

UNITY

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

VOL. XXI.

SEPTEMBER, 1904.

NO. 3.

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

1515 MCGEE ST.

PUBLISHED BY
UNITY TRACT SOCIETY.

KANSAS CITY, MO.

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UNITY TRACT SOCIETY, 1315 McGee St., Kansas City, Mo.,
CHARLES EDGAR PRATHER, Manager.

Unity publications are on sale by or may be ordered at the following places among others:

NEW YORK: The Alliance Pub. Co., Oscawana-on-Hudson, N. Y.

BOSTON: The Metaphysical Club, 30 Huntington Street.

STAMFORD, CONN.: E. M. Sill, 89 Trumble Street.

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Devoted to
Practical Christianity.


VOL. XXI.

KANSAS CITY, MO., SEPTEMBER, 1904.

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THE RHYTHMS OF LIFE.

BY HORATIO W. DRESSER.

NE of the most noticeable characteristics in the lives of those who are in a high degree spiritually inclined, is the confidence with which such people cling to their ideals as the most powerful objects on their mental horizon. Again and again we hear of those who, in their zeal for new ideas, anticipate an immediate regeneration of society, and again and again we hear of disappointed prophets and social Utopias that failed. Man's spiritual insight is notoriously independent of time. He can see that a certain change is coming, but he nearly always fails when he prepares a spiritual time-card. Consequently, there are many unexpected delays and discouragements. The same is true of man individually. He hears of some new creed or doctrine, a new religion or therapeutic system, which he welcomes as a universal specific — the cure for all ills, the elixir of life, the conquerer of death, the enemy of unhappiness and poverty. Accordingly, he accepts the new system with great zeal, forgets everything else, neglects common sense, and even disregards law and order. He enjoys a brief period of triumph. Then his enthusiasm ebbs and leaves him stranded, high and dry, to meditate upon the apparent heartlessness of nature.

This experience is of great educational value, for it proves, as naught else can, the central thought of the foregoing chapter: that there is a relentless rhythm in things and that it is wisdom to adopt that rhythm. Every one of these new specifics is an attempt to outwit evolution, and every one fails

because evolution cannot be outwitted. They attempt to spare man the labor of saving his own soul. Now it is a belief in a theological scheme, the mere acceptance of which is supposed to regenerate the believer for all time. Now it is a method of escape from pain. Now it is a plan for the acquisition of self-camplacency which shall never be disturbed. Thus scheme follows scheme, and all the while man's salvation is being postponed.

Two great discoveries put an end to this dallying, namely, knowledge of (1) the fact that evolution is universal, relentless; and (2) the fact that man advances only by individual effort, that he must work out the entire development for himself. Evolution, then, is either a help or a hindrance according to our attitude. It is sometimes disregarded because it is supposed to be materialistic, atheistic, or applicable to nature alone. It is therefore supposed that we can mentally or spiritually make leaps, pull ourselves up by our boot straps, as it were. But the vital discovery is that our mental and spiritual life, that is, our inner or individual life, is characterized by the same evolutionary law; that our apparent set-backs or failures are due to the leavening process attendant upon growth in new ideas. If you would know whether or not evolution be true, let your scientific experiments therefore begin in the laboratory of your own mind.

Few discoveries are of greater practical value than the disclosure of the law of subconscious mental activity. When we learn that the deeper realm of the mind is unceasingly developing the ideas supplied it by the conscious self, we know that it is only a question of time when we shall have and be practically anything and everything we desire. For this apparently limitless realm below the threshold of our voluntary life exemplifies in unsurpassed degree nature's law of least resistance. That which we labor and groan to achieve consciously, comes easily and directly in the subconscious world. There fric-

tion is at its minimum. There a thousand deflecting tendencies of our personal life are out of the way. There our souls lie close to God, from whom power and wisdom come in ways that are only limited by our conscious ability to assimilate and understand the result. For always there is help in the subconscious world. Never do we turn to it in vain. Never is a prayer unanswered. Never need one pause in vain in the great on-rush of conscious life for a period of receptivity to the gifts of this profounder world. The only difficulty is that usually we are so absorbed with favorite schemes and the complexities of daily existence that we neglect to listen.

We mistake if we think that it is the idea or experience which we try to coerce into our selfhood which becomes most truly our own. It is more apt to be an idea of whose power we were but slightly conscious when it dawned upon the mind, but which struck deep into the heart and was brooded upon for weeks and months. After such a period of mental evolution is over we can indeed trace it to a vitalizing idea found in a book, heard from a philosopher, or beheld in an intuitive flash. But when it thus struck home we were little aware to what it would lead. Crucial experiences of many kinds are only understood in perspective. We know what people were worth to us when they are gone. We know how deeply we lived when the emotions were touched, when we parted from old associations and began a new career. Our profoundest conclusions are gradually acquired subconscious possessions, inductions from long experience, which one day rose into the region of consciousness. We do not fully know what we believe until a new experience calls scattered notes into a theme or unifies detached themes into a symphony. The music we hear in our most conscious moments is only a note or two out of a great harmony. We live in scattered bars, phrases and movements, except in those occasional hours when

an entire melody wells up from below, or when the walls are parted and we hear the great oratorio from outside and the celestial hymns from the beyond.

Life is in the profoundest sense rhythmical, a constant waving, a rising and falling over the crests and down into the trough of the sea. If our conscious vision were larger we should look from crest to crest, and behold the harmony of our long evolution. When we descend we should know that it is but to rise. But, absorbed in sensation and self, not even our memory lasts over, until repeated philosophizing has made clear the law. It is safe to say that every one of our doubts, fears and complaints is due to this lack of perspective or memory; yes, that all our suffering, ill-health, sin, is maladjustment to the wave which is carrying us ever forward, forward, whether we are adjusted or not. Our subconscious life is of particular assistance in the solution of the problems of suffering and evil, since it is the convictions which we develop by subconscious induction that finally make clear the law.

Those whose instruments are most intimately attuned to the universal harmony of things agree in the description of it as rhythmical. The heart beats rhythmically, the breath comes in rhythms, every function of the body proceeds in rhythmic sequence. The seasons come and go, the stars fade and reappear rhythmically, the entire universe is as truly a pulsing harmony as when the angels sang at the creation (which never began).

The poets and musicians feel this universal rhythm and reproduce it in verse and concords of sweet sounds. In them there are fewer conscious and subconscious obstacles. The same harmony exists for all, but owing to maladjustment we feel and therefore report it as discord. You will observe that the less a man possesses of that quality which we call the soul-life the more prosaic he is. Let a man pursue the pathways of the Spirit, and he will gradually become more refined in voice, manner,

language, thought and feeling. This refinement bespeaks a closer relationship with the rhythm of things. His language becomes more rhythmical.

If we could view the subconscious process we should doubtless find greater receptivity to the inmost vibrations of the universe. We should then see why Julia Ward Howe could rise in the night and write her "Battle Hymn of the Republic" with scarcely any thought of what she was writing — as it came fresh from the rhythms of the subconscious world. We should know why many spiritually illumined people have written hymns. Perhaps we should learn that the priestesses at the famous Greek oracles gave forth their utterances in hexameter, because there was a rhythmical psychic experience of which the utterances were the expression.

We may then be justified in describing the divine spiritual involution itself in terms of rhythm. This may be the ultimate basis of what we call evolution. The different natural forces may be varying rhythms of the one life. The vision of things under the aspect of eternity, or as one whole, would then be an intuition of the great rhythmic play over the great ocean of life, whose billows, seen from below, are moments of time.

There is also a rhythm of the flesh — the subconscious functioning of all the organs. If I am moderate, poised; if I learn how to work so as to husband my energy, acquire equanimity, my life becomes so adjusted that I enjoy good health. If I give wise expression to the head and the heart, the instinct for sociability, the prompting to service, I put myself in the divine current in all these respects. For since I am a many-sided being it is rational to assume that many-sided adjustment is required, that there is guidance for each one of these phases of my nature. If my life is to become a divine poem, I must respond to the finer rhythms in each of these departments, I must consciously cultivate beauty.

Think of the divine life current, then, as flowing

out through you, in so far as you are at peace yet active, serving, loving, seeking truth, beauty and goodness. In every detail, seek not your own ideal or will alone, but ask what the Father would make through you. Reduce all conduct, all life to co-operation with God; cut off all else, simplify life to the finest point. Drop all anxiety, cease all effort to shape things in your own way, *trust wholly*, at large and in detail. Absorb your consciousness in thought of the ideals resident in all humanity, seeking expression. Dwell upon the positive side. Emphasize the outcome. Do not consider the conditions of evolution alone, but remember the creative rhythms ceaselessly flowing behind and within. Do not be imprisoned in thought of the process — live in joyous thought of its outcome.

Remember that this wonderful subconscious realm in which we dwell is a part of that divine unfolding. When you commit your thoughts and prayers to that realm, you are not delivering them to yourself alone — you are commending them to God. Forth from that realm shall come the guidance needed to lead you to the right environment and the right associates, the solution of the problem that perplexed you, the important letter you wanted to write, the decisive word you longed to utter. The ideas you have read will come forth added to and transfigured. Your scattered thoughts shall be unified, and even your fragmentary doubts shall be turned into unified convictions. All this your subconscious life will do for you, if you trust it, if you give play to its rhythms, if you shape your life in reposeful ways, if you seek symmetry, poise, beauty; if you freely serve and faithfully do the best you know.

