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UNITY

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

319-70

VOL. XXIII.

JULY, 1905.

NO. 1.



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

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Devoted to
Practical Christianity.

VOL. XXIII.

KANSAS, CITY MO. JULY, 1905.

No. 1.

TRUE PROSPERITY.

BY MARY BREWERTON DE WITT.

PAPER II.

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1907

THE law of prosperity has already been considered in our first paper. Figuratively speaking, it may be placed in a nut-shell thus: Pure thought, righteous living, and the act of giving, or the open heart.

Following this deduction our rule is, that in order to pave the way for good, we must first cleanse our heart from evil, or throw out every discouraging thought, leaving the Self free for the demonstration that must so surely follow—as the fruit follows the blossom. How to do this is the question. As we regard the mind we find we have looked for poverty, we have wailed over past losses, we have said our luck was against us; the law of cheerfulness has not been observed, nor have we expected any happenings save what is called misfortune, and we have groaned over bridges which we may never be obliged to cross. What can occur in the face of such misconceptions of life? That which is liable to follow is loss, bad luck, depression and poverty.

Those who say they never have been lucky, or fortunate, and never will be, have no cause for complaint. They are creating the condition by their word. "By our words we are justified or condemned," says Jesus, and, "As a man thinketh in his heart, so is he." Change your words. Declare, "From this day I intend to be fortunate. Bad luck cannot follow at my heels. All good is mine, for I am the child of a king. I am heir to the kingdom. That kingdom is here within my own heart. I am rich

with blessings. I now give thanks to God for that which I already have. I am filled with joy, for I know that all spirituality is mine for the asking. God has given me all peace, health, joy, love and wisdom; these represent the gold of my prosperity." Such words adhered to will insure success in all the walks of life.

Do not alone speak these words, but constantly reiterate them to yourself day after day, believing them, so that in time the words will hold you, and prove their power. Then live up to them, act them out in your daily life. Be so cheerful and full of fun and liveliness that the depressed ones about will feel enlivened by your spirits, and will be carried away from their worries with the idea that something bright and pleasant is about to take place, such will be the contagion of your sweet good-nature and happy outlook. Sing, if necessary; dance, if need be; be blithe; keep an upward tone to all your actions. The darker the day and the hour the more cheerful should be your attitude. "Never say die." Stick to the happy side of life, even if the time seems long, for patience and faith are sure to find their reward in an outward appearance of the thing desired.

Keep your mind ever upward, your soul spiritual (as it is in Truth) above the dross of the earth and and earth-life. We must not find fault with anything, but overlook all darkness in life, ignoring it as it were not existing, and praising continually that which is good. Praise is a great power. It is one form of thanksgiving.

We find one cause (and the greatest) for poverty to be faith in poverty. That which holds poverty to one is depression. Depression makes improvised ideas, weak minds, selfishness and want. That which attracts poverty in many cases is fear of the conditions, just as fear is often the cause of disease. There are those who say they do not believe in poverty; that they do not fear it, and yet poor conditions are theirs. In the subconscious mind — we

might say unconscious mind—the hidden thought, that is, they must believe in lack, or these things would not face them up. There are others who make it a practice of laying something aside “for a rainy day,” as they express it, creating in their thought an evil yet to come. Why not lay by something for a joyous day, one among all the happy days that are?

To root out these deceptive thoughts hidden away in the depths of man's nature, let him deal with thoughts consciously, recognizing their value, and making a daily practice of thinking along lines of the good and the true, and praising God continually. This is possible, for constant true thinking is constant acknowledgement of a higher Presence, and uplifts the soul, bringing it into conscious at-one-ment with the Father.

Don't for one instant allow yourself the weakness of attributing your discouragements, failures and poor conditions to an all-wise and loving Creator, for such untrue statements are libable to rob you of your birthright. Your birthright is the Kingdom. The Kingdom is God's country. It is here within the soul. Oh, realize the joy of it! No one can rob you of that save yourself. Doubt is the destroying angel; therefore have faith in your own good, and drive out doubt as you would a thief. No one may enter your castle except the lord of your castle.

“God helps those who help themselves.” The first means we have found to be thought. The second is the putting into practice the silent word, as though we believed it. For instance, if we are thanking God that we now have all that we need, (and we certainly have of air and sunshine, though some poor souls seem even to rob themselves of that, and are struggling along in dark tenements), if we are praising Him for all good, why should we hesitate to open our purse and buy that which seems necessary, even though little is left? But God can fill that purse again if you believe in the literal demonstration of

Divine power. Does some one say, "Impossible, I have been paid my salary for the month's work, and one must not be foolish and overrun his account—that would be extravagance." Certainly it would, if there could be no faith back of the act. Never attempt anything unless you have faith enough to push it through, and that means a stick-to-it quality that will enable you to try again where you seem to fail.

There is demonstration upon demonstration to prove this truth, but why pursue page after page of the doings of others, when one may realize for himself, if he will but practice, and the secret of the practice of prosperity has already been given.

One demonstration will be sufficient to cite: There was once a woman who realized a regular sum for work done each month. There came a day toward the end of the month when all her money being spent in the service of the Lord, she felt she must have something extra. She told no one of her need, but to the Lord she said, "Thou knowest my desires. I do not ask for silver or gold, for if I really need the amount Thou wilt give it to me." With some such words she expressed herself to God, and to herself she said, "I will think no more of money, for what is mine is sure to come, therefore will I be satisfied in my Good." She then put the matter from her, and made herself contented. Barely a week had gone by when a letter came addressed to her, and within it a note which read:

"DEAR FRIEND—Accept this, please, for yourself, as coming from the Lord."

No name was signed, but folded in the note lay a greenback for the amount she had wished. This is how faith and thanksgiving to God demonstrate. We attract our own unto us by reason of our faith. Most assuredly, the Lord helps those who help themselves. Let us not fold our hands in idleness, nor our minds, but go to work with what faith we have,

and by our silent word of Truth (the Word of God, which is any true thought) generate more faith, so that we are as magnets drawing the Good steadily and surely toward us. This is truly possible.

Remembering to use our word of power unselfishly and for the good of all, it is sure to demonstrate, but when self-interests are forwarded, and the God-word is put into action for self alone, if demonstration of the moment takes place, suffering quickly follows in its wake, and we are victims of our own greed. Therefore let us recall that man does not live to himself alone. He must be open, free, generous, filled with a great philanthropy, emboldened with the desire to benefit and bless.

There are some poor, mistaken, deluded individuals who are spending their time wishing and praying for money, and thinking they are right in such a prayer. No, this is dangerous ground they are treading upon. "Seek ye first the kingdom of God, and all these things shall be added."

Surely we have enough to do in overcoming sin, in praying to see no evil, for "the eyes of the Lord are too pure to behold iniquity," and in understanding the Christ-nature. God is Love. Love, when rightly understood, gives us all we need. Our part is to love. The whole of demonstration lies in the understanding of giving. The whole relation of success is found in the open heart.

"Never utter base coin from your mental mint. Give full and free expression to the best that is within you. Inhale deep breaths of hope every morning. Let cheerfulness radiate from you freely. Never add to the burdens of today yesterday's failures or to-morrow's cares. Make such good use of your spare moments that there may be no foothold for evil thoughts. In all your dealings with your fellow-men have an iron will to do right, a heart of gold to feel right, a tongue of silver to speak right."

REGENERATION OF THE BODY.

[The following extracts from previous numbers of UNITY were made by 'N. A. E.' whose letter and diagram are also given as an appendix.—ED.]

The *first step* in this process is to attain that peace, purity and power of soul which God only can give. Pray much, forgive all, praise all, condemn not, put away pride, seek beauty for its spiritual radiance rather than its mortal form, and then you will attain both.

Second step—Quicken through the Power of the Word all the functions of the body. The specific details of this process each will find for himself as he proceeds.

* * * *

The body has many brains or ganglion centers through which the mind acts. We use consciously the brain in head only. We should think through every brain cell in the organism, and consciously direct its action in building up the body. When you have attained control of the various functions in the organism, through thinking through the brain center that holds the vital energy there as a storage battery; then you can stop all decay and dissolution, and perpetually renew the body.

* * * *

Let us learn the new song of life, which is positive praise to the Divine Intelligence, that is the, life and latent consciousness of every atom of this created cosmos. Every thought you think is a living mental tone that embodies the One Intelligence, but modifies its force toward freedom or bondage, according to the quality of your faith in good or evil. These thoughts live in the atomic cells of your flesh, and whatever the tone or quality of the aggregate of all your thoughts, such will be the tone of your physical organism. Your word is your only burden.

REGENERATION OF THE BODY.

THE SIX GANGLION OR BRAIN CENTERS.

1. In man *Intelligence* is manifest through the *Front Brain*.
2. *Power* manifests through a little brain at the *Root of the Tongue*.
3. *Love* through the *Solar Plexus*.
4. *Substance* through a center just below and a little back of the *Heart*.
5. *Truth* manifests through the *Navel Center*.
6. *Life* through the *Sexual Center*.

