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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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VOL. XX.

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SOUL AND BODY.

BY PAUL TYNER.

[Paul Tyner, minister of the First Universalist Church in Mount Vernon, New York, was born in Ireland about forty-four years ago, and was brought to this country at the age of four. It was as a New Thought lecturer that he was first introduced to the First Universalist congregation two years ago, and subsequently formed the friendships in that church which resulted in his call to the pulpit when it became vacant in November of last year. To be sure, there were not lacking in the congregation those who looked askance at the possibilities of a mental healer in the pulpit. Yet those who knew the new minister best felt assured that he was animated by deep convictions and high spiritual aspirations, and so capable of taking the largest views of his opportunity and privileges as a preacher of liberal Christianity.]

Touching a wide variety of topics, and handling many problems in a way that evinced catholic sympathies, deep thought and thorough study, Mr. Tyner recently found it necessary to definitely and directly bring up the healing philosophy in his preaching. It seemed as if, having duly considered other subjects of greater or lesser importance, he at last found himself facing the question of spiritual healing in its relation to preaching the gospel. Delicacy about intruding personal views while they involved personal and professional interests outside his church work, had probably influenced the preacher to reticence in this connection. Repugnance to the shadow of a suggestion of charlatanism had up to this time impelled him to maintain a strict separation between what he considered his religious and his secular work.

Contact with sickness and suffering among his Mount Vernon parishioners occasioned the changed attitude revealed in Mr. Tyner's sermon, "Soul and Body." His sympathies were touched, and he resented the barrier interposed by his secular profession to a more complete ministration. He thereupon resolved to abandon mental healing as a separate work, and to give himself wholly henceforth to the work of the ministry, placing himself and whatever power he possessed for the healing of the sick in mind and body, at the service of those who needed him, without money and without price. This sermon ranges him with the increasing vanguard of liberal preachers who demand recognition for spiritual healing in the church.

From a sketch published in the *Boston Transcript* at the time Mr. Tyner succeeded the late Professor John Clark Ridpath in the editorship of *The Arena*, we learn that before going West, eight years ago, Mr. Tyner attained some reputation as a newspaper writer in New York City. After a training in economics under Professor Richard T. Ely at the University of Wisconsin, Mr. Tyner engaged in important sociological investigations in Ohio, Kentucky and Indiana. In Denver he devoted himself,

with some success, to the mission of municipal reform, and edited *The Temple*, a little magazine of optimism. Mr. Tyner is the author of several successful books, including "The Living Christ," a plea for practical Christianity; "Through the Invisible," a novel; and three volumes of essays. His name is familiar to magazine readers as a frequent contributor of articles on sociological topics. His reception into the Universalist ministry a year ago was preceded by seven years of platform work as a lecturer on the New Thought and other reforms. At the recent New York State Convention in Canton he delivered an address on "Definite Objective and Massed Forces in Preaching," and it was well received.—ED.]

Your body is the temple of the Holy Ghost, which is in you,
 * * * therefore glorify God in your body and in your spirit,
 which are God's.—I. Cor. 6:19, 20.

The gospel of Christ is glad tidings of great and ever-increasing joy. It is a message of freedom and wholeness for all men and for the whole man, body as well as soul, now and hereafter. Any practical and vital interpretation of Jesus' teaching finds it one of important and immediate application in this world. The movement of religious thought in our time is wholly in the direction of broadened conceptions of the constant, subtle and immensely significant inter-relation of soul and body, of spirit and matter. It is on this broader conception that religion and science meet. Obvious and undeniable warrant for the religious teaching that makes for living by the ideal, and in obedience to the Spirit, is found in the demonstrations of science, that most physiological phenomena are determined by psychological causation.

Solomon, ages ago, summed up the conclusions of our Twentieth century psychology when he said, "As a man thinketh in his heart so is he." As a man thinks, as he sincerely and distinctly desires, so is he in outward as well as in inner conditions of well being or the reverse. There is no condition of a man's physical organism, no condition of his environment in any sense, that may not be traced to his states of mind, habitual or occasional, inherited or the result of influences of which he may be but dimly conscious. Every day is a judgment day, and the judgment of the Infinite and Immutable Judge is

written with each thought and deed in brain and nerve, bone and tissue. The New Christianity boasts that it has abolished the damnation of eternal punishment in a literal lake of burning brimstone, but we have not and never shall abolish the inevitable law of cause and effect that makes every man answerable for motive and action in his own person to God and his own soul. Nor should we fail to see the wise beneficence of this law. It involves assurance of ultimate and absolute salvation for all. It points to the privileges and the opportunity of so sowing that we shall reap eternal life. It redeems us from the bondage and death of sin into the light and glory of righteousness — which is the right conduct that is actuated by loving thought.

One great hope of an awakened and vitalized Christianity lies in the realization by Christians of the truth of spiritual healing. Do we forget that Christ commissioned his apostles, and by implication their successors, to "heal the sick" by the power of the Spirit, as well as to "preach the gospel"? Is it not time that the church should resume this neglected side of its mission, and so put itself in a position to reassert its true place and influence as guide, comforter and strengthener of humanity? May we not take home to ourselves Browning's sane and beautiful thought:

Let us not always say,
Spite of this flesh today,
I gained, made head, upon the whole;
As the bird wings and sings,
Let us cry, "All good things
Are ours; nor soul helps flesh
More now than flesh helps soul!"

For the church not to realize the meaning and the vast demand of the growth of various cults based on the fuller bringing in of the Spirit, as a means to grace and well-being, is to align itself with the crass and unlovely materialism of the age. It is to narrow men's horizons and shut out the vision splendid. So sane and beautiful a soul as Thoreau voiced the

instinctive perceptions of the mind that gets close to primal truth, when he wrote years ago:

"Why is it that the priest is never called to consult with the physician? Is it because men believe practically that matter is independent of Spirit? But what is quackery? It is commonly an attempt to cure the diseases of a man by addressing his body alone. There is need of a physician who should minister to both soul and body at once, that is, minister to man."

And this is precisely what Paul means when he tells us that the body is God's temple, and that we are to glorify God in the body as in the spirit. To neglect the body, or to fail in appreciation of its right order and condition, is to neglect that which is God's. The minister, above all men, should see that he presents his body a whole and acceptable sacrifice by maintaining it in bounding health and vigor. And while all ordinary and rational means to this end on the external plane have their place, and proper regulation of food, bathing, dress, sleep and outdoor exercise are by no means to be ignored, it cannot be too sharply emphasized that health has its source in thought — in the desires of the heart; that it is closely connected with character building, and that wholeness and harmony of mind and body are first to be sought, like the kingdom of heaven, within. All else shall be added unto the man who brings himself into line with this great law by which growth everywhere is from within outward.

To assume that the church shall much longer remain deaf and blind to this demand of the hour, is to assume that she can continue indifferent to the logic of events, and to the splendid addition to her power and equipment in the Master's work which this healing side of the apostolic mission offers.

We must remember that health is contagious as well as disease. The very fact of one's holding the thought of perfect health sets into operation vital forces, which will in time be more or less productive of the effect — perfect health. — R. W. TRINE.

FINDING THE CHRIST IN MYSELF.

BY MRS. H. R. WAGAR.

CHRISTIANITY is not on the decline. Ever since the world began, and human beings peopled the earth, on through the countless ages, humanity has been striving to attain to an ideal existence, somehow, somewhere, sometime; seeking to know the truth of Being. From the fiercest savage in the forest to the most learned philosophers, all have longed to find a place of rest and happiness undisturbed. The Indian, his Happy Hunting Ground; the philosopher or theologian, his Eldorado; yet no one seems to have realized his ideal of Heaven other than in the hope or expectation of bliss when this earthly house shall be dissolved.

The wise and learned of all nations have searched through all the labyrinths of libraries in ancient history and classic lore for a clue or ray of light to guide them in their endeavors to catch a glimpse into the great unknown, but to all their questions echo has seemed to answer, "Where?" And until today there was never found a correct solution of the problem, no clear interpretation of the mysterious law of life; not even from the most eminent divines and scholars, who could speak in many languages, was there to be obtained the secret among all the treasures of memory stored with rarest gems of thought in every tongue.

The sacred Bible of every nation, pagan or Christian, has been a sealed book, both to the heathen who worships his golden image, and to the most educated and profound intellects; no one seemed to realize that in his own breast the jewel lay. The Scriptures tell us that "many are called but few are chosen." Are we then the "chosen" ones, we who bear the name of Christian or Divine Scientists to whom Christ has more fully revealed himself, and

to whom he has made known more abundantly the riches of his mysterious kingdom?

All along the years of my earthly life I have been seeking to find out how to be happy, how to get well of the physical and mental ills with which I believed myself to be afflicted. But I had always been taught to believe myself carnal, mortal, and material, having no skill, power, or panacea for either the mental or physical. Only to suffer it through until worn out with the sickness, sorrows and disappointments of the world, I might hope to find the longed-for "balm in Gilead," the cherished fulfillment of life's ideal after death. I have found my own thoughts represented in the man whose earthly ideal was to possess a mine of wealth in diamonds. After having transferred all his landed estates to another, he went into a far country in search of his ideal of happiness, a diamond mine. But after years of travel and searching he was unable to obtain the cherished treasures, so he retraced his steps, returning again to the old familiar place, only to find to his chagrin and disappointment, he had sold his birthright which covered acres of diamonds. So I had always been hoping and longing to know the truth of Being, to discover the secret source of ideal happiness and perfect harmony, the supposed far-off heaven; but having been blinded by worldly creeds and opinions, I knew not how or where to find peace on earth, or to discover my ideal—the kingdom of heaven within me.