The true view of evolution then is from the standpoint of its ideals, and its sources. The universe is an order, a system, springing as a thing of life from the wisdom and love and beauty of God. It fulfills many ends, its life flows in many channels. True adjustment takes account of all of these by seeking

at once the true and the good, the beautiful and the wise, the individual and society; and by seeing all these in God.

Behold your own life in God if you would discover the true clue to its evolution. Return to intimate touch with God that you may gain a new impetus. Each time you lose hold of your better self, return there again and go forth once more to action. Remember that the fundamental fact is the active presence of God, in whose streams of creative tendency your life is immersed and from whom you can draw unlimited life and wisdom and power.

It is impossible to sunder the human mind from the divine life, for consciousness shades off into subconsciousness, and no one can draw a line between the subconsciousness and the divine. Your thought of the true, the beautiful and the good, is not yours alone; it is part of the divine ideal. The less you live for self alone, the more does every thought tend to reflect the beauty of the divine order. Even your imagination may foreshadow coming events, and a score of years hence you may see in actual life that which you once imagined.

We therefore define the soul as precisely such that it can live ever in the current of divine life, yet be in an intimate sense itself. It is futile to try to define the soul apart from these its richest experiences. It is at the same time a resident of eternity and the temporal order, at once the possessor of a conscious and a subconscious mental life. It is fully intelligible only to the degree that we take into account both its profoundest aspirations and its total environment; and the total environment of the soul is, its planes of consciousness, its subconscious life, its communion with God and the world. The world and the soul—that is our life. The world is in part what we call nature, in part our social life, and in part our more direct union with God. The soul is related to nature, it is related to other souls, and it is related to God. Thus the divine order is

the true organic unity of all that we experience, the divine will is its center, the divine love its heart, the divine wisdom the method, and the divine beauty the ideal we seek to realize.

A MESSAGE.

The Spirit of Truth (the Word of God) is now coming into my consciousness. Say not thou art alone, for, "I am with thee alway, even unto the end," leading, guiding and protecting thee; thou shalt not want, for I am thy supply; there shall no evil befall thee, for "I am thy strength and shield;" thou shalt not fall, for "I will uphold thee with the right hand of my righteousness." Only live to your highest and best, doing each day what the hands find to do, knowing that it is a part of the great plan, and as "freely ye have received, freely give." "Let your light shine," and lend a helping hand. 'Tis not the doing of some great thing that brings the most happiness, but the countless little acts of kindness that makes for us that perfect peace and happiness we find in losing ourselves in the service of others. Hold no thought of lack or failure; the law works for you if you only trust it, and "As thy day so shall thy strength be."—J. W. M.

It is but a poor standard of success that is measured by gold and silver. A noble bearing, a lofty brow, a kindly smile, a self-control, clear eye, bespeaks a success that is more real. The only victory worth making is the victory over one's self; the only real success lies in the development of character and insight; the only thing worth seeking is the soul; the only thing worth possessing is the Truth; the only thing worth living for is Love. And this is the greatest success—to have ennobled your environment, to have done good, to have given happiness, to be happy, for virtue alone wears a serene smile, and wisdom only is truly happy.—STANTON K. DAVIS.

POSSIBILITY.

BY LYDIA BELL.

(Paper read before the Wednesday meeting at Unity Headquarters, Kansas City, Mo.)

The kingdom of heaven is like unto a grain of mustard seed.— Matt. 13:31.

The kingdom of heaven and a grain of mustard! Was there ever a seeming greater paradox? The tiniest among seeds and the possibility of all that life holds and means are here put in one measure. "Like unto a grain of mustard seed!" And how is that? It is on and on and up and up and out and out, and at last the glory of a crown of gold.

One must think of the mustard as it grows in warm countries to realize the contrast between the tiny seed and the tree-like plant in whose branches birds may rest. At least two things are emphasized for us in this figure; there may be more, but two things are clearly shown, namely: the greatness, the expansiveness, and the beatitude of life. One should read the 13th chapter of first Corinthians in connection with the text.

The mustard seed of that kingdom which is within us must have in it the abiding love, the abiding faith, the abiding hope of the eternal; and then these, as they grow to possess the life, or as life grows to possess them, are the crown of possibility. They are the kingdom of heaven, the over-soul of Emerson, the overshadowing spirit of God, that enwraps every soul, every heart in its tiny striving toward the fulfillment of itself. So we see that which overshadows and that which is overshadowed are one and the same thing.

As we may think of the perfect plant which the seed holds, as already formed, waiting for its mission through the seed, so we may think of our divine possibility as preceding and attending all our existence, all our struggle and strife, the within and

the without; and the consciousness looks in both directions, like a child in the arms of the mother, playing with the changing forms of existence, identifying itself first with one and then with another; and the crown is always in the victory when the kingdom of God shall come.

We are apt to limit our possibility, and do it in this way: We look without; we are satisfied with ourselves; our possession is so pleasing to us that if we think of a future we think it must be something like this—it must hold these things. We have not apprehended the reality of the kingdom of God; we passed by as for another time, or for other people. We make a virtue of the bonds which hold us. House and land and things are so essential, we say, and so the growing kingdom in us waste while we dream on, dream of happiness and sorrow.

I am speaking for myself and for these other selves who are prone to put a limit on the possible. Does my Elder Brother know the Father face to face? Does he assure me of the truth of the kingdom which is not of this world? Does he reveal it? We will say, "Yes." Then there comes in this awful dawning blight of our limited belief, or of our desire to personally grasp the golden crown of life, — we are apt to reach for it as the baby reaches to get the moon.

I am sure that we are to believe mightily in our possibility; we are to break the chain of sense and place and person and things; we are to act with God present with us, and we are to adore that presence. Did you ever talk with a mother who had an adorable child? Did she mention the child or did she keep silent? Did you ever know a young man who had a sweetheart? If you did, were you not perfectly aware of the tender chord in his thoughts which was ready to rise into a glow of joy if you mentioned her name? Beloved, how shall we come into our kingdom? Shall we not have to love ourselves into it? Perhaps to make a habit of kind-

ness and forbearance and thoughtfulness for others is an old fashioned way, but I believe it is good enough to be new fashioned, too, and it will lead us to where we can lift our heart and thought to the crowned Queen of our life, the adorable mother, the blessed Christ, who responds to every life-note in us. How gloriously she responds. Maybe we try too hard in a kind of strife after Divine things, and maybe they do not come in that way, but more as the lily of the field spreads its glowing beauty to the sun.

God is here. He is in the words I speak, and in you who hear, but He is not the hearing nor the speaking. He is in the loving, and loving is not so much clinging as doing. We cannot glow in God's sunshine by tame submission or indifference to our kingdom. Its possibility stirs us to actively pursue it, and we have each other to practice upon, and we have our family ties to practice with. These associations are not for bondage; they are for practice. The act or thought I give to another is my act or thought on its way to me. We have to make some misstep in order to learn how to make right ones, but with the gracious face of Christ with us we can learn to be brave. If we did not misstep on the journey, how proud we should become of ourselves; we should believe we were doing something. We often fall down that we may learn what it is that supports us, and if we take hold of the wonderful Hand and stand up, we shall be stronger than before.

Shall we enter the Silence of ourselves and, lifting our heart to the Divine Beauty that holds us, wait on the Lord for the renewal of strength? Our possibility is not won so much by getting out of conditions as it is to live through them. They will fall away as the shell falls away from the seed when it bursts open to let the tiny plant start. When we talk of the things of the Kingdom we must remember that we are talking of the plant fully grown. There is a time when the seed lingers in the dark earth, and strives in a mighty

warfare in the tiny house, and when that warfare is accomplished it has submitted to become something more than a seed. It has given up all that it felt it was as a seed; its possibility for being a tree has awakened within it.

O my brother, my sister, when are we sure the Eternal Kingdom is for us? Do we see it as a light on a hill towards which every day our feet are set, and are we thankful at the end of the day for all the day has held? Do we bring it to the mighty mother heart of God and recognize our childhood in the kingdom? Do we know that we need to be brave? that smallness and petulance and selfishness and fault-finding are weakness? Aye, but they surely fall away and strength is borne when the Divine Possible beckons us. What shall we not dare, what endure, to win the crown of victory? Oh, but the daring and enduring are in such little things, in the little everyday affairs of personal life. But the crown must be won to be worn; we must grow in every inch of root and fiber and stem and leaf and blossom of the Holy Kingdom. It is not of this world; it is greater than all of this world, as substance is greater than shadow, existence, knowledge, and is the Brahman—immortal and eternal. The human soul is that Brahman, not separate from it, says the Sanscrit.

Are we ready to take ourselves as great as God has made us? If we are, we must be ready to take the crown. If our heart tells us that we are not quite ready, does it tell us that we would like to be ready? We will have to probe deep to really be true in answering this question to ourselves. As the bud nestles on the stem till the moment when the sunlight shall touch it into the blooming rose, so to the heart in which has dawned the vision of the Eternal comes the living touch of the Master which awakes the soul to the glory of the kingdom. I am sure I should not write these words if someone were not calling for them, and to that one the sympathy of like purpose unites us in a fellowship that makes us comrades in the silent warfare for the Divine Possible.

Bible Lessons

BY C. F.

Lesson 12. September 18.

ISRAEL REPROVED.—Amos 5:4-15.

