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PROPHETS, JESUS CHRIST HIMSELF BEING THE
CHIEF CORNER STONE.—EPH. 2:20.

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Devoted to
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DRUGS AND MICROBES.

BY C. F.



STEADY, well equalized flow of blood in the organism is the foundation of physical health. The blood, however, is the visibility of an invisible energy, which has its source in a still deeper propelling power.

Each corpuscle is charged with a force and intelligence that carries it to its appointed place. The drug doctors strive to increase this life-flow with material compounds, but because it does not have its source in drugs, they meet with indifferent success.

Drugs do not originate life, consequently the oceans of medicines that have been swallowed by humanity have not given life to a single blood corpuscle. Medicines do, under certain conditions, produce effects in the body, but it is admitted that these effects are reactionary. The liver is moved to activity because it rouses itself to expel the poisonous drug. The remedy is not constructive—no permanent energy is added to that organ. So the stomach is spurred to throw off accumulated food in its effort to get rid of some obnoxious drug. But natural nutrition is not restored, simply a forcing out of the food in a partially digested condition. This process is repeated again and again so long as the organ has the power to resist the poisonous compound, but eventually it becomes discouraged at the repeated onslaughts and gives up trying to expel the enemy. Then the patient calls for a new and more powerful drug, the old one no longer does the work. The work really is being done by the outraged organ—the drug being a destroyer instead of a helper.

If drugs are not life-giving, they are an incubus to the system. They impose upon it material substances that are not food, and not life-giving, therefore they are a burden that finally breaks down the strongest organism. The claim that drugs help nature to heal is not being sustained by modern research. Doctors are rapidly changing their ideas about disease as they get reports from the scientists of the laboratory, who study causes. The Old School doctor sees the external appearance of inharmony, and has his remedy at hand to cure it, not seeking the cause. If it is fever, he thinks by reducing it he will cure his patient, so gives a drug that weakens the heart action, and thus lowers the temperature. But the New School doctor says that fever is a good thing—that it is nature working to throw off some disease that lies back of it. He says, Do not reduce the fever, nor in any way interfere with the forces that are trying to eradicate the enemy within, but find him, and put him to rout—then when you have healed your patient the fever will disappear. This is good doctrine, and is acceptable to all fair-minded people.

So it is coming to pass that doctors are searching out causes, and drugs are fast losing their popularity in consequence.

Bacteriologists are dissipating ages of foggy ignorance and superstition from the minds of doctors. They find a little microbe to be the invisible worker in every disease. There are a few exceptions, but it is safe to say that all diseases are physically manifest in colonies of microbes. When these little workers were first discovered, it was taken for granted that they were the cause of the trouble, and healing was a simple matter of destroying them. So there has been a great running to and fro by bacilli students for an agent that will kill disease microbes. They have discovered that they can scatter the microbes working at a certain place in the organism by turning loose among them other microbes of a similar nature.

The colony that is feasting upon the patient's tissues are pounced upon by a more vicious army of like character, and in the battle which ensues the patient temporarily, at least, has a rest. This is the lymph remedy. Animals are inoculated with the disease, and when the corruption has reached a certain stage serum is drawn off, bottle up and purchased by doctors to squirt into the blood of men and women and defenceless little children! The theory is: If you are diseased, get more disease and you will get well.

But, thank God, there is division in the bacilli school. It is found that the serum does not eradicate the disease from the system, but only scatters it, to eventually break out again in some weak spot. So honest observers of this could not but conclude that a remedy that did not destroy the microbe was a failure, and they have so proclaimed. This division has led to still deeper investigations and conclusions. Those who study the microbes find that under some conditions they are builders instead of destroyers, and that the destructive tendency is caused by some influence brought to bear upon them from unseen sources. So this new school of bacteriologists are now proclaiming: Do not try to kill the microbes, but find out why they destroy the body tissues under certain conditions, and help to construct them under others; in other words, find the cause that makes these industrious little builders of the body its destroyers. They are searching among material elements for these causes, and they do not agree. Some say it is the water we drink; others that it is the air we breathe, and others that it is the food we eat. They have observed that microbes have intelligence, but they do not seem to catch the connection between that factor and a cause like unto it. Because microbes have material bodies, the assumption of material research is that their origin is wholly in matter.

Another kind of science is necessary to supply

this missing link, and that is the science of mind. The science of Spirit lies still higher in the realm of causes. If these germ-studiers would incorporate into their science the power of thought as a moving factor in microbes, their origin would be speedily revealed. Thoughts make microbes, and thoughts direct them in their body-building, or the opposite.

Let us illustrate with the case of a little girl with diphtheria, who was given up by the physician in attendance. The mother sent for a Science healer at one o'clock at night. The little one was struggling for breath, and the healer was at first dismayed and almost hopeless. But with God all things are possible, and a realization of this put away all thought of the impossible. The usual denials and affirmations were made; realizations of the One Perfect Life, and all the various mental attitudes and processes and prayers were brought to bear without apparent result. The bodily discord seemed beyond the reach of ordinary methods. Then came the thought: "These are little intelligent beings at work here in the name of their master who is called 'Disease.' Speak to them and they will listen." With this key the healer began to talk to the vicious colony of microbes. First they were told to be still. Then the message of Divine Harmony was sent into their discord again and again. Then they were told that their name was not disease, but health, and that their true office was to build up life instead of to destroy it. They were told again and again how free they were from the discords of mortal thought. In half an hour the patient was breathing easier, and by morning was out of danger.

This method of speaking direct to these little agents of the mind has been pursued in many cases, and the results are demonstrations of the truth that they do understand and obey. Of course, the trained and experienced mental healer has various ways of treating his cases, no two being handled exactly alike. He should know the difference between a conscious and sub-conscious cause, and how to handle each.

Microbes are sub-conscious, or secondary movements of mind. As disease producers they have been thrown into disorder, or made vicious, by a thought projected into their midst from the conscious mind.

Primarily, these life germs are in harmony, and their office is to keep every part of the body in health. They do this if left alone, but the conscious mind, ignorant or willfully running counter to the law of its being, is constantly sowing discord in their work. A thought of anger throws them into great confusion, and they become angry and fight among themselves, and kill one another. Then the doctor says the patient has a fever, which he gives various names. If anger and impurity are combined in the cause, he may name it typhoid fever, which has to run its course. This "running its course" of a fever is another name for the daily battles of the microbes. They fight, and the temperature rises according to the fierceness of the battle. This is continued until they are either depleted or harmonized, then the patient recovers. If they destroy one another wholly the patient loses his body vitality, and has to leave the flesh.

It may be laid down as an unvarying law that every thought that forms itself in the mind of man, sooner or later manifests in organized infinitesimal beings in his body or environment. These minute beings build the body of flesh and sustain it. We name them life-giving germs if they are harmonious, and microbes and bacilli if they are in discord. The important thing to know is that we create them by our thinking, and that the pains we feel are the voices of the microbes crying out in their misery, being compelled to do that which they feel to be opposed to the law of nature.

Then the one, and only remedy, for the eradication of all microbes, *i. e.*, all diseases, is: *think right thoughts*. This is no recent discovery. Solomon wrote, "As a man thinketh in his heart so is he." Jesus said that a man should be held accountable for his lightest word or thought. Modern science is simply establishing what the wise of all time have known: "Commit thy works unto the Lord, and thy thoughts shall be established." (Prov. 16:3).

OPTIMISM.

BY ALFRED TOMSON.



WISH I could say with you, that I am an optimist, for I am inclined to look on the dark side."

The above is quoted from a lady friend's letter. My answer to her follows:

"Last evening's post brought your letter, which I read with interest. I am answering this morning. We are having a blizzard of wind and dry snow today, and it is pretty cold, too, but I don't mind it. True, I am not forced by circumstances or duty to be out in it. Even though I were, I would try to face it without complaining. As I look out of the window and see how the wind is hurling the snow about, I am thinking of the poor people who have to be out in it; of the stock exposed to the bitter blast. As I witness this fury of the elements, I hope that the power divine does in some way temper the storm to the shorn (and the unshorn) lambs, and those that are not lambs. Then from another point of view, I see something of grandeur and beauty, certainly of power, in this fierce activity of dame nature. Then, too, I know that this blizzard, hard and discomfoting as it may be for some to bear, will ultimate in advantage and blessing for all. It is one of those benefits that come to us in disguise. Just at this moment the wind is putting forth an extra effort to raise the roof above my head. Old Boreas is howling and roaring, tearing and swearing, screaming and streaming in forty directions at one and the same moment. And the snow, what an uneven contest it is carrying on! How it flits and flies, flutters and falls, sways and swirls about in a vast intersticed sheet, which, as it trembles and quivers, resembles nothing so much as the movement in a biograph. It is fascinating to stand at the window and watch it.

“I am a lover of nature. I admire and love her in all her visible and invisible forms, which speak to me in ‘a various language.’ I know of no expression of the outer world, of which I am a part, and, from which (in a sense) I live apart, but appeals to my love of what—in their most emphasized manifestations—we understand to be grandeur and beauty, and, at the same time, excites within me a lively interest in the mysterious secrets nature hides away in her beautiful bosom.

“I am a mountain man, reared and nurtured in the fastnesses of the mighty Rockies. I am from the West,

Where mountains high and flowing streams
Are canopied by the great sun's beams;
Where life is sweet and full of joy
For every soul, without alloy,
Who loves the valleys and the hills,
The canyon cascades and the rills,—
A land of fruits and a land of flowers,
Of sunny nooks and shady bowers,—
A realm of treasures in golden stores,
In silver, lead and copper ores;
Where roots and grain and grass abound,
Harvests of soft and fertile ground—
This is the land that I have known,
“Where God has built His blazing throne”
On mountain tops that touch the sky,
Where eagles scream and soar and fly—
This is the land that nurtured me,
A land ever shall claim my loyalty.