To get control of the six centers is the great overcoming of the Master, and is accomplished in this way:

Sit in the silence and affirm and direct your thought inward to the center in mind as follows:

Say Power—Realize the mighty Power of God. Get an understanding of Power. My body is a battery of Power Omnipotent. That Power is now vibrating at the root of my tongue. I am one with Almightyness; all Power is given to me in my heaven and in my earth.

Then go to the *Love Center*, or *Solar Plexus*, and think about God Love. Send out thoughts of love to everybody, yourself and your body included. Perfect love casteth out fear. Let the love and peace of God abide upon this house.

The *Heart* or *Substance* is next in order. Realize the great spiritual substance out of which all things are made. Affirm I am of that Substance. It is now flowing in at my Substance Center. It is my Daily Bread. Christ is that Substance. He that eateth my flesh and drinketh my blood dwelleth in me and I in him. This is that bread that came down from heaven. My appetite no longer craves the material things of sense. I am satisfied with the substance of Spirit in all that I eat and drink.

Truth, or the *Navel Center*—Realize that All is Truth; that I am Truth. Truth is now vibrating at the Navel Center. (* Truth is that which Is. I am

* These statements not taken from UNITY.

Truth, for, "I am the Truth, the Life, the Way." Truth is all that there is. If error is, it is Truth, for Truth is *all* there is. Truth is all there is, because there is nothing to divide it with. Therefore Truth is indivisible. Truth is unchangable, for there is nothing for it to change into, for Truth is all there is. God is Truth, for there is nothing else for Him to be. Truth is all there is. God is Truth. I am Truth. Therefore, I and my Father are One.)

Life, or Sex Center—Realize that mighty currents of Life force are flowing all around, and that we can have all we will take. Send out thoughts of Life to all. Life is now flowing in through the Sex Center. This is everlasting life—to know God and Jesus Christ whom He hath sent. Christ is my Lord, my Truth, my Way. It is well for me to know, to be conscious of the truth of my Being, that Christ is my Life. All the life I have or can possess is the Christ of God. Immanuel (God in man) is this Christ manifest in me as Life, and this Life is the Lord in His Holy Temple, which temple I am. The sensations of flesh cannot hold my love.

GENERAL AFFIRMATIONS.

Being is Mind. Being is formless ideas. These ideas are Intelligence, Power, Love, Substance, Truth, Life. These formless ideas take form through centers of consciousness called cells.

I restore unto all their first estate—God is the Life, Truth, Love, Substance, Intelligence, Power and Wisdom of their perfect and immortal being.

My body is the perfect expression of Good, for it is God made visible. All Power is within me to bring forth perfect demonstration.

We can acquire soul poise, for it is a matter of desire, and what we desire we will to have. Everything we want is locked up in the Word. Therefore speak the word, liberate the potency in true words. If you want power, hold the word Omnipotence; if

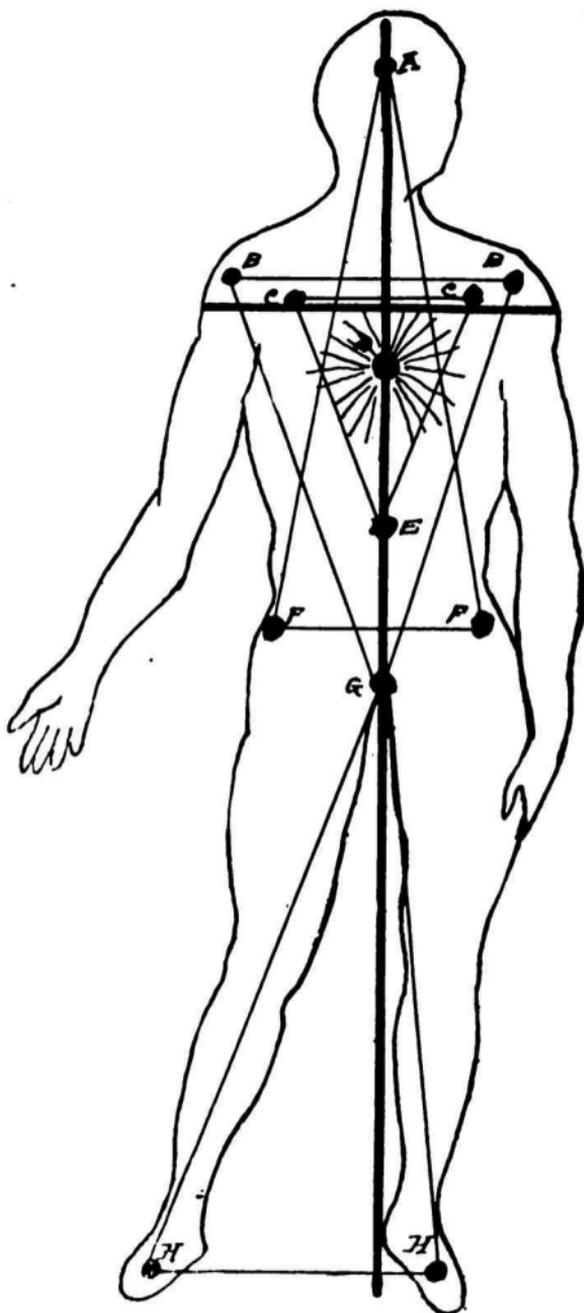
knowledge, hold the word Omniscience; but the one word which seems to sum up all is Omniprésence. When we say, "Omniprésence, manifest Thyself through me," we are liberating God in His every aspect. Let us affirm also: "None of these things move me; I am centered in God." Every time we wish a thing say, "It is."

APPENDIX.

Now I am going to give you a personal experience of my own which I have never had the slightest inkling of in anything I have ever heard or read in regard to centers.

For almost fourteen years I have been taught by an unseen intelligence on various things. Perhaps I should say that Theosophy was the first study that ever appealed to me in a religious way, for at the age of eight I repudiated the orthodox churches, when I had my first dose of hell dished up to me in a Presbyterian church. I, at that early age, alone, established in my mind *my* idea of God, and had a clearly defined idea of reincarnation worked out in my childish way, which I *never* told anybody about until I began to see how it tallied with the teachings of Theosophy. The psychic is very near the surface with me, so much so that the first time I tried concentration I saw in symbols my life for a year or so to come, which was a great surprise to me at times. Since then I have had many experiences in lessons taught me by symbols and otherwise, and I never hesitate to go anywhere in the unseen realms, and I have gone from the deepest depths of hell to the great white throne.

Being used to Theosophical terms, I make a distinction in psychic and astral, and until two years ago never contacted the astral to any great extent, but at that time in a most remarkable way I fell, as it were, *down* through the physic into the astral and not from the physical up to the astral, as many people do. During this time I reached the plane of



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- E.—Navel, or Truth Center. Divine order in Nature.
- F F.—Hips. Strength externalized. Burden bearers.
- G.—Life Center.
- H H.—Feet. Material understanding. Burden bearers.

cosmic intelligence; that is, I knew anything that I wanted to know before I had the question formulated. All my inner senses were opened at once, and bedlam reigned. Verily, I have been in Babylon in more senses of the word than one. It was terrible, tremendous, grand, glorious. In fact, there are hardly any adjectives that do the subject justice. I lived a *triple* life all at once. It was during this extreme time that I sought some relief in an intellectual way. I made the extracts from UNITY I am sending you at the very height of the pressure at that time.

I have a small statuette of Venus de Milo on my writing desk, and one day as I was writing out of UNITY something attracted my attention to it, and on looking at it a few moments I saw that fine black lines were moving rapidly over the statue. Before they ceased, I had the foregoing diagram, which was drawn in manner I related above over the surface of the statue. Of course you can readily see how the diagram would coincide with the human form.

At about this same time, one night I had all the life centers you speak of in vibration, and it did not cease with those you mention, and while I broke out of the condition by sheer force of will, for I could not stand the extreme pressure, I got enough to know that there is a complete circle of centers in the body, and that after leaving the arms they proceed up either side of back bone until the circle is completed at top of head. — N. A. E.

Each man must seek and find truth for himself and in his own way, and only that truth which he finds and makes his own has any value to him or affects his character. Mere assent or unwilling consent to what others believe to be truth is utterly valueless to him.— WILLIAM D. LITTLE.

“The universe is change: our life is what our thoughts make it.”

CHRIST OUR HEALER.

BY WALTER DE VOE.



FEW years ago Nicola Tesla exhibited an experiment in electrical illumination in which a vacuum tube, held in a stream of invisible electrical energy, became luminous.

The mind of Jesus was like that vacuum tube. He held it empty of mortal thoughts that it might be glorified with the thought of God — the Holy Spirit.

The beneficent Spirit of God was radiating through the world before he came, but it was invisible to the many, and unrecognized until his clarified mind intercepted the Divine Rays and made them visible to humanity as love and wisdom.

With his eye single to God, standing in the Rays of Divinity, he caught the mighty energy of Life in his own person and turned it to the healing of the sick. And Christ is now standing in the Almighty Presence listening to our prayers, and turning toward us the healing love of Divinity. He is still the Light of the world, the Lover of humanity. Christ is still a Healer unsurpassed in power. If those who are sick and who have been unsuccessful in gaining relief would ask for treatments from Jesus Christ, the mightiest of healers, and then abide steadfastly in communion with him, they would feel his healing life permeating their flesh.