4. For thus saith the Lord unto the house of Israel, Seek ye me, and ye shall live:

5. But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6. Seek the Lord, and ye shall live; lest he break out like fire in the house of Joseph, and devour it, and there be none to quench it in Beth-el.

7. Ye who turn judgment to wormwood, and leave off righteousness in the earth

8. Seek him that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The Lord is his name:

9. That strengtheneth the spoiled against the strong, so that the spoiled shall come against the fortress.

10. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

11. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right.

13. Therefore the prudent shall keep silence in that time; for it is an evil time.

14. Seek good and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you, as ye have spoken.

15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord God of hosts will be gracious unto the remnant of Joseph.

GOLDEN TEXT — *Seek the Lord, and ye shall live.*—Amos 5:6.

There are two standpoints from which man develops. One is the universal or formless; the other the particular or formed. Man is the door through which the universality of Being passes to the personality of Being. "He who hath seen me hath seen the Father." The right relation of these two aspects of the same thing devolves upon the individual. You are making a house for God—"Ye

are the temple of the living God." You must make that house according to Divine Law—if you fall short in the process it is because you have not balanced your forces between the formless and the formed. Today's lesson is a call to understanding of one who has lost his balance—has concentrated too much upon the "temple," and not enough on the source of that temple—the Universal. Hence the call, "Seek ye me, and ye shall live."

In the preceding verses it is recited that, "The virgin of Israel is fallen: she is cast down upon her land." This means that the purity of motive as the central moving desire of the soul has been lowered—cast down to a material basis. The motive of every thought and object of attainment in one who is striving for spiritual development must be pure and undefiled. If it becomes polluted with the selfishness of the thoughts pervading the body-consciousness, the residue of previous selfish thinking and seeking, it must be purified by going into the Universal—"Seek ye me, and ye shall live."

The body is the "temple of God." "If so be that the Spirit of God dwelleth in you." If the body is not lighted up by this higher principle it is not conscious of being the temple of God, and as all depends upon consciousness, the man is in sense darkness. Those who have developed to a certain state of bodily transparency often find themselves all at once plunged into darkness, and they do not know why. The cause will always be found in some selfish motive.

In this state it is useless to try to work the problem out from the body standpoint. "Do not seek Bethel (the consciousness of God in the body), nor enter into Gilgal (the vibrations), nor pass to Beer-sheba" (the seventh centre, or affirmation, of completeness in body). In the Hebrew there is a deep occult meaning in this passage, and peculiar play upon words, which is observed by Mitchell, an orthodox Bible student. He says it may be trans-

lated, "*Gilgal* shall go into *galling* captivity." And Bethel (the house of God) shall become *Beth-aven* (the house of nothingness). This carries out exactly our interpretation—the spiritual vibrations, which have heretofore been such a pleasure, become painful and galling, and the Divine Presence is a seeming void—nothingness.

The remedy is: "Seek the Lord;" pray, ask for light; analyze your motives; try and find out what you have been thinking or doing that is contrary to the Divine Law.

If you persist in this unrighteous way you may "break out like fire in the house of Joseph"—the imagination. This faculty functions through the front brain, and when we have carried our unrighteousness to a certain point the brain seems to be on fire.

The cause of all this will usually be found in false judgments, or unrighteousness in the sense life, as pointed out in verse 7. Then seek the source of Divine Order, as illustrated in the harmony of the Pleiads, that wonderful star centre, which modern telescopes reveal has over 400 stars instead of seven. It is here used to typify the harmony which the seven centres in the body will assume when put under the Divine Law.

The symbols used in verse 11, "wheat," "stone," "vineyards," indicate that the dominant error is in robbing the body of its substance. The intellect does this in various ways. Ambition, avarice, lust, false judgment, fault-finding, impure imaginations, and many other error thoughts draw from the vitality its life essence and leave the organism in a "needy" state.

The remedy is: "Seek the Lord." "Seek good and not evil that ye may live; and so the Lord, the God of hosts, shall be with you, as ye have spoken."

Speak a good word or remain silent.

Lesson 13. September 25.

REVIEW.

(NOTE: In our Sunday School in Kansas City, the superintendent gives in advance to each teacher one of the following review subjects, upon which he is expected to make a five minutes talk on this day. Some very interesting and original views are thus developed. Other schools might do likewise with profit.)

GOLDEN TEXT—*The Lord is merciful and gracious.*
— Ps. 103:8.

LESSON I. *The Kingdom Divided.*—I. Kings 12:12-20.

Central Truth: A mind divided, or divorced from a harmonious unity with its maker, brings about divisions in body and affairs.

I AM Affirmation: "Ye cannot serve God and mammon."

LESSON II. *Jeroboam's Idolatry.*—I. Kings 12:25-33.

Central Truth: The link that joins man to a conscious unity with God is Jesus Christ. The present race consciousness is so material that no one can take the steps necessary to divide unity without the help of a spiritual adept—one who has made the unity himself—and Jesus is such an one.

I AM Affirmation: "I am the Way, the Truth, and the Life."

LESSON III. *Asa's Good Reign.*—II. Chr. 14:1-12.

Central Truth: The natural restoring force in the organism is of divine origin. It may be strengthened until it overcomes all disease if man will co-operate with it and declare peace and harmony in its domain. It is King Asa, who is healer and sustainer while he looks to the Lord, but who sleeps with his fathers when he goes unto the physicians.

I AM Affirmation: "According to thy faith so be it unto thee."

LESSON IV. *Jehoshaphat's Reform.*—II. Chr. 19:1-11.

Central Truth: Good judgment is not evolved from the intellect—not the result of experience in the world of affairs—but an intuitive perception of what is right.

I AM Affirmation: My judgment is not mortal but Spiritual.

LESSON V. *Omri and Ahab.*—I. Kings 16:23-33.

Central Truth: The belief in a personal God leads to idolatry. All ideas that limit God to form and locality are Baal worshippers.

I AM Affirmation: Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.—Ex. 20:4.

LESSON VI. *God Taking Care of Elijah*—I. Kings 17:1-16.

Central Truth: Sensuous thinking and living dries up the issues of life, and there is a great drouth in the whole land or body.

I AM Affirmation: Thou art the source of my life and I am obedient unto thy law.

LESSON VII. *Obadiah and Elijah.*—I. Kings 18: 1-16.

Central Truth: Ignorance of the Divine Law leads to hard experiences. Man's salvation is in being obedient to the Spiritual nature.

I AM Affirmation: I love to do the will of God, and His law is the standard of my every thought.

LESSON VIII. *Elijah on Mount Carmel.*—I. Kings 18:30-46.

Central Truth: The forms in the natural world should not be objects of worship. Whoever is enraptured with these beauties without understanding their source in the Principle, is falling into delusion and dissipating force.

I AM Affirmation: My God is the formless Spirit within me.

LESSON IX. *Elijah Discouraged.*—I. Kings 19:1-8.

Central Truth: The one who persists in sensual ways discourages and grieves the higher Spiritual consciousness, and it withdraws into the secluded realms symbolized by "wilderness."

I AM Affirmation: Notwithstanding the apparent absence of the consciousness of the Spirit I know that I am perpetually fed and sustained by Divine Substance.

LESSON X. *Elijah Encouraged.*—I. Kings 19:9-18.

Central Truth: The evidence of the power of Spirit is not in visible manifestations of great force, but the stillness within.

I AM Affirmation: God is manifest unto me in the still small voice within.

LESSON XI. *Elijah Taken Up Into Heaven.*—II. Kings 2:1-11.

Central Truth: When impatience and fiery zeal is eliminated through peace and obedience, the vital essence of the man is lifted to a higher plane of realization and a consciousness of harmony established.

I AM Affirmation: "I pray thee, let a double portion of thy Spirit be upon me."

LESSON XII. *Israel Reproved.*—Amos 5:4-15.

Central Truth: The motive in the heart decides the result of the act, whether it will give satisfaction or bitterness. Selfish motives always result in unhappy conditions in body and affairs.

I AM Affirmation: Search me, O Lord, that my motives be pure in Thy sight, and that there be no selfishness in me.

Lesson 1. October 2.

ELISHA SUCCEEDS ELIJAH.—II. Kings 2:12-22.

12. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

13. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of Jordan;

14. And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters they parted hither and thither: and Elisha went over.

15. And when the sons of the prophets which were to view at Jericho saw him, they said, The spirit of Elijah doth rest upon Elisha. And they came to meet him, and bowed themselves to the ground before him.

16. And they said unto him, Behold, now, there be with thy servants fifty strong men; let them go, we pray thee, and seek thy master: lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. And he said, Ye shall not send.

17. And when they urged him till he was ashamed, he said, Send. They sent therefore fifty men; and they sought three days, and found him not.

18. And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19. And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth: but the water is naught, and the ground barren.

20. And he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21. And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.

22. So the waters were healed unto this day according to the saying of Elisha which he spake.

GOLDEN TEXT—*Let a double portion of thy spirit be upon me.*—II. Kings 2:9.

Two distinct attitudes of mind are alternatively used by one who is demonstrating Spiritual power. Elijah (I AM in God) represents the attitude where the I AM is affirmed with force and positiveness. We affirm the Truth with all the force of our being, and declare that our word shall not return unto us void but *shall* accomplish that whereunto it is sent. This developes strength of character and I AM poise. But the fiery vibrations which our forceful thought evolves in this positive attitude need a quieting, harmonizing state of mind as balance—this is sup-

plied by Elisha (God is salvation). In this attitude we recognize more fully that the Great Mind of Being is the real source of our power, and we rest in it and co-operate with it in quiet aspiration and prayer.