“For thirty years I have lived in the mountains of the mountain states. I have been in Nebraska a year and a half, and not yet further East than the river. But I long for the region from which I came—my beloved mountain country, with its glories of valleys and hills, its freedom and wildness of range and canyons, its sense and dignity of independence and equality. Have you, dear friend, ever tasted these qualities of the Infinite, which may be taken into partnership when one absorbs the inspiration that flows out of the soul of God always, where man

has not marred nor defaced the earth? With these impulses bearing me on life's wide tide, can you wonder I have an optimistic heart? I think the pessimist, dwelling amidst the shadows of mental gloom, where the cold atmosphere contracts every inspiration of light and joy and hope, not only loses a safe and solid hold on being and becoming, but excludes himself from mutual participation in life's natural and up-lifting activities, with those souls of sunshine and trust who find and follow the golden highway of happiness and peace.

"Were I a poet, I would sing more songs of joy than love; if a preacher, preach more sermons of goodness and faith, than of sin and unbelief; if a painter, my pictures would be the rarest combination of hues, with children happy in play, birds idle in song, and flowers of entrancing colors and perfumes, in the foreground, that all the fantasy and imagination my dreaming soul and hand of skill could trace on the canvas. However, as I am but an average, every-day man, I can only trim my sails accordingly, and float adown the river of Time to the bosom of Eternity, dreaming my dreams the while. Let no ugly form of bitter pessimistic unbelief and melancholy hide from my sight the fair forms of Faith, Hope and Love, my normal mentality assures me are my inherent right and my soul's divine dower. Bid me not sit down in darkness, but let me behold with happy eyes, with no beam nor mote to deflect the view, those beauties and joys I know in my dreams.

Let me dream, oh, let me dream,
And with prophetic eye,
Inspired as with angel sight,
Behold o'er mountains high
Night's drapery drawn aside,
And the dawn of glorious day,
When men shall live by love
And truth and peace away.

"If the measure of my lines is not perfect, excuse that for the sake of the thought I would express."

WAR OF THE AURAS.

BY DAVID STORM.



TWO individuals, opposites in complexion, character, temperament, sat facing each other. The dark and saturnine, the fair spiritual. The look of the former, born of animal discontent, was plainly imprinted upon every feature.

"Well?" she asked.

"You know," he muttered, "that I love you, yet you repulse me. You are just playing with me."

"Have I ever encouraged you?"

"No. Yet by every wile you make me love you."

"You are wrong," she said eagerly, "I've never wanted your love, or to have you love me. Such love as you seek to express seems a hideous nightmare," putting up her hand. "Don't try to tell me of it. It degrades pure love to call your mad cruel passion love."

"Teach me," he said persuasively, "the better way. I want to get nearer your ideal."

Turning, with quick, magnetic glance, revealing her charm for him, she said, with a winning smile, "Don't say this unless you mean it. I am weak enough to wish to help you towards my ideal. Gifted with the power of imparting, I might merely impress my thoughts without doing you any tangible good."

"Try me," pleadingly, "I promise you'll *not* regret it."

A radiant smile overspread, hovered o'er her features, lingering on her lips. Impulsively offering him her hand, she said, "As a student of the 'Higher Ideals' I bid you welcome. But beware of rash conclusions. In all things I shall look only for the best to be expressed by you. Now, first, never tell you love me. Prove it by the life you live." Just then came a rap—at her gentle "entreze," the door

opened admitting a fair complexioned man about forty, slightly but compactly built.

At the brief greeting of Elane and Waterville, a gleam of rage shot from Roswell's dark eyes as he beheld the new comer, indicating concentrated undercurrents of animal ferocity, that bode ill for Waterville if they ever had a physical encounter, those fierce gleaming eyes shooting forth flashes of hate.

"I have come," said Waterville, "to get some wise and true advise from my teacher," handing her an envelope. "Read this at your leisure."

She placed the envelope carefully in her desk, then cordially introduced the two men.

Waterville extended his hand fearlessly, innocently. Roswell smiled with a great effort. Elane watched both men with a calm deliberate scrutiny. Roswell was making a visible effort to conceal his chagrin at the interruption. Waterville conversed pleasantly. Presently Elane arose, saying, as she opened the piano, "Let's have a song. I've not heard any music for a long time, and music hath charms, etc." Seating herself at the instrument she gracefully ran her fingers along the keys, then said (petulantly for her), "I'd like to sit back and hear you sing, if I but dare, without being instrumental in causing the sound."

Roswell started forward impetuously, saying, "Allow me, Mademoiselle, to give you that pleasure?"

Elane started violently, then gasped, "Why, you never told me that you played."

Roswell's dark features looked as if carved in bronze, they were so rigid. "I seldom play only for my own amusement, but," pausing and bowing, "if Monsieur will accept my poor services and allow Mademoiselle her wish, I shall be only too happy."

"Only too glad!" ejaculated Waterville.

Elane arose hesitatingly and gave her place to Roswell. She turned to the music rack, wonderingly handed him the song mentioned, then sank into a

chair. The very difficult accompaniment was soon vibrating through the room, the rhythm of the song continually present, and in far more penetrating pathos than the most exquisite tones of Waterville's tenor voice.

After the song Elane dreamily said, unconsciously using Roswell's first name, "Herbert, play us something that you like yourself."

He, bowing his head absently in assent, was soon lost in the harmony of Schubert's Serenade.

Suddenly Elane placed her hand over her heart, gasping hurriedly for breath. Waterville seemed to understand. He sprang to her side, lifting and placing her limp and unconscious form upon the couch. Then he turned impetuously to Roswell, who had stopped playing, and startled, was hurrying to her side.

"Play, man, play for your life, or she'll never return."

Roswell sprang to the instrument, and "Alice, Where Art Thou?" was echoing through the perfumed air. With his dark face turned backward over his shoulder he intently watched Elane. He seemed to send his whole soul forth in music. Waterville stood statue-like, with fixed gaze upon the recumbent figure, but more the master of the situation.

Roswell was suddenly electrified by hearing his first name (unknown to Elane) "Herbert! Herbert!" in agonized tones, while Elane seemed struggling to free herself from the clutches of some loathsome object. Roswell, suddenly struck the opening chords of Mendelssohn's Wedding March. Almost instantly she opened her eyes saying, "*I have seen; I know.*"

Both men hurried to her side. Waterville felt himself suddenly swept aside, turned and met a stinging blow upon the temple which knocked him senseless.

Roswell knelt beside the half-conscious Elane murmuring, *Ma charmante! mon ange amour de ma vie,*" and many endearing words. Suddenly clasping

her fiercely in his arms he seemed to be soothing her as a mother would soothe a weary child, until she seemed again to lapse into unconsciousness or slumber.

The sound of a clear silvery bell caused Roswell to start hopelessly to his feet, and turning to meet the accusing eyes of a majestic looking man of over fifty years of age, sternly demanded to know why he had been summoned. The new-comer appeared not to see Waterville's recumbent figure at his feet. Roswell stood as if he were dumb.

Again the stranger repeated his query: "Why am I summoned?"

"To save me," said a child's silvery voice.

Roswell beheld a sylph-like child glide towards the stranger, offering both her tiny hands.

"From whom am I to save you, my child?"

"From that cruel deadly serpent there," pointing past Roswell, whose startled and horrified eyes beheld an immense serpent coiled to spring at the child. He was unable to move, to help or protect her. Why was he held like a vise, and powerless? Who was the stranger? Who was the child? Where did that ominous dreadful serpent come from?

Again the silvery bell sounded in a clear vibrating tone, and a third voice rang out accusingly, "Herbert Roswell, the serpent is your idea of love and life. The child is innocence, perfect love, such as this woman in her thought conceives. This man whom you so ruthlessly dashed aside, is fearless, harmonious, wisdom. The aged and hoary locks of the old man are the footprints of time. See the result of what *your thoughts accomplished* would have been."

Roswell heard a faint cry, saw that tiny child enmeshed fold on fold in the crushing coils of the serpent. He was still unable to move or rescue her. The aged man also was equally helpless. The voice rang out, "The rock! the rock! can save her."

Roswell remembered. Elane had told him, "The stone which the builder rejected, the same is become

the head of the corner," and realized, like those of old, that no human aid, but "knowing" God, alone could save the child.

With beating heart, and a sickening sense of suffocating horror, he saw the coils slowly unloose, as though to devour its helpless victim, when he gasped, "O God! I believe, I know; only save her," and fell senseless to the floor.

LIFE IS WHAT YOU MAKE IT.

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.

To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.

To the soldier life's a battle,
To the teacher life's a school;
Life's a "good thing" to the grafter,
It's a failure to the fool.

To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.

Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.

Life is lovely to the lover,
To the player life is play;
Life may be a load of trouble
To the man upon the dray.

Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty to the shirk.

To the heaven blest romancer
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

— S. E. KISER.

Bible Lessons

BY C. F.

Lesson 8. August 21.

ELIJAH ON MOUNT CARMEL.—I. Kings 18:30-46.

30. And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.

31. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name:

32. And with the stones he built an altar in the name of the Lord: and he made a trench about the altar, as great as would contain two measures of seed.

33. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice, and on the wood.

34. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they did it the third time.

35. And the water ran round about the altar; and he filled the trench also with water.

36. And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

37. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

38. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

39. And when all the people saw it, they fell on their faces: and they said, The Lord he is the God; the Lord, he is the God.

40. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there.

41. And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain.

42. So Ahab went up to eat and to drink. And Elijah went to the top of Carmel; and he cast himself down upon the earth, and put his face between his knees.

43. And said to his servant, Go up now, look toward the sea. And he went up, and looked, and said, There is nothing. And he said, Go again seven times.

44. And it came to pass at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand. And he said, Go up, say unto Ahab, Prepare thy chariot, and get thee down, that the rain stop thee not.

45. And it came to pass in the meanwhile, that the heaven was black with clouds and the wind, and there was a great rain. And Ahab rode, and went to Jezreel.

46. And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jezreel.

GOLDEN TEXT—*If the Lord be God, follow Him.*
—I. Kings 18:21.