Jesus, the most successful healer the world has known, is a merciful manifestation of God's healing power, and if those in need of healing would send a mental message to him in prayer whenever they wanted the benefit of his treatments and just as confidently expect to receive from him the life renewing energy as they would after having telephoned to a mortal healer, they would soon realize the kindness of this divine personality, provided they used affirmations of truth to appropriate the blessings

focussed on them. Soon their minds would become receptive to the Rays from his glorified personality, and they would be invigorated by his vitalizing Spirit. The light and joy of His mind would dispel their depression and discouragement, their doubt and fear, and give them holy peace. In contemplating him as their loving healer their minds are exalted above the plane of mortal thought, their souls enter into that inner realm of peace and perfection where he abides and they begin to rejoice in the resurrecting power of his all-pervading bliss.

An ideal picture of the Divine Man is of great aid in concentration of thought, if the devotee looks upon the picture as he would upon a vision of the Christ, using it as a means to bring about a more perfect sense of His presence. The picture remains imprinted upon the memory, and recurs at frequent intervals, recalling the mind to the living Spirit that is always near. When a picture is contemplated in the right spirit of devotion to the Christ, it becomes a very effective and uplifting means to concentration, holding all the thoughts at attention to the Spirit in its perfect form. Through this means, Jesus, the ideal of the race, the image of Divine Love, Wisdom and Perfection — God personified — becomes the Way through which the human mind realizes that which otherwise would remain beyond comprehension.

My experience has been that pupils and patients make more rapid progress in their realization of the Spirit of Truth and its healing love when they use this simple means to concentration. They grow like that which they study or contemplate. The beauty of the image appeals to the imagination, and in the education of this creative or image-making faculty lies the way to wonderful attainment. Concrete images of disease or health have much more effect than abstract thoughts upon the imagination and therefore upon the body. The mind cannot contemplate or think of anything that has not form. Even an idea of the formless is a formed conception

which is not the formless, but a mental symbol of it. No one can think of the absolute Spirit without creating his idea of that Spirit. In Jesus, the God-Man, we have the most perfect image of Love, or God, expressed, and in the radiating influence of his sun-like Soul we have the only true idea of omnipresence. And this mental image of the soul's ideal draws to itself the spiritual particles of Divine Essence, and becomes a center of celestial healing power radiating light and love to every realm of mortal thought in the body-being. The soul in each individual, being a seed of the same Divinity, sees in his expanded powers the possibilities of its own being.

Love for an ideal is the very secret of concentration. Without a living, breathing ideal the mind is uncentered. The lover learns without effort to keep his mind concentrated on his ideal. He cannot forget the face of his beloved. Heaven and earth become glorified with her beauty. Christ is the ideal Beloved of the soul. When the beauty of this ideal is conceived then love is born, and hard, cold intellectuality is quickly mellowed and melted under the benign influence that radiates from Jesus Christ the Sun of Righteousness.

6027 Drexel Ave., Chicago, Ills.

MY PURPOSE.

BY ALICE D. WILEY.

Shall I do good that good may come to me?
 Nay, nay, I scorn it; rather let me stand
 As one who sows a seed in desert land,
 Then digs a well and leaves the place to God.
 Just to do good, because the good is good,
 Not even thinking of immortal life,
 Or my own soul, only as understood
 To help the world — crumbs for the sparrow's call;
 Smiles for the children, and kind words for all.
 These I can give — find greatness in the small,
 And where my Source shall push my current on
 Let it make green the sod nor ask for calm.

Bible Lessons

BY C. F.

(Text from the Revised Version.)

Lesson 4. July 23.

THE GRACIOUS INVITATION.—Isa. 55:1-13.

1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

2. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure lovingkindnesses of David.

4. Behold, I have given him for a witness to the peoples, a leader and commander to the peoples.

5. Behold, thou shalt call a nation that thou knowest not, and a nation that knew not thee shall run unto thee, because of Jehovah thy God, and for the Holy One of Israel; for he hath glorified thee.

6. Seek ye Jehovah while he may be found, call ye upon him while he is near:

7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.

8. For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah.

9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater;

11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to Jehovah for a name, for an everlasting sign that shall not be cut off.

GOLDEN TEXT—*Seek ye Jehovah while he may be found.*—Isa. 55:6.

Peloubet's Bible Lesson Notes, an orthodox authority, states: "Isaiah prophesied in Jerusalem. Many scholars think this portion of the book to have

been written by a prophet in Babylonia." This point is unimportant except that it illustrates the uncertainty of the origin of the Bible, and the futility of the persistent assertions that this chapter is a prophecy of Jesus of Nazareth. It is written in the present tense, and is a call to those who were in need at the time it was written, as it testifies in every paragraph. It is one who perceives the Spiritual source of man's existence, and who calls to all men to turn to that source and live. This same call is applicable to us today, and, by heeding it, and seeking that one and only Source of life, we may "delight our souls in fatness."

Someone has said that God is the only thing that can be had "without money and without price." God being all, it follows in spiritual logic that *all things* can be had without money and without price. When we attain a certain unselfishness we find that we enjoy our neighbor's abundance as much as if it were our own. Empty yourself of the idea of personal ownership, and you come to a realization of a certain proprietary right in all things. A certain lady was left without a home, and she mourned greatly. One day it came to her, "God is my home and He is everywhere." She made that thought her daily companion, and it wasn't long before she had invitations from relatives and friends in several directions to come and make her home with them. She found she had many homes, without the burden of keeping them up. This is Spiritual ownership.

Money represents accumulated surplus power. We accumulate this surplus energy in our organisms, and it draws to us the substance universal, or "bread" of existence. This we do when we are in Divine Order, but when sense thoughts rule, the energy, or "money," is spent for that which gives no lasting satisfaction.

David represents the Spiritual I AM. The "everlasting covenant" is the agreement that endures with the Divine side of our nature. We can form

covenant or agreement with the sense or the spiritual part of ourselves, as we please, and the results will be according to our loyalty. If it is with the Spiritual, then David, the Holy One of Israel, becomes leader and commander of our thoughts or "people."

In order to keep our covenant we must agree with the Spiritual in both thought and act. Some have proclaimed that it is only necessary to think right, that the acts will then take care of themselves. Theoretically, this is true, but it does not always work out in righteousness because the "wicked" does not "forsake his way." We must see that we return unto the Lord in both thought and act, then we will find abundant pardon for all our sins.

We change our human, illogical thoughts to the thoughts of the Spiritual, which are elevated above temporal conditions. For example, when our thoughts are centered on the material, we cannot conceive of unlimited space. We think there must be sides to the universe somewhere. Yet even physical science teaches that matter is merely modes of motion in an omnipresent energy that has none of the limitations of matter. Here the higher thought impinges upon the deep thinker and he perceives the truth about visibility.

When we realize the absence of space in the Spiritual, and the freedom with which thought works there, we know that every word we send forth for good accomplishes that which we put into it. A splendid treatment for power is the repetition of Isaiah's affirmation, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

Be not diverted from your duty by any idle reflection the world may make upon you.—EPICURETUS.

Lesson 5. July 30.

MANASSEH'S SIN AND REPENTANCE.—II. Chron. 33:1-13.

1. Manasseh was twelve years old when he began to reign; and he reigned fifty and five years in Jerusalem.

2. And he did that which was evil in the sight of Jehovah, after the abominations of the heathen, whom Jehovah cast out before the children of Israel.

3. For he built again the high places which Hezekiah his father had broken down; and he reared up altars for the baalim, and made Asheroth, and worshipped all the hosts of heaven, and served them.

4. And he built altars in the house of Jehovah, whereof Jehovah said, In Jerusalem shall my name be for ever.

5. And he built altars for all the hosts of heaven in the two courts of the house of Jehovah.

6. He also made his children to pass through the fire in the valley of the son of Hinnom: and he practised augury, and used enchantments, and practised sorcery, and dealt with them that had familiar spirits, and with wizards: he wrought much evil in the sight of Jehovah, to provoke him to anger.

7. And he set the graven image of the idol, which he had made, in the house of God, of which God said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel will I put my name for ever:

8. Neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers; if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances by the hand of Moses.

9. And Manasseh made Judah and the inhabitants of Jerusalem to err, so that they did evil more than did the nations, whom Jehovah destroyed before the children of Israel.

10. And Jehovah spake to Manasseh, and to his people: but they gave no heed.

11. Wherefore Jehovah brought upon them the captains of the hosts of the king of Assyria, who took Manasseh in chains, and bound him with fetters, and carried him to Babylon.

12. And when he was in distress, he besought Jehovah his God, humbled himself greatly before the God of his fathers.

13. And he prayed unto him; and he was intreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah he was God.

GOLDEN TEXT—*Righteousness exalteth a nation: but sin is a reproach to any people.*—Prov. 14:34.