12. I AM is the father of every thought, but we lose sight of the source and see the effect in our personal consciousness.

13. The mantle of Elijah represents the reflected power that falls upon us and becomes the abiding part of our consciousness, after we have declared the Truth in the highest until it has made visible the mental currents (chariots) and vital powers (horsemen) of Being.

14. Jordan is the universal race thought that constantly flows through the subjective mind. With this higher power we can separate it—when we use it in the name of God—and we pass through it in our mental demonstrations without being affected by its negations (waters).

15. This demonstration of the higher power commands the attention and respect of the thoughts that have a reflected perception of the Truth but do not understand it. (Sons of the prophets.)

16, 17. These partial perceivers of the Truth imagine that the Spiritual I AM is subject in some manner to locality, and they insist upon the human as equal to the discernment of its abiding place. Elisha knows that the limited cannot see nor find the whereabouts of the Limitless, and tells them of the futility of such research. But intellect is never satisfied until it tries at least to find the Spirit. Many searchers for Truth are caught in this desire of the "sons of the prophets" to definitely locate the spiritual I AM and bring it down to their human comprehension. They are telling us on every side, 'When you make your science practical and within the comprehension of my reason I will accept it.' These never find Elijah either on the "mountain" or in the "valley." "Spiritual things are spiritually discerned."

19. Jericho, representing human consciousness, is indeed "pleasant." Were we pure in our thought our bodies would be perfectly healthy and harmonious. But the issues of life (waters) have become polluted by error thoughts.

20. The purification is brought about by the specific application of the Spiritual Energy which has become part of our consciousness. We must affirm that the old substance has been replaced by a new one, (cruse) and that it is preserved and eternally abides in Divine Purity. An affirmation of wonderful efficacy is, "My life is hid with Christ in God."

Lesson 2. October 9.

THE WIDOW'S OIL INCREASED.—II. Kings 4:1-7.

1. Now there cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant, my husband is dead: and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen.

2. And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not anything in the house, save a pot of oil.

3. Then he said, Go, borrow the vessels abroad of all thy neighbors, even empty vessels; borrow not a few.

4. And when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5. So she went from him, and shut the door upon her and upon her sons, who brought the vessels to her; and she poured out.

6. And it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more. And the oil stayed.

7. Then she came and told the man of God. And he said, Go, sell the oil, and pay thy debt, and live thou and thy children of the rest.

GOLDEN TEXT—*Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed.*
—Ps. 37:3.

When the subjective has lost contact with the positive, objective is a "widow." The conscious unity between the mind and the vitality of the organism has been severed, and there is lack and burden (debt). This takes place eventually in all who do not consciously take possession of the various brain centres in the organism.

The vitality is in a constant state of activity, or vibration, and very sensitive to thoughts. Wherever the most thinking is, there will concentrate the most vitality. This is why long continued memorizing, or other mental labor requiring a constant brain-strain, will produce headache. The cause is too much blood in the brain, and too little in other parts of the body. But those who have studied the soul find that the action of the blood is governed by the thought, through this all-prevading vitality as a vehicle. Thus one may become unblanced through any system of thinking that does not give proper attention to equalizing the vital force in the organism.

People often wonder why those who live good, pure lives, and truly religious, should suffer sickness, old age, and finally death. If God is a rewarder of those who worship Him, why does He allow these conditions to come upon His prophets? Here was a widow of one of these prophets who had incurred a debt and left it upon her and her sons. The answer is, that religious people are not always wise. The "sons of the prophets" wanted to look for Elijah in material places, showing the intellectual basis of their understanding. They built up a religious system in the realm of form instead of the formless. They devitalized the body in their zeal to find an external God, and material heaven. These material ideas formed material thoughts that settled back in the subconsciousness as a burdan or "debt" that had to be carried by the body. The intellect became so exalted in its devotions and aspirations for heaven after death that it was virtually dead to the desolate body, which was trying to live while robbed of its animating source. We find people in this state on every hand — very good, pious people who are trying to serve God with all their might. Yet they fall short because they are not wise. They have not studied the law of God in that most wonderful creation — the human organism.

It requires patient research and quiet mental contemplation to find out these inner issues of body manifestation. There are wheels within wheels, like the works of a watch; some running contrary to each other, yet as a whole harmonious and in right relation, marking time with the law of Being. Those who are in a great hurry, or those who are not willing to work much in the silence, do not find the kingdom of God within.

This separation between mind and body vitality is not confined to orthodox religionists, but among modern metaphysicians are many who profess to understand the Law of Expression yet openly ignore the necessity of making this specific unity. They will all eventually find the body vitality has become "a widow," and, if they do not call upon the prophet Elisha in time, old age, decay and dissolution of the organism will take place. Then the onlookers who are watching for the demonstration of their claims that they can overcome death, exclaim, "I told you so."

But there is a way for this "widow" within to again fill all the vessels with the oil of life, and that is by calling upon Elijah, the silent prophet. The real name of this quiet one within is, "God is salvation." In this process of rejuvenating the organism the oil of divine life comes from a multiplication of the little we have on hand. But the capacity, or "vessel," has to be borrowed from a "neighbor." We lack confidence in our own capacity, but when once we have a start in this inner concentration upon the life centres, we "shut the door," and "pour out into all those vessels." Those who have taken lessons in this system of body rejuvenation will readily understand the significance of this process.

When all the vessels are "full" we have oil to sell. We can supply others with this vital life flow. When I have a patient who is nervous, or physically devitalized, I know that I cannot bring about a union between the flighty mind and its quivering organism

until the nerve centres, or "vessels," are filled. First I silently fill my own centres with the invisible oil, then I am in position to loan to my neighbor, which I do through a quiet soul filling in process. Then I instruct the patient how to hold the right thoughts to bring about a permanent union—"and the oil stayed."

Lesson 3. October 16.

ELISHA AND THE SHUNAMMITE.—II. Kings 4:25-37.

25. So she went and came unto the man of God to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, yonder is that Shunammite:

26. Run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she answered, It is well.

27. And when she came to the man of God to the hill, she caught him by the feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone; for her soul is vexed within her: and the Lord hath hid it from me, and hath not told me.

28. Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29. Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of the child.

30. And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he arose, and followed her.

31. And Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing. Wherefore he went again to meet him, and told him, saying, The child is not awaked.

32. And when Elisha was come into the house, behold, the child was dead, and laid upon his bed.

33. He went in therefore, and shut the door upon them twain, and prayed unto the Lord.

34. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.

35. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times and the child opened his eyes.

36. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son.

37. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out.

GOLDEN TEXT—*The gift of God is eternal life through Jesus Christ our Lord.*—Rom. 6:23.

This lesson, like all Scripture, has reference to certain phases of individual soul development. It can also be applied to the external life. All things without have their principle within man, and he can read their message from either state. But as the without is based upon the within, man cannot understand fully and have dominion over the outer things until he has made himself acquainted with the powers within. So we give most study to inner states and through them master the outer.

It is also possible and proper to study and interpret Scripture from both states at the same time. The feeding of the five thousand by Jesus had its possibility in his capacity to increase the substance of his own soul. When, through this inner mastery of the principle immanent in all forms, he had gained this ability, he was equal to what seemed a miracle to those who were ignorant of the law through which it was done. Those who see the form only are in Egyptian darkness; those who see both the form and glimpses of the animating principle, are the children of Israel in the wilderness, and those who see both the within and the without in proper relation are in the Promised Land.

This lesson may be profitably studied from both view-points, as it brings out some modes of procedure in metaphysical practice that have been proven true by the modern students.

The son of the Shunammite woman had apparently died of sunstroke. She laid him on the prophet's bed in the room on the roof of her house and arranged to go at once for the help of the holy man, who was on Mount Carmel. When asked by her husband the cause of her going she merely answered, "It shall be well." In this she showed a discretion which is universally found to be necessary. Do not admit the error nor talk about it. If you have in view the restoration of life do not think about anything but life. The very ethers about you are filled with a substance that is formed and transformed at

your every thought and word. It is more sensitive to thought than the mariner's compass to the magnetic flow, or the atmosphere to waves of sound. A word of fear thrills the sensitive ethers of sympathetic souls and they tremble until they sometimes fall. Hence the "It shall be well" of this Shunammite woman is a lesson for all. She showed her wisdom again when the prophet asked about her family. Her answer was, "It is well."

The prophet proposed sending his servant, Gehazi, whose name means "sight" or perception, to do the healing in his power (staff). But the woman would not leave without the prophet himself accompanied her. She was very thorough and did not propose to rest with half measures. There are cases that the "word" cannot reach. There must be a receptive mind to carry the spiritual impetus. Jesus recognized this as faith, in the case of the centurion and his servant. Where the patient has faith in the healer, or there is someone in close touch who is strong in spiritual trust, the way is open for demonstration in absent healing.

Elisha found it necessary in this case to go within and "shut the door," and pray unto the Lord. Jesus gave this form of procedure as part of the way to pray. We are to go within our own soul and shut every door that leads to the sense realm without. This means seeing, hearing, feeling, smelling and tasting. In this inner chamber you must be immersed in the Spirit of God; then pray.