Elijah on Mount Carmel represents the I AM in realization of its unfettered power. Carmel means "the garden of God;" another authority gives it, as "harvest, full of ears of corn." The idea is, a place in consciousness where we realize the fullness of our possibilities under the Divine Law. Jesus called it paradise.

The "altar" represents a fixed, definite centre in consciousness. As a matter of mental discipline this may first be of material appearance, "twelve stones." We develop character through mastering material environments, as a knife is sharpened against a stone. The result is the rounding out of the twelve fundamental faculties of the mind—represented by the twelve sons of Jacob; the twelve tribes of Israel; the twelve foundation stones, etc. Israel means, "one who prevails with God," and the necessity of the Divine character of our development is here emphasized. It is something more than mere intellectual development. Unless our character is founded in Divine Principle it will fall short. It must have the "Is-real" stamp all the way through.

But this doing all things in the name of the Lord does not free us from complying with the most minute details of environment. The altar is built up of stones, and they are used so long as needed. When all the faculties are fully rounded out we are set free from material bondage. Here many who go upon Mount Carmel spiritually, and there see their Divine possibilities, refuse to come down to the little duties of every-day life. They aspire to be mystics and adepts, and withdraw from the world. If they cannot go to a cave or convent, they get into the habit of evading the duties of the environment in which their lives are cast. Such are unstable, restless, ever seeking peace and never finding it. They will never

be masterful until they build the altar to the Lord out of the material conditions right at hand. Jacob said, "Surely the Lord is in this place, and I knew it not."

Here is sharply contrasted the worship or giving power to materiality on the one hand, the prophets of Baal, and spirituality on the other, the Lord, the God of Abraham. Because the things of time and sense have a necessary part in our lives it does not follow that we should acknowledge them as the source of our existence, and pour out to them our thought-substance, which is really the meaning of sacrifices offered on the altars of the Jews. Baal worship was a form of nature worship; earth, air, fire and water, in fact, nearly all departments of the external universe had its deity to whom sacrifices were made. All people who study materiality, and seek to find in it the source of existence, are sacrificing to Baal. This is strictly intellectual. But there are those on the soul plane who think they are spiritual because they feel the throb of nature and join in all her moods. They are closely allied to the Whirling Dervish, and dissipate their soul substance to the various forces of nature with which they are in love. Such must do away with this Baal worship, and call upon the life-fire of the Spirit to utterly consume every material phase of such sacrifice.

This realization that there is a Principle back of all manifest existence comes when we call upon the name of the *One God*. God is not divided nor separated into many—His name is I AM. Man looks upon the world without, and through his thought-substance weaves a web of attachment to it. This is to be dissolved in the highest development. The wood, the bullock and the altar are the vegetable, the animal and the mineral kingdoms to which the thought has linked the soul. It is this attachment that makes us sensitive to cold and heat, storm and calm, dampness and electrical conditions. These must be denied away again and again. This denial

is symbolized by the pouring of the barrels of water the first, second and third times. Then, when you have denied these elements any place in your consciousness, affirm the living fire of the Holy Spirit as the one and only source of your life, and a new consciousness will be yours.

The prophets of Baal are the many external impulses that sway the soul dominated by nature's elements. These are to be slain—"let not one of them escape." Kishon means "hard," "sore." To cut off these emotions that have been counted so dear, and treasured in song and prose, is a hard, sore process to some people.

After the soul has been cleansed of its material concepts of existence, a refreshing process sets in. It has been dry and parched in its search for the springs of life in nature-forms. When these false sources are all put away, the I AM must go up into the blessed Mount of Divine Realization in Spirit and meditate upon It. At first there may be no response discernible. But *persist*. The seventh affirmation opens the windows of heaven, and there is "a great rain."

Lesson 9. August 28.

ELIJAH DISCOURAGED.—I. Kings 19:1-8.

1. And Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2. Then Jezebel sent a messenger unto Elijah saying, So let the gods do to me, and more also, if I make not thy life as the life of one of them by tomorrow about this time.

3. And when he saw that he arose and went for his life, and came to Beer-sheba, which belongeth to Judah, and left his servant there.

4. But he himself went a day's journey into the wilderness, and came and sat down under a juniper tree: and he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers.

5. And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat.

6. And he looked, behold, there was a cake baken on the coals, and a cruse of water at his head. And he did eat and drink, and laid him down again.

7. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat: because the journey is too great for thee.

8. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.

GOLDEN TEXT—*In my distress I cried unto the Lord, and He heard me.*—Ps. 120:1.

In soul development there is often a reaction after a great effort. In modern mental therapeutics it is called "chemicalization." This is the name given it by Mrs. Eddy, whose system of treating disease by denials and affirmations is widely used by modern mind healers. The claim is that the Truth in erasing error causes a commotion similar to that of the union of acid and alkali in chemistry. Many healers affirm that "chemicalization" is evidence of amature healing—that the one who understands and applies the Absolute Truth should leave no remanant of error to cause a reaction. This is good logic, and it is a wise healer who constantly holds in his treatments that there shall be no "chemicalization" or reaction of any kind. If you anticipate this battle between Truth and error, you will help it to manifest. Again, those healers who have eliminated from their own minds the error which they seek to destroy for another seldom have "chemicalizations" in their patients. So it is found that the purer the mind of the healer the easier it is for the patient.

However, the soul is not transformed by a single overcoming. We do not attain heaven at a single bound. Too many factors enter into its construction to admit of such a radical change. The development is similar to that of transforming ice into steam. The ice is first melted into water, then raised to a higher vibration in steam. So the material thoughts in man have to be spiritualized, and the process is something more than the healing of a specific disease.

Elijah had called down the fire of heaven and consumed all his false concepts of God, yet he had other errors. He was violent in his methods. This violence is represented by Jezebel—the ruling

emotions on the physical planes of consciousness. This one is in sympathy with external nature, and when the I AM has denied away all these "prophets of Baal," and planted himself square on the One Formless Mind, this queen of the body fills the vacuum with her vibrations. There is in consequence a feeling of discouragement. The ecstasy of the Spirit gives way to a negative depression, which flows into consciousness from the "wilderness" of mortal thought.

This depression of Elijah after a great exaltation is paralleled by that of Jesus. After the baptism of the Spirit he was driven into the wilderness, where he was tempted by the adverse consciousness, ministered to by angels and fasted for forty days. This is all symbolical of mental activities that go on in the souls of those who are cleansing themselves from error consciousness.

The sleeping of Elijah under the juniper tree represents the abiding of the soul under the shadow of the "everlasting arms." If, when you are depressed after you have done all that you know to do in self-purification, you should withdraw into the silence and abide there in confidence and security. Then one of the invisible springs of light in the depths of your soul will open and the angel will touch you and bid you "arise and eat."

The eating of spiritual things is the affirmation of *spiritual sustenance*. The "cake on the coals and cruse of water at the head," are the thoughts, or words, which these things represent. When in this soul-silence you affirm that you are sustained and nourished by the Spirit, you are following the command of the angel, and are eating the cake and drinking the water. These are "at the head," place of intelligence. This eating of the "hidden manna" is to be done the "second time." In fact, it should become a daily habit.

"The strength of that meat" lasts "forty days and forty nights," which is symbolical of complete-

ness—four-square. Mount Horeb is a state of high spiritual realization, which is attained through this inner affirmation of invisible sustenance and nourishment.

Lesson 9, September 4,

ELIJAH ENCOURAGED.—I. Kings 19:9-18.

9. And he came thither unto a cave, and lodged there; and behold, the word of the Lord came to him, and he said unto him, What doest thou here, Elijah?

10. And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.

11. And he said, Go forth, and stand upon the mount before the Lord. And, behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake:

12. And after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small voice.

13. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah?

14. And he said, I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away.

15. And the Lord said unto him, Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria:

16. And Jehu, the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room.

17. And it shall come to pass, that him that escapeth the sword of Hazael shall Jehu slay: and him that escapeth from the sword of Jehu shall Elisha slay.

18. Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him.

GOLDEN TEXT—*Fear. thou not, for I am with thee.*
—Isaiah 41:10.

When the realization of our spiritual origin first makes its advent in the mind, and we affirm our dominion over all the thoughts of the mentality, there is established a very unusual power. We find that we can bring to pass the desired wish for ourselves or others with most marvelous alacrity, simply by affirming it, or speaking it aloud in the name of

God. This new-found ability leads up to an enthusiasm, and sometimes a domineering state of mind, and we become loud and boisterous in our championship of the Lord. If there has been a natural tendency to leadership, and an ambition to reform the world religiously, this descent of the Spirit augments it tremendously. This is Elijah. It is the perpetuation of the Elijah state of consciousness that makes popery possible. Nearly all who are illumined by the *Power* of the Spirit in its early stages pass through this exaltation of the personality.

But this is not of the Lord, although great religious movements are set going by such enthusiasts and good ultimately ensues. Paul was possessed by this Spirit and went contrary to the expressed and, according to his own admission, plainly understood, guidance of the Spirit. He was so determined to explain his illumination to the Jews that he went up to Jerusalem in spite of warning, and suffered the consequences in years of imprisonment. He is also responsible for the ecclesiastical machinery of the orthodox church, which is no part of Jesus' philosophy. Paul's innate ambition took a religious turn, and he made an institution of what Jesus intended should liberate men from the institution.

Elijah championed the cause of God with such enthusiasm that he became violent and destructive. This was the Jezebel side of his character. But he was willing to be instructed. He slowly learns the lesson that the kingdom of God is to be received as a little child. He starts out with the roar of the whirlwind and ends up with the whisper of the still small voice.

"He came hither unto *the* cave" not *a* cave. This means the secret, inner recesses of the soul. The power of the Spirit penetrates the most secret chambers of the mind, and sheds light upon all the dark caverns within. We sometimes think we have lost our Elijah power because we have not the old time impetuosity and ability to speak the healing, or

other words, and see the quick results. But there is no loss in Spirit—the power is penetrating the inner man and some dark cave is its abiding place.

