

MODERN THOUGHT

DEVOTED TO THE SPIRITUALIZATION OF

HUMANITY FROM AN INDEPENDENT STANDPOINT.

VOL. I.

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No. 1.

BELIEF AND ACTION.

WRITTEN FOR MODERN THOUGHT.

"Can belief be an act of free-will; can a judgment upon the truth or falsity of a thing be voluntary? The truth of a judgment is its conformity to its subject. Can this conformity be subordinated to my will? Does it depend on my will to be certain of a thing, the truth of which is independent of me? The free faith which we pretend to an idea; is it anything but the force inherent in that idea, and the desire which is inseparable from it?"

Knowledge is the application of the necessities proper to thought, to the necessities which come to us from the things themselves. It is not the possible nor the free which she pursues, it is the real, which is that which it is, as it is, and not as we may wish it to be.

It is not necessary for man to be certain that the objects of his desires exist, in order to pursue them, and to dare much in the pursuit; the very uncertainty is an additional incentive; and were the speculative scientific truths really known, in this inquiring age, man would still ask whence and why, and speculation would begin again with the answer.

In man's progress, from his first conscious awakening, from his first moral thought, doubt has been his companion: nor can the moral idea rightly exclude doubt upon the reality of its object. The sublime ideas of God are not makers of exact knowledge; "Him the unslumbering, whose work both dream and dreamer are, we see not, only suspect." "Creation like a glorious rainbow lies before us; but the sun that made it lies behind us, and is hidden from us."

But notwithstanding his doubts and uncertainty, as to the reality of the existence of God, and of his own immortality with God, it is none the less wise in man to choose this highest ideal; that this ideal exists in his mind, that it is the best, that he believes in the possibility of its realization, is sufficient. That man can conceive of this greatest good is sufficient reason why he should seek it. There is ever mystery in the pursuit of knowledge; there is always something beyond.

We cannot prove the existence of God, of immortality, but we can act as if we were certain of both. Sufficient moral and other reasons exist, to enable us to believe in the possibility of God, and universal good; and we can choose to act upon this belief, can exercise free will.

Man can declare, I will act as if I were certain God exists, the principle of universal good which fills the universe, as if I did not believe in evil, as if I believed in the unity of God and man, in a universe of God; I will act as if I believed in the reality as I actually do in the possibility.

We know a tree by its fruits, and we judge a cause which we can or cannot see, by its effects. If acting upon a belief in possible good, brings good to me, I know that the law is general, because I am a part of a whole and not an exception.

Action goes farther than speculation; it changes possibilities or simple probabilities into realities. And although we cannot

claim as certain the things of ideal good which we believe possible, it is allowed us to act as if they really exist. As it appears, action and thought are free. Desire is the parent of energy, and of life; and our desire for immortality and universal good or God, creates these objects in so far as it brings belief in their possibility, and action according to that belief; belief creates in us the condition which the existence of God demands.

Our ignorance of the real existence of God and of our immortality and freedom, does not prove this non-existence; and we may believe this personal force of action and thought, in the individual, to be the universal force which exists in every thing,—"Knowest thou any corner of the earth where at least force is not?"—to be in fact God; or at least we can act as if we were certain of it.

In acting as if we were certain of the existence of the universal good which he desires, which is his highest ideal, man creates good; man creates the conditions in which he exists; he is a spiritual being and a creature of beliefs. The spiritual level of a people is that of the mass of its beliefs; and here individual thought strives with individual thought creating; man is spirit and is bound by invisible cords to all men. "Gaze thou in the face of thy brother, in those eyes where plays the lambent fire of kindness, or in those where rages the lurid conflagration of anger; feel how thy own so quiet soul is straightway involuntarily kindled with the like. Such is the virtue which goes out of man into man."

Man has ever sought a cause for the condition of unrest and evil in which he finds himself; sought for it outside himself and has not found it. No man hath seen the Devil. Man has declared "I am spirit, a creature of thought, subtle, evasive!" and has acted as if he were immobile, a creature of destiny chained by fate, compelled; or he has said, "I am a clod;" and has devoted himself like a God.

Never having come into that state of clearness, where action can correspond to a belief in the actual, man must act upon a belief in the possible; he must create the good he loves. This seems to be the sole way to obtain it. In this man appears to be one with God and creative, a child of God since he creates good.

Man progresses in civilization; that is, he creates civilization. Man's ideal of civilization is one which will bring happiness to all and every.

What is happiness, in what? As it appears to us it can only be in progress. A creature of mind alone, man is greedy of novelty, that is, of knowledge. "Man requires if you consider it, for his permanent satisfaction and saturation, simply this allotment, no more, no less; namely, God's infinite universe altogether to himself." Man desires freedom; and this appears to be a necessary condition of growth; to create man must be free. And his freedom lies in thought and action. Man cannot believe because he will; but his fantasy is free, it can extend down into the infinite depths of the invisible and he

can and does body forth this invisible in his life by believing in the possibility of its existence.

Why then is not man like God his creator and one with Him? Can we place any limit to man's growth, when we concede that he grows; or to his creative power when we grant that he creates? The universe is limitless, there is no lack of room, and man grows by thought, which may also be without limit. Because man seems limited by his conditions, is no certain proof that he is so limited, man has overcome much; and is perhaps lord of his limitations instead of slave; and by acting as if he were lord, he may find the barriers are only a mirage, vanishing at his approach.

Man creates his mental conditions; and are not all his conditions mental?

"The true wisdom is to look upon man and all manifestations with armed eyesight, until they become transparent, and God appears.

Let us be honest and not claim more than we have; If we cannot prove the existence of God and our immortality; we can place immortality as an object of desire before ourselves and act as if certain of it; and expect this condition to realize itself as other conditions have. Let us become the children of good, by believing in the possibility of universal good; instead of declaring ourselves children of evil, born in sin and conceived in iniquity.

We have lived long enough the conditions produced by a belief in evil, and can try a new regime. "As a man thinketh so is he." Then for sweet pity's sake, let us think ourselves children of universal good and realize the possible condition.

An old proverb says, "call a man a thief and he will steal," how much more call a man a God shall he demean himself as one.

My will cannot create a truth, but it can act and induce a condition in conformity with the truth which my thought perceives, and my intelligence believes can exist. The business of the will is to bring the object of my thought into existence. Matter exists only spiritually and to represent some idea, and body it forth; all our imaginations are bodied forth in words, are revealed in form.

"Man is himself an emblem, a visible garment of the divine idea."

Thought brings the possible and probable before us, our will acts to realize this ideal, and our intelligence concerns itself with what is. Action is nothing but the affirmation of our own idea, of our own desire, of our own will, and not of the objects of our own desire and will.

Action can go farther than speculation, it can realize a truth, which was considered possible only. It can make latent truth visible truth; it makes manifest, it creates. Every moral decision affirms the possibility of the reign of God. Since it affirms the condition, which renders this reign possible; that is, the actual reality of God.

To believe cannot be a duty, because belief is independent of the will; but to act, this can be our duty.

The moral law has for a principle a certainty, for condition an uncertainty; its

principle is universal good, its condition is the uncertainty of realizing it.

But as its realization is possible, or we can believe in its possibility, it is our duty to act upon this belief, and produce the condition of universal good, which is our highest ideal. Man has endowed God with all the attributes which he calls good, and which he considers it possible for himself to embody; thus declaring his belief in his own Godlike origin and oneness. "For always of its own unity, the soul gives unity to what so it looks on with love." And can man consider himself in any other light? Since man can conceive of God, he is in so far one with Him. God the reign of God is the ideal of infinite, universal good, which man desires, and believes it possible to realize. Our civilization is the condition produced by acting upon the belief in the possibility of universal good, of liberty and immortality. We are in a transitional state, and such transition is full of pain; "The eagle when he moults is sickly; and to attain his new beak must harshly dash off the old upon rocks. So man must ever fight evil conditions; or conditions of relative good, knowing that but for this evil, there were no good, as victory is only possible by battle.

Leaving speculation, that which is speculative, and pursuing his idea of the highest good, believing in its possibility, man realizes it more or less, in the achievement of his powers and the perfecting of his own nature. And if doubt strikes with uncertainty, the possibility of the ideal world of universal good, and consequently its degree of actual and future reality, it makes equally uncertain, the degree of reality and value, which belongs to what we are pleased to call the real world. We cannot be sure that the known, or knowable world is all there is; if there is nothing beyond the limits of our actual or possible knowledge; doubt strikes equally the world of the senses and intellect, and can only be removed by action.

And this doubt is necessary to all freedom and growth in man.

Man conceives an ideal of Universal Good, loves it, desires it, and imposes it upon himself, by a rule of conduct, and by a freedom, not only nominal but real; it is the expression of his spontaneous tendency to the greatest good for the individual, and for all. And man considers it his duty to pursue this ideal: at the same time duty cannot impose upon him the obligation of lying to his thought; one does not injure the good in recognizing the limits of knowledge. What man can affirm, is that he places the moral good, above all else in his thought and heart, and desires its realization and acts as if he were certain of its existence; and then proceeds to discover what forces ideas contain and what role thought and will play. For the speculative man no conquest is so important as that of new ideas; he was a wise man who counseled, that speculation should have free course, and look fearlessly toward all thirty-two points of the compass, for not this man nor that man, but all men make up mankind. And if new gold is said to burn the pocket, until it be cast forth into circulation, how much more new truth when found by the proselyting creature man. But no system, in contradiction with the true moral and social tendencies of man, can reach the heart of humanity. Human instinct, God in man, opposes ideas destructive, and in discord with preservative and progressive conditions of human society. Every idea is a force which tends to realize its object, and the degree of force which belongs to our ideas; not only over ourselves

but over the outside world, is one of the great unknown.

Action appears to hold prior place in human evolution; it goes farther than thought, since it makes actual that which, thought held possible only.

Action preceded knowledge; and every action, when we reflect upon it, is the result of desire, appetite, or wish; and so it seems that will also is prior to thought; that is instinct or intuition was the first teacher, the direct voice of nature, that is of God.

Morality is the highest manifestation of the will and action; and in the moral act, where the whole energy is placed in the service of a Universal Idea, the will confounds itself with the thought; and this moral instinct in man; which prompts more action, it is not a manifestation of the inmost of things, a prophecy of the future of the world? Thought makes, creates, thinking is action. At first man formed himself from instinct, unconscious thought, and after action, thought became conscious.

Every general instinct, every belief common to an entire people must contain a relative truth; and progress is the elimination of collective as well as individual errors. In the end truth has a last superiority; she persists, is unchangeable while all else fades. Truth is the supreme force which must master all things.

The question, "How long before?" is an interesting one!

