

UNITY

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

VOL. XXIV.

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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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UNITY SOCIETY,
915 Tracy Ave., Kansas City, Mo.



Devoted to
Practical Christianity.

VOL. XXIV.

KANSAS, CITY, MO., JUNE, 1906.

No. 6

JOHN THE BAPTIST STATES OF MIND.

BY CHARLES FILLMORE.

This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

— Luke 7 : 27.

The ego, or free *I*, the imperishable and unchangeable essence of Spirit, which man is, chooses every state of consciousness and condition in which it functions. It does not create the basic substances which enter into these mental structures, for they have been provided from the beginning, but it gives form and character to them, as man builds houses of lumber, stone, or whatever material he may choose.

These mental states are all constructed under the dynamic power of the great universal impulse that lies back of all action — *desire*. Desire is the mighty force that incites the winds, the tides, the storms; it urges the planet on its course, and spurs the ant to greater exertion. To be without desire is to be without the zest of living. Desire incites to glorious achievement in every aim and ideal which the mind conceives. Desire is good always; it is the *impulse to go forward* that urges all things. Without desire stagnation, inertia, death, would prevail throughout the universe. The man without desire is like an engine without steam or an electric dynamo without action. Energy is desire in motion, and energy is the forerunner of every effect.

To desire a thing is to set in motion the machinery of the universe to bring to you its possession. Desire goes before every act of your life, hence it is good; it is the very essence of good, it is God Himself in the aspect of Life. When they called Jesus good, he said, No, God only is good. So this universal desire,

giving its mighty impulse to all things, is only good. It is no respecter of persons or things. It makes no distinctions. It moves forward to new forms of expression that which man has named corruption. It tints the cheek of the innocent babe, gleams from the eye of the treacherous savage, and lights in purity the face of the saint.

Some have named this universal life impulse God, and left the impression that it was all of God, and that God was therefore involved as a conscious entity in every situation where life is manifest. In this they lack discrimination. God's Spirit goes forth in mighty streams of life, love, substance and intelligence. Each is conscious only of the work it has to do. It is man's mission to combine these inexhaustible potentialities as he wills, and the great I Am holds him responsible for the result of his labors. Man cannot corrupt the inherent purity of any of God's potentialities, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him. It is his privilege to learn their harmonies and make them up on the staff of existence with such masterly art that no discord can be detected. Then life becomes to him a song of joy, and he absolutely knows that in its ultimates all is good.

Never repress the desire, the impulse, the force welling up within you. Commune with it in spirit and praise it for its great energy, efficiency, and life. At the same time analyze its direction and course. As desire alone, it is without intelligence or discretion as to results. These higher attributes you impart to it. You are not to repress but to guide this mighty engine that with wisdom in co-operation will bring you happiness and satisfaction.

Desire is the affirmative impulse of existence; its command is, Go forward! Through this impulse man forms many states of consciousness that he ultimately tires of. They may have served a good purpose in the grand scheme of creation, but he catches sight of

higher things, and his desire again urges him forward to their attainment.

But how about the state of consciousness which he has builded and of which he would be free? No one can play fast and loose with God. What he builds he must care for. He formulated and he must unformulate before he can take the coveted step up the mountain of his ideal. Here enters the factor that dissolves the no longer useful structures—this factor in metaphysics is known as *denial*. It does not inhere in Being as a principle, but is simply the absence of the impulse that constructs and sustains. When the ego consciously lets go and willingly gives up its cherished ideals and loves, it has fulfilled the law of denial.

As all desire is fulfilled through the formative word, so all denial must be in word or conscious thought. This is the mental cleansing symbolized by water baptism. In a certain stage of his problem man makes a state of consciousness in which selfishness, the personality, the intellect, dominates. This is right in its place, and its place will be found when the Christ-man comes forth in his glory. He who has caught sight of higher things than the intellect can give is desirous of taking the next step. That step must be orderly and according to the divine procession of mind. He who is housed in the intellect through desire may be ushered into the Spirit. The first step in that direction is a willingness to let go of every idea that holds the ego on its plane of sense. This is John the Baptist crying in the wilderness, denying himself the luxuries of life, living on locust and wild honey, and clothed in skins.

Each of these details has within it a symbol of some mental attitude. John the Baptist and the Pharisee symbolize the same intellect in its different attitudes. John is willing to give up the old, and is advocating a general denial through water baptism—mental cleansing. The Pharisee clings to tradition, custom and scripture, and refuses to let go. John

represents the intellect in its transition from the animal to the spiritual plane. The Pharisee has not entered this transition, but clings to the old and defends it by arguments and scriptural quotations. Jesus, who represents the spiritual plane of consciousness, does not take the Pharisee into account as a step in his chain, but of John he says, "Among those that are born of women there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he." Jesus recognizes the mental attitude of John as a prophecy of greater things, in fact the most desirable mental condition that the intellect could be in on its way to their attainment, yet not to be compared with those who have actually come into the consciousness of the Spirit.

Every soul that cries out for God is John the Baptist crying in the wilderness. You who are satiated with the ways of the flesh man, and are willing to give up his possessions and pleasures, are John. The willingness to sacrifice the things of sense starts you on the road to the higher life, but you do not begin to taste its sweets until you actually give up consciously those things into which your heart has been closely interwoven.

There are many phases of this passing over from Pharisee to Jesus, and some incur unnecessary hardships. The ascetic takes the route of denial so energetically that he starves out his powers instead of transforming them. The Eastern suppliant for divine favor castigates his flesh in many ways. He starves his body, slashes his flesh into ribbons and then salts it; he shaves his head, and puts peas in his shoes; he maltreats his body until it becomes a piece of inanimate clay which his soul can temporarily leave in the jungle until the birds build their nests in the hair of its head. This is Oriental denial, antrophy of the senses.

The teaching of orthodox Christian Science is that the senses are "mortal error," and should be

crucified, but its saving clause is that this is not put into practice with the honesty and zeal of the Hindoo. If you tell a Hindoo that he has no headache, because he has n't any head to ache, he immediately takes you at your word and sets his ingenuity to work devising some torture that will demonstrate that he is headless. But the practical American returns next day and joyfully exclaims, "My head is clear as a bell; I feel lovely, and am really beginning to enjoy life again."

John the Baptist stands for that mental attitude that believes that because the senses have fallen into ignorant ways they are therefore bad and should be killed out.

There is always a cause for every mental tangent, and this that would kill the sense man, root and branch, has its point of departure from the line of harmony in the thought of condemnation. In John it seemed a virtue, in that he condemned his own errors, but this led to his condemnation of Herod, through which he lost his head. We are to learn from this that condemnation is a dangerous vice.

The intellect is the Adam man that eats of the tree of good and evil. Its range of observation is limited, and it gets at its conclusions by comparison. It juggles with two forces, two factors — positive and negative, good and evil, God and devil. Its conclusions are the result of comparison, hence limited. The intellect taking account of things concludes that existence is a thing to be avoided. The intellect beholding the disaster and misery wrought by the misuse of men's passions decides that they should be crushed out by starvation. This is the origin of asceticism, the killing out root and branch of every appetite and passion that has and bases its ideas of good and evil from appearances. Thus judging it fails to get the center from which all things come forth. Considering effects leads to wrong conclusions.

Yet John the Baptist has a very important office in the steps that are taken from the intellectual to

the spiritual consciousness. As Jesus said, "This is he of whom it is written, Behold, I send my messenger before thee, which shall prepare thy way before thee." Thus John the Baptist is the forerunner of the Spirit. It is that perception of truth that prepares the way for the Spirit through a letting go of old concepts and ideas.

The ideas you and your ancestors have held in mind have become thought currents so strong that their course in you can only be changed by resolute decision on your part to no longer entertain them. They will not be turned except the ego through whose domain they run positively decides to adopt means for breaking up their channels in his own consciousness, and at the same time erecting gates that will prevent their inflow from external sources. This is done by denial and affirmation, but the denial always comes first. The John the Baptist attitude must first be taken. You must be willing to receive the cleansing of the Spirit before the Holy Ghost and fire shall descend upon you. Whoever is not meek and lowly in the presence of the Spirit is not yet ready to receive its instruction.

This obedient receptive state means so much to one who wants to be led into the ways of the supreme good. It means that you must have but one source of life, one source of truth, and one source of instruction; you must be ready to give up every thought and every idea that you have imbibed up to the present time in this life, and must be willing to commence anew, just as if you were just born into the world a little, ignorant, innocent babe. This means so much more than people imagine that its comprehension dawns upon the crystalized mind very slowly.

All who sincerely desire the leading of the Spirit acquiesce readily to the theoretical statement, but when it comes to the detailed demonstration they are nonplussed. This is just as true among scientists as among orthodox christians. The Spirit finds a

way to lead you when you have freely and fully dedicated yourself, and you will be lead into a path just a little different from that of anyone else. Your teaching has been in generalities, so when the Spirit in its office as an individual guide shows you truth different from that you have been taught, you object. If, for instance, you have been taught to ignore the body entirely, and all its passions and appetites, in your treatments, and the Spirit in its instruction shows you that you are to recognize these appetites and passions as your misdirected powers, what are you going to do about it?

There can be but one course for the obedient devotee. If you have surrendered all to the Omnipresent Wisdom, you must take as final what it tells you. You will find in the end that what it tells you is the right course for you, and will be found in the end to be the only course which you could possibly have taken.

All things whatsoever are manifestations of the Good. Man himself is the very essence of Good, and he can do nothing wrong. He can in his experience misuse the powers placed at his disposal by the Father, but he can do no permanent evil. He always has recourse to the Spirit which forgives all his transgressions and places him on the right road a new man, when he willingly gives up his own way, and as a little child asks to be led. Then comes the redemption of those appetites and passions which the ignorant intellect has pronounced evil and attempted to kill out by starvation and repression. This does not mean that the indulgence of these appetites and passions is to be allowed in the old, demoralizing way, but that they are to be trained anew under the direction of the Spirit.

John the Baptist is that attitude of spiritual receptivity that awaits the higher way as a little child awaits the helping hand of a parent. It is not the arbitrary disciplinarian, but the loving, tender kindergarten teacher that illustrates in visible life

the intricate problems that perplexed the mind. So when one is receptive and obedient, gives himself unreservedly up to the Spirit and receives without antagonism its guidance, he is delighted with the possibilities that are disclosed to him in the keeping of his own organism. He then begins to realize what Jesus meant when he said, "Take up thy cross and follow me."

The cross is not a burden as commonly understood, but a symbol of the forces in man adjusted in their right relation. The body of Jesus was lifted up and nailed to the cross, which indicated that the physical man must be lifted up into the harmony of the Spirit and adjusted to its four-dimension plane. The thinking faculty expressing itself through the body operates in a four-dimension realm, and its office is to make a form like unto it in this power to penetrate all so-called material substance. But before this can be done the mind of every man must become John the Baptist—it must be cleansed by the waters of denial, and the old ideas put away forever.

If you are clinging to any idea that in any way prevents your eyes from seeing the millennium set up right here and now, you are a Pharisee; you are crying, "Belzebub" whenever you say "crank" to the one who has caught sight of these spiritual mountain tops now glistening in the sun of the new age.

John the Baptist is now moving swiftly among the children of men. His cry is heard in many hearts today, and they are following him in the wilderness of sense. But the bright light of the Christ still shines in Galilee, and they who are earnest and faithful shall see it and be glad.

A thought — good or evil — an act, in time a habit, so runs life's law; what you live in your thought-world, that, sooner or later, you will find objectified in your life.—RALPH WALDO TRINE.

THE SPOKEN WORD.

* * * To create is to bring into visibility; to form something where before there was nothing, to cause to exist or to take form that which before was without form and void. To exist—from *ex*, out from, and *sistere*, to stand—is to stand out. *Being* always is; existence—Latin *existere*, to stand forth, emerge, appear—is that which stands forth as visible entity.