The law of our being is activity. Be doing something. If your spiritual power has struck in and is sulking in a seeming bondage of materiality, and claiming that it has done a great deal of good, and got no reward, and that it is the only pious one left on earth, it is safe to say the Lord is right now calling, “What doest thou here?”

The command is, “Go forth and stand upon the mount before the Lord.” That is, go up into the mount of Spiritual Understanding and analyze the situation. We are to discriminate between cause and effect. The Lord is standard—all things must conform to it. The breath of Spirit sets up a standard of activity, and if there are states of consciousness that resist, they are broken in pieces. Yet the Lord is not the process that pulverizes, though remotely its cause. Terribly destructive armies were raised at the command of the tender-hearted Lincoln, but he was not in them. God is not in the throes of pain and disease in the body, yet the life established at its center is asserting itself and the effect without is trying to avoid the law of that standard, and the result is a great commotion. But the Lord is not in the commotion.

A Hebrew scholar gives this as a literal translation of this magnificent passage:

“Wind great and strong, rending mountains, shivering rocks before the face of Jehovah—not in storm Jehovah! And after the wind earthquake—not in earthquake Jehovah! And after the earthquake fire—not in fire Jehovah! And after the fire sound of soft silencing (audible gentle stilling)!”

Lesson 10. September 11.

ELIJAH TAKEN UP INTO HEAVEN.—II. Kings 2:1-11.

1. And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha, from Gilgal.

2. And Elijah said to Elisha, Tarry here, I pray thee; for the Lord hath sent me to Beth-el. And Elisha said unto him, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they went down to Beth-el.

3. And the sons of the prophets that were at Beth-el came forth to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he said, Yea, I know it; hold ye your peace.

4. And Elijah said unto him, Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. So they came to Jericho.

5. And the sons of the prophets that were at Jericho came to Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head today? And he answered, Yea, I know it; hold ye your peace.

6. And Elijah said unto him, Tarry, I pray thee, here; for the Lord hath sent me to Jordan. And he said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on.

7. And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan.

8. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided, hither and thither, so that they two went over on dry ground.

9. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me.

10. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so.

11. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire and horses of fire and parted them both asunder; and Elijah went up by a whirlwind into heaven.

GOLDEN TEXT—*He was not; for God took him.*—
Gen. 5:24.

The fiery Elijah-consciousness becomes more meek and lowly as it learns the pacific character of God, and the temper of the mind is changed from violence to mildness—Elijah to Elisha. This milder character comes into consciousness through certain changes in thought and body, which are symbolically described in this lesson. Gilgal means “rolled away,” and refers to a total denial of sense-bondage. In Joshua 5:9 it is written, “And the Lord said unto Joshua, This day I have rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal unto this day.” When we have, in the positive spirit of Elijah, accompanied by

the obedient willingness of Elisha, rolled away the Egyptian darkness of sense-thoughts, we are paving the way for a permanent ascent into higher states of consciousness.

We often get glimpses of these higher realms, but do not abide there, because our minds have not been freed from the fiery Elijah element. So long as there is condemnation, impatience and even mild anger arising in thought, the cross-currents that burn out the cells of the organism will obtain. Elijah must be taken by the Lord into heaven, which is a state of peace and harmony, then the sweet-tempered Elisha will become the dominant tone of the consciousness.

In harmonious spiritual development there is a union and blending of the states of consciousness on the various planes of action. We need the mildness of Elisha united with the positiveness of Elijah in every part. A negative, weak tenderness is not in harmony with the Divine Law. Hence, Elijah tries Elisha to see if he is made of the right stuff. He says, "Tarry here," but Elisha replies, "As the Lord liveth, and thy soul liveth, I will not leave thee." This is an affirmation of the God-life and the Soul-life united with a positive force and gentle harmony. "They went down to Bethel" means that they descended to a certain centre just below the heart, which is called "the house of God." It seems material upon first sight. Jacob so thought it when he lay down there with a stone for a pillow, but he found a ladder reached from there to heaven, and he exclaimed, "Surely the Lord is in this place; and I knew it not." When the union of these two factors take place at an inner life-centre there is a commotion and an indefinable sense of fear of loss of force. This is the "sons of the prophets," who are fearful of the result. The word of assurance to this disturbed fearfulness is that of Elisha, "I know it; hold ye your peace."

Jericho, the "moon city," is the life-centre in the

lower part of the abdomen. Here again the affirmation of spiritual and individual Soul-life is made and the union established. Jordon represents the descending life-flow of thought through the organism from head to feet. It is muddy with sense concepts, and turbulent with materiality. The harmony of spiritual forces—Elijah and Elisha—would be disturbed if they entered into it, so its waters are put aside by a positive effort of the will—represented by Elijah's mantle. By our thinking we gradually build a thought-aura, which forms an invisible wall, or protection, about the soul and body. This is held in place by the will-centre, and when one has become adept in thought-power it can be concentrated into a thought-force, and unusual results produced. This concentration is represented by the wrapping together of Elijah's mantle before he smote the waters.

The double portion of Elijah's spirit which Elisha asked for is the positive and negative, or "yes" and "no" of science. Elisha, the tender, retiring one needs the ability to say *yes* and *no* with all the positiveness of Elijah. He can have this only by "seeing," or perceiving, the true character of the change that is taking place in consciousness. Elijah is not taken away, but thrown to a more interior plane. There is in reality opened to the one who goes through this change a conscious unity with spiritual energies of which he has been heretofore ignorant. The chariots and horses represent the vehicles and vital forces that attend the transformation.

Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours of ages that follow it.

—EMERSON.

It is concentration that counts. The flame of a candle applied direct is more uncomfortable than the diffused heat of a furnace. — *The Saturday Evening Post*.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, July 13th, at Unity Headquarters, 1315 McGee Street. Mrs. H. R. Walmsley, leader.

Silent Thought: "I am led by Infinite Love and Wisdom."

"The steps of a good man are ordered by the Lord; and he delighteth in his way. Though he fall he shall not be utterly cast down: for the Lord upholdeth him with his hand."

We as students of Truth seeking to live the Christ life, often meet with adversity, with seeming failure. At such times it seems hard to rise above these conditions, but we know these are only danger signals showing us that we are off the main track, rushing onward to other and maybe more disagreeable experiences. All discord is caused by sin (missing the mark).

I hear some one say, "It is good that we have these trials, for they help us to become stronger and more steadfast." From one standpoint this is true, and from another it is not. It is not good that we sin, and as all discord is the result of sin, it cannot be good that we have it. But if we *do sin*, it is good that we have these results, for they show us that we have work to do, and if we are diligent and faithful we can avoid having the same trouble again. We should not be discouraged if we fall, but arise again and again, becoming stronger and stronger just as a little child who is learning to walk. If the child should be discouraged and afraid, he would always crawl instead of walking and finally running, leaping and climbing.

Sometimes we seem to be, and are, progressing so nicely, and then down we go, and we are apt to feel very much surprised and discouraged, especially if just beginning to travel this, to us, new road; but if we square ourselves by the principle, we find the mistake in our problem, adjust things as they should be, and know that the correct solution is possible.

It has been my experience, since trying to demonstrate on this higher plane of consciousness, that I very quickly reap the results of inharmonious thinking. If I allow myself to become worried or angry I almost immediately feel the effects. If we leave our minds open to adverse thoughts we find ourselves in the condition described by Jesus in Matthew 12th chapter, 43, 44 and 45th verses. This being true, it is well for us to dwell in our temples and so fill them with the all good that only the good is made manifest in all our environments.

THE WORK IN ST. LOUIS.

Mrs. Annie Rix Militz, one of the foremost teachers, lecturers and authors in the New Thought, is at present giving courses of instruction in St. Louis. A Concentration Class is held daily from 9 to 10 A. M. at the World's Fair Ranch Club, 3510 Belle Avenue; an advance course on "The Power of Mind," on Wednesday and Friday evenings, at 8 o'clock in the Church of Practical Christianity, 18th and Pestalozzi Streets; and a class on the Practical Application of New Thought Principles, at 3 o'clock P. M., on Tuesdays, Thursdays and Saturdays, at the Higher Thought Reading Room, 715 Locust street, fifth floor. Mrs. Militz in a personal letter describes the work in St. Louis, which we take the privilege of publishing, as follows:

I find many eager lovers of the Truth here in St. Louis, and much has been due to those pioneers of the early nineties, among them H. H. Schroeder and D. L. Sullivan. Yet there is still much pioneering to do, and brave hearts are devoting all their time and strength to the spread of the good news, among them Mrs. Vintie Root MacDonald, Rev. J. D. Perrin and Mr. Bunting, as well as our old friend, Theresa B. H. Brown.

Sometimes there is a longing among the liberal thinkers that the different little bodies should be gathered together under one minister, knowing, as

they do, that in numbers, intelligence, and zeal they would make as fair a showing as the best organizations now in existence. But, to me, it is not desirable that there should be one large organization, but, because there are so many kinds of mentalities approaching this teaching, there should be presentations of every kind to draw all into the knowledge of the one Truth that makes us all free.

Thus far I have found three general classes of teaching in "the new thought." The material (or practical), the intellectual, and the devotional, corresponding to the triune man, who is understood to be one body, mind and soul. The absolute teaching can hardly be called a fourth class, as it includes the other three in such abandoned fashion.

Certain excellent people who have been looked upon as atheists and rank materialists have come into acceptance of these principles of Truth because the teaching was presented in a non-religious way; they could not have tolerated the words "God" and "Spirit." Shall not the ministry that reached *their* case meet our blessing and approval? Others to whom the words "scientific" and "free-thought" have been synonymous with "unbelief," have accepted the Truth that frees, because of its religious presentation. They had to be reached, and there was bread for them. Wherever I see a body of people coming again and again to receive the bread of life, I am sure there must be some there, even though it be but a crumb. Therefore I give thanks and find that my part in this ministry is that of seeing the loaves and fishes that these disciples carry blessed by the grace of God, and sharing in the distribution of the increase. And, in blessing, I am blessed by all who greet me in the spirit of Christ, for they give me measure for measure and more—the twelve basketfuls over.