I have ever been an earnest and sincere seeker after truth, but never until now found a satisfying answer to my heart's questionings, even though I've studied for years the books of literature, science and the arts, and listened a thousand times to discourses by the most eminent divines of the entire world, Sunday after Sunday at the seat of our great university and in various cities of the land; also at the great Congress of Orthodox Religions in Chicago I listened to those who could speak in many languages

and who could think profoundly on any subject; yet among all there was not one who could point "the way of life" to the hungering multitude before him. No, not one from any land or in any tongue could stand up and exclaim, "Eureka."

Truly, the "Son of man cometh in an hour when ye think not," and when asked on a Sunday eve of last September to go to hear a lecture by a scientist, a lady preacher, I went out of curiosity to hear what she had to say on the subject; but, as I listened entranced and mute, to the "old, old story of Jesus and his love," I beheld, as it were, a magnificent painting of the Christ upon which the dust of centuries had gathered, and the frame tarnished and broken, but as with skillful hand the dust is removed and the canvas is placed in a new and beautiful frame, so the speaker with skillful touch of language in unanswerable logic removed the dusty covering of the creeds and false beliefs and opinions from the hidden beauty of the Scriptures, thus revealing the ever transcendent beauty of the living Christ in all its matchless grace and wondrous power.

As I listened the painting was richly framed in words fitly spoken, encircling in a resplendent halo the ever-present divinity in our consciousness of being, and thus we find the Christ within ourselves, the glorious consummation of all life's cherished plans, the consciousness that we are now within the promised land, even Canaan. And while she was yet speaking, the Christ came to me in the hour and in a manner I had least expected. Instantly the chains were broken, the prison doors unbarred, and I was from that hour henceforth freed from slavery and a fugitive from the justice (?) of orthodoxy.

"Daily with souls that cringe and plot,
We sinners climb and know it not."

As the spell of her charmed utterances took possession of me, I felt as never before the truth of the Scriptures—"And did not our hearts burn within us as he talked with us by the way, and while

he opened to us the Scriptures?" I was made to feel such a sense of gratitude, such a lifting of the heart's burden, such unspeakable happiness as I realized the truth of her wonderful words of life, and that she indeed spake as never man spake, and I thought, Verily, *thou art a prophet.*

And each succeeding day as her voice was heard in the beautiful presentation of the truth as it is in Christ, I was indeed transformed by the renewing of my mind, and I realized in those marvelous utterances of God's chosen disciple the true ideal sermon, and I experienced the conscious upliftment in thought and being as only one can be most religiously impressed upon me, as did the Passion Play at Ober Ammergau upon one of my friends. She said that to witness those scenes made such a profound spiritual impression upon her that to pass out and into the world again seemed sacrilege indeed.

And now is life's ideal realized, the oasis in the desert is discovered, and I no longer experience those disappointing mirages in the desert which are but shadows of the real, and I realize as never before how it is that "Life is real, life is earnest, and the grave is *not* its goal," and from the profoundest depths of my being I thank God for deliverance; and blessed shall the memory ever be of her that broke the chains that bound me, and forever set me free.

Man has been called a child of circumstance, the plaything of fate, but the truth is that man owns himself, and the circumstances which surround and enfold him shift and change as the wind blows. The man who *governs himself* shapes and fashions the conditions which are about him. Every motion he makes is a new event evolved from himself which makes another point of light in some constellation glowing in the firmament of his life.—DOWD.

No man is hurt but by himself.—DIOGENES.

OPTIMISM.

BY I. P. LATHROP.

THE words, optimist and pessimist, are thus defined by a little boy: "An optimist is a man who looks happy when he feels miserable; a pessimist is a man who looks miserable when he feels happy." This, we think, is a very fair definition. Another simple definition is: Optimism is the faculty of seeing the bright side of things; pessimism the faculty of seeing the dark side.

Our subject has to do with optimism only, and its effect on our whole nature; but as pessimism is its sworn enemy, we will consider it, only as far as we need to do, in order to rob it of its power to harm. We all know the tendency a mortal has to be fascinated by anything ugly enough to make a blot in the midst of the great universal beauty we are so accustomed to, or anything that may act as a discord in the harmony with which Nature constantly surrounds us; and how persistently he dwells upon this blot or discord until he has given it the power to obliterate, so far as his consciousness is concerned, all the largeness of beauty and harmony that has been his birthright; and with which he has grown so familiar that the slightest thing contrary attracts his immediate attention.

We know how he stands spellbound under the fascination of this one dark spectacle, until he thinks only of it, speaks only of it, and acts as one bound by a spell, and paralyzed of all normal effort. We know, too, how the face soon pales, how every muscle, so obedient to the mind, quickly alters the countenance from one of radiant content to one of stony fear; how the whole body loses its buoyancy; the heart and other organs, also obedient to the mind, lose strength and slip out of harmonious action; we know, too, the dread name that we

immediately stamp upon this same inharmonious action (disease); and all this because of what? Simply because the mortal persists in seeing the one dark spot and filling his mind with it, instead of ignoring it and persisting in seeing only the ever-present harmony. It is just as sensible as it is to hold one's hat before one's face and insist that all is darkness, when really the sun is shining everywhere excepting inside the hat, and the mind behind it.

Now I think that the majority of people have this tendency to give undue importance to anything that occurs to mar slightly the unfailing harmony which is the law of our lives, as well as that of the whole universe; and I think we should, as soon as we discover this annoying inclination, strive to turn our minds from it at once and think persistently of all that is good in our lives, and remember that all the common blessings, which are those we value most, are unfailing, because pouring constantly from the Creator who makes no mistakes, the Love that feels no change, the Intellect that knows no weakness, the Life that knows no death.

Then, if we think long enough about this Infinite Good, stubbornly refusing to see the thing that we call evil, gradually, or suddenly it may be, a glad consciousness fills the mind of the actual presence of this great Good around us and within us, and we realize that this Love and Intellect and Life is all that there is, because it is omnipresent—and we are a *part* of it all; then do we “arise and shine” as the Psalmist says, for we feel that the glory of the Lord has risen upon us. And behold! the evil of which we were afraid lies a powerless shadow before us. And the body? Instead of pallor, the face scarcely veils the shining light of the spirit. Instead of the paralysis of fear, is a new buoyancy unknown before, and felt in every atom of the being. In the place of inharmony in the heart's action, is the glad, regular, strong pulsing, in unison with the spirit of joy that has taken possession of us; and we feel our

lives to be backed by the whole power of the Infinite Life, even as the stream pulsates with the life of the eternal sea.

This is optimism as I know it; this, I feel, is what Paul suggested when he said: "Whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of *good* report; if there be any virtue, and if there be any praise, think on *these* things." It is what Jesus meant when he said, "If thine eye be single, thy whole body shall be full of light."

Let us look at some of the single ideas, and see how far they have power. We will look at some that will be very familiar. All of us have seen a mother pick up a crying child, who may be smarting with pain and thoroughly frightened, and have heard her say in the sweetest, cheeriest way, "Don't cry, mother will kiss it; there, now, it is all well," and we have seen the little one go away satisfied and even smiling. Such a simple, easy restoring of harmony; when, by keeping the child's mind on the pain by foolish sympathy, it would have lasted longer and inharmony would have prevailed. And who of us can tell how large a result a little inharmony may produce?

If we only could put the same faith, or optimism, into our words when the hurt is a bad one, as we do when we know there is nothing serious to fear, I am persuaded the result would be as magical. Oh, if we only could get rid of fear! Do you remember ever having a dream of something more dreadful than you had ever experienced, and awakened to find yourself literally "scared stiff," every part of you paralyzed for a moment, excepting your heart, which had suddenly become like a patent hammer? If so, perhaps you remember wishing for something to cover you from the darkness and the terrors it had to your excited mind. I guess most children have had at some time this truly dreadful experience. Some

could shake it off before morning, but many would feel the influence of it all night, and imagine the darkness a living terror, and be pale and nervous the next day as a result, all in face of the true facts, that the darkness held only peace in the home, with mother's brooding love and father's protecting care, and the precious little toy playmates of the light. Such is the power of a thought of fear.

Just as striking is the effect of a beautiful dream containing a glorified experience above any that we have even thought. The whole night is beautified by it; and the following day, and maybe days and weeks, are filled with the sweet suggestion of light and happiness beyond the earthly. The effect is exalting and inspiring to the spirit, and as a natural result the whole body shares in the glow.

Faithful servants are these bodies of ours. We alone are responsible if they betray us—they never bear false witness. It is because this is so that we are able to read in our neighbor's face that which is unhappy and maybe unkind, as well as what is good and true; and because of this tendency to give undue attention to any inharmony, or what we call evil, the result is, that we, children of one Father, are more apt to think of the faults that we see betrayed in the faces than of the virtues which are also manifest in larger measure.

Some people *talk* much of these faults of their neighbor, that we all know to be wrong and a destroyer of character; others see the faults and say nothing; all honor to them for their courage, for courage it is to resist speaking when silence may give the impression that one lacks discernment, or is perhaps careless in regard to evil. For all such brave ones we give thanks, they will do no harm by their word; but how about the thoughts that acknowledge the faults the voice will not express? What a constant warfare between the mind and the obedient tongue! What restraint is constantly necessary! Then, too, thoughts are things, and

although less venomous than the spoken word, they still have their influence. So it follows that our thoughts must be purified—we must *think* no evil.