The belief in man's free will is useful, necessary, and fruitful; a belief in freedom creates it; it increases the power we have over ourselves.

And it seems possible, and even probable, that an intelligent being able to comprehend, a universe and Universal Good is part and parcel of it. That the idea of Universal Good, contains the force to actualize that good, the idea of liberty to bring it in existence, of immortality to give it to man. What changes are wrought not by time, but in that visible point of eternity which we call time. "For not mankind only, but all that mankind does or beholds, is in continual growth re-generation, and self-perfecting vitality: Cast forth thy act, thy word, into the ever-living Universe, it is a seed grain that cannot die! Achieve the final undisputed prostration of force under thought, of animal courage under spiritual."

"As in some chemical mixture that has long stood evaporating and would not crystallize, instantly when the wire or the fixed substance is introduced crystallization commences, and rapidly proceeds, until the whole is finished; so it is with conditions of the mind until the idea of truth enters; then form rises out of void solution, and discontinuity, like unites itself with like in definite arrangement, and soon in actual vision and possession, or in fixed reasonable hope, the image of the whole has shaped itself. The present grows out of the past like a tree whose roots are not intertangled with its branches but lie peaceably underground."

The future is an equation into which our thought enters as a most important factor; by it we must create ourselves daily in the image of our Creator. Hope holds thought shut in herself, since to think an ideal, is to commence already, the future realization of it, finally thought holds love, for to conceive an ideal, is to think for another as well as ourselves, and tends to realize for all.

ROMAN.

"Believe in the reality of all that is good, even in the fleeting forms of life. 'A glass of water given in my name shall deserve eternal life,' said the great Initiator."

WILL.

There is no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great:
All things give way before it, soon or late.
What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.

Why even death stands still,
And waits an hour sometimes for such a will.

—ELLA WHEELER WILCOX.

ABSENT HEALING.

"Absent in body yet present in spirit." Who is able to prove that we are ever in spirit absent from where we want to be? We are not in the body. The body is in us as a tiny projection of our interior life. We, the spirit has no space limitations. These belonging only to sense. "Absent" refers only to the sensible organism; and it is not that which does the treating and healing. Absent treating is therefore only a name for spirit presence without the body, and for the action of the spirit in healing power it is solicited and elects to be and to operate for good. There is therefore a great and present reality and a profound philosophy in the doctrine and practice designated as "absent treatment." It is not imaginary. It is not merely a subjective operation and influence.

This philosophy is well supported by facts, by excellent evidences and testimonies from all quarters. Like most other laborers in this work, I have seen very manifest effects from it, perhaps as clear and striking as those which flow from present treatment.

Therefore this absent treatment, so-called, so far as it is real, is one of the noblest and most beautiful phenomena that can be contemplated. It was always deemed sacred to pray for the absent. This treatment in its best form and spirit covers that, and adds more. It contains an element of spiritual science which the manner of prayer in the past has wanted; and implies an intellectual exercise in which that was defective. It is an intelligent and philosophical laying hold of eternal life for the benefit of others. May this power be mightily developed. It is destined to become an unspeakable blessing to mankind.

We personally know a lady, a healer and teacher of Christian Science in this city, who has been the instrument used for healing cases of consumption, deafness, dropsy, and catarrh, in the past year by absent treatment. Many of the patients she has never seen, but they report themselves as healed and rejoicing in the truth. That is the glory of Christian Science. It heals the mind. Our bodies to-day are showing the thoughts the mind has held in the past, either in sickness or health. Mrs. Eddy in *Science and Health* says, "The physical effects of fear illustrates its bad influence on the body. Gazing long and helplessly at a lion ready to spring upon you, would you not suffer and feel weak. You should know that the body is no more effected by animal fear than it is by images of disease held before the mind." M

"Believe in the wisdom of God and the harmony of natural laws. This faith will preserve us from anticipating evil, and being vested by disorders we cannot prevent, for what appears irregular to us is often the result of a law which escapes our notice. We shall find in this consideration the great secret of resignation."

AN ADDRESS.

[Delivered by Mrs. Smith Baker, before the Wednesday afternoon meetings, at the Kansas City College of Christian Science, Bayard Building, 1214 Main St.]

We are going to take the liberty to say a few words, as we start in anew for the year, on two points connected with Christian Science teaching, which are sometimes overlooked and then inharmony is sure to creep in. I make no application of my remarks to our little meetings for I have not been conscious of discord here. If there has been, I for one, have not been aware of it; but I speak of these things as the rock upon which many students of Christian Science have split, and I am sure that we desire to be united, for only in unity is there strength, and our object is to do good work. To do that we must work together. Must agree to harmonious disagreements on minor points, paradoxical as it may seem. As all students of mathematics and astronomy are not mathematicians or astronomers, so all students of Christian Science are not Christian Scientists. A perfect Christian Scientist would be a soul in tune, because in harmony with its environment, a soul keyed to the universal pitch and therefore making no discord.

You say then there are no perfect Christian Scientists. That is true, none have come up to the high ideal, but we must work toward it if we would grow. The wisest have scarcely learned the a, b, c, yet have named their knowledge science.

We have none of us yet emerged from the confines of the walls which prejudice has reared against us. We are still peeping through a tiny aperture in the low roof above us and have discerned a star in a hands breadth of the sky.

Each from his outlook has caught the twinkle of its light and a chorus of voices cry "Eureka." Each believes that he alone has found it.

If one whose eye-lit is a little broader, discovers a group instead of a single star, immediately his veracity is called in question, the others all *know* because they have seen with their own eyes that there is but *one* star in the sky, while they persistently refuse to look through any but their own particular aperture.

Their fathers and grandfathers looked through the same, what better could they wish? It was sufficient for them and must suffice for themselves.

Christian Science says—abandon your loop holes, children cease your controversies and come outside the walls that shut off your vision and view the wide heavens together. You shall not lose your own particular star, though it may seem lost for a time as its light blends with the millions that smile down upon you.

In putting away prejudice and seeking truth together we shall find that it will speak to each of us in our native tongue, otherwise we could not understand it. Will we quarrel with each other because we cannot all view this many-sided truth from precisely the same angle, and because it speaks not the same language to you and to me? It speaks to each of us in such ways as we can best interpret. Let us have truth to find each of us in its own way, our own concern being the manner in which it shall reveal itself to our individual consciousness. Christian Science grants perfect freedom of thought, but do all the advocates of the science grant to others the freedom which they claim for themselves? I fear not, and that is where the inharmony comes in. We condemn each other's beliefs, hurl anathemas like stones, then turn our backs upon each other. This is human

nature, but it is not *Christian Science*, which teaches us that when we prod each other with poisoned invectives there is a reaction upon ourselves of the bitterness of hate which our thought has engendered in the heart of the victim of our displeasure, and there can be no thought of hate that does not in a greater or less degree poison the whole moral and social atmosphere. Then you will agree that we should feel in our hearts, with our dear father Abraham. "With malice toward none, with charity to all, with faith in the right as God gives us to see the right."

The step that follows right thinking, right feeling, is right doing, and now we come to another duty of the student of Christian Science. To be helpful to everybody, to work whenever there is call—putting away pride, that selfish, pharisaical pride which says, "I am holier than thou," feeling that each of us has something to do to make the world or some individual in it better. How are we going to do this? By standing upon what we call our *respectability* and excluding from our sympathy and aid all those who cannot furnish a *certificate of good moral character*? Will it be by considering only ourselves and that worldly selfishness that prides itself upon social standing, rather than upon the good work of reforming vice and educating ignorance? It is a pitiable respectability if its hold upon us is so precarious that it is liable to drop away through our good works. What need have *good people of us*? The master says, "They that are whole need not the physician, but they that are sick. I am not to call the righteous, but sinners to repentance." Shall we then exclude the unrighteous? The more degraded a human being the more need of help and encouragement.

Does not Christian Science teach us to ignore evil and recognize only good?

The more heavily weighted a fellow-creature with vice and crime, the more hands should be stretched out to lift him up.

Not all can do such work. Only the best can reach the worst. Only he who has mastered himself can help others to such mastery. Love only can overcome hate. He that ruleth his own spirit is greater than he that taketh a city—for he that ruleth his own spirit is a harmonizer, a subduer of human passion, a developer of human sympathy, a moral educator, which is better than taking many cities.

Refusing to admit one to our meetings who cannot furnish the *credentials of respectability* would be like saying to one who comes to us to be healed of a physical malady, go *make yourself whole* and then I will treat you. Yes, it would be quite as reasonable as saying to the morally degraded, go and make yourself respectable then we will receive you. If C. S. teaches anything it is charity to such as these.

What is our duty? Is it to close the door and leave them in outer darkness, or open it wide and let the light stream out, bid them enter and make them welcome? Is it to pass by on the other side or to be the good samaritan helping them out of the slums of degradation, the cess-pools of corruption? If they fall because they are weak, lift them again and again until they are strong enough to stand alone, remembering that we are to forgive seventy times seven if need be.

Do you say we will be smutted by such contact? No, the *real* garment will grow whiter with every wretch we rescue, our faces shine more radiantly, our willing arms be strengthened. It is said, he who would be *greatest* must be the servant of all. He who puts away pride and ministers to the needs of the lowest, most truly exalts him-

self. He who refuses to carry the light to them that sit in darkness, will some day find his lamp gone out and no oil wherewith to replenish it. We may live lives of outward rectitude, keep every commandment and yet serve our fellows far less than one who has stumbled often, and often fallen, but who when lifting himself to his feet again offered his hand to a fallen comrade helping him to rise. If our deeds build our homes in the great hereafter, then he who fell by the way, and righting himself helped to right his brother, puts a block in the wall of that house not made with hands, which *he does not* who thinks only of self, never lending a hand to one below him, fearing he may be dragged down. Only fruitful lives build spiritual mansions.

Those who walk above us in the upward way or beside us need not our aid, but those below, especially those who lie prone, whose feet have not yet touched the first stair on the road heavenward, goodward?

Shall we say to such, lie there until you are strong enough to climb, then follow? That is what many are practically doing.

As we fashion our homes, so we weave our garments, whether in the sable threads of guilt, the monotonous gray of selfishness or the golden gossamere of sweet helpfulness that follows self forgetfulness.

We are furnishing the material day by day unconsciously to ourselves, and the pattern of our vestment is of our own designing whether we find ourselves at last in the rags of the beggar or the robes of the prince. Let us not forget as we look into the faces of those we meet, though scarred by many bruises: bruises received from numberless falls as they stumbled about in this darkness searching for light in mistaken ways, that all the possibilities of a human soul are there waiting the necessary conditions of development. Will we refuse to furnish these conditions so for as we are able? Will we stand aside and cast stones as they pass? Let us remember that it is *unlawful* to cast stones. Unlawful because only those without sin are licensed to do so, and those without sin never cast stones because they are in the light. It is only in the dark that we cast stones for we are cowards.

