

Elva Pomroy.
Unity Who's Who in the Field

What led you to take up the study of Unity? The purchase of a course of lectures given by Emma Curtis Hopkins, when I was in my early twenties sixty years ago.

When did you start studying Unity? Going to Unity School? In 1924 when life handed me a problem, and I had time to attend classes.

Give date when you were given licensed-teacher recognition.

Give date when you were ordained. 1934. I was spared the probationary period of the Licensed Teacher.

In which center did you first serve? Unity Society of Kansas City, Mo.

although I had been for a year in one of Emma Curtis Hopkins groups

after taking her course.
List other places of service in order, giving date. PHEW! I promptly started classes in Kansas City; a center in Topeka, Kans.; classes in Merriam, Kansas, and I do not now remember what more.

Stamford, Conn., started in 1929, still going altho not as a Unity group.

Jamaica, L.I., started five or six years later, teaches only Unity but is not registered with the School.

Montclair, N.J., started by me in 1929, still going, now in the care of Gladys Stevenson

Under what leaders in the Field did you receive training?

Ida M. Palmer, Charles and Myrtle Fillmore.

Have you worked at Unity School? Between what dates?

see above. About 1927. When I told Myrtle I was giving up because over

When did you attend the Unity Training School? Only an odd class

How many credits do you have? Never any

Have you completed the Unity Correspondence Course? 1926? If not how far along are you at this date?

List any published books or articles that you have written.

I've never kept scrap books, and can't give any details. But have been in Unity Magazine, Good Business, and other publications during the past twenty years.

No picture

What were your religious beliefs and affiliations before coming to Unity?

Hadn't any, having been brought up by an escaping Methodist and an agnostic.

What led you to take up the study of Unity? The subject of a course of I have given by a Unity center, when I was in my early twenties about 1930.

When did you start studying Unity? In 1932. This was a meeting, and I had the opportunity to give a talk when you were given licensed-teacher recognition. Give date when you were ordained. 1934. I was ordained the following year. In which center did you first serve? Unity Center of Topeka, Mo. How long did you serve in that center? For a year in one of our Unity Centers.

What is your present office in the Unity Center? I am a member of the Unity Center in Topeka, Mo. I do not now have a position. How long have you been in that office? I have been in that office since 1932, until about 1934. How long have you been in that office? I have been in that office since 1932, until about 1934. How long have you been in that office? I have been in that office since 1932, until about 1934.

Under what leaders in the field did you receive training? Mrs. James, Charles and Sylvia Williams.

It was starting a Center in Topeka, she exclaimed "I wish some of the others would do the same thing."

When did you attend the Unity Training School? In the class How many credits do you have? Have you completed the Unity Correspondence Course? If not how far along are you at this date?

What are your religious beliefs and affiliations before coming to Unity? I have been a member of the Unity Center in Topeka, Mo. I have been a member of the Unity Center in Topeka, Mo. I have been a member of the Unity Center in Topeka, Mo.

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ELLA POMEROY, born in St Louis, Missouri, June 2, 1868

Father settled in New York City, and what public school training she had, was received there. At about her fourteenth year, her father who was a reader of Herbert Spencer, and was convinced that women were about to begin to plan an active role in the business world, took her out of school and put her into his office to begin her training as a business woman. Her mother had escaped Missouri Methodism, very strict at that time, and immediately put the child into dancing school to counteract the "degrading" influences of the business world; and for some years, the mother took her to hear the unusual speakers in the City of New York - Felix Adler and others of that type.

Then about 1888, the mother and children were in Saratoga, N.Y. when the mother purchased a ticket for a course of lectures at the United States Hotel, to be given by a certain Emma Curtis Hopkins; and Ella absorbed more of the teaching than she might have been expected to do, for she took her business "career" very lightly, her "beaux" even more lightly, but she was reading all along the way.

The managers of Mrs. Hopkins at that time asked Ella if she would like to be in their office in New York City, where they intended to open a reading room; and the offer was snapped up, even if the cash offered was in the bracket with the "five and dime" girls at that time. One entire winter was spent in that office when the mother decided that the girl had better cease going there because of the nature of private affairs that were told her. So, Ella branched off into theosophy, heard W. Q. Judge, Ursula Gestefeld, Samuel Colville and doubtless others whose names are now forgotten. About that time Ella made an attempt to become an Episcopalian, but the training did not "take". What she had gathered from the twelve lectures by Mrs. Hopkins, while overlaid for some years by other interests, had sunk deep.

