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VOL. XXI. NOVEMBER, 1904. NO. 5.

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PREACH THE GOSPEL HEAL THE SICK CLEANSE THE LEPERS RAISE THE DEAD CAST OUT DEVILS MATT. 10:7,8.

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. CARLTON & POSE, ENG. 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.

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UNITY. BE STILL AND KNOW THAT I AM GOD.

Devoted to Practical Christianity.

VOL. XXI. KANSAS CITY, MO., NOVEMBER, 1904. No. 5.

FAITH.

BY HORATIO W. DRESSER.

THE opinion prevails that many religious customs and beliefs have been entirely out-grown. Those who are still in the process of transition from old creeds to new usually speak rather extravagantly of the notions which have been "forever discarded." Doubtless many forms of religion are permanently out-grown. There is a measure of truth in the extravagances of the iconoclast. But deeper knowledge of the religious life shows that the essentials of religion remain practically unchanged from age to age, and are about the same the world over. We may think we have wholly discarded the atonement, but the fact of the spiritual life for which the theory of the atonement stood is still a profound part of our lives. We may have so far rejected prayer in all its objective forms that we deem all prayer foolish. But something has taken the place of the old petitions, and we still pray as fervently as ever. The same is true of faith. No man could live or pursue his work without it. It is the one factor which makes an undertaking possible in this universe of ours, where so much is utterly unknown in advance of experience.

With all his exact knowledge of the working of natural forces, the scientific man must have faith in the universe, in reason, and in himself, in order to carry forward his special researches. Faith in law, system, underlies the modern scientific conception of nature. The truth-seeker has faith in truth despite all evidence which seem to prove that he never can attain it. The philosopher carries his constructive

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reasoning as far as he can, then falls back on faith to complete what his imperfect insight does not reveal. Whether we know it or not, the doctrine we live by is really a certain faith which we are willing to abide by, to test unto the end. Faith will always be an essence of the spiritual life, for it is trust in the Father which underlies the foundation of all religious beliefs and modes of conduct. Religion, is in a sense, faith, pure and simple, for, if we knew all, there would be no need of faith.

What is needed, then, is to bring the facts of faith into consciousness, to see how large a part it plays in life, and to have an understanding faith, based on knowledge of spiritual law. In reality, faith is the motive power which sets the inner life into activity. We live as members one of another in the divine order, and faith in the larger sense applies to the spiritual order of the universe. But in another sense it relates to our human part in the life of things. Despite all we know about the spiritual working of things, and with all the assurance our faith gives us, we must make a certain venture, take a leap in the dark. Man must have faith in himself, in his own power to make the uncertain move. The attitude of faith involves a paradox, then. It is a kind of knowledge of one's self and of the universe which amounts to certainty. Yet it is faith precisely because it involves an element of entire uncertainty.

Faith, however, is not or need not be blind. The New Testament makes it very clear that the operation of faith is a law of the spiritual life. Jesus explicitly says, "According to your faith be it unto you." "If ye have faith and doubt not" is the principle. Little faith accomplishes little; great faith accomplishes almost anything. Paul assures his followers that in reality they "walk by faith, not by sight." Faith is a hidden intuition which guides us despite the illusions of ordinary thought and life. "Before faith came we were kept under the law." (Gal. 3:23). Now that faith has come there is "one

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Lord, one faith, one baptism." Through faith we know by an indubitable insight that "the worlds were framed by the word of God, so that things which are seen were not made of things which appear."

But faith is far more than a general attitude of trust in the integrity of things, and in our own power to make ventures. In Acts the apostles are frequently spoken of as full of faith and of power — imbued with the Holy Spirit. They not only had faith to believe but faith to do. This is the point where many fail. They have a general faith, but when the little tests come they are found wanting. But since "faith without works is dead," and by works "it is made perfect," there must be a way to show that one really has faith.

What does Jesus mean when he says, "Thy faith hath made thee whole"? Mere belief could not do this. If there is a "prayer of faith" which shall "save the sick," there are actual resources upon which we may draw. By faith we put ourselves into an attitude of union with the wisdom and love and power of God. We put ourselves in living relation with a superior order of things. We receive power, and this power can be used. Hence we should bear in mind the spontaneous results of the spiritually dynamic attitude, and consequently have yet more faith. Those who were healed by their own faith, who merely touched the hem of Jesus' garment, unconsciously took a certain step, subconsciously broke free from their old conditions and felt the quickening power of spiritual life. What they did unconsciously we may do consciously by entering into the deeper knowledge of faith and its works.

Faith also involves a certain willingness to meet whatever the future may bring that makes for spiritual evolution, even though more or less suffering is involved. "My brethren, count it all joy when ye fall into diverse temptations; knowing this, that the trying of your faith worketh patience." "Faith is the substance of things hoped for, the evidence of

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things not seen," and hence is the implicit assurance that our deepest longing shall be satisfied. But the implied intuition relates rather to the outcome than to the conditions of its realization. Much is usually implied that seems in no way to belong to the original insight. It is well for us, no doubt, that we do not at the outset know all that is involved in our faith, for in many cases we might not have faith enough to make the venture. The assurance that the end will actually be attained if we are faithful, is far more important than any knowledge we might have in advance of the hardships along the way. The prime essential is willingness to meet and profit by whatever faith may bring, well knowing that it will work for the good of all concerned.

BE PLEASANT.

BY HARRY T. FEE.

It's no more work to smile than frown,
Be pleasant.
What if the old world 's upside down?
Be pleasant.
It won't help things to growl the while,
A cheerful view will e'er beguile
The Fates to wear a happy smile—
Be pleasant.

Don't think the days all made for strife,
Be pleasant.
Look at the brighter side of life,
Be pleasant.
Somehow the old world always brings
Unto the heart that ever sings
The bounty of its goodly things—
Be pleasant.

Hold not a purpose to revile,
Be pleasant.
'T is easier far to wear a smile,
Be bleasant.
Then through the years that come and go,
The heart's deep lessons you shall know,
And life shall wear its brightest glow—
Be pleasant.

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WHY I AM A SCIENTIST.

BY MRS. JANE W. YARNALL.

[Paper read before the Chicago Truth Students.]

SOMETHING over eighteen years ago the subject of Christian Science came to our notice through the healing of our daughter by one of the, then, professional healers of Chicago. Although the information came to us through the mails, we were greatly astonished as well as very glad of her relief from a very serious burden that no physician's remedies could do anything for, more than to palliate. She soon sent us a book that was supposed to enlighten us, and we read it and tried very hard to unite the disconnected items, because we hoped to find what it was that healed our daughter, but the book gave us very little light on the subject; being, as it was, a great dissertation on personal achievements, scientific truths, and the manner in which the author had been misrepresented, so mingled as to lose what good there was in the book. But it seemed that every day or two some piece of information would come to us from the most unexpected sources, as if it were absolutely ordered that we should study the science.

Of course, every such event helped to keep us awake to the subject, and increased our desire to know more of it, and very soon an opportunity to attend a course of lessons came to us which we embraced very gladly indeed. That first course of lessons was simply a preparation for real instruction, as it was composed principally of the details of healing, instead of the explanation of principles, and some of the healing, which at that time, and in that stage of understanding, was considered the principal object of study, and it did seem marvelous. We did not have to depend upon what was told us about the healing, nor upon the reports, because we had the privilege of seeing the cases who were healed, and

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we were told that no one need be without the knowledge if they would take the pains to pursue it. This was sufficient guarantee for us to pursue the study, and it was but a very short time before a more able teacher came, whose class we entered, and it was under her very valuable instructions that I received the light. Now, all this is preliminary to what I wish to say regarding "Why I am a scientist," that you may know the steps I had to take to acquire what knowledge I gained.

Some of you may know that my husband was a practicing physician, and our taking up such a line of study was something we did not feel like having known until we knew more about its merits. Of course, you know, such feelings are very natural to one who has no knowledge of principle. We found the study of the greatest interest, because we could prove the truth of it every day. We had been taught in our earlier lives according to orthodoxy, and we learned that while there was a great deal that was good and true in the old orthodox way of thinking, we could see the inconsistencies, too, and had seen them for years before we ever heard of these principles, just as hundreds are now seeing them, but are not quite ready to throw it off and embrace a better way. We persevered with our studies. We went through class after class, and finally decided to embark in the field as teachers. The first class we taught was more than ordinarily successful, several having been healed by just hearing the lessons, and others taking up the practice and demonstrating successfully. We have never ceased to study and gain knowledge.

In the second year of our understanding we went back to the city where we began our studies, and there we taught several classes during the summer, and to see the interest of the people was of itself an inspiration. You know in those days the healing of the body was the all-important thing in the science, and the healing was marvelous. It was both marvelous and permanent. We opened a healing class

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which met at our class rooms every Saturday. We selected those among our students that we considered the most eligible because of their understanding and devotion to principle, and we treated such cases as they brought the names of, and, but for the time it would take, I would love to tell you of the wonderful demonstrations we made, all uniting in the one thought, according to the principle. Many cases were healed with one treatment — cases that had been helpless for years. We had students from nearly all the churches. We had ministers from three or four of the churches; we had several physicians in our classes, some of whom embraced the Truth, and others could not see in it the money, that was to them better. We can never expect every one in a large class to grasp the spiritual side, especially when they can see no certainty of big money in it.

Now, what, you ask, has all this to do with "Why I am a scientist"? In the first place, we had learned in the year that was passed that there was actually but one power, absolutely but one power in the whole universe, and that was God. And why do we call it God? Simply because it is a combination of all the eternal principles that are good and true, and we learn that all truth had a way of making itself manifest, providing it has the conditions necessary for its development. We learned, also, that we are individually responsible for our own bodily conditions as well as our environments. We learned that we are children of one Great Cause, which we call God, and which, as before stated, is the combination of every principle that is eternally changeless, powerful and good, and that all power is bestowed upon us by this combination of eternal principles. We were taught that the mind we call mortal, or carnal, is as liable to believe what is false as to believe what is true, and that we need to first learn the truth concerning what we are, and then discipline the conscious mind to know its powers and its responsibilities.

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There are many, many phases of the science that we shall not have time to speak of, but the object of this discourse is to cover as many important points as time will permit. We learned that to so discipline the mind as to correct all tendency to anger, to envy, to jealousy, and condemnation, was one of the most important of all that we needed to do as beginners, and we found it very true, because by closely following the experiences of those we have the privilege to know, we prove the truth of all these statements, and we find the majority in the world are, as a rule, too strongly wedded to the carnal ways to give up and let the Spirit of Truth guide them. They see the beauty, and appreciate the fact that those who are true to principle are happy and successful in the uses they make of their knowledge, but they want to try the human way a little longer. We are all, more or less, human in our judgments.