The fact of my doing a work here in St. Louis at this time is a surprise to me, as I had no intimation of that liability until a few hours before I left Los Angeles to attend and speak at "The World's Unity League," which, as you know, convened here.

Since my inner leading was not to take part officially or publicly at the coming convention, (and for this I can give no outward reason, though often attempted to seek one), I had abandoned all thought of any work for the present in connection with St. Louis. Never, since I began my public ministry

have I been so planless as now. Beyond August 15th I know not a step. Without doubt there is an excellent reason for it, and it will interest me to find it—as a disinterested spectator I watch the Spirit use this personality.

My visit here with Mrs. Gregory, to whom UNITY has given such liberal advertisement, is a delight. She is such a loving cordial hostess, that her mental atmosphere is most refreshing to the Fair visitor who is tempted to be weary with sight-seeing. Our morning meetings here are well attended. By the way, the reputation that has been given St. Louis as so oppressively hot is fast disappearing. The weather is charming—cool and breezy; it could not be better.

Ever one with you in Spirit and Truth,

ANNIE RIX MILITZ.

AN EXTRACT FROM A LETTER.

I am so pleased with UNITY that I would like to write you a little of my own personal experience. My little girl four years of age was extremely fretful for several days; everything seemed to go wrong. One person said, "She is sick;" another said, "I would spank her if I were you." Well, it was about 8:30 P. M. when I took her upstairs and put her to bed with some difficulty, and feeling very much exhausted myself. I took up UNITY and read, "There is no power in evil, disease, or sin. Omnipotent Good now reigns supreme." I repeated this until 9:10 o'clock, when I asked God to prove to me that there was no power in evil, disease or sin. I retired and the next morning Truth was evident, for my little one awoke as happy as could be, and I have had no trouble with her since. Another instance was when little Madeline had no movement of her bowels for about four days. I had been in the habit of giving her laxatives of different kinds, but last evening I again repeated the Class Thought at 9 o'clock, and even while I was repeating it her papa informed me that she had been relieved, and I said, "How much we have to praise God for!"

Mrs. S. F. McC.



Inspired by the Spirit of Truth.

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

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

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

This society has been in existence about fifteen years, and has over 10,000 registered members. Through its ministry thousands have been healed mentally and physically, and its power grows stronger day by day. The silent hour is 9:00 P. M., your local time. Geographical difference in time is not a factor in spiritual unity.

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

UNITY is published monthly and contains a large amount of instruction. The price of it is \$1.00 per year. Where members take UNITY and the "Cady Lessons" together, we make a rate of \$1.50 for both.

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

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

THE CLASS THOUGHT.

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

August 20th to September 20th.

Praise God, I am now healthy.

Prosperity Thought.

(Held daily at 12 M.)

Praise God, I am now prosperous.

INFINITE LOVE.

We are all apt, and willing, to give some love in exchange for the much, much love we get on all sides. We have no merit in so doing, for we cannot help having some loving thoughts and feelings, as Love is an inherent attribute of Spirit, and cannot, with the mightiest force in the universe, be put wholly and fully out of the soul.

The greatest hater has a love for something, or someone, if it be only the love for his very hatred.

If we needed a proof of the Law of Expression, we would find in it this very fact—that the inherent Spirit of Love cannot be entirely denied by any being; any more than the stone can deny the law of attraction and cohesion, which it has to follow absolutely, so long as it wishes to keep the nature of a stone.

So we have no need to boast of the little loving we do towards our neighbors, friends, and relations. Very often it is from mere thankfulness, or even a hidden aspiration to get a reward or, at least, an acknowledgment of our kindness or lovingness.

Perhaps Christ thought of this kind of lovingness when He said: "They have their reward."

When we see the little of anything, we must, by comparison, come to the conception of its opposite, the great; because there is no absolute small or large, except when we are able to measure by the standard of the Infinite.

What does Love mean measured by Infinite Limitlessness?

—*Expression.*

TRUTH STUDENTS OF CHICAGO.

All communications to the Truth Students of Chicago should be sent to Mrs. S. L. Weld, Corresponding Secretary, 4162 Berkeley Ave., Chicago, Ill.

The regular meeting of the Truth Students of Chicago met as usual in room 600, Masonic Temple, July 6th. Mrs. Vinnie A. Carr, leader. Subject: "He that hath ears to hear, let him hear."

And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 3:17.

And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

And Peter answered him and said, Lord, if it be thou bid me come unto thee on the water.

And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? Matt. 15:26-31.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. Matt. 26:21-23.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. John 17:12.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. II. Thess. 2:3.

For all the Prophets and the Law prophesied until John. (John says not I; one cometh after me.)

And if ye will receive it, this is Elias, which was for to come.

He that hath ears to hear, let him hear. Matt. 13:15.

Watch therefore: for ye know not what hour your Lord doth come. Matt. 24:42.

Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Matt. 24:44.

In time we are under the law of cause and effect. In these Scripture readings we can trace different effects and their causes, but as all effects are traceable to the existence of one Cause, our effort is to classify effects and deal with them from that point. This can be done only by deciding upon the nature

of "Primal Cause," and thereafter finding likeness and unlikeness, and assigning them to their respective places.

Question: How can we find anything but likeness when ultimately there is but One Cause?

Answer: In the Infinitude of Cause an infinite variety must be manifested to express its nature. And the looker-on, in combining certain manifestations in the effort to comprehend, mistakes the elements through lack of knowledge; *i. e.*; calling triturations mother-tinctures, and *vice versa*; or giving secondary effects primal places.

All our difficulties in existence arise from the misapplication of the personal pronoun "I." Here we have three examples: *i. e.*, the "I" from heaven. the "I" walking on the sea, and the "I" Judas. We are all very positive in our opinion in the first and last "I," but in the "I" walking on the sea is where we make the mistake. Jesus teaching the masses who could not conceive of anything higher, said, "Pray to your Father in Heaven." To the ones who could grasp a higher idea he said, "I am the vine and ye are the branches." But to his disciples he said, "I and the Father are one."

For the production and condition of a rainbow there must be a luminous body of angular diameter and drops of water, for it is never seen except by direct sunlight and never in a cloud unless rain be falling from it. Now a falling drop of water takes by its molecular forces a spherical form, and as there is separation of the various colors of which white light is composed, the cause of the phenomena must involve refraction of light. Because by reflection these colors are not separated. "In the beginning the earth was without form and void." The reflected part at this point does not concern us, as in it all colors travel together, and the result is illumination. But it is in the refraction that the colors appear. There is but one Light. These different colors appear from the manifold (infinitude) appearances.

The phenomenon must, therefore, depend upon successive reflections and refractions. And again the spectator who views the rainbow has his back to the sun.

Now for the analogy. In viewing matters from the standpoint of the creature, we see diversity of form and color, and from this point we can truly say, Matter is not Spirit. It is but the deflected light (shadow) mirrored or reflected by the horizon of our sense consciousness (our back to the sun). To this degree of consciousness Jesus said, Pray to your Father in heaven.

Change our view-point to the Creator, and in Truth we can say, Matter is Spirit. God, the Creator of all that is, is subsistent, and hence, First Cause. Anything beyond the range of our mind and our senses is not bound by the laws of causation, as there is no association beyond the senses, and no causation without association of ideas. What we know of the external world (matter) is what we have moulded, formed and fashioned in our mind. And let me say right here, mind (conditioned or mortal mind) is as material as a tree, only the tree is gross matter and mind is finer matter. Thoughts are things. Are we not constantly changing our thoughts and our mind, and the changeable is the temporal. "Watch. Fix your eye on the Lord." Form functions in space, mind in consciousness (Divine Mind).

Do not try to reach God in holding thoughts or in affirming this or that. "For in the hour when ye think not the Son of man (Judas) cometh." We are apt to get the personal "I" in the stead of the "I AM THAT I AM." "Thou shalt have no other gods before me." This is the thief that is apt to come in the night, or "when ye think not the Son of (perdition) man cometh."

There must be something or somewhat which is neither body nor mind; something which changes not. Herein is a Divine necessity for admitting an "over-soul," a soul which acts in contact, or holds

in unity, all the seeming souls, and is the source of all life. Do not talk of God when you see matter. If you see matter, you see manifestation only. Cause you can not see. When you think of yourself as a body, the Self vanishes, and when you get the perception of the Self, the body vanishes. "I am the vine, and ye are the branches." Jesus made this distinction: "I (Spirit) am from above, ye (mortal or matter) are from below."

This is an axiomatic principle of philosophy, *i. e.*, it is impossible to unite in repletion two opposites, (limited and unlimited.) To manifest the Infinite through the finite is an impossibility, and sooner or later we must learn the secret, lose your life for my sake (Spirit) to find it. Jesus' disciples did no mighty work until after the resurrection—until they knew Life. Life was the real, not form; was continuous, and that what was true for one was true for all, and that what one could do all must do; that the power of the whole pertained to the part according to its degree and understanding, or rather to see *oneness*.

One hates to think of giving up one's individuality, but the truth is, you will never find it until you reach the indivisible, unchangeable Whole. "He that hath ears to hear, let him hear." The powers of Deity are beyond description and enumeration, yet both are needed in the getting of understanding. For the one who can conceive of the universe as though it were only a portion of the powers of Deity, no such help is necessary. When we understand, not merely believe this, we will be able to address ourselves to the powers of grace as formerly to the powers of nature, and thereby control our environment. See that One and be free.

There is a Chinese padlock which opens to the spelling of a word to which its wards are fitted. We are the spoken Word, and it is our mission to find our place, (for a word is the smallest detachable portion of a sentence) in the "God said." Every

teacher of the world has had his word of power. It is the key to his position in life. This word of power with Socrates was Reason, with Plato it was Spiritual Harmony, with Buddha it was Renunciation, with Jesus it was Love. We have a great teacher in our midst today who does excellent work with realization.