When we feel the condemnatory spirit upon us, let us treat ourselves as for physical pain. If we cannot exorcise it let us ask for help confessing our weakness, and when this is accomplished we shall have no desire to hurl a missile at our unfortunate neighbor who walks in shadows or sits in darkness.

We shall all need help at times, since none of us are in possession of that *charity* that *never faileth*, and I for one shall need the help of your good thought often to rid me of a spirit of condemnation toward any and all however mistaken in their methods of pursuing happiness. Let us exhort each other to right thinking, right feeling, and right doing that we may not forget the necessary preparation for good work, which is, first to cast the beam from our own eye before we cast the mote from our brother's eye. If we love only those who love us what thank have we, the master says: If we salute those only who salute us what do we more than others? Whenever we find that we are not *practicing* Christian Science, let us begin anew, acknowledging our failure and asking for strength. Let us be helpful and forgiving to each other, united in the *one purpose of doing good*, each in his or her own way, and minor discords will all be lost in the deeper harmonies.

Purchasers of books from our list to the amount of \$5. will receive MODERN THOUGHT free for six months.

"HE HEALED THE SICK."

The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised; to preach the acceptable year of the Lord.—LUKE IV. 18.

We earnestly beg all workers in the field to send us reports of cures made through the power of the spirit, that our readers may know of its potency in material affairs.

We live in an age replete with new issues and theories, and men and women are loth to investigate on any other basis than that of actual demonstration. A report of the cures effected attracts their attention, and they are in most instances led to an investigation of spiritual things through this door of physical healing, hence, part of the duty of healers is to let the world know what the spirit is doing through their ministry. We also want the testimony of those who have been healed or benefitted, and all such are requested to contribute to this department.

W. P. F. writes:—"I met upon the street a neighbor who had suffered for ten years with a diseased leg, and could not get around without crutches. I volunteered to treat him and he said he would see about it. That night before retiring I gave him an absent treatment. Early the next morning he called upon me; his face a study in "Joy and Mystification." He said that about nine o'clock the night before he felt a peculiar numbness in his leg, and the pain, which had been there incessantly for years, suddenly left, and that he slept soundly all night; something he had not done before since his trouble began. I continued to treat him, and he is now walking without crutches or cane, although he was repeatedly told by physicians that he would never be able to use his leg."

The following case of absent treatment by a Christian Scientist of this city, has been brought to our notice, and we will vouch for its accuracy, as we know the parties concerned, although we are not at liberty to give names:

About eighteen months ago a young man suffering with consumption was advised by his physicians here to go to California, as they could give him no encouragement. After a residence in that state of over a year he was no better, and his friends here employed a Christian Scientist. Although his healer never saw him, and only formed his acquaintance by letter, he was cured in ten weeks, and now writes that he is perfectly well.—[Error.]

"Christian Science is the science of spirit. The science of spirit is the essence of all religions and philosophies. Spirit is causation, hence, back of all the arts and sciences. Christian Science then; is the science of the sciences."

"And when he had called unto him his twelve disciples; he gave them power against unclean spirits; to cast them out, and to heal all manner of diseases."—MATTHEW X. Saying: heal the sick, cleanse the lepers, raise the dead, cast out devils, (or errors) preach the gospel to the poor."

"The works that I do, ye shall do, and greater than these shall ye do because I go unto the Father." And when they pressed their mourning thought upon him, of his leaving them, He said:—"I will not leave you comfortless, I will send you the comforter, even the spirit of truth that shall

abide with you always and teach you all truth." This evidently did not apply to the disciples only, but that he desired them to impart to others that which he had taught them. Had he have intended this healing to cease with his disciples whom he had taught, he would not have said, "Lo I am with you always even unto the end of the world." It must have meant that he would for all time be with those who understood his teaching. He never asked men to worship him, but he did desire they should understand him,—for through this understanding do we become one with him, and do the works he did.

Christian Science claims that this understanding is attainable now, through its systematized methods. That healing did not cease with the Apostles, and that hundreds of those who have been raised up from beds of suffering in every city and town in our land, stand ready to affirm that through this spiritual method alone have their lives been saved, after they had been given up to die by the best physicians. The cases have become so numerous that its most bitter enemies do not pretend to deny them. Their only standing reply being "it is all of the Devil." "A tree is known by its fruits" "Jesus taught that the most illiterate could if they understood his teaching be gifted with such a flow of language as we know could not be acquired now at any Theological Seminary," if the spirit of the Holy Ghost is lacking. Nearly nineteen hundred years ago, when Jesus came to show us "the way," his disciples were commissioned to preach the gospel to all nations, and heal the sick. It was all so simple, so comprehensible.

The sacred word gives us no account of a school for the classical education of the Disciples, so that they might be intellectually qualified to preach the gospel to all the world. They did preach though, and where is there a man in all these centuries who has preached with the fervor of these simple Fishermen of Galilee. He made his teaching so comprehensible that they went forth to tell all men of the glorious light, the spiritual truth. The Holy Ghost descended upon them and they spoke with new tongues or as the spirit gave them utterance, and this Holy Ghost or realization of truth is for every one of us who seek it. M.

Mrs. McMahon writing us from Ottawa, Kansas, says: Many of your readers will remember Dr. Reed as one of the students in the first class taught in Christian Science in Kansas City. The Dr. is doing a wonderful work in healing and teaching in Ottawa and surrounding country. I gave two public lectures on the Science to large and attentive audiences, larger than I have ever seen in Kansas City to listen to a lecture on Christian Science.

M. S. B. writes to a Kansas City healer:—"I'm rejoicing this morning in the thought that I've been healed. Thanks be to God, who giveth all the victory through our Lord Jesus Christ. I have been enjoying better health and have been in better spirits than I have for four years. I feel like telling every one that I see that is afflicted, to study Christian Science and be healed. As it is something new out here, people look at me in astonishment when I tell them about it, and I expect they will think I'm crazy, but I know that I am sitting clothed in my right mind. If God is for us, who can be against us? I went to church Sunday and the preacher talked a great deal about Christ's healing when he was on earth, and told of his healing the palsied man. After church I went to him and asked if he didn't think

Christ had the same power to heal now that he did then. He said he thought not; that the day of miracles was past. I thought, poor man, what a pity you do not know the whole truth. He is terribly afflicted himself, and has been for years, and I just felt like the Lord directed me to say something to him." * * * * *

A note from the healer who received the foregoing letter, says:—This woman had been for three years under the care of physicians, and traveling for her health. She had catarrh of the head, throat and stomach. I saw her once, and treated her absently one week. This letter tells the result.

S. A. McM.

FROM A PRIVATE LETTER.

I publish it to show what the science of Mental Healing can do; it is from one of my students whose address will be furnished on application.

"I have discovered that in many cases my presence alone heals, for many tell me that as soon as they get into the room with me they feel perfectly well. I seldom use an argument in treating a patient, never a formula, many times do nothing, only know all is good an that there is no fear. Last year a man came and with tears in his eyes begged me to go to his wife who lay in bed unable to move at all; she had spinal trouble; they were very poor and altogether discouraged. I went and found as he had said. Next day I found the woman up and dressed and holding baby. Third day (cold winter day) she met me in the yard where she had just hung out a big washing of clothes; she helped me over the slippery walk and told me that I had not been out of her house more than five minutes, the day before, until like a flash, every bit of her disease left, without even a sore spot, perfectly well and strong. She went right to a neighbor to ask for washing to do, and they thought she was crazy—knowing well what a condition she had been in just previous. This was noon; that afternoon she did a large washing and finished hanging out at ten at night. She said she felt no fatigue whatever and slept well. In the morning she found the line had broken and the clothes were all in the muddy snow. Instead of crying as she usually would she did not care at all, but put them in the tub and washed them over again: and besides all this she had thoroughly cleaned her little house which, of course, had been badly in need of it. As she sat and told me this with rosy cheeks and sparkling eyes, she said she was perfectly well and strong and not at all tired but felt as if she could do anything. I heard from her several months afterwards and she continued well. These things tell like fairy stories, and did I know nothing of the science it would be hard to make me believe it at all."

In a previous letter this lady described another cure she had made (she has made hundreds) but this one was peculiar. It was a little boy—though healthy enough—was so immoral that no kind of influence could control him the least particle. His parents were distressed beyond everything by his depravity. At last they heard of Mental Science and took him to the lady whose letter I have given in the above lines. She treated him only once. Before she completed his treatment he cried out, "There now, it's all gone; don't you see it going away? Why I can see it. Oh, now I can be good all the rest of the time."

And he was. He was so thoroughly changed that there seemed to be scarcely a vestige of the original body left in him; and his improvement still remains. Every

one who knew him remarks about it and wonders at it.

These are but two instances of the power of mind to cast out error; and their peculiarity—to me—consist in the rapidity of the operation. Rapid cures are rather the exception to the rule than the rule.

But it is enough to know that through a knowledge of the law of mind, disease and moral infirmity can be successfully cured even though it may take months to do it. Drunkenness, the tobacco habit, the opium habit, loss of self esteem, can be cured by this method as well as all the various diseases that afflict humanity.—*Helen Wilmans in Wilmans Express.*

HEALING SUGGESTIONS.

BY JETHRO.

Written for Modern Thought.

Faith without works is dead.
 Work only can enliven faith.
 Faith is expressed by works only.
 A lively faith sees within the veil.
 Faith, like a seed or tender plant, must be cultivated by works that it may grow.
 Faith, the seed or plant, is not of ourselves, it is planted by God.
 The lively cultivated faith increases day by day and gets stronger so that it removes mountains of error—erroneous thoughts, creations of error and all that mar the health and happiness of man physical, mental and spiritual. Without a living faith it is impossible to recognize the good, and this living faith comes only to those who by good works, words and thoughts cultivate it—let God or good be in all your thoughts.

Man is a magnet attracting to himself and repulsing from himself unconsciously.—Until awakened to consciousness of what he is and his limitlessness. When he attracts and appropriates consciously, only the good, or only that which he wants or desires, and repulses by the fiat of mind the unreal, the error, the nothing, recognising only the real, the good, the desirable, the life, health, strength and substance, which is spirit, thus becoming in his consciousness one with the all good. Awake thou that sleepest and arise to newness of life.

Belief that pain or sickness exists and are real, may be removed by faith in the healing power of God, by prayer, by massage, by lotions, by bread pills, and probably by other means, that change the thought, though the thought change may be imperceptible at first, the law of growth obtains and the patient has attained a new belief that he is well, is at ease. But the only effectual cure is that brought about and perfected by Spirit, the real self, through the process of silent thought calling into expression the real man or woman that is never sick.