Of late years I have been deprived of keeping up the teaching which was so inspiring, and the reading I have done has opened my eyes to higher truths, and the classes that I have had the privilege of attending also have given me new views of the one Truth, but I never go back of the Truth that gave me such comfort and such peace and power. *Now* there are so many cults presented that are called "New Thought" that we do not feel like commending, and yet they all contain some truths that we, as students of Truth, cannot refuse to acknowledge.

There are so many sides to the question that one has to take into consideration that it is a difficult matter to avoid criticism, and we generally find the criticism right among ourselves, but we feel able to bear it without any ill feeling. We have found in the years we have studied science that all criticism is of the mortal mind, and it has no power to disturb us unless we let it, and that is a very important thing to know. If we do not drill the thinking faculties to ignore the influences that are afloat

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continually, we catch them, and are affected by them as sure as we neglect to fortify against them. It has been my experience to see and know how such mental influences work to destroy the good effect of our work, and if you will bear with me I will tell you of one case that was so marked by such influences as to be a very good illustration.

A lady came to us to inquire what could be done for her. She was in a bad state of health, looking very pale and feeble, and after talking with us quite a while, said she would have to consult her father, who was a Baptist minister, and we said to have her father come and see us and talk the matter over. Her father came and spent three or four hours, and went away feeling very friendly toward the science. She came into the class in a day or two looking very tired and worn. She listened to the lessons with the greatest attention, and each day she began to get some color in her face, and by the end of the course of lessons she was perfectly well, and very happy, and she told us how she had healed her boy of croup, and seemed confident that she was a new woman.

In a few days she called and told us of a scheme she had to visit an aunt that she thought would be pleased to know the science. She had not realized as yet that her church people were not generally in harmony with the science, but we made no comment, and after we left the town she went to visit the aunt whom she had not seen since she was healed, and she was so delighted to see her looking so well and said, "What have you been doing to make you look so well? you seem to be so strong," etc. She told her that after supper she would tell her, which she did, and the aunt looked very displeased, and when she got through telling her aunt she began to take her to task for accepting any such thing, and during her stay she was taken sick and lost all power to treat herself, and was taken home sick, as the ladies, who came to where we were, told us; they said that she was delirious, and it was considered very doubtful

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if she got well. You see she didn't know that she was too young in the science to meet with such strong opposition from one she had always had so much confidence in. This is only one case where the friends were the downfall of a convert.

Prejudice is a very big devil, and you will notice that prejudice is generally found among religious people, orthodox people, and people we should look for something better in. It was through this incident I have given you that caused us to be more careful about advising our students. If people would be as wise about such things as they are about things of less importance, there would be less falling back from the teaching. There is a world of good in the teaching if people would only stick to it. Whatever you find in the teaching that is helpful, stick to it, and let no one interfere. It is not the non-essentials that we consider the most important, and whatever you hear that is not essential to the practical use of the principle drop it, and do not argue upon it, as all argument is demoralizing and is sure to bring about inharmony; but I must not dwell upon this, and proceed to speak of "Why am I a scientist?" and why I think a *true* scientist is all right.

For one reason, I am a scientist because a knowledge of the principles has given me a feeling of freedom — freedom from the bondage to what others think, and that freedom is worth *worlds* to me. It has given me freedom from the fear of sickness, because I have learned that all sickness is a delusion, and I am not afraid of being deluded. You know if you are sure of anything being a delusion you are not afraid of it. Sometimes we forget and let the human nature take the reins, then the first thing we know something happens, and we do hate to acknowledge that we let the mortal, human nature have its way, and then suffer the consequences.

In speaking of the one and only Power I did not explain my conception of the statement. We may say, "I have a great deal of power in my arm," but

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the power is not in the arm nor of the arm, but we appropriate of the One Power, and as we have trained the muscles of the arm to be able to lift great weights we think the power is in the arm. The same is true of the powerful horse or the powerful machine, but the One Power is all the power there is. The same is true of the One Life. That Life is given us to use, and it permeates and penetrates all living things, and we use it as if we had no consciousness of its Source. We often forget to acknowledge the Source and give thanks for the blessing.

Now there are a thousand and one *good* reasons which I might give "Why I am a scientist," but I find I am taking up the time that you all want to hear from others, and we want the testimony of every one as to why they are scientists. What I have given you is simply of my own experience years ago, as free from high sounding phrases and as simply expressed as one could make it. Of course, I have left out a great deal, because I began at the beginning, and there was not time for the whole experience of eighteen years.

Since the days of that early teaching we have branched out and taken in the surrounding side issues, which are very interesting; in fact, more so than helpful. We have learned to interpret the Scriptures, and we find great and mighty significance in the various Scriptural accounts that were formerly of no interest whatever. Beginning with creation and following the evolution of the human mind through all the various stages of development to the Christ-consciousness is not so much to the healing as to the mind of the one who heals, but the simple faith in the One Power is the greatest of all acquirements, and the most difficult of acquiring while, it is the simplest of all.

If we have faith, according to the mustard seed, we shall do the mighty works that were promised by the Master; but such faith as that depends upon consecration to the highest. Not the solemn, long-

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faced kind, not at all, but the highest conceptions we can have regarding our powers, our rights and our inherited possibilities. As scientists let us be logical and reasonable, and set ourselves to the task of evolving that which is within. The power is *there*, and all we have to do is *let it work*, by correcting every habit that stands in the way of development, and we *can* do it.

THIS MOMENT IS DIVINE.

BY WALTER DEVOE.

I realize the full measure of Divinity that the present moment holds for me.

I realize the Good that God offers me this moment.

I live in the Now, poised in the realization of my eternal nature.

This moment is overflowing with unlimited life.

This moment holds inexhaustible strength for me.

God is this moment blessing me with His fullness of love, wisdom and power.

I hold my mind poised this moment in the realization of the eternal truth, that all the goodness and power of God are now mine. Thus I open the way this moment for the entrance of the Spirit of Truth. These moments of realization are precious. In them the mind grasps more and more of the Great Reality, the fadeless light of eternity. My mind is stilled in the contemplation of the Presence and Power that is always here, and bows to receive the blessing of the merciful, peaceful Spirit of Truth.

No one needs intellectual cultivation so much as those who decry it. Only he whose doctrine is visionary, unsubstantial and inconsistent, he who has neglected to ask himself precisely what he means by the terms he uses, by his belief and his faith, thereby endeavoring to eliminate all mysticism, would ever think of decrying human reason, the one balance wheel of all our thinking. — HORATIO W. DRESSER.

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BIBLE LESSON TEXT.

Lesson 8. November 20.

ISAIAH'S MESSAGE TO JUDAH.—Isaiah 1:1-9,16-20.

GOLDEN TEXT—*Cease to do evil; learn to do well.* —Isaiah 1:16,17.

1. The vision of Isaiah the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.
2. Hear, O heavens, and give ear, O earth: for I have nourished and brought up children, and they have rebelled against me.
3. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.
4. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.
5. Why should ye be stricken any more? ye will revolt more and more; the whole head is sick, and the whole heart faint.
6. From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.
7. Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.
8. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city.
9. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.
16. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;
17. Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.
18. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
19. If ye be willing and obedient, ye shall eat the good of the land:
20. But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it.

Lesson 9. November 27.

WORLD'S TEMPERANCE LESSON.—Isa. 28:1-13.

GOLDEN TEXT—*They also have erred through wine, and through strong drink are out of the way.*—Isa. 28:7.

1. Woe to the crown of pride, to the drunkards of Ephraim,

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whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!

2. Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand.

3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet;

4. And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.

5. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people,

6. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.

Lesson 10. December 4.

HEZEKIAH RE-OPENS THE TEMPLE.—II. Chron. 29:18-31.

GOLDEN TEXT — *Them that honor me I will honor.* —I. Sam. 2:30.

18. Then they went in to Hezekiah the king, and said, We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19. Moreover all the vessels, which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and, behold, they are before the altar of the Lord.

20. Then Hezekiah the king rose early, and gathered the rulers of the city, and went up to the house of the Lord.

21. And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.

22. So they killed the bullocks, and the priests received the blood, and sprinkled it on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23. And they brought forth the he goats for the sin offering before the king and the congregation; and they laid their hands upon them:

24. And the priests killed them, and they made reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded that the burnt offering and the sin offering should be made for all Israel.

25. And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets.

26. And the Levites stood with the instruments of David, and the priests with the trumpets.

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27. And Hezekiah commanded to offer the burnt offering upon the altar And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel.

28. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished.

29. And when they had made an end of offering, the king and all that were present with him bowed themselves, and worshipped.

30. Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the seer. And they sang praises with gladness, and they bowed their heads and worshipped.

31. Then Hezekiah answered and said, Now ye have consecrated yourselves unto the Lord, come near and bring sacrifices and thank offerings into the house of the Lord. And the congregation brought in sacrifices and thank offerings; and as many as were of a free heart burnt offerings.

Lesson 11. December 11.

CAPTIVITY OF THE TEN TRIBES.—II. Kings 17:6-18.

GOLDEN TEXT—*The face of the Lord is against them that do evil.*—I. Peter 3:12.

6. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes.

7. For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egyyt, from under the hand of Pharaoh king of Egypt, and had feared other gods.

8. And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made.

9. And the children of Israel did secretly those things that were not right against the Lord their God and they built them high places in all their cities, from the tower of the watchmen to the fenced city.

10. And they set them up images and groves in every high hill, and under every green tree:

11. And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger:

12. For they served idols, whereof the Lord had said unto them, Ye shall not do this thing.

13. Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God.

15. And they rejected his statutes, and his covenant that he made with their fathers, and his testamonies which he testified

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against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them.

16. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal.

17. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger.

18. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

THE STUDY OF THE BIBLE.

The Y. M. C. A. has asked a number of prominent Missourians, "Why Study the Bible?" Dr. E. A. Allen, Professor of English in the University of Missouri, viewing the question from a literary standpoint, gives this interesting answer:

"The English Bible is an English classic, and no one can make any pretension to literary culture who is not well versed in this noblest specimen of English prose. To the student of English it is of the highest importance. No literature of modern times has been so enriched and ennobled by the direct influence of the Bible as the literature of the English speaking people. If it is necessary to learn classical mythology in order to understand the many mythological allusions woven into English literature, for a greater reason one must needs be familiar with the English Bible to appreciate fully the thought and expressions of many of the finest passages of our great writers. Some of the greatest masters of literary prose, Macaulay, Ruskin, Newman, Webster, to name only a few, have left on record their indebtedness to the English of the Bible for the best part of their taste in literature, and surely no one, to quote Macaulay from memory, can set up to be a critic of English who has not the English Bible at his fingers' end."

"Be calm, let patience have her perfect way."

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FOURTH ANNUAL CONVENTION OF THE NEW THOUGHT FEDERATION.

BY CHARLES EDGAR PRATHER.

The most representative New Thought convention yet held convened in St. Louis, October 25th, with an attendance of about 600, from all parts of the country.

