the Most High, and the system of religious training that will "show us the Father," is the one we should seek. Jesus said, "He who hath seen me hath seen the Father," and, "The Kingdom of God is within you."

Thus Jesus of Nazareth is the type of man we should follow in our search for God. He was thoroughly individual and independent in his religious views. He proclaimed his own understanding, and asserted his freedom and right to do what his highest reason told him was true, regardless of the standards of the Hebrew church. When the Hebrew Scriptures corroborated his position he quoted from them, but he as often acted in direct opposition to their teaching, and when the Pharisees refused to receive the *living word* which proceeded forth from him, he said, "Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me." It is clearly idol worship—bowing down to graven images—to search any religious writing, expecting through it to find the Word of the Spirit; which is revealed in its original purity to all who faithfully seek it in Spirit. Thus the proclamation of Jesus was, "When the Spirit of truth is come he will lead you into all truth."

It is universally admitted that Jesus Christ is the greatest teacher of all the ages, and from a religious standpoint his doctrine far surpasses that of any other. It covers the whole earth, and is now accepted by intelligent people everywhere. It appeals to the religious and moral natures of all who are trying to do right, and those who follow the teachings get the fruits, and thus demonstrate that it is founded in Truth. Thus we cannot help but be followers of



Jesus Christ, and our whole aim is to do as he did, and draw from the same great Universal Fount. In doing this, we find that we follow very closely the doctrine of the Christian church, yet not being trammelled by external rules of church worship, we open our spiritual natures to the inner, or esoteric, side of Jesus' doctrine. We find that there is an occult, or inner, teaching in Christianity, which those who look upon it in its historical light only are, ignorant of. Yet we do not put aside the historical part, but seek to join the within and the without, and make of them a perfect whole. We accept Christ in his spiritual nature, and the ideas which he promulgated as the saving power that is redeeming the race from the effect of the transgressed law. We believe that Jesus Christ was everything that he proclaimed. We do not, however, forget that we are following him, and do as he did. He said, "Ye shall do these things and greater." We do not worship his personality, but seek through him to find the Principle, or Father, who dwells within every one of us. "In Him we live, move and have our being," and He lives, moves and has His being in us.

It is not the object of our work to build up another sect or to establish churches. We come, as John the Baptist came, crying, "Make straight the way of the Lord." The church must eventually accept the doctrine of complete regeneration of both soul and body. We propose to establish schools for the purpose of instructing Christians in this esoteric part of Jesus Christ's religion. We are not working in opposition to the Christian church, but in harmony with it. We recognize that in every church organization there are a few who are in the Spirit, and understand, though it be "through a glass darkly," the real character of Christianity. Consequently, Primitive or Practical Christianity, as we teach it, is in perfect harmony with the accepted religion of the Christian world.

By many of those not acquainted with the dis-

tinctions of metaphysical thought, we are classed with Christian Scientists, because we do healing. But we are radically different from them in nearly all of our expositions of Truth, and it is an error to class us with them in any way, except in the fundamental perceptions of the being of God, which are common to all religions. Christian Science teaches that God does not dwell in man, but is "reflected" into him. We hold that this limits the all-pervading Spirit of God, and is in direct opposition to the teaching of Jesus Christ, who, in several places in the Scriptures, affirmed the Kingdom of God to be *within* man. He said the Father was within him.

Christian Science teaches that the book, "Science and Health," written by Mrs. Eddy, is a direct revelation from God, and the end of all revelation, and that all other writings of a religious character, outside the Scriptures, are spurious. We teach that all scripture, that is, spiritual writings, is "profitable for instruction." In all matters pertaining to spiritual things Christian Scientists refer to Mrs. Eddy, and her writings are authority instead of the Spirit of Truth, as commanded by Jesus. Thus they follow man instead of Jesus Christ, and to this extent are anti-Christ. We teach that the Holy Spirit is here with every one of us, and through right understanding of its character, we may be led and inspired today as were the spiritually-minded of the past.

Christian Science teaches that the body is the creation of mortal mind, consequently mortal error. Yet, through the power of the Spirit they heal the body. This is an inconsistency which has no place in our doctrine. We hold with Jesus Christ that the body is the temple of God. His teaching faithfully followed will give us the same power and dominion over this temple that he had, and we can say with him, "I can take it up and lay it down." Christian Science does not teach the spiritualization of the physical organism, yet this is the ultimate object of Jesus' instruction and demonstration in overcoming

death. We are not to put off this redemption to some future time, when we shall become strong, but realize that God is always with us, and that the power to overcome the errors of the carnal mind is indwelling, and an integral part of the constitution of man. The Scripture says, that God created man in His "image and likeness," and gave him dominion over all things in the beginning. "For we know that the whole creation groaneth and travaileth in pain together until now . . . waiting for our adoption, to wit, the redemption of our body." (Romans 8:22,23.)

Christian Science instructs its practitioners not to treat contagious diseases, thus limiting the power of God. We teach that God is all-powerful, and equal to the healing of every disease of mind or body; that the body is the temple of the Holy Spirit, and that it should be pure and perfect, and express the Divinity of God, which it will if we let the fullness of His Spirit manifest through it.

Thus it will be seen that our teaching differs from Christian Science at every vital point, and we should not be confounded with that sect because we do healing. We are not in bondage to any man or woman, and our religion is not an appendage for a commercial trust — which Christian Science is. They make a regular charge for their services, and enforce their demands with worldly, selfish persistency, while we go forth without "purse or script," trusting the Divine Law to bring us our just compensation. We rejoice in and accept gladly the good that is set forth by Christian Science, and all religious doctrines, but we do not follow them, nor are we borrowers of their teachings. The Spirit of Truth is our teacher, and we look to that source alone for our authority. Christian Science instructs its followers to pay no attention to diet or hygiene, while we give special study to pure foods, and endorse the general hygienic rules laid down by the progressive scientists of the day. The Spirit of Truth reveals to us that the

character of food substance makes a great difference in body building.

One may be a cosmopolitan in religion, and choose what is good in all. It would seem that we have done this, but it has not been from an intellectual standpoint. We have closely followed the guidance of the Spirit of Truth, and on all points proclaimed boldly the instructions given to us. Much of what has thus come to us has been found to be in the teachings of the various religious and metaphysical cults, and we have been classified with nearly all of them, because of this apparent endorsement of their doctrines.

It was revealed to us that the soul did not die with the dissolution of the body, but continued to exist as an entity in a body on another plane of consciousness, and under certain conditions could communicate with those in the flesh body. For teaching this phenomenal fact, we have been called spiritualists. Yet we do not endorse all the teachings of that cult, and consider mediumship a direct violation of the law of spiritual development.

Then again, it was revealed to us that those same so-called spirits went through a second death and lost that body in which they lived for a season. Then the Ego, with its desires for further expression, was born into another flesh body; and that this process was repeated over and over again, until the soul awoke to the Christ-consciousness, and overcame death. For this teaching we have been called Theosophists. But we differ radically from the Theosophical schools now in practice. The Spirit shows us that the law of Karma, by which the Theosophists lay great store, endures only so long as the Ego submits to it. Thus it is not necessary to endure much penance in many incarnations for the errors of the past, but through the Christ power dissolve the thought energies that are carrying those errors, and start anew. Theosophy teaches that it is dangerous to do this. Yet we have the example of Jesus, whom

they admit was a very great adept, dissolving these sins in a large way. He taught that the Christ-man was greater than all the personalities through which the Ego had passed, in Matthew 16:13, where he asks his disciples, "Who do men say that the Son of man is?" "Some say John the Baptist; some say Elijah, and others Jeremiah, or one of the prophets," they replied. "But who say ye that I am?" Peter discerned the true Ego and said, "Thou art the Christ, the Son of the living God." Upon this foundation and power men are to build the true "church," or temple, which means the body, and the promise is that whatever they "bind," or affirm on the lower shall be bound on the higher, and whatever they "loose," or deny, in the lower, shall be loosed in the higher.

The comparisons which we have made between the doctrine we promulgate and that of other schools are not in a spirit of condemnation or disparagement of their teachings. We are asked to explain the difference between ours and theirs, and we have here set them forth in a spirit of fairness.

We know that every movement that has for its object the upliftment of humanity has good at its foundation. The seamless garment of Truth is found in even very external and worldly philanthropies.

We do, however, most radically protest against the Phariseeism that seeks to find eternal life in its little scripture, and condemns everybody that differs from it, or refuses to receive it as the last and highest revelation of God. Inspiration and revelation did not cease with the four Gospels; Paul had viewpoints of his own. Luther was not intimidated by the cry of "heretic and devil," neither did John Wesley let the denunciation of the church institution deter him from expressing his revelation.