The restoration of life in this case not only required prayer and spiritual treatment but a physical contact, if we take the narrative literally. Some healers find that when they have not reached a case by the power of perception of truth, and the prayer of faith, they can sometimes start the life current in the organism by touching the patient, as did Jesus the eyes of the blind man, or the "many" upon whom he "lay hands." But this laying on of hands is a dangerous process to one who has not a clear

understanding of the spiritual source of all things. "Laying on of hands" must always be accompanied by "prayer," and the prayer should be the important thing. There is no power in the hand save it come from the mind, and the mind is the Son of God.

When we sneeze the life current is animating some nerve centre—to sneeze "seven times" means the animation of all the life centres in the organism. In some parts of Germany the peasants say "God bless you" whenever any one sneezes.

EXTRACT FROM A LETTER.

Agnes C. Lamorder, 567 Massachusetts Ave., Boston, writes—I *love* you *one* and *all*. As I have written heretofore, UNITY is to me the most soul-helpful of all the publications I receive. I receive help from *all*, but UNITY is to me what a mother is to a sickly tired child. When they are feeling at their best, they like the society of other children; when they tire out, they quickly fly to mother, for there they find rest. I was pleased to find in the August UNITY that you would treat your subscribers for prosperity. That seems to be the (shall I say) hardest for me to demonstrate over. I also keep a rooming house, only mine is in Boston instead of St. Louis, and I am also a busy woman. I do help some of those I come in contact with, for they tell me so. I love everyone, and as nearly as it is possible, or is made known to me, I follow the Golden Rule. Sometimes I know that I lose dollars at the *time* by so doing. I have nice clean large airy rooms and give good service, yet I have some empty ones nearly all the summer.

There is no special Providence, but there is a Universal Divine Providence. The One Divine Law regulates all things, from stars to smallest atoms.

—W. J. COLVILLE.

THE LIGHT OF TRUTH.

(Dedicated to Mrs. Annie Rix Militz.)

Ernst Krohn.

Ernst Krohn.

With Spirit.

Light of Truth, the Christ with-in me! Light of Truth, that makes me fr
Light of Truth, the last-ing sun-shine! Light of Truth, this Truth is mi

Light of Truth, the light I'm find-ing! Light of Truth, I rest in Th
Light of Truth! O won-drous mes-sage, Come to me through end-less tin

Light of Truth! O god-ly free-dom! Light of Truth, to Thee I win
Light of Truth, so pure and change-less, In Thy light the world will swin

In Thy light my soul is glow-ing, And my heart with joy doth sin
Now ac-cept we this true bless-ing, In this Truth re-joic-ing sin

THE LIGHT OF TRUTH.—Concluded.

REFRAIN.

On-ward, on-ward, Truth for - ev - er, Is the Light of Life to me;

Love so bless-ing, fail-eth nev-er; Health, Peace, Joy, I find in Thee!

The musical score is written for a four-part choir (Soprano, Alto, Tenor, Bass) on two staves. It features a key signature of one sharp (F#) and a common time signature (C). The melody is simple and hymn-like, with the lyrics written below the notes.

The above song was composed by Mr. Ernst Krohn, organist of the Church of Practical Christianity, 18th and Pestalozzi Streets, St. Louis, and was dedicated to Mrs. Annie Rix Militz, who conducted a New Thought Union Meeting in Recital Hall, The Odeon, St. Louis, Sunday, August 14th. The addresses were vibrant with harmony and good-will, and gave a foretaste of the best of good things for the New Thought Convention.

PROGRAM.

Opening Chorus	- - - - -	<i>The Choir</i>
Invocation and Silence.		
Duet	- - - - -	<i>Miss Lena Deuber and Mr. Wm. Deuber</i>
Greeting	- - - - -	<i>Mrs. Annie Rix Militz</i>
Solo	- - - - -	<i>Miss Edna McDonald</i>
Address—"Come unto Christ"	- - - - -	<i>Mr. H. H. Schroeder</i>
Address—"The Omnipresence"	- - - - -	<i>Mrs. Vintie Root McDonald</i>
Solo	- - - - -	<i>Mr. William Deuber</i>
Address—"A Preacher Preaching to Himself"	- - - - -	<i>Mr. E. T. Bunting</i>
Address—"Unity"	- - - - -	<i>Mr. J. D. Perrin</i>
Offertory		
Chorus—"Bless the Lord, O my Soul"	- . - - -	<i>The Choir</i>
Address—"Non-resistance"	- - - - -	<i>Louis Goudsmit</i>
Address—"The New Thought Basis"	- - - - -	<i>Mrs. Anna J. Johnson</i>
Chorus—"Light of Truth"		
Doxology		
Healing Benediction		



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.)

September 20th to October 20th.

I am Spirit; I am perfect. I am now *will-*
ing that that perfection shall be manifest
where imperfection seems to be.

Prosperity Thought.

(Held daily at 12 M.)

That plenty and prosperity which I have
perceived as truth is now expressed in the
visible substance of my life.

A SELF TREATMENT FOR WHOLENESS.

BY BESSIE PENNINGTON UMSTOT.

Because of my divine origin, I am free from
morbid sensitiveness, and am neither sore-headed nor
sore-hearted.

I do not reflect flesh tendencies of error—I
image God and manifest the likeness.

Therefore, I am sound minded, and whole-hearted.

I am pure minded and singled hearted.

I am clear headed and light hearted.

I am level headed and steady hearted.

I am cool headed and warm hearted.

I am strong minded and stout hearted.

I am even tempered and kind hearted.

I am just and merciful—loving and forgiving,
peaceful and serene—for my head and heart are
fitly joined in God-like unity.

My will and understanding beat and breathe as
one, for they are wedded. I am, therefore, a com-
plete harmonious whole, vibrating with my source in
peace and quietude. I am content and satisfied, for
the Lord giveth me *rest* on every side.

KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting held Wednesday, August 10th and 17th, at Unity Headquarters, 1315 McGee Street. Symposium on "Opportunity."

BY MRS. EDITH HASELTINE.

How can I make my life yield its fullest and best? How can I make opportunity to do what I desire? There is a Power, One Universal Presence, which if firmly laid hold of and made the great central principle in one's life about which all else is properly arranged, will make that life a grand success to the degree it is firmly laid hold of.

Now is the day of salvation. Now is the time. The past is gone; the future is unborn, when born it will be the Now. The Now is all we have.

"Every day is a new beginning;"
Every morn is the world made new."

So let us live in the Now; waste no time with the past, and waste none with the future, and by the thoughts and deeds of today, make our lives what we desire. One great teacher said, "I am the truth, the life, and the way; follow me." And then he said, "Seek ye first the kingdom of heaven, and all things needful shall be added unto you." "He that seeketh findeth, to him that knocketh it shall be opened." Say not, "Lo, here or lo, there, for behold the kingdom of heaven is within you"—the kingdom of harmony when you are in tune with the Infinite.

"Except ye become as a little child ye cannot enter in." You must be teachable as a little child. All pass the same road in general; some fast, some slow. The ultimate destiny is the finding of the higher self and the kingdom of heaven—the Christ within. Heed not the call of the material; shut your eyes, your ears, your mind to all, and keep to the purpose you have set forth upon. For "What does it profit a man if he gains the whole world and loses his own soul?" The great teacher became master of

self, and being master of self, he was master of all else, for he said, "I and my Father are one." "Not I, but the Father within me he doeth the works."

Prayer brings us into harmony with the Infinite. Prayer is the soul's sincere desire. "What things soever ye desire when ye pray believe ye have already received, and ye shall have them." Everything in the beginning had its origin first in the Spirit, or mind, then in thought, then in form. The world in which we live is the result of the energies of the Great Mind; "and God said, Let there be," and there was. Everything the world has ever seen was first an idea in some mind. Thoughts are forces, and through them we have creative power. As our rightful birthright we have the power of making our life what we will. We are each building our world from within. We are creating continually a procession of opportunities. Do you want the opportunity to do anything for another—is it your soul's sincere desire? Then remember the law of prayer I beseech you. "Do not despise the day of small things"—little opportunities. Look for them. Do the little things with all your heart; they will exercise the mind muscles, and when the call comes to come up higher you will not be found wanting. The conscious oneness with the Father is the one thing to be desired. When we realize and live this oneness there are no desires that shall not be ours. If one has a sincere desire for a higher condition in his environment, and is always sending out his highest thought for the realization of his desire, he will sooner or later come into its possession. So be faithful to the thing you have to do, always expecting something better, and know what you are doing is what will open to you the next higher, and this the next higher, and so on, and so know that each thing taken hold of is the opportunity that leads us on and on to our ideal.

If something happens to deprive you of utilizing one opportunity, another will come which is better. Obstacles will be cast in your pathway; this is to try

your strength. So I find I am a spiritual being here and now, and one with the Father of Infinite Power, Infinite Love, Infinite Abundance; that we find our opportunities in doing for others (as we are guided by Infinite Wisdom), losing our lives in the service of theirs. "Give, and it shall be given unto you. With what measure you mete it shall be measured unto you again." "Whatsoever a man sows that shall he also reap." There is no occupation a person can follow but what he is doing something for others, although he seems to be only earning his wages.

Ah, there are two golden gates to the kingdom within: love to God and love to our fellowman. We have the inner gate opening to the abundance of the Father's love, wisdom, life, power and intelligence, and the other gate opening outward in opportunities of giving to others or letting the Infinite Spirit flow through us to bless everyone and everything. It is the Infinite Substance of love, life, power, wisdom, abundance flowing through us to bless all that makes the perfect life.