The Board of Directors of the World's Fair, who had promised the use of Music Hall, did not fulfill their agreement, but rented the hall to a theatrical company, and hence the Convention had to meet in the East nave of the same building, which was tastefully decorated for the occasion.

Business sessions were held Wednesday and Friday mornings, and Friday afternoon, and much interest was taken in the proceedings. President Dr. R. Heber Newton being absent, Rev. Henry Frank of New York presided upon the request of the Vice-President, Mrs. Ursula N. Gestefeld, and proved himself a master parliamentarian. The following committees were appointed: On Constitution: Mrs. Ursula N. Gestefeld, Chicago; Dr. D. L. Sullivan, Kansas City, Mo.; M. Woodbury Sawyer, Boston; Rev. Helen Van-Anderson, New York City, and Eugene Del Mar, New York City. On Resolutions: Charles Edgar Prather, Kansas City; Henry Harrison Brown, San Francisco; Rev. John D. Perrin, St. Louis; Joseph Stewart, Washington, D. C., and Paul Tyner, New York City.

The Committee on Constitution offered the constitution proposed by the Board of Directors but slightly changed in wording in a few instances. This brought forth considerable discussion, which culminated in the elimination of Article 3 entirely, which gave the significance of the New Thought as

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follows: "That One Life and Intelligence is immanent in the Universe, and is both center and circumference of all things, visible and invisible; that every soul is divine, and that in the realization of this truth each individual may manifest his highest ideals through right thinking and right living." Many considered this a sort of creed, and inasmuch as the significance of the New Thought is expressed sufficiently in the statement of the Purposes of the Federation, this article was stricken out, but the Secretary was ordered to print the statement for those desiring to use it.

Article 2 was amended by striking out the words, "to teach the universal Fatherhood and Motherhood of God, and the all-inclusive Brotherhood of man," the same smacking somewhat of theological dogma.

The Constitution as finally adopted unanimously is as follows:

CONSTITUTION OF THE NEW THOUGHT FEDERATION.

UNANIMOUSLY ADOPTED AT ST. LOUIS, OCTOBER 28th, 1904.

ARTICLE I.—NAME.

The name of this organization shall be The New Thought Federation.

ARTICLE II.—PURPOSES.

The purposes of the Federation are: To promote the better and wider knowledge and appreciation of the unity of all life, and to assist in the manifestation of this unity by means of co-operation; to stimulate faith in, and study of, the higher nature of man in its relation and application to health, happiness and character; to secure to the individual his rightful liberty in the choice of therapeutic methods; to foster the New Thought movement in general; to publish such literature as may be found advisable; and to take an active part in matters appertaining to education along the lines proposed.

In accomplishing these purposes, the Federation in nowise shall interfere with, infringe upon, or be responsible for the teachings and interpretations of affiliating individuals or organizations.

ARTICLE III.—OFFICERS.

The offiers of the Federation shall be a President, Vice-

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President, Secretary, Assistant Secretary, Treasurer, and Auditor, a Board of Directors (the President, Vice-President and Secretary *ex-officio* members of this Board), and an Advisory Committee.

ARTICLE IV.—TERM OF OFFICE.

All Officers, Board of Directors and Advisory Committee shall be elected by written ballot at the Annual Meeting of the Federation; and they shall serve for one year or until their successors are duly elected.

ARTICLE V.—DUTIES OF OFFICERS.

(1). The President and Vice-President shall perform such duties as usually pertain to their respective offices.

(2). The Secretary shall make and preserve complete records of all meetings of the Board of Directors, and keep on file all reports of Committees; he shall collect all fees, charges and dues, turning same over to the Treasurer; and shall perform such other duties as pertain to his office, under the direction of the President and the Board of Directors.

(3). The Treasurer shall have the care and custody of the funds of the Federation, shall keep an account thereof, and submit a report thereof quarterly to the Board of Directors. He shall pay only such bills as have been approved by the Secretary and at least one member of the Board of Directors.

(4). The Auditor shall audit the accounts of the Secretary and Treasurer at least once each year, and at such other time as may be directed by the Board of Directors, and shall report theron to the Board of Directors.

(5). The officers of this Federation shall receive such compensation for their services as may be determined by a majority vote of the Board of Directors.

ARTICLE VI.—BOARD OF DIRECTORS.

(1). The Board of Directors shall be composed of not less than five nor more than seven members. It shall have charge of all the business and interests of the Federation, and govern the expenditure of the funds. It shall fill all vacancies occuring between the Annual Meetings of the Federation, both in offices and its own membership. Three members shall constitute a quorum for the transaction of business.

(2). The Advisory Committee shall be composed of not more than twenty-one members. The Advisory Committee and its members shall offer suggestions, advice and assistance to the Board of Directors.

ARTICLE VII.—MEMBERSHIP.

(1). Any person in sympathy with the purposes of the Federation may become a member thereof on payment of annual dues of one dollar.

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(2). The payment of twenty-five dollars shall constitute a person a Life Member of the Federation, with all rights and privileges of an ordinary member.

(3). Any group, society, association or organization in sympathy with the purposes of the Federation, may become an organization member thereof on payment of annual dues of five dollars. Such organization member may pay additional dues to the extent of five dollars for each ten of its active members.

(4). Only members whose dues are paid for the current year shall be entitled to vote at the Annual Meeting of the Federation.

(5). Each individual member shall be entitled to a copy of all notices and reports which the Federation may issue. Each organization member shall receive such number of copies as it has paid dollars in annual dues for the current year.

ARTICLE VIII.—VOTING.

(1). Each individual member shall be entitled to vote, but no individual member shall vote by proxy.

(2). Each organization member shall be entitled to such number of votes as it has paid five dollars in annual dues for the current year, pursuant to Article VII. Sec. 3.

ARTICLE IX.—ANNUAL MEETING.

(1). The Annual Meeting of the Federation shall be held at each General Convention called by the Federation, the date and place of which shall be determined by the Board of Directors. Twenty-five members shall constitute a quorum for the transaction of business.

(2). The fiscal year of the Federation shall be from October 1st to September 30th of the following year, inclusive.

ARTICLE X.—PARLIAMENTARY RULES.

All meetings of the Federation shall be conducted in accordance with Robert's "Rules of Order."

ARTICLE XI.—AMENDMENTS.

The Constitution may be amended by a two-thirds vote of the members voting at the Annual Meeting. Proposals to amend the Constitution shall be submitted to the Secretary in writing, signed by ten or more members, at least thirty days prior to the meeting at which they are to be acted upon. The Secretary shall publish every such proposal to the entire membership not less than fifteen days prior to such meeting.

The Committee on Resolutions reported as follows, the same being adopted unanimously:

Resolved, That we hereby affirm the inherent right of each individual to employ for himself, without let or hindrance,

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such healer or therapeutic agent as he may desire and prefer.

Resolved, That the New Thought Federation, believing in the Brotherhood of Man, and therefore in universal love and service, most heartily endorses the work of the Universal Peace Alliance; that the President of the United States be encouraged in promoting the effectiveness of the Hague Tribunal for the establishment of peace among all Nations; and we confidently look for the fulfillment of the prophecy, "They shall beat their swords into plow shares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Resolved, That we declare our approval of the aspirations and efforts of the workers of the world toward freedom and justice; that we earnestly encourage and second the forward movement of sincere and earnest men and women in the ranks of social reformers designed to bring in industrial equity, peace and lasting welfare; that we earnestly invite the attention of employed and employer, of reformers and legislators, individuals and organizations, to the help offered by the New Thought teaching toward the solution of social and economic problems.

Resolved, That this Convention recognizes the able, faithful and efficient work of Rev. John D. Perrin, the Assistant Secretary of the Federation, through whose personal devoted service largely this Convention is a grand success, and hereby tenders him a vote of thanks; that thanks be also extended to the officers of the Federation, those appearing upon the program, the members of the Convention Committee and the local Committees for the faithful service rendered for the promotion of the principles of Truth and goodness; also to the Board of Directors of the Louisiana Purchase Exposition.

Resolved, That the newspapers of St. Louis be extended the thanks of the Federation for the liberal notices and the courteous manner in which they have reported the sessions of the Convention.

Resolved, That we extend hearty greetings and good-will to the Industrial Council of Women, now in session in this City. The New Thought hails with joy the coming of woman into a realization of larger life, not in competition, but in loving co-operation with her brothers. We welcome and are one with the organized womanhood of the world in the aim and endeavor to bring in the sacredness of motherhood, and to lay broad and deep the foundation of that ideal home in which men and women, dwelling in mutual love and perfect trust, shall bless the world.

CHARLES EDGAR PRATHER, Kansas City, *Chairman*.
JOSEPH STEWART, Washington, D. C., *Secretary*.
REV. JOHN D. PERRIN, St. Louis.
PAUL TYNER, New York City.
HENRY HARRISON BROWN, San Francisco.

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Following are the new officers for the ensuing year:
President, Henry Harrison Brown, San Francisco.
Vice-President, Dr. D. L. Sullivan, Kansas City.
Secretary, Rev. John D. Perrin, St. Louis.
Assistant Secretary, Chas. Edgar Prather, Kansas City.
Treasurer, Dr. J. W. Winkley, Boston.
Auditor, Carl Gleeser, Kansas City.

Board of Directors: Charles Fillmore, Kansas City; Mrs. M. E. Cramer, San Francisco; Paul Tyner, New York City; Vivia Holt Leeman, Holton, Kansas; Prof. S. A. Weltmer, Nevada, Mo.; Della Whitney Norton, Minneapolis, Minn., and A. P. Barton, Kansas City.

By unanimous vote Charles Edgar Prather was instructed to cast the vote of the Convention for twenty-one members of the Federation as members of the Advisory Committee, he to be assisted in such selection by two other members whom he shall choose.

At the meeting of the new Board of Directors St. Louis was made the Headquarters of the Federation. The Board will meet quarterly, and at the next meeting, about the first of January, the place for holding the next Convention will probably be selected. All cities desiring to extend invitations for the next Convention should make same to the secretary, Rev. John D. Perrin, 4606 Morgan Street, St. Louis, stating what will be done in the matter of furnishing hall, etc.

Following is the program of the Convention as presented:

TUESDAY AFTERNOON, OCTOBER 25th.

Song, No. 54, "Joy to the World" - - - . - Audience
Affirmation - - - - - - - - - - - Silence
Address of Welcome on behalf of Mayor Wells
Song, "The Palms"—*Faure* - - Prof. LeRoy Moore, Kansas City, Kansas.
"The Significance of the New Thought Movement" - Rev. R. Heber Newton, D.D., New York City.
Song, "Sing Me to Sleep"—*Green* - - Mrs. Henry Boemler
"What Makes the New Thought New?" - Rev. John D. Perrin, St Louis.
Song, "The Voice of the Spirit"—*LeRoy Moore* - - - Miss Edna McDonald.
"Society and the Individual" - Eugene Del Mar, New York City
Song, No. 4, "Open My Eyes that I May See" - - Audience
Dismissal

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TUESDAY EVENING, OCTOBER 25th.