Right thoughts are powerful in pulling down the strong-holds of error. It is written in the Bible, "As a man thinketh in his heart so is he." How necessary then to think right thoughts. The value of right thoughts are demonstrated in Christian Science by their healing virtues. Health of body, peace of mind, and knowledge of truth, are all attained by thinking right thoughts—true thoughts of man and of God. Those who know the truth have health and peace of mind; belief in tumors, cancers, carbuncles, colds, and fevers disappear and are remembered no more. Truth cast out errors; sickness is the crystallization of erroneous thinking.

When conscious of being in the spiritual

condition—in the spirit—or being spirit—we are one with God, or one with that which is one with God—By persistently doing the works of God or good works, we come into consciousness of being one with God. And persistently claiming in our thought that we are one with God, we become able to do the works of God or good works—and we grow into consciousness of being spirit or spiritual beings by continuously in our silent thought, stating to ourselves, "I am spirit, or I am a spiritual being," and we come into full control of our flesh or physical bodies by constantly throwing waves of thought to the extremities and different parts of the flesh body, assuring ourselves of spiritual beings—I am spirit, all is spirit. Spirit is life, health and strength. Thus we are healed and understanding flashes into our consciousness that all is spirit.

DR. CHANNING'S DEFINITION OF SPIRITUAL FREEDOM.

I call that mind free which masters the senses, which protects itself against animal appetites, which continues pleasure and pain in comparison with its own energy, which penetrates beneath the body and recognizes its own reality and greatness, which passes life not in asking what it shall eat or drink but in hung-ring, thirsting and seeking after righteousness. I call that mind free which escapes the bondage of matter, which instead of stopping at the material universe and making it a prison wall, passes beyond it to its anthem, and finds in the radiant signatures which it everywhere bears of the Infinite Spirit, helps to its own spiritual enlargement.

I call the mind free... which does not content itself with a passive or hereditary faith, which opens itself to light whencesoever it may come, which receives new truth as an angel from heaven, which, while consulting others, inquires still more of the oracle within itself, and use instructions from abroad not to supersede, but to quicken and exalt its own energies.

I call that mind free which is not passively framed by outward circumstances; which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which bends events to its own improvement, and acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free which, through confidence in God and the power of virtue, has cast off all fear but that of wrong-doing, which no menace or peril can enthral, which is calm in the midst of tumults, and possesses itself though all else be lost.

I call that mind free which resists the bondage of habit, which does not mechanically repeat itself and copy the past... which does not enslave itself to precise rules, but which forgets what is behind, listens for new and higher monitions of conscience and rejoices to pour itself forth in fresh and higher exertions.

In fine I call that mind free which, conscious of its affinity with God, and confiding in his promises by Jesus Christ, devotes itself faithfully to the unfolding of all its powers, which passes the bonds of time and death, which hopes to advance forever, and which finds inexhaustible power * * * in the prospect of immortality:

"Be humble; never imagine yourself great because you possess much knowledge or experience profound thoughts. A simple dewdrop reflects all the glories of a beautiful day, yet nothing thereof belongs to it; it is thus with the soul."

ELEVATE HUMANITY.

We want all persons who are interested in the elevation of humanity to help circulate MODERN THOUGHT. It advocates exclusively no particular school of thought, nor is it the mouthpiece of any clique. We are working for the material and spiritual amelioration of man. Our object is to show him that his life is from the spirit, and that soul unfoldment is the heritage of all. We are satisfied that only through spiritual development can humanity be lifted to a higher plane, and we will work heart and hand with any plan which promises such elevation. It is a matter of indifference to us what the religious convictions of our co-worker may be, so long as he is aiming at the truth, and MODERN THOUGHT will advocate every scheme of a respectable character that promises more light in that direction. We believe that there is a common ground where all honest laborers in the cause can meet in harmony, and our prayer is that we may attain that plane and work hand in hand with every truth loving soul. We shall express our views upon all questions according to the light we have today; if to-morrow's light is stronger, we shall shift our views to suit it, for we follow truth wherever she leads; and we accord to our contributors the same privilege, asking only that controversy and acrid criticism be eschewed.

We are desirous of giving greater impetus to the remarkable spiritual wave which is now sweeping over this planet, and with that end in view, make the following extremely liberal offer to subscribers. We will send MODERN THOUGHT one year and all the following pamphlets for \$1.50:—

- The Wilkesbarre Letters on Theosophy. Life is Worth Living, by Eleve.
- Who Carry the Signs, by Emma Hopkins.
- Future Rulers of America; by W. P. Phelon.
- A Mad Doctor.
- The Second Birth, by Helen Wilmans.
- Law of Perfection, by Abbie M. Diaz.
- Leaves of Healing, by Abbie M. Diaz.

"Unless ye become as little children, ye shall not enter the kingdom of heaven." Such is true religion; such, also, is true philosophy. Philosophy requires an emancipation from the yoke of foreign authority, a renunciation of all adhesion to the opinion of our age and country, and a purification of the intellect from all assumptive belief. Unless we cast off the prejudices of the man and become as little children, docile and unperverted, we need never hope to enter the temple of philosophy. It is the neglect of this primary condition which has mainly occasioned men to wander from the unity of truth, and caused the endless variety of religious philosophical sects."

If Milton will only cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man, though excluded from what is called the best society, in the place where I live.—*William Ellery.*

HEALING FROM THE STANDPOINT OF A SPIRITUALIST.

About two years ago Geo. H. Brooks, the well-known Spiritual lecturer, was in Kansas City. At that time Christian Science was just beginning to attract attention here and people were curious to know what it was. At a private gathering had during his visit, Mr. Brooks's control was asked to give his views of Christian Science Healing, and the following is an epitome of what was said:

The subject of healing is an old subject; it is as old as man himself and you will find that with the dispensation of every new philosophy there is a gain over the old dispensaries of old philosophers; and healing influences, the power of the spirit over the material objects.

I do not care where you turn in any realm of life, you will find that they who have been the most spiritual, living in an exalted spiritual atmosphere, have always been enabled to throw from their aura that power which will heal the physical infirmities of their fellow beings, and the character of these have been spoken of in the Bible. There is one illustration which we wish to speak of, that many of the healings of Christ were not done by the laying on of hands, but by the power going from the individual to the subject by saying "Thou art whole; go and sin no more," and that when the woman touched His garment the vitality and the electric current that supports and sustains life, was attached to the individual, he not conscious of it, disturbing the vibrations of that electric and spiritual atmosphere to that extent that his power went from him, whereas if he had known he would have been protected, because the mind unconsciously controls those elements that are in and around you.

But we have not come to discuss the old teachers; we have not come to discuss Christ; we have not come to discuss whether he existed or not; we have not come to discuss the subject of spiritual law that as yet is little understood, even among the most advanced in the world. When you come to consider that all that you have physically, the body, is builded up from chemical forces of the universe, and that the mind and spirit is builded up from the spiritual chemical forces, and that it is through this that you exist, you will then in a degree, comprehend the immensity of what life is to you as an individual; that by studying these laws you may be able to control these forces and guide them wherever you may will them to go. When you consider that there are emanating from your body, electric currents that, when you wish to will your power of mind and spirit to any individual you can do so, by first attaching your mind to the individual, before you send from your mind the healing current.

Supposing you wished to reach John Brown by this healing, spiritual force; before you could heal him it would be necessary for you to think first of John Brown and to have the wish that you could assist him, and as his name was brought up in your mind you would send from your mind healing forces that would change the electric and spiritual vibrations around the atmosphere that controls John Brown, and heal his body. That is all there is to it in a certain sense.

Christian Science Healing, and Mind Cure, metaphysically speaking, are one and the same, differing only in degree of spirituality.

The healer is like the practitioner who will not recommend the higher law, saying that you cannot get the current of the body to work unless you rub, unless by the magnetic current that goes from your hand, can the subject have restored life in the wasted parts of the body.

Christian Science is simply another name

for the same law and force, being in use among all classes of healers, metaphysical, mind cure or whatever name they may have, only in degree, but the time is coming when the old style of magnetic treatment will be obliged, to pass from the earth. There is more harm done many times by the person treating magnetically, ignorantly, than there is good done. Why my friends, it is only the expression of the soul that frames itself in words, as you become enrapport with each other; you perhaps may not understand the forces of your own thought, but the most powerful influences in this world are those that are the most subtle and unseen.

All there is in this life is thought or product of thought. There is not an individual in this world who has ever seen thought, only the product of thought. When you comprehend this you will begin to realize the power and potency of thought, and the true healing influence that is impressed from one individual to another.

It is simply the expression of the spiritual that will undertake to conquer the physical; that is doing its highest mission. The appetite is but a lower degree or expression of the physical law of life, and they who are farther on in their spiritual development will begin upon the basic principle of all law, the foundation of all diseases; for you will find by your personal investigation that the ills of all flesh emanate from these very facts which we have before expressed, that were people to conquer their animal nature, their spiritual powers would grow stronger and disease would be to them an unknown thing.

First when you discover that your body is not in good condition it is necessary for you to think the highest thoughts possible, and throw that influence to the parts of your body that you wish to become strong and spiritual. For instance suppose that you have a rheumatic pain, you express a high spiritual thought and will that to the arm: that is throw the power of your mind on the diseased function of the body, and you will find that you throw the spiritual force to that diseased function so that it will be enabled to operate in a more harmonious and spiritual condition. You want to throw your spiritual power to the part of the body that requires that spiritual influence to build up or harmonize or reconcile. When you come to consider the body in the chemical forces of the Universal, external to the mind, or the spiritual governed by this spiritual law of chemical force, you will come to understand in a degree something of what life really is to you. Therefore, as I said, if you wish to cure a person you must have that person in your mind, and you must throw your mind to the object before you can do any good.

Where you wish to heal yourself you must let your mind soar into a high spiritual condition, so you can become attached to it and draw of it to you, ere you can build up. Orthodoxy would call this God; Spiritualists would call it spirit.

There are great curative elements in the universe, and by your becoming attached to these elements, you will draw these elements to you, and as you draw them to you, you can throw them over you. Before I go any farther I want to quote this one passage that you will find in the Bible where it is stated, "Many are called but few are chosen." People need never express to the world that high ideal of spiritual law of truth, that have no development of the spiritual: you will find that after the sifting process there will be but very few left who can express to the world that idea as a living reality, or the golden fruitage of what that

idea has brought to the world; because "many are called but few are chosen." Because they are not spiritually developed, hence they cannot draw from that which will build up their exterior. There is no use in any one saying that there is no such thing as disease. There are conditions which the body gets into that certainly do not leave the spirit power to operate or or bring the suffering and distressed into the spiritual world. If you were to suffer the loss of a limb there's no use telling you that it is there. You say that people imagine certain things, and that if you can throw them out of that imagination, they will become strong and healthy. It is true that they will become strengthened and builded up by living in a spiritual atmosphere.