Now I come to what I think is the crowning optimism of life, and if we can fill our minds with its power, we have accomplished the greatest work that our lives can boast, for ourselves as well as for our neighbor. It is evident to us that if we persist in seeing the best, the truest and greatest all about us, that our minds and bodies will become filled with the consciousness of it all, and show it forth in harmony. Even as Jesus said, "If thine eye be single, thy whole body shall be full of light." But how about our neighbor? Can we have one eye on the darkness there and one eye on the light within our own souls, and still have an eye "single"? It is not possible, for we are all manifestations of the One Mind.

So must we see only the good within our neighbor also, if we would have our own bodies full of light. What happens then to the neighbor? The divinity within him leaps up to meet the loving greeting from the divinity within our souls; and as in the Divine Presence there is no darkness, our recognition of his true spiritual being helps his faults to slip away. There is no greater work than this, and by the silent beauty and strength of it, all evil slips away as darkness before light. By the power of the glorious optimism of it, all the vexed questions of law and government would be solved, for then should we love our neighbor as ourself.

If love is here, heaven is here, for love is all there is of heaven. The power of love moves mountains, elevates plains, makes fruitful the deserts, and purifies the swamps of human lives; redeems, purifies, cleanses and makes holy the human temple, which is the temple of the living God.—MOTHER VIRTUZIA, editor *The Circle of Light*.

Bible Lessons

BY C. F.

Lesson 8. February 21.

JESUS AND THE SABBATH.—Matt. 12:1-13.

1. At that time Jesus went on the sabbath day through the corn, and his disciples were an hungered, and began to pluck the ears of corn and to eat.

2. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3. But he said unto them, Have ye not read what David did, when he was an hungered, and they that were with him;

4. How he entered into the house of God, and did eat the shew bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5. Or have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

6. But I say unto you, That in this place is one greater than the temple.

7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8. For the Son of man is Lord even of the Sabbath day.

9. And when he was departed thence he went into their synagogue:

10. And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other.

GOLDEN TEXT—*It is lawful to do well on the Sabbath day.*—Matt. 12:12.

To those who live in the external life the institution of the Sabbath day was a great blessing. Among all peoples similar rest days have been instituted, and history shows that Moses was not the originator of the system. The observance of a weekly rest-day is now very widely held to have a natural basis in the needs of man. The persistency with which such an institution has been maintained for many ages among

Jews, Christians, Mohammedans, Chinese, and some of the so-called pagan nations, amply supports this view. It has also been found by experience that one day in seven is the right proportion. During the French Revolution, when the decade was substituted for the week, and each tenth day devoted to rest, it was found insufficient. Moses borrowed the usage from the Babalonian civilization, as recently discovered cunieform tablets record the institution of a seventh day of holy rest.

There is a reason for this universal rest-day being the seventh. It is based in the creative law, and all nature is under its dominion. Seven emanations, or "words" of God are operative in the natural world. They are: Wisdom, Life, Love, Power, Substance, Strength, and Order. All nature is keyed to this scale. The seven colors of the spectrum, the seven notes of music, the seven physical senses of man (two not yet universally developed), are all emanations of these mystical Words of Being. When man studies and masters thought he discerns the relation between the various manifestations and the "words" from which they arise. To illustrate: When the word *Life* is repeated in the mind a vibration is sent out whose color is red, in the musical scale it is *do*, and its substance is alcohol; so each "word" has its effect upon the seven fundamental planes of the natural world, and when man learns to use words in the right relation, he has the key to all creative processes, and can, at will, change not only his own body, but also all the natural forces operative everywhere. It is through this law that the race has, by ignorant thoughts and words, interfered with the natural harmony—producing cyclones, drouths, floods, etc. Power over these violent conditions is within man; as evidenced by Jesus stilling the storm by his word of command.

But man is not exercising his dominion for various reasons, one of which is his tendency to reverence and observe the letter of the law instead

of the spirit. Jesus observed the Sabbath, but it had become burdened with this worship of the letter, and had a multitude of ridiculous prohibitions and external formalities, from which he rescued it by his bold freedom and disregard of man-made laws.

The Sabbath was instituted for man, not man for the Sabbath. It is lawful to do good on the Sabbath, whether it be preaching in a pulpit or practicing in good works. Luther said, "Keep it holy for its use's sake both to body and soul, but if anywhere the day is made holy for the mere day's sake, if anywhere anyone sets up its observance upon a Jewish foundation, then I order you to work on it, to ride on it, to dance on it, to feast on it, to do anything that shall reprove this encroachment on the Christian spirit and liberty."

Lesson 9. February 28.

HEARERS AND DOERS OF THE WORD.—Matt. 7:21-29.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29. For he taught them as one having authority, and not as the scribes.

GOLDEN TEXT—*Be ye doers of the word and not hearers only.*—Jas. 1:22.

The focal point of individuality is the *Will*. The Will is the centre in mind and body around which

revolve all the activities that constitute consciousness. The will is the creation of I AM. Without will man would be a ghost, a wraith, a shadow, a claim of stability without the substance at the centre. As Will is the projection of I AM, it is the most substantial of man's faculties. It is his very self, and to give it up seems like destroying the man. And it is self-destructive to give up the will to any except its source, God. This is why that branch of hypnotism which practices control of the will, and that phase of spiritualism that develops mediumship, are so dangerous. Once give up your will to the control of another, and you have lost a certain element of your individuality. When the will is made to relinquish its hold upon the brain and nerves, and another will steps in, there is a transgression of the creative law, and trouble always follows.

The I AM is the metaphysical name of the spiritual self, as distinguished from the mortal self. One is governed by God, the other by self. Christ is the Scriptural name for I AM. Jesus called it the Father. It is the Father of the personal will, and a conscious unity between the two must finally be made to preserve the oneness of creation. That is what is meant by "he that doeth the *will* of my Father." We must do the very will of God in our wills, which is virtually surrendering to God the whole man.

It is possible to get very close to the kingdom of heaven by doing good works and surrendering to the Spirit the various faculties of the mind, but we can never fully enter into and abide in heaven, or Divine Harmony, without surrendering all that makes up the personality, of which the will is the centre.

So we see that we have to whittle the will away by giving up our personal works done in the name of the Lord. We may be a prophet and worker of miracles, like Elijah, yet not permanently enter the kingdom of heaven. Elijah was taken into heaven in a fiery chariot drawn by horses of fire, and the symbol is suggestive of his destructive methods. He

healed one woman's son, and killed priests and soldiers enough to make a small army. He was not allowed to stay in heaven, but appeared on earth again in the personality of John the Baptist, according to Jesus.—Matt. 11:14. John Alexander Dowie says he is back again, and his denunciation of everything but himself and his methods, and the general fiery character of his language, are strong pointers in favor of his claim that he is the same old terror, Elijah.

It is possible to heal and do good works in the name of the Lord, and claim these works as evidence of the truth of our doctrine, and yet be unrecognized by the Lord in the final summing up. Many honest people are in this day basing their entry into the kingdom on their ability to heal the sick. Yet Jesus says that unless they are doing God's will in *all* things they will be declared workers of iniquity. Right along with this healing power is usually the desire for personal recognition on the part of the healer. He is not working *wholly* in the name of the Lord, but for self also. This is selfishness, which is a barrier at the door of Divine Harmony. Then again, works are performed of a mystical character in the name of the Christ, while the true Christian spirit of modesty and love are lacking. No merit is made in spirit by such methods. Some work for the erection of temporal churches in which to worship the Lord. They are like the man who built his house upon the sand; their foundation is the shifting substance of human thought, and in the time of trial they will be found wanting.

Spiritual character is the rock-foundation of Being. Build yourself into God, and you will find yourself in heaven right here. Let go the little self and take hold of the Big Self. "Not my will, but thine be done."

Our character is but the stamp on our souls of the free choice of good and evil we have made through life.—GEIKIE.

Lesson 10. March 6.

JESUS CALMS THE STORM.—Matt. 4:35-41.

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him?

GOLDEN TEXT—*He maketh the storm a calm so that the waves thereof are still.*—Psalm 107:29.

The law of action and reaction, activity and rest, is found everywhere. In mechanics it is this reaction or tendency to inertia that defeats the perpetual-motion device of the idealist. The mind intuitively discerns that in the realm of causes all things are equal, and that that equality should extend to the realm of effects. But because the effect is not properly adjusted to the cause this does not prevail. There is a plane of action, however, where the reaction is so closely allied to its cause that they seem equal. Jesus called this *faith*. Faith is the spiritual name of a perpetual going forth of energy from mind—the very *substance* of thought action.

Metaphysicians find that after years of experience in manipulating thoughts that they come to realize their minds as the centre of vibratory forces more or less under this control. This is the conscious recognition of that all-pervading energy which we know is the cause of all manifest life. *This Life* does not go and come—it does not act and react, it simply *is*. When man, through understanding and faith and concentration of thought, and demonstration of mental power, lays hold of this inner energy, it

becomes to him a perpetual life-flow, and he has attained the Eternal Life taught by Jesus as the *summum bonum* of existence. The various steps leading up to this attainment are symbolically given in the life and teaching of Jesus.