The meaning of Manasseh is, "making to forget." Metaphysically, we should designate it as "denial." Ephraim (double fruitfulness) and Manasseh (making to forget) were brothers, the sons of Joseph. We find that they answer to the Will and the Understanding, or the "Yes" and the "No" attitudes of mind in their active relation to the body. Thus, when we take the affirmative and positive, without seeking to know the relation of things, we are

Ephraim, the Will. When we relax into the realm of related conditions, and lose ourselves in observing the phenomenal, we are Manasseh, the Understanding. The well-balanced man establishes both of these states of mind in equilibrium, and is poised between affirmation and denial, which is reflected into body as positive and negative.

A too active Will causes one to become tense and brittle, while a too active Understanding expands and opens us to the multitudinous thought emanations of the whole race. But affirming and denying, with spiritual ideals constantly before us, gradually raises the whole man on a spiral of ascending mind-force until he attains the Christ consciousness, and is free from all thoughts of duality.

The twelve years of age of Manasseh, when he began to reign, means that the negative mentality had involved all the faculties. Hence all the thoughts were "evil in the sight of the Lord." One of the evidences of a truly spiritual mind is the ability to master and overcome conditions. Evil means a falling short, or failure, in this respect.

Baalim and Asheroth represent Nature in its various sensuous aspects. "All the hosts of heaven" is the sun, moon and stars and the twelve signs of the zodiac. When we fall into the evils of Manasseh we think the planets and stars rule over us, and that it is necessary to pay them a certain degree of homage, or worship, because of their influence. Some people in this day have great faith in their "ruling planets," and think they are bound to certain traits of character because they were born when those sidereal bodies were in the ascendancy. □ This is "forgetfulness" of the God-power within us, and brings us into condemnation.

The Manasseh mentality usually goes from one step of Baalim worship to another until it exhausts them all. Luck, chance, the changeable laws of animal life, enchantments, sorcery, familiar spirits and wizards, are some of the avenues through which

the Manasseh mind attempts to regulate its life. Astrology, palmistry, the guidance of spirits, mesmerism, hypnotism, are some of the many modern forms of "denial" of God. Indulged in for a time they lead the negative mentality into deeper and deeper bondage until the transgressed law reacts upon the transgressor, and he is put "in chains" and "bound with fetters" and "carried to Babylon," or utter confusion. The escape is through prayer to God, and the return to His "city of peace" within the soul, Jerusalem.

Lesson 6. August 6.

JOSIAH'S GOOD REIGN.—II. Chron. 34:1-13.

1. Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem.

2. And he did that which was right in the eyes of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand nor to the left.

3. For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father: and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherim, and the graven images, and the molten images.

4. And they brake down the altars of the Baalim in his presence; and the sun-images, that were on high above them, he hewed down; and the Asherim, and the graven images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them.

5. And he burnt the bones of the priests upon their altars, and purged Judah and Jerusalem.

6. And so did he in the cities of Manesseh and Ephraim and Simeon, even unto Naphtali, in their ruins round about.

7. And he brake down the altars, and beat the Asherim and the graven images into powder, and he hewed down all the sun-images throughout all the land of Israel, and returned to Jerusalem.

8. Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the recorder, to repair the house of Jehovah his God.

9. And they came to Hilkiah the high priest, and delivered the money that was brought into the house of God, which the Levites, the keepers of the threshold, had gathered of the hand of Manesseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the inhabitants of Jerusalem.

10. And they delivered it into the hand of the workmen that had the oversight of the house of Jehovah; and the workmen that wrought in the house of Jehovah gave it to amend and repair the house;

11. Even to the carpenters and to the builders gave they it, to buy hewn stone, and timber for couplings, and to make beams for the house which the kings of Judah had destroyed,

12. And the men did the work faithfully: and the overseers of them were Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set it forward: and other of the Levites, all that were skilful with instruments of music.

13. Also they were over the bearers of burdens, and set forward all that did the work in every manner of service: and of the Levites there were scribes, and officers, and porters.

GOLDEN TEXT—*Remember also thy Creator in the days of thy youth.*—Eccl. 12:1.

We are told that Josiah "walked in the ways of David his father," but history says his father was Amon, hence we perceive that the "father" here referred to is the spiritual parent, whom David represents all through the Hebrew Scriptures. Jesus was the Son of David, that is, his root-source was spiritual, and through acknowledgment of that source he came into the powers of the God-Man.

So Josiah, meaning "Jehovah supports," is that in man that connects itself with the Spirit, and tries to carry out or substitute Being for seeming. To do this we should begin early, and go right forward, turning neither to the right hand nor the left. This unwavering loyalty to Truth is necessary to success. Vacillation excites distrust both in ourselves, our God, and our friends. A good affirmation for the vacillating mind is, "Though he slay me, yet will I trust him."

The purging of Judah and Jerusalem is systematic denial of errors of mind, and wrong practices, that have become habits in both the objective and subjective parts of consciousness. "Asherim" or "Groves" were the symbols of the Phœnician Venus, the goddess of love, and were usually of a sensual character. Metaphysically, the "molten images" and the "graven images" mean those productions of the imagination which are first in a free, then in a formed state of consciousness. The ascivious imagination is the "molten" state, the second step of which is the "graven image," or physical sensation. These are both to be purged and denied in mind and body. We thus dissolve or

make "dust" of these conditions, and, casting them from us utterly, they go back to the formless and inert ("groves").

The burning of the bones of the priests on the altars means the sacrificing or giving up of the material or gross forms of our religion or ideas of God. You may have overcome sensuality, and changed your ideas about the personality of God, yet are clinging to some personal spiritual leader or priest. Burn these "bones," by vigorous denial of human foolishness and ignorance, and affirmations of Divine Wisdom. In ancient times, as now, it was the habit of the devout to give special reverence to priests and spiritual leaders, and call them "father." Jesus put a quietus upon this man-worship in Matt. 23:8, "But be not ye called Rabbi: for one is your teacher, and all ye are brethren. And call no man your father on the earth; for one is your Father, which is in heaven."

After denying and purging the mind of error we should see to it that we put the builders at work upon the temple. Denial is always destructive, and leaves vacancies in the consciousness to be built up with true statements. When vigorous denial is followed by a feeling of weakness, we may know that we have destroyed some thought structure upon which we have been depending, and have built nothing in its place. The carpenters and builders are the universal constructive forces of Being. These are always at work in the organism, when right thought is holding sway, but after a seige of error it is necessary to start them anew by affirmations of substance based in Truth, "hewn stone," the unity of good, "timber for couplings," and the eternity of the *Now*, "beams for the houses."

Lesson 7. August 13.

JOSIAH AND THE BOOK OF THE LAW.—II. Chron.
34:14-28.

14. And when they brought out the money that was brought into the house of Jehovah, Hilkiah the priest found the book of the law of Jehovah given by Moses.

15. And Hilkiab answered and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiab delivered the book to Shaphan.

16. And Shaphan carried the book to the king, and moreover brought the king word again, saying, All that was committed to thy servants, they do it.

17. And they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the workmen.

18. And Shaphan the scribe told the king, saying, Hilkiab the priest hath delivered me a book. And Shaphan read therein before the king.

19. And it came to pass, when the king had heard the words of the law, that he rent his clothes.

20. And the king commanded Hilkiab, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah the king's servant, saying,

21. Go ye, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according unto all that is written in this book.

22. So Hilkiab, and they whom the king commanded, went to Huldah the prophetess, the wife of Shallum the son of Tokhath, the son of Hasrah, keeper of the wardrobe; (now she dwelt in Jerusalem in the second quarter;) and they spake to her to that effect.

23. And she said unto them, Thus saith Jehovah, the God of Israel: Tell ye the man that sent you unto me.

24. Thus saith Jehovah, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah:

25. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands; therefore is my wrath poured out upon this place, and it shall not be quenched.

26. But unto the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him, Thus saith Jehovah, the God of Israel: As touching the words which thou hast heard,

27. Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and hast humbled thyself before me, and hast rent thy clothes, and wept before me; I also have heard thee, saith Jehovah.

28. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought the king word again.

GOLDEN TEXT—*I will not forget thy word.*—Ps. 119:16.

The poet says, "There is neither good nor ill but thinking makes it so." The standards of good and evil which we are in our human way setting up are not the true enduring standards of Being. Being

itself must set up those standards which correspond to its perfect nature, and we shall never be at peace until there is a conformity thereto in thought and body.

Some people are satisfied with a restoration to normal good health, others dream of perpetual youth, and others go still farther and see the possibility of not only youth, but comeliness of mind and body far exceeding the wildest dreams of the beauty-intoxicated poet or artist.

There is a divinity within us that will never be satisfied until it works out its ideals in a perfect mind and body. This is the teaching of this lesson. Josiah had built the temple and restored things to their normal condition, where in bringing out the money that was in the house of the Lord they found the "book of the law of the Lord given by Moses." Money represents the reserve vital energies of the mind and body. When these begin to again assert their progressive power in consciousness there is revealed a Divine law of human evolution. This is the law of the Lord given to Moses. "Shaphan the Scribe" means the subjective memory, which brings out the inner rule of action that will lead on to higher and better things through mental and physical evolution.