Song, No. 16, "My Life is in Thee" - - - - - Audience
Affirmation - - - - - - - - - - - Silence
"God and Man, and their Inter-relations" - - M. Woodbury Sawyer, Boston.
Song, Selected, - - - - - - - Miss Laura Payne
"The Coming Race" - Miss Anita Trueman, New York City
Song, "The Triumphant Host"—*George Veight (Words by Rev. J. D. Perrin)* - - - - - - Mrs. F. A. Bensberg
"A New Life: the Result of the New Thought" - - Rev. H. H. Schroeder, St. Louis.
Song, No. 10, "With a Perfect Heart" - - - - - Audience
Dismissal

WEDNESDAY AFTERNOON, OCTOBER 26th.

Song, No. 41, "God's Hand" - - - - - - - - Audience
Affirmation - - - - - - - - - - - Silence
"The Divine Gift" - - Harriet H. Rix, Alameda, Cal
Song, "Perfumes of the Orient"—*Belhegni* - Miss Lute Adams
"New Thought Children" - Mrs. Myrtle Fillmore, Kansas City
Song, "Just for Today"—*Abbott* - - Mrs. Frances Becker
"Healing Through Musical Vibrations" - Miss Eva Augusta Vescelius, New York City.
Song, "Light of My Life"—*Gilchrist* - - Miss Lute Adams
"The Call of the Twentieth Century" - Henry Harrison Brown, San Francisco, Cal.
Song, No. 53, "The Comforter" - - - - - - Audience
Dismissal

WEDNESDAY EVENING, OCTOBER 26th.

Song, No. 55, "Happy in God's Love" - - - - Audience
Affirmation - - - - - - - - - - - Silence
"I Am, It Is, I Can, and I Will" Dr. D. L. Sullivan, Kansas City
Song, "II Baccio"—*Arditti* - - - Miss Myrtle Pryibil
"Discern the Voice of the Spirit" - - - Miss Emma Gray, Washington, D. C.
Duette, "The Lord is My Light"—*Buck* - - - Miss Myrtle Pryibil and Mr. Albert Breitt
"The Subliminal and the Personal Selves" - Joseph Stewart, Washington, D. C.
Song, "Creole Lover's Song"—*Buck* - - Mr. Albert Breitt
"Suggestion and the Teacher" Prof S. A. Weltmer, Nevada, Mo
Song No 69, "The Never Failing Source" - - - Audience
Dismissal

THURSDAY MORNING, OCTOBER 27th.

Song, No. 78, "The Christ Within" - - - - - Audience
Affirmation - - - - - - - - - - - Silence
Original Poem - - - - - E. E. Pruitan, New York City
"The Principle of Universal Life" - Mrs. Fannie B. James, Denver, Colo.
"The Ægis of True Liberty" - - Mrs. C. Josephine Barton, Kansas City.
Song, "Lullaby"—*Bevigninanni* - - - - - Miss Bachman
"Your Twelve Apostles" - Charles Edgar Prather, Kansas City

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Piano, "Valse Chromatique"—*Th. Leschetizky* - Mrs. Nettie Greenbaum
Original Poem - - - Vivia Holt Leeman, Holton, Kan
"Joyousness" - - - Judge H. H. Benson, Kansas City
Song, "Just One Power" - - - - Mrs. W. G. Haseltine
"Realization" - - - - Mrs. Jane W. Yarnall, Chicago
Dismissal

THURSDAY EVENING, OCTOBER 27th.

Song, No. 12, "Indwelling" - - - - - - Audience
Affirmation - - - - - - - - - - Silence
"The Unity of Religion and Therapeutics in the New Thought" Charles Fillmore, Kansas City.
Song, "Come Unto Me"—*Connen* - - Prof. LeRoy Moore
"Opportunities of Parenthood" - Rev. Helen Van-Anderson, New York City.
"Children's Rights" - Margaretta G. Bothwell, New York City
"The New Thought and Recent Discoveries in Science" - Rev. Henry Frank, New York City.
Song, No. 46, "Stillness" - - - - - - Audience
Dismissal

FRIDAY AFTERNOON, OCTOBER 28th.

Song, No. 41, "God's Hand" - - - - - - Audience
Affirmation - - - - - - - - - - Silence
"Heredity" - Miss Georgina I. S. Andrews, New York City
Song, "Babylon"—*Watson* - - - - - Mrs Louise Blake
"Social Significance of the New Thought" - A. P. Barton, Kansas City.
Duet, "Love Divine, All Love Excelling"—*West* - Mrs. Louise Blake and Mr. Herbert Owen
"The Relation Between Parent and Child" - Carolina S. Wolfe, Chicago.
Song, No. 52, "More Love to Thee" - - - Audience
Dismissal

FRIDAY EVENING, OCTOBER 28th.

Song, No. 29, "It is Time to be True" - - - Audience
Affirmation - - - - - - - - - - Silence
"Individual and Institution" Paul Tyner, Mt. Vernon, N. Y.
Piano, "Magic Fire"—*Wagner-Veit* - Mr. Herbert Owen
"The New Thought and Universal Peace" - W. J. Colville, London, England.
Song, "Beloved, it is Morn"—*Aylward* - Mr. Herbert Owen
"Curing and Healing" - Mrs. Ursula N. Gestefeld, Chicago
Song, No. 63, "Sweet Bells of Heaven" - - - Audience
Dismissal.

CONVENTION NOTES.

The literature booth was ably conducted by Mrs. T. B. H. Brown, of 715 Locust Street, St. Louis.

Mrs. Ursula N. Gestefeld presided at the open sessions of the Convention with much ability, dignity and gentleness.

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Each member of the Federation will receive a copy of the proceedings of the Convention as soon as published. To others the cost of same will be $1.00.

Greetings were received from Agnes Chester See and Evelyn Arthur See, of Chicago, Harry Gaze, of Los Angeles, Henry Wood, of Cambridge, Mass., and others.

The Convention was glad to greet Hon. T. G. Northrop, of Chicago, who was the able presiding officer at the Third Annual Convention held in Chicago last year.

The musical numbers on the program were exceptionally fine, and the congregational singing was ably conducted by Prof. LeRoy Moore. Mr. Herbert Owen, as accompanist, received unanimous praise.

A healing meeting was held Friday afternoon, before the regular session, at which several stirring short talks were made, notably by Miss Eva I. Fulton, of California, Mrs. A. P. Barton of Kansas City, and others.

Sunday evening, October 30th, a musical entertainment was given by the Society of Practical Christianity, at the church on the Southeast corner of 18th and Pestalozzi Sts, in honor of the delegation to the Convention. The program was exceptionally good, and consisted of solos and three cantatas, the music being the composition of the organist, Mr. Ernst Krohn.

Thursday afternoon was devoted to an informal reception and reunion in the Convention Hall. Refreshments consisting of coffee and cake were served. During the afternoon, Miss Anita Truman, of New York, unfurled the Peace flag and in an able address presented it to the Federation on behalf of the G. A. R. and Ladies Relief Corps of St. Louis, and was received with much enthusiasm. It was a fine silk flag with white silk border, and a white silk streamer bearing the words in gold, "Peace to all Nations."

Walter DeVoe conducts services every Sunday at 10:45 A. M., in the Church of Practical Christianity, Hall 210, Masonic Temple, Chicago, which opened its doors November 6th. Miss Cora M. Nafe, of New York City, is the soloist. Mr. DeVoe is a fluent speaker and able author in the New Thought. All are invited to the services; free-will offerings. Mr. DeVoe's address is 6027 Drexel Avenue.

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KANSAS CITY MID-WEEK MEETINGS.

A report of the mid-week meeting at Unity Headquarters, 1315 McGee Street, October 5th. Lillian Hudson, leader. Subject: "What is New Thought?"

During my visit East this summer, I met a great many people who were interested in New Thought. They were more than anxious to know what it meant, and to know what New Thought stood for. This was a difficult question to answer, by the fact that there are no creeds in New Thought, and I could not answer it, and did not attempt to do so. I have grown into it so gradually I found it impossible to explain in a few words.

However, I have found out by studying and reading and making investigations along certain lines, that New Thought is the oldest thought in existence. It has been cherished by the chosen few in all ages. Because the masses of the people have not been ready to receive our teachings, it could not be grasped by many, and only understood by very few. It has always contained certain hints at *mighty truth*, which has nestled in the bosom of the teachings of all religions, both past and present, and it cannot be conveyed by words. It must be felt and lived by those who are ready for it. And I have found it difficult to give a hint of this great Truth to any but those who are prepared to receive it.

William Walker Atkinson says: "New Thought is a name by which is best known the great wave of spiritual and psychic thought that is passing over the world." Sweeping away all creeds, superstition, unfaith, selfishness, fear, narrowness, disease, and perhaps death, it is the wave that is bringing us liberty, freedom, self-help, brotherly love, courage, confidence, advancement, success, health and life. It stands for all that makes man free and independent It carries the banner of broadness, charity,

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love and manhood. It teaches us to stand upon our own feet, to work out our own salvation, to be merciful and kind. It preaches the doctrine of "I can" and "I will," the gospel of "I do." It calls upon us to cease lamenting and repining, and urges us to stand erect and assert our rights to live and be happy. It teaches us to to be brave, as there is nothing to fear. It teaches us to abolish fear-thought and worry and all other negative thoughts, such as hate, jealousy, malice, envy, that have been keeping us in the mire of despair and failure.

New Thought also stands for the Brotherhood of Man, the Fatherhood of God, the Oneness of All, the Kingship of Self. It has no creeds. It reserves the right to look at things with your own eyes, to use the Truth as it presents itself. It cares not for institutions. It finds within that which we seek. We do our own thinking, and recognize no man or woman as an authorized interpreter of that which can only be interpreted by *one's own soul.* It teaches that God is not a being far from us — full of wrath and punishment — but He is right here with us, all around us, yes, even in us, full of love and patiently seeing the gradual growth and unfoldment, which brings us into a clearer understanding of Him. We all know God had use for us, or we would not be here. And we know that God makes no mistake, changes not His mind, and destroys no soul that He has expressed. What my future may be concerns me not. It is none of my business. I will place my hand in that of the Father's and say, "Lead thou me on."

So you see, dear friends, the answer to the question of, What is New Thought? cannot be conveyed in a few words, or perhaps in many volumes. It is too great. It means something to every man and woman who is attracted to it. Each takes from it that suited to his needs, and leaves the rest for others. It is not yours nor is it mine. It is the property of all. So I can only answer for myself.

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And I will tell you what it has done for me. It has taught me to see that spiritual living is the most satisfactory. I have rid myself of all criticism and self-condemnation. No criticism from others can affect me now. Only what I think about myself makes or mars me. It has changed my mental attitude. I see my unfoldment every day. I wish to be more, to learn more, to live more of the power that I am. I realize the thought of sitting in the Silence.