Today's lesson shows that the I AM has not attained a full realization of mental calm and perpetual energy, but, after a period of teaching and demonstration of Truth, is overtaken by sleep. After a period of strong affirming and denying we should proceed to equalize the energy which we have set into action in *our consciousness*. If we do, not a disturbed subconsciousness will follow. If we were in full development this would not be necessary, but being but partially in harmony with Divine Mind we set up vibrations that act at variance with the fixed thoughts in consciousness, and a storm ensues when we *let go*, or fall asleep. This is the natural reaction that comes after the extraordinary mental effort of realizing the Law of Being and Existence, or "expounding all things."

"Let us go over to the other side" refers to the passing of the thought from the positive to the negative pole of consciousness. The waves that beat against the "boat," which is the nervous system, or vehicle of the mind, are thought vibrations of various kinds rushing through the waters of the nerves and filling them with error conditions, both from within and without, until the boat is nearly swamped.

Jesus, the masterful I in each of us, is calmly sleeping through all this in the stern of the boat on a cushion. This "cushion," or "pillow," as given in the old version, lying in the stern of the boat, is the *medulla*, that little centre of nervous energy lying at the rear or "stern" of the brain. When we fall asleep the identity withdraws to this seat of life in the body and rests there, and allows the natural forces to recuperate without its conscious interference.

But as stated in the beginning of the lesson,

there has been great mental force exerted, and waves of thought are sweeping through the nerves at a tremendous rate, and the disciples or faculties of the whole mind are stirred up and afraid. This commotion becomes so pronounced that the I AM is awakened and comes out of its sleep. It then asserts its dominion and power of speaking the word of peace. Then follows a treatment against fear.

This experience is quite common in the daily lives of those who are developing the powers of the mind, and they often find themselves nervous and disturbed in sleep by dreams of storms and impending dangers. This is the result of mental inharmony brought about by thought exertion without proper thought control. When you find yourself in this state, sit bolt upright in bed and rebuke the inharmonious thought. Then affirm the peace of the Spirit, and deny all fear. Keep this up until you get the realization of your effort, which is a consciousness of the very *substance* of harmony or Divine Faith.

Lesson 11. March 13.

DEATH OF JOHN THE BAPTIST.—Matt. 14:1-12.

1. At that time Herod the tetrarch heard of the same Jesus,
2. And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.
3. For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.
4. For John said unto him, It is not lawful for thee to have her.
5. And when he would have put him to death, he feared the multitude, because they counted him as a prophet.
6. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.
7. Whereupon he promised with an oath to give her whatsoever she would ask.
8. And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.
9. And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded it to be given her.
10. And he sent, and beheaded John in the prison.
11. And his head was brought in a charger, and given to the damsel: and she brought it to her mother.
12. And his disciples came, and took up the body, and buried it, and went and told Jesus.

GOLDEN TEXT—*Be thou faithful unto death and I will give thee a crown of life.*—Rev. 2:10.

Sensation is a legitimate part of physical consciousness, and has a ruling identity, represented in today's lesson as Herod. "Herod the Tetrarch" means the *son of a hero, who rules a fourth part*. This is that temporal ruler in consciousness called personality. It is not wholly evil, as some teach, but has fallen into certain selfish habits of thought.

When we first come into a realization of our needs spiritually, and decide to reform, there is a great sifting of thought and act. We see many things distorted, and often allow our sins to assume large proportions under the searchlight of the Spirit. This zeal to reform and change our mode of thought in a most radical way is John the Baptist. It condemns error in the most unmeasured terms, and grows indignant over the immoral practices of the people. Just here we have to be careful. Whatever you condemn you must meet and fight in some form. A challenge means a duel, unless there is apology or explanation, or cowardice. This holds good in every mental challenge that we make. When we denounce the sins of the people, those sinful thoughts rise up and give us battle. It does not make any difference how flagrant the sin, nor how just your denunciation, the opposition comes just the same. It is a question of your strength and ability to meet the error in the spirit you have denounced it. In God there is no "righteous indignation." God does not deal with sin by getting angry and excited over it, and the wise man learns that he must deal with all things as God would. God's arms are always open—the vilest sinner may return.

A certain little woman of the writer's acquaintance has a habit of indulging in this "righteous indignation" over certain forms of error, sometimes in herself and sometimes in others, which is invariably followed by a pain in the back of her head, and a nervous spell as a consequence. Thus her good

intention, John, is beheaded because she does not use judgment in her reforms. If you have pain in back of head and nervous headache, you will find the cause in denunciation of evil, either in yourself or others. The law does not allow us to kill off the error consciousness as a whole. Every part of man has its place in the economy of Being. What is needed is purification based upon understanding; and not denunciation and punishment. Although Herod is a libertine, and guilty of the grossest sins against morality, John is not justified in his wholesale denouncement. Hence, when we denounce and rant against sin, the law does not protect us. It is found that those who go out to fight the sins of the world are usually overcome. "Resist not evil," said Jesus. The only successful reform is that based upon education and love.

The personality is involved with many planes of consciousness, and in this allegory of Herod and his liaisons is brought out some of the phases of senselust. Sensation is necessary, but it should be curbed and ruled instead of allowed to have its own sweet way. Its way seems sweet, but ends in bitterness if we give up wholly to the enjoyment of the sweetness without meditation or thought about its character and relation to the whole man. Thus lust is the excess of pleasure. But that same pleasure indulged in with moderation and an understanding mind becomes a lasting joy. The only source of understanding is God, so we find that we must dedicate every pleasure of soul or body to God, and do all in His name.

If personality gives up to sensation and cuts off the head, or intelligence of Spirit, which John represents, there follows still further excess until lust destroys the ruler, and Herod is deposed. Thus error destroys itself.

When one gives up to sense delight in sexual sensation, eating, drinking, dancing, and the many forms of outward pleasure, the mind almost uncon-

sciously becomes bound to these forms of enjoyment. These are the "oaths" of Herod that have gone forth from his mind, and which he has to make good wherever he has expressed them. The Hindu mystics claim that this whole realm of sense is an illusion in a sort of dancing light called the *astral light*, in which the senses whirl in confusion. This is symbolized in this lesson by Salome, the dancing girl, whose gyrations intoxicated Herod until he was willing to give her half his kingdom. But this siren of the sense world does not choose material possessions, but seeks to wean man wholly from the reform element in his consciousness, and plunges him into greater depths of sensuality by bringing about an entire severance of the head, or understanding of spiritual things, from the body.

This is given as a temperance lesson, and it is a good one. Be temperate in your thoughts. Do not denounce evil nor evil tendencies in yourself or others. Be temperate in your reforms. Instead of censure and condemnation, with the penalty which most people are always ready to fix for the culprit, there should be inquiry into causes—a searching out of the inner sources of error conditions and a reform based upon sympathy and love. This applies not only to the sins of the race but our own also:

There is one Mind common to all individual men. Every man is an inlet to the same and to all of the same. He that is once admitted to the right of reason is made a freeman of the whole estate. What Plato has thought, he may think; what a saint has felt, he may feel; what at any time has befallen any man, he can understand. Who hath access to this Universal Mind is a party to all that is or can be done, for this is the only and sovereign agent.—EMERSON.

"Claim the Good, for as you claim so will you receive."

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, January 20th, at Unity Headquarters, 1315 McGee Street. Mrs. Edith Haseltine, leader. Subject: "The Beautiful Now." Mrs. Haseltine spoke as follows:

Thousands today are asking, "How can I attain health, happiness, peace, joy, prosperity, satisfaction?" Is there an answer? There is one great, simple Principle, one Universal Presence, if firmly laid hold of and made the central idea around which everything else in our lives is orderly arranged, will give every one health, happiness, prosperity and satisfaction, just to the degree we firmly lay hold of it.

"Seek ye first the kingdom of God and His righteousness." "Become as a little child or ye cannot enter in." Say, "I am willing to become as a little child, I am teachable as a little child." The kingdom of God is within us. Jesus our elder brother said, "It is the Father's good pleasure to give us the kingdom." Christ is the door, and the key is acknowledgment, or affirmation. All that the Father hath is mine *Now*. The kingdom is an inexhaustible storehouse, a bountiful plenty for each one that the loving Father hath provided for the children of His love. We must keep our consciousness open to this unlimited supply of all good now by declaring it over and over again. We must be very careful what words we think or speak, to dwell in the sunshine of the Presence and be filled with its sweetness and joy. The outer, or sense man, makes the great effort, but, "be still and know," oh, so still, the great Father enfolds you, you nestle on the bosom of Infinite Love now. It is the dwelling in the secret place of the Most High—the abiding under the shadow of the Almighty. Now is the day of salvation from every untrue condition. Each soul has its own salvation to work out by dealing directly with the Father. To

live the Now is to walk with God. There is no more striving; all is *now* complete in Divine Mind. It is here and now we are to concern ourselves about. It is always Now, yesterday is not, tomorrow is unborn; when born it will be Now. God made man perfect in His own image and likeness, and the real man is now just as he was created. The living soul is changeless, perfect, spiritual and eternal now, and we must remember to hold this truth about ourselves. God's work is a finished work, is good and complete, and our work is to acknowledge it. The Father says, "Acknowledge me in all thy ways and I will direct thy paths."

The wisdom can only guide in the Now. It is those who are willing who are lead, those who are obedient to the voice. The Spirit is the only infallible guide. Wisdom is the light of mind, and the light shines only in the stillness of the Now. The law is, "Ask and ye shall receive, seek and ye shall find." "Give thanks that ye have already received." The Spirit of Truth guides you *now*.