You have yet to learn the A B C of the spiritual forces of the universe, and if you were to study Theosophy you would find an answer to many of the questions you have propounded this evening. What you need is to get at the principle of any truth and then let all worldly ideas fly away.

It does not require belief on the part of the patient: belief is not at all an essential factor. There is no such thing as belief when you have the truth right before you. There is no spiritual force that can remove a mountain, but there is a spiritual force that can take a seed, and from that seed a tree spring forth in a few years; but it is as yet little understood. When any one is developed, whether it be Christ or yourself, to that exalted spiritual atmosphere or life, then from the very elements that you breathe you can throw out to the world that which will supply their wants. It is simply a growth; the power to throw from your own body the spiritual law of life silently and prayerfully.

Anything that holds people to graven images, that binds them to one thought and to that one, will only deaden the spiritual powers that should build them up.

In all schools of medicine you will find that they are as blind to the operations of the medicine as to the result it will have upon the patient, as if they knew not the force and power by which it was produced.

You cannot hasten nature: you can arrest by your own interior growth, which will come by spiritual communion: what I mean is this, that by communion with yourself, is that by interior communion with your aspirations and inspirations; a looking toward the higher law of life for that which will build you up, will hasten in you the culmination of your interior desire.

We want the address of every lecturer and healer working on the spiritual plane; we want the address of all persons interested in this direction: we want all persons who need the services of healers or teachers to call upon or write to us; in short our aim is to spread all over this great West, the good which we know lies in wait for those who are willing to receive it. We are not wedded to any school of metaphysics, hence shall be strictly impartial in our efforts. We shall keep for public inspection the address of every teacher, healer and lecturer: the times and places of all public meetings when classes for instruction begin and by whom conducted—in fact all information necessary to facilitate the spread of spiritual truths. No charges whatever will be made for our services under this head, and all persons are cordially invited to take advantage of it. Address: MODERN THOUGHT, Journal Building, Kansas City, Mo.

"IN THESE AM I WELL PLEASED"

"And straightway the spirit driveth him forth into the wilderness, and he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him."

Under this head will be published the varied experiences of those who are making spiritual attainments. Soul culture is attended by unusual and frequently mysterious sensations, consequent upon the awakening of the higher nature, and the struggle between it and the mortal mind. Teachers do not, generally instruct students on these points, and the result is that soul unfoldment frequently ushers in experience so strange as to sometimes deter the pupil from further prosecution of the work so enthusiastically begun. "The spirit as a dove descending upon Him" is the early experience, and the student is overcome with fear when any reaction sets in. Could all such know that similar phenomena attend a certain stage of all soul unfoldment, it would encourage them to push bravely on, being assured of a bright goal ahead. By giving your experience you will encourage some other struggling soul, and for such service your reward is certain—compensation being the law universal.

Editor Modern Thought.

About two years ago I commenced the study of Christian Science—and I thank the good Father that I was led to investigate its beautiful teachings. During the first few months I was delighted with it, all my bodily ills departed and a freedom from care and worry prevailed my whole being. But a time came when I seemed to lose interest in things spiritual, and my old troubles came back worse than before. I was in such misery that, like Asa, I was tempted to call in an M. D.; but remembering his disastrous experience, I went vigorously at work denying the power of the body to hold the true spiritual self in bondage, and affirming the supremacy of the all good. In a month I was again free from my old enemies, and have been enabled to keep them at bay ever since, although they rise up at times, only, however, to be quickly suppressed. For the past year a new and most satisfying phase has come to me. I do not, like many, hear a voice in the silence directing me what to do in cases of emergency, but I am guided infallibly through dreams. When in a quandry about how to act or what to do in any of the affairs of life, I have only to wait until night, and during my journeys in the land of Nod, the right course is shown me by signs and symbols. When I first commenced this dreaming phase, I did not understand the meaning of the symbols, and their import only came to me gradually, as a child is taught its letters. Now, however, I have no trouble in interpreting them, and have not so far made a mistake in following their suggestion. I dream out lines of procedure in business affairs, and am shown how they will come out. Matters months in the future, are outlined so plainly as to be unmistakable. Six months ago I was shown that changes would occur in a certain locality; at that time I scouted the idea of a fulfillment, it was so improbable, but wonderful to tell, all that was indicated has come about. In no instance has there been a mistake in the fulfillment of the dream where it was in the in the form of a prophecy.

I am in somewhat of a quandry as to the specific cause of my dreams, only knowing that their initial source must be in the All Good; for they bring to me perfect peace in a time of trouble, and I know that my steps are guided by one wiser than myself.

C. J. T.

A friend says:—"When giving mental treatment with my eyes closed, I often see my patient in a luminous cloud, the features shining with the light of the sun. When this occurs I know that my treatment will be successful."

We want to send out 10,000 sample copies of MODERN THOUGHT next month. Send us the names of your friends and neighbors.

WHAT TRUTH WILL DO.

CLEMENTINE PERKINS.

Truth will bring you into harmony with all created things. It will fill the days with happy hours in which your desire will be to help others. It will make your sleep as peaceful and refreshing as the sleep of nature. It will enoble and enlarge your whole being. Your heart will grow tender and sympathetic, and from the lips will flow words of peace and love. Truth is love, and love is life. The warm rays of Truth will stream from your heart, as the electric rays shine with the golden light of the sun, sending their brightness far into space. Many will be drawn to you for light. Love draws while hate repels. Truth in its broad sense is understanding and it will help you to realize your oneness with all, and in all you will see the reflection of Divinity.

Truth will free you from the bondage of groveling sense, or the seeming, and your ills will disappear. Truth is charity. When you are filled with Truth you will think well of everyone, for everyone is a thought of God. If misfortunes come you will bend to the earth if need be, that the storm may sooner pass over. If friends prove untrue, you will be merciful and say, "I forgive you;" then your life will blossom with joy and you will find yourself in a world of beauty and eternal life. Life dwells in the affections, death abides in the senses. You will hear divine harmony in the songs of wild birds. The air will be filled with celestial healing perfumes, like the breathings of numberless flowers. The fields will be flooded with golden sunlight. Voices of friends will be full of loving tenderness. It will cause life to flow forth from the laughter of children. It will cause dumb animals to turn to you for caresses. The flowers will bloom for you, and the world will be transformed into purity, harmony, love, wisdom and Truth. Advance toward the light and fear not. The nearer you go the more you will see and understand. Walk straitly in the royal road that leads to light and truth; learn the grand principles it contains, for you are a part of it and have a right to the knowledge. When your life is smoothly toned by trials and by Truth.

There will be peace, joy and blessing,
In the heart where pain was known,
There will be rest, and hope, and trusting,
For tears, grief, and fears, have flown.

—Mental Science Magazine.

To each individual is given some task to perform, some problem to solve, which, if he rightly and bravely enunciate, first making clear to his own mind, will leave the world brighter and better for his having been. The true attitude of mind, and the only one in which man can do noble and efficient work, is absolute freedom of thought. This is what our age persistently demands and what freedom means. It is what our age is working out in its practical and spiritual affairs, and is being demonstrated every day in intellectual, political and social life. This freedom of thought will not in the future, as it has so often in the past, mean banishment, revilement, martyrdom and death. True freedom will be tolerant, broad, all-embracing, all-benevolent, all-loving, discarding nothing in the past which has helped mankind in its progress, and hailing with outstretched arms all that is new, true and beautiful.—Mary E. Cole, in *The Open Court*.

Strive not too anxiously for a subsistence; that has been furnished by providence. No sooner is a creature born than milk for its support streams from the breast of the mother."

ANNOUNCEMENT!

We are extremely anxious that MODERN THOUGHT shall be introduced into every family in the land. That this may be accomplished we must have the names of persons to whom sample copies may be sent. For these names we have to depend upon disinterested parties, and as we do not expect service without some slight recompense, we make the following announcement: We will keep a record of the names sent in by each person during the next six months, and also of the number in such list who become yearly subscribers to this paper.

To the person whose list brings us the largest number of subscribers during that time, we will present a copy of "Science and Health," by Mrs. Eddy, a \$3.00 book; to the next largest number, a copy of "The Science of a New Life," by Dr. Cowan, a \$3.00 book; to the next largest a copy of "Christian Theosophy," by Dr. Dewey, a \$2.00 book; to the next largest a copy of "Esoteric Christianity," by Evans, a \$1.50 book; to the next largest a copy of "Through the Gates of Gold," by Mabel Collins, a 50ct. book; to the next largest a copy of "Life is Worth Living," by Eleve, a 25ct. book.

In addition to the foregoing:—If we obtain fifty paid up yearly subscriptions from any one list, or if any person sends us that number of paid up subscriptions, we will give \$15 in cash and "Science and Health;" forty subscriptions, \$10 and "Science of a New Life;" thirty subscriptions, \$7 and "Christian Theosophy;" twenty subscriptions, \$5 and "Esoteric Christianity;" fifteen subscriptions, \$3.50 and "Through the Gates of Gold;" ten subscriptions, \$2.50 and "Life is Worth Living."

Each subscriber will also be permitted to take advantage of the book combination mentioned in another column.

To introduce this journal and our book business we are now making concessions to subscribers that will not be continued for any length of time. For instance, we will send MODERN THOUGHT for one year and any one of the following books, for the amount stated:

Christian Theosophy, by Dewey, a \$2.00 book, and MODERN THOUGHT	\$2.50
Science of a New Life, a \$3.20 book, and MODERN THOUGHT	3.25
The Perfect Way, a \$2.00 book, and MODERN THOUGHT	2.50
Science and Health, by Eddy, a \$3.18 book, and MODERN THOUGHT	3.50
Seven Creative Principles, by Butler, a \$1.50 book, and MODERN THOUGHT	2.00
The Hidden Way Across the Threshold, by Street, a \$3.50 book, and MODERN THOUGHT	3.75
Emerson's Essays and MODERN THOUGHT	1.25

We want the names of all persons who are in any way interested in free religious thought. If you have a friend, or a hundred friends, whom you think might be interested in reading this journal, send us their names. It will cause you but little exertion and may result in much good. We have arranged to send out 5000 sample copies each month, and we want them to go where they will do the most good.

"Do justice. Justice being destroyed, will destroy; being preserved, will preserve; it must never, therefore, be violated. Beware lest justice, being overturned, overturn thee and us all."

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For Special Rates, apply to CHAS. FILLMORE, Manager, Room 1, Journal Building, Kansas City, Mo.