God creates. Because man was created, or brought into the visible universe in the image and likeness of God, he, spiritually, has like powers with God; he has this power of creating, of bringing into visible form that which before did not exist. As God created by the Spoken Word, “without which was nothing made that was made,” so man can create by his spoken word. In fact, there is no other way under heaven to bring into existence the visible conditions, and the things which we each want.

Today it is agreed by all scientists, material as well as spiritual, that there is but one universal Substance out of which all things are made. That Substance is Divine Stuff which, though invisible and intangible, is lying all about us as is the atmosphere we breathe. This Divine Substance is without form and void, as is also this same physical atmosphere. It is waiting, forever waiting for man to form it as he wills by his spoken word.

* * * *

When we desire anything (I use the word “anything” advisedly, for did not the Master in divine things say, “Whatsoever ye desire,” “If ye ask anything,” etc.?) we must take our thought entirely off from the visible world, and center it upon God. We begin as God began in creation, by speaking out into the formless Substance all about us with faith and power. “Let there be so and so.” (Whatso-

ever we want). "Let it come forth into manifestation here and now. It does come forth by the power of my word. It is done, it is manifest," etc. We continue this with vehemence a few moments, and then let go of it. This should be repeated with firmness and regularity, and with definite persistence, at least morning and evening. Continue it, perfectly regardless of any evidence. Faith takes hold of the Substance of the things hoped for, and *brings into evidence* the things not seen. The moment one takes cognizance of circumstances, that moment he lets go of faith.

Our spoken word first hammers into shape the things desired. Our continued spoken word brings this shaped substance forth, and clothes it with a visible body. The first action brings that which is desired forth from the formless toward the external as far as the psychic, the continued action brings it forth still further and clothes it with visible form, or material body.

This was forcibly illustrated to me a few years ago. A lady, Miss C., had been for days vigorously "speaking the Word" out into the great universe of substance for something she much desired. She had no confidante, and recognized no human help. One day she wrote an ordinary business letter to a friend in the country. This friend on receipt of the letter immediately replied, saying, "What is this strange thing about this letter of yours? When I took it from the postoffice it had the appearance to me of being covered with so and so" (the very thing which the writer had been shaping in the invisible by the spoken word). "I opened the letter," she continued, "and for some minutes the opened letter took the form, to my sight, of a horn o' plenty, pouring out in unlimited quantity this same thing. Have I gone crazy, or what does it mean?"

Do you not see? The Word spoken alone in the silence of her own room by Miss C. had shaped and brought forth toward the external as far as the

psychic realm the thing desired. The vibrations of her thought had permeated, all unconsciously to herself, everything that she had touched. The friend having some psychic power developed, saw plainly surrounding this letter the shape Miss C. had created, though it was yet invisible to the natural eye. It is needless to say that the continued Word very soon brought this shape forth another step into the visible world as a solid manifestation of exactly what Miss C. desired.

In this process, however, there are two conditions which must be carefully observed. One is, do not talk with anyone about what you are doing. Talk scatters and wastes all the precious Divine Substance, and what we want to do is to focus it. Much needless talk diffuses and wastes all of one's power. One might as well pierce the boilers of a steam engine full of holes, letting the steam ooze at dozens of pores, and then expect any power in the engine to draw the train. It is impossible to diffuse and focus at the same time.

The other important condition to observe is to *continue the Spoken Word*. "Be not weary in well doing, for in due time ye shall reap if ye faint not." — H. EMILIE CADY, in *The New Way*.

LOVE'S CENTER AND CIRCUMFERENCE.

My dear, stop that! Yes, stop and begin to unwind. Just see what a cage of concentric circles you have spun about yourself by your fretting! I think it was the Egyptians who defined God as, "He who has His center *everywhere*, and His circumference *nowhere*." God's Love center is in your body, in your home, in your business, in your social relations. Now see how *you* put circumferences about Love's radiating and attracting activity, shutting yourself off from God's perfect gifts. Stop making circumferences. Let yourself out of your self-made cage. Ah! I see the circles vanish. You are free! All is yours! And you are all! — E. L. K.

FREEDOM.

BY EDNA L. CARTER.

I will break in pieces the gates of brass, and cut in sunder the bars of iron.—Isaiah 45:2.

Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates of brass, and cut the bars of iron in sunder.—Psalm 107:15, 16.

Freedom comes through dominion, and dominion comes through a knowledge of the Truth. "The Truth shall make you free."

In the beginning dominion was given to man, but he has failed so long to exercise it, that he has about forgotten that it is his by Divine right. The desire for it still remains within man, but as he has not realized that he is spiritual, he has tried to exercise dominion on the selfish, carnal plane, and has brought much trouble to himself thereby. The history of the human race has been that of one long struggle for dominion. Man has ever been seeking to conquer others or keep from being conquered, and so have come discords, fightings and wars. All men love the words liberty and freedom, and will brave any suffering to gain freedom and to hold it. This is because freedom is the result of dominion, and dominion is part of the Divine nature inherited from the Father.

When one is first awakened to a consciousness of some of the truth, and the powers of his being, he usually loses any desire he may have had to rule others, but seeks to gain the true dominion. Liberty now has a new meaning. He sees that to be truly free himself he must grant freedom to others, and wars and fightings are no longer of interest.

But the old idea of strife and conflict sometimes yields slowly to the Truth that overcomes it. This is not because of any power a false idea has in itself, nor because of any lack of power in Truth. It is because

the individual clings to the false idea, and gives it power by accepting it, holding to it, and making it part of himself. He believes in strife as a means to victory, and when he finds there is dominion within to be taken possession of he tries the old method. He accepts without question the world's idea that there are two powers — good and evil at work within him, and that they are so evenly matched, that it is a question which will win. So the battle ground comes to be within, and the battle itself a mental one. Under these conditions the man knows no peace. Questions as to right and wrong rise up demanding to be solved. Difficulties of all kinds confront him and hedge in his way. These are to him as gates of brass and bars of iron shutting him out of the kingdom he seeks to enter. Instead of finding liberty, bondage is his lot. The hindrances in his way, are only the limitations he places there himself through belief in what is not true. Only the Truth can set him free from bondage to false ideas, and give him dominion in his world.

The Truth that in Spirit all is good, and that only the things of the Spirit are real and true, frees him from the idea that evil is a power which must be fought to be overcome, "This is the victory that overcometh the world, even our *faith*." Faith ascribes all power to God, the strife ceases, the victory becomes manifest. There is no fighting in it. It is all accomplished by steady, unwavering belief of the Truth. The frequency with which some words suggesting warfare are used to illustrate the results of man's awakening to the realization of the One Power, helps to keep alive in his consciousness the idea of strife, and therefore the appearance of strife. But words used as illustrations can never be taken too literally, else instead of making an idea clear and forcible, they cause confusion, and may become misleading.

One false idea that holds many in bondage to suffering is the belief that suffering is a guide, a

teacher, a helper. This is not true; it is mistaking effect for cause. To the Spirit alone belongs all the credit and praise for man's awakening to a desire for Truth, and to the ability to receive it. Some do seem to be driven into the Truth by unpleasant experiences, but by a little lifting of the eyes above the appearance to the reality, it is seen that the work of drawing out from old conditions into the new is done by the Spirit, and that much of that which is unpleasant is caused by unconscious resistance to the Spirit. The quickening Spirit's work is almost wholly unrecognized by the world.

True it is that more or less mental and physical disturbance accompanies the quickening, but much of this could be avoided by a recognition of the work that is going on within; Who it is that is doing it, and by working in harmony with Him, instead of against Him. So long as one looks to suffering as his guide, so long will he be bound by it. Divine life and wisdom and power are ever pushing forth within man to a fuller, freer expression. Happy is he who sees what is crowding him, making his old environment seem so narrow and binding, and wisely opens himself to the inflow of new life, and goes with the tide instead of against it.

Another hampering idea is that which associates time with things that are eternal. Eternity is now, always was, and always will be. The Bible is usually held responsible for the teaching that time is something that must end, and then eternity will begin. It does not so teach. The word "eternity" occurs in the Bible but once. In Isaiah 57:15 it is said of God that He "inhabiteth eternity." Nothing in the verse suggests eternity as something yet to be. In Rev. 10:5,6 it is written that the angel declared "there should be time no longer." The better translation is, "There should be *delay* no longer."

The things of the Spirit are eternal. They are as true now as they ever were, or ever will. *Now* is the accepted time. *Now* is the day of salvation. This

error thought concerning time and eternity is usually held in connection with the word "patience," and when so used such texts as, "Bring forth fruit with patience," and, "Let patience have her perfect work that ye may be perfect," become discouraging. When seen in their true light they are encouraging.

Patience is an attitude of mind, and has nothing to do with time. Impatience may be associated with length of time, but patience belongs to the Spirit and is therefore eternal. If time is a necessary idea in connection with patience, and patience is necessary to bring forth fruit, then no cases of instantaneous healing or help could ever have been or ever will be. Jesus knew how to dwell in that patient, trustful state of mind, and could do marvelous works without waiting months and years for patience to bring forth fruit after the seed was planted. "He spake, and it was done." If one insists that time is necessary, let him honestly admit that impatience and not patience requires it. One who thinks that impatience must have her perfect work, and run riot for a time in order that fruit may be brought forth, will find that so it will be to him.

Error thoughts concerning death form impassable bars that shut one out from the kingdom of health and life. Paul's advice to Timothy was, "Lay hold on eternal life." This is good counsel, but one will never heed it so long as he thinks he has eternal life without seeking it and laying hold of it. The natural man is not immortal. The mortal must put on immortality. This he can do only by putting on Christ, for "God only hath immortality." The world's belief that death is inevitable also shuts out the light of life. It is inevitable to one out of Christ, but to him who abides in the living, risen Christ, death cannot come.

Man is organized life and intelligence, and if he wants to keep his organism he must know and obey the truth concerning it. The truth is, that his body is spiritual, and is the temple of the living God.

That the body is material, that it is a house of clay, that it is a clog, a hindrance, is all false, and this false thought hampers the free expression of life in the body, and finally destroys the organism.

It is hard to understand how men can hug to themselves the delusion that death, the destruction of the organism, is a friend waiting to transform them into angels of light, or something else real nice. They very likely do it thinking it the only way, and the right way to overcome *fear* of death. But some time the facts must be faced, and the false sense of security must vanish before the Truth that only in the living Christ is there eternal life.

If death were the blessing claimed for it, Jesus' work was useless. He knew the Truth, and taught it, and today the light is dawning, and men are seeing that of a truth, "He that hath the Son, hath life; and he that hath not the Son of God, hath not life."

The resurrection joy is generally just something to talk about at Easter time. Some idea of what it really is can be gained by considering what the effect would be if the command and example of Jesus were followed in just one instance today. It is easy to imagine how the mourning in a home where death had entered, would be turned into gladness and joy and rejoicing, by raising the dead one to life, as Jesus did. No mourning was ever changed into overflowing joy by the old way of giving comfort. One might talk an age about the glories of being a ghost, and no sadness would flee away, no joyousness would come. There would be nothing follow but that helpless, resigned (?) feeling. When man allows himself to be true to his inner self, there is something within him which rebels against the idea of death, and against the talk of the glories of a so-called spirit world. His body transformed into perfect health and strength and beauty by the Christ is a good enough "home of the soul" for him, and this earth, already fair, will be fairer than any paradise imagined, when the Kingdom of Christ is come upon it.

Truth, *Truth* is the only Comforter; it is the only Liberator.

Bible Lessons

BY CHARLES FILLMORE.

(Text from the Revised Version.)

Lesson 12. June 17.

THE TRANSFIGURATION.— Luke 9:28-36.

28. And it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.

29. And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling.

30. And behold, there talked with him two men, who were Moses and Elijah;

31. Who appeared in glory, and spake of his decease which he was about to accomplish at Jerusalem.

32. Now Peter and they that were with him were heavy with sleep: but when they were fully awake, they saw his glory, and the two men that stood with him.

33. And it came to pass, as they were parting from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34. And while he said these things, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35. And a voice came out of the cloud, saying, This is my Son, my chosen: hear ye him.

36. And when the voice came, Jesus was found alone. And they held their peace, and they told no man in those days any of the things which they had seen.