It is a good thing to be alone a portion of each day. We can retire to this chamber of silence whenever we choose. The noise of the busy world is then shut out. Peace and Harmony then reign in our lives. This chamber is the home of the soul, the God within. Here we can communicate with the soul and come in touch with the real self. There is no growth possible without it. What peace it brings to touch the vibrations of the soul! Never have I been so near God as I am now; and from this chamber of silence we come back strengthened, healthful, peaceful, happy, ready for whatever comes. So when I find my late grief pressing somewhat upon me I experience instant relief by the stillness. Be still and know, and you shall have all questions answered. Then in a few moments I am as calm as though I had never been acquainted with sorrow. And I, for one, am not ashamed to let it be known that I belong to one of the greatest religious organizations, known as Practical Christianity. I find success coming to me from so many sources, which is so marked. I affirm success in all my undertakings, no matter what discouragement comes. I declare myself Prosperous. I let no thought of discouragement come into my mind. I affirm all is mind.

Failure comes because, when we are tried, we fail to cling to the Ideal Success. Hold to your idea of success the tighter when seeming failure comes. I know this is true, for I have demonstrated that fact

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and can prove the principle. Affirm that which you desire to be a present reality, live as it were already manifested and you will find it to be a reality. We cannot help but see that everyone is master of his own mind, and nothing will enter there unless we permit it.

There is but one time to be anything, and that time is *now*. Science is essentially a theory of life, for it knows that the now is always here, and will be here, and the only way to be anything tomorrow is to do things today. Procrastination and postponement is loss, waste, pain, failure. Now is the accepted time for happiness. He who will be happy must be happy *now*. There is no other cause equal to the waiting for it tomorrow. There is but one other cause and that is, mourning for what has been or might have been. Living in the yesterday and tomorrow is the cause of so much unhappiness, failure and despair. Keep out of the past. It is haunted. The past is gone; bury it and let it rest in peace. Tomorrow is not yet ours. When it is, it will appear clothed in garments woven by our thoughts of today. The only time to be happy is to *be*, and the only time one can be is now. A friend, Earl Remington, who is an advanced student in this Truth, wrote some verses and dedicated them to me, entitled:

THE ETERNAL NOW.

Now is the time to live,
Now is the time to love;
For love is life — no heaven waits above,
Nor can tomorrow bring new glories to the eyes
That sullenly today look to the skies
And pray for blessings to be sent some day —
Believe you have them *now*, it is the only way.

When I first came into this Truth my friends all laughed and were inclined to ridicule, remarking it was too good to last, and how changed I was. Under the old thought I would have felt hurt and retaliated. I told them I had not changed — so far as appearances go — the change is all within, and it

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has taken a little time, but I have convinced them that the old life had ceased to satisfy me. Now when they say anything that annoys me I immediately affirm, I am divine, I am one with God; and all inharmony soon passes away, and all whom I daily meet now I regard as my friends. I have learned to look for the beauties in their character, rather than their defects, and in this way I enjoy their friendship all the more.

I know I am divine, all are divine. We are all one with God, and when we learn to live Godly and have God-thoughts, we shall grow rapidly, and overcoming it in ourselves, we can send out strong and helpful vibrations to others. No matter how little we may do — it is those who are doing the little things now that will be picked out to do the greater things tomorrow. John Ruskin says, "Make yourselves nests of pleasant thoughts." None of us know, for we have not been taught, what fairy palaces we may build of beautiful thoughts, proof against all adversity, bright satisfied memories, faithful sayings, treasure houses of precious and restful thoughts which care cannot disturb, nor pain make gloomy, nor poverty take away from us, houses built without hands for your soul to live in.

I find it helps me so much to make an examination each night of what I have done during the day, seeing wherein I have been in error and wherein I could have improved, and then fit myself better for tomorrow's work. The way to reach the Ideal tomorrow is to make today successful, and to make today a day of work instead of a day of hope. Carlyle says: "O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, *know* this of a truth: the thing thou seekest is already with thee, *here or nowhere*, couldest thou only see." Remember, heaven is here if we choose to make it so. And *he* who makes a heaven for himself here on earth will find one after death, and walk with God here and hereafter.

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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, Wednesday, September 21st.

Mrs. Mary Lyman Slonaker, who has been in California for the past year, was here for the one day, and took charge of the meeting. Before she took her place upon the platform, there was a Trial in the Court of Love. Mrs. Slonaker was the prisoner, and the charge brought against her was the desertion of her friends.

American Beauty roses were then presented her by the judge with these remarks: "At first glance you may think these roses are such as you have been enjoying in California, but they are not, for they were the species only, while this is the genus plant. It is native to the Truth Students; grows only on the walls of friendship, and its name is 'Love.' For the penalty of loving your friends, though absent, you are to guard and keep this plant the rest of your life, and should you at any time be sad and lonely, or, indeed, any of your fellow travellers as you sojourn, enter at once into solitary confinement, and remain there until harmony is restored. Be not afraid of exhausting the supply, for the plant is perpetual, or self-sustaining, and if neglected for years it will not die, being a perennial herb; but it will not blossom unless brought into use, so, dear friend,

> 'The sweetest flower that grows
> I give you as we part;
> To you it is a rose,
> To me (us) it is my (our) heart.'"

Mrs. Slonaker took charge of the meeting, and spoke upon the "Advance in Metaphysics."

Progress in physics is so rapid one must watch

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carefully in order to keep up with it. Why not advancement in metaphysics as well? Many early methods in correct thinking have been out-grown in the process of simplifying and modernizing the practical application of energy, which is called "New Thought," because it is new to the individual thinker, but which is in reality the oldest and only Force there is. Modern metaphysics analyzes itself into certain factors, with an inseparable relation to each other. A difficulty in the way of our manifesting the potency of factors, results from our inability to keep clear mentally a distinction with no difference. To grasp the meaning of Life in its phases and purposes, one's search must be toward the Absolute — the underlying, sustaining principle, with which one must grow familiar in thought, as one's mental vision is directed steadily and faithfully into it.

Meantime, immediately before and about lies the beautiful physical world; events, occurrences, phenomena, experience; making a total to be understood, dealt with, and used, and constituting the Relative, or that which is related to the Absolute. In an analysis of the Relative we will find it the medium through which consciousness of the Absolute is attained; at the same time discovering the Relative, with all it includes, to be the Absolute expressing itself. Every effect is its cause expressing itself. Let us regard the Relative the effect of cause, the created of creator, as the window pane through which we may see the landscape of reality, with comprehension of the nature, quality, and purpose of the pane and of its relation to the landscape. We must look through the Relative to see the Absolute, but we may know the nature and relation of both, and we may find one is the other pressing itself out, or expressing naturally the four factors in the universe: God, Man, Soul, Matter. Because of our habit of thought we have mentally separated them, drawing lines between. Wipe out the lines, erase the differences, and see that as the one sun differentiates and comes

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to us in distinct rays, in light and heat; so one Creative Source expresses, manifests and concretes itself in what has seemed to be factors with differences. Principle-Origin expresses as Man universal, spiritual, ideal, with all Man includes. The use of two terms is confusing, and has trained us to think of them as separate. That same Principle must manifest, and we call it Soul, or Consciousness of itself manifesting, again the same in process. Lastly, since Life is incessantly active, we have learned to name the activity, as presented to the physical senses, Matter, with the suggestion that it can be separated from Life, which it cannot. It is well to know that Matter is motion; that what we call the atom is energy vibrating, following law in its aggregation into shape, and showing intelligence in its arrangement and readjustment into cellular tissue.

Since there can be but one Principle with its one energy, we find ourselves, immediately, back to our starting point with simply another differentiation. It is all, therefore, resolved into the following summary: God is Principle, Life, Love. Man is Principle expressing. Matter is Life vibrating. Soul is Love manifesting; or God expresses itself in Man, manifests in Soul, and vibrates to visibility in Matter. It follows there is no possibility of death anywhere. Even the matter which constitutes the physical body does not die for a second. When we call anything dead it is simply alive in another shape. Think of the force wasted in grief over that which never was dead. "The chicken eats the worm, the man eats chicken, the worm eats the man," in a perpetual round of pulsating life.

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

"We never become truly spiritual by sitting down and wishing to become so. You must undertake something so great that you cannot accomplish it unaided."

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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.

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THE CLASS THOUGHT.

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

November 20th to December 20th.

Now — this very day, this very hour, this very minute — *I am whole.*

Prosperity Thought.

(Held daily at 12 M.)

"Be thou strong and very courageous . . . then thou shalt make thy way prosperous, and then thou shalt have good success."

A PRAYER FOR HEALING.

BY J. GILBERT MURRAY.

My God, Thou Omnipresent One: Thy child, Thy well beloved E — comes to Thee, through me, with a sense of need. Thou All-Sufficient One, Thou All-Sufficiency, I claim Thy promise, Thy power of good for her and unto her. I speak to Thee, Thou Smitten Rock (Beloved Christ), Thou Healing Stream, pour out thy living waters unto her soul. Fill her conscious mind, her whole being with Thy pure life, light and love; with Thy wisdom, understanding, peace and power. Then (now) shall her health spring forth speedily; she shall be (is) established in Thee, in wholeness (holiness), purity, peace and power divine.

E —, child of God, Son of righteousness, arise. His grace, His power, His love is sufficient unto all your needs. In Him, in the One Life, you are now whole, sound, well — body, mind, soul and spirit. You are healed. You have nothing to fear.

"Let me begin to serve God, not for His terror, but His dearness. But oh, the exactingness of this new service! Now the very heart must obey . . . A finer spiritual machinery must respond to this finer and more spiritual power."

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A LETTER TO "JANEY."

(A LETTER TO YOU, READER.)

DEAR DAUGHTER IN CHRIST — This longing for righteousness, remorse for what you conceive to have been a selfish and sinful life, your earnest desire to feel love and compassion toward others, and the fear you express that you are incapable of love, is a very natural feeling (to the "natural man"); yet these sentiments show your case as very hopeful. The most apparent hindrance at present is your fears, self condemnation and your great anxiety. Through such sentiments as these you keep yourself unreceptive to the work of the Spirit. Shut in by a hard, impenetrable wall of (the unrecognized by yourself) self-love, self-pity, etc., all mixed up with self-condemnation and self-contempt. All of these are phases of the selfishness of mortal mind, of "the natural man," the mind of the flesh.

The tendency to exaggerate, to one's self, conditions, think of them as much worse than they are, fear them, and despise, yet love, hate, yet cling to them, is characteristic of cases such as you have represented your own to be. Yet they are all the vagaries and illusions of the mind of the flesh. They have no Truth to hold them up, no foundation to rest upon, no reality, no place in the universe of Good. The fact that you want to redeem the past is evidence that you are not cold, heartless, unfeeling. It is also evidence that you can redeem it and yourself. And you *will* do so. There is no power to prevent it; there is All Power to help you to accomplish it.