So in our day, there are a surprising lot of prophets and inspired ones proclaiming what God has revealed to them, and we should not fear to hear their message. Those who wish to make a trust of their religious system, will tell you that all the others are

of the devil or evil, and satanic in some respect, and try to scare you into their syndicate. The timid and fearful are being coerced and bound in mental fetters by these tools of a false system, but the independent souls are standing for liberty, and will surely win in the end. "Where Christ is there is liberty." Jesus Christ was a radical individualist. He protested against the theology of his time, and he protests as vigorously today against the theology which has been built up upon his teachings as a foundation.

Moses said to the children of Israel in the wilderness, "Go forward." This onward movement pertains to every department of human development, religion included. Jesus Christ proclaimed and demonstrated the ability of man to overcome death, but his words on this point slumbered for nearly two thousand years, until now the New Thought of God, and man's relation to the law of life, makes imperative perpetual living, and those who are true to the logic of Being, cannot evade the conclusion. So what was demonstrated by one man in Galilee has suddenly been presented as a possibility to all men, and it is found to be the essential and pivotal doctrine of the Christian religion. The last enemy to be overcome is death. "If Christ hath not been raised, your faith is vain."

The spiritual quickening of the mortal body, which is the coming out of the tomb of material sense of the vital energies, is being felt by people everywhere, and some have a large realization of the spiritual body forming within them, but few know the law. We have made discoveries in the relation of the mind and body that have never been given in any system of instruction. These are of vital importance to man in taking that great step in human development which is now being opened to the race—the overcoming of physical dissolution.

We assert, in the full knowledge of the weight of our words, that now, here on earth, can instructions be had that will reveal and bring forth

to activity the brain and nerve centres in the organism through which the Spirit builds the celestial body. We have been for the past eighteen years working out this problem under the guidance of the Spirit of Truth. Our bodies are being transformed and transmuted into finer matter than that of the human organism, and we shall demonstrate what the Spirit has been proclaiming through us so long—that the resurrection of the body of flesh from all its fleshly limitations is a possibility here and now. We do not make the proclamation as one who spiritually *perceives* this overcoming of death as a possibility, but we are working the problem out in flesh and blood. This we shall outwardly manifest in the near future. What Jesus Christ made possible by his mighty work will soon bear its fruits here in America. The Kingdom of which he was King is to be set up as a tangible reality in our midst. The time of restitution is at hand. Let us rejoice.

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If you would be happy, be free. Slaves are never truly happy. If you have a boss, whether his name be man, woman, appetite, habit, fear, poverty, necessity, taskmaster, body, passion, fashion, old age, disease—heredity, or what not—rebel at once. Raise your standard of revolt, and issue your declaration of independence. Then stand by it like a hero. You have it in you to win out, never fear.—*The Life*.

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A single gentle rain makes the grass many shades greener. So our prospects brighten on the influx of better thoughts. We should be blessed if we lived in the present, and always took advantage of every accident that befell us, like the grass which confesses the influence of the slightest dew that falls on it, and did not spend our time in atoning for neglect of past opportunities, which we call doing our duty.—THOREAU.

## AFFIRMATION.

BY WALTER DEVOE.



**WHEN** we see a divine truth, we should grasp it with all the tenacity of the mind, and by positive affirmation incorporate it into the structure of thought so that it becomes part of our mental organization.

Affirmation of truth creates faith in the power of truth. It fills negative brain cells full of the energy of positive thought. There is character and strength in affirmation. Through its persistent use the latent life and perfection of the soul may be woven into a thought structure of great beauty of character, which will gradually become manifest in the flesh.

We meet with students who hesitate to make affirmations, fearing that they will interfere with God's will or disturb the outworking of karmic law. Deeper insight into the truth reveals that the law of cause and effect (called Karma by students of Hindu metaphysics) acts in obedience to the thought and will of man, and should never be accepted as having dominion over man. And anyone who wills and affirms the truth is not interfering with the will of God, but is most powerfully co-operating with the Divine will, for God wills eternally that life, health, success and every form and attribute of His divine goodness shall become manifest on this lowest plane of manifestation and even to the least of His creatures.

The reason the goodness of God is not manifest in this world is found in the fact that the race is so immature in its development, and so young in the unfoldment of its intelligence, that the higher degrees of God's intelligence, called love and wisdom, have not been comprehended by the race, and thus God has been unable to have His children reap good because they could not yet comprehend the perfectness of His life and love, much less show it forth. The mortal nature of the race is so closely allied



with the negative nature of God — the earth — that it could but faintly realize the goodness stored in God's positive nature awaiting realization, and so from no other cause than lack of knowledge the merciful will of Divinity has not been manifested to any great extent.

Now that we have seen His saving grace, let us shout it to the skies, and proclaim in every quarter the goodness and power of our God. Thus will knowledge of His truth, and through it His power, increase in the world.

God has given us dominion by planting in our nature a divine soul, an image of the wonderful activities of Omnipotence. Let us rise up into the majesty of our soul nature, and cast every burden away from us by a recognition and positive avowal of the great truth that All is Good.

This brings forth the manhood of men, the womanhood of women, and the godhood of the soul from within. Let us deny every limiting belief evolved from the ignorance of the race, casting aside the belief in a karmic law of retribution as well as the belief in the chastening hand of the Lord. God wills mercy and not punishment. There are no "Karmic Angels" guiding us so that we reap suffering for every evil done in the past or leading us through hard experiences for the strengthening of our souls. Every angel worthy of the name is awake to the mercy of that Power that desires with tenderest affection to make the pathway of souls incarnate a way of life and joy. Free your mind forever from that delusion that suffering is part of the divine plan of redemption. Suffering is the result of the undeveloped animal nature, born from those qualities that man has retained from the lower animal species. Selfishness, vindictiveness, anger, jealousy, deception, etc., are from below, not from above, and these elements in human nature result in all the diseases, pains and evil environments that man is heir to through natural heredity. These are

not the attributes of divine justice conspiring to repay for an evil done in the past, they are the attributes of ignorance.

The knowledge of the love of God harmonizes and overcomes these negative causes, creating peace, thus making the goodness of God manifest. Let us deny over and over that the race has fallen from grace and is under condemnation for the sins of a mythical pair in Eden. All the facts of evolution point to the truth that man has progressed to a greater degree of intellectual individuality since the time of the simple minded Adamic race. The belief that the race was cursed by God has grown stronger through the ages, and *this belief* has through the power of thought itself been the curse that has held unnumbered souls in dreadful bondage, a source of great suffering to all who came under its influence. It had its rise at that time in the world's history when the Hebrews were led (or misled) by undeveloped spirits who claimed to be gods, and instigated wars and curses and the many occult laws of sacrifice and condemnation written in the Old Testament, which Jesus repudiated when he taught the truth of love as the fulfillment of the law of God. The founders of the Christian religion were so hypnotized by the old Hebrew belief in sacrifice and propitiation for sin that they saw in the apparent death of Jesus the supreme sacrifice to God for the sins of the world.

We are mental creatures, and through the law of heredity we come under and are bound up in all the false ideas current in the world, and we are also limited more or less by the environment that these false concepts have created in the outer world, for greed and selfishness have built a false standard of living with which each aspirant for freedom must compromise in his effort to live to his highest. He must conform to some degree to the world's ways or become an outcast. But no matter how much we appear to be bound either by externals or by hereditary beliefs, we can find peace and very often

entire freedom by recognizing that our inner, immortal nature is of God, and by affirming those attributes of Divinity which we find in the soul, we turn our thoughts to operating the law of heredity under its divine aspect, and we begin to realize the bliss of being true to our divine parentage, even though we have to deny out of mind the ties of kinship through which the negative law operates.

There is glory and power in this wonderful truth of our sonship as souls with God, and in proportion as we affirm the divine perfection and natural freedom of the soul we are lifted into the glorious light of the eternal truth consciously, and we gain the strength that nothing but this eternal truth has power to impart. But we must be faithful in making our denials ere we can gain the mastery over all the mistaken ideas that are woven into our subconscious mental nature. We must make the mind clear and free by erasing all errors, cleansing it so perfectly and guarding it so vigilantly that no negative ideas can take root in its fertile soil before we shall have discovered their true character.

We are not required to reap from all the ignorant beliefs of the past any more than a gardener who has mistakenly planted weeds in his garden instead of flowers is obliged to let the weeds grow. We can uproot the false beliefs as the gardener uproots the weeds, thus making more and more room for growth of the seeds of divine truth and for the development of the tree of knowledge which gives to us perfect faith in the ALL-GOOD. It is our duty to use the leaves of this tree to heal everyone that comes to us for healing, it matters not how negative or helpless, weak or undeveloped they may appear, for if we have risen to the realization of the majesty of truth and cast away every unbelief by the positive avowal that we know that All is Good, we have then educated ourselves so perfectly in this great truth of the universality of the divine nature that we realize that Good is all and contains all there is.