Every day is a new day; every morn is the world made new. Here is a beautiful thought for you: God never made old life. The life that we have now is fresh, new life; it is always new, it comes perpetually from the ever-present Infinite Life. What do we want with this life but to live it forth? Use gives increase, and so we use it and rejoice because we are well and happy.

Are you troubled by lack of any kind? There is no lack in the Beautiful Now. Lack is a thought of absence. The substance of Spirit is always present. Acknowledge it. I have abundance, all have abundance, there is an abundance everywhere; I see every man, woman and child living in an ocean of plenty. Bless, bless everything, and give thanks and rejoice. It is the law of increase. Everything is first an idea in mind. The person that is always in a state of worry and anxiety cannot realize what the kingdom of heaven within means. This is the mortal self that

thinks such thoughts. All of these must be denied away as not true of the perfect self. Someone has said, "It is the loving ones that find heaven within radiating this influence as the flower its perfume." We must look straight through this mortal self to the glory of God in each one, and realize that they are one with that glory *now*.

The Father says, "My child, it is necessary to love much to please me, for love is my greatest gift." It is necessary to love all, or you will sever the veins through which the Universal Life flows to yourself. We must see to it that we keep the center of love radiating warmth and joy, and pour our love forth to all the world every moment.

"The lily of love is a beautiful flower.

It will grow in our hearts

If we trust the One Power."

The Spirit speaking through Paul said, "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass or a tinkling cymbal * * * I may understand all mysteries, and have all knowledge; and though I have all faith, so that I could remove mountains, and have not love I am nothing." Our elder brother Jesus told us the greatest commandment; he said, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbor as thyself." What room is there for negative conditions? "Ye are the temple of the living God and the Spirit dwelleth in you." "Child, all that I have is thine," take, use freely, life, love, wisdom, health, plenty; all good and free gifts, but you can only have by using. The more you use the more you have. All God-qualities are yours in your real and true self, for you are His child. Child of Infinite Love, trust thy Father.

"Who trusts in me fully from hour to hour,

And only remembers there is just One Power."

We are told to "speak the truth every man to his neighbor." Does a friend come who is weary, say to

him silently, "God is your strength;" to one who is sorrowful, "You are filled with the joy of the Lord;" to one who is in want, "God is your never failing supply." Great should be our joy that God's boundless Truth is for all, and will make each its abiding place in proportion as he earnestly desires it, and opens to receive it. The ever-present Good is always with us. These are realities that endure forever. Let us come into the realization. Let us tell the Father the blessings we desire, and take them *now*.

The awakened soul sees God everywhere in all creation. How delightful all is to such an eye. He sees the sunshine as a symbol of God's glorious Truth; the rain as a symbol of the blessings that are constantly being showered upon us; the true man as God's thought; the body as a symbol or expression of that thought. Flowers must have sunshine, rain and fresh air, or they fade; so we must have the Truth of God, of which sunshine is a symbol, and we must recognize ourselves as one with the Father to show forth beautiful manifestations.

"I am only a child that is lying
On the bosom of Infinite Love;
I speak not of living or dying,
I know not sorrow or crying,
My thoughts are dwelling above.

"The spring of Life that is flowing
Is hidden with Christ in God;
Not yet the mystery knowing,
I feel that the peace is growing
As a river grows deep and broad.

"All I need without price I am buying
By my trust in the goodness above.
There's an end to my yearning and sighing,
For just like a child I am lying
On the bosom of Infinite Love."

The peaceful benediction of the Father's love now falls gently o'er you. You are filled and soothed by its all-healing presence.

Mrs. May Wolzak: We can put this knowledge into practice in our every-day life. Going into a

neighbor's the other day I found her at the machine trying to make some clothing for her children, and the machine would not work well, and she was jerking the thread out, and fussing and fuming with impatience, and calling the machine names, and really abusing it. I said, "Let me sit down and try it," and I began to pet the machine and talk to it as an intelligent thing, and it worked all right for me. So it is with us when we blame others for faults which are really in us. Let us bless everything and see the good in everything, and we will get the good from all.

Mrs. Heller: When I first came into the Science I began to practice it. I used to burn and cut my fingers when about my work, but I began to bless those fingers, and then I would not burn them. I would bless the materials I put into different articles of food, and I would always have good results. There is no detail of our daily lives where we cannot put this Science into practice and reap the benefits.

Mrs. Myrtle Fillmore: One of our poets says, "I find my own complexion everywhere." We certainly find what we look for. Intelligence is omnipresent, and it responds to our call. There is no place where this Intelligence is not, and the things we call dumb, unintelligent things, express just what we put in them. Home-makers make their homes, and they make them just what they will. They can put the substance of rest into the chairs until those who sit in them feel the vibrations of rest. Bless everything in the home; write holiness upon the pots and kettles.

Mr. Gordon: In the testimony of the efficacy of the healing power of applied Christianity I want to tell of a demonstration made in these rooms yesterday. I came here suffering intensely from a diseased tooth; you all know what that means, and after being treated for twenty minutes, the pain ceased entirely, the swelling had subsided, and I went out in peace.

Mrs. Jennie Croft: This demonstration was made possible by laying hold of the Spirit of Truth through an understanding of its power, its limitless power, working now and all the time. Our leader spoke of the "Beautiful Now;" I wish to add one word, the "Eternal" Now. This "Now" is all we have of time, or ever shall have. The past is not, the future is but the Now as it comes to us, and thus the Now is all we are conscious of. It has been said that the two thieves which were crucified with Jesus were the thoughts of the past and the future. These thoughts, if we dwell upon them, steal from us the energies needed for the proper living of the Now, and when the human sense of things is put away from us with the Jesus state of consciousness, and the Christ is risen in us, then are we "this day in Paradise." Let us give our best thought and effort to living each day to the very best and highest that we can conceive, wasting no time in speculation, but *doing* in this beautiful, eternal Now what the Spirit leads us to do, and we shall find peace.

Mrs. Yancy: Peace! What is peace? If we have aches and pains, we do not have peace; and some may send for the doctor to get peace. What is that peace Christ gave to us? He said, "Peace I leave with you, my peace I give unto you, not as the world giveth." What have we done with it? We have laid it aside and taken up something else, laid our peace down. We cry, "O Lord, have mercy on us." How can God have more mercy on us than we have right here? We must love and have mercy on everything if we would have mercy and love for ourselves. See no evil, see the good only, and see it Now.

—JENNIE H. CROFT, Sec.

I grant unto every being in the universe, whether seen or unseen, his Divine purity and innocence, which in due season will lead him to the fountain of Life, where God (the Good) shall wipe away all tear-stains from his soul.—HANNAH MORE KOHAUS.

THE KEY.

BY ELLA WHEELER WILCOX.

All that I crave belongs to me;
God held the gifts, and I the key.

He held them waiting my command,
And yet I would not understand.

In petulance and discontent
Full many a wasted year was spent.

I cried, "How cruel is the Fate
That bids me work and weep and wait

"For things that make life worth the living,
Nor rob the giver in the giving.

"A little joy, a little wealth,
Result for toil, abundant health;

"A chance to do — a chance to be —"
And then I looked — and saw the key!

Right in my heart I carried it,
Divinely fashioned, formed to fit

The lock of God's great Reservoir,
Which held the things I thirsted for.

The key was Love, pure gold a-crust
With glittering gems of swerveless trust.

It fits all doors, it turns all locks;
It leads the way through walls and rocks.

It lifts the bolts, unbars the gate,
And shows where all life's treasures wait.

Oh, are there heights thy feet would press?
Use Love the key to all success!

The Holy Supper is kept indeed,
In whatso we share with another's need —
Not that which we give, but what we share,
For the gift without the giver is bare;
Who bestows himself with his aims feeds three —
Himself, his hungering neighbor, and Me.

— JAMES RUSSEL LOWELL.



Inspired by the Spirit of Truth.

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

We are testing this promise daily and finding it absolutely true. Jesus Christ is with us today as fully and with as great power as he ever was, and he manifests himself to all those who spiritually apprehend him.

Spirit is everywhere; ignorance of the action of mind and its laws is what shuts the power of Spirit away from man.

We find that when many people hold the same thought there is a 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 join every night at 9 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. This work requires the time of several people at headquarters, and much free literature is distributed. To meet these 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 thirteen years and has over 9,000 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 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

Beginners usually have a great many questions to ask, and they require a course of lessons and reading. To such we recommend the "Lessons in Truth," by H. Emilie Cady; price, 75 c.

UNITY is our magazine, which is published monthly and contains a large amount of instruction. It should be in the hands of every member. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

The simple request to be enrolled a member of the Silent Unity Society is all that is required to join with us. Do not expect an extended correspondence, nor even a written reply to your letter unless the case urgently demands it. We always respond in spirit and you are never neglected, although you do not hear from us by post. Address,

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

THE CLASS THOUGHT.

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

February 20th to March 20th.

I am inspired by an almighty courage—
I cannot fail.

Noon Thought.

(Held daily at 12 M.)

I draw strength and power from the secret recesses of the Spirit within, and there is no limit to my endurance.