In the subjective consciousness is stored the memories of the past, and all the results of the thoughts and acts of the whole race we carry in our minds and bodies. We are our own ancestors, and when the subjective begins to come to the surface it is revealed to us that our "fathers have not kept the word of the Lord, to do according unto all that is written in this book." There are higher standards of life character and body to be attained, though it be seemingly through evil conditions.

Huldah the prophetess, dwelling in the "second quarters of Jerusalem," and keeper of the "wardrobe," is the intuitive perception of the "second" or subjective consciousness. The brain through which

this "divinity within" functions is between the breasts, and is connected with the love nature. This is why it is designated as feminine.

Some Bible authorities claim that the "wrath" of the Lord might with equal propriety be translated the "blessings" of the Lord. We do know that in the destruction of limited and inferior forms of life other and higher forms take their places, and it is actually a blessing in the end. So the wrath and destruction that comes to our fleshly tabernacles is an ultimate blessing.

When we are tender and humble, that is, loving and non-resistant, we do not suffer under the transformations that go on when the Mosaic law is being carried out. Some people give up the body when this change takes place in consciousness. But this is not necessary under the Jesus Christ dispensation, which had not been given when this Scripture was written. Through the strength, power, purity and love which Jesus imparted to the race consciousness we may rise superior to the penalty of transgressed law and live forever in these present forms. This is the teaching of Christianity, and which Jesus demonstrated in his own physical resurrection.

The inner life that is lived; the life of reading, thought, purpose, aspiration and prayer, dominates and determines the outer life and creates it. And when one feels helplessly drifting, at the mercy of events, his only safety lies in a more positive and abounding energy, in deeper purpose and a firmer grasp on his intellectual life, a higher and diviner trend to his thoughts, and a closer clinging to the divine promises.— MAETERLINCK.

Truth is within ourselves; it takes no rise from outward things, whatsoever you may believe. There is an inmost center in us all where Truth abides in fullness.— ROBERT BROWNING.

KANSAS CITY MID-WEEK MEETINGS.

A report of the Mid-week meeting held Wednesday, May 24th, at Unity Headquarters, 1315 McGee Street.

Mrs. M. M. Hortenstine, leader. Subject: "God's Hand." Thought for the Silence: "Not by might nor by power, but by my spirit, saith the Lord."

After reading a selection from "The Voice in the Silence," by Sarah Wilder Pratt, Mrs. Hortenstine said in part: We will talk about God's Hand and see if we cannot find some of the things which we believe are in this hand for us. When we cling to God's hand, when we seek only for the true, the good, we have satisfaction, joy and prosperity; we find that we can receive only what is pleasant and joyous. When I look back over the days of my childhood, I see that it was God's hand that was directing my mother. When I came to years of maturity, and I was expected to know what was good for me, I found that even disappointments and trials were God's hand leading me into what was good for me, and only good came from the guidance of God's hand. Sometimes, though, I would be very rebellious, and could not see why such conditions came to me, and I have said many times that we were the creatures of circumstance. Had I only known then that it was God's hand leading me, I might have saved myself much unhappiness.

Now, I rejoice in the discords, for they bring me into a realization of God's goodness. These experiences were just what I needed to bring me into the right way. Every trouble was of good to me; and my life is your life, and your life is my life. Each one has individual experiences, however, but there is no separation in God, and God's hand will take us far above discord and disappointment, and if we see the guidance of that loving hand, it will lead us into better things; the floodgates of joy and

harmony and gladness will be open unto us, and we will be overshadowed with divine harmony until there is no room for discord or inharmony. Gladness will be our portion, God's hand guiding us into the possession of these things. It will always guide and direct us if we are willing to trust that guiding hand; always willing and ready to give us joy and gladness.

We are sending this love to everyone; no one is too far away to receive this love. There is no separation in Love. All are of the same spirit, and when I look into your faces I see the good which I know lives in your lives. How blessed it is that we have lived to this time when we know that God has come into the earth. We have wandered in the valley of the shadow of discord, and such deep sorrow has been ours, but the sun was shining all the time; and now we have come into the knowledge that it is God's hand that guides us, that God is our life, is our strength, is our success. God is our supply, and there is no lack of any good thing. It is all ours to possess and use for our benefit, and we can use it for every living creature. We can send out the life and health and strength, and it brings back the same to us in great abundance, and we can feel the kindly leading of God's hand, and never again will we be weary or discouraged. The seeming may come to cast a shadow, but how quickly that will pass away, and the radiance of Living Love within us reach and save every one. God's divine plan would not be complete without each one being in this unity. All are equal in God's kingdom.

Let us remember, for it is true, that God the Good is the only power and presence, and we are, each one of us, in that presence. There is nothing to condemn in anybody or anything. See the good in the heart of man, for it is there. Everybody is doing the best he can if he is living to his highest conception of Truth. The real Christ is within each and every one of us awaiting recognition, and will

lead each one out of the shadow into the sunlight of joy and gladness of love, God's Love, and every way we go it is God's hand leading us.

Mrs. May Wolzak: I want to give my experience of God's Hand. We are looking for some great thing or event as God's hand, and so we often overlook the little things which are God's hand just the same. With me it was two little baby hands, or two little babies' hands. In our neighborhood there was a lady very ill, given up by seven doctors, who said they could do no more for her, and there was no need for them to visit her again. This lady had a little daughter who met in the grocery store, one day, a little girl acquaintance who said to her, "I know of a lady who can cure your mother; she can cure everybody, let us go and tell your papa." They did this, and told the grandmother where this lady lived. The father came to see me, and not finding me in, left word for me to call to see his wife, which I did. I found the friends expecting death at any time, burial clothes all ready, and all arrangements made. The lady could not swallow food or drink. I said, "You have sent for me; do just as you would if you had sent for an M. D." They all left the room but the mother, the husband and myself. Soon the lady could drink a little water, then she went to sleep. In two days she could eat food, and now is completely restored to health through the power of God's hand in the hands of these two little children. Inspiration, or God's hand, sent the little girl to the right place where she could get help. Little things are often great powers beyond our knowledge. God directs even the little things for our good. Those hands were God's hands; your hands are God's hands; there are so many of God's hands right in this room. Let us take others by the hand and lead them into the Truth, let us hand the message of God's love on and on.

Mrs. Myrtle Fillmore: It came into my mind that God's hand was the hand of the great musician who

tries the instrument to see if it is tuned enough. The musician carefully tries every string, and tunes until the proper pitch is reached. When in tune, perfect tune, then comes the harmony. We are being tuned, and these experiences are the hand of the great Master tightening and loosening the strings of our hearts and lives. So, when we look upon it this way, it is the hand of God which is bringing out the true in us. We should be patient, and bless the hand that is changing us about that we may be in perfect accord. The hand of the Great Musician touches the instrument and brings out harmony. Sometimes there is discord, but when the harmony is restored, then all is well.

Judge H. H. Benson: God's hand works in harmony and beauty. Flowers are God's hand. God weaves the sunlight, the air, the water, into the flowers. God's hand reaches us in devious ways. God's hand leads us through the Red Sea of trials, the wilderness of doubts and fears, for our good. We, like the children of Israel, are not ready for the promised land, and every way God leads us is the best way. If we can go direct, it is only a short way, but they were not ready, nor are we ready, so we take a long time to do what might be done in a short time if we were wise enough. If we look through the vista of love, we see that everything prepares us for the way in which we are to go. Every one is a manifestation of love. The mother rocking the cradle is the hand of God. Mother's hand is always God's hand. Let us see that the manifestation of God's hand through your hand and my hand is only in blessing. The best teaching is by illustration like that of Mrs. Wolzak's. Mrs. Benson saw a little child on the street that could get about only with great difficulty, and she went home with him, and now, after some treatments, he is getting well. Thus we may go all along this journey of life, strewing the flowers of service, doing good and blessing.

Mrs. Yancey: God is here and there and every-

where with His strong arms. He bears our burdens. We think we are one thing and that God is another, but our whole self is God's Self. God's hand made us in His image and likeness. You are God's life, God's health, God's strength. We think we know it all, but often a little child knows more than we do. "A little child shall lead them." We put ourselves first, but Jesus Christ put the children first. He said, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." God's hand is over us, and we are learning to know what we need, and to know that God's hand will lead us aright.

MEETING OF MAY 31ST.

Mrs. Marion Drake, leader.

Thought for the Silence: "I trust in Thee, Christ, my Saviour."

Mrs. Drake read a portion of the 103d Psalm, which was followed by singing number 29 from "Truth in Song."

In the statement of Being we say: God is Life, God is Love, God is Wisdom, and so on, but how much of this do we realize? Do we realize this indwelling Presence? Do we know the presence of God? The Christ has been knocking and knocking at the door of our hearts, but we, through our lack of knowledge, have been wandering in the by-ways and hedges of material sense. Now, through our way of seeking we are finding this indwelling presence of Peace, and we are finding health more abundant. "I came that ye might have life more abundant." Oh, let us today number our hours that we may realize more fully this sweet peace. Let us not bar the door, for we have the key that will unlock and let It in, that sweet Presence, that healing Presence. Then will Christ be formed in you.