And thus knowing the higher law of the goodness of God, and through this light having gained a perfect comprehension, we will now see things or states as they are to the Eternal, and through this knowledge, which has wiped out our own beliefs, we can also wipe out the beliefs of those who are led to us for healing, for we have come to see that beliefs based on the eternal Reality are self-existent forces which cannot be overshadowed by the beliefs of the world, but can and do conquer all mortal beliefs and make manifest the goodness and mercy of the living God of Love.

6027 Drexel Ave., Chicago, Ill.

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## THOUGHTS ARE THINGS.

BY AARON L. LINDSLEY.

Do not let your thoughts become things, a thing, a disease, a physical condition, in any sense of the word. *Do not* fix negative thoughts in the body, or elements, which is the realm of *effect*, the negative-sensitive plane which can be developed into whatever we allow to imprint itself upon our imagination, where it soon develops into a bodily condition by *thinking* about it, which is developing it, accepting it in con-fluence with the senses. Physical assent, as Drummond words it, is making much of our ills, failures and sorrows, which are but shadows flitting into the timid psycho-physical minds, which we now are learning to recognize as *fear*, the child of inexperience — ignorance.

A symptom, we term it, which has been called an indication of disease, can be made manifest by our "asserting" to its negative, false imperfect condition, in our bodies, which we should learn to have dominion over. Command with sound mindedness. *Will!* force! authority! speaking with *authority*, because your higher self, through intellectuality, or spiritual knowledge, asserts itself.

## TRUE PROSPERITY.

BY MARY BREWERTON DE WITT.

### PAPER I.

God made him to prosper.—II. Chron. 26:5.

They shall prosper that love thee.—Psalms 122:6.

Seek ye first the kingdom of God and his righteousness, and these things shall be added unto you.—Matt. 6:33.

Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom.—Luke 6:38.

Jesus did not fortell evil, nor was he one to hold before the mind of the people pictures of poverty, want and degradation. The foundation of many of his sermons was prosperity and success. That is, heaven here and now. And surely a life of success, which means health of mind and comfort to the body, means heaven here, if rightly understood. In his discourse there was no alluring phantasy of future joys or rewards; no will-'o-the-wisp, unattainable thing, set before them, but, rather, present joys, present comforts, and all necessities for the Now. Did Jesus not say, "Enter thou into the joys of thy Lord"? And this was no suggestion for the morrow, but rather for the present moment. Did Jesus not say also, "Ask and it shall be given unto you"? (Luke 11:9.) And, "With God nothing shall be impossible." (Luke 1:37.)

Who can consider want in the face of such promises? Let us look this subject squarely in the face; this matter of poverty; this matter of the appearance of lack of any good thing. Where is man's faith who bemoans a condition? In the first place, let us find out where this condition comes from. Do not wail, "God made me poor, and placed me in this condition, in these environments; He has sent trouble and sorrow for my good." Do not blame God for your own creation or your lack of faith in good. If such were the case that God had cause

your sad state of affairs, you would have no right to interfere with God's plan, or even to put forth one single regret or complaint. God does not create evil. The Almighty is not engaged in pouring out trouble, for His name is Love.

Let us look about us. Man necessarily makes his own environment. His ideas, or thoughts, have a great deal to do with his rising or not rising above these surroundings. Provided they are unwholesome, he should endeavor to have them of another sort. Any man may change his condition if he will. Who says that circumstances hold him down—business, friends and family? Certainly they hold you down, if you do not exert your God-given talents to shape ends for your own good. Do not despair. Remember, "All things are possible with God." But where is God? Here, everywhere, within man—man's real self. Jesus said, "I and my Father are one." *I am in you.* Draw your own conclusion of power. Where does that power lie? That power (Divine power) lies within you. You shape your own destiny. You make your own poverty or misfortune or unmake it, and are the creators of riches and satisfaction. Which will you have? Which should be the possession of the child of a king? Which is God-like? Surely, a God is not poor or destitute, nor is He sorrowful and full of woe. This would be but a pitiful limitation. God being unlimited—the King of kings—His child is heir to every good. The heir's environment should be peace and harmony; his circumstances should be rich.

If man's heart is full of bitterness, condemnation and self-abasement, he cannot realize the blessings, for only gratitude and pure thought can attract that which is of real value. *Thought*, there lies the secret! It would take a thick book to explain in detail how thoughts are things. As we think, so we act. Thinking poverty makes poverty. Thinking non-success creates the condition. Watch the optimistic person; hear his remarks; see the result that follow. The

cheerful believer in good is the possessor of many friends to begin with, then follow easy conditions.

“Consider the lilies of the field, they toil not, neither do they spin; yet Solomon in all his glory was not arrayed like one of these.” We understand these words: the lilies know no worry or anxiety. They are placed before us as a symbol of calm, peace, purity and beauty. We have observed that this cheerful, happy frame of mind attracts to us friends. It is also true that the man who has friends is not long out of a position. All are combining to help him, and there is power in united action. Be a philanthropist in thought, word and deed. Turn your thoughts first into doing good with what lies ready at your hand. Forget self. This is the beginning of wisdom; this is the beginning of true riches, a mind teeming with the wealth of kindness, or love. Whoever heard of Love being poor, that is, God-love? Love is rich in love, and Love contains all. This is proved by the qualities in Love. Love contains every quality: health, wealth, peace, harmony, happiness; therefore is she rich.

We have found, then, the secret of success, or prosperity, to be spirituality, or love; not a stingy bit of loving of one individual for another, but the loving of all, which is necessarily bound to attract the love of all, for like attracts like. If you love, you will not be afraid to give of that which you have; not to one, but to all. This does not mean to throw all your money into the lap of the poor, for such an act would be the height of folly, engendering poverty and beggarliness in those unto whom you give. But give to all—to rich and poor alike, of your time, of your money, of your gifts, your talents, of your love; the latter the greatest gift, for it enfolds all the rest, giving to them a rich condition. Unselfish love, then, is the secret of success. Imagine it, no success without love! But this, nevertheless, is true. If you would have lasting good fortune, you must love as God loves—not one, but all. You argue

there are wealthy men and women with millions of dollars who think little of loving. How much happiness does such wealth bring? and how uncertain it is. Certainly it is not lasting. Today you have it, and to-morrow you have it not, for such is the materialist's life—a life of uncertainty.

The first law is, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added." "Take no thought." What cause have you for thought if all these earthly things are added? They are bound to come anyway. Your part is to obey the word of Jesus. Fear not. Who wants much wealth? Our need is to have plenty, not too much. Too much is as troublesome as too little, for then one has care and responsibility. That one who gives himself a treatment, prays for or holds a thought to gain money, is a sadly mistaken person, and far, in realization, from the kingdom of heaven. All that man needs is contained within, therefore let your treatment, or prayer, be, "I thank Thee, O Father, that Thou hast given me all things needful. I now realize Thy goodness." Thus will your need be brought into manifestation, and your problem solved, for such things transpire only through faith and gratitude. Believe it or not, as you please, but, at least, put it into practice and see the result. If you are faithful and trusting, without anxiety, results are sure to follow. But bear in mind this: that with what you already have you must be generous and free. Open your heart, open your hand, your purse (the hardest of all for some) and give. Give for what you receive generously, especially to any God-work, give. There are those who seem to creep out of this sort of giving; not being free enough to return an equivalent for that received, but when the heart is opened in true love this smallness is no longer indulged in. There are none so poor that have not something to give unto the Lord, and all gifts given in love are given unto the Lord.

The whole secret of prosperity lies in giving, but few there be that know it. There are some in this world who seldom or never meet stinginess. Why? Because they are always giving of the little or much that they have, and, therefore, do they also receive. The law is just. Like attracts like. Who does not love a generous soul? If you would be prosperous, if you would be happy, open your heart and give.



# Bible Lessons

BY C. F.

(Text from the Revised Version.)

## Lesson 12. June 18.

THE HEAVENLY HOME.—Rev. 22:1-11.

1. And he showed me a river of the water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,
2. In the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve manner fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.
3. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;
4. And they shall see his face; and his name shall be on their foreheads.
5. And there shall be night no more; and they need no light lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.
6. And he said unto me, These words are faithful and true: and the Lord, the God of the spirit of the prophets, sent his angel to show unto his servants the things which must shortly come to pass.
7. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.
8. And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.
9. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.
10. And he saith unto me, seal not up the words of the prophecy of this book; for the time is at hand.
11. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

**GOLDEN TEXT**—*He that overcometh, I will give to him to sit down with me in my throne.*—Rev. 3:21.

In Divine Mind there is but one idea of man, and that is a being perfect in mind and in all his manifestations. This is the Spiritual Man abiding in the mind of God. The Scriptural name of this man is Christ, the "Only begotten," or only thought of in God's Mind. As there is but one God, there is also but one man, the offspring of that God: All-called men, seeming to have separate personalities,

are members of the constitution and body of that One Man. Paul refers to this in I. Cor. 6:15, "Know ye not that your bodies are members of Christ?" Again in Eph. 5:30, "Because we are members of his body." With this understanding we may comprehend the symbology of Revelation 22, which is a continuation of Chapter 21.