The leading thought this afternoon: Do not mistake the part for the whole. There is but one anything. We speak of differences while in the process of understanding. We assume these parts, states and stages. He is in all that moves; in the guest at the house; in the beggar at the door; in the cup of cold water; after which we brush off the degrees and know God is God. Jesus' prayer, (John 17:3), "And this is life eternal, that they might know thee, the only true God."

Do not try to name God, for you cannot, for name is form. Terms are finite. The nature (infinite) of God cannot be expressed in terms. Form is objective, yet there still remains the subjective. Emerson says, "I see not how it can be otherwise. The last chamber, the last closet, was never opened. There is always residuum unknown, unanalyzed."

Cease this strife, and just know in love (Christ) and faith (Peter) that it is I. Faith is the only way by which we can escape experience. If Peter's faith had been identified with the One Substance, he would not have been afraid, nor sank in the sea (sense consciousness). It is our determination to give matter power that lets us sink into fear. Peter had faith, but it was in matter (personal Jesus). Peter's faith was good as far as it went, but it was to the stretching forth of Jesus' hand, *i. e.*, it was Jesus' faith which saved Peter. "O thou of little faith." Jesus said, "For judgment came I into the world." Jesus' mission was to reveal God to man by reflecting God in himself, and to reveal man by showing himself as the ideal man. He said, "He that hath seen me, hath seen the Father." We have grown so accustomed to thinking man the highest physical

form. Know ye not that love and hate are forms as real as rock (Peter), only they are more ethereal? We seem to stop at solids in the investigation of materiality.

Limitation is from the creature side. Man limits his own vision by his lack of knowledge. A little knowledge is limitation and evil, because of its liability to mistakes. God is Spirit, not form, and we must worship him in Spirit and in Truth. Because God is Spirit our thoughts must spiritualize to approach him. In whatever form you approach God, in that form he will approach you. Soul never rises higher than the thought (form) it embodies. As a man thinketh, so is he expressing. Spirit is *all* power on its own plane, but in contact with matter it is limited. Form expresses the nature or character only. For instance, in the cat form we find the cat nature; in the monkey form, the monkey nature; in the tiger form, the tiger nature. If it were not for form, we might often mistake some persons for animals, and *vice versa*, their natures seem so transposed. So to know God, we must know Him in Spirit. Spiritual things must be spiritually discerned. God knows us by our natures, not our forms. Emerson says, "Our globe seen by God is transparent law, not a mass of facts (forms). The law dissolves the fact and holds it fluid." If we would rise in realization above the cause and effect of differentiation, above the cloud (sense perception) which is the cause of the rainbow, into the realm of (spiritual perception) pure light (face the sun), we could see that all these qualities, such as weight, color and extension, are consequences (creation) and not Cause.

True knowledge is to know the world as no reality, because to recognize this world as reality, would be to acknowledge limitation in "Cause," but to see it as an expression of the powerfulness: "The earth is the Lord's and the fulness thereof," but not the Lord; the means to an end, but not the end, only the manifestation of that which Is.

Emerson says, "Our culture (knowledge) is the predominance of an idea. Let us rise into another idea, and they will disappear. Everything looks permanent until its secret is known. Why linger in the illusion, when a little reasoning will clear the vision?"

We reason upon Truth and we apply Truth through our reason (intellect), but we do not find Truth by our reason. Truth is revealed to our reason by the Soul, which perceives Truth. "Truth is." This true knowledge is not Deity (God), for Deity is Consciousness, or that Divine Intelligence which sustains us in the knowing. Deity and the Ego, "I," are one to that one in whom there is no self (sense-self), the one for whom the necessity for action (I must do) has any meaning is in ignorance. Any one who can attune himself to the Giver of Life to the degree that no trace of the personal is left in him is at-one. Jesus said, "He that dippeth his hand (self-consciousness) with me (Spirit) in the (form) dish, the same shall betray me." Then Judas said, "Master, is it I?" (personality). Jesus said, "Thou hast said." The text says, Judas went out and hanged himself to a tree. Certainly the minute the son of man (Judas) betrays the Son of man (Jesus), it is suicide (kills one's self). Simultaneous with Judas' hanging, Jesus said, "It is finished," and gave up the ghost (form) on a tree. Tree is the symbol of man.

This idea we have to understand, the knower can not be known, because if it be known, it will no longer be the knower. Now to know the Absolute is a contradiction in terms. That is why the question, "What is God?" has never been answered. Again if it were answered, there would be no more Supreme. A God known is no more a God. He has become finite, but we can judge somewhat of God's infinity by the part (an architect given an arc of a circle will give you the sum of the circumference). The Scripture says, No man can see God and live. And again, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

To call the part God is a mistake. To say the part belongs to the whole does not redeem, but to see as the Whole is to know Thee, the only true God. Take off name and form, and what is left? What we know we must know through Him. He, the "I," is the Essence of ourself. In God we live and move and have our being. He that hath ears to hear, let him hear. I am that I am.

—HARRIET DE LANO POOL, Secretary *pro tem*.

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

139. There are two questions I want to ask concerning two *seeming* inconsistencies in UNITY teachings.

First: How do you reconcile the statements in "The Higher Economics of Diet," page 327 in June number of UNITY, with Jesus' statement that *nothing* from without a man entering into him can defile him, and with Paul's words in I. Tim. 4:1, 3, 4, also with the UNITY teachings that material things have no power over mind, or spirit, either to heal or to damage?

Second: I hardly know how to word this second question so as to be brief, yet clear. Jesus said, "I am the resurrection *and* the life. Whosoever liveth and believeth on me shall *never die*." "If a man keep my saying he shall *never see death*." "Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and *not die*."

These promises are strong meat, so strong that the churches ever since his time have explained them away with the falsehood that good and bad alike must die—that death, instead of being the wages of sin, is the gate to glory, and that death is not death, but only life in another condition. With the new awakening to truth came Christian Science and New Thought, and many other new forms of religious belief with many helpful truths, and with the new truths there seemed to be a bringing to light of this old promise of never dying. But, sifted down, after all, with nearly all these new forms of religion the promise of life amounts to just about the same as it amounts to in the churches. The error of exalting death as the way to life, instead of Christ is woven into the new teachings in a little more subtle manner than in the old, and that is about the only difference. "Death and life are in the power of the tongue." If we want the promise of escaping death fulfilled to us, we must do as we do about health and plenty, and every other good thing, that is, we must think life, talk life, and not think and talk death.

In one of the UNITY tracts I find this sentence: "These are the days promised in which the bodies of men are to be transformed into imperishable dwelling places of the Most High." I like that. It rings in harmony with the promise. It makes me glad to read it, and the many others similar in tone. But, I go down to meeting, and the congregation sings about "my passing hour" (death) just like an orthodox congregation, that wouldn't for the world agree with the sentence I have just copied above, and just like those, who, not knowing the power of words, sing death words Sunday after Sunday. And then I read in UNITY, page 239 (April): "Death is life. Or, rather, it is the quick transition to life in another form; the putting off of the old coat and the putting on of the new; a passing not from light to darkness but from light to light, according as we have lived here; a taking up of life in another form just where we leave it off here; a part in life not to be shunned or dreaded or feared, but to be welcomed with a glad and ready smile when it comes in its own good way and time." (TRINE).

I take a little hope from the fact that this extract, though published in UNITY, is not written by a member, but I have to suppose that what it prints it endorses, unless it mentions the fact

that it does not. So it leaves me not knowing for sure which side of this life question UNITY really stands on, and I wish, if you will, you would state positively which side it is. I find much that is helpful to me in UNITY, and have never yet attended a meeting there of any kind but what I came away full of new courage and hope, with the result that in some respects my life has been made new, and I had new strength and power to do things that before seemed impossible.

I am a little like a sheep without a shepherd, and out from a fold. I left the church eight years ago for the better way of the Christ. The teachings of the little band I have been associated with since I left the church haven't seemed sufficient this last year, and so I just go here or there or anywhere, wherever I think there is a chance to hear something helpful. I like UNITY best of all, but this life and death question keeps me all the time unsettled there. I want to be careful not to ally myself with any enemies of life, and it is hard to believe you are that. I know you're not willfully, but for that matter, neither is any one else. I tell myself all the time that I expect if I *understood* your position I would find you were not of those who make the promise of life of non-effect. That is what I like so well about the ones I have been with these years. They stand so firmly on the fact that death is the wages of sin, and that we, being delivered from sin, do not have to draw its wages. I hope I have made myself clear, both as to what I want to know, and as to the spirit in which I ask it. Yours with Good-will,
—E. L. C.

This letter is so very interesting, and deals with questions of such vital importance to those who are evolving to higher planes of consciousness that we print it entire, believing it may be helpful to others who seek light upon the same points.

We will take occasion right here, however, to say that while UNITY chooses those articles for its pages which come the nearest to its standard, still it does not endorse *in toto* every sentiment which may appear in the contributed articles.

In consideration of your first question, we think you will agree with us that the article referred to is a most earnest and forceful appeal for a "rational diet," and you will be convinced of its truth when the light of understanding is turned upon both it *and* Jesus' sayings on the subject. It is true, and we stand firm in our opinion, that no material thing in itself can have power over the Spirit, hence Jesus uttered a truth when he said, "Nothing from without entering into a man can defile the man," but, the thought-vibrations which have centered in and about the material things for ages have impregnated them

with a subtle power which must have its effect upon the soul. There is no doubt whatever of the power of the Spirit, through the instrumentality of right thinking, to eliminate any destructive force which at present obtains in certain material things, but it will take the concentrated mental efforts of more than one generation to accomplish this, and, in the meantime, the wise ones will not make themselves extra work by partaking of substances whose vibrations are of a low rate. Take this question of meat-eating, for instance, the thoughts of death always have been and always will be associated with animals that are slaughtered for food, and it is this association of ideas which defile the Spirit and not the meat *per se*.