If we are seeking wisdom and understanding of this beautiful law of Love, then Christ is being formed in us, our hope of more glorious things

than we are conscious of today. "Seek and ye shall find, knock and it shall be opened unto you." More and more and more, always more to find.

Each of us has a conception of God. Let us desire inspiration, let us first aspire that we may have this beautiful inspiration of what God is. God is Love, God is Life, God is Intelligence, but is this God that we are seeking, that power which will cause us to walk in the true way and no longer walk in the world's way? We are no longer bond servants sold under sin. Sin has been the master of the world, but you and I must be free from every thought of sin. We are the servants of God; every one of us is a radiating center of Love. Send out the message to the children of men who are walking in darkness. Let us, every one, send out a message of freedom to those who are in bondage to false beliefs, to those who are here for treatments, to all who are weak in purpose or in any way. "Keep thine eye single and thy whole body shall be full of light." Is our eye single? or do we in one moment say, I am a child of God, and well and strong etc., and in the next minute say, I am weak and sick? Then our eye is not single, then we are holding to God from an intellectual standpoint. Our word is our only burden, and our word passes through the nerve cells into every part of this temple.

How I do want to impress this truth upon your subconscious mind that you may go away taking one word which will be a blessing to you, and will open your eyes to the things which have been given to you by these dear teachers here, Mr. and Mrs. Fillmore, and the other good workers associated with them, all doing everything possible for the dear souls who are drawn to them. I want to speak a word that you may realize more fully the Truth which has been given you.

Follow thou me, says Christ. Keep looking up, keep thine eye single, dwell in the thought and consciousness that God is Love, and you will attract to

you helpful thoughts, you will become a magnet for health, peace and prosperity. Hold fast to that which is uplifting. These higher things are in your soul, and if you are conscious of their presence you will manifest them in your lives. Know not that the spirit of God is within you? Know not that the Kingdom of God is within you, that you are builders and co-workers with God? We must co-operate with God and acknowledge Him in all our ways.

I have been a worker for twenty years, and I have seen thousands of people drawn into a realization of real sonship. God is omnipresent, and is with His children who trust in Him, no matter where they may be, or what may come to them. I have known what persecution is. The physicians said that I practiced medicine without a license. God bless the medicine, for it is the medicine of love.

This medicine healed a withered hand which was as cold as death. The person had been sent to me, and came asking if I could help the hand. I said, "I believe God is all powerful, and God can heal that hand although it is as one dead." The person was a good Methodist, who had prayed and prayed, but the prayers had not been answered. I sat with my fingers on the hand, and soon it began to get warm, and as soon as it was taken out of the cast the fingers could be moved, and you should have heard the praise to God for this healing. The next morning the officers came with a warrant for my arrest, the doctors hearing that I had performed a surgical operation. The case came to trial, the jury sitting till two o'clock in the morning, when they brought in a verdict of "Not guilty." Every time I met the doctor who was instrumental in bringing the suit I would go and shake hands and bless him. He had nothing against me personally, but wanted to see how the case would come out if brought into court. I was asked, "Do you not believe that there is no sickness?" I said, "Just so long as man does not

know who he is; so long as he abides in the thought that the fleshly is the real man, so long will sickness manifest in the flesh." Many questions were asked, but in the wisdom of the Spirit I answered them all, and came out of this trial with many new friends. The only thought I had was, "Father, forgive them, for they know not what they do." I loved every one of them, and with love in our hearts we cannot hold resentment against anyone. I had calls from far and near to teach and to heal; people said, "We want you here." The word went out and good editorials were printed about the case. Every day when I went into the courtroom I blessed all who were trying to stop my work. O how sweet the medicine; little pills of love, how sweet they are.

Do you have wrong thoughts or inharmonious conditions? Then put yourself into the hands and heart of God:

"In the heart of man a cry,
In the heart of God supply."

There you will find a help which is all the medicine you need.

Watch your thinking; be steadfast, and keep thy eye single; do not make negative statements, for your word is a power. Let us awake and stand steadfast with the armor of love, so that fear and pain will leave us. Fear is torment, so be brave and center yourself in the heart of God where your supply lies. — JENNIE H. CROFT, Reporter.

The power of the Spirit is tremendous. Even one moment each day given to prayer, meditation and the silence will bring a great amount of benefit. First of all it will tone down nervous excitement, bring serenity and calmness, and enable us to see things more clearly. The temperament will be better, and the health will be better. Sound health will be one of the first signs, and a sweet, beautiful voice.—*The Magazine of Mysteries.*



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. July 20th to August 20th.

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

**“Love is the fulfilling of the
Law.”**

Prosperity Thought.

(Held daily at 12 M.)

“Love never faileth.”

ITEMS BY THE EDITOR.

Complaints are coming in that UNITY is not being issued on time—Sunday Schools do not receive it promptly enough to get the benefit of all the lessons. I am the one responsible for this. The publishing department waits upon my matter, and is delayed when I am not prompt. I have undertaken more writing than I can well accomplish with my other duties. Yet I work twenty-one hours out of twenty-four, and have kept it up at this pace for several years. It is daylight every morning before I catch the few hours sleep that “knit up the raveled sleeve.” This three hours’ waste will eventually be overcome, and I shall work right through without a wink.

In order that I may catch up with the printers, we shall go to press this month without the customary lesson, and we trust UNITY will reach you on time. Let me say right here that all who subscribe for UNITY expecting to get the twelve lessons in one year’s subscription, shall be extended on the books without charge, if you notify us.



I have had some exceedingly “warm” letters, and the business manager says we have lost subscribers, because the Bible Lesson for April 23d, “The Entry of Jesus into Jerusalem” (John 12:12-26), called Jesus a “donkey.” I have to admit that this was blunt, and did not really express my meaning, which was that the I AM makes a donkey of itself when it accepts the adulation of those who follow and worship because of the “signs.” Verse 24 explains that the I AM in order to be “glorified” must die to this sort of life. In the hurry of going to press I did not see a proof of this lesson or I should have modified this statement, or explained it to the satisfaction of those who think that Jesus did not typify the weakness of the I AM as well as its strength.

I am satisfied that Jesus did make blunders—he could not have followed out the human consciousness without doing so, but he demonstrated over them. We blunder and make no apology to the transgressed law, while Jesus always saw through and beyond the mortal transparency, and thus rose above all earthly temptations.

The allegory of Jesus and satan in the wilderness, after the baptism by John, shows that he came under the temptation of the self in acquisitiveness, earthly ambition and occult vanity. But he knew these to be adverse to spiritual advancement, and he put them behind him. We all find that we have to meet these satanic worldly suggestions, and mentally analyze, see through, and rise above their temptations. This is not a single experience, but is repeated in many ways and under many guises, in the lives of those who are “overcoming with Jesus.”

This knowledge that Jesus did pass through the experiences that I am passing through; that he fell under sense temptation as I fall under it, makes him doubly dear to me. I feel his sympathy with my shortcomings, and through that sympathy he is a mighty help to me, and all those who realize that he is now a great world-wide helper. Jesus is very close to me in my work, and he helps me just as far as I, in my present state of consciousness, will allow him. He stands by me through all my blunders, because he knows that at heart I am earnestly trying to help people the very best I know how. I know that Jesus is in the world of human affairs today in ways that few realize. He has been deified and put upon an exalted glorified throne away up in an ideal heaven. This is the human concept of the Son of God, but there was also the Son of Man, the human, the “man of sorrows,” and “acquainted with grief.” Where is that part of the Divine Man? Right here in our midst, working with us and for us, bearing our burdens and giving us his substance and life as never before. This Jesus is with me every day, and he

seems to me just as human and sympathetic, just as plain and common-place, as my fellow-workers in the flesh. I am sure he would not be offended if I called his attention to his shortcomings when he wore the mask of Jesus of Nazareth, and I would ask our good friends, and his champions, not to be offended on his account because of my blunt expressions.



A few of our readers have objected to our adopting the Revised Version in our Bible texts. We made this change at the request of others, who wrote that the Revised Version was being adopted everywhere by those who sought truth instead of sentiment in the Scriptures. It is a fact that we love the old songs and the old poems and the old Scripture quotations because they are endeared to us by association. When a new word or meaning is introduced, the mental image is disturbed, and we feel the confusion and are uncomfortable. But isn't it better to know the truth and let the sentiment go?

The Revised Version clears up so many obscure passages, and gives force to so many weak ones, that it is greatly prized by those who want the truest statements, regardless of the weakened creed and theology that may result. The strength of Paul's poem, the greatest ever written on Love, according to Henry Drummond, is enhanced a thousand fold by eliminating that weak and beggarly word "charity." Some twenty thousand similar errors were found by the revision committee. Under the old version we are commanded to "Search the Scriptures," and the impression was always conveyed that in them we would find "eternal life." The revision changes the whole character of the passage, and instead of a command by Jesus to study the Scriptures, we find he was rebuking the Pharisees for doing that very thing. He said, "Ye search the Scriptures, because ye think in them ye have eternal

life; and these are they which bear witness of me." "But the witness which I receive is not from man." Instead of commanding the study of the "witness," or testimony of men about spiritual things, Jesus would have his followers open to the Spirit of Truth, "who will lead you into all truth." Instead of quoting the opinions of men about the character and commands of God, Jesus would have us hear the Father's voice. Yet there are those in this day even, who are in the Pharisaical state of mind, and who try to find "eternal life" in the fallible, and often contradictory, statements of religious writings, given so long ago that we are not certain of the authorship of any of them; except probably some of Paul's. It is to these Pharisees in every age that Jesus says, "Ye have not heard his voice at any time, nor seen his form."