The New Jerusalem described in the preceding chapter is a mental picture of humanity regenerated, purified and rounded out as one perfect state of mind, or dwelling place, of which a city is the type. But this city is symbolical, as stated in verse 17, "the measure of a man, that is, of an angel." An angel is the perfect thought of God. When we accept Jesus Christ as the One Man is Spirit, and willingly take our respective places in his universal consciousness, the New Jerusalem will descend out of the heaven of harmonious mind and be established on the unchanging substance, or earth of our inner soul.

The "throne of God" is the spiritual centre of man's soul; the "Lamb" is Divine Love. In the unregenerate state man lives upon the food he eats, but in the regenerate condition there is an influx of life from Universal Mind—"A river of water of life, bright as crystal."

The "tree of life" is the nervous system. The voluntary nerves, radiating like branches of a tree, are on one side, and the involuntary, or sympathetic nervous system, on the other.

The nervous system accumulates energy similar to a storage battery, and sets it free into the outer realms, or "nations," of the consciousness. In this manner the body is perpetually sustained, "healed," of its thoughts of depletion and exhaustion.

All "curse," or condemnation, must be removed from this body. If you are now holding your body in imperfection, within or without, the "throne" (dominion) and "Lamb" (God-substance) is obscured.

The forehead is the seat of conscious intelligence, and it shall have the name, or character, of Christ. We should proclaim the presence of Jesus Christ with us today as an indwelling life-giving power, more potent for good than the personal Jesus of Nazareth. Jesus of Nazareth said that the Comforter would not come so long as his personality was worshipped, so he went away.

Mortality loves to bow down to mortality, and call it God. When it cannot fulfill its own ambition to dominate its fellowmen, it helps some one else to do it. This is all to be done away with in the New Jerusalem.

All ignorance, "might," will disappear, and all artificial or external aids to understanding be done away with. The Lord God, or spiritual I AM, shall give necessary understanding, and there shall be no end to the condition.

Verse 11 implies that man's idea of righteousness or unrighteousness cuts no figure in Divine Mind. Trusting in the regenerating power of the Christ we are to do nothing in a mortal-will way. "Behold I come quickly; and my reward is with me, to render to each man according as his work is."

### Lesson 13. June 25.

#### REVIEW.

**GOLDEN TEXT**—*But these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.*—John 20:31.

**LESSON I.**—*Jesus the Good Shepherd.*—John 10:7-18.

**Central Truth:** The spiritual I AM, the only source of guidance, care, discipline and protection for the thoughts of the mind of man.

**LESSON II.**—*The Raising of Lazarus.*—John 11:32-45.

**Central Truth:** All thoughts that have fallen into lethargy, inactivity and sleep, through belief in the absence of indwelling energy and perpetual life, are

quickened and set free from their bondage through the command of spiritual I AM. I AM is the resurrection and the life.

LESSON III.—*The Supper at Bethany.*—John 12:1-11.

Central Truth: Thoughts of love radiate an essence that penetrates and fills the whole temple.

LESSON IV.—*The Entry of Jesus into Jerusalem.*—John 12:12-26.

Central Truth: Our good thoughts and deeds go before us and prepare the way.

LESSON V.—*Jesus Washing the Disciples' Feet.*—John 13:1-14.

Central Truth: We should help one another into understanding through the cleansing power of our words of denial of all earthly limitations.

LESSON VI.—*The Vine and the Branches.*—John 15:1-12.

Central Truth: All thoughts that do not come up to the I AM standard, should be denied and pruned from consciousness.

LESSON VII.—*Jesus Prays for his Followers.*—John 17:15-26.

Central Truth: We should not desire to be removed from our contact with the world and its error thoughts, but we should so identify and make ourselves one with God that we shall not be moved by such thoughts. Thus through overcoming the error we are glorified.

LESSON VIII.—*Jesus Before Pilate.*—John 18:28-40.

Central Truth: We are kings and rulers of a world within the mind.

LESSON IX.—*The Crucifixion.*—John 19:17-30.

Central Truth: A universal denial of personality and fleshly consciousness.

LESSON X.—*The Resurrection.*—John 20:11-23.

Central Truth: There is always a lifting up of

the whole man after a universal denial. Do not look for the old material body—it has been raised to a higher plane of energy—has gone before you into Galilee (vibration).

LESSON XI.—*The Message of the Risen Christ.*—Rev. 1:10-20.

Central Truth: Realization of Spiritual Manhood.

LESSON XII.—*The Heavenly Home.*—Rev. 22:1-11.

Central Truth: The Spirit reveals that the source of life and existence is in the inner temple.

### Lesson. 1. July 2.

SENNACHERIB'S INVASION.—II. Chron. 32:9-23.

9. After this did Sennacherib king of Assyria send his servants to Jerusalem, (now he was before Lachish, and all his power with him,) unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying,

10. Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem?

11. Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, Jehovah our God shall deliver us out of the hand of the king of Assyria?

12. Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and upon it shall ye burn incense?

13. Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands any ways able to deliver their land out of my hand?

14. Who was there among all the gods of those nations whom my fathers utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?

15. Now therefore let not Hezekiah deceive you, nor persuade you on this manner, neither believe ye him: for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hands of my fathers: how much less shall your God deliver you out of my hand?

16. And his servants spake yet more against Jehovah God, and against his servant Hezekiah.

17. He wrote also letters, to rail on Jehovah, the God of Israel, and to speak against him, saying, As the gods of the nations of the lands, that have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand.

18. And they cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city.

19. And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands.

20. And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to heaven.

21. And Jehovah sent an angel, who cut off all the mighty men of valour, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.

22. Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side.

23. And many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah: so that he was exalted in the sight of all nations from thenceforth.

**GOLDEN TEXT**— *With us is Jehovah our God to help us, and to fight our battles.*—II. Chron. 32:8.

The children of Israel represent our Spiritual consciousness. Hezekiah, "the strength of Jehovah," represents our faith in God. The Scriptures recite that Hezekiah was a religious reformer among the Hebrews. He cleansed and repaired the temple, restored the temple services, and provided for the support of the Levites and for popular religious instruction from the books of the law, thus bringing about a great uprising against idolatry.

There is a universal thought consciousness in man and in the race that does not acknowledge the Spiritual Head of the universe. This thought is based upon sense observation. Instead of using the pure reason and intuitive understanding of the inner mind, man looks without and builds up a belief that the ruling power of all things is in matter and material forms. Thus idol worship is instituted. Men believe in the forces of nature, and deify them, like the Greeks and Romans. Or they worship the material images carved by the hands of men, or they worship money. This idol worship takes many forms, but its basis is always to the without instead of the within—in the formed instead of the formless.

The Assyrians represent this Gentile, or un-spiritual realm of thought, and Sennacherib, "bramble of destruction," is its head. The Israelites had been intimidated by the Assyrians, and for the sake of peace, were paying them a regular tribute. Thus we find that in our desire to avoid trouble, we make

concessions to the unregenerate, material realm of consciousness. But a time comes when we decide to cast off the yoke of this bondage, and we declare our freedom and spiritual individuality. Then we have a war on our hands, or minds.

The material forces always seem much more powerful than the spiritual, and as we look the human family over, they seem to be dominating. When we attempt to live an independent spiritual life, in the face of this apparently unconquerable army, they come down on us "like the wolf on the fold." They boast of their success everywhere, and we are appalled.

Here the forces of the invisible and all powerful Formless One are brought into action. Hezekiah and Isaiah prayed and called to heaven. Faith and Spiritual Understanding join in a demonstration of the higher law. Then the "angel" or messenger of the Lord was sent and cut off all the mighty men of valor and the leaders and captains in the camp of the king of Assyria.

The Assyrian came down like the wolf on the fold,  
His cohorts were gleaming in purple and gold;

\* \* \* \* \*

Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen.  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay withered and strown.  
For the angel of death spread his wings on the blast,  
And breathed in the face of the foe as he passed.

\* \* \* \* \*

And the tents were all silent, the banners alone,  
The lances uplifted, the trumpets unblown,  
And the might of the Gentile, unsmeared by the sword,  
Hath melted like snow in the glance of the Lord.

—BYRON.

## Lesson 2. July 9.

HEZEKIAH'S PRAYER.—Isa. 38:1-8.

1. In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came to him, and said unto him, Thus saith Jehovah, Set thy house in order; for thou shalt die, and not live.