GOLDEN TEXT— *This is my Son, my chosen: hear ye him.*— Luke 9:35.

Going up into the mountain to pray, means an elevation of thought and aspiration from the mortal to the spiritual view-point.

The prayer of Understanding, which is founded in unselfishness, sends out a very high and pure thought vibration. All mental action radiates rays of light—they are now called by physical scientists “N-rays.” Clairvoyants and psychics have long claimed that they could see these rays surrounding the body, not only of human beings, but animals, plants, and even stones. Their claims have been considered chimerical until in the last few years science has found that it can measure the for o

these invisible rays, and it is taking them into the realm of so-called *exact science*.

The character of the thoughts has all to do with the emanations of these rays. If the thoughts pertain to the things of sense, they are dark and weak; if the affectional and intellectual nature is active, they become highly colored and forceful, but when the mind is exalted in prayer, a dazzling light radiates from all parts of the body, but especially the head.

To pray effectively one must have faith (Peter), love (John), and understanding (James). These accompanying the I AM (Jesus) in prayer, reveal the law of denial (Moses) and affirmation (Elijah), which eventually does away with the personality, and brings forth the Christ at Jerusalem, city of peace.

Faith, Love and Understanding are "heavy with sleep," when we begin our devotions, but they become awakened through the exalted exercise of thought, and take on a certain degree of spirituality. But they do not fully understand the law of Divine Unity which exists in the higher spiritual. Faith would erect three tabernacles, or temporary thought-bodies, not yet realizing the body of Christ, which is a unit.

After great spiritual activity there is a period of quietness, sometimes even gloom, and a feeling of fear takes possession of the developing, but not yet permanently illuminated consciousness. But the Father is not absent, and his voice flows out from the depths within in assurance of Divine Sonship.

When this conviction comes of the unity of the I AM with its Spiritual Source, there is neither denial nor affirmation, but simply I AM, Jesus. Holding the peace and telling no man, in those days, any of the things which they had seen, represents the inability of the mind to express the revelations of the spiritual. There are no occult secrets to those who are spiritually quickened. Yet no language can explain that which occurs on a plane of consciousness in which the conditions and relations are

far different from the material. The limited mind cannot grasp the powers of the unlimited. For example, it sounds like a fairy tale to say that in a certain exalted state of prayer and affirmation I can treat every member of the Society of Silent Unity in a moment of time, and bring greater results than through repeated "denials" and "affirmations" on the lower planes of consciousness. This is but an example of the radiant comprehension and power of the Superconsciousness, or Mind of the Spirit.

Lesson 13. June 24.

REVIEW.

GOLDEN TEXT — *Never man so spake.* — John 7:46.

Every lesson in Scripture has bearing on some phase of human character. This is what perpetuates sacred writings — they reveal the varieties of human existence as it effects the individual.

In this quarter we begin with April 1st, from Matt. 7:15-29. "Beware of false prophets." "By their fruits ye shall know them." Apply this to your own thoughts, and you will get the lesson intended for you. If the fruits are not good there are some "wolves" in your mentality.

Lesson 2, Jesus discourses on the Sabbath day, and proclaims man's supremacy over all religious observances that hamper his good. "But I say unto you that one greater than the temple is here." This "greater one" is I AM, the Son of Man. "For the Son of Man is lord also of the Sabbath."

Lesson 3 shows how the faith of the centurion in the word of command of Jesus healed his servant. He argued that Jesus being master of disease could order it about as he did his soldiers. This is good logic, and it proved true in the healing that followed. In his spiritual consciousness man has mastery over every thought, and can command them to come and go at his will.

Lesson 4 is entitled "Jesus, the Sinner's Friend."

The woman with the alabaster box was commended above the Pharisee, whose guest Jesus was. Love was the open door to her salvation, for she loved much.

Lesson 5 shows how the word is not productive, because of poor soil, etc. This "soil" is soul-depth, which is planted through loyalty to Principle.

Lesson 6, "The Parable of the Tares." Don't be too active in your attempts to cast out the evil, or you may uproot the good.

Lesson 7. How some thoughts can be cast out through sense-consciousness and animal selfishness, swine. Thus some diseases are sources of freedom for error states of mind.

Lesson 8 reveals how we kill out repentance and redemptive processes through allowing sense-consciousness to rule, especially the appetites and passions. This is the death of John the Baptist.

Lesson 9, "Feeding the Five Thousand." Spiritual sustenance is supplied by the Superconsciousness through the prayer of thanksgiving.

Lesson 10. How persistence brings faith, and faith the power of the Spirit to heal.

Lesson 11. The discernment of the inner consciousness reveals man as the Christ of God.

Lesson 12. High states of consciousness, the result of prayer, transfigure the countenance and clothing until it is dazzling. This is the radiant power of spiritual thoughts.

Lesson 1. July 1.

JESUS AND THE CHILDREN.—Matt. 18:1-14.

1. In that hour came the disciples unto Jesus, saying, Who then is greatest in the kingdom of heaven?
2. And he called to him a little child, and set him in the midst of them,
3. And said, Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.
4. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.
5. And whoso shall receive one such little child in my name receiveth me:

6. But whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea.

7. Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh!

8. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire.

9. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire.

10. See that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.

12. How think ye? if any man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go unto the mountains, and seek that which goeth astray?

13. And if so be that he find it, verily I say unto you, he rejoiceth over it more than over the ninety and nine which have not gone astray.

14. Even so it is not the will of your Father who is in heaven, that one of these little ones should perish.

GOLDEN TEXT—*It is not the will of your Father who is in heaven, that one of these little ones should perish.*—Matt. 18:14.

The kingdom of heaven is a condition in which Divine Mind supplies ideals for all the thoughts of man's mind. The greatest in this kingdom is he who is most receptive to these Divine ideas. Innocent confidence and trust is a necessary element in this state of mind. Suspicion or distrust closes the door to the full inflow of heavenly ideas.

“Except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven.” Mortal man's idea of the kingdom of heaven is a government where the officers and rulers are patterned after the kingdoms of earth. But the kingdom of God is of a very different character. Instead of being rulers, the greatest in that kingdom are servants. This is the teaching of Jesus. The humble, childlike spirit is necessary to those who desire to enter the presence of Divine Mind.

Christ is the servant of humanity. He humbled himself and became the least among men that he

might save them from the works of their ignorance. Whoever turns from the pride and arrogance of mortality and accepts the childlike spirit is receiving Christ.

It is a dangerous thing to kill out innocent, childlike thoughts. It is better to be very negative, to go to the very depths of the sea of mortality rather than cause a single spiritual thought of childlike receptivity to be obstructed in consciousness.

Eliminate ruthlessly external impediments to spiritual progress. Even though it be a thing as necessary as the hand or the eye, if it stands in the way of higher things, cut it out and enter into spirituality at any cost. Some people are very eager to know all about the higher law—they study occultism, spiritualism and mesmerism for the purpose of gaining power, and at the same time satisfying a certain human curiosity. This is the eye that should be plucked out. This lust for knowledge and power blunts the sweet innocence of the little child within, and often leads to sins that have to be atoned for in the purifying fires of the soul. The comparison here used is the fires of Gehenna—a valley south of Jerusalem where the refuse of the city was burned.

It is the will of Divine Mind that all that makes up human consciousness shall be raised to the heavenly degree—that not even one of these little ones should perish.

Lesson 2. July 8.

THE DUTY OF FORGIVENESS.—Matt. 18:21-35.

21. Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22. Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants.

24. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents

25. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. And the lord of that servant, being moved with compassion, released him, and forgave him the debt.

28. But that servant went out, and found one of his fellow-servants, that owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

29. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee.

30. And he would not: but went and cast him into prison, till he should pay that which was due.

31. So when his fellow servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done.

32. Then his lord called him unto him, and saith to him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me:

33. Shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due.

35. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts.

GOLDEN TEXT—*Forgive us our debts, as we also have forgiven our debtors.*—Matt. 6:12.

The word "forgive" may be turned about and rendered "give for." Give good for evil. Give love for hate. Give a soft answer for wrath. Give peace for discord. How are these to be given? In the Spirit. Through the silent power of the invisible word.

To what extent shall we forgive those that sin against us? Jesus, who knew man within and without, said in his figure, "Until seventy times seven," that there should be no limit to our forgiveness. This is in harmony with the metaphysical law. If we have the thought of enmity in our minds, we are under the mortal law and must suffer its effects. It does not make any difference how unjustly we may be treated by another, for our own safety we must forgive. If we do not forgive, but hold resentment, that destructive thought will set up cross-currents in both mind and body, and disease in some form result. This is a law of mind action, and the only remedy is to do away with the cause. Hence we see the deep wisdom of Jesus' teaching.

When we ask the Lord to forgive our multitudi-

nous sins, in the fullness of Divine Love it is done. But when some small sin is committed against us, we are hard and unrelenting, and demand that the law be fulfilled. This brings down upon us the Divine Law of Justice, and we find ourselves tormented with unrighteous and unjust conditions in body and affairs, until we make full restitution through suffering. If you want peace of mind and health of body, begin at once to forgive all your enemies.

Lesson 3. July 15.

THE GOOD SAMARITAN.— Luke 10:25-37.

25. And behold, a certain lawyer stood up and tried him, saying, Master, what shall I do to inherit eternal life?

26. And he said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.

28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?

30. Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

31. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side.

32. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion,

34. And came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow he took out two shillings, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36. Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?

37. And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise.

GOLDEN TEXT— *Blessed are the merciful: for they shall obtain mercy.*— Matt. 5:7.

The attainment of eternal life is recognized by all students of the Law as of the utmost importance. The man who lives the life of sense alone, having no concept of the realities of existence, is merely in

animal consciousness. He is not yet awaked to that supreme attainment of man — the unity with undying Life.

Every occult student knows the law of love to be the open door to the God-Mind. We must love God with a greater love than that of human love. It is a love in which enters not only the heart, but also the soul, the strength and the mind. The soul is the thinking consciousness within and the mind its externality. These are to be identified with Divine Life — with all strength.

This strong love to God is not the fulfillment of the law that leads up to eternal life—there is a manifest, or formed God, and with this also the initiate must make complete union—he must love his neighbor as himself. God-Life is in both the invisible and the visible, the formless and the formed, God and man. Our neighbor is the whole human family, and our duty is to aid them, and do unto them as we do unto ourselves.

The priest who passes by on the other side, when he sees his needy neighbor, represents that state of mind that ignores the common helplessness of humanity, because of religious dignity and bigotry. The Levite who looks upon him, and yet offers no aid, is a type of the compassionate, indifferent man, who is mildly loving, but has no strength in his heart. The Samaritan is the unconventional, untrammled man, who has neither a social or religious reputation to sustain, and is not afraid to assist in all ways those who are in need. He not only puts himself to much inconvenience, expecting no reward, but also pays out generously his money in support of those who are not able to help themselves. This portrays the generosity of love, a kingly virtue, and the mark of a rare soul in Christ.

“Calmness is the poise of a great nature in harmony with itself and its ideals.”

Kansas City's Unity Gala Week,

August 19th-25th.

You are most cordially invited to visit Kansas City and attend the exercises of the Unity Society of Practical Christianity during the full week of August 19th-25th inclusive, in Unity's new building, 915-917 Tracy Avenue.