In God's universe there is no place nor room for failure, no *where* for anything to be lost, no room for a lost soul. And there is no "outside" to God's universe. The eternal purpose is nothing less than the unfoldment of the whole race — not a few or even a large part — into that perfection of Being which

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Jesus foreshowed in the injunction, "Be ye also perfect, even as your Father in heaven is perfect." And this means, Come up right here and now into the understanding and manifestation of that perfection which the Spirit *in you*, the Spirit you are, the Father in heaven, *now is*. The eternal purposes cannot fail, cannot be thwarted by the human consciousness in its way up out of the finite into the Infinite, out of the human into the angelus. The Father, Spirit Universal, the All Life, is forever *for* you, *never* against you. God is never the prosecuting attorney. It is in ourselves, the human *consciousness* that errs, and the divine *conscience* that desires the right, that we find an accusing voice.

The fact that you desire to be loving, unselfish, compassionate, is proof that in reality, the Real of you, you *are* so. Yet your *true* self, the spiritual ego that you really are, has been so long non-unfolded, or the silent, passive factor that you, the present consciousness, have not recognized the true One within, which is now striving mightily for recognition and to arouse you (present consciousness) out of the sensuous, earth-earthy conditions and loves and hates and mortal sense desires. It is this "mighty striving" which is the present disturbing influence in your life; and for the reason that it is and is to be your salvation, you are to entertain it with joy instead of struggling against or seeking to be free from it. Do not seek to escape it. You cannot if you would, for it is God *in you*. He will never leave you nor forsake you, nor will peace and the consciousness of your own innate power divine come to you permanently and fully until you consciously conform to and co-operate with the Divine One, the present disturber, instead of struggling against it or grieving.

And, dear child, are you clearly conscious whether it is simply relief from mental disturbance, and the consequent outward correspondence, that you desire, or do you desire Truth for the Truth's own sake, and

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are you ready to follow it wholly? Do you earnestly seek the companionship, the indwelling and communion of the Holy Spirit above all else, beyond all earthly aims and ambitions? And are you willing to *let* the Spirit do its work for you and in you, and let all lesser things, the conditions and environments of every-day life, fall into harmonious and satisfactory adjustment as a result (of your relationship, your *oneness* with the Spirit), instead of seeking those *things* primarily? This is the meaning of "Seek *first* the kingdom and its righteousness," and the "all things" will be added, through attracting to you your own. It is here that the prayer, deep, heartfelt, fervent, of "*Thy will, not mine, be done,*" is most potent, and the *only* right attitude of mind for the spiritual neophyte—the only prayer that can bring you into close, harmonious relation with the Father, and place you permantly in your right place in Being, in life and in your earthly vocation.

God is forever for you, never against you; but the human *must* conform to the Divine. God cannot conform. Truth, the Absolute, the Law, cannot bend or conform to error, or to that which is less than Itself. All of self-will, personal grievances, personal desires, even the desire to do some good thing, must be completely swallowed up and lost in the "Thy will, not mine." Does this seem stern, cold, unyielding, unloving? It is the very essence and substance of love, (the unyielding, non-conforming), warm, pure impersonal (no respecter of person), the love that is poured out to and fills and overflows all persons, all life, all things.

Yet it cannot bend nor conform to you or to human errors, weakness and frailties any more than the principle of mathematics can change in order to cover or make right the error of the young student who has not worked his problem aright. You might kneel before the piano forever and plead with it to forgive the discords you have made through lack of skill in playing it, and no results would follow. But

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touch it aright, conform to the rules of harmony, *learn your lesson*, and harmony will result; then will no forgiveness be necessary. Cease to do ill, and learn to do well, and you will have forgiven all of your own past crude and ignorant attempts and errors. When you have done this, you will also be ready to forgive the world.

Most sincerely your friend,
DR. J. GILBERT MURRAY.

GOD IS ALL IN ALL.

BY NELLIE C. CLARKE.

Thou art the life within me,
O Christ, Thou king of kings;
Thou art Thyself the answer
To all my questionings.
Thou art pure, and meek and lowly,
Almighty Love Divine
Thou art patient, wise and holy;
Thou keepest me and mine.

Thou holdest me from falling,
Thou shieldest me from sin;
Yes, even while I'm calling
Thy holy angels bring
Peace that passeth understanding,
Sweet hope and joy and rest;
No need have I for planning—
Thou knowest what is best.

And whereso ere Thou leadest
Henceforth I follow Thee;
My joy is Thine, Thou keepest
From all of evil free.
Thou art the life within me,
Thou art my all in all;
Build high around about me
Faith's everlasting wall.

O Blessed, Holy Spirit,
Flow in and out through me,
A never failing fountain,
A channel pure and free.
Lift up the broken-hearted,
The weary ones, and weak;
Dear Christ, Thou art the magnet—
Teach me Thine own to seek.

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DOES THE BIBLE JUSTIFY FLESH-EATING?

BY H. R. WALMSLEY.

IT is a common supposition that the Bible justfies flesh-eating, and the statement that it does is usually accepted, as few ever investigate for themselves, but allow their inherited ideas, and the ideas of others, which they assimilate by association, to govern them. Considerable colorableness is given to the statement that the Bible advocates flesh-eating when certain passages are considered independently of correlative passages. The literal meanings of the writings of the Bible are apparently contradictory and ambiguous, and dealing only with the letter, we find many statements which do not accord with our belief of right and wrong, and so it must be left to individual opinion as to what is wheat and what is chaff. "Prove all things; hold fast to that which is good."

We read that "in the beginning God created the heavens and the earth." (Genesis 1:1), and on the earth herbs (Genesis 1:12 and 2:5), and to the man which He created (Genesis 1:27 and 2:7), He said, "Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in the which is the fruit of a tree yielding seed; *to you it shall be for meat.*" (Genesis 1:29). And to the birds, beasts, reptiles, etc., (Genesis 1:20,21, 24,25 and 2:19), He said, "And to every beast of the earth and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is life, *I have given every green herb for meat: and it was so.*" (Genesis 1:30). "And God saw everything that He had made, and, behold, it was very good." (Genesis 1:31). We have here the will of God expressed by direct command. "To you it (herbs and fruits of trees) *shall* be for meat." Are we to obey this command "or look we for another"? It is plainly

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apparent here that the will of God was for man to live upon herbs and the fruit of trees; and not only man, but all other flesh-covered organisms. Evidently then, "in the beginning" * man and the other animals did not devour one another. "They" did not "hurt nor destroy in all my holy mountains." Isaiah seems to have believed that the world will again follow the commands of God as shown in this, the first chapter of the Bible, and he beautifully expressed this belief in Isaiah 11.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and *good for food.*" (Genesis 2:9) "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat." (Genesis 2:16). "Thou *shalt* eat the herbs of the field." (Genesis 3:18). "In the sweat of thy face shalt thou eat *bread.*" (Genesis 3:19).

In Genesis 4:4, 5 occurs the first account of offering, but no mention is made of animals being slain. In Genesis 8:20 we have the first mention of an offering by fire, and in Genesis 15:9, 10, 17, is described a sacrifice of animals by command of God. We find like sacrifices in Genesis 22:13; Exodus 12; Exodus 13:13; Exodus 20:24; Exodus 24:5, 6; Exodus 29; Exodus 34:20; Leviticus 1; Leviticus 3; Leviticus 4; Leviticus 5; Leviticus 6; Leviticus 7; Leviticus 8; Leviticus 9; Leviticus 10:14-19; Leviticus 12:6, 7, 8; Leviticus 14; Leviticus 15:14, 15; 29, 30; Leviticus 16; Leviticus 17; Leviticus 23; Numbers 6:10, 11; 14-17; Numbers 7; Numbers 8:12; Numbers 15; Numbers 18; Numbers 19:3; Numbers 23;

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* Along all lines of investigation we arrive at "the beginning" with a vegetarian man. In the oldest poem known to exist, the Akkad epic of Isdubar of Erech (Genesis 10:10) occur these lines:

> "With the gazelles at night he ate his food,
> By daytime with beasts o' the field he lived.
> His heart rejoiced when LIVING things he saw."

And in dim and shadowy glimpses of early Egypt we see man eating grains, fruits and vegetables. Darwin says of the early man, "He probably inhabited a hot country; a circumstance favorable for the frugiferous diet, on which, judging from analogy, he subsisted."

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Numbers 28; Numbers 29; Deuteronomy 15:19, 20; Deuteronomy 21:4; Judges 6:19-21; 25-28; Judges 13:19; I. Samuel 1:25; I. Samuel 3:13-16; I. Samuel 6:14; I. Samuel 7:9; II. Samuel 6:13; II. Samuel 24:22; I. Kings 8:63, 64; 1. Kings 18:23-26; I. Chron. 15:26; I. Chron. 21:23: I. Chron. 29:21; II. Chron. 7:5; II. Chron. 15:11; II. Chron. 29:2-2, 23; 32, 33, 34; II. Chron. 30:15, 17; II. Chron. 35:6-11; Ezra 6:9, 17; Ezra 8:35; Ezra 10:19; Job 42:8; Ezekiel 43:18-27; Ezekiel 44:11, 15; Ezekiel 45:22-25; Ezekiel 46:4-15; Luke 2:24, 39.