2. Then Hezekiah turned his face to the wall, and prayed unto Jehovah,

3. And said, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

4. Then came the word of Jehovah to Isaiah, saying,

5. Go, and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.

6. And I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7. And this shall be the sign unto thee from Jehovah, that Jehovah will do this thing that he hath spoken:

8. Behold, I will cause the shadow on the steps, which is gone down on the dial of Ahaz with the sun, to return backward ten steps. So the sun returned ten steps on the dial whereon it was gone down.

**GOLDEN TEXT** — *God is our refuge and strength, a very present help in trouble.* — Ps. 46:1.

In Kings, Hezekiah is called, "The captain of my people." This means the controlling, or directive power, in spiritual consciousness. We may properly term it faith. Man's spiritual consciousness belongs to the Lord. However, we may seem to possess it. There is but one principle of mathematics, and the rules thereof belong to it, and cannot be separated from it. So there is but One Principle of Being, and all true thoughts are perpetually sustained and fed by it. Thus they belong to it as the one and only fount of Truth. Our faith in Spirit is the captain of this realm of consciousness.

"Hezekiah was sick unto death." The one and only cause of death is separation in faith from Omnipresent Life. It does not make any difference how pious or good we may be, we will not demonstrate continuous life unless we acknowledge the Life Principle. Hezekiah's sickness was brought about through his failure to acknowledge God in all his ways.

Isaiah, the prophet, or discernor of the law of sequence — every cause producing an effect, reminds Hezekiah of his shortcoming, and he immediately utilizes the clue by openly acknowledging the Lord as his resource, and at the same time affirms his own loyalty to Truth. Repentance and open confession are wonderful dissolvers of the wall which material



thought builds about us. Hezekiah "turned his face to the wall." This means that he looked his material state of mind square in the face, and was not afraid to affirm spiritual perfection in spite of the seeming wall of materiality.

Man can change the outworking of the law and rise above his karma through repeatedly allying himself with the Lord, or source of his being. This heals his malady, and gives him a further lease of life.

We frequently feel that our prayers are answered, but we are not sure, because the work done in the mind is slow in coming to the surface in the body and affairs. So the desire for a "sign," or some proof that we are demonstrating, and that we shall see the fulfillment in due season.

Turning the sun dial back means the light of spiritual Truth in consciousness is intensified—"The shadow turned backward ten steps." The sunlight, or understanding, blazes forth so vividly that we are assured of the step by step process that is to follow, until the complete demonstration in externals takes place. We are after this inwardly convinced of a certain thing coming to pass without being able to explain how or why.

### Lesson 3. July 16.

THE SUFFERING SAVIOUR.—Isaiah 15:13-15; 53:1-12.

13. Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high.

14. Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men,)

15. So shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand.

1. Who hath believed our message? and to whom hath the arm of Jehovah been revealed?

2. For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him.

3. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

7. He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb, so he opened not his mouth.

8. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?

9. And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.

11. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many: and he shall bear their iniquities.

12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors: yet he bare the sin of many, and made intercession for the transgressors.

**GOLDEN TEXT**—*The Jehovah hath laid on him the iniquity of us all.*—Isa. 53:6.

The "Man of Sorrows" is the body of Spiritual Man. God made a spiritual man after His "image and likeness." This man is Christ—the Lord God. This Christ or True Man made a body, a perfect *ideal* expression of all the beauty, symmetry and comeliness possible to Being. This body was not formed, but *idealized*. It is the Universal Body of Substance, out of which man forms flesh and blood, the physical body. In the New Testament it is symbolized under the personality of Jesus.

It is this Universal Body of which Isaiah writes. He includes both the Christ and the Jesus in his Kabbalistic description. It is the Adam or personal Egos in the creative process that "like sheep have gone astray." The Universal Body of the Lord has been "marred" by men, and their bodies show it forth. There is but one body, and we all live in its substance as we breathe the universal air. Whoever pollutes his body pollutes the bodies of all people

because there is no separation in substance. It is a unit—not one essential particle can be taken away nor a single one added. This is the conclusion of cold science.

We are living in the Cosmic Man, or Grand Man of the Universe, as fishes live in the sea. We have power to pollute that sea-substance, and it consciously suffers and is degraded in consequence of our wrong doing. This is an apparent mystery to the personal sense, but a wider understanding reveals its truth. "Who believes our report" of this Universal Body Substance Invisible, that suffers and is thrown into unnatural shapes when we project our error thoughts into it? This "Presence Invisible" is revealed to our consciousness as a plant grows. It comes forth from what seems absolute formlessness. "He hath no form nor comeliness."

This Universal Cosmic Body is "despised and rejected of men," and we can see the daily fulfillment of all that is stated in verse 3.

Occultists know that this Universal Body Substance is a kind of safety valve for error thoughts. It conducts away and purifies the accumulated anger, lust and selfish mental emanations of the race as the wind blows away the foul gases of a sewer. But there is a certain amount of reaction. The violent throes of nature are the efforts of the Cosmic Body to free itself of human thought inharmony. Cyclones, tornadoes, earthquakes and all throes of nature have their initiative in human error thought.

This Body Universal can make no protest. It is a larger human body, and subject to the race thought exactly as our bodies are subject to our thoughts. We can sin against our bodies to the point of destroying them, and they silently obey our will until they disintegrate. So the Cosmic or Christ Body is "cut off out of the land of the living."

As our bodies are not evil or wicked, but merely show forth and suffer for the wickedness of mortal ignorance and wilfulness, so the Body Universal

"had done no violence, neither was any deceit in his mouth."

But the Father is working out a great redemptive plan through the power of the Universal Body to receive and harmonize error thoughts. Jesus of Nazareth played an important part in this saving of man from the result of his wrong thinking, and we are greatly helped in our overcoming by doing in "his name."

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### A MESSAGE.

After reading your Lesson in the May number of *UNITY*, I was seized with a great desire to know more of God. For days and nights it haunted me, both in the silence and in the busy hours, till I could think of nothing else. One night, while preparing myself for the Silence, I drew a deep breath, and these words came so plain to my ear as if spoken by my breath, "I am God, I am God; can't you see and understand that I am God." Since then this has become a truth to me. My breath is my God, and I have gotten more help from it than I have had for years. I send enclosed some verse. If you think proper for *UNITY*, you may publish it. If not, please return. To me it is a truth, and from it I seem to grow, and I want to give it out, thinking some one else will make more discoveries in that line. Your Lessons in *UNITY* are a wonderful help to me.

Lovingly yours,

ANNA MCGOWAN.

"I am God," said my breath, as I breathed one day,  
And I listened amazed, at what next it might say;  
Not heeding at first that in those three words  
Lay the secret and solace of students and bards.

Then reason, forsooth, took up the refrain,  
And questioning — Breath but repeated again,  
"I am God, I am King, I am Monarch, and own  
From the tinniest worm to the king on his throne.

"I hold worlds up in space, as none can gainsay,  
No life could exist were I taken away;  
No growth from the earth could be had without me,  
No light from the sun or the stars could you see.

"I live you, I breathe you, I hold you in love,  
Yet greater than I is the Father above —  
God, the Father, the Ether, that filleth all space —  
I am all of the Father your life can embrace.

"The Elixir of Life I hold safe in my care;  
So drink from this fountain full draughts of pure air.  
For I'm God, the gift of the Father to you,  
Now take me, and breathe me and prove I am true."

## INSTRUCTIONS HOW TO GO INTO THE SILENCE.

1st.—Retire every day to a quiet room alone, detaching yourself from everyone and everything for half an hour, or longer if possible. Be alone with God, your Father, in THE SILENCE.

2nd.—Take up a restful position, relax all your physical body, and breathe deeply and rapidly for a few moments.

3rd.—Shut out all your daily thoughts and cares; allow none of the anxieties that harass you to occupy your mind. Let the door be barred against all sensation, and bodily, mental or moral, imperfections. See yourself perfect as the child of God.

4th.—When you are calm and peaceful, take the THOUGHT for the MONTH into your mind, and hold it there to the exclusion of all others, and concentrate the mind upon it. *Give yourself up to it*, and endeavor to realize what it means to you.

5th.—Do not try to think the thought; *let it think you*. Let it fill you, pulsate through your being, till gradually a sweet rest and peace steals over you, and you will feel the Infinite Life vibrating through you, the Infinite Mind thinking through you, and the Infinite Love loving through you, till life, strength, and love overflows your entire being.

LASTLY.—Use the THOUGHT every day to ensure success, for this is a daily growth into Wholeness. Let no discouragement or fear have place in your mentality. **YOU MUST GROW.**

—From *The Truth Seeker*, Sydney, Australia.

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God is Love, and His nature is the economy of the cosmos. Even the "Stars in their courses" turn against him who trample on universal law.

—HENRY WOOD.



### **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 11,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

**Class Thought. June 20th to July 20th.**  
(Held daily at 9:00 P. M.)

**The purity of the Christ permeates my body, and I am free from sin and pain.**

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**Prosperity Thought.**  
(Held daily at 12 M.)