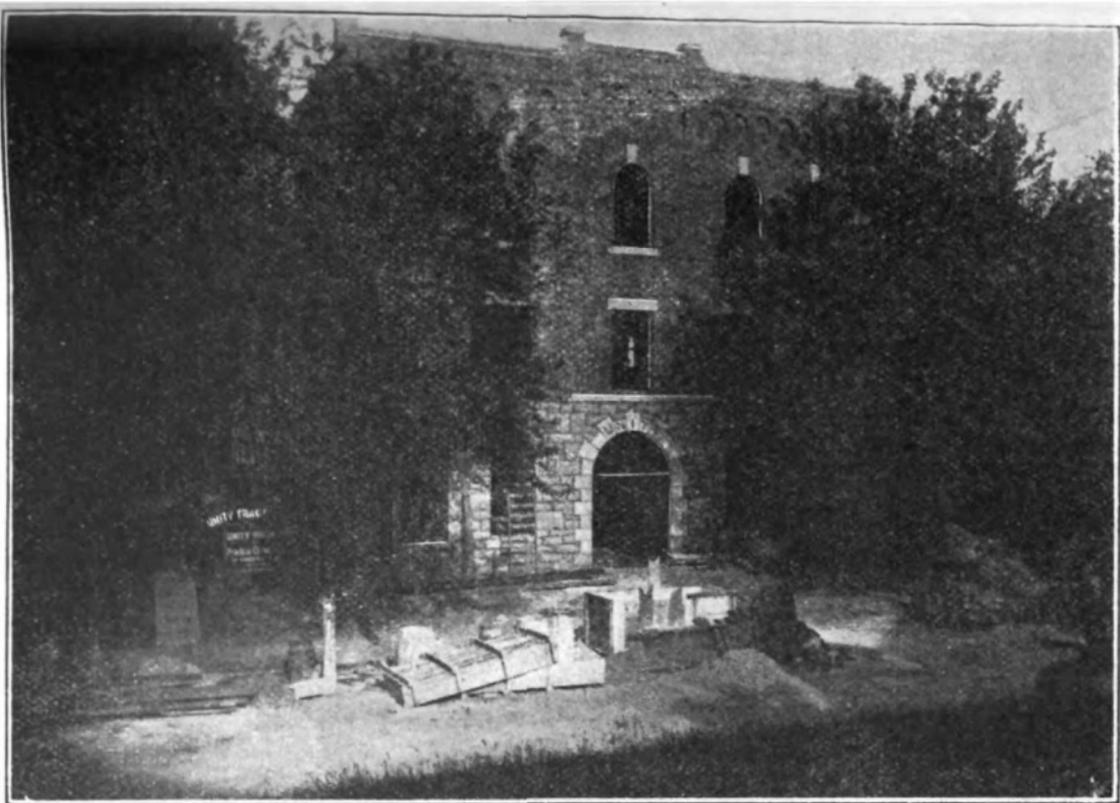
This is to be a week of rejoicing, thanksgiving and praise—in fact, a real gala week. And every day will be filled with good things. There will be classes in Concentration and Realization, Song Services, Bible Interpretation, a class in Elocution with practical application of the principles of public speaking, a Primary Course of Lessons in Christian Living and Healing, and at least two good lectures a day by New Thought speakers.

Our Program Committee is now in correspondence with speakers in all parts of the country, and those who will be present and participate in the festivities will be announced in next month's UNITY.

The most interesting feature of this week will probably be the dedication of the New Unity Building and the laying of the corner-stone, on Wednesday, August 22d.

Make your arrangements to be with us that week, for it will be a memorable one in the history of New Thought; in fact, it will be a New Thought Convention which will fill you with inspiration and power.

Our readers have responded nobly toward the erection of this beautiful and substantial building, yet it will take several thousand dollars more to complete paying for it. If you desire your name enrolled on the scroll to be placed in the corner-stone at its dedication, forward your love-offering promptly to the Building Committee or Charles Edgar Prather, Business Manager, 915 Tracy Avenue. A record will also be kept open in the building in which all donors will be registered. You will feel a special personal interest in this Temple of Truth if you have contributed to its erection.



THE NEW UNITY BUILDING, IN COURSE OF CONSTRUCTION; TAKEN JUNE 2d.

THE REAL AND THE UNREAL.

BY CHARLES FILLMORE.

[Stenographic Report of the Monday Evening Meeting.]

Jesus said: "Judge not according to appearances but judge righteous judgment."

We are often asked: How can we judge between the real and the unreal? This difference, I might say, is sometimes a little difficult to determine. As seekers for the Kingdom of God we find that it is necessary to have a knowledge and understanding that transcends the average knowledge of the world. The one who is wise with the wisdom of the Spirit must know more than the best trained college professor in the land. He must have a better understanding than any of the world's wise ones. He must go deeper, and have a fuller, broader comprehension than any of those who base their knowledge in intellectual ways, because there is a great and mighty difference between the realm of appearances and the realm of realities. I might say that this difference is between matter and spirit, the limited and unlimited, or the relative and the absolute.

In this realm of appearances called matter, I find that a strict analysis reveals that it has a wider dimension and greater extension than the senses comprehend. We are told that matter has three dimensions, length, breadth and thickness; but we are also told that there is another interpenetrating quality called the fourth dimension. This physical science calls the universal ether, which pervades all matter, yet is totally unlike it. This universal ether is a postulate of scientists—they say it must exist as a foundation and cause of that appearance which we term matter.

Just here I would remark that physical science is nearly always forced to a metaphysical basis to account for its so-called facts. Heat, light, electricity, and in fact all the visible universe, are found to emanate from one vibratory energy. For example,

heat is a vibratory motion in the Universal energy, or ether, and light is an undulating motion. Thus all the various appearances which we call matter in motion, are but different modes of action in the one primal invisible and unknown cause, which we may call the Substance of Being.

Now, you ask, What has this to do with healing? I would say if you understood as a matter of fact, and not as a theory, but from the view-point of absolute truth that there is a universal Substance out of which these bodies of ours are formed, and that that Substance is absolutely pure, perfect in every way, and through a certain line of thought you could throw your bodies into that Substance, and have them become pure and perfect, it would make it quite an object for you to understand the law. You would at once say, That would give me health of body. Consequently this universal substance is important in metaphysical healing.

We are told in the Scripture that the Lord God made man and put him into the garden to trim and to keep it. Through another knowledge—knowledge of being, which is understanding—we are to use it, to keep it. Then in order to make the best of these organisms, we must add to our concept of universal Substance something else. What is that other thing? Why, understanding. Now, understanding is also of the Spirit. It is like the Substance, unlimited. That understanding would bring us into the consciousness of not only God with us, but God's kingdom within us. It would relieve us, for example, from that teaching that heaven is away off in the skies. We would not be chasing rainbows.

Now this is that understanding and that wisdom which every one of us may have, that will reveal to us the truth of existence, and through that truth or that understanding we shall know how to direct and use this Substance, and harmonize its action in our organisms.

So you can see that this doctrine, though it sometimes seems abstract, is, in reality, the foundation of right living. It is the foundation of a system of therapeutics. You can get a little help temporarily from the realm of appearances, but it is not lasting; the only lasting thing is the right use of your faculties, to properly form and shape, through your consciousness, that Divine Substance—that Everywhere-present Matter which is the source of all bodies, shapes and forms.

This understanding can be applied in the simplest phases of your life, in the smallest details that come to you, as back of it is this changeless law, the law that moves this invisible, all-penetrating Substance. When you understand that this belongs to Being, can never be separated from it, you have the foundation for less selfishness. The dollars, the houses and lands, the stocks and bonds are not yours; they belong to your neighbor as much as to you. These things are not yours, and observation shows you that they must be sooner or later reduced again to the race possession.

When we *understand* we will enter into the real, the real substance of everything; not only one thing, but everything. There is but one universal man, there is no separation, and that universal man owns everything that is worth having. "All is yours." Claim your possessions in the Divine Substance, and you will become a magnet for plenty and fill in the vacuum of poverty.

In our search for health and harmony, we have looked over the world and observed disease and sickness among men, and called it real. It is good for us to know that there is no reality in that condition. Back of it all is a substantial health and harmony and a divine Law that is manifesting itself in perfection in the minds of those who will let it.

Are you suffering from some discord of body, some short-coming of the flesh? If you are, the remedy is, understand the difference between that

discord and the true harmony—the true thing back of it; because for every unreal there is a real, for every appearance there is a true Substance, and the knowledge is within. It is for us. Remember that. You can know; you can understand; it is not hard. The Lord, the Spirit of Understanding, is always with us—always here waiting to give us the directions or information that will lead us, show us and guide us in the way of that Substance. This is the Helper, the Holy Spirit.

Now this Substance is Divine; it is pure; never corrupt; and if one man or one woman in the universe has developed that Substance into his or her consciousness, and is willing to share it with a fellowman, that man or woman is a source from which all may appropriate. Those who have not come into a full consciousness may appropriate from those who have. This is the office of those who are helping the sick today. They are to give of this realization. Jesus Christ demonstrated this law in a large way, and whoever comes into his consciousness, has something that will grow and increase and become in him eternal energy and life. It is the pure, spiritual essence of God, fresh from the Fountainhead, the living intelligent Substance of Jesus Christ. The claims that he made are based upon science—science of perfection and the ability of man to sow broadcast and give to his friends. He said, “No greater thing can a man do than to lay down his life for his fellowman.”

Jesus Christ said, Keep my commandments and ye shall know the law. Enter into the same place that I am and you shall know the benefits. You shall have this ability and mastery of the realm of possibilities. That discord in your flesh has no substantial life. It will be changed by the true mind lying back of it, into universal Substance. All these tumors and things that congest organisms can be taken up and eliminated through the Jesus Christ consciousness. To remove the swine and drive them into the sea, requires the Jesus Christ power. So we are very careful to proclaim to all, that we are casting out these demons, and all things, *in his name*. These signs do follow those who do in his name, and they are his witnesses in the earth today.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

220. Is our development, or unfoldment spiritually, confined to our conscious moments? Is this development arrested during sleep? ***

All development is a subconscious process. The conscious mind takes note of things, receives impressions, and arranges knowledge gained through the senses, in a logical, orderly way. All knowledge thus gained must sink into the subconscious mind, and there become a *cause* which shapes and governs our lives. In order that the subconscious mind may incorporate the substance of this knowledge, the conscious mind must cease its activity, and this opportunity is provided during sleep, or in self-induced quiet. This would indicate that in the Divine economy sleep was not ordained for the rest and recuperation of the physical body only, but when the conscious mind has become laden and heavy with the experiences, it has to stop and digest the information gained in various ways. With this idea in mind, watch the infant and it will be proven to you that it does not sleep as much as it does only because the little body is tired.

Why is it that so many highly developed souls find it very helpful in their spiritual unfoldment to quiet the activities of the conscious mind, and "go into the silence," as it is termed? Because by thus shutting out the sights and sounds and sensations of the outer world, they may come into closer relation with the subconscious powers, and through them with the superconscious, or spiritual forces. It is an important matter that we fill our conscious mind with good thoughts and spiritual thoughts as we go to sleep, for the subconscious mind appropriates them, and builds our character accordingly during the hours of slumber. Many mothers have found that it is an excellent time to implant right thoughts in the mind of the child, and they make a practice of sitting by the child after it is asleep, and speaking to the

soul the words of truth, of obedience, of love and kindness. The conscious mind is surely the surface soil into which the spiritual seed is dropped. The subconscious mind is the subsoil which nourishes and sustains the plant. The superconscious mind is the sunlight of Divine Intelligence which perfects blossom and fruit, and causes the soul to unfold into the perfect manhood of Christ Jesus. Each plane of mental activity is necessary in spiritual unfoldment.

221. How may we best deal with the "old age" idea, that we may free ourselves and the race from its effects? — H. J.

Man's life is limited by his belief in limitation, and when we cease believing in the possibilities of growing old, we will retain the vigor and appearance of youth. All the life forces within and without await our appropriation, and if we, like the grass and the trees, without questioning, without doubts and fears, would claim and use these powers we would live as do the giant redwoods of California without manifesting age. We must cease reckoning years; must no longer believe that years mean age and decrepitude, but look upon our days and years as opportunities for experience. Emerson says, "The soul has no dates; after its own law, and not by arithmetic, is the rate of its progress computed." Job said, "In my flesh shall I see God," and when we look upon our flesh as spiritual substance, our vitality as spiritual and not material, then will we be renewed daily, and have the "Life more abundant" which the Christ gives unto us. Banish from the mind the "old age" idea, and its appearance will drop from the race.