A striking illustration of the foggy meaning of many passages in the Old Version is found in Isaiah 8:19, "Should not a people seek unto their God? for the living to the dead?" The Revised clears this up in this wise: "On behalf of the living should they seek unto the dead?"

Those metaphysicians who do not want their appetites disturbed love to quote, "Take no thought for your life, what ye shall eat, or what ye shall drink." The new version reveals that Jesus was giving his followers a fine treatment against "anxiety." "Be not *anxious* for your life, what ye shall eat, or what ye shall drink." This is reasonable and scientific. Anxiety about temporal things is a widespread cause of human suffering, and we know that it never "added a cubit" to any man's stature, though well directed thought might do so. Trust in the Divine Goodness, as do the birds and the flowers, and you will find as Jesus stated, "Your heavenly Father knoweth that ye have need of these things. Seek ye first his kingdom and his righteousness; and all these things shall be added unto you."

Why should we countenance and perpetuate by

use such gross errors as "devil," "hell" and "damnation," which are admitted by all Bible students as having no place in the originals from which the King James Version was translated? In the Old Testament the word "sheol" occurs sixty-six times. In thirty-three cases it is translated "grave," in two cases "the pit," and in thirty-one cases "hell," and in these the marginal notes have, "Hebrew, *grave.*" This is the original meaning of the word, that is, "grave," or the "death state." Archdeacon Farrar says that by no stretch of the imagination can it be made to mean hell, in the popular acceptance of the term. "Hades" in the New Testament is the same word as "sheol" in the Old, and should be translated "death state." Death is the penalty of sin, and carries its own "condemnation," which is "judgment." "Devil" is from "satan," or "adversary," which means a state of mind opposed to Divine Mind. When, through the quickening power of the spiritual baptism, Jesus had stirred up within him the subjective consciousness, there he found this "adversary" in the "wilderness," and it "tempted" him to do certain things that are not in harmony with the higher perception of Truth. His spiritual discernment showed him how to meet and overcome these short-sighted ambitions of his adverse consciousness, and he thus escaped condemnation by putting satan to the rear.

"There is no monotony of living to him who walks through even the quietest paths with open and preceptive eyes. The monotony of life—if life is monotonous to you—is in you, not in the world."

According to our ideas our lives must become, for the Force of forces, Primal Energy itself, works to bring them to actuality; works to bring this highest dea to embodiment as a God-man in the world.

— URSULA N. GESTEFELD.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

175. Is it strictly true to say, "There is no life, substance or intelligence in matter" ?
— C. W. B.

This one of the basic statements of Christian Science is, in our estimation, a mis-statement of the truth. We believe that God is all and in all, and that God is life, substance and intelligence; consequently, there is no thing which does not, in its degree, manifest life, substance and intelligence. Our bodies are but a lower rate of vibration or activity of that Infinite Energy, of which the mind or soul is the higher. The rocks are endowed with life as has been proven by science.

If there is no life in matter, then there must be its opposite — death, a state which science does not admit. If all is God, if all is mind, then matter is God or mind in expression, the same as everything else is. It is a more correct expression of truth to say, "There is no *absence* of life, substance or intelligence in matter."

176. I am a nurse, and it troubles me somewhat to be with people all the time who are so dependent upon material remedies, when I know there is a better way. How can I harmonize my work with my belief and yet not make myself obnoxious to the patient?
— M. D.

There are many ways in which you may put your metaphysics into practice in your profession. Whatever you do for your patients, put with it the right healing thought. If you give them food say to them mentally, "This food is not material but spiritual, and nourishes and strengthens your soul as well as body." If you smooth their pillow declare that the presence of the Spirit is now soothing the pain and bringing peace. Above all talk of health. Be cheery, and tell of all the pleasant things you know, but never allow yourself to speak of the trying things you may have met. You will find many an opportunity

to turn your patient's thought away from himself or his ills, perhaps to drop a word concerning the Truth, until you hasten the day when drugs will not be given so freely, and the doctor will say, "You do not need me any more, your nurse is doing more for you than I can now." Your opportunities are many to influence your patient for good.

177. Please answer the following questions: (a) How long should one hold the Class Thought? (b) What should we do when our stock or fowls get sick? Should we dope them with drugs as of old?
— B.

(a) Sit quietly by yourself and hold the Class Thought in meditation for at least fifteen minutes, longer if convenient.

(b) "According to thy faith be it unto thee." If you have faith in the power of the Word, which works for animals as well as for man, then you can speak the healing word for them. If not, you will have to "dope" them as of old. Animals are very sensitive to man's influence over them, and may be healed through suggestion from the healer just as well as man.

178. I do not quite understand your doctrine of "non-resistance." If a man is addicted to drink, should he not resist the inclination and turn from the evil? If one member of the family is extremely selfish, should that one be allowed to dominate the whole household? What would the world come to if no one resisted evil?
— H. M.

By non-resistance we do not mean that we are to yield to temptation, but that we are not to fight the evil. Whatever we fight, fights back, and the struggle which oftentimes means agonizing striving to overcome, only keeps the idea more prominent in our minds, thus creating the condition we are seeking to destroy. Non-resistance is non-recognition, is ignoring, is turning our attention to other matters.

In the case of the selfish person, it is not necessary to contend with him, but, if his demands are unjust, quietly go your own way in all love, and he will soon see that he cannot "dominate" you.

If the whole world would see and practice only the good, there would be no evil to resist.

179. Please explain what you mean by the "Mind of the flesh, and the mind of the Spirit." Are there two minds? — F. B.

There is but one Mind, but it is active on the material as well as on the spiritual plane. It is termed the "mind of the flesh" when we perceive this actively taking form in appetites and desires of the flesh, and seems to be contrary to the "mind of the Spirit," which is the consciousness of Truth, Love and Wisdom, and which redeems the mind of the flesh and harmonizes it with itself.

180. Divine Science says thinking does it all, but I do not think animals think that they are healthy, and yet they are well. Why is it?

Can you cure a disease without removing the cause? — W. S.

The animal does not think about either sickness or health—it lives true to nature and does not cern itself with these minor considerations, and, because it is thus true, does it manifest its normal, true condition — health.

No, we cannot cure without removing the cause, but, as the cause is some idea held in mind, when the idea is no longer entertained, the cause is removed, and the disease healed.

A lady asked how she might have a good complexion. I submitted the question to the Inner Intelligence, and got the following laconic reply: "No coffee, outdoor exercise, corn bread."— C. F.

"Love shows itself such a marvel — such a succession of marvels — that one must feel he has chosen a worthy guide in choosing Love. One need not look for a more wonderful guide, nor for one with more resources. What a power it has to make the impossible possible, and to work miracles will be revealed to the one who dare to rely upon it."



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TO UNITY SUBSCRIBERS.

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

Special Notice.

A new edition of "Lessons in Truth," by H. Emilie Cady, the easiest, simplest, and most practical course of lessons in Practical Christianity published, will be ready for delivery within ten days. These lessons will appear in one volume complete instead of in a series of three booklets as formerly. They are printed from new plates and bound in attractive style, and will sell at 50 cents in paper binding, \$1.00 in cloth. We have a few copies of our regular \$1.25 cloth-bound edition, which you may have for 75 cents a copy if you order promptly.

Why not take a Summer Course of Lessons in the Science of Being, or the Fundamental Principles of Practical Christianity and Christian Healing? Many read and study for years in what is called the New Thought, and yet fail to get what they feel and believe there is in it, and they wonder why they do not grasp the Substance of this great Truth. It is because the work has been done in a haphazard way or disorderly thinking. But as a Science, the New Thought teaches an orderly mental development from ignorance to a conscious unity with God.

A Summer Course of Lessons is being given at the Unity Society of Practical Christianity, Hall 511, Masonic Temple, Chicago, by Mr. Cassius A. Shafer. Besides the regular course, there will be classes in Concentration and Thought Control, Realization, and Inner Development. Mr. Shafer receives as compensation for all his work of teaching and healing only free-will offerings.