**The richness of His Grace is my sufficiency.**

## KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held at Unity Headquarters, 1315 McGee Street, Miss H. A. Lewis, leader. Subject: "Little Things."

Often we unconsciously do some little act which seems to us so little that we let it pass by, and be forgotten in time. We see and feel the result from that act, and if our motive was unselfish in doing the act, we often get some of the largest and grandest results. So from little things we see how large things will come into manifestation. Plant the little acorn, and in time we get the big oak. Now, why not attain perfect control over every thought, every word, every action and every desire. It is by doing all little things by order and principle that we become a Law unto ourselves and radiate to others. So the cares of our homes and our business affairs should be done with order. Let us remember order is the first law of heaven. That being true, we will live a life of harmony and peace. Let us build a pure and true character, and our souls will unfold and lead and direct us to spiritual power and understanding. Jesus said to those Jews that believe on him, "If ye continue in my word then are ye my disciples indeed, and ye shall know the Truth and the Truth shall make you free."

This is the consciousness of knowing the soul is the Christ within the true way to Divine mind. Let us make our ideas large and beautiful and realize we are free, and give freedom to every living thing. Let us search our hearts and our minds in every way and see if there is a little thought of selfishness, if so, cast it out, for remember little things grow into the big things—if we cast away all error thoughts light will come into our souls, and where there is light there cannot be any darkness. So we will realize the image and likeness of our Father. It is my Father that doeth the work.



Let every soul be subject unto the higher Power, for there is no power but of God; the powers that are are ordained of God. Let us praise and give thanks for all we receive of Divine Grace. As our faith is, so our strength shall be. Seek not this world's praises, for they weaken instead of strengthen. Let wisdom and love guide us and we will be surrounded with a pure atmosphere, and realize joy and life.

I feel that I owe an acknowledgment to Miss Annie Goodhead for being led to these rooms. She came to see me and brought me several UNITYS. I read them over and over. Then I subscribed for it, as I found it was what I had been looking for. I had been in darkness for so many years. I was taught that God was my Being and the only Power, and He was in everything. I fully believed that all my help and all knowledge and understanding was of God, but how to get it was the question. Why God sent Christ on earth, His mission, was a mystery. I went from church to church, and all I found and understood was that they were in darkness as well as myself. I did not condemn them nor I did not know how to help them. We were like the chicken in the shell, too weak to break materiality away, we had to have help to turn from our old thoughts and think new thoughts.

Some say, "Get forgiven of your sins and save your soul, so you will go to heaven when you die and have Eternal Life." I would say, "I want to be in heaven on earth." They would say, "Oh, that can't be," and yet they will say a Christian is in peace with everything. Sometimes the most of us remind me of a woman who was milking a cow. The cow kicked her. She picked up a stick and struck the cow, then cursed her, then she said, "O God, forgive me." Now I don't know what God did, but I know she did not stop her blasphemy. She was not willing to give up swearing, but she wanted God to change His Law. But orthodoxy is working

out its own salvation, peace to it. I want to give thanks to Mr. and Mrs. Fillmore and all of the UNITY friends. Praises to our Father who art in heaven, for all of my knowledge that I have received since I have been coming to these rooms and the Sunday School.

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MEETING OF MAY 10th.

Mrs. Martha Heller, leader. Subject: "Courage."

Silent Thought: "I am courageous. Courage is the birthright of every son of God."

The Century dictionary defines courages as, "That quality of mind that enables one to encounter danger and difficulties with firmness, or without fear or depression of spirit; and further, that courage which grows from constitution often forsakes a man when he has occasion for it, but the courage which arises from a sense of duty acts always in a uniform manner."

We are stirred by acts of physical valor, but the courage we will consider today is of the kind called moral or spiritual. To us, as metaphysicians, the story of the sojourn of the children of Israel in the wilderness is symbolical of our own age of ignorance. We have come out of Egypt, have wandered in the wilderness, and are looking for that promised land where "milk and honey flow;" where there are cooling streams and leafy shade, where is plenty and rest. But Jordon (or self) has to be crossed. Our old leaders, creeds and dogmas, are to us dead; we have a new untried leader, even inner wisdom. This is the Promised Land, but the way through it is not easy or we should not have so many promises given to uphold us: "Be strong and of a good courage." "Only be thou strong and very courageous." "Be not afraid; neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." Notice, this is a command, "*Be strong.*" If it were not possible to obey, the command would not have been issued,

Strong! Where shall we obtain strength? "In the Lord Jehovah is everlasting strength." "I will trust and not be afraid; for the Lord Jehovah is my strength and my song." I am thy God: I will strengthen thee." "Fear not, but let your hands be strong." "Be strong and of good courage; dread not, nor be dismayed." Affirm strength and courage. "Whatsoever a man thinketh in his heart so is he." This is law. Remember the Lord said, "Observe to do according to all the law that my servant Moses commanded thee." "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night." It seems so simple, so easy why do we ever depart from it? Why are we ever dismayed? With omnipotent law on our side we have good grounds for courage. There is that double-headed monster, fear to be encountered and overcome. Double-headed, because fear not only makes us miserable, but brings to us whatever we fear. Fear a thing and it will certainly come to pass.

I will enumerate some of our fears and the promises that show how groundless they are. We fear that misfortune will come to ourselves and others. "A good man shall not be afraid of evil tidings." "O God, who art the confidence of all the ends of the earth." "Under His wings shalt thou trust." "He shall give His angels charge over thee." We fear that disease, accident or pestilence will overtake us. "I am the health of my people." "Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day, nor the pestilence that walketh in darkness; nor the destruction that wasteth by noon-day." "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned." We fear the the malice of men. "The Lord shall help the righteous, and deliver them from the wicked, and save them, because they trust him." I will not be afraid what man can do unto me. "Fear not the

reproach of men, neither be afraid of their reviling." "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil." We fear death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and staff they comfort me." We have a fine example of people living up to the courage of their convictions in Mr. and Mrs. Fillmore, who have stood firm all these years, and having "done all" stood, and, here today, we are reaping the fruit of their courage. "If God be for us, who can be against us?" "Therefore we are always confident."

"I know not where His islands lift  
 Their fronded palms in air;  
 I only know I cannot drift  
 Beyond His love and care."

### HEALING STATEMENT.

"My mind and body are no longer clogged with thoughts of the reality of material conditions. I am Spirit, and the untrammelled ideas of Spirit penetrate and set into quick action every function of mind and body."

Just think of yourself as the center of a universe, as having within yourself every force contained in the universe; in fact, as the microcosm of the universe. Think of your relation to universal forces, and how you are manifesting the power that is yours. Is there anything lacking in that manifestation? Are you experiencing any kind of poverty—of purse, of mind, of love? If so, it is your own fault, because you have within you all power, and everything needful is yours if you will only recognize it and take it.— *The Essene.*

Not until each entity shall work for all, and not until each unit shall realize himself as an organ of God to evolve harmony for the race, will sorrow cease, and pain be a thing of the past.— *The Light of the East.*

## LOVE.

BY THERESA B. H. BROWN.

(1. Cor. 13th Chapter.)

' Though I, with eloquence sublime,  
Speak with an angel's tongue,  
But sounding brass and tinkling chime  
My speech will have become.  
If I abide not with the king  
Upon the highest plane,  
Where heart and soul are all attuned  
To Love's celestial strain.  
Of prophecy I have the gift,  
I, mysteries understand,  
Have faith, that I may burdens lift,  
E'en mountains can command;  
If Love be not the moving force,  
Then all my gifts are naught,  
For holy Love, the only source  
Whence living works are wrought.  
Though with bounteous hand I lend  
My goods to feed the poor,  
Nay, give my body to be burned,  
'Till I can do no more;  
If Love be not the life within,  
The hungry are not fed,  
'Tis only Love can satisfy;  
Love is the living bread.  
Love no unseemly bearing shows,  
Nor hate, nor selfishness,  
Pure light of God, Love ever glows,  
Warms all in tenderness.  
Love beareth all; as on the wave  
The vessel safely rides,  
So Love her children beareth brave,  
And nourisheth besides.  
Love 'dureth all, for she is strong,  
Stronger than cable cord,  
And broken wreck or seeming wrong .  
Are mended by her word.  
Tongues cease and prophecies will fall,  
Such vanish all away,  
But that which hopeth, trusteth all,  
Lives in eternal day.  
And now the perfect time has come,  
When less than Love must cease,  
The time of which the prophet sung  
When all shall dwell in peace.  
'Tis but the childhood of the race,  
That talks of pain and sin.  
When Ignorance to Light gives place,  
Love, then, shall dwell therein.  
Love never faileth; she is Faith,  
The Substance, the Unseen,  
The Unity of Truth, the Rock—  
Love is the whole, I ween;  
Priceless are Faith and Blessed Hope,  
On earth, in heaven above,  
But greater far than all of these—  
Enduring, changeless Love.

## ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

170. (a) What is meant by the three persons of the Trinity?

(b) When we look within for help, to *whom* are we speaking?

Emilie Cady speaks of looking to the *Christ* in us, and also uses "the *Father* in us." Christ spoke of asking "the *Father*" in his name for whatsoever we had need of. He did not say to pray to himself. I know that to Christ was given *all* power, and that Christ abides within us; yet, did he not tell us to ask the "Father"? Can you help me to straighten out the tangle, for when I try to get help in the Silence I find I cannot, because I wonder to whom I should be speaking? — I. H. N.

TRINITY	(a) {	God the Father	{ Source, or Cause; Infinite Energy; Universal Intelligence; Mind.
		God the Son	{ Necessitous Expression; Idea in Divine Mind.
		God the Holy Ghost	{ Activity of Infinite Energy; God in movement.

These three are one because they are inseparable, for you cannot separate cause, effect, and the activity in the cause which produced the effect.

(b) God, as creative energy (Father), dwells in the soul of every man, and it is to this power that we look for supply, for ability to do, and for help in time of need; and this is what Jesus meant when he said, "It is not I but the Father within me, he doeth the works."

The Christ in us is the real Self, the man that is the "image and likeness of God," and which is simply awaiting conscious recognition and co-operation to unfold into the manifest Son of God who is one with the Father.

Jesus said, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." This does not mean in the mere name, but in what the name stands for, and that is, a hidden, occult power which is brought into activity by the use of the name. Just the connection between the name and this power we do not yet know, but it was said of a case of healing in the Bible, "His

name through *faith* in his name hath made this man strong."

Recognizing our Divine Self (the Christ) as one with Creative Energy (the Father) we look and speak to this limitless power when we "pray" and "ask believing."

171. When one's family and friends are not in the same trend of thought, and yet one is bound to them by the strong ties of love, how can that one work separately from them or how can one overcome for both when all interests are combined? — E. V. B.

Every one has to come to the place where he must "tread the winepress alone;" alone, where he has to stand without the support of family or friend if he would develop the strong character of the perfect child of God. This does not mean that he must necessarily go away from family or friend, nor should he make himself obnoxious or aggressive in endeavoring to bring others to his way of thinking. There must be a state of mental regard and respect for the freedom of each individual to pursue his own course of thought, for even the ties of love become bonds of slavery if they prevent this freedom. Be as willing to grant the other members of your family this freedom as you expect it for yourself. You can overcome opposition by holding them in love, and declaring infinite wisdom and intelligence for them. Look for points of agreement rather than for differences, and let your life speak for your trueness to Truth. In this way you overcome evil with good and there will be no separation.

172. Wherein does the philosophy of Emerson differ from the New Thought of today? — C. W. B.

It does not differ, for the great soul of Emerson gave to the world, not then ready for it, a philosophy which the present generation are beginning to recognize as a guide to the higher life. Emerson was grandly individual, and refused to be dominated by church or creed, recognizing God in nature and in the powers and potentialities of the real, the inner

man. The philosophy of Emerson and the philosophy of so-called New Thought are identical, with the one exception that most of the phases of New Thought believe in mental healing of disease.

173. (a) How can one help irregular heart action when they do not know what causes it?

(b) How can one help from taking cold upon slightest exposure?

(c) Should one bear indignities from another in silence, forgiving seventy times seven when they are perfectly unjust?

—E. C.

(a) By realizing and affirming positively that there is no opposition nor obstacle that can prevent Infinite Life and Love from manifesting Itself in and through you in perfect action. Banish fear of every nature, establish a spiritual poise which cannot be shaken, and believe in God as your life unfailing.

(b) Recognize your dominion over *all* things. You are Spirit, and greater than drafts, or wet feet, or whatever you have believed possible to cause a cold. Deny the power of these ideas over you; cease to be afraid of night air, cold wind or storm; look upon them all as friends, and you will find them friendly.

(c) Always and ever forgive. But this does not mean that you are always to silently bear indignities. A few loving words spoken to those who have been unkind will oftentimes cause them to see their error and awaken the better self within them.

174. A man in our vicinity was killed by a bolt of lightning. The minister, in preaching his funeral sermon said, in part, that God saw fit to kill him by lightning. Is this right? Does God control the lightning?

—H. M.

God never saw fit to, nor did He ever kill one of His children. God is life, and neither death nor killing have any part in Him. God, as a Being who directs the electric current to one person for the purpose of taking him from the earth life, is beyond belief of any rational mind. God, as natural law, controls the lightning, but is not to be held responsible if man makes a lightning rod of himself and attracts the current. God does not *do* anything; God *IS*, and as we know God to be the source of all good, we cannot conceive of anything bad having part in Him. Man has too long attributed his own ideas of wrath and punishment to our loving Father, who takes account of even the sparrow's fall.



## THE NEW SONG.

*Speaker:* Sing unto the Lord a new song, and his praise from the end of the earth. (Isa. 42:10.)

*Congregation:* Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song. (Psa. 33:2,3.)

*Speaker:* And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord. (Psa. 40:3.)

*Congregation:* How shall we sing the Lord's song in a strange land? (Psa. 137:4.)

*Speaker:* Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. (Eph. 5:19,20.)

*Congregation:* Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. (Isa. 12:2.)

*Speaker:* The Lord is my strength and song, and is become my salvation. (Psa. 118:14.)

*Congregation:* From the uttermost part of the earth have we heard songs, even glory to the righteous. (Isa. 24:16.)

*Speaker:* And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice. (Ezek. 33:32.)

*All:* And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. (Isa. 35:10.)

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The victory of the will is achieved when the will of man relates itself to the will of God, and the two become one.—LILIAN WHITING.



Devoted to  
Practical Christianity.

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## Publishers' Department.

### **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.

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Henry Harrison Brown expects soon to resume the publication of his excellent magazine *Now*, and all subscribers will receive their full number of copies due them.

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The Rev. John D. Perrin, who recently removed from St. Louis to Chicago, has resigned as Secretary of the New Thought Federation, and all communications concerning the Federation should be addressed until further notice to the Assistant Secretary, Charles Edgar Prather, 1315 McGee Street, Kansas City, Mo.

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On June 1st, Mrs. Helen Wilmans Post and daughter, Mrs. Ada Powers, took up their residence in Los Angeles, Cal., for the summer, and perhaps the winter, or longer. The many friends of these progressive thinkers on the Pacific coast will give them a cordial welcome.

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California seems to be exercising some magnetic force over many of our brightest New Thought writers and workers, for several noted people are locating there. William Walker Atkinson, for several years editor of *New Thought*, has moved to the Golden State with his family, taking up his residence in Pasadena, where he will pursue his literary work.

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Unity friends will be interested to know that the Noon-Day Club, 54 West 37th Street, New York City, takes a summer vacation from May 1st till September, when it will come together in its new quarters with a new enthusiasm for its spiritual work. Communications for the Club may be addressed to its secretary, Mr. R. C. Douglass, at 54 W. 37th Street, and he will receive them.

## TO ALL WHO LOVE THE GOOD.

Money is being hoarded, and is laying idle in banks all over the land, that ought to be used to educate and spiritually enlighten the human family. If you have a surplus over and above your needs, you are not fulfilling the righteous law by letting it lay idle. Set it into circulation by giving it to some good cause—lending it to the Lord—and it will return to you again in due season multiplied. No one ever regretted the money that was given to help the good. Yet had that same money been lost in speculation, it would have been mourned.

If you want your money to bring you lasting happiness and real satisfaction, give it to the Lord.

We have for the past eighteen years been working night and day, "without money and without price," for the alleviation of human ignorance. To test and carry out a principle, our ministry has been strictly on the free-will offering plan. It has not been an easy matter to educate people to give freely, or even at all, for what seemed so intangible as spiritual treatments and instruction. The way has not always been strewn with roses, yet we have never failed, nor refused to help any. Now the time has come for us to ask in a larger way. We want One Hundred Thousand dollars (\$100,000) to carry forward plans connected with the Unity Society work, and we expect generous people everywhere, who have the good of their fellowmen at heart, to send it to us gladly.

It is a real privilege to give to a good cause, and we feel that we are making much happiness possible to those who heed the call. The Lord tells us that many have been impressed to help this movement, but are withholding for one cause or another. Now open your hearts and purses.

In the bonds of the Brotherhood of Jesus Christ,  
CHARLES AND MYRTLE FILLMORE.

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Unity Headquarters was favored with a short visit from our good friend, R. C. Douglass, of the "Noon-day Club," New York City, who stopped over on his way to California. Mr. Douglass wrote the Bible Lessons for UNITY at one time, and is an earnest and able worker in the cause of Truth, and holds a large place in the hearts of his UNITY friends.