BY MRS. JESSIE M. SLOAN.

The dictionary defines Opportunity as "fit, seasonable or convenient time." In looking into this definition, what impresses me most is that there is no fit, seasonable or convenient time for the things or experiences we do not desire or enjoy. Did any one ever know of a fit, seasonable or convenient time for dis-ease? Do we ever see a fit, seasonable or convenient time for poverty? Do we ever see a fit, seasonable or convenient time for anger or ill-temper? Then if opportunity means "fit, seasonable or convenient time," there is no opportunity for dis-ease, no opportunity for poverty, no opportunity for anger or ill-temper.

Is there a fit, seasonable or convenient time for health? We can all answer that question. Is there a fit, seasonable or convenient time for manifesting

plenty? We will all say, "Yes." When is the fit, seasonable or convenient time for thinking the true thought of ourselves and others? Is it not now? Is it not all the time? Then there is an opportunity for speaking the true word, and there is no opportunity for holding the wrong thought or speaking the wrong word, because there is no fit, seasonable or convenient time for wrong words or thoughts.

Before I began writing or thinking on this subject I thought opportunity to make a demonstration or manifestation meant when some thing or experience that we do not like came to us. But I find upon looking into it that the time, or opportunity, is any "*fit*" time, and *any fit time* would come very near being *all time*, would it not? Then our opportunity for any good thought, word, experience or manifestation is constant; it is at all time and in all places. There is no place that I can think of where it is not fit, seasonable or convenient to be well. There is no time that I know of when it is not fit, seasonable or convenient to enjoy life, health, strength, prosperity, success, power and love. But search where we may we will not find a fit, seasonable or convenient time for the opposite conditions. Do we, any of us, know of a convenient time for lack of wisdom or knowledge? No. Then there is no opportunity for ignorance. But we are all willing to say there are plenty of fit, seasonable or convenient times to be wise. Then there is an opportunity for wisdom. Is there a seasonable time to lack love? Then there is no opportunity for hate. And if there is a seasonable time for manifesting love (which we all know there is, and it is all the time), then there is an opportunity to manifest love.

I could not dodge the conclusion that all time is fit, seasonable or convenient for the manifestation, or expression, of any good thing or quality; in other words, all time is opportune for any good. But there is no fit, seasonable or convenient time for that which we call opposite or opposed to good; so there

is no opportunity for evil, or that which we do not desire. And I must conclude that all time is opportune.

BY ALICE C. TAINTER.

Since it was decided at our last meeting that each one present was to give something on the subject, "Opportunity," this matter naturally has occurred many times to my mind during the past week, and I wondered what I was going to be able to contribute. I had formulated nothing definite until one evening after retiring, (at which time it seems now to have become my habit to think on spiritual things, or have soul communion; for it is a most fitting time to enter the silence, when the conditions all about are most favorable, when all nature seems at rest, and the din and strife of the material is, for the moment, suspended), there flashed before my mind in large glowing letters—"Opportunity!" written in "letters of fire," as it were, so vivid did they appear; then immediately came the statement, "My whole life is one grand opportunity to express the Divine within me." It was, indeed, a bit of illumination or inspiration to me, and I, for the first time, realized that I was indeed "composing something" with the aid of the Spirit. I have written a little, or put forth some effort, as all of us, no doubt, have done, more in an intellectual way, but it means much more to us when we have entered into the Truth, and see and give forth from our higher selves the spiritual portion or side of our being.

Taking the thought, "Our lives are all grand opportunities for expressing the Divine within us," as the central, or leading idea, in all our relations, bringing it through the physical and out on the material all about us, with which we all are now dealing, where can it not be applied? I seem to see it written on every hand: Every passing moment, every day is an opportunity to think or do some good. If we really determine to live the life of the Spirit we

will make opportunities to do good when or where we do not find them. To begin with, we find many opportunities for demonstrating the real over the unreal in regard to our personal selves. We all know how the mortal self rises up in rebellion to the spiritual; how vertible armies of selfish, harmful, unkind or impure thoughts endeavor to take possession of the mind. It means something to keep the mind "stayed on Thee" or the Christ principle. Some readily see how every moment is a fitting time for letting the light shine throughout our entire being. After we have improved these golden opportunities in regard to ourselves, and have become "strong in the Lord," how effectually then can we go forth and aid humanity. Countless opportunities we will find to do the Master's will. We do want "this mind" to be in us as it was in Christ Jesus. As he in his daily walks among men found and improved the many opportunities which came in his path, so we likewise can imitate him, or make our lives correspondingly as great and good. There is always some one in need of our help. We can be teachers of the Truth; we can heal the sick. In many ways we can unfold these powers of the soul within ourselves, and likewise call forth the same from our brother, for in each one of us lies the possibility of great achievement. Many are waiting, longing for better conditions, and perhaps their accomplishment of these or success depends upon our improving the opportunities which come up in our relations or dealings with them—the opportunity to speak the right word or perhaps to leave unsaid some hasty, unhelpful word, for by maintaining an eloquent silence sometimes we make some good impression or demonstrate some power of the Spirit.

I might go on and mention many other ways of rendering good service, but time forbids; we all in the main have very much the same experiences, and know that in the family relation and in the dealing with all whom we meet, how innumerable opportu-

nities do come to us to test our strength and ability to overcome the weaknesses within ourselves and others. We certainly have a great work to do, and as we, "pass this way but once" it behooves us to not let pass by any opportunity to do good, if we would make our lives what we would have them to be, and have it said of us by the Master, "Well done, thou good and faithful servant, enter now into the joy of thy Lord."

BY MRS. ELLEN HARLING.

Often when riding on the cars I see someone with parcels, too many to be carried easily, and offer to carry some of them as far as we go together. One day I met a young woman waiting for the car; she had a large bundle in her arms and was holding a two-year old child by the hand. I took the bundles; then she told me her destination and troubles. Her sister had just passed out, leaving a babe two weeks old, and she being the nearest relative felt she ought to take the babe, but she had a husband and a young child to care for. What should she do? she asked me. I advised her to see the child and its dead mother, and it would come to her what best to do. She seemed glad for my sympathy.

On leaving our last Wednesday Unity meeting the word "Opportunity" went right along with me. No one had a parcel they could not easily carry; there was n't even a baby to give a smile to. On reaching home there was not an opportunity to do anything out of the ordinary, there seemed no call for me, but that word pictured the wall where before there was a blank space. In the evening I drew my chair to the light intending to have a good quiet read. Five or six boys were leaning against the fence; a croquet set was on the lawn. Shall I, or shall I not, ask those boys in to play? But, conditionally, they must use no bad language if their opportunity to win did not bring the game to a successful close. To make myself real comfortable I had taken off my new

shoes, put my feet on a cushion, and a sigh of relief followed. "Opportunity!" Well, while I put on my shoes, my son had asked the boys in, but I went and stood by them ready to say the word in time, and each boy I spoke to said, "Yes, ma'am," quite sweetly. No chance there.

Next morning my neighbor sent his little girl to borrow a cup of meal. I had none. My son said, "Send Life." I said, I wished I could, as we had just heard the young husband was going away at once on account of his health, and the home was to be broken up. We were out of that cereal called "Life," but I put on my wraps, and told my neighbor I had to go to the store, and would get her anything she wanted. I thanked her inwardly for that opportunity. Saturday work done I felt tired, and thought I would rest awhile. The five-syllable word seemed to spell out, "You-are-alone-write." "What shall I write? I can't write fiction." "Well, write a letter full of unity." So I wrote to a friend telling of our meetings, and having met a mutual friend in our last meeting, who said she had been much pleased with what she had heard.

Sunday morning I saw an opportunity. My daughter being away from home, I turned to my son, "I feel like a 'love-lorn critter' going to church alone; will you go with me?" He hesitated a little, then answered, "Yes," and afterwards was glad he had gone. I cannot put into words my earnest wish all through the service that the words of our teacher would have the desired influence, and I felt satisfied by the remarks made on the way home.

Speaking of the New Thought Convention, I see an opening for a little self-denial I am glad to think of. So far my opportunities seem few and far between, but who knows what a day will bring forth. All through the day I ask for daily bread. It seems easy to put my desire in those words, they mean so much to me. Our Sunday morning lessons give me bread and wine that make the heart glad. And here, too, my heart responds like a harp with a thousand strings, to the many good words and suggestions I listen to. Though my tongue is slow of speech, and I cannot tell my appreciation in words, I am a true unit of Unity.

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 in Room 600, Masonic Temple, July 20th, Prof. S. J. Alanshah, leader. Subject: "Prayer."

Prof. Alanshah first read, from John IV., the conversation of Jesus with the Samaritan woman about the living water and worship.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:" (Matt. 7:7.)

Who is the one who ought to pray? The pronouns I, you, he, we, ye, they, being all used and applied as personal and impersonal, cause much difficulty and confusion for the unskilled metaphysical student. Evidently the spiritual man, the perfect being (because born of Perfection,) the product of Almighty, the presentation of Creator, the expression of All Good, the effect of Cause, therefore the image and likeness of Cause, is the only channel in, through and by which All Power is, has been and shall operate. He, knowing all, is not in need of knowledge. He, having all good things, is not in want of anything. He, being eternal, possessing all things as his own birthright or inheritance through all eternity, has no occasion to ask, seek and knock for anything.