A Silent Unity comrade, who lives in a far distant land, but who for many years has been very close in spirit, often writes of his steady spiritual growth. He is one with us in the Jesus Christ Thought, and he has written out some of the statements he holds every day. He says:

Jesus Christ the source of our Being, yesterday, today and forever the same. I am that I am. I and the Father are one. I in thee and thou in me. I praise the Lord for health, strength, completeness, perfection, in every part of my body, which is substance and life. I praise the Lord at all times. I praise him for all things. I claim the good that is for me; as I claim I receive and give God the glory. If I have all power over the body, why should I be subject to its limitations? I deny them. I am pure mind (spirit) and all-powerful. I bless my body that is now being created in the image and likeness of the Divine Idea. I cannot be sick or know any weakness, for I am a child of God and count it not robbery to be equal with God. God is my help in every need—bless Him. God is my help now—praise Him. Peace be unto you in every part of my body, which is substance and life, brain, nerves, muscles, heart, lungs, stomach, liver, kidneys, entire generative organs, eyes, sight, hearing, smelling, tasting, feeling. —D. M. L.

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 95 East 42nd Place, Chicago, Ill.

The regular meeting of the Truth Students of Chicago met as usual in Oriental Hall, Masonic Temple, January 6th, 1904, Mrs. Vinnie Carr leading. Subject, "Demonstration."

Meeting opened by singing "God is Love," followed by a Silence wherein each one was asked to realize that "where two or three are gathered together in His name asking what ye will, believing ye shall receive," and so ask in the silence for the individual need.

Mrs. Carr: Recognizing that everything in the physical world is representative, therefore having a spiritual correspondence, so the lesson for today teaches the individual application of the historical care (demonstration) of Naaman through the law of cause and effect. Demonstration is the proof of a proposition, or a verification of a truth through personal experience.

II. Kings 5:1. "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper."

Syria is located on the frontier of Palestine, which is known as the land of Israel and later as the Holy Land—one country. Israel (the Being) is the one country. All countries, states, cities and towns are states of intelligence, thus Syria, the outermost, is the land governed by the intellect, intellect being the first functioning of intelligence through the senses. The meaning of the name Naaman is *pleasantness*, and pleasantness is under the jurisdiction of the senses. The captain of the hosts (senses) is the intellect which is always a warrior, and war always means conflict and separation, seeing duality when there should be oneness. "And he was a leper." Leprosy in *materia medica* is burning, it ching, dissolution; so in metaphysics it is worry,

passion, greed and desire. Leprosy is considered an incurable disease, but we in the New Thought do not recognize anything as incurable in the sense that ignorance, which is the cause of all disease, can be perpetuated.

"And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid; and she waited on Naaman's wife."

The little captive maid is the first glimpse of intuition. Intuition is the feminine, and is the first functioning of intelligence in the spiritual plane. Through intuition, intelligence perceives there is another country, Samaria. Now Samaria is the province which is later found to be the promised land.

"And she said unto her mistress, Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.

"And one went in, and told his lord, saying, Thus and thus saith the maid that is of the land of Israel.

"And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment."

The king of intellect, always commanding, prepares the outer, still looking for help from the external.

"And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

"And it came to pass, when the king of Israel had read the letter, that he rent his clothes, and said, Am I God to kill and make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.

"And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

And he brought the letter (shape or form) for help. The two kings are rulers, and two means multiplicity, hence a lack of understanding. The King of Syria is the highest degree of intellect, but the King of Israel is the lowest degree of intuition

because the *prophet* of Israel is the man of God, hence the rending and lack of understanding.

"So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

With all his horses (impulses) and his chariot (determination) and stood at the door, fixed in his (belief) materiality.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

The Jordan (the descender) is the river of Palestine, and is always spoken of as *the* Jordan to distinguish it from the river of Commerce, the Euphrates of Western Asia. The Jordan merits its Hebrew name, the descender, because it is a huge cataract, and in no way like a river except that it is perennial. In the course of a hundred and four miles in latitude it flows two hundred miles and has twenty-seven rapids, and in the first eleven miles of latitude falls eight hundred feet. It has no fisheries, no cities of eminence on its banks and no ports. It is never mentioned in the Scriptures except as a boundary, and the "beyond Jordan" was as common an expression in that country as "across the water" is in the English language. All seas, lakes, rivers, streams, fountains and wells are representative of cosmic consciousness. Consciousness is to know; any concept of consciousness implies distinction between one thing and another. To know one thing as it is, is to distinguish it from something that it is not. To be conscious there must be a subject (conscious person) which is conscious of an object. Subject and object are the two essential factors in consciousness, existing only as they stand in relation to each other. Consciousness (the river) is the border where the object ceases to be object, and the subjective becomes known. Subject is subject only as it conceives of an object, and object is object only as it is apprehended by the subject. The river (consciousness) is the border where intellect ceases to be intellect and spiritual perception begins. The

correspondence of the many levels of the river are representatives of the many states of consciousness experienced by the soul in its journey from the Adam to the Christ.

"But Naaman was wroth, and went away, and said, Behold, I thought, He will surely come out to me, and stand and call upon the name of the Lord his God, and strike his hand over the place, and recover the leper."

In the old way we sought cause and consequence outside of ourselves; in the new thought all the old bearings of life bring everything within the individual himself.

"Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldst thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

"Come, let us reason to gether, saith the Lord." Then the servants (senses) with the aid of the maiden (intuition) are able to reason. Deliverance is not in things, but in truth. It is through recognition and not time (seven times) which cures. Seven is the end of the physical manifestation and the beginning of the spiritual. Here Naaman demonstrates the law of obedience by surrendering his own will to the will of the prophet (the higher). As Noah regained his earth, Abraham his son and Job his wealth, so Naaman recovered his health.

"And he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold now I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

"But he said, As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused."

How prone we are when we make a demonstration to run and tell it, thinking we have reached the ultimate, and saying, Now I know, and everytime we say, I know, we assume a responsibility and are called upon to prove it.

"And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."

What advantage will it be to erect another or make an outside display, if we do not recognize that we ourselves are the "Temple of the living God"? God erects His own temple.

"In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing.

"And he said unto him, Go in peace. So he departed from him a little way."

Go in peace; the only peace that can be found, is within.

"But Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he bought: but, as the Lord liveth, I will run after him, and take somewhat of him.

"So Gehazi followed after Naaman. And when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well?

"And he said, All is well. My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

"And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him."

Gehazi (portion) means a part of or a nature of the being. "My master hath sent me," is a lie, which is error. Ephraim is self-love, and self-love is the error or lie. The error we make is in thinking we desire material things before we do the Spiritual. The two sons are self-love and love of things.

"And when he came to the tower, he took them from their hand, and bestowed them in the house: and he let the men go, and they departed."

The tower means guard; the tower in ourselves is that secret place of the Most High where the watchman (our real Self) never sleeps.

"But he went in and stood before his master. And Elisha

said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither.

' And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maid-servants?

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever. And he went out from his presence a leper as white as snow."

. "Went not mine heart with thee?" How can we get the Spiritual guidance when we are so under the influence of self-love and love of things? Things are good in themselves, but seek the Kingdom first. Curing is getting rid of an ailment. Healing is making whole. We are not to think we are safe because we are perfect in ninety-nine points; it is the hundreth point that is the test of virtue. We must first know the truth of our being and then the supremacy of God, after which we will learn the unreliability of the personal sense and the nonentity of evil.

Mrs. Jane Yarnall: The demonstration in the curing of Naaman came through obedience. The prophet spoke with authority, not from his physical, but from his real Self. Water is cleansing—and also changing—so when we change our minds we are also cleansing ourselves. We may be absolutely healed of our error although not cured of other errors, but to be made "every whit whole" is to be healed of every condition.

Mrs. Agnes See: It is not so much demonstration of disease, but why we have to demonstrate. If God is all in all and man is the image and likeness of God, why should he have to demonstrate? It is so common for all of you to demonstrate that you feel you must do something great to call it a demonstration, and often because you have not done something marvelous you think you have failed. Many think it almost impossible to demonstrate health without the aid of drugs or the external

remedies. We must always speak of demonstration in its direct relation to Truth from the standpoint of Spirit, which is the principle that sustains us in every thought and act. When we learn to be still, having faith in the Good, unlimited by motives or desires, the Good will be accomplished. If you depend upon yourself without a knowledge of the real power, you may not succeed, but if you let the Truth—God—do the work, you are bound to succeed. We do not manifest God. God manifests Himself through what we call ourselves. It is not through work or wrong thoughts or things that we demonstrate, but by just letting God shine through us.

Mrs. Wolfe: The individual must do the work. The lesson for each one of us to learn is the necessity of individual effort. The great demonstration is the power of thought, and our individual work is to apply that power, and that is where we use our will. The human will must say, "I will no longer think negative conditions about myself. I will think of myself as whole and perfect, as the image and likeness of God."

Mr. C. A. Shafer: We need not be anxious to make a demonstration, because we *are* living demonstrations of the Christ. Always start with the I AM, because God is Mind and you are the Image. The Jews stand for our religious thoughts, and all other things are the heathen. We must acknowledge God in all our ways. We must be obedient and go among our religious thoughts and find there that we must be baptized in the Jordan, or we must change our judgment. We must no longer judge according to the senses, but righteous judgment. We can't get away from God no matter where we go or what we do, but we must recognize that always—and so create our world good, and there we will find peace. Peace, love, and health are living things, and if you let them into your consciousness they will raise you right out of any undesirable condition. Don't mix yourself up with things, but keep your attention fixed on God. Recognition that the Father and I are one is the great demonstration.