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If you are not a member of the New Thought Federation, send your application with the fee of \$1.00 to the Assistant Secretary, Charles Edgar Prather, 1315 McGee St., Kansas City, Mo., and you will receive the following magazines three months free: *Unity*, *The Life*, *Now*, *Eternal Progress*, *Thought*, and possibly *Mind*.

## A New Magazine.

Just as soon as we have a subscription list sufficient to give us second class privileges in the mails, we shall issue the first number of a magazine entitled **NEW THOUGHT DIET**. The title explains its character. It will be 5 cents per copy or 50 cents per year.

Send in your subscription now. It does not make any special difference whether you send the price or not—we want your name if you desire to be a subscriber. And who, we would ask, among the New Thought people the world over, can afford to be without such a guide? Great ignorance prevails among all classes of metaphysicians on the food question, and there is no publication that treats the subject from the spiritual view-point. This **NEW THOUGHT DIET** will do, and every one seeking to spiritualize the body, should take it. Send all subscriptions to

UNITY TRACT SOCIETY,

1315 McGee St., Kansas City, Mo., U. S. A.

## NEW THOUGHT INDUSTRIAL WORK IN AUSTRALIA.

I desire to be held in thought for prosperity, with my little class, and for wisdom and guidance in our work. We are very few—just the three of us meet on Thursday evening and Tuesday afternoon for mutual improvement. We sing the Truth songs, have a silence, and read some of the Progressive Thought books—anything that we feel we can get good from. Mrs. Simpson is the Matron of my Children's Home, and Miss Davy is a young friend who has stood by me ever since we went to Dr. Mills' lectures together seven years ago.

I started this Home work just before I came into this beautiful Truth, and the work has progressed steadily. First, we had a laundry only, for the mothers and infants. Then, in course of time, as we got that to be self-supporting, we took a cottage for the little ones. For that we get a small government grant, which about pays the rent.

The object of the work is to give a helping hand to girls who desire to reform, but who, through their folly or ignorance, have made themselves outcasts from society. We have been greatly encouraged in the work with the mothers, but of course we feel the greater work will be with the training of the children. At present they are all infants. The mothers take instructions after serving a time in the laundry, and then they help to support their children. So we are not relieving them of their responsibility, but helping them to face the world with fresh courage. In the near future we hope to build good Homes where the necessary training work can be done. I have set my face to do this, and I know that God is my all-sufficiency.

—MRS. ELIZABETH NEBETT, Ballarat, Victoria, Australia.

## MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in Athenæum Hall, University 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., Warwick Hall, Eighth and Oak Streets.

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.

## UNITY AS LONG AS YOU LIVE.

I want to take UNITY as long as I live. What will it cost me?—J. H. C.

Remit ten dollars (\$10.00) and we will agree to send you UNITY as long as you live. This offer is also open to everybody. We shall make a special list of UNITY's "Life Subscribers," and give them a place of honor, because of their faith in our perpetuity.

We are pleased to note that our esteemed friend, Mrs. Meroe Parmelee, has returned to Chicago from a stay of over two months on the Pacific Coast, where she has been visiting the Homes of Truth, teaching classes and making new acquaintances and friends among the Truth Students there. She has now resumed her place at the head of the Chicago Truth Center, 1157 N. Clark St., 2d Flat, Tel. 2463 Belmont. Classes, private lessons and healing are given at this Center. Appointments may be made with Mrs. Parmelee or Miss Mary E. Troyer. The next regular class will begin in June.

Dr. W. C. Gibbons is at present located at Inwood-on-the-Hudson, N. Y., with Ernest Y. Loomis. Dr. Gibbons writes: "This is a most lovely and interesting spot of this beautiful world. A grand old mansion and six acres of ground filled with native trees and cultivated cherry, plumb, apple and peach trees. As I write, from my window I see a vast stretch of the city across the Harlem River. From the other side of the house, just below, is the picturesque Hudson. We are on the highest point of Manhattan Island. What a dear old world we live in."

Horatio W. Dresser, 73 Wendell St., Cambridge, Mass., has on hand copies of the earlier editions of his books, "Voices of Hope" and "Philosophy of P. P. Quimby," cloth bound, which he will mail to any address for only 25 cents each. Address him as above.

## THE SIGNS THAT FOLLOW.

At the time of sending the five dollar gold piece UNITY began to speak of the prosperity question. I can only say that it opened such a door of hope, and relieved such a tension, that it simply saved me from insanity. I feel so grateful to UNITY for everything. We are loaning it to our neighbors, and it is doing a world of good everywhere. — E. M.

Having taken UNITY for several years and finding so much good in it, I am desirous at this time of expressing my appreciation of it and your work. Every copy I receive I wonder what I will find in it, and I assure you just what I want is there. I was delighted when I read of your intention of giving the lessons on how to control the nerve centers, and I am looking forward with intense interest to the practical application of the instructions. And right here I want to tell you an experience of mine in connection with this subject. You have been throwing out, or rather giving out, in the magazine strong hints about the nerve centers, and almost two years ago I conceived that there was "method in your madness." So I went through all my UNITIES, as I always keep them, and wrote out under a heading of each nerve center all reference you had made to it in any of the numbers. When I got through I had quite an array which was in an orderly shape. Then I went to work concentrating on the Power Center, which I did for several evenings, and succeeded in arousing vibrations. One evening it seemed as though a presence from an outside source was laid on my throat, and this is what I got: "Would you know how to use power if you got it?" or an idea to that effect. I felt that the time was not yet ripe for me to go on, so I stopped my endeavors along that line. Now I feel ready to take up the work again as fast as you give it. \*\*

After living five years in a little orthodox country town, you may imagine my pleasure at being so situated that I can attend some of the meetings of the Home of Truth. Mrs. Burnell is an eloquent speaker and her husband a very forceful one, but one can not help thinking what a loss he is to the theatrical world. The Home is delightfully situated, and the Chapel all that comfort and the eye could wish for. New Thought is in the air here—you could almost cut it with a knife. Ella Wheeler Wilcox, Colville, Tindall, B. Fay Mills with his Fellowship church, J. Stitt Wilson, the Burnells, and there are probably others. All are giving the message to large audiences, except Mrs. Wilcox who is just visiting here in Los Angeles. \*\*

On February 10th my son in Newark, N. J., wrote me that his boy was sick with scarlet fever. I received the letter on Saturday 11th, and at once wrote you asking for treatment for the

sick boy, also his brother. On the 13th my son wrote me that he was much better—"began to improve Saturday night." It was Saturday afternoon I wrote you. So you see our God is still the God of Israel—just the same today as when he said, "And it shall come to pass that before they call, I will answer, and while they are yet speaking I will hear." The other boy was also taken sick, but both had it very light and have been out of doors for a week now, with no bad after effects whatever. I feel like giving praises to our God morning, noon and night.

—E. A. C.

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### "JESUS THE WORD OF GOD."

BY PROF. CLARENCE E. CHASE.

A few years ago the author was teaching a Sunday School class in the First Methodist Episcopal church of St. Joseph, Mo. It occurred to him, in studying the life of Jesus, that a convenient arrangement of the Gospels would be in parallel columns, so that one could read all of a subject without turning back and forth through the four books. He began, therefore, cutting up two Testaments and pasting Matthew, Mark, Luke and John side by side in four columns, as the events occurred. The work grew. The pastor said he would like such a book, and entered enthusiastically into its publication. Friends subscribed until a printing company offered to publish the book, and did so. It contains four hundred and seventy-seven pages of clear print on rice paper, and is bound in cloth at \$1.50 and full Morocco at \$2.00. For sale by Unity Tract Society.

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The Home of Truth, Mrs. May D. Wolzak, Teacher and Healer, is located in a beautiful part of Kansas City, at 2312 Wabash Avenue. Students and patients will find here spiritual help and instruction. Mrs. Wolzak is very successful both as teacher and healer, and is a member of the Board of Trustees of the Unity Society of Practical Christianity.

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A Divine Science Home has been established at 1560 Race Street, Denver, Colo., by Frank L. and Maud F. Galigher. All who desire to live or sojourn under the influence of a home consecrated to the work of Truth will be welcome at this Home.

## HEADQUARTERS



# Application.

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

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

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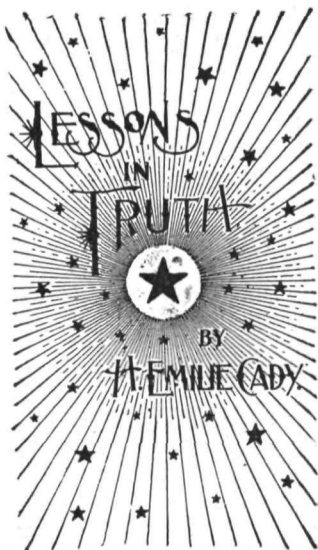
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