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Kansas City, Mo., April, 1889.

MODERN THOUGHT.

The wave of spiritual thought which is sweeping over the land, has created a demand in this vicinity for a publication devoted to its discussion and dissemination. With this object in view MODERN THOUGHT had its birth. It is not the organ of any school of thought, but the mouthpiece of all honest souls earnestly seeking for spiritual light. It recognizes that all friends of the movement are striving to attain the same noble end—the Universal Good, and that the roads traveled, though various and apparently divergent, in reality all lead to Rome. It is the desire of MODERN THOUGHT that all who feel the bubbling up within them of the spirit of Universal Love, will use its columns to express their ideas. If God speaks thro' man, he speaks through all men and all women, and every thought that has for its ultimate object the amelioration and elevation of humanity, will be welcomed here. It is not intended, however, that these columns shall be used to tear down, but always to build up, hence no space shall be accorded to the iconoclast nor pessimist, nor he who seeks to cast a slur upon the work of his neighbor; but the ideas of all generous, loving souls will be thrice welcome. We have no desire to unsettle the religious convictions of anyone, but we long to be instrumental in freeing the human mind from creeds. The influx of new thought is always necessary to life, and he who writes a creed or puts a limit to revelation, is the enemy of humanity. Creeds have ever been the vampires that sucked the blood of spiritual progress in the past, and life can only be kept in the present movement by latitude of thought,—tempered always by the power that moves the world, Love.

MODERN THOUGHT is a journal of progress. Its statements of to-day may not be consistent with those of yesterday, nor those of to-morrow, with those of to-day. We desire to grow—to unfold from the truth side of nature, regardless of preconceived opinions. We believe with Emerson, that "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers

and divines. If you would be a man, speak what you think to-day in words as hard as cannon balls, and to-morrow speak what to-morrow thinks in hard words again, though it contradict everything you have said to-day."

We believe that truth in an unexplored domain, man has here and there touched its shining sands, but a universe lies beyond, which he can only compass step by step throughout the years of eternity.

We believe that the inspirations of to-day are worthy the same reverence as those of former ages; and in all our citations and quotations from whatever source, whether religious or secular, corroborative testimony only, is the object, and not that infallibility was in the past possessed by any man or coterie of men, but that certain lines of truth run like silver threads through the web and woof of the worlds history.

GROWING BETTER.

As men grow in real knowledge, that of the spirit, they become broad in thought and deep in love with all the world. There comes a time in the lives of such men when thy teachings and my teachings are one, though the words and the manner of presentation may differ. They come to recognize that truth is not limited within the bonds of creeds or dogmas, or bows only at denominated shrines, but that her soft whisper is here and clarion voice there, within the church without the church, where good is there God is.

When this stage in spiritual insight is reached by a man who fills an orthodox pulpit, he no longer preaches doctrinal sermons with old time relish. His heart begins to throb in unison with the hearts of all men, and it beats to the music of his larger brain; he feels their hopes and fears and enters into the real, the practical affairs of their lives. His discourses then come on apace with the progress of the age; he grows and grows, and ere he knows it he is preaching a religion which, in advanced thought, is nearly equal to that of his congregation. A day comes when he steps out into God's free air and teaches truth as he feels it, and lo! he is famous. The multitude crowd his tabernacle and honors crown his brow; he touches the chords that bind together all hearts in harmony with the truth, and the inspiration of a diviner life sweeps through souls long dumb.

All students of metaphysics should read Emerson. His writings contain the essence of all the higher thoughts that are now being so lavishly given to the world through Christian Science, Metaphysics, Theosophy, and the various systems of soul culture. We have an edition in cloth of Emerson's Essays, first series, with portrait, which we will send by mail, postpaid, for fifty cents. The book has 254 pages and contains the essays on Heroism, Love, History, Self-Reliance, Compensation, Spiritual Laws, Friendship, Prudence, The Oversoul, Circles, Intellect and Art.

SOUL STARVATION.

It is an appalling fact that men and women all over this earth are starving their souls to death. They live so wholly in the material that the body becomes a mere machine, to be fed a stated quantity of bread and meat alone, utterly oblivious of the fact that there is a finer essence that requires food of a higher type. The very existence of the soul is lost sight of by these people, and they live as do the animals, and at death find themselves but slightly removed from their plane of soul life. The time is at hand when the human family must learn that the soul cannot be thus starved with impunity. The material tendencies of the present age have reached a point where nature herself is beginning to revolt, and the turbulent condition of the laboring classes is an unerring symptom of an inharmony in sociological laws that may terminate in an upheaval that will obliterate from this planet three-fourths of the human family, unless the remedy is applied.

The fact that man is a dual being, and that the material body is but an expression of the spiritual, is an admitted premise among thinking people; and that there is a life after death of the material, is believed by ninety-nine hundredths of the world's inhabitants. Taking these premises as the facts which they are, is it not susceptible of proof from analogy alone, that soul starvation is dangerous? Does not the development of any part of the human body depend upon its use, and does not non-use result in shrinkage, and finally paralysis? This is unquestionably the law in the material world, and we have every reason to affirm a like potency for it in the spiritual. Granting that such is the case, is it not short sighted in men to make no provision for their perpetuation on another plane of existence? If the human family knew that they were liable at any time to be called to the moon for permanent residence, they would certainly make some provision for the trip, and the subsequent life. Yet all men know that they must die, but how few are prepared for the change that follows after death. It is childish in this age, to dismiss the subject with the flippant claim that the dead are silent, and that none have ever returned to tell the tale of a future existence. No one of ordinary common sense can impartially investigate the subject of life after death of the physical body, and not be convinced of its reality. Yet in the face of such knowledge three-fourths of the people are living for material things alone. "For what shall it profit a man, if he gain the whole world, and lose his own soul," said the Master, and a more profound truth was never uttered. He who thinks it but a statement based upon speculative religious belief, will do well to look deeper. But aside from the esoteric science with which it is so pregnant, and from a strictly material standpoint, what does it profit a man if he gain the whole world? As an example of material success in our day, how did it

profit A. T. Stewart? Though dead but a season, he is scorned by the world, and his fortune, aye, even his bones, scattered to the four winds. Yet he is but one of the millions who are trying to gain the whole world at the sacrifice of that most precious of all things, the human soul. That there is no happiness in this course all will testify who have pursued it. The man who over-rides his fellows in the race for wealth, knows that ten carking cares accompany each dollar piled on the hoard. He is, by concentrating his ability in that direction to the exclusion of the higher attributes, accumulating more than his share; and, in accordance with a universal law in the natural world, equilibrium is sought by the created void without. Hence, the more he accumulates the stronger the contending forces of nature, through men, to wrest it from him. This strife of material elements goes on until the equilibrium is found in the dissipation of the accumulated wealth, and its return to the natural channels intended by God. This equilibrium may not always be obtained in the first or second generation, but in this country where the life forces move rapidly, wealth rarely remains *enmasse* in the third generation. And what of him who willfully disturbed the divine harmony by taking unto himself, and selfishly keeping, more than was in equity his? Did he not personify himself in his gold? Was not the woof of his life woven to the warp of matter, and the silver threads of soul cast out? By the very law he chose to pile up dross, he could, by good works, have built a soul, full orb'd, and eternal as God. But he became intoxicated with the illusions of Mammon, and went down in the swirl of starved souls. And they whose lives are alone fed by the feverish plaudits of the intellectual world; do they fare better? Let answer the starved souls who are daily sacrificed to the Moloch-Ambition. Is it not a repetition of the same law of disturbed equilibrium in the economy of nature. Is not the strife to shine for self alone, beset with the envy, jealousy and hatred of a horde seeking to add to themselves coveted honors, and is not the end flat, stale, and unprofitable? Such is the testimony of all who strive for selfish accumulations, in what ever direction, to the disregard of others. In all the avenues of life, where selfishness is paramount, it is safe to say that the object of the Creator is practically defeated; and as God is just, dissatisfaction and unhappiness is the ultimate lot of the offender; if it does not reach the extremely deplorable point of soul extinction and practical annihilation.

We will send MODERN THOUGHT and Esoteric Magazine, for one year for - - - - -	\$2.00
MODERN THOUGHT and The Path, one year for - - - - -	2.50
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SCIENCE AND RELIGION.

The conflict between science and religion has waged long, but the contestants are never weary, for both are confident of the right, and the battle goes on. All down the ages the intellectual giants of the race have taken a hand in the tournament, and the latest and most distinguished, the joust between Gladstone and Ingersoll, attracted the attention of the civilized world. No truce resulted, however, and the federation of science and religion seems as far distant, on this line of battle, as the morning and evening stars. Yet these men are sincere, and in a measure right; then why do they not close the breach? There are two broad reasons; science has not gone far enough in her investigations, and religion is not aware of the scientific facts underlying the pure biblical record. The burden of proof undoubtedly lies with religion, as science has proven her facts as far as she has gone, and demonstrated what she preaches. Religion, on the other hand, preaches many things not demonstrated. Now the pertinent question is, why is this so? The power of the Christian religion in the hearts of men is beyond cavil, and all that is claimed for Jesus and his disciples, is undoubtedly true; yet nowhere is it stated that the power to do the remarkable works which they did, shall be withdrawn from men. Then why do not the Christian ministers of this age heal the sick by laying on of hands, raise the dead, see visions, work miracles, prophesy, speak with new tongues, discern spirits, and do all the things that Jesus did, for he said that these things should be done by his followers; yes, even greater things he promised were to be done by them. Yet it is admitted that to the Modern Christian such works are among the lost arts. But they should not be, for Jesus specifically states that they were some of the signs that should follow those that believe. Hence, it is evident that the Christian church of to-day has not recognized the whole truth taught by Jesus and his disciples. An important link is missing. Creeds have taken the place of real spiritual unfoldment. Forms and empty words have covered deep the burning soul, and we have in consequence, an intellectual instead of a spiritual church.

Fine intuitional minds feel that God is with them in all their worship, and a few go so far as to make His promises of limited practical use, but the idea that He will do everything He has promised, is not for a moment entertained. The church is responsible for this lamentable lack of faith on the part of its adherents. Because the the originator of a new sect a few generations ago, did not take God at his word, should not deter the devout soul of this generation from investigating further on the same line. It should always be remembered that every man recognizes that measure of truth only which is developed in his own understanding. Wesley was not conscious of the power to heal, hence he failed to

perpetuate that feature of the Master's teaching. Calvin could not "work miracles," hence his followers have been severe with those who manifested such powers; but Swedenborg, being a natural seer, recognized that part of the teaching fully. So it is in all the works of the spiritually inspired, each saw that part only of the broad canopy of truth which came within the range of his mental or spiritual telescope.