222. Will you give your view on the following verses — Rev. 14:11; Luke 16:24; Matt. 8:12 and 13:42? — L. C. B.

These verses from the Bible all refer to a place of torment, or the orthodox hell. We repeat what has been said many times in this department, that these visions, parables and allegories must not be taken as actual occurrences or facts. The conversation between the rich man in hades and Lazarus in Abraham's bosom, as related, is a literal impossibility, and is valuable only for what it teaches. Hell and heaven are states of consciousness in the individual mind, which are established according to the character of the thoughts that are entertained.

EDITORIAL MISCELLANY.

To many of your readers the difference between the *individuality* and *personality* is obscure. It seems to me it is difficult to draw the line showing where the former ends and the latter begins. Will you be so kind as to make it plain to us?—L. S. C.

The difference between individuality and personality is the difference between the universal and the particular; the abstract and the relative; that which is all, and that which is a part; that which comprehends itself as the source of all thought, and the separate thinker. Personality affirms possession and separation, while individuality knows that all things belong to the universal, and that there can be neither apartness nor separation. Personality discerns differences, while individuality sees similarities. We all have these two states of consciousness—the Christ in us is the individual, and the Jesus is the personal. In the resurrection the personal loses the sense of separation and is merged in the universal. This is a complete demonstration of the statement of Jesus, "I and my Father are one."

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I saw in last UNITY about living above the sense plane, and then in another part I saw the little piece about a "sweet party or reception that was tendered some one, and it took forty pounds of home made candy to go around." Truly I have had to have some smiles on that. Surely everybody has not got above the sense plane yet.

I want to ask Mr. Fillmore how about the shoes he wears on his feet, the harness on the horse that draws him around, and the leather belting that is used on most everything? This in regard to killing things, as spoken of in last UNITY. — J. T. S.

Our candy is purely a vegetable product. I am wearing canvas shoes. I haven't any horse; ride on the electric car, and am trying to live as far as possible from the thought of destroying life, or of making it a necessity on the part of others.

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On page 147, March UNITY, I find these words: "God is Omniscient -- All knowing. But here the question comes up,

Does God know all about the sin, sickness and death that we see about us? Why, no. He knows nothing about that." Reference to the principle of music is then made in exemplification. But, my dear sir, the principle of music is not Omniscient; if it were it must surely know discord, or else not be Omniscient. Again, on page 98, UNITY for February 1905, we find these words: "But so far we have spoken only of giving thanks for benefits, or what we consider benefits; but there is another view. Paul says, 'Giving thanks always for all things.'" Further down, same page, we read: "I have never been in a difficult or unpleasant situation that has not immediately begun to clear away upon giving thanks for it," etc. Now, why should we give thanks for such things as sickness, death, etc., to a God who knows nothing about them, and does it not conflict with the above statement? Does it not seem like accusing God of bringing them about? If these conditions are not real, would it not be better to ignore them as far as possible, and thank God for the All Good not manifest. My dear sir, I ask these questions in deep sincerity and not in a spirit of criticism. I have been for years an earnest student of Truth, and am trying to clear the mental ground for further advancement, and in this effort I meet from time to time with seeming inconsistencies, and should be most glad if you would give me your views upon the above or following question. Should a man give thanks for the so-called evils of life or should he ignore them? I have great faith in you and your opinions in regard to spiritual matters, and should be most glad if you would answer me. Very truly yours,

— CHARLES WILLING BEALE.

One in spiritual understanding recognizes that back of everything is an idea having its foundation in Truth. Even sickness is the working to the surface of some idea in the mind, and rightly understood, should be an object of thankfulness. We are not thankful that we are sick, but that, through the sickness, if we are too dense to learn in any other way, our consciousness is being cleansed; consequently we should rejoice. Never cry over spilled milk; never allow the blues or any gloomy state of mind to hold you in bondage; make it a practice to be thankful for everything that comes your way. Through this attitude of gratitude, you usher in an entirely new state of mind, and all the disagreeable things will be eliminated. God is all-wise and all-knowing, and that means that He knows reality

only. The unreal, in which is included sin, sickness, death, etc., form no part of the consciousness of the perfect Mind of Being. This is plainly taught in Scripture. Humanity has separated itself from this pure-minded Being, and it was necessary to send a mediator, Jesus Christ. He incarnated himself into humanity's fleshly thought and opened the way by which men may reconcile themselves to the Divine Perfection. To the student of metaphysics this is all clear, and is succinctly set forth in nearly all the standard lessons.

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MR. FILLMORE: In yesterday's lesson the subject of meat eating was brought out. Killing anything is very revolting to me, and for twelve years of my life I did not eat meat. But when I went out into the world it made so much trouble that I thought it best to conform to the general custom. If we use milk, butter and eggs, and wear leather shoes, how are we to avoid taking life? I would like to see a way to be consistent and not use meat or take life, but I do not. Would like to have you answer through the paper. Sincerely yours, — L. M. CHILCOTT.

We have to be just as consistent as we possibly can under the conditions that surround us. If I were shipwrecked and fish were the only food, I would eat fish until I could do better. We are in a land where there is an abundance of food, and supplies of all kinds without sacrificing life. A little effort on our part will always solve the problem. I live well and do not eat butter, eggs or milk. I am getting younger the more I add to my years, by observing the law, "Thou shalt not kill."

IN THE MAIL-BAG.

"Oh, what is the matter?"
Out loud cried a letter,
With a queer little quiver,
And a strange little shiver.
"Such an odd sensation,
Such a strong pulsation
Have filled me
And thrilled me
With exhilaration!"

"I know," said another,
"Just what is the bother;
I speak with impunity:
There's a Red Leaf in UNITY!"

L. C. K.

Chats With Our Readers.

Gratitude.

Not everybody appreciates the power of gratitude in shaping a well-ordered life. There is a real science of gratefulness — or rather gratitude is part of the great science of mind-action.

The student of mind watches the effect of thoughts, and tabulates them for future reference, as carefully as does the physical scientist the actions and reactions of his chemical solutions. In fact, there is a very close relation between chemistry and thought. Chemical action is carried forward by mental energy, and every property of matter has its cause and real existence in mind.

Experiments with the digestive processes of dogs and cats prove that when we like what we eat there is a pouring forth of digestive juices in the stomach long before the food reaches it. This is appreciation of food, and proves the law of gratitude. Thus grace at table, and the prayer of thanksgiving over our food, is necessary to perfect digestion.

Gratitude is a factor in the law of increase. When Jesus increased the five loaves and fishes he first gave thanks to the Father. The thought of gratitude starts a mind-force that multiplies whatever we idealize. If you want to increase your spiritual understanding, your health or your resources, make a daily practice of being grateful for these things. Give thanks "as if you had already received," and the law of increase will demonstrate its presence in whatever you are thankful for.

We all need more spiritual gratitude, because through it we gain the life and power to carry forward the development of the soul. We often think this influx of spiritual power comes through

some individual. This is relatively true, but not absolutely so. God is the indwelling life of everyone and no lasting help comes to man except he draws upon this fount within his own soul. All that another can do is to point the way. It is a wonderful help to men and women to even suggest to them that they look within for sustenance. They have so long sought for external aids that they do not even know that the Eternal Spirit dwells at the centre of their minds. When this fact is told to them, and a few helps given, a change takes place very soon. Often even before they mail the letter asking our aid, we get the call and respond with the power that opens the way to the Father within.

The development of this Spirit of Gratitude is no small part of the work. It is blessed to see the increase in power of every faculty of the mind under the stimulus of gratitude to God—thanksgiving and praising in spirit. Letters by the sackful are received each month acknowledging God and giving Him the glory.

It helps everybody, even the doubter, to read the grateful words of these dear children of the New Race; those who are learning the law of Right Thought as the foundation of Right Living.

Here are just a few extracts. We have space for only a very small part of the great outpouring, and we may have omitted some of the very cream because of the multitude that presses upon us.

These Acknowledge the Good Health.

I will write to let you know how much your treatment has helped me, and I can't thank you enough. I am now able to do light work, and would like to have thirty days more treatment. It has done wonders for me. I quit using my crutches Christmas, and have been mending ever since. — W. P.

It is about a month since I wrote for treatment for a lame back caused by an accidental mis-step. I now write to say that my back seems almost entirely well. I abandoned the use of material or external remedies, and it seemed to improve faster than with them.

Last month's treatment for restoration to general good health has been of great benefit, as I am certainly stronger. I enclose \$1.00 and should like to have treatment continued.—G. W. H. H.

Since I sent the last paper asking for help I feel much better, and although you do not hear from me very often I send you long, loving letters in my thoughts, in which I thank you. May God bless you in your good work. -- MRS. S. A. S.

I have been wonderfully helped by your treatments. Last week the improvement in my condition seemed marvelous. I enclose love-offering. I wish I could send one hundred dollars. That would come nearer repaying you for all the benefits I have received through your efforts in my behalf. — MRS. F. E.

I thank you a thousand times for your treatment for my sister. I feel that you, with the help of God, have helped her, for the doctors had no hopes of her recovery. — M. W.

I am writing again for another month's treatment for myself and husband. He is gaining in every way, and everyone thinks it is wonderful, for one year ago we all thought his time in this body was short. He will be 72 years old in July, and everyone thought him too old to get well, but thanks to Truth, he is nearly well. We thank you all for what has been done for us, and hope to be able to pay you more substantially in the near future. We know we are prospering daily; we can see more and more clearly every day what it is to trust God. We love the Truth for Truth's sake and trying to live it daily. Enclosed order for \$2.00 does not pay for benefits received, only shows you we mean to do what we can to help the cause along. With love that knows no bounds,
—J. L. D.

Enclosed find love-offering which my husband wished me to send you. He wrote you for prosperity treatments, and things are certainly booming with him now. He has had one or two wonderful demonstrations of prosperity, and his practice is increasing right along. He wishes you to continue your treatments. The improvement in his brother whom you have been treating for paralysis is simply wonderful. The bed sore is filling up with good healthy flesh. There is not one bit of odor, where before the whole house was horrible with the smell from it. He eats well; his heart is stronger and he sleeps well. His mother, for the first time this year, being able to undress at night. But, best of all, she who has been opposed always to things of this kind told me she believed it was Divine Power healing him, and is trying, the best she knows how, to treat him.

Enclosed please find a ten-dollar-bill which I gratefully give you as an expression of my gratitude for what you have done for me. I am much better in every way. The last two periods seemed normal. Our financial outlook is much brighter, and we are now on our way to Old Mexico where we have business interests. My husband is so pleased with the improvement in my condition that he asks that you continue treating me until I feel entirely free.

— MRS. O. K.

On April 7th my friend, by my request, wrote you for treatments for my husband who was suffering the agonies of sciatic rheumatism. Since then he is much improved and able to ride out some. I am so thankful for the benefit he has received. He was under the care of an Homeopathist when you began treating him, and in the last week said that the more he saw of doctors the plainer he could see there was nothing in their medicines.

— MRS. G. A. I.

It is almost a year since I first heard of the Unity Society, and I have cause to be very thankful to you and your good work. I hardly know how to express myself, my heart is so full of thankfulness. You helped me so much last August when I asked you for help for pain in my head, from which I have been free ever since.

— M. W.

It is nearly thirty days ago that I wrote you about my mother. She has improved very much. I know you will help her until she is wholly healed. She feels encouraged and very thankful.

— MRS. S. B.

It has been several months since I have written to you, and will say that my health has been restored, something which I thought a year ago would have been impossible.

— H. A. L.

God bless you and your work. My bowels are acting better than for years, and I feel sure my whole body will be renewed. May the Light shine until all shall behold its radiance and glory.

— S. J. S.

I am having a new experience — they come every day — but this one I want to tell you about. I have had trouble with my eyes for years, due to overtaxed muscles, but I have never asked for treatment for them. Recently they have troubled me and I have called upon UNITY at the silent hour to heal them. I have been surprised at the speedy and wonderful response. Praise the Lord! I also had the "medicine habit," which is being overcome in a silent and beautiful way. Indeed I have had many, many troubles which I have entirely forgotten and do not wish

to recall to memory. Mine has not been a precipitate, but a gradual growth in the Lord Christ, and I give thanks to UNITY for starting me on the way January last. I help others all I can. Yours sincerely,
— D. N. S.