According to Hebrews 9 and 10, all sacrifices were ended with Christ's sacrifice, and although many commands were given to sacrifise, yet the laws relative to them were fulfilled in the crucifixion, and thereafter these laws were and are null and void. That these laws were not of much force is shown by the many passages in the Old Testament that speak disparagingly of sacrifices. "I will take no bullock out of thy house, nor he goat out of thy folds. (9). For every beast of the forest is mine, and the cattle upon a thousand hills (10). I know all the fowls of the mountains; and the wild beasts of the field are mine (11). If I were hungry I would not tell thee; for the world is mine, and the fullness thereof (12). Will I eat the flesh of bulls, or drink the blood of goats? (13). Offer unto God thanksgiving: and pay thy vows unto the Most High" (14). Psalms 50. Evidently we are to offer unto God thanksgiving and not slain beasts. "The sacrifices of God are a broken spirit." (Ps. 51:17). But in this 51st Psalm, verse 16 seems to be at variance with verse 19. The Prophet of Christ says, "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats." (Isaiah 1:11). And in Isaiah 29:1, sacrificing is held in derision. Under some conditions sacrificing seems to have been very sinful. (Isaiah 65:3). Jeremiah evidently disliked

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sacrificing and flesh-eating, (7:19-21). Hosea speaks of sacrifices not being accepted (8:13 and 12:11). "Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts." (Amos 5:22). God is not pleased with thousands of sacrifices, but for men to do justly and to love mercy, and to walk humbly with Him (Micah 6:7,8) So the laws of sacrificing are finished, and the great sacrifice — Jesus— brought them to a fitting end.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things (3). But flesh with the life thereof, which is the blood thereof, shall ye not eat (4). And surely your blood of your lives will I require; at the hand of every beast will I require it" (5). Genesis 9. Obviously there is something wrong with this passage, as it is senseless, ambiguous, and conflicts with many other passages of the Bible, as, for instance, Deuteronomy 14 and Leviticus 11, Genesis 1:29 can never be reconciled to this. Genesis 9:3, and as it appears evident that Genesis 1 and 9 were written by one and the same author, then there is undoubtedly a mistake in this passage. If the entire Pentateuch is by one author, then clearly is Genesis 9:3 incorrectly handed down, as it is so conflicting with Leviticus 11 and Deuteronomy 14, and other passages. No nation ever did eat "every moving thing that liveth," and how could anything be required at the *hand* of every beast? It is said by Hebrew scholars, "Between Genesis 9:3 and Leviticus 11 (or as repeated in Deuteronomy 14) there seems to a conflict of statement. The usual explanation is that the prohibitions of the latter passages rested upon the Jews. Genesis 9:3 antedates the first Jew (Abraham), and is intended to be the rule of life only among the Gentiles." This explanation certainly does not clear up the conflict, as Genesis 1:29 antedates Genesis 9:3. Also the Bible has many general commands not to eat unclean animals. If this is a

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conflict between the Elchistic and the Jehovistic writings, it seems strange that the compiler, whether Ezra or not, did not remove it. However, it is unlikely that any explanation will prove satisfactory.

Genesis 18:7, 8 gives the first account of flesh-eating, and what is most singular, by messengers of God. We must remember that if these were truly messengers of God, they could not partake of carnal things — having no carnal body — so they merely went through the form of eating, * to please Abraham who had prepared it for them. It shows one very important point, however, that Abraham was accustomed to eating flesh. But Abraham's code of morals would shame a savage; witness Genesis 12 and 20. We find that Isaac followed his father and ate flesh (Genesis 25:28, 27). Isaac seems to have been a good disciple of his father in other matters also. (Genesis 26:7-10).

We read in Genesis 43:16 that Joseph, one of the noblest and purest of characters whose life is protrayed by the Old Testament, gave the order to slay for a feast; and yet, at the meal bread† only is mentioned as being eaten. (Genesis 43:25-32).

In Exodus 16 we find that the Hebrews had been accustomed to flesh-eating (3) in Egypt, and that they were not eating flesh, but lusted for it, and God promised flesh to them (8 and 12) and quails were sent (13). But the events of this chapter (Exodus 16) are more fully set forth in Numbers 11, and best be considered there.

Exodus 20:13 and Dueteronomy 5:17 gives the command, "Thou shalt not kill." It does not say, "Thou shalt not kill *man*."

A most singular law is given in Exodus 21:28, 29, which clearly places the ox on the same plane of consciousness as man, giving the ox the power of discernment of right and wrong, and the ability to

*Josephus says, "They made a show of eating."

† Probably should be food.

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premeditate crime. And punishment is to be meted out to the ox for sins committed as if it were a man. The fact that the sinful ox is to be stoned to death and the flesh not eaten conclusively proves this. Isaiah shed more light upon this subject when he said, "He that killeth an ox is as if he had slew a man." (66:3). The life of an ox is here considered as important as the life of a man, thus giving the ox full brotherhood with man. A merciful regard for the life and comfort of beasts is shown by Exodus 23:12, "Six days shalt thou do thy work, and on the seventh thou shalt rest; that thine ox and thine ass may rest." Also in Deuteronomy 25:4, "Thou shalt not muzzle the ox when he treadeth out the corn." And again in Proverbs 12:10, "A righteous man regardeth the the life of his beast." Ecclesiastes 3 says, "And I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that *they themselves are beasts* (18). For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them: as one dieth, so dieth the other; yea, *they have all one breath;* so that a man hath no preeminence above a beast: for all is vanity" (19). Thus the beasts and man are manifestly one and the same, or brothers. And if this is so, and no one who honestly investigates is likely to doubt it, there can be no difference between eating a man or an ox, and cannibalism is simply a matter of taste, and not a degree of sin. Under these circumstances, it is as great a crime to slay an ox as it is to slay a man, for man and the ox are brothers. (Isaiah 66:3 and Ecclesiastes 3:18, 19). If all living creatures are brothers, and it is so, with a common Father (Creator), in the sight of that Father, or God, it is a great crime to murder one organism as another. The man or woman who pays money to the dealer in the flesh of God's created beings is equally guilty with he that slays them. They are also guilty with the torturer who mutilates the young animals, sears them with red hot irons, tears off their horns, scars them

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with barb wire, packs them into crowded cars half fed and half watered, ships them in bitter cold and intense heat, frightens them, and drives them into slaughter pens, hangs them up by their feet, plunges a knife into their throats. In contrast to this, what a beautiful picture is drawn by Isaiah in 11:6-10. Full intelligence and pure reasoning of animals is granted them in Genesis 3:1; Genesis 9:10-12; Numbers 22; II. Peter 2:16; I. Kings 17:4-6; Job 6:5; Job 12:7, 8; Psalms 58:4, 5; Proverbs 6:6-8; Proverbs 30:18, 19; 24-28; Isaiah 1:3; Isaiah 43:20; Jeremiah 8:7; Jonah 2:10; Matthew 10:16; Job 12:10, teaches that every living thing has a soul.

Exodus 22:1-31 shows that it was customary to slay and devour certain animals, but that this custom was attended with some consciousness of guilt is shown by Exodus 23:19, Exodus 34:26 and Dueteronomy 14:21.

[*To be continued.*]

There is but One Supreme Law of Love in the whole universe. This one eternal Law is the founder, foundation and sustainer of the universe and all that is in it. James Allen in his great book, "All These Things Added," says: "The Law and foundation of the universe being Love, it follows that all self-seeking is opposed to that Law, is an effort to overcome and ignore the Law, and as a result, every self-seeking act and thought is followed by the exact quota of suffering which is required to annul its effect, and so maintain the universal harmony." All suffering is beneficient, in that it ultimately calls our attention to the one great truth that if we disobey the Law in the smallest or slightest degree we must suffer. "All suffering is, therefore, the *restraint* which the Law puts upon ignorance and selfishness, and out of such painful restraint Wisdom at last emerges."—*Magazine of Mysteries.*

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$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.

TO UNITY SUBSCRIBERS.

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

The Divine Science Society of Kansas City has changed its place of meeting from the Pythian Hall, in the Hall Building, to 810½ East 12th Street.

The St. Louis Convention is responsible for the non-appearance of the Bible Lessons in this number. The editor was not ready with his "copy" on time and the printers would not wait. "Time, and tide," and "printers," "wait for no man."

Miss Edith A. Martin has established a Society of Practical Christianity at 1900 Wallace St., Philadelphia, where all seekers of Truth will be welcome, as well as those desiring her help as teacher or healer. Miss Martin is a very thorough scientist, and has successfully demonstrated it in all departments during the last fifteen years.

Mrs. Jennie H. Croft, our associate editor, has returned from her vacation in the East, and will resume her work in the Question and Answer department. Questions, other than those pertaining to healing and business, should be addressed to Mrs. Croft at this office. Questions on healing should be addressed to Mr. Charles Fillmore, and concerning subscriptions, books, etc., to Unity Tract Society.

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Dr. W. C. Gibbons, recently of Minneapolis, Minn., and Mrs. Mary D. Fisk, are now connected with the Noon-Day Club, 54 West 34th Street, New York City, which gives it an added element of strength; and if there has been any doubt from any source, this fact ought to afford a new assurance of continuance and success. Dr. Gibbons is now giving a course of thirteen lessons on "The Science of Being."

George Edwin Burnell and Mary Lamoreaux-Burnell announce a course of lectures on Axioms and Aphorisms; Science and Demonstration of Healing; Nature and Practice of Meditation; Literature and Biography of Illuminati; Administry of Education, Ethics and Religion. Special lectures interspersed. At Home of Truth Chapel, 1327 Georgia Street, Los Angeles, Cal., November 15th to December 15th, and in January, February and March, 1905.

Mr. and Mrs. Kemp, of Alameda, Cal., started November 8th on an extended tour of the principal eastern cities. Mrs. Kemp is a well known teacher and healer, was for a number of years at the head of the Pine St. Home of Truth in San Francisco, and now is speaker at the meetings held Sundays at the home of Mr. and Mrs. D. B. DeCamp, 171-11th St., Oakland, Cal. Mrs. Kemp will stop in Kansas City either going to or returning from the East, and due notice will be given of the time of her visit so that her many friends here may have the opportunity of meeting her.

The October number of UNITY is at hand, and is an inspiration. I *know* that the promise, "My God shall supply all your need," may be fulfilled if we will place ourselves in the condition to receive. You are only fulfilling the divine mission in offering financial help to those who apply. If you are "pandering to the ignorance of your subscribers," then must St Paul have been "pandering" to the "ignorance" of the Phillipians, in above quotation. A year ago or more, I regret to say that I was so weak in faith that I requested the discontinuance of UNITY because of my inability to pay for it; but it continued to come, and the last number alone is worth many times the price of a year's subscription. So please put my name on your "demonstration list," and I promise to send you the second and third dollars that come into my possession, the first being already pledged. And may the Great Provider abundantly bless you, is the prayer of

—M. L. R

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Announcement.

The many calls for the Advanced Course of Lessons in Mental Healing and Concentration, by Charles Fillmore, have made it imperative that they be given a wider circulation, and to meet this demand in a universal way we have decided to publish them in UNITY during 1905. The January number will contain the first lesson, and one each month will appear until the whole course of twelve lessons has been published. Some features in these lessons are original, and will prove very helpful to students who are developing the "Kingdom Within." The location of the seven brains in the body are explained, their offices, and how to control them by thought. Also the relation which the various gangilonic centres bear to thoughts and words. Enough is given to enable students to control in specific manner nearly every function of the organism.

These lessons are a combination of the Primary and Advanced Course which have been taught at Unity Headquarters for years, and we are giving the very best we have when we thus put them forth freely to the whole world.

A Union New Thought service was held at the Athenæum Hall, with the Unity Society, Kansas City, on Sunday, November 13th, all the centers in both Kansas Citys working together in harmony and love. Those participating in the service were: Henry Harrison Brown, President of the New Thought Federation and editor of *Now*, San Francisco; Dr. D. L. Sullivan, Vice-President of the Federation, and speaker for the Divine Science congregation; Charles Fillmore, member of the Board of Directors of the Federation, editor of UNITY, and speaker for the Unity Society of Practical Christianity; Judge H. H. Benson, speaker for the New Thought League; Charles Edgar Prather, Assistant Secretary of the Federation; and Prof. LeRoy Moore, speaker for the New Thought Club. All the meetings of these centers are largely attended, and much interest is being taken in the higher thought.