HARRIET DELANO POOL, Sec. *pro tem*.

CONDENSED TRUTH.

BY VARIOUS WRITERS.

"The Lord is my shepherd; I shall not want."

Three of the greatest words in our language are, God, Love, Truth. While
ON READING THE XXIII. PSALM. unable to define them, we feel that God is Love, and often use them interchangeably. And "What is Truth?" 'Twas Pilate's question put to Truth itself, that deigned him no reply.

Another trio of words of universal human interest are, mother, home, shepherd. Much has been written and sung of the first two, but we do not always sufficiently dwell upon the value and comprehensiveness of the last. The shepherd cares for the good, well-behaved sheep, it is true; but far more tenderly and anxiously does he seek the needy ones. If there be a sick or weary sheep, a silly, wayward or frolicksome lambkin, the shepherd will not rest, until by persausion or force, if need be, the black sheep is safe within its fold.

When David sang, "The Lord is my shepherd," he made the strongest, broadest statement possible.

"I shall not want," surely not, since "He my shepherd is;" I am his especial care, and my needs are all supplied.

"He maketh me to lie down in green pastures."

The child of God knowing himself as such is continually refreshed and strengthened by appropriating the beauties of the material world, while fully realizing the transcendant joy and peace of the spiritual world.

"He leadeth me beside the still waters."

If I confidently rely upon God, He will teach me the deep mysteries of life.

"He restoreth my soul."

Though I stumble, sin, forget or become discouraged; if I cling to the consciousness of His

presence, have faith in the guiding hand, my soul is ever being restored to its Divinity.

"He leadeth me in paths of righteousness for his name's sake."

Because I am a child of God I bear His name, and He cares for His own. If I realize this, I am constantly shown the right way of righteousness.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff they comfort me."

A rod is the emblem of power or authority. Thy rod, omnipotence. A staff, something to rely upon for support in time of need. Thy staff, omnipresence. Since I have the power and presence of God, I have *all*, and need know nothing of fear or evil.

"Thou preparest a table before me in the presence of mine enemies."

"A man's enemies are those of his own household." Among mine I find doubt, fear, selfishness and criticism, yet in the very presence of these I may sit at my Father's table and partake from its fullness of love until doubt shall be displaced by absolute confidence; fear by perfect peace; selfishness by willing service, and criticism by loving charity. Thus my enemies will become so weak from lack of nourishment and exercise that they will fade away, and be known no more in me.

"Thou anointest my head with oil."

The consciousness that nothing can separate us from Divine presence is surely the richest of all blessings. The anointing is continual.

"My cup runneth over."

The supply is ever greater than the demand. No matter how much we use, we never exhaust the fountain of God's Love.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever."

When I work in His presence, and in His service, goodness and mercy are ever with me, and follow me. Since "ye are the temple of the living God," we do dwell and abide in the house of the Lord *now* and *forever*.

— J. P. .

The Rev. S. E. Simonson—a Christian Science Reverend—says that he has cured a broken arm with Christian Science treatment. He did not touch the arm, he just “demonstrated,” and cured the arm at once. The Reverend Simonson’s wife cured burns the same way, even destroying the scars, which doctors could not possibly have done.

The Rev. Dr. Dowie, of Chicago, cures people, or says he does, and he gives policemen in his town Bibles instead of clubs, which is original.

In New York City a relic of a saint is exhibited, and it is announced that children are cured of hip disease. Many crutches are thrown away and abandoned as evidences of cures.

In Tennessee, in front of the East Tennessee National Bank Building, a Salvation Army man, Ernest Limestone, kneels from dawn till dark declaring that he sees the image of the Saviour on the bank. He prays earnestly, addressing the crowds from his knees, and describing the vision in the most minute detail. Nobody disturbs him. Not long ago he would have been made a saint or put in jail. Now they just leave him alone.

We have Christian Science cures, faith cures, Protestant cures, Catholic cures—we do not propose to discuss here the merits of any of them.

We call attention with satisfaction to the fact that all of those cures go on side by side, each one claiming as much or as little as he pleases, and nobody objects.

Not very long ago one particular kind of cure would have been officially recognized by the Government, and all the other alleged curers would have been burned.

We are still, as a race, very largely a victim of humbug, but at least we have stopped burning each other alive—with the exception of an occasional negro—and that is certainly a sign of improvement.

—*New York Journal.*

ANSWERS TO QUESTIONS.

BY J. H. C.

117. (a) I saw in the paper where Mrs. Eddy had her valuables stolen. She teaches that a thief will not steal from those who do not think they will steal. Now has she not failed in some way to live up to what she teaches? Do you think it right for her to hoard valuables as she does?

(b) Do you think it right for one to practice physical culture when they hold the thought, and science teaches that "God is all in all, and will do all things for us"? —Mrs. W. H. S.

(a) It is true that if we have inharmonious experiences of any kind, it is because we have made it possible through either a lack of understanding of our power to make ourselves impregnable to attack, or we have failed to make our understanding an active factor in our daily lives. Nothing but good can come to that one who recognizes nothing but good. It is not for us to sit in judgment on the actions of others, to say what is right or wrong for them to do; this question is for each individual to answer for himself, and govern himself accordingly. "Happy is that man who condemneth not himself in that which he alloweth."

(b) In our estimation the practice of physical culture is a good thing, for, while "God is All in all," yet man has his part to do in manifesting this "All." We know that our muscles are made strong through use, and become weak if we do not use them, and we cannot expect God to do our work for us. "Faith without works is dead, being alone;" consequently, if we would be fully developed let us have unlimited faith in the power of God, and send this faith in strong statements all through the cords and muscles, the nerves and cells of our bodies *while we* are exercising them, and we will have *marvelous* results.

118. Will you be kind enough to answer the questions I ask below?

(a) If God does not decree that one man shall be prosperous and another unlucky or unsuccessful, but all have the same

Divine right to all they desire by complying with the law of progress, why are some wicked people prosperous while some good Christians are unlucky in this world?

(b) Will you please also translate the first, second and third verses in Romans, fifteenth chapter? — MRS. F. C. J.

(a) The law of cause and effect works for saint and sinner alike, and there is no such thing as luck. Many a so-called wicked person has unlimited and boundless confidence in his own power to accomplish his desires, and he concentrates all his thought and action to that end, never once doubting but that success will crown his efforts. He believes in himself, and this is the cause of which success is the effect or result. Now, oftentimes, your real good Christian is a man who has doubts of himself, who has not a living, active faith in his inherent capabilities. He believes in God more as an external power than an indwelling energy, and, although the decree is "Whosoever will may come and take of the water of life freely," he comes with a little tin cup and goes away murmuring over his unsatisfied desire, when he should come with a great bucket and be filled. God provides the supply; man takes as he will: "According to thy faith be it unto thee."

(b) We interpret this to mean that there are divisions of our consciousness which are strong and others which are weak, and that the stronger—as the will, the intelligence, the understanding—should rise up and strengthen the weaker faculties, for even the Spirit—the Christ within—suffers reproach, or cannot be in complete harmony, when any part of ourselves is not on the highest or spiritual plane.

119. Please give Spiritual interpretation in UNITY of Hosea 2:15 and Rev. 2:17. — MRS. E. McC.

Hosea 2:15 — And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

This verse must be read with the context, and is symbolical of our state when we serve other than the true God. We are given to idolatries, letting fame,

riches or pride of intellect come between us and our realization of the Truth, but we are to be brought back to a knowledge of our true selves and of God, and we shall sing and rejoice because we have come out of the darkness of ignorance.

Rev. 2:17—He that hath an ear, let him hear what the Spirit saith to the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

When we redeem ourselves from the bondage to sense, we shall be sustained by the inner or spiritual food (hidden manna), which is understanding of the Truth, and which is the foundation (the white stone) upon which we build up the true self, and the name thereon is our consciousness of this Truth, which none can know for us—we alone can realize it.

THE INFINITE.

Greatness, which is Infinite, makes room
For all things in its lap to lie;
We should be crushed by magnificence
Short of Infinity.

But what is Infinite must be a home,
A shelter for the meanest life,
Where it is free to reach its greatest growth,
Far from the touch of strife.

SHARING WHAT IS INFINITE.

We share in what is Infinite; 'tis ours,
For we and it alike are Thine;
What I enjoy, great God! by right of Thee,
Is more than double mine.

Thus doth Thy hospitable greatness lie
Outside us like a boundless sea;
We cannot lose ourselves where all is home,
Nor drift away from Thee.

—FABER.

“We are making, hour by hour, our own heaven or our own hell; and, in the degree that we are making the one or the other for ourselves, we are helping make it for all the world beside.”

REPLY TO A LETTER.

DEAR FRIEND—I fully appreciate the environment in which you find yourself and the conditions surrounding your affairs. To “sin” means simply *missing the mark*; that was the general meaning of the word when it was first used in archery. From this idea of missing the mark came the twisted and distorted idea as given by the churches. It is said by a Biblical writer, “All have sinned and come short of the glory of God.”