The passage in Timothy is that telling us to eat meat with thanksgiving, but we must remember that, with but few exceptions, when the word "meat" is used in the Bible it does not mean flesh, but food, and in some versions is so interpreted. If we would study the Bible as we do other masterpieces of literature, that we might get the exact rather than the surface meaning, then we would, indeed, have in it a new "Light On the Path."

The second question is quite *a propos* to much of the thought extant in "New Thought" circles of the day. Death is *not* life, nor can it ever be, for life does not know death—cannot know it, life is life *only*. These two ideas are diametrically opposed to each other, and can never be united. This change, which is called death, is but an entrance to another plane of life—life being eternal, but not a gate to glory as we have been taught in other days. We are not to welcome death, for it is simply a sign of defeat, and indicates that we have failed to appropriate and utilize that Infinite Energy which is ours, and by which we may continually manifest life. UNITY's teachings are unmistakable on this point, and while some seeming inconsistencies may appear, like the singing of the hymn referred to, there is no deviation from our standard of Life—Life continuous, Life that knows

nothing less than life. Jesus' words, which you have so aptly quoted, are our words also, and we teach with Paul that we may transform our bodies by the renewing of our minds, which is but another way of saying, "If ye keep my words ye shall never see death." Jesus said, "Greater things than these shall ye do," and this is one greater thing, and man, when he comes into an understanding of his powers, will forever leave death behind him. The phrase, "My passing hour," has often been explained in Unity meetings as not meaning death, but the hour of passing from one state of consciousness to another, simply a mental action. I agree with you, however, that it would be better not to use words which have to be explained or they will be misunderstood, but songs that are absolutely true to Truth are scarce in this line of thought.

Another point: Is it not possible that a more "rational diet" may have its effect in easier, quicker soul action; that these two questions may be correlated and the solution of the first have its bearing upon the accomplishment of the second? Shall we not carefully, prayerfully, consider this, claiming the guidance of the Spirit that the Truth may be revealed to us?

INWARD STILLNESS.

Let us then labor for an inward stillness,—
 An inward stillness and an inward healing;
 That perfect silence when the lips and heart
 Are still, and we no longer entertain
 Our own imperfect thoughts and vain opinions,
 But God alone speaks in us, and we wait
 In singleness of heart that we may know
 His will, and in the silence of our spirits,
 That we may do his will, and do that only.

—LONGFELLOW in "New England Tragedies."

"A ruffled mind makes a restless pillow."



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I like your way of going ahead with positive affirmative work without waiting to explain how wrong other people are who differ from you.—EVA H. H. BARNES, Postville, N. Y.

Miss Edith A. Martin, who for some time was associated in the work at the Chicago Truth Center, is now doing missionary work in Maine and New Brunswick. She is ready to fill appointments for teaching and healing throughout that territory, and may be addressed at Centerville, N. B.

Mrs. Frances Wilson has recently returned to her home in Toledo, Ohio, where she has again actively taken up the work of teaching and healing. While in the West she visited Unity Headquarters, and addressed several Unity meetings. Her present address is 10 The Zenobia, Toledo, Ohio.

Mrs. Jennie H. Croft, our esteemed associate editor of UNITY, is taking a pleasant three months' vacation on the shores of the Atlantic and at Thousand Island Park, N. Y., after having visited the World's Fair in St. Louis. She will also visit many of the large cities of the East, and if our readers have the privilege and opportunity of hearing her, they will find her as able a speaker as she is a writer,—clear, logical, convincing, a most excellent representative of the gospel of Truth. Mrs. Croft will return in time to attend the New Thought Convention the latter part of October in St. Louis.

A friend in St. Louis writes: I have enough surplus room in my house to accomodate six or eight visitors. If any of your friends contemplate visiting the World's Fair, you can afford them an opportunity to enjoy the comforts of a home instead of having to endure the stuffiness of a hotel by putting them in communication with me. They can ride to the World's Fair grounds from my house in ten minutes on the street cars. 5153 Ridge Avenue, St. Louis.

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The Rich Man and Lazarus (paper), Campbell..	.15	.08
Seven Sermons on Science of I AM (paper), Feltwell	.25	.10
Anger (paper),.....	.25	.10
Woman and her Work (paper), Bloomfield.....	.25	.10
Christian Science Theological Review (paper)...	.25	.10
Thoughts on Religious Problems (paper), Greene	.15	.05
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UNITY has been published nearly sixteen years, and it is safe to say that it will go right on indefinitely. With this assurance we will take subscriptions three or five years in advance. To those who will pay three years in advance we will allow a discount of \$1.00, making the rate \$2.00 for three years. To those who pay five years in advance we will allow a discount of \$2.00, making the rate \$3.00 for five years.

MRS. MILITZ AT THE RANCH CLUB.

Mrs. Militz is giving talks on Concentration daily, 9 to 10 A. M., July 20th to August 14th, at the Ranch Club, Mrs. Gregory's home for World's Fair visitors, 3510 Belle Avenue, St. Louis. In her letter, published in another part of this magazine, she speaks highly of this Club. We are personally acquainted with Mrs. Gregory, and can assure all our friends that she will do the right thing in the matter of entertainment. Be sure and write to her in advance for rooms.

OUR PROSPERITY TREATMENTS.

A number of people have written asking if we treat our subscribers for prosperity. We do when they request it. One man says that if he was sure that we had demonstrated prosperity ourselves he would have more confidence in our treatments; says he would pay \$1000 to have Rockefeller treat him for prosperity. This man is wise in his own conceit. Rockefeller's treatments would not go an inch beyond his nose. It is only the generous that see the spirit of generosity so powerfully that they set it into activity in the minds of others.

Elijah was on the verge of starvation and begged a morsel of the widow of Zarepath. She was about to make her last bread from the exhausted meal barrel, eat it and die. But Elijah knew the law of the *Word*, and that all it required was a nucleus of faith to work upon, so he commanded her to make a little cake and give to him first, which she did and lo! through her faith and the Word, "The barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

Jesus had not demonstrated a billion dollars when he fed the five thousand in the wilderness. Neither he nor his disciples had even a sandwich. But he knew the power of the Word to increase around a given centre.

So we proclaim the power of the Word which the Spirit of the Lord speaks through us. It does help people out of that dire disease called poverty, and we are daily in receipt of letters that prove it.

Poverty can be healed like any other mortal error. It is caused by a microbe that infests and grows lean in the brains of those who cultivate it by their poor thoughts. Feed your mind with thoughts of plenty, inexhaustible abundance, and you create Divine Messengers, "Ministering Angels." These are but names used in Scripture to designate thoughts based in Principle.

If you cannot demonstrate alone, call on us and we will help you. We are treating subscribers old and new for prosperity. We love to do it. Every time we proclaim plenty for another we are filling our own thought world full of words that return to us sooner or later laden with abundance.

P. S.—Observe that the widow first made a little cake and gave it to Elijah, before he increased the oil and meal, and the little lad who had the four loaves and fishes gave them to Jesus before the blessing that preceded the mighty multiplication.

New Thought friends may find a pleasant place to stop while visiting the World's Fair in St. Louis, at 3941 Washington Avenue, within half block to two car lines to grounds.

Fourth Annual New Thought Convention.

St. Louis, October 25th to 28th, 1904.

The Fourth Annual New Thought Convention will be called to order at St. Louis on Tuesday afternoon, October 25th, and will adjourn on Friday evening, October 28th, the latter being designated officially as "New Thought Day."

The officers of The New Thought Federation — under whose auspices the Convention will be held — and its Honorary Vice-Presidents are as follows:

President, Rev. R. Heber Newton, D. D.
Vice-President, Ursula N. Gestefeld.

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Esther Henry,	Rev. Helen Van Anderson,
Mary Robbins Mead,	J. W. Winkley.

THE CONVENTION COMMITTEE.

The Convention Committee, which has charge of the arrangements for the most successful New Thought Convention yet held, is composed of the following sub-committee chairmen, with the addition of Rev. H. H. Schroeder, Edmund T. Bunting, and Vintie Root McDonald, the entire work being under the supervision of Rev. J. D. Perrin:

Publicity, Charles Edgar Prather.
Transportation, Bert Pierce.
Reception, Nancy McKay Gordon.
Music, Prof. LeRoy Moore.
Hall, E. M. Dinning.
Hotels, W. H. Gummersell.

The Committee will have a complete list of hotels, rooming and boarding houses, with the lowest price obtainable. All those desiring reservations, or anticipating attending the Convention, should at once address J. D. Perrin, 4606 Morgan Street, St. Louis, stating the amount they wish to pay, and satisfactory arrangements will be made.

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 Florence Peltier,
 George Ricker,
 Cassius A. Shafer,
 Sara Thacker,
 Ralph Waldo Trine,
 S. A. Weltmer,
 Ella Wheeler Wilcox,
 Henry Wood,

Jane W. Yarnall.

The Convention.

The New Thought Convention, October 25-28th inclusive, will be the largest convention held in St. Louis during the World's Fair. Advises are that about 5,000 adherents of the New Thought will be in attendance during the Convention, of whom about 2,000 will be regular members of the Federation.

The Convention will be on a representative basis, only duly appointed delegates and individual members of the Federation being entitled to vote at the business sessions. The fee for membership in the Federation is \$1.00, and should be sent to the secretary, Eugene Del Mar, Box 20 M. S., New York City, so if you desire to vote for the election of the new officers and have a voice in the future work of the Federation, you should become an active member thereof.

In its present form The New Thought Federation is tentative, and in a measure experimental. The Convention shall consider and decide upon the more permanent form to be given to the Federation, and business meetings for this purpose will be held during the mornings of Convention days. It is expected that the Convention will give such form and expression to the Federation as will assure the hearty support and co-operation of all who are interested vitally in the movement.