Mrs. J. W. Morgan, Cleveland, Ohio, writes: "I have been away from home on a trip up the lakes with my husband, having with us as our guest and healer, H. Louise Burpee, who nearly ten years ago saved me from the operating table after some of the best specialists in Cleveland had told me there was no other help for me. In ten weeks the tumor had disappeared, and my health has been good ever since. I am now being treated for lameness, which is fast disappearing. She has been doing some other good work in Geneva, Ohio, among my friends, of which you may hear more fully later on."

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A PRACTICAL WORKER.

I thank you very much for sending UNITY up to this time without the subscription in advance. I knew as well before I got your letter that you were treating, for I have been receiving vibrations to the effect that the first money I received I would send to you, and I should have written today just the same as if I had not received your letter. I want to tell you how much good UNITY has done me. I have accomplished things that I have been trying to do for years. I make my UNITY and books that I have do double duty. I go to the city of Chicago twice a week. I place a few copies in my hand-bag, and when I see the young girls on the train reading light literature, I ask them what they are reading, and they generally hand the book over to me to look at, and in turn I hand them a copy of the UNITY, and every time they have said, "Do you need this for a few days? If not, I want to take it home and read it." I say, "Take it, and when you are through with it, give it to someone else, and I will give you another." So I make them do all the good I can. Please give me another month's treatment. —B. ANDERSON.

The new official board of the New Thought Federation has three members living in Kansas City. This might seem to those not familiar with the work of the Convention a move on our part to control, but the facts are that there was a great dearth of official timber; nomination after nomination was made only to be declined, until it became a matter of not honor, but unselfish service, and the Kansas City people were found willing to serve. For instance, Mr. Chas. E. Prather was respectively nominated for President, Vice-President, and Secretary, declining each in succession, and finally accepting the office of Assistant Secretary that he might *serve*. Several others accepted the offices in the same spirit. We have no personal aims or ambitions in seeking to further this unification of all New Thought people — all we desire is to see the spirit of kindness and love, mutual helpfulness and broad understanding prevail, which it shall, by the Grace of God. Friends of the New Thought movement everywhere are asked to join the Federation. We understand that to every member who sends in the $1.00 fee at once, Rev. John D. Perrin, the Secretary, will send as soon as it is ready, a book containing all the addresses delivered at the St. Louis Convention. Address him, 4606 Morgan Street, St. Louis, Mo.

We publish a metaphysical catologue, in which is given nearly every book that proclaims the New Thought. It will be sent free on application.

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HOW SHE WAS HEALED.

A very intelligent lady, whom we met a few months ago, writes this from Michigan:

I was in Kansas City visiting, and my friend wanted me to go to see Mr. Fillmore, which I did. I had only a few moments to see him and he recommended me to get Miss Cady's Lessons in Truth, which I did. I came up to this summer resort for my health. I had a copy of UNITY which I read on my way up, and decided I would not take any more medicine. I have been here a month and have taken only one dose (which I am sorry I did), I am now cured of constipation and sleeplessness. Since reading the Truth lessons I feel sure that in time I will be spiritually and physically well. I have written you thus at length so that you may know the benefit I have received from the written word. I gave the book to a friend to read, and she has sent for the Cady Lessons. If you wish, you may hand this letter to Mr. Fillmore to read. I shall write him soon in regard to my sister.

So many times I have thought I would write and tell you what a help your magazine is to me. I have been a subscriber three years, and as I read over the last best number today, I said to myself, I will write now. I will send my renewal soon. I am waiting to get two new subscriptions to send with it. A few months ago I sent three UNITYS where I thought they were needed. I wrote, too, and told the lady that she would get help from them. When she replied she said, "I should say I *do* get help from UNITY. When I am sick I go to UNITY, when I feel discouraged I read UNITY; in short, it is a cure-all for *all* ills. I am going to subscribe as soon as I can get the money." She hasn't subscribed yet. I wonder if you know how hard it is for a *woman* to get even a dollar? *I* do. I did not get a circular letter, but I want prosperity treatments. I enclose application.—L. G.

Mrs. P. E. Sayre is giving a course of lessons on Practical Christianity on Wednesdays, at 10 A. M., at the Brooklyn, (N. Y.) Truth Center, 313a Quincy Street. This Center was established a year ago for the "Teaching of the power of mind to heal the body, to bring peace of mind, to reveal the law of prosperity and harmony in the affairs of life, and to give the key to all knowledge." Mrs. Sayre, having resigned as chairman of the Circle of Divine Ministry, is now able to give personal attention to the work and give treatments at the Truth Center.

Remember the offer of three yearly subscriptions to UNITY (*one* of which may be a renewal) for $2.00. These may be sent to three different addresses. If you want to make three presents that will bring a message of peace every month during the year, here you have them. This does not apply to foreign subscriptions.

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METAPHYSICAL PUBLICATIONS.

UNITY. Edited by Charles and Myrtle Fillmore. Monthly. $1.00 a year. 1315 McGee Street, Kansas City, Mo.

WEE WISDOM. (For children.) Edited by Myrtle Fillmore. Monthly. 50 cents a year. 1315 McGee St., Kansas City, Mo.

THE LIFE. Edited by A. P. Barton and C. J. Barton. Monthly. $1.00 a year. 3332 Troost Ave., Kansas City, Mo. With UNITY $1.50.

DAS WORT. (German.) Edited by H. H. Schroeder. Monthly. $1.00 a year. 2622 South 12th Street, St. Louis, Mo.

HARMONY. Edited by C. L. and M. E. Cramer. Monthly. $1.00 a year. 3360 17th Street, San Francisco, Cal. With UNITY, $1.50.

ELEANOR KIRK'S IDEA. Edited by Eleanor Kirk. Monthly. $1.00 a year. 59 W. 89th St., New York City. With UNITY, $1.50.

EXPRESSION. Monthly. $1.58 a year; 24 Lower Phillmore Place' London, W., England.

EXODUS. Edited by Ursula N. and Harry Gestefeld. Monthly. $1.00 a year. 185 Dearborn St., Chicago, Ill. With UNITY, $1.50.

THE WORLD'S ADVANCE THOUGHT. Edited by Lucy A. Mallory. Monthly. $1.00 per year. Portland, Oregon.

DOMINION. 20th Century Ethics. Edited by Francis Edgar Mason. Bi-Monthly. $1.00 a year, with two manuscript lectures. 424 Greene Ave., Brooklyn, N. Y. With UNITY, $1.50.

THE HIGHER THOUGHT. Edited by Evelyn Arthur See and Agnes Chester See. Monthly. $1.00 a year. 459 La Salle Ave., Chicago, Ill. With UNITY, $1.50.

FULFILLMENT. Edited by Fannie B. James. Monthly. $1.00 a year. 17th and Clarkson Streets, Denver, Colo. With UNITY, $1.50.

NOW, a journal of affirmations. Edited by Henry Harrison Brown. Monthly. $1.00 a year. 1423 Market St., San Francisco, Cal. With UNITY, $1.50.

TO THE HOUSEHOLD OF FAITH.

The following slips are to be signed and sent to the Unity Society, 1315 McGee Street, Kansas City, Mo. It is not necessary that you be a subscriber to UNITY in order to receive the treatments. The important point is faith in the power of Spirit. "Ask what ye will in my name and it shall be done unto you." If you want the prosperity treatments continued make a new application each month. There are no fees or dues of any kind. Our work is sustained by the free-will offerings of those to whom we minister. You do not have to send an offering with your application unless you are so inclined.

"But this I say, He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.

Let each man do according as he hath purposed in his heart, not grudgingly, or of necessity: for God loveth a cheerful giver;

And God is able to make all grace abound unto you, that ye having always all sufficiency in all things, may abound unto every good work."—II. Cor. 9-6:8.

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APPLICATION FOR MEMBERSHIP.

To Society of Silent Unity,
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I desire that my name be enrolled in your Membership Book and that you join with me in fulfilling the law of Unity that brings the presence of Christ, as promised in Matthew 18:20, "For where two or three are gathered together in my name, there am I in the midst of them," and "If ye shall ask me anything in my name, that will I do."

I ask through Christ for Spiritual understanding, peace of mind, and health of body.

Name _____

Street _____

Town _____

State _____

PRAYER FOR PROSPERITY.

To the Unity Society,
1315 McGee Street, Kansas City, Mo.

Having faith in the promise of Jesus Christ "tha if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven," I desire that you join with me in asking, praying and affirming that I shall have that supply, support and prosperity which is rightfully mine under the Divine Law.

Name _____

Street _____

Town _____

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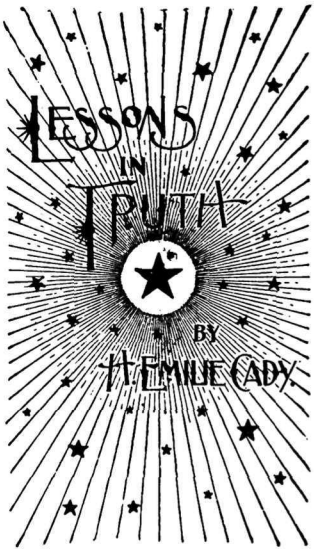
Our Standard Lessos.



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9. Finding the Secret Place.
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Home of Truth, 383 11th St., Portland, Ore.

College of Divine Science, 17th and Clarkson Sts., Denver, Colo.

Chicago Truth Center, 1157 N Clark St., Flat 2, Chicago, Ill.

Chicago Silent Unity Circle, 87 Washington St., Chicago, Ill.

Chicago Unity Society of Practical Christianity, 539 LaSalle Ave.

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Harriet W. Coolidge Rooms, 415 87 Washington Street, Chicago, Ill. Noon-day meetings 12:30.

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West End Church of Practical Christianity, West Belle and Vandeventer Avenues, St. Louis, Mo. Services: Sunday, 11 A. M.; Wednesday, 8 P. M.; Friday, 4 P. M. Rev. John D. Perrin, pastor. Residence, 4606 Morgan St.

Golden Rule Club, 4242 Cook Ave., St. Louis, Mo., Tuesdays, 2:00 P. M.

H. H. Schroeder, 2622 S. 12th Street, St. Louis, Mo.

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Unity Society of Practical Christianity has services in Athenæum Hall, Pepper Bldg., 9th and Locust Streets, (take elevator to 3d floor, 9th Street entrance) Kansas City, Mo., every Sunday at 11 A. M. Sunday School at 10 A. M.

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

Divine Science Society, Dr. D. L. Sullivan speaker, has services every Sunday at 11 A. M. at 810½ East 12th Street, Kansas City, Mo.

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

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The above is from the courteous pen of Mrs. Fanny M. Harley in *Universal Truth*, and it is with pardonable pride that we reproduce it.

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