The Kansas City Unity Society of Practical Christianity, Sunday School and Woman's Auxiliary, held a delightful picnic and Gymkana at Budd Park July 4th. The Gymkana program, with prizes, was as follows: Boys' 50-yard race, Courtney Cotton, knife; Leonard Thomas, necktie. Children's sack race, Clarence Wolzak, rubber ball; Eva Hoagland, fancy stein. Blindfold race, Leonard Thomas, tray; Leah Dougherty, gold stick pin. Whistling cracker race, Frank Lynch, cup; Miss Bishop, box lemon snaps. Married women's race, Mrs. Anna Flowers, Emerson's Poems; Mrs. Lytle, "Sweets." Boys' 3-legged race, James Howard and Don Sabin, floroscope and flute; Bert Prather and Leonard Thomas, souvenir crate of oranges and box of candy. Girls' sack race, Irene Ellis, pocketbook; Myrtle Shackelford, beads. Peanut race, Miss Roxane Filkin, box of candy; Mr. A. Shackelford, toilet soap. Girls' 50-yard race, Vera Waltner, picture; Myrtle Shackelford, pocketbook. Men's 50-yard race, Mr. Geo. Harrison, pearl vest buttons; Mr. A. Shackelford, pearl watch charm. Boys' sack race, Sam Liberman, folding cup; Leonard Thomas, necktie. Young ladies' race, Miss Minnie Price, box of candy; Miss Roxane Filkin, handkerchief. Men's cock fight, Mr. Carl Gleeser, shirt stud set; Mr. Geo. Harrison, can "Polishine."

About 250 partook of an excellent dinner on the grass, after which the young people enjoyed themselves in various out-door games.

In a pleasant letter from Mrs. E. V. Thorn, Yokohama, Japan, she says: "Mrs. Annie Rix Militz is my guest. She is doing a grand and much needed work here. She will remain with us until autumn, when she will proceed to India."

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.

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.

In our next issue we hope to give definite information concerning the selection of a lot, on which the erection of a new Unity Headquarters will be begun at once, together with a diagram of the plans for the building, etc.

The offerings to date are as follows:

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged.

DANIEL HOAGLAND, }
J. I. WALLACE, } Building Committee.
M. T. SCOTT. }

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

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., Unity Headquarters, 1315 McGee 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.

HOW TO SPREAD THE TRUTH.

Everywhere are people who have been healed, or helped mentally and otherwise, by the New Thought, who ask how they shall spread the glad tidings. There are many ways to do this. Don't be afraid to tell of what has been done for you. Distribute literature. We have on our list a number of commercial travelers who make it a practice to carry literature wherever they go, and they are not afraid to give it to their customers. They buy booklets and tracts liberally and give them away. They are ministers of God, and are as truly in the church of Jesus Christ as any ordained minister in the land. We have several times proposed enlarging UNITY to standard magazine size, that we might publish more matter, but these representatives at large have protested, saying it was so handy to slip into their pockets — that they carry it where a larger magazine would not be convenient.

THREE SUBSCRIPTIONS. \$2.00.

That is an offer for UNITY. Or, we will send it to you three years for \$2.00, or five years for \$3.00, if paid in advance.

☞ We call the attention of our readers to the withdrawal of the excellent book, "Spiritual Law in the Natural World," by Eleve, from the market, as the author is now rewriting the book from a Christian Science standpoint, she having revised her faith.

Your booklet, "Seek Wisdom," is a perfect "gem" of suggestions. Not only from a literary standpoint, but the deep Inner Principle so clearly expressed. I needed it and was guided in sending for it.

— M. H. L.

CHICAGO NEW THOUGHT ITEMS.

Our Business Manager, Chas. Edgar Prather, took a trip to Chicago and Milwaukee, and found much interest manifested in Practical Christianity. Chicago has been known as the most progressive New Thought city in this country, but many changes have recently taken place in the work.

Mrs. Ursula Gestefeld, who has been at the head of the Church of the New Thought for years, is now teaching in London, but the Society has been holding regular sessions until the first of this month, when a vacation was taken for the summer.

The Prentice Mulford Club, after a continuous activity for three and a half years, has taken a vacation, with the expectation of reorganizing under broader lines in the Fall.

The Chicago Truth Students continue to hold interesting services in Handel Hall the 2d and 4th Wednesdays of each month. They have a good attendance.

The Unity Society of Practical Christianity, Cassius A. Shafer, teacher and healer, holds services in Hall 511, Masonic Temple, every Sunday morning at 11 o'clock, and other services during the week. This Center is becoming one of the strongholds of Truth teaching in Chicago, and good work is being done. Mr. Shafer is ably assisted by Mrs. May Myers.

The Chicago Truth Center, 1157 N. Clark St., which was established by Annie Rix Miltz, is under the direction of Mrs. Meroe C. Parmalee and Miss Mary E. Troyer, teachers and healers. Mrs. Parmalee is also an active worker in the Truth Students' meetings.

Daily noon services are held at the Sarah Wilder Pratt Rooms, 87 Washington St., various speakers being provided.

Chester Agnes See and Evelyn Arthur See instruct many classes in the New Life, at their beautiful home, 459 LaSalle avenue, and are meeting with good success.

Mr. John D. Perrin, recent secretary of the New Thought Federation, is associated with Ennis & Stopanni, Brokers, members of the Chicago Board of Trade.

Mrs. Hannah More Kohaus returns from London next month for a short visit at home.

Dr. Alice B. Stockham is conducting an interesting summer school at Vrilia Hights, Williams Bay, Wisconsin. The Stockham Publishing Company, 70 Dearborn St., is ably conducted by Mr. E. B. Beckwith.

The Liberal Book Concern, 87 Washington St., under the control of Mrs. Anna C. Waterloo, is doing a good book business, as is also the Purdy Publishing Co., McVicker's Theatre Bldg., managed by Frances Dusenberry.

Mr. Prather made addresses at the Truth Students in Handel Hall, and at a talented musical entertainment given by the Unity

Society of Practical Christianity, also speaking for the latter Society on the succeeding Sunday morning.

One of the most enjoyable events was the Annual Picnic and Gymkana by the Church of the New Thought, its Sunday School and the Ursula Club, at Jackson Park, on June 24th. A sumptuous dinner, refreshments, automobile rides, Gymkana games, boating on the lagoon, etc., were the features of the day. Mr. and Mrs. G. A. Soden were especially untiring in their courteous entertainment and hospitality.

THE SIGNS THAT FOLLOW.

I saw notice in UNITY about a new paper to be issued on food, etc. I will subscribe for five copies to start on. I will also contribute towards the \$100,000 you asked for a little later on. I am enjoying your lessons in UNITY. The one explaining the difference between your teaching and other teachings was very timely and satisfactory. I thought your teaching was more like Christian Science than any thing else, and yet it was different in many respects.

It seems to me that tithing is a good thing to teach in regard to giving. I have practiced it about three or four years, and have always something on hand to give. Also my income has increased. Of course, tithing alone will not do, but as a *system* of giving it seems ideal. I do not limit myself to ten per cent., but will give no less.

— O. F. B.

* * *

Enclosed please find \$1.00 for another year's subscription to the helpful, good magazine UNITY. I have gained so much by reading it; my realization of the Truth is clearer and better than ever, and I am claiming and making its teachings my own, and it has certainly brought to me a sweet joy and peace, such as I have never before experienced.

— MRS. F. W. P.

* * *

The latter part of February I wrote you asking for treatment, and at that time my husband was out of employment and appearances indeed gloomy. Since then we have moved to this town, my husband has plenty of work, and everything has changed from gloom to gladness, and my health is surely improving also.

— L. V.

* * *

I have felt for some time like writing to you, and thanking you for the great love and Divine wisdom I have gotten from the blessed little UNITY. It always contained that which I just needed, and in the right time; praise be to you, the blessed servant of the living God, and to Him the giver of all. I feel like Paul when he said, "I have fought the good fight;" yes, and a hard

fight it has been, but the bright morning star was always shining in the distance, fixed and firm. I could not read nor write when I came into this beautiful Truth, but the blessed, sweet Spirit is helping me. I have worked day and night to know more of God's love in the last six years, and each day proves to me that my efforts have not been in vain. I am your sister in the great ocean of God's Truth and Love. — S.

.

My subscription to UNITY expires in August, and when renewing I will send the price of DIRT with it. I am so glad you decided to publish the lessons on "The Science of Being and Christian Healing," which now appear in each number of UNITY. They are such a help to an understanding of the true nature of the principle of Being. Your exposition of Practical Christianity and its relation to other cults, in the June number of UNITY, is a masterly article, and will do much to elucidate the true principles of the practical Christian life, which may be termed the Life Beautiful. With many good wishes for your continued prosperity, I remain, very sincerely yours, — N. A. M.

.

Before joining the Society of Silent Unity I was a hard drinker; since then I have not taken anything. Kindly continue to help me. — G. A. Y.

.

One of the representatives-at-large of Jesus Christ, a travelling commercial man, subscribes for eighteen copies of UNITY per year, and sends us \$1.00 per month. His territory is Southern California. In a recent letter he says, "I am placing UNITYS in the hands of every one whom I think is likely to become interested, and in this way preaching Practical Christianity to them. This is my way of spreading the gospel, and it is surprising how many people have become interested in the last few years through my efforts. I travel over most of Southern California, and come in contact with many people to whom I have an opportunity now and then to mention this beautiful teaching. In unfolding the Christ consciousness myself, I find that in this way I am able to keep up my business, and at the same time feed His lambs. I shall have a statement to give you in a short time in regard to the remarkable healing of one of your subscribers."

— L. D.

.

I enclose \$1.00 to help along the good work, and show my appreciation to you all for the loving, beautiful influences which surround your paper. I get so much joy and help from every page that it has become a great possession to me. — H. M.



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