Then who is the one who ought to seek, and who ought to knock? Surely it is not for body this suggestion and necessity; because the body does not understand and cannot talk and move of itself. It must be of logical necessity, this suggestion, for the soul of man. For the consciousness is this command given. Because soul desires to know; because it has its infancy, because it has weakness; it has faults, it makes errors on account of its own innocence. Because it is the only factor in the universe that develops or grows, therefore it is the desire of the

soul to get the things that are congenial to its nature and homogeneous to its existence. Prayer is the desire of the soul.

There are some who identity the soul with God. What kind of a God would it be? A God that needed to pray, that could suffer, that would have to ask, to seek, to knock. There are others who identify soul with man, and yet say "the soul of man." It is the same error that is made by identifying man with his body. The grammatical logic is defective. A noun cannot at the same time be both in the nominative and genitive cases. "I" can not be used as "my," nor "my" as "I." They are distinct yet the same, through inseparable relation.

The food of the soul is the true and real knowledge. "Blessed are those who hunger and thirst after righteousness, for they shall be filled." As material food is necessary for the material body, so the soul needs spiritual food. Because all things on the material plane are but the figures to illustrate the spiritual things. The soul must first know by asking. Asking questions of itself and about itself; must ask what, why, when, where, how? and their co-relations. When a soul begins to ask questions, it is beginning to awaken from its sleep. When it asks earnestly and sincerely, that soul is praying. Innocent soul has suffered very much while asleep and dreaming in the nightmare of fear. It is time for it to awaken, get up and pray; to find out what it is, and why; it must learn the relation of cause and effect.

But before knowing Spiritual Man, the Christ, the Truth, it becomes confused, mixed up and entangled with and in compound causes and effects; more so, too, because itself is compound, having compound cause, and it has its own standard and measure and view-point. It looks upon and into all things from that standpoint, and so it learns fear, and reads the Scriptures as the fortune-teller or newspaper, foretelling what is to happen and retailing

what has already happened, looking for the end of the world which always has been and ever will be controlled by law. The soul must come to and understand the Christ, the Truth, the Real Self—Man—the key of knowledge, the foundation which no other man can lay, because it is already laid.

It must identify itself with the real and spiritual in man to become the real consciousness; to be married to the One Christ, in order to become one Real I AM—I, the spiritual individuality, the complete, the invisible; and the Soul, the Bride of the Christ, the Lamb's wife—both made One. Then by asking with sincerity, with a child-like attitude, to know more and more, without flinching or growing weary; reasoning with sound reason the best God-given gift to soul.

By asking into the Law of Cause and Effect, and finding out the Origin and Source of the Spiritual, the Spirit, the Universal Energy-omnipresent that is energizing man eternally. Once soul being awakened to the knowledge of these, it is also awakened to the knowledge of the good things which eye hath not seen and ear hath not heard, but to it all made known. The soul is being lifted up into the dominion invisible. But what it asks for is given to it. Its desire has been neutralized. It has entered into the next world, into the world to come, into the world of thought. It has realized the everlasting life. It has come into conscious possession, knowing that the world to come, or Life everlasting, is in consciousness. Understanding is given to the soul to ask, and as it thinks so the answer becomes to it.

It is not enough for the soul to ask only, but to seek also—the second step in prayer. Asking alone might make the soul dependent upon someone else, but in seeking the soul must do things on its own account; it also learns continuity, perpetuity and constancy. Seeking takes longer time than asking; therefore it suggests the real idea of concentration. While asking may be done mechanically, seeking in

the Scriptures is also called abiding. "If you abide in me and I in you, whatsoever ye ask of the Father it shall be given unto you." Jesus also gives another definition in the same chapter in order not to be misunderstood—seeing personality for the Real—"If ye abide in my words, and my words abide in you, ye abide in me and I in you." What are the words of Christ? They are the words of Truth, in which there is no "it may," "it might," "I haven't time," "I can not," etc.

But all his words are positive and in faith. Then, dear soul, abide, seek, concentrate in positiveness; you shall find whatsoever you desire, your prayer shall be answered. Soul suffers in negative thoughts, in negative consciousness. All the fear in its various degrees are of this state. The world of unbelief has played havoc with the consciousness. Think positive, speak positive, will positive, and act positive, and your prayer shall be answered.

The third step in prayer is to "knock," confidence, courage. Knocking is done at the door. Christ says, "I am the door"—the Truth is that which is compelled by the Impersonal Principle. It does not belong to anyone else but to its Principle. Therefore the Christ of God, though distinct in its identity, is inseparable, related and connected by its Principle.

Christ asked his disciples, "Whom do men say that I, the Son of man, am?" The answer was, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." Christ did not pass any comment on personalities; he turned to his disciples with the same question, "But whom say ye that I am?" Simon Peter said, "Thou art the Christ, the Son of the living God." Jesus answered: "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father (Spirit in the Spiritual understanding) which is in heaven. . . . And I will give unto thee the keys of the kingdom of heaven:

and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." So you, my dear friends, knowing yourselves as spiritual beings, not mere personalities—the Sons of God—you have the keys of All Power, Real Knowledge of Self, that will lift up your consciousness into the regions of dominion, of dignity, meekness and loving kindness to the Infinite Relativity of the Eternal standard.

Then, not in the mountains nor in Jerusalem, but everywhere and at all times you shall worship in Truth and in thought. You will no longer be in dispensations, or localities or personalities. Let us rejoice and give thanks that our Infinite Relativity is compelled by Impersonal Principle. You will find out as a conscious soul that all good things are eternally given already, but, nevertheless, it shall be given into your consciousness, it shall be formed to your consciousness and it shall be opened to your consciousness. All things are yours by virtue of your Eternal birthright and inheritance. There is no usurpation or robbery or begging, in asking, finding and opening. All things are yours; you are never poor. You can not lose aught, as the whole universe is yours.

All that is necessary for you is to get into that positive understanding; plunge deep, don't fear; drill your consciousness into positiveness with all sincerity and honesty, and in due time you will see the harvest of the good seed sown. Don't say that any man can reap what he has not sown, as the man did with the one talent, as all in that class have a bad time of it. This is a wonderful gift of God to man, that his soul can pray, can choose, can work, with all confidence and love. Let us always appreciate this great privilege given to all mankind.

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

"Goodness is the soul of the truly beautiful."

ANSWERS TO QUESTIONS.

BY JENNIE H. CROFT.

140. What is meant by "I AM Statements" and "Demonstrations"?

— MRS. N. R. B.

The I AM statements are the positive statements of what we are in our real being. When we speak of the I AM we mean the true self—the Spirit. We say, "I am strong," "I am wise," "I am perfect as the Father is perfect, "I am one with Almightiness," or any other powerful statement of Truth, and these are what we call the "I AM statements."

To "demonstrate" is to prove the power of God in the healing of all discord. A person may have an appetite for strong drink from which he is seeking to redeem himself. Through an understanding of this limitless power, which is his inherently, and through diligent use of positive I AM statements which fit this particular need, he is able to rise superior to temptation, thus mastering the appetite, and this is what is called a "demonstration." It is possible to demonstrate over any and all inharmonious conditions when we lay hold of this power of Spirit.

141. Will you kindly interpret verses 8 and 9 of the 16th chapter of Luke?

— MRS. A. M. S.

8. And the Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

The Lord commended his servant, not for injustice, but for the wisdom he displayed in dealing with untoward circumstances that he might bring good out of them. The interpretation of the parable and its teaching is this: Man has within himself faculties and energies which he has misdirected and wasted. He finally awakes to the realization of his state and would redeem himself, that his Lord, the

higher spiritual consciousness, might approve. Then, with the same virility with which he executed his degeneration does he set to work to accomplish his regeneration, not expecting, like some extremists in the New Thought, that Spirit will do it all for him. He makes friends with the riches (mammon) of these energies which have been expended unrighteously, and thus builds for himself an age-lasting habitation wherein the *whole* man abides after the sense man has failed.

142. I am of a nervous temperament, impulsive and emotional. How shall I obtain that poise which will not leave me either staid and gloomy or excessively lively, which knows neither heights nor depths of emotion?

—K. L. T.

Cultivate the habit of self-control, learn to be still. Emotional people waste a great deal of much needed energy, and are, in consequence, continually having to make up the lack instead of adding more and more to their reserve stock of power. Cease rushing, and go slow; cease gushing, and hunting superlatives to express your emotions, and let the pleasure of the moment or the incident sink deep into your consciousness, and you will find added enjoyment which you never knew in your days of excited expression. Energy is soul-power, and should be conserved and not frittered away in unnecessary movements or hysterical emotions. Exert your will and *stop* this useless waste of power. Guard your thinking, guard your speaking, guard your actions, and get into a habit of control. Use your energy in wise directions, and know the joy of a well-poised mind and healthy body. Let your daily affirmation be, "I am illuminated by Infinite Intelligence, and guided by Divine Wisdom."

"The storms of life do not terrify me, because I know there is but One Power governing and controlling all nature. That Power is Love, and it covers me with its omnipotent wings wherein is all safety."



Devoted to
Practical Christianity

Entered in the postoffice at Kansas City, Mo., as second-class matter.

\$1.00 per year. 10 cents per copy. Foreign Subscriptions, 5 shillings per year.

Published on the 15th of every month by

UNITY TRACT SOCIETY, Kansas City, Mo.

Publishers' Department.

A Special Course of Lessons.

Mr. and Mrs. Fillmore will give the following lessons at
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September 26th, at 8:00 P. M.:

First Week.