Then came association with a remarkable club, known as the Social Reform Club which included in its membership such men as were prominent in advancing social interests, including the founder of the Seaman's Union, and Samuel Gompers. She listened to Theodore Roosevelt when he was Police Commissioner, and met Eltweed Pomeroy, already known as an ardent advocate of the Initiative and Referendum. Becoming interested in the idea and its advocate, she married him in 1898, on December 10th, in St. George's Church in New York City.

There followed a prolonged period of deep interest in her husband and children; and after their removal to the Rio Grande Valley in Texas in 1909, Ella made a few spasmodic attempts to interest at least a few of the neighbors in what we now call "Metaphysics." Life tossed her back into New York City with a boy of eleven who had outgrown his mother's instructions (she refused to take up Latin and algebra in order to teach those subjects to him), so she returned to New York City, with he and a younger child (born in Texas) to continue their schooling. There certain problems became pressing, and she read "The Will to Believe" by William James, and turned, with deep interest again to the teachings of Emma Curtis Hopkins. Back in Texas when the older boy could be comfortably provided for in New York City, she read Divine Science, Unity, Troward and other well known writers of the time; and when the youngest child was drowned, became interested in the metaphysical

interpretation of the Bible, provided herself with necessary books of reference, and studied alone from 1919 to 1924 when her husband decided to remove to Kansas City, Mo.

There she became interested in Unity, went to classes at Unity Headquarters and shortly started small groups of her own around the city. Then came the starting of the Unity Center of Topeka, Kansas; other classes in the neighborhood of Kansas City, a vacation trip to New York City, for by that time Ella had made an active business connection in Kansas City, and Topeka, and her income made the trip possible. Her husband had died in 1924 in Kansas City, the estate had not turned out well; her son, then the only surviving child of four, had joined her and together they started out to make their way.

In Richard Lynch's Unity Center in New York City, connections were made to start Unity groups in small towns in New Jersey. A Center was started in Stamford, Connecticut (still going), in Montclair, New Jersey (turned over to Gladys Stevenson), help was given in starting one in Hartford, Connecticut, and in sustaining the work in New Haven, Connecticut. Another Unity group was started in Jamaica, Long Island, later turned over to Mrs. Florence Gilmore. Then Ella founded the Unity Society in Brooklyn, New York in 1930, and remained the Leader until November 1950 when she turned the Society over to Miss Betsy Van Allen.

A rare article over Ella's name was published by Unity School during this period; and acquaintance made with the Science of Mind Magazine, published in Los Angeles which welcomed many articles from her pen. Life tossed Ella into Los Angeles and she became well acquainted with the teachers and heads of the Institute of Religious Science in that City. They welcomed her into their fold. Ella talked here and there through these years, across the country, as well as in Brooklyn and the neighboring towns. Summer trips took her to the West Indies, to Georgetown, British Guiana, to Barbados and To Canada, and in all these places she lectured on metaphysics.

In 1954, Ella again established residence in Brooklyn, New York and at the request of Dr. Raymond Charles Barker, the minister of the First Church of Religious Science of New York City, became an associate minister on the staff of his church. She lectured every Sunday evening at the Church and conducted private classes in Religious Science and her specialty - Metaphysical Interpretation of the Bible. She continued all these activities until a few weeks before her death in 1958 at the age of ninety.

*Sent in by Raymond Barker
8/8/58 Orig with Reference Lib.*

On this sheet give an account of any outstanding healings, either of yourself or of those to whom you ministered. Give any dramatic events, history of your background etc.

This I do not like, and have written you about my reasons. However, since I've taught myself and our people to accept the goodness of God with gratitude, but without ostentation, I can only say that a few startling events rise to mind.

There was the trained nurse who was horror stricken because she had put some sort of corrosive into the eyes of her patient-- and nothing disagreeable happened.

There was the woman whose physician had assured her that his own brother had recently died of a streptococcal condition like her own and who came in weak and despairing. She reported next day that she had been back to the doctor, as he had demanded, and that he had given one glance, and exclaimed "What has happened here?"

There was the girl who came in with a badly blotched face, saying she had tried all the physicians and specialists, and had concluded that she could only be healed spiritually, and left with a smile after we had prayed. She turned up in a few months (after just one interview) with a lovely complexion, and I did not recognize her. She is now a regular student.

But the best of all is the knowledge that we have very little illness of any kind in the group, those who being cases to us being usually strangers.

And this one story of Miss Van Allen's steady progress in freeing herself from winter colds in the last fourteen years. She now appears to be almost immune, the latest story being that last week she "felt a cold coming on", and it had vanished by the next day.

We teach continuous progress, rather than astonishing "demonstrations," for it seems to us that "to live the life" is more, much more, than to turn one particular trick.

Date Dec. 2 - 1948

Signature Ella Pomeroy