You see the original meaning of the word is here meant. A soul may sin; if consciously, that is, with a purpose, yet it is simply from a lack of knowledge and understanding. If one only knew the results of falling short in any particular, whether consciously or unconsciously, how careful he would be and how eager to live perfectly true. Ignorance gives rise to prejudice, malice, fear, and all short-comings. While the innocent seem to suffer the effects of this ignorance through the action of others, yet we should all realize that justice and harmony *will* in time, either soon or late, become manifest. If we will only accept these experiences as lessons, as stepping-stones to higher planes of consciousness, as the “trying fires,” and not permit ourselves to become discouraged or disturbed, we will find that our very attitude will not only give us peace and joy, but will even free the ones whom we know to be missing the mark in their actions toward us. I know it seems hard sometimes to see the good in every one of these conditions, yet the very fact that these experiences have come to us surely means that they contain a personal lesson for us. It may be to teach us resignation, or nonresistance, or equanimity, or to force us to acknowledge our love for all mankind, or to do as Jesus did, forgetting the acts of cruelty and malice against him, “For they know not what they do;” or, it may be to force our recognition that all of these material conditions are unreal, because they

are not eternal, and that we in recognizing only the good will by such recognition call it forth, and therefore all that is opposed thereto will fall away little by little.

"The soul that sinneth shall die". Yes, to all the highest and best. That is, it will not recognize the joys and peace and blessedness of the Divine realities. There are many things which we must die to daily. That does not mean that we are obliterated, but we will remain in the dead condition until we regain a newness of life, and, whether in this body or passed to some other plane of consciousness, we must finally come to perfection and return to the realization of the Divine Being which we held when we were formed from that Being.

We will all come to ourselves sooner or later, and realize that we are feeding on the "husks," and will arise and return to our Father. We are all in eternity now as much as we will be after leaving the body. If we do not prove ourselves in this life we must in some other, so do not worry over the state of those who have gone on, for if they are restless and discontented, as shown you by the clairvoyant, it is a fact you should rejoice in — not at their discomfort, but for their own sakes because they are awakening to higher sense of right. You can aid, not only yourself but *them*, by holding no thoughts of malice or hatred for what they have done in the past, realizing that every one is *doing the very best he knows at every moment*. The man who commits murder thinks at *that moment* he is doing the best to gain a certain end. What he needs is a change of view in such case. Let us help all by being cheerful, giving them the credit of doing the best they know, but always affirming that they are illuminated and led by the Divine Spirit and only the Good.

Let the money go. That which has passed from your hands was not best for you to have, and that which rightfully belongs to you shall come to you. See that only words and thoughts of forgiveness and blessings proceed from your mind, and take the intuitive vibrations which express themselves in words to you, and *pray for them*; that is, *bless them*, affirming that they are now turning to the light and the right, and you will soon see how much brighter and happier you will be, and you will have the realization that you have blessed and uplifted the others.

Yours with love and blessings, — C. E. P.



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WHAT IS THE NEW THOUGHT?

The New Thought is the new interpretation of universal and eternal Truth.

God — Universal Spirit, Mind, Principle — is omnipresent, omniscient, and omnipotent.

Man is the individual expression of God, possessing inherently, and capable of manifesting, all the aspects of God.

Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

The consciousness of harmony is Heaven, here and now: in the realization of which abide peace of mind and health of body.

The essentials of the New Thought are suggested by the words—Unity, Co-operation, Freedom, Brotherhood, and Individuality.

Mrs. Annie Rix Militz is teaching this month in Washington, D. C., at Mrs. S. A. Clemon's School of Soul Culture, which has just been recently founded in that city.

Next month we will give a synopsis of the work being done by the New Thought Executive Committee, and interesting information concerning the Fourth New Thought Convention to be held in St. Louis during the World's Fair.

The Light of the Spirit is a new monthly folio devoted to "Revelations of the Light that lighteth every man that cometh into the world." It is published by the Brotherhood of the Illuminati, Washington, D. C., and is ably edited by Rev. Helen Van-Anderson. 50 cents a year.

"Directions for Beginners" is one of the most helpful booklets that we publish. It has a chapter explaining in few words the fundamentals of mental science, followed by a six-days' course of treatments. These daily treatments are taken from the formulas of a very successful healer, and many have testified to their healing efficiency. This booklet sells at 10 cents per copy or \$1.00 per dozen.

Unity Headquarters' Building Fund.

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Mrs. Helen Van-Anderson, author of "Victoria True, a Live Woman," "The Right Knock," "It is Possible," "The Story of Teddy," and editor of *The Light of the Spirit*, taught a class of about seventy-five members at Unity Headquarters the last week of January on "Life and Living," and an advanced course in the parlors of the Victoria Hotel. Mrs. Van-Anderson was for years pastor of the church of the Higher Life in Boston, and is a pleasing and effective speaker. She occupied the platform of the Unity Society of Practical Christianity Sunday morning, January 31st, and February 7th, addressing large congregations. Sunday evening, February 7th, she delivered a lecture on Egypt, her experience there being quite interesting.

Wee Wisdom for February has the following table of contents: Sunshine Corner— "A Sunshine Christmas Tree;" "One Summer in Pacific Grove, or, What Faith Did," an illustrated continued story by Mary Brewerton deWitt; Poem— "A Run-

away Sunbeam," by M. Brewerton deWitt; "A True Duck Story," by Papa Harry; "The Autobiography of A Nickel," by Martha Haseltine; Poem — "The Song of Love," by Viva A. Leeman; "The Story of a Valentine," by Louise Kline; Poem — "The Birds' Valentine," by M. Brewerton deWitt; "The Little Bears' Christmas," by Carmen Bear; "The Seed Word;" Epistles; Poem — "A Pocketful of Sunshine;" Ye Editor's Sanctum; Publishers' Department; "Our Valentine Visitor;" Pillow Verses.

UNITY must have 10,000 new subscribers this year. How many of these will *you* undertake to furnish? If each one of you would send but a single new name, we could accomplish it. If you could read the innumerable letters we get telling of the changes in health and affairs that have come to people through reading UNITY, we are sure you would make special exertion in putting it into the hands of your friends. A lady who has been very successful in harmonizing her life by observing the Divine Law, as outlined by our philosophy, says that she carries a copy of UNITY with her always, and morning, noon and night she says silently, "I radiate UNITY's Spirit of love." It has worked wondrous for her — not the magazine but the Spirit it represents. Whoever reads the magazine, and enters into the Spirit it describes and carries, will prove the fruits of the doctrine.

Do not send us commercial advertisements. This is not a trade publication, and we do not desire to cultivate the cupidity of our readers beyond its present capacity. The world is now stark mad with the money making thought — it is the most formidable disease we have to heal. Should we give up our pages to descriptions of schemes that will increase this crazy whirl, so potent in paralyzing brain and nerves? We had as well commend the advantages of live arc light and trolley wires as conducive to the health of those who will lay hold of them.

Because some of the New Thought people made the Chicago convention a convenient advertising medium for their wares is no reason why it should be counted a failure in good works. There were traffickers in the temple in the days of Jesus — he did not destroy the temple because of them, but drove them out. The Chicago convention was a success and has much good in the present to its credit, and much more to follow in the future. All gatherings that tend to fraternity, and a broader understanding of men's motives and methods in similar fields of work, are beneficial and should be encouraged. We remember with pleasure the meeting with old friends, and the making of new ones, and we can truthfully say that the convention did us much good.

UNITY one year and a cloth-bound copy of "Lessons in Truth" by H. Emilie Cady, (price \$1.25), for \$2.00.

MEETINGS IN KANSAS CITY.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in Woodman Hall, Fifth and Minnesota Ave., Kansas City, Kansas.

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. in Pythian Hall, Ninth and Walnut streets, Kansas City, Mo.

Unity Society of Practical Christianity has services in Arlington Hall, 10th and Walnut streets, Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

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

Harry Gaze and wife returned to Kansas City after giving a series of lectures and lessons in Denver and Pueblo, and are at this writing working here. Mr. Gaze lectured at Arlington Hall, and taught a class on "Perpetual Life, Health and Beauty" in the parlors of A. P. Barton, editor of *The Life*. In the spring they expect to take a trip to England, Mr. Gaze's native country.

The Chicago New Thought Federation elected the following officers for the present year: Chairman, C. O. Boring; vice-chairman, Grace Adelaide Kiersted; secretary, Eugene Elliott treasurer, Mrs. Meroe C. Parmalee. No union meeting was held in January, but one will be held this month. This is the local Chicago Federation which was instrumental in bringing about the successful recent convention, which was the third general New Thought convention held in recent years, the first in 1899 and the second in 1900. The fourth will be held at the World's Fair in St. Louis, Oct. 25-28.

We acknowledge with pleasure an invitation to the UNITY staff from Evelyn Arthur See, editor of *Higher Thought*, to attend the first annual banquet of the students and readers of the *Higher Thought* at the Palmer House, Chicago, Thursday evening, February 25th. The parlors will be used for the reception before the dinner hour. At nine o'clock the dinner will be served in the banquet hall, the service requiring one and one-half hours, following which will be toasts and responses in keeping with the spirit of the occasion.

Mrs. Margaretta Church Bothwell, who was formerly located at 1418 Broadway, New York, has returned to that city and will take up her work of teaching and healing. She contributed a condensed report of the Chicago New Thought Convention to February *Mind*.

METAPHYSICAL PUBLICATIONS.

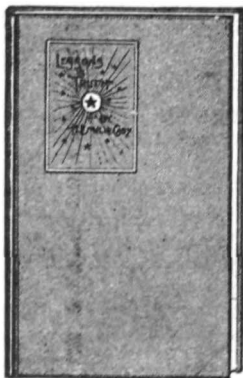
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