Monday, September 26th, 8:00 p. m.—The Divine Mind.

Wednesday, September 28th, 8:00 p. m.—The First Expression
of Divine Mind.

Friday, September 30th, 8:00 p. m.—How Man is Related to
Divine Mind.

Second Week.

Monday, October 3d, 8:00 p. m.—The Creative Power of
Thought.

Wednesday, October 5th, 8:00 p. m.—How to Control Thought.

Friday, October 7th, 8:00 p. m.—How Words Produce Effects.

Third Week.

Monday, October 10th, 8:00 p. m.—How to Pray Aright.

Wednesday, October 12th, 8:00 p. m.—How to Develop Faith.

Friday, October 14th, 8:00 p. m.—How Imagination Works.

Fourth Week.

Monday, October 17th, 8:00 p. m.—Some Laws of Concentration.

Wednesday, October 19th, 8:00 p. m.—How to Equalize the
Faculties.

Friday, October 21st, 8:00 p. m.—Love the Fulfilling of the Law.

The Healing Power of the Spirit will be especially brought
out in each of these lessons. Students will be healed, and also
instructed how to heal others. Everybody invited to be present.

Hints to Students.

Students are urged to be present at every lesson. This is the
Science of Mind, and all of these lessons are necessary to an under-
standing of it. They are linked together in order corresponding

to addition, subtraction, multiplication, etc., in the science of mathematics. If one lesson is omitted, there is a gap in understanding.

This is not a church, and students are not required to join any organization nor bind themselves in any way. We teach an exact Science, and this is a School of Instruction, fitting students for the practical duties of life.

The lessons are healing in themselves, but those in poor health sometimes require special treatments in addition thereto, which may be arranged for by consulting Mr. or Mrs. Fillmore.

These lessons are not free. We expect every student to give something, because the instruction will prove of value to you, not only spiritually but financially. If we can show you a way to save drug and doctor bills, you can afford to even make sacrifices to compensate us. But we do not exact any specific sum for our efforts in your behalf. We freely give and expect you to do the same.

The compensation is free-will offerings.

About the Convention.

TO ALL SEEKERS AFTER TRUTH — Greeting and blessings. When the invitation from the Mayor of St. Louis, and the President of the Louisiana Purchase Exposition, was extended to the Convention in Chicago last November to gather in the World's Fair City during the Exposition period this year it included *you*. I am taking this opportunity to call your attention to this fact and to urge that you make an effort to accept the invitation. Never before has the "New Thought" movement received such official recognition as when the management of the Exposition designated a day at the Fair in its honor. The opportunity is now afforded us to demonstrate in every way the power of the New Thought. The attention of the World is directed towards St. Louis and the events occurring here this season. Untold numbers have read the announcement of the Exposition Officials to the effect that Friday, October 28th, will be "New Thought Day," and many are wondering what it means. They have also read that there will be a New Thought Convention in St. Louis October 25-28, inclusive, and many will attend out of curiosity. It now devolves upon those who know and understand what is meant by the term to avail themselves of the opportunity thus offered to demonstrate as never before one of the underlying principles of New Thought, Unity, and to prove their interest by their presence, not only in spirit alone but also in form.

The evidence at hand already insures a very large gathering, and also a very strong one. The foremost advocates will be present and give to us the result of their research.

Much time and work has been necessary to work out the

details, but the various committees are proceeding in a systematic manner, and are providing for the comfort and pleasure of all who will attend. The machinery is moving, well oiled, as one man, and everything will be done to house and feed both the Natural and the Spiritual man.

The "World's Fair" rate will be used in most instances by those attending the Convention. Special dates have been made for the convenience of our Pacific Coast friends; they may leave October 19th and 20th, and have the choice of two routes returning.

By September 1st, the Information Bureau, reading room and place to rest, will be in operation at 3907 West Belle place. This will be the Federation Headquarters in St. Louis until the Convention.

Come and get in the vibration; come and make it stronger; come and invest and inoculate the city and the multitude attending the Fair.

The various committees and myself are ready to serve you in any manner; please command us. God bless and blesses you.

In Life, Love and Truth,

JOHN D. PERRIN, Asst. Secretary,

4606 Morgan Street, St. Louis, Mo.

Mr. Cassius A. Shafer is now located at room 419, No. 87 Washington street, in the U. S. Express Building, Chicago. This suite of rooms was dedicated to the so-called New Thought nearly twenty years ago, and has been in constant use for that work ever since.

Mr. Shafer will receive patients and teach classes in Practical Christianity, and will hold open meetings at 2 o'clock on the 2d, 4th and 5th Wednesdays of each month, alternating with the Truth Students who meet at the same hour in the Masonic Temple on the 1st and 3d Wednesdays of each month.

The open meetings are primarily and essentially healing meetings, and all who are interested in the teaching and proclaiming of the absolute Truth are cordially invited to be present and join in stating it.

Announcements of classes and courses of instruction may be secured by calling on or addressing Mr. Shafer, as above.

Mrs. Meroe C. Parmelee, who is carrying on the work established by Mrs. Militz there, will teach a class at these rooms each Tuesday and Friday afternoon, and will meet any desiring to consult her for advice or healing from 10 to 4 o'clock on those days.

This is Chicago headquarters for New Thought and Occult literature, and any book along these lines may be secured by addressing Mrs. Anna C. Waterloo, who is the successor of Coolidge & Waterloo.

Unity Headquarters' Building Fund.

Previously reported.....	\$583.27
Miss E. C. Clark, Boston, Mass.....	1.00
Miss Lizzie Ring, Bison, Kansas.....	5.00
S. Augusta Hathaway, Brockton, Mass.....	5.00
Mrs. Ellen Harling, Kansas City, Mo.....	1.00
W. L. Patterson, Pollock, La.....	2.00
Miss Minnie E. Benedict, Aurora, Ill.....	3.00
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Mr. and Mrs. J. I. Wallace, Kansas City, Mo.....	5.00
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Mrs. E. R. Slade, Slater, Mo.....	1.00
M. A. E., Catharine, N. Y.....	.55
Mrs. A. J. Beckmann, Austin, Texas.....	.50
D. Hoagland, Kansas City, Mo.....	3.00
Interest on deposit.....	5.50

Total \$621.82

By order of the committee all contributions should be made to Charles Edgar Prather, Business Manager, 1315 McGee St., Kansas City, Mo., all receipts to be acknowledged from time to time in *UNITY* giving names and amounts. Personal receipts will be also cheerfully mailed upon request.

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

SUBSCRIBE IN ADVANCE.

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. Annie Rix Miltz has returned to California, and is in charge of the Alameda Home of Truth during the absence of her sister, the manager, Miss Harriet H. Rix, whom our readers, especially of *WER WISDOM*, know through her writings. Miss Rix is a California girl, and this is her first trip East. She will be accompanied by her mother who is as young as ever and just as good company. Her trip will probably extend away up into New England, and we are glad to announce that she will stop in Kansas City at least a day or so. Other cities desiring her to stop off should write at once, addressing Home of Truth, 2527 Central Ave., Alameda, Calif.

We have recently received a letter containing \$1.10 which contained neither superscription, date nor signature. It was mailed at Menomonie, Wis., and is evidently from a new subscriber — but who?

HOW TO HELP YOUR FELLOWMEN.

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Mrs. M. E. Cramer, of San Francisco, will arrive in Kansas City on September 22d or 23d, on her way to the New Thought Convention. She will remain in this city a week giving addresses on Divine Science and do healing, and will be glad to meet her many friends, and all others who may desire to see her, from both Kansas Cities. After the Convention in St. Louis Mrs. Cramer will go to Detroit, Mich., and Washington, D. C., where she will also teach and heal. During her absence from San Francisco the work in the Home will be conducted by Mr. C. L. Cramer.

DEAR UNITY—The Gospel of the Science is pervading London as it is in America. One of the very earnest classes in this big metropolis is led by Mrs. Hannah More Kohaus, formerly of Chicago. It is called the New Thought Society. Well attended meetings are held every Sunday morning at 11:15. Besides the opening and closing affirmations, there are two good solos by prominent singers, Scriptural reading, and a half-hour discourse by Mrs. Kohaus. Usually fifteen minutes are allowed for questions and answers. The work done here has been productive of some very good demonstrations of Truth. Next season a larger place will be taken in a more fashionable part of the West End where the field is wider. During the summer an awakening has come with the visit of Mrs. Ursula N. Gestefeld of Chicago, editor of *Exodus*. She gave two lectures here at Queen Hall that were well attended. A class was formed and two lessons are being given each week. After this course is concluded Mrs. Gestefeld will do the continent with another American friend before returning to the land of the stars and stripes. We look eagerly for the UNITY each month, and wish it came often with its load of good cheer and helpfulness. From across the sea we join with you in unity and a spread of the truth to the uttermost parts of the world.

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We note that an excellent "New Thought Page" is edited by Mr. Leslie Baskins of Kansas City, in *The Land Dealers Magazine*, a monthly magazine for the land dealer, farmer and investor. The first issue contained six columns of good sound New Thought philosophy and a portrait of Mr. Baskins.

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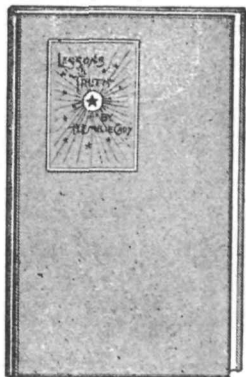
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