It is in praise of the good you have done my daughter that I now write to you. She is growing stronger every day, and her health is improving.
— MRS. R. R.

My nose has been fine; also my nerves. I am so delighted with what has been done for me that tongue can not express my joy.
— MRS. D. F. C.

My daughter is improving, her back is ever so much better. She had been nearly a year, when you took her case, run down with this trouble. When you commenced to treat her after receiving my extra letter, she had such strange feeling. I said to her: "They have your letter and are putting in the vibrations for you." I am improving much. My hands have not been as well for three years, and it does look as if the calcarious substance in the joints were growing less in size. Everyone says I am growing young in appearance, and I know I am young in spirit.
— A. C. L.

I really think that, at last, I am on the right track, in applying the love remedy. I can see that it is having its effect. Just now I am having one of my peaceful times that I wrote you of, and it has lasted longer and better than ever before. I am hoping that the love treatment will drive all else away.— H. G. M.

Since becoming a member of the Society of Silent Unity I have tried to follow instructions, and have studied the lesson you sent me. I am glad to report great satisfaction and a big improvement both spiritually and physically.
— A. O. H.

I am thankful to you and God that I have improved so much. My husband has not lost a day's work since I wrote you. May God bless you as He blesses me.
— MRS. J. E. S. B.

My health is a great deal better, thank God. My stomach is much better, therefore, I thank you for all you have done for me.
— MRS. H. V.

I have been helped wonderfully by your treatment, and I am thankful to you beyond words. My face is all healed except one little place—better than it has been in years.
— J. F. M.

My cough and rheumatism are much better. I will commence work next week.
— MRS. O. L. B.

Enclosed please find my application for a renewal of treatment. My forehead has not the large boils it use to have. I sleep better than I did, and my ears are well. — Z. S.

Gracie is getting better every day, praise the Lord. I am so thankful, and I begin to think that all will work out for the good. I know I am improving right along in health, and I know Mr.—is better. He had not worked any for a year, but he started out yesterday. — M. D.

I feel improvement in so many ways. I am stronger, and am so much better able to attend to my work. My side that was paralyzed has gained in form as well as in strength. My general health is better, and my complexion is improved— O. F.

You have surprised me. The piles are almost gone. Now I am so pleased that I am going to ask you to treat me for heart trouble. — J. W. B.

I wish to thank you for the good you have done for me. I feel better than I have in years. My head very seldom hurts me, thank God, for I suffered something terrible for years, and was told by doctors I could never get well. — Mrs. J. B. M.

I am very glad to write you that I am so very much better. My cough is not half what it was, and I can outwalk almost anybody here. — E. E. H.

I am feeling very much better. My stomach is greatly benefited. — E. A. F.

It is now two months since I first wrote you for treatment. It was for general health, lame shoulder, arm and foot, all of which are much better, and I am more than thankful to God, and each member of the Silent Unity. — E. A. C.

There has been great improvement since you began treating me. I have taken no medicine. — S. J. S.

I do thank you from the bottom of my heart for what you are doing. My husband is improving so much.— Mrs. L. W.

I come this evening to tell you I am very much improved in health. I believe the dear Father above is the first cause and I give to Him my first thanks, because *all good* comes from Him, and then to you, who have so kindly been helping me.— G. C. V.

I am glad I can tell you I am feeling so much better in many ways. I feel as if I had new life. — G. W.

Unity, Truth, Understanding.

For a number of years we have subscribed to UNITY, and the good it has brought us is, and always will be with us. Each number is full of strength and good cheer. — A. H.

The UNITY magazine and the Cady Lessons have been a great help to me. Every time I peep into them, I receive new help and inspiration. I then feel that my Heavenly Father is very near, and that nothing can harm me. These periodicals have come to me just in a time when all seemed the darkest

— A. C. F.

I have just received the May number of UNITY, and have read it with great pleasure, as I have found in it the things I have been seeking for these many years.

— W. McD.

The reading of UNITY has helped me more than anything I have ever met with. I do love it so much, and read and re-read every number.

— R. H. B.

I have been intending to write you for some time to thank you for the kindness manifested toward me by this Society. I can say with other UNITY readers that money can never repay all the help and comfort experienced since you enrolled me a member. I not only read UNITY but make it a daily study, always catching some new idea. I also appreciate the Red Leaf.

— S. M. H.

When I began two years ago to read UNITY, I thought it would be like everything else along the New Thought line — that it would become monotonous; but instead it is a new feast each month, and it does wonderful things for every one I am sure. In March I had my first illumination from Spirit-Mind, and now I am not surprised at any time to catch a glimpse of the real life, and along many paths.

— D. A. D.

It is just a month since I wrote you asking you to treat my friend. Words cannot express my thanks for what you have done for him. About one week after my letter was sent you, he was very sick and since then he has not drunk any intoxicants, and declares that he does not want it. I tried to follow all instructions in your letter, and shall keep on doing so. Your little booklets were also a great help to me. My mother subscribes for UNITY, and it is a fine little paper. I thank God that through you I feel my friend has seen and is trying to follow the Right Way. May God prosper you in your good work. Since writing you I feel a different, new self, and have had the best success in everything.

E. M. B.

I enjoy UNITY, oh, so much. I like most the thought that it puts on its pages, not to resent anything, as everything fills its place in unfoldment to a higher consciousness on the spiritual plane. I think you get our thoughts, for sometime ago you spoke of a \$5.00 gold piece that someone was intending to send or was holding on to. I have for a long time intended to send that to you as soon as I could get to it, and now I fully and freely send it, thanking you for all your kindness in behalf of all people. I am one in thought with you all. I believe UNITY one of the most spiritual, if not the most advanced, in spiritual consciousness that I have read.

—MRS. M. C. F.

By the time my letter of April 22d reached you, I was almost free from the trouble I spoke of. It is remarkable how quickly I respond to the Spirit through your efforts. After sending the letter Mr. B—asked when I expected to hear. I said that didn't matter in regard to the treatment; I know that I should be relieved at once, and I was. In January I induced Mrs. D. S.—to subscribe for UNITY. In a letter just received from her she says, "I do not know how I could have borne these things but for the light and comfort of UNITY, and I am so thankful that you introduced it into our home." I did not want to go to Syracuse, where she lives, but the Spirit plainly showed me that there was a work for me to do there, so I took UNITY with me, and waited for the Spirit of Truth to work through me, as I felt that it would in its own perfect way. I found many interested in your work in that city, and it is bound to go on increasing forever. A few Sundays since a man said to my husband: "Did you know your wife put me in connection with that Unity Society, and it has been the biggest thing that ever came into my life."

—S. E. B.

I am so glad that I ever became acquainted with UNITY. I had been in the cold, dark cellar of doubts and fears and depression for 25 years or more. I read everything that I could get hold of on the orthodox line, but it did me no good. Finally my brother gave us some books on New Thought and among them was one copy of UNITY. It was dated back to December 1902. I read eagerly, and every word of it seemed to penetrate my whole being. I began to hope there was yet deliverance for me. I at once sent in my subscription, and my application to become a member of the Society of Silent Unity. During the time I was waiting returns I gave myself to this thought: "God is my Father. I am His child. God is love; therefore He loves me His child." I did not have to wait long till the UNITY came, and I received it with joy. I gave my last month's UNITY to a friend, and the one that my brother gave me, I gave to another friend. They have done me so much good that I cannot think of hiding them away. Oh, I want every one to read UNITY. It is been to me a message from God.

—O. T.

Red Leaf, Attention, Concentration.

32 CONKLIN ST., CINCINNATI, OHIO.

MY DEAR UNITY FRIENDS — Let me give you my experience as to the benefit derived from the Red Leaf, which as an aid and help to strengthen the faith in our own powers, is doing good and faithful work. A few days ago I was cutting some stale bread, the knife slipped and a severe gash in the middle finger of my left hand was the result. I was engaged in trying to stop the bleeding and smarting, when the postman brought UNITY. Now, I'm not a beginner in this thought and work, have concentration well under way and have been healing my family and myself for some time with great success, and friends also, but thought "Here's your chance to test the Red Leaf." Discarding the rag, I pressed a corner of the Red Leaf firmly on the wound, made myself comfortable in my big chair, and thinking to myself, "Now, if Jesus had the power to raise the dead, why should not I manifest enough faith, with the help and love expressed through this Red Leaf by our own dear UNITY friends, to heal this little wound?" Firmly believing that this was possible, losing myself completely in that thought for about half an hour, I removed the sheet, and a new skin had formed over the wound; I felt a slight throbbing, paid no attention to it, and in two or three days there was not a sign of a cut or scar left. So, my dear friends, the Red Leaf is all right; it will help you to help yourself; use it in the right way, and you can only be benefited by it. Practical aids are always welcome; they do a great deal more good than all the ecstasies, fancies and meaningless gibberish from idle dreamers who do not practice what they preach, and cannot prove to themselves or anyone else the sublime wonders of which they seem to know so much.

—ANNA L. LUTZLER,

I am very thankful to you for what the Red Leaf has done for me. I feel sure that I am cured of a trouble that I have been afflicted with for over twenty years. May God bless you in your good work.

—MRS. M. E.

I am happy to say that much improvement has been noted — the old conditions are present but modified in form. Headaches less frequent and more strength generally. I should be glad of your continued help in my efforts. I am inclosing a small offering, small in comparison to the help you have sent me, but the future will hold more of this world's goods for me, and I then shall be able to make a more liberal compensation.—MRS. J. A. A.

I am going to tell you what the Red Leaf has done for me. I came to Montana one year ago last September. Hadn't been
 c3 but a short time when I was attacked with rheumatism.

People all told me that it was the high altitude that caused me to have rheumatism. I suffered greatly for over a year, and when I received the Red Sheet last November I held it as directed and was soon convinced that Spirit controls high altitudes, and all things alike, for after using the Red Sheet I have not been troubled with rheumatism since. — S. M. H.

I wish to tell you what the Red Leaf has done for me. My little girl was suffering acutely with a severe attack of earache. After we had tried every remedy we could think of without getting any benefit, I happened to remember the little Sheet. At once I laid it on her ear, when in a moment, it ceased aching. She fell into a sound sleep. The child knows nothing whatever about the alleged properties of the Sheet, so, of course, it could not have been her belief, and I see not how it was mine, since I had no such feeling, particularly, at the time. Another time my baby pulled a heavy chair upon her foot over her instep. It left a deep red mark across the tenderest part of the foot, and she screamed frantically with pain. I bound the Red Leaf on the foot, when at once she became perfectly quiet, and it never even got sore. At one time my eyes seemed to be getting weak, so much so that it was becoming difficult to read fine print, when one day I saw in UNITY a lesson teaching how to remedy and cure defective vision. At once I set myself to apply it to my own case. The results were that I soon saw as well as ever, and could read the very finest print by lamplight without any bad effects. I could tell you of other cases similar to these.— L. L. B.

I write to say that the pain that my son had between his shoulders and down his spine has entirely disappeared — indeed it never returned after the night that he wore the Red Leaf, as I wrote you before. — J. J. H.

On February 6th, 1906, I subscribed for your magazine, and asked for the silent treatments for nervousness and lack of confidence in myself. I am a stenographer and have worked for a firm that looked upon their help as mere machines to grind out so much work each day. Through overwork and harsh treatment my nerves gave way and I had to stop work and take a rest. I took medicine but to no avail, and through worrying about what would become of me when my money was gone, I became almost desperate. My sister has been a subscriber of your magazine for three years, but I was always too busy to read any of the papers, but when she loaned me some of the back numbers, I began to read them to pass away the time, not expecting to be benefited in any way. When I began to read them I was so nervous I could hardly hold the paper, but after I had read awhile I felt better. Then I concluded to subscribe

for myself. The Red Sheet has brought me sweet, peaceful sleep, where medicine did no good at all. I am sure the silent treatments have done me great good. I have kept the Class Thought regularly at 9:00 P. M. and always received the blessing. My health is so much improved that I feel that I can soon start to work again, and with your treatments and my changed thoughts about life, I feel that I ought to make it a go. — G. H. V.