The Convention proper will be open to all, whether members of the Federation or not, and from the present indications Music Hall, the largest hall in the city, seating 3,000, will be filled to overflowing. There will be an admission charge of 25 cents per session, or \$1.00 for the four days for all meetings. Season tickets with reserved seats are now being taken rapidly, and

application therefor should be made at once; the earlier your application is received the better seats you will secure. Address J. D. Perrin, 4606 Morgan Street, St. Louis.

PROGRAM.

The Program of the Convention in its relation to addresses and business affairs is in the hands of the Executive Committee. All communications relative thereto should be addressed to the Secretary, Eugene Del Mar, P. O. Box 20 M. S., New York City.

On the list of those who intend to address the Convention are the following well known New Thought exponents, namely:

GEORGINA I. S. ANDREWS,
A. P. BARTON,
HENRY HARRISON BROWN,
W. J. COLVILLE,
M. E. CRAMER,
MARY D. FISK,
CHARLES FILLMORE,
HENRY FRANK,
URSULA N. GESTEFELD,
FRANCIS E. MASON,
R. HEBER NEWTON,
CHARLES BRODIE PATTERSON,
M. WOODBURY SAWYER,
H. H. SCHROEDER,
JOSEPH STEWART,
ANITA TRUEMAN,
PAUL TYNER,
HELEN VAN ANDERSON,
EVA A. VESCELIUS,
S. A. WELTMER,
J. STITT WILSON.

This list is not inclusive as yet. The responses to date however, more than assure a representative Convention.

THE CHORUS.

All singers who will assist in the Grand Chorus should send their names, stating which part they sing, to the Musical Director, Prof. LeRoy Moore, 814 North 7th Street, Kansas City, Kansas. The stage is quite large, and the chorus will probably consist of at least 300 voices.

LITERATURE BOOTH.

Publishers and authors, who may desire to display their periodicals and books, are reminded of the fact that there will not be permitted any public advertising of the same, but that space will be arranged for them in the regular Literature Booth in the rotunda of the Hall, which will be in charge of duly appointed attendants.

NOTES.

Enthusiastic reports are being received from all parts of the country of the great interest being taken in the forthcoming Convention to be held in Music Hall, St. Louis, October 25th to 28th. The Pacific Coast States are especially working hard, and will require special cars for the delegations.

Daily proceedings of the Convention will be reported through the press under the supervision of Mr. C. F. Carrington, of the *St. Louis Chronicle*, who has been appointed chairman of the Press Committee.

The closing night of the Convention will be appropriately celebrated in a grand reunion and reception on the World's Fair grounds, Friday, October 28th, being the official New Thought Day designated by the Exposition management.

Any New Thought people attending the Fair prior to the Convention may have accommodations provided for them by addressing Rev. J. D. Perrin, 4606 Morgan St., St. Louis.

There will be ample opportunity to visit the great Fair during your stay in St. Louis. No former World's Fair can approach in size or grandeur to the present one. The grounds cover 1240 acres, twice the size of the Columbian Exposition at Chicago, and it provides you with the greatest opportunity of a life-time. Here you have the entire world, with its peoples, industries, forms and customs all portrayed as in daily life in the various countries. You can't afford to miss seeing the Fair, and by going in the most beautiful month of the year—October—you will have the opportunity to hear and become personally acquainted with the foremost authors and lecturers of the New Thought movement.

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Chairman Publicity Committee,

1315 McGee St., Kansas City, Mo.

We have been treating our delinquent subscribers for prosperity, with most gratifying results. The power of the Word was never more forcibly manifest. There has been a steady stream of grateful letters, with but few exceptions accompanied by the cash to pay the subscription due. Many who were behind from three to five years have all at once found that they could pay up and have done so. It was an experiment on our part, but the result convinces us that there is a far-reaching law of mind that opens the way to the accomplishment of whatever is spoken into it. We see no reason why we should not speak the word that will help to bring prosperity to every subscriber. All we ask is a nucleus of faith to work around. If you have faith enough to ask for the treatment it will gladly be given to you. "There are more things in heaven and earth, Horatio, than are dreamed of in your philosophy."

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MISSOURI'S BIG BOOK.

Eighty thousand volumes of the most comprehensive book concerning the Commonwealth of Missouri ever issued have just been published by the Missouri World's Fair Commission, and are now ready for judicious free distribution at the Missouri State building by Walter Williams, the well-known editor, under whose direction the work was prepared. "The State of Missouri—An Autobiography," as the book is called, aims to answer concisely, clearly, frankly and interestingly every question that can be asked about our great state. It contains over thirteen hundred excellent and notable photographic scenes in Missouri history, industry, buildings and landscape. Each of the one hundred and fourteen counties is represented in these photographs as well as in the letter press. The heading of the chapter upon each county shows some of its characteristic scenes. From whatever standpoint considered, the work is a monumental one, placing as it does in a permanent, concrete and entertaining form the history, resources and advantages of our great commonwealth.

We do not endorse all that we publish in UNITY. Most authors have their weak points, and they crop out in their writings. Every reader is urged to discriminate. Get in the habit of thinking for yourself as you read and, your mind will intuitively separate the truth from the error. We often publish articles that are not wholly scientific but have some dominant thought that is helpful. Such an article is that in this issue, "Optimism." This author, like Elijah, is worshipping in nature a lot of false gods, which he will eventually have to burn up, but his optimistic tone of mind is his saving grace. Also the article, "War of the Auras," should be read as representating in its characters various soul impulses and passions, then it will be understood.

ONE WAY IN WHICH SHE DOES GOOD.

The energy and sound sense of some people is marvelous. They get right at the situation without a moment's hesitation and do the right thing. One of these is Mrs. S. J. L., of St. Louis. She keeps a rooming house and is a very busy woman, as she says "too busy to even go to church," yet she does lots of good. With her last letter she sends ten subscriptions to UNITY for her friends. She makes them a present of it, assuring them that it will help them. As she says in her letter: "These are all good people, but there is something the matter with every one of them. They have been church members for years, and are earnestly striving for the help of God, but don't know how to enjoy it. I was the same way until a little over a year ago. I tell them about how to think right, but they do not get their minds right down to the work, and it has come to me that they could get more understanding out of the little UNITY than in any other way. It is the best book I know of. I look for it and read every line in it. I have a big house full of roomers and I give them my books and preach this Truth to them all. Most of them take it all right—they will read the books, but if they are asked to go to one of our meetings, they would not think of it. I tell them all about the Silent Unity Class Thought, and that I want them to take time to hold the Silent Thought at the appointed time. I send blessings to everybody, and this is my constant prayer."

(We are not requested to give her address, but some of our subscribers going to the Fair may wish to find a room with this good friend—it is 12½ N. 3d Street, St. Louis.—ED.)

TO ALL NEW THOUGHTERS.

Under the auspices of the Reception Committee of the NEW THOUGHT CONVENTION to be held in St. Louis next October, there has been established a local centre for all New Thoughters, who may visit the Fair during the Summer and Fall. This centre is universal in scope and purpose. It will consist of reading rooms, an information bureau, and a rest room. All the periodicals and the best literature, philosophical and metaphysical, will be found on the tables. St. Louis is the centre of interest for the world today, therefore let us take advantage of it. We ask of you for this New Thought library a response as immediately as possible. Authors, send us your books. Editors, send us your periodicals and magazines. The room will be open every day and some one in constant attendance to answer questions and give information, and they may be found at 3907 West Belle Ave. For further particulars address,

NANCY MCKAY GORDON, Chairman Reception Com.,
4606 Morgan Street, St. Louis, Mo.

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Home of Truth, 275 North Third St., San Jose, Cal.
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Chicago Truth Center, 1157 N Clark St., Flat 2, Chicago, Ill.
People's New Thought Center, 14 Fourteenth St., W., Minneapolis, Minn., Wednesdays, 3 P. M.
Chicago Silent Unity Circle, 87 Washington St., Chicago, Ill.
Truth Students' Rooms, 1305 Arch St., Philadelphia, Pa.
Chicago Unity Society of Practical Christianity, 539 LaSalle Ave.
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Sarah Wilder Pratt Rooms, 87 Washington Street, Chicago.
Noon meetings. Geo. T. Hawkinson, speaker.
Golden Rule Club, 4242 Cook Ave., St. Louis, Mo., Tuesdays, 2:00 P. M.
West End Church of Practical Christianity, West Belle and Vandeventer Avenues, St. Louis, Mo. Services: Sunday, 11 A. M.; Wednesday, 8 P. M.; Friday, 4 P. M. Rev. John D. Perrin, pastor. Residence, 4606 Morgan St.
New Thought Temple, 7:45 Sunday evenings, Gorman Hall, 131½ South Jefferson St., Dayton, Ohio.
Church of Individual Dominion, Bedford Ave. and Madison St., Brooklyn, N. Y. Sunday services, 10:45 A. M. Francis Edgar Mason, pastor.
New Thought Temple, 10:45 Sunday mornings, Hall F, Odd Fellow's Bldg., 7th and Elm Sts., Cincinnati, Ohio.
H. H. Schroeder, 2622 S. 12th Street, St. Louis, Mo.

MEETINGS IN KANSAS CITY.

Unity Society of Practical Christianity has services in A the næum Hall, Pepper Bldg., 9th and Locust Streets, (take elevator to 3d floor, 9th Street entrance) 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.

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.

New Thought League, Sunday services at Arlington Hall, 10th and Walnut Sts., Sunshine Circle, 10:00 A. M., speaking at 11:00 A. M., by Judge H. H. Benson, of Topeka, Kan. Thursday evening service, 8:00 P. M., at 411 and 412 Hall Bldg.

New Thought Club, Prof. LeRoy Moore speaker, has services every Sunday at 3 P. M. in the hall, 538 Minnesota Ave., Kansas City, Kansas.

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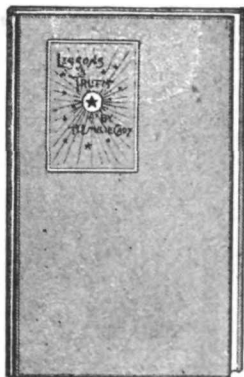
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