Jesus Christ, however, the divine man, being an epitome of all truth in the cycle of which he was the perfect representative, recognized, taught and demonstrated individually all the truth which his followers are separately teaching. Hence, the man who would know the truth must embrace all the sects founded on Him; or better go to the original fount, the New Testament, and take it in its entirety. It is evident that when Jesus said:—"And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover." He ment just what he said, for all these things were demonstrated by his disciples, according to Mark, who says: "And the Lord working in them and confirming the word by the signs that followed."

That there is a degeneracy in the church is most patent, for either the spirit of God was poured out upon men in Bible times, or else the whole thing is a fiction. If these things are true, and we believe they are, they can be done today, for God is without change or shadow of turning.

The so-called miracles of the Bible were worked through the understanding of natural, or divine law; for all law is divine whether upon the mundane or spiritual plane, and the ability to do these works was gained through soul unfoldment and concentration. Multiplying five loaves and two fishes so as to satisfy the hunger of five thousand, seems beyond the possibility of attainment by man, but could he come in rapport with the spiritual force back of the law, that from the seed the earth and the air; evolves the components of bread; and had he the power to accelerate that process by the force of his will, he might produce unlimited quantities of bread.

From our present knowledge of the forces of nature this seems absurd, but as we grow in understanding, the time will come when such a process will be as simple as the phonograph to an Edison. On the material plane man is daily discovering processes for the acceleration of nature's slow movement, some of which are right in this line; A German scientist in an experiment made very recently, found that he could with an electric current, germinate a seed in half an hour to a point that, in the ordinary course of nature, took six weeks. There are forces very much more subtle and powerful than electricity, and when they are brought into proper inveteration

with matter, bread, gold, diamonds, or any thing else can be produced ad libitum. Man was given dominion over the whole earth and all that is in it, but we have overlooked the fact that this dominion is to be brought about through cultivation of the spiritual instead of the material side of life.

However, the gulf between science and religion is soon to be bridged. There are those now living who will witness the advent of a society on this planet that will scientifically demonstrate the existence of the soul and the manner of its manipulation of matter. The scientific *modus operandi* of the so called miracles of the past, will be shown, for God works through universal laws, and those laws are just as operative to-day as in the time of Moses. This society will produce individual members who, through soul concentration, will have so spiritualized the atoms of their bodies, as to be able to make themselves visible or invisible at will; and who will have the power to live upon this earth plane any length of time they may desire. They will do all the works of merit recorded in the Bible, and many others not now dreamed of. These statements sound strange and chimerical, but all this and much more, will follow. We are entering upon an era of spiritual growth that will revolutionize society, religion and politics, and upset many of our ideas of the laws of matter and their limitations. The scientist will be shown that he is not complete without religion, and the religionist that he has overlooked the science in his text. The members of this society that shall fill the gap between these great contending forces, will be chosen from the men and women who are now plodding along in every day life; for these spiritual powers are latent in all, and must ultimately be unfolded in all, for we are children of one God.

"The Wilkesbarre Letters on Theosophy" should be read by all persons desiring to know what Theosophy is. These letters give in condensed form the essence of Theosophical teachings, including Reincarnation, Karma, Adeptship &c. The following extract is a fair sample of the forcible and logical style of the author:

"Waving for a time certain details and collateral matters hereafter to be expounded, no man save Materialists and Agnostics will oppose the following propositions: That spirit is more permanent and more potent than matter; that vastly wider stretches of discovery might be traversed if physical limitations could be overpassed; that there may be realms of truth as far exceeding the range of normal intellect as light and sound exceed the preceptive power of the eye and the ear; that, unless discovery is to be barred on a line which no human being is either able or authorized to indicate, the whole region of truth is given to man for entrance and exploration; that this is a loftier aim and a more probable result of human existence than mere material progress; that existing internal faculties are in all likelihood susceptible of far higher development than that usually attained; and that such development would almost certainly bring with it, not only a richer apprehension of truth, but a grasp of natural powers and forces of which the less developed faculties can know nothing."

Those desiring a succinct statement of the fundamental doctrines of this most mysterious and fascinating philosophy should not fail to secure this little pamphlet. Sent on receipt of 12 cents.

OUR MISSION.

MODERN THOUGHT occupies an anomalous place in its role of an independent religious journal, and being somewhat of a pioneer in the field, it has to overcome the precedent and prejudice of generations of religious journalism. That a publication devoted to the development of man's devotional nature could be liberal enough in its ideas to embrace the good in all sects and systems, has not heretofore, been deemed a possibility.

We believe, however, that the spiritually progressive men and women of the age are desirous of coming into closer fellowship with all laborers in religious fields, and that this class has outgrown the creeds and dogmas of sect. A more liberal feeling has come about in the past few years between religious denominations, and that brotherly love which Christ taught, is becoming more universal. As the beliefs of different sects are considered from an unprejudiced standpoint, they are found to be almost identical. Those who base their forms of worship on the Bible find that the fundamental truths are one, and that men alone are responsible for the lines of divergence. A more careful translation of the Bible has dissipated into airy nothingness the foundations upon which were reared walls of dogma mountain high. Modern research into the customs languages and beliefs of the nations of Bible times, has thrown such additional light upon the original meaning of the scriptures, that it is not safe to assert positively that a single paragraph of the Bible is understood in our day, as it was intended at the time it was written. It is the spirit, rather than the letter of the text, that those worship, who have within them the true Christ principle. The development of that principle of love and charity, so thoroughly taught and exemplified by Christ, just as certainly sweeps men into universal brotherhood, as does the river its sands to the sea. When this Christ principle is freely developed in man, he sees good in all things, and he feels that it is presumptuous in him to assert that anything that God created is not good in its place.

The time has arrived in the evolution of man on this planet, when works and not words, are the true measure of worth; and as man grows in intelligence he finds this to be the only correct gauge by which to test the innumerable sects and schools that make up the world's religion. "By their fruits ye shall know them," is the unit of measure for the moral and spiritual universe.

The happiness of humanity is in exact proportion to its spiritual unfoldment, and that system which develops the spiritual in harmonious accord with material environments, will ultimately become universal. At present society is in a transitional state; never before were so many men and women adrift upon an unknown sea of speculation. Their intellectual and spiritual growth has forced them away from the moorings estab-

lished by former generations, and the multiplicity of sects and shades of belief in matters spiritual, has so confused them that they know not which way to go. Three-fourths of the church's adherents have outgrown its creeds and long for a religion in harmony with the progress of the age. Not that the pearl of great price is not there, but that creeds have tied to a stake those who come under their sway, and they tramp a dreary path round and round, knowing that a longer tether would give them green pasture; yet not brave enough to slip the noose entirely and roam at will. The teaching of Christ rightly understood and applied will lead the human family back to Eden, but so long as men haggle over the meaning of the letter and overlook the spiritual import, so long will they distort and misinterpret the divine message.

It is for the independent Christian, or the independent thinker no any line of spiritual philosophy or science, that MODERN THOUGHT has a word. There is not a periodical in all the land devoted to this class. Papers and magazines there are by the thousands, the acknowledged exponents of this church and that society, each claiming to point out to man the true path; but where is there one that accords to its contemporaries the full measure of truth to which they are entitled.

MODERN THOUGHT hopes to perpetuate its existence by showing the good in all religions and philosophies, and by demonstrating to men and women that they can acceptably serve God without being bound hand and foot by creeds of church or beliefs of isms. All these have good within them, and are doing the work needed on their respective planes, but that any church or ism has a copyright on God's truth is preposterous. Perfection being the prerogative alone of divinity, can never be attained, hence more or less error inheres in all the inspirations of man. The gentle dew of Heaven hangs in glistening beads from the heads of golden grain and sparkles in the meshes of the wily spider's web; but in either place the morning sun reflects his glowing face; so God has planted truth in the hearts of all men, and the measure of that truth is known by its reflection. Hence we have but one standard by which to estimate the truth or error in the beliefs and creeds of men, and it can be applied successfully to them all—

"By their fruits ye shall know them."

Mercy is the might of the righteous. Being treated cruelly to not return the cruelty, give blessings for curses. A good man thinks only of benefiting all, and cherishes no feeling of hostility toward anyone, even at the moment of his being destroyed by him, just as the sandal-tree sheds perfume on the edge of the axe, at the time of its being cut down.—*Hitoputasa*.

Anger is the passion of fools; it becomes not a wise man.—*Vishnu*.

NOTES AND COMMENTS.

All teachers and healers are requested to leave their address at this office.

Remember that we can sell you all kinds of books of a religious character.

We understand that Mrs. Belle Pope expects to leave Kansas City soon.

If you hear anything of good to the cause communicate it to MODERN THOUGHT.

The Theosophists of Kansas City, are agitating the organization of a branch society.

Dr. J. S. Thacher commenced a class in Christian Science March 25th. at Caldwell, Kansas.

Purchasers of books from our list to the amount of \$10. will receive MODERN THOUGHT free for one year.

Mrs. C. Carleton is doing a noble work in the spiritualization of humanity, in the southeastern part of the city.

The Problem of Life, by Miss Minnie S. Davis, is the subject covered by *Testimonia* for March. For sale at this office at 10 cents per copy.

Mrs. S. E. Elmendorph is meeting with remarkable success in her work in C. S. We hear her spoken of in flattering terms both as a teacher and healer.

We earnestly request all readers of MODERN THOUGHT, to send us the names of those who may be interested in our cause, that we may send them sample copies.

In order to increase our subscription list we will send this journal to a club of five persons at one post office, for \$3.50, or to a club of ten for \$5.00. This offer is for a limited time only.

In connection with MODERN THOUGHT we have established a depot for the sale of all literature upon the subject of soul culture in its varied phases, and we shall try to keep in stock all kinds of books and pamphlets of that character.

The *Esoteric Magazine* grows better with age and is wielding a mighty influence in uplifting humanity. The advent of this excellent magazine marked a new era in the evolution of this planet, and we anticipate for it a most brilliant future.

Among new magazines, the *Boston Christian Scientist*, published by the Boston Christian Science Society, C. A. S. Troup, Manager, is a model of artistic typography, and is filled with articles of a high type. Subscription \$1.00 per year, 10 cents per copy.

Mrs. S. A. McMahon holds regular meetings every Thursday afternoon at 3 o'clock, at her rooms, 1334 Harrison St., for the discussion and dissemination of Christian Science. All those who desire to know more about this vital subject are cordially invited to be present.

Light, is a new magazine devoted to "Rational Spiritual Science and its practical application," published by Equity Publish-

ing Co., New York, 10 cents per copy, \$1.00 per year. All subjects relating to the workings of the spirit are treated from practical standpoint, and thereby appeal to man's reason. We think this publication will truly fill a long felt want.