The Red Leaf you sent me last month did me so much good. I feel much better. The ache is almost gone from my back, and such a relief as it is. I am sure if I continue to use it as you direct I will be entirely well before long. I can not find words to express my thanks to you and UNITY for the good you have done for me and mine. — M. M. S.

I have never written and told you how I like the Red Leaf. It is a beautiful inspiration. It seems to me that I have accomplished so much in the last year. I do healing and am surprised at the results of the "silent Word." I do bless God for the Truth. — E. T. C.

Enclosed you will find an offering from a grateful heart. I wish it could be much more. I am better in all ways than I was when I wrote you last. My stomach is much better, and I have a good appetite. My side is also better. I have been very faithful in using the Red Leaf as directed, and have cured a severe headache twice with it. — Mrs. A. N.

I used the Red Leaf for two teeth that were giving me a good deal of trouble. I would take the leaf in my hands, and would go to sleep almost at once. When I woke up, the pain would all be gone. One side of my face was so swollen and sore that I couldn't eat anything unless it was something soft. It struck me to use it for paralysis. I did and there was a wonderful improvement in my side while I used it. C— was having a hard cough and cold. When he went to bed I asked him to hold the leaf in his hands and repeat the words. He said he would put it on his chest, for that was where it felt the worst. In the morning he said it had helped him, for he felt better all through. — O F.

My constipation is better, and pressure in chest is relieved, for which I praise God. — J. H. R.

Blessed be the Red Leaf! My heart was so weak that I could hardly raise my left arm, and the Red Leaf cured that trouble in three days, and a large mole on my side disappeared at the same time. The kidneys and bladder are much better also.—B. W.

Prosperity, Plenty, Success.

When you began treatments for my prosperity the good began to develop. I found employment, and I like the work.

— H. E. E.

I feel it a privilege to write to you and tell you what a great comfort UNITY is to me. It seems to me the most spiritual one of the New Thought magazines, although I enjoy them all. In January and February of this year things looked very dark for us. I sent for a treatment to the Silent Unity Society, and I was much comforted and our finances have steadily improved, for which we are all very thankful.

— MRS. T. B. L.

I must tell you how beautifully the law of universal supply has worked for me. It has been hard for me many times to meet the demand for money, and I have felt there were so many other things so much more valuable than money that I would not ask for it, but at last I did, not from any person, but the great Universal Supply. It came, and was a great surprise to me. I have the promise of more in the near future, too, from a source I hardly expected.

— D. D.

It is now about nine months since I came into a realization of the Truth, as taught by you. I cannot express to you the difference it has made in my whole life. One month ago I was appointed as teacher of English in a school in this city at a salary much higher than I was holding at that time. A week ago I was raised to a yet higher salary for next year. I came here to take the place of a teacher who had utterly failed in discipline and inspiration. I immediately sent word to UNITY to help me, and in three days the class which had been in such disorder that the whole school had been affected, was quite and interested.

— M. F.

You will no doubt be pleased to learn that your efforts in my behalf have been successful, and that I passed my test successfully, and secured the position desired. I am the stenographer for the president of the largest manufacturing concern in the city. They do a business of over a million dollars a year, and employ a dozen stenographers. I went right to work, and have already won the respect and friendship of all, besides being treated like a human being, not a machine as formerly. I felt you were praying for me, and I certainly was upheld, and could not fail. I desire to have you continue your prayers for me. I never could have had strength or confidence in myself, were it not for your treatments, and I desire to thank you so much. My friends are all so surprised at the change in me. One friend in particular, was so pleased with the magazine that I am sending \$1.00 for UNITY for her birthday present. It is simply wonderful the good you are doing.

— G. V.

We have prospered much better this last month. Things have come our way just beautifully, and it is due to the Society of Silent Unity. I am so thankful to God and to you. We have paid some of our debts. I am so glad about that, and when our debts are paid I will be a very happy woman. God bless you in all your work!
— Mrs. S. C.

My son, Daniel, is slowly recovering from the recent attack. He is now at work, and I am rejoiced to tell you he is at work where the conditions are more favorable. All winter I have prayed this might come. My prayers are answered. I thank God for this great blessing, and you, our dear friends in Unity, who are helping us out of our troubles.
— Mrs. G. H. P.

Two months ago I asked you to treat my son for a better position. Well, he has received it. A better one came along the first of this month. I have waited until it was assured to write you, and send a free-will offering, and I do thank you for your efforts in his behalf, and also for the glorious results in the Truth.
— M. D. B.

I believe your treatments for prosperity for your readers have reached me, and as a result I got this money, of which I send you a tithe. May the blessings of the grateful go with the offering.
— J. C. F.

Confidence, Trust, Courage.

I have been driven with work, but the very fact that I have been able to do most of it shows how surely I am gaining. I am gaining in other ways too. I am losing the sense of fear and of bitterness. Praise God!
— E. J.

I feel that your treatments have awakened a great power within me. For the first time in months I have demonstrated over a long standing trouble, and have helped my husband wonderfully. He was on the point of a nervous breakdown, and I was going to write you. I made up my mind that I would look to the God within me, and He did not fail me. We are rejoicing over the blessings which have come to us through you. Your letters are an inspiration to me, and one of the desires of my heart now is to see and know the Unity people, and some day I surely shall.
— K. T. H.

I have repeated the words you sent for myself, and it is simply wonderful how soon there was a change in the affairs at home.
— C. F.

It is a little over a month ago since I wrote to you for help for Mr. L's drinking, but I wanted to wait until I had a little money to send you. You would not think Mr. L. was the same

man in the house; he is kind and does not drink quite so much, and is beginning to get different ideas. It has not only helped him, but me also. I used to see all of his faults, but did not see any of my own. I thank the Lord and you also for your kindness in showing me the right path.

— MRS. A. L.

I write rather hurriedly today to tell you that your faithful, loving treatments have prevailed once again. I have joined most faithfully in the thought that you requested me to hold in concert with you, and, aside from the question at issue, it has been a blessing to me personally, helping me to realize more and more the wonderful spiritual power in earnest concerted thought. It certainly is the most heavenly form of praying that I ever engaged in, and brings the "peace that passeth understanding." I have such a joyous sense of relief over this happy outcome, and I can never begin to express to you dear people my feeling of obligation and gratitude for just this one of your many kindnesses. I shall always fervently pray, "God bless Unity Society, collectively and individually, and enlarge your borders a thousand fold."

— L. S. B.

I feel that I am deriving benefit every day from your treatments, literature, and the thoughts you gave me to hold for myself and mother. I really think the improvement is above the ordinary, in fact, remarkable, as there has been so many things come up to try to tear down what you and I through Christ, are trying to accomplish. It seems that temptations, trials and sorrows of all kinds are constantly coming to me, but just as firmly I denounce and deny them, and then affirm the good. I am not only receiving benefits from your treatments for my nervous trouble, but am being helped to a better understanding of the Truth. I have entirely cured myself of headache, pains in different parts of the body, etc., almost instantly. I presume everyone has a hard time at first trying to relax the mind and not think for a while, but when I do, there is such a good feeling comes over me, such peace, and so much satisfaction and rest and comfort.

— MRS. C. C. L.

I received a letter from a friend in Nebraska the other day, which gave me a great deal of pleasure. Last summer I felt impressed to tell her husband about your treatment, and the good you had done me. I had already told her and her mother, but they did not seem as much impressed with it as I could have wished. I saw, however, that it made quite an impression on him. She writes me that you have been treating them, and that the results have been wonderful. She says, "I feel that we have much to thank you for in insisting that Mr. J. should write to Unity."

— A. E. O.

I thought you would like to hear from one of your San Francisco members. I know now what the Truth has done for me. During the earthquake I was perfectly assured that God was the only power. When the guards drove us away from our house, my neighbor next door said, "Don't you fear yet that the house will burn?" I said, "No, I have asked God to save it, and I have the faith that knows it is saved." We were away three days camping in Golden Gate Park, and we were told more than once that the house was burned. I said to my mother each time that it was not. The fire stopped half a block east of us, and there is n't a house for blocks in front of us. People say to me it is a miracle, or just your good luck, but I tell them, "You can 'ask whatsoever ye will' of God." One other thing: I feel sure that you treated your San Francisco members, because each time I thought of you there was that warm, lovely comfort added.

—E. A. C.

I can hardly express my feelings, but I want to say how much I have been uplifted. In trying to analyze my thoughts I ask myself, How I, a man of forty, seem to be carried out of myself and uplifted to a higher plane than ever I thought possible, but I can assure you in all sincerity that I feel much strengthened and helped. Although for the past seven weeks I have done no work, I do not worry, nor am I by any means cast down. I know that I shall in due time obtain my full desire. Thanks to you.

—A. H. S.

I got my UNITY yesterday filled, as usual, with good things. My husband is becoming very much interested in the New Thought, and it is making such a change in his life and mine for the better. Every one who knows him notices it. We have relatives who are Christian Scientists, and they wonder how such a change can be possible outside of their church. I formerly belonged to that cult, but it became too narrow for me. After I commenced taking your literature, and they saw it in my house, they said it was poison, and advised me to burn all New Thought books. But I did not, and I do all I can to spread the glad news of freedom to everyone who will read. We give the books to our friends, and pray for the seed to take root. I thank you so much for the treatments that have healed us, and made harmony in our home.

—E. J. S.

I have today received such cheering news of my boy's progress in his studies, that I hasten to thank you for the help you have given him, and beg you to continue.

—H. B. W.

As I have attended your meetings several times, I find it is truly wonderful the work you do for the suffering.

—K. K.



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; paper, 50c.

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

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

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

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

Class Thought.

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

June 20th to July 20th.

Not by might, nor by power, but by my Spirit,
saith the Lord.

Prosperity Thought.

(Held daily at 12 M.)

I am seeking the Kingdom of God and His
righteousness, and all good things are being added
unto me.

THE QUIET ROOM.

And so I find it well to come
For deeper rest to this Still Room;
For here the habit of the soul
Feels less the outer world's control.
And from the silence, multiplied
By these still forms on every side,
The world that time and sense has known
Falls off, and leaves us God alone.

— WHITTIER.

“ Thus ‘ Christ ’ is God manifest in Man
As man, and no one can attain to God
Except through Him; for He Himself is God
In Man, and He who strives to find His God
Must seek for Him in His own holy temple
Within himself in Spirit and in Truth.
To Him, the Christ, the God in man we pray;
To Him alone, not to external gods,
Nor to the spirits in the Astral Light;
And praying strongly we fulfill our prayer,
For rising up to Him we are Himself,
And grant that which we ask of Him ourselves.
No man knows God—it is the God in Man
Who knows Himself in him, and lifts man up
To the conception of what is divine
In his own nature. Rising up to Him
We come to God through Christ, through God to Man,
And to all nature in His Holy Spirit.”

“ Jehoshua ” by HARTMAN, *The Esoteric*, 1896.



Application for Treatment.

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

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

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

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

NAME _____

STREET _____

TOWN _____

STATE _____

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

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

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

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

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

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

Society of Silent Unity,

915 Tracy Avenue, Kansas City, Mo.



Devoted to
Practical Christianity.

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

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

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

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

All subscriptions payable in advance.

Mrs. Annie Rix Militz stopped on her homeward journey from India at London, where she is now teaching large classes in the Higher Life at the Higher Thought Center, 10, Cheniston Gardens.

On May 15th occurred the Annual Meeting of the Topeka, Kansas, Society of Practical Christianity, when the following officers were elected: President, Mrs. Lida H. Hardy; Vice-president, Mrs. Lucia O. Case; Secretary, Mrs. Martha Foote; Treasurer, Mr. A. Reinisch.

The former Home of Truth, 1327 Georgia Street, Los Angeles, Calif., reopened Sunday, May 6th, under the name of The Truth Club of Los Angeles. Miss Eva I. Fulton is in charge. Miss Harriett Rix spoke on Sunday, May 13th, and opened a class of instruction in Practical Christianity on the 14th. Henry Harrison Brown and Dr. Lewis were other speakers during the month.

Hereafter *Fulfillment*, Denver, Colorado, which was established and so ably edited for several years by Fannie B. James, of the Colorado College of Divine Science, will be the exponent in the New Thought field of the Weltmer Institute, of Nevada, Mo. Mrs. Grace M. Brown, who succeeded Mrs. James as editor, announces in the June number of her magazine: "*Fulfillment* proposes to join forces with the work of the Weltmer Institute. We consider the philosophy of the founder of that work of such a high quality that we regard it as a privilege for ourselves and an opportunity for our readers to meet it in our columns."

ANOTHER NEW THOUGHT FEDERATION.

The New Thought Metaphysical Alliance is a new federation of New Thought interests which promises to be of valued service to the cause of Truth. At a most successful convention held in Boston the following well-known persons were elected officers: President, R. Heber Newton, D. D., of New York, who was the president of the New Thought Federation year before last; Vice-president, J. W. Winkley, M. D., of Boston, editor of *Practical Ideals*, and who was treasurer of the New Thought Federation last year; Treasurer, Charles Brodie Patterson, of New York, editor of *Mind*; Secretary, Rev. W. J. Leonard, of Boston; Assistant Secretary, R. C. Douglass, of New York; and Auditor, M. Woodbury Sawyer, of Boston. Several branches have already been formed in various parts of the country, and great interest is being manifested. Individual membership fee is \$1.00 a year, which carries the right of a copy of all proceedings. Another large and successful convention was held in Washington, D. C., in May, and others will be held in various cities from time to time.

SUSTAIN YOUR CENTER.

A very intimate relation exists between the speaker and the congregation. Thoughts of condemnation or failure or weakness sent out to a speaker from the listeners act as a wet blanket upon his enthusiasm. This is also true in the carrying forward and sustaining the work of a Truth Center. The ability of the leader can be greatly added to by the congregation holding him in the Truth, and giving him now and then a word of encouragement. One or two fault-finding persons in a congregation are a veritable plague, and often destroy what might be a good work, and also a good leader. So this idea of success in every congregation should be associated with that of encouragement, in spite of seeming limitations, not only to the speaker but to all concerned in the work. Not only hold strong thoughts of success for your speaker but also let him know through the spoken or written word that you appreciate his or her efforts.

We are inspired to write this from a letter which we were permitted to see, written by Prof. H. Croizard to Mr. C. A. Shafer, of Chicago. He enclosed a remittance to Mr. Shafer to help pay the rent, and said: "I believe your good work should be encouraged, and the meeting maintained at any cost. It is not only a religious and inspiring teaching, it is more than that, it is a moral lifter; it is a teaching for the conscience, ruling our actions toward our fellow-men. This is more than 'religion,' for religion is only a faith in a certain dogma, and church tenets. The lifting spirit which raises man can only be gotten from the knowledge that we are not inferior beings, but that we are ourselves a part of that great Power we call God.

"This is, at least, what I realize, and it is because I have found your teaching nearest, not to what I believe, but what I feel that I have joined your listeners. Through the application of your Principles I have gained more confidence in myself, and I am sure, though I am yet a great sinner, that the God which is in me has uplifted me; has made me a better man. I need more and more this helpful spirit. It is through this realization, that my material situation has also improved, for I have had bitter days full of despair! I am now at the point where a new dollar takes the place of every dollar spent. This is wealth compared to the time when a dollar spent had no other to follow it.

"I have always been more or less charitable, according to my very moderate means, but now if I help someone with a few cents, or a quarter, or a little more, I do it more cheerfully than ever, not because I believe it will be returned to me, but because this doing away with selfishness uplifts my mind, makes me better fitted to face the problem of life, and enables me to carry on my affairs more successfully.

"This is the realization your work has brought to me, and if I was not hampered in speaking English, through being a Frenchman, I would tell it to those who follow your meetings. I would tell them plainly and aloud. If you believe this work is good for you, if you believe it has uplifted you morally and mentally, you must sustain it, not by dropping a dime or a quarter into the basket, but by giving what your means will allow you to. The keeping of a place of meeting, and the sustenance of its speaker, must be as important and as dear to you as your home or family.

"I hope you will continue your meetings. I wish it, not only for myself, but for every one of those who come regularly to hear your good words of cheer, and for those also who, like myself, might happen to hear of them and out of curiosity enter your room and there find the Truth."

THE LIFE POWER AND HOW TO USE IT,
by Elizabeth Towne.

This is the latest book from the pen of this popular writer, and is a compilation of some of the best and most practical of the author's articles which have appeared from time to time in *The Nautilus*. The Will, its nature and uses, and its potency in human development, is the main teaching of the book. Mrs. Towne is unexcelled in forcefulness and originality of expression, and the reader is moved to appropriate and incorporate into their very being these virile statements of Truth. While one can hardly make a choice from the 23 chapters, the chapters on "Affirmations and Wheels," "Well Done," "The I Was and the I Am," and "God in Person," are particularly strong and helpful. The Life Power contains 176 pages, a good half-tone portrait of Mrs. Towne, and is bound in rich red cloth stamped in black. Price \$1.00. Published by Elizabeth Towne, Holyoke, Mass.

PSYCHOLOGY AND HIGHER LIFE, by Professor William A. McKeever.

A useful book for the young student of Mind and the laws governing its unfoldment. The author takes the position that the world is dreary for many people because they do not know how to organize their mental forces in such a way as to make them productive of life-giving thought. A strong appeal is made to the reader's higher nature, and he is urged to become acquainted with himself; to see the good in other people, and to help them to find it in themselves. Cloth, price \$1.00. Published by Crane & Company, Topeka, Kans.

"Truth in Song: For Lovers of Truth Everywhere," by Clara H. Scott. A collection of beautiful songs and hymns for all New Thought gatherings, class rooms and Sunday Schools. Per copy, 30 cents; per dozen, \$3.00. Published by Stockham Publishing Co., 70 Dearborn Street, Suite 51, Chicago, Ill.

HOMES AND CENTERS OF TRUTH.

- Home of Truth, 903 Tenth Street, Sacramento, Cal.
The Truth Club of Los Angeles, 1327 Georgia St., Los Angeles.
Home of Truth, Corner Grand Street and Alameda Ave., Alameda, Calif.
Home of Truth, 275 North Third St., San Jose, Cal.
Metaphysical Library and Reading Room, 611 Grant Building, Los Angeles, Cal.
New Center of Truth, 1292 McAllister St., San Francisco, Calif.
Mrs. Lizzie Robe, Manager.
College of Divine Science, 730 Seventeenth Ave., Denver, Colo.
The Truth Center of Christian Living and Healing, 108 W. 10th Street, Pueblo, Colo.
Divine Science Home, 1560 Race Street, Denver, Colo.
New Thought Lyceum, Sunday service, 11 A. M., K. P. Hall, Masonic Temple, Hennepin Ave., Minneapolis, Minn. Ruth Brynmaan Ridges, speaker.
Chicago Truth Center, 1157 N. Clark St., Flat 2, Chicago, Ill.
Chicago Unity Society of Practical Christianity, 803 Masonic Temple.
Sarah Wilder Pratt Rooms, (Room 419), 87 Washington Street, Chicago. Noon meetings every day from 12:00 to 12:30.
The Ideal City Association, for all who are seeking the true way of living, meets Sundays, 3 P. M., at 803 Masonic Temple; Chicago, Ill.
Society of Practical Christianity, S. E. Cor. 18th and Pestalozzi Street, St. Louis, Mo. Services every Sunday at 11:00 A. M., and every Tuesday at 8:00 P. M. (English); every Sunday at 2:45 P. M. and every Thursday at 8:00 P. M. (German). Sunday School at 9:30 A. M. H. H. Schroeder, 3537 Crittenden Street, St. Louis, Mo.
Home of Truth, May D. Wolzak, teacher and healer. 2312 Wabash Ave., Kansas City, Mo.
New Thought Center, 10 The Zenobia, Toledo, Ohio.
New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
New Thought Temple, services Sundays 10:00 A. M. and 8:00 P. M. McMillan St and Gilbert Ave., Cincinnati, Ohio.
Circle of Divine Ministry of the Oranges, Studio Bldg., 589 Main St., East Orange, N. J.
Brooklyn Truth Center, 313a Quincy Street, Brooklyn, N. Y. Mrs. P. E. Sayre in charge.
Circle of Divine Ministry, 29 West 20th Street, New York City.
Brooklyn Circle of Divine Ministry, 76 Hanson Place, Brooklyn, N. Y. J. E. Lambert, Librarian.
Divine Science Circle of Divine Ministry: 213 Central Bldg., 158 Main Street East, Rochester, N. Y. Room open daily. Class teaching as desired. Sunday services 11 A. M. A conference meeting each Thursday evening. Dr. J. G. Murray and F. Klein in charge.
Higher Thought Center, 10 Cheniston Gardens, W., London, Eng.

NEW THOUGHT PUBLICATIONS.

- UNITY.** Edited by Charles and Myrtle Fillmore. Monthly \$1.00 a year. 915 Tracy Avenue, Kansas City, Mo.
- WEE WISDOM.** (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 915 Tracy Ave., Kansas City, Mo.
- DAS WORT.** (German.) Edited by H. H. Schroeder. Monthly. \$1.00 a year. 3537 Crittenden Street, St. Louis, Mo.
- EXPRESSION.** Monthly. \$1.58 a year; 24 Lower Phillmore Place, London, W., England.
- FULFILLMENT.** Edited by Grace M. Brown. Monthly. \$1.00 a year. Box 445, Denver, Colo. With **UNITY**, \$1.50.
- NOW,** a journal of affirmations. Edited by Henry Harrison Brown. Monthly. \$1.00 a year. 105 Stenier St., San Francisco, Cal. With **UNITY**, \$1.50.
- THE NAUTILUS.** Edited by Elizabeth Towne. Monthly 50 cents a year. Holyoke, Mass. With **UNITY**, \$1.35.
- THE NEW WAY.** Devoted to Unfoldment of the Higher Life Monthly. \$1.00 a year. Washington, D. C. With **UNITY**, \$1.50.
- THE PROPHET.** Edited by Kenneth Sylvan Guthrie. Monthly. 75 cents if paid in advance; otherwise, \$1.00 a year. Lamott, Penn.
- THE LIFE.** A metaphysical monthly. \$1.00 a year, 10 cents a copy. 3332 Troost Ave., Kansas City, Mo.
- WASHINGTON NEWS-LETTER.** Edited by Oliver C. Sabin. Monthly. \$1.00 a year. 1329 M St., Washington, D. C. With **UNITY**, \$1.50.
- THE VEGETARIAN MAGAZINE.** Edited by Walter E. Elfrink. Monthly. \$1.00 a year. 115 Dearborn St., Chicago, Ill. With **UNITY**, \$1.50.
- THE NEW THOUGHT.** An organ of Optimism. Edited by Franklin L. Berry and Louise Radford Wells. 1170 Caxton Bldg, Chicago, Ill. Monthly. 50 cents a year. With **UNITY** \$1.25.

THE NEW UNITY BUILDING.

— The third story of the Unity Temple is completed. Our friends both at home and abroad are responding generously. About \$6,000 is required to complete the building. This Temple is but the mere beginning of a greater Temple, which you will all rejoice some day to visit. Our Corner Stone is left open until all who desire their names sealed therein may have an opportunity. Send your offerings and be permanently identified with the good work.

THE FREE LITERATURE DEPARTMENT.

The good work is still going on, and we wish to thank our friends for their donations and their co-operation with us in distributing the literature where it is doing the most good.

Let each and every one plainly understand that this department belongs to you, and that you are responsible for its welfare, and if it is not a success and we do not reach the needy, it is your own fault. And by *you* we mean every one who reads this.

The Free Literature Department,
Unity Tract Society,

LOWELL P. FILLMORE, Custodian,
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