One of the very best books that has been published on the subject of mind or soul cure, is *Christian Theosophy*, by Dr. Dewey. We would recommend to all desiring information upon this momentous subject. A full table of contents will be found in another column.

The 2nd edition of *Life is Worth Living* by Elve, has just been issued by the Christian Science Publishing Co., of Chicago. This is one of the most popular pamphlets yet written on the subject of mind medicine. We have a supply on hand. Sent post paid for twenty five cents each.

We call your particular attention to our book list. Our object shall be to keep in stock everything in the line of advanced thought, and if a work does not appear in the list, we will use every means to procure it in the least possible time. Hence, do not hesitate to write us for any book you want.

Regular Christian Science meetings are held every Sunday morning at 10 o'clock, in the rooms of the Kansas City College of Christian Science, at the Bayard Building. Meetings for the discussion of the work are also held at the same place every Wednesday afternoon at 3 o'clock. All earnest inquirers are invited to both of these meetings.

Edward Bellamy's startling book "Looking Backward," is said to be the most important novel of the century, with the possible exception of "Uncle Tom's Cabin." The book has certainly made a profound impression, and is selling at the rate of 100,000 copies per week. It is especially interesting to those who are spiritually quickened, on account of the subtle undercurrent of mysticism and prophecy which prevades its pages. It goes forward in time 2000 years and looks back upon the conditions of this earth as they now are, placing in strong contrast the then and now. It is a deeply interesting novel and yet is more than a novel, as it deals in a fascinating way with some of the vital questions that agitate the human family of to-day. It should be read by all, but especially by those who feel that we are on the eve of great social, political and religious changes. Sent by mail for 55 cents.

For the past two years Kansas City people have been agitating the subject of establishing in this vicinity a college and sanatorium combined, where Christian Science and the higher metaphysics could be taught and applied, with quiet homelike surroundings. There are certain cases in which such environments are absolutely necessary, and the healing in all instances would undoubtedly be more rapid. But for lack of some one to take hold of the matter, nothing of a substantial nature has yet

been done. However, Dr. J. S. Thacher has provided for the emergency, and has opened in a modest way a Christian Science Sanitarium at Westport. He has secured a beautiful tract of seven acres with necessary buildings, where patients can get treatment or instruction, as desired, in addition to board and all the comforts of home. In the this new departure Dr. Thacher has met a real want, and we anticipate for him great success in the enterprise.

Dr. Reed, of Ottawa, Kansas, presided at a large meeting of Christian Scientists, held at the residence of Mr. and Mrs. Gregory, 1219 Lydia Ave., March 21st. His address was unusually strong, and much surprise was evinced by those present at the breadth of thought and generous spirit of the Doctor's remarks. It is a delightful experience to listen to one who has outgrown creeds and the narrow opinions engendered by the teachings of particular sects. No matter how contracted a man's soul, nor how creed bound his life, he rejoices in listening to the clarion voice of LIBERTY, whether religious or political. Dr. Reed is doing a grand work for humanity at Ottawa, and is meeting with more than average success. He desires to establish there a home for the homeless—a sanitarium for the sick. He now publishes a bright monthly called the *MUSTARD SEED*, and his desire is to increase the supply of literature at a nominal cost. To do this he must have a printing outfit, and although we are not authorized to make the suggestion, we know that Dr. Reed would esteem it a favor if friends would provide for his needs in that particular. A few hundred dollars would buy the necessary type for a start, and we know that those who desire to help humanity can find, no place where a little money will do so much good. There are now among the believers in Christian Science and kindred philosophies, a large number of wealthy people. God has given them that wealth for a purpose, and that purpose can only be to help their fellow men to a higher plane. Every man has a work to do for his fellow man—some in one way and some in another, but each and every one must do his share of that work, and so long as he it leaves undone, that long will he fail to get the happiness which will only come to him by fulfilling the law. This is a hard lesson for the men and women of this generation to learn, but it must be learned sooner or later, and the longer it is deferred, the farther off the day of peace. Hence, if you would be happy lend a hand to every cause which seems for the uplifting of humanity. If you have money, give it; if you have kind thoughts, give them; and if you are "full of day's works," give them.

"Let us work from the heart, from the fountain; forgetting self in our desire to uplift others. The reward will come, we shall grow strong, upheld by infinite love, and draw from the great fountain the elixir of life."

INZIZ AND HIS PUPIL.

NO. II.

Inziz. We may converse for a short time if you desire.

Pupil. I have thought much since our interview, and wished to relate some experiences and ask some questions. First, then, I have seen sickness and suffering, and am not satisfied with my power to relieve.

I. I must try to speak to you as to a child who is blind. Were it possible for you to see you would be better satisfied. You would know you have stayed the weary soul in its flight, and given new life by your own determined will to bodies which had become untenable.

P. Yes, I am aware of this, but it was done with great labor, and I suffered deeply with the patients myself.

I. This was because you yielded to the sin of fear.

P. How may I overcome this fear?

I. A blind man left alone in a strange place moves slowly and carefully and finds his way by objects, which become landmarks to him. He moves on and on, becoming more confident, fearing less and less, until he feels that he knows the way. You must begin your journey like a blind man, your labor must become your landmarks, your trials and your successes become your strength; and fear will die out of your heart.

P. Yes, this is clear to me, but I am impatient to hasten onward.

I. This is because of your poor conception of time. A physician gives years of his life to prepare himself for his work, and does not consider his work has begun until this preparatory period is past. Have you done the same with his perseverance and patience?

P. No. My experience has been brief and my preparation almost nothing.

I. And yet you succeeded where physicians had no power to save.

P. Why was I not conscious of my power?

I. Because you were blind. This made you afraid and your landmarks were few in this important department.

P. How can I then receive my proper sight?

I. You would ask: "How shall I bring the vision of the soul to my consciousness?" Not by bringing the soul down, surely, but by arising into the sphere of the soul. Every unselfish deed and thought brings you nearer the soul world and renders your body, which is a reflection of the soul, more transparent to its own faculties. Then "be not weary in well doing," for know that no man can truly help himself save by helping others, and he who would heal the eyes of the blind shall see clearly.

P. Would it not be well if mankind could appreciate little things?

I. What do you call little things?

P. A kind word to a child, a beggar, a stranger or an animal, or a timely approving smile, or the reverse of these.

I. Do you, with the blessings you have received, call these little things? 'Tis well you cannot see until your soul has become strong and fearless, for in its present development it would become weak with joy with the sight of the glories which sprang into life, and appalled at the darkness and death caused by what you called little things.

P. Yes, I have known of instances where unkind words have immediately killed unborn babes.

I. You have been fortunate to have observed this important fact, for the dreadful

worse the child does not always die, but the sweet soul which stood ready to breath into the body of the new-born babe is displaced by one who becomes an avenger.

P. From whence came the sweet soul and the avenger?

I. It has been said that evil, short lived souls, have been created by the evil deeds of man. Let us believe this, and believe also that pure and sweet souls spring into life through the sunlight of pure unselfish love.

"When I arrived at my spirit home I found I was made up of things said and done."—[*Ghostland.*]

P. I feel in my soul this is true, and being so is it not very important that we make ourselves acquainted with the greatness of little things?

I. Yes. Try to become like little children remembering always that there is no dignity like that of a little child.

P. What is the most expedient method of giving this knowledge to the world?

I. Well, you are enabled by your present effort to reach many souls, and you will observe these souls are scattered in opposite directions and in important centers. You have earned during your present life, the blessing to be able to impart to others, and you have no conception of the magnitude of this blessing.

P. How can I earn the right or privilege?

I. By giving a kind word to children, beggars, strangers and animals, and by giving aid to the distressed in whatever sphere of life you find them. In short, *through many little things.*

"To him that hath shall be given."

P. How came I possessed with a disposition to do these things?

I. This question would take us back into former lives, of which you have no knowledge, and of which I do not care to speak at this time.

P. Then reincarnation is a fact and there are former lives?

I. Of this we will speak in another place.—*Occult Word.*

DEVELOPING PSYCHIC POWERS.

In the first place, then, the acquisition of a comprehensive, quick, and retentive memory, as well as the attainment of marked success in any department or avocation of life, depends largely on a good nervous and vital circulation: therein is to be found, so to speak, the "motive-power," while good digestion and the control of the generative forces furnish the "raw material." Our system is, therefore, one that—previously stated—while restoring or creating a new memory, at the same time induces in one a high state of health, mental power, and psychic endowment.

It is, undoubtedly, owing to there cognition of the effects of a brisk circulation on memory that some have advised walking up and down or about the room as greatly facilitating the act of memorizing. This is sound physiological advice, as it promotes circulation, insuring the brain a larger measure or supply of blood, which is essential for mental nutrition, vigorous thought elaboration, and vital and permanent registration. Again, this quickened circulation increases the vibrations of the brain, which consequently attracts to itself a larger volume of brain *aura* from the "Astral Light," as the Orientals term it, which is a most important factor of all brain processes, as we shall ultimately show; for all nervo-vital vibration as substantially and truly collects, concentrates, and employs the brain *aura* as does the dynamo of the electric plant collect and render available the

the end of supplying us with a scientific light and motive-power.

As the lungs participate in all the operations of the heart and brain, the necessity of an abundant supply of pure air becomes at once obvious. Therefore, long life and pure air should be held in consideration for the attainment of high mental psychic and physical endowments.

The next important consideration is that of diet and healthy digestion, as it is readily perceived that satisfactory mental operations cannot be performed with a dyspeptic or overloaded stomach; and, again, the system should not be overworked or greatly wearied. Many an orator and public man has disappointed both himself and audience by appearing in an exhausted physical condition, or from the impediment of an overloaded stomach, therefore make a note of the facts. We are aware, however, that we have to deal with the average mortal, who in the matters of diet is not always duly considerate, or sufficiently self-restrained, and cannot always control the circumstances, and finds himself exhausted at a time when he has need of special vigor and clearness. Our system, however, provides for such contingencies, and helps one out many difficulties of that kind, and we shall give valuable points and suggestions for all such; but, at the same time, it is necessary to understand what constitutes the *best* conditions that we may intelligently co-operate to command them by bending or controlling circumstances to meet our needs.

Seat yourself in an easy-chair with your feet upon a stool, or better still for most persons, put your limbs in a second chair, and if it has a cushion or soft bottom all the better; join your hands, interlocking the fingers and thumbs in a natural manner, letting the palms of the hands rest upon the abdomen; cross your legs, letting the right ankle rest upon the left, and the magnetic circles of the physical system are complete. Breathe deeply, but quietly, that there may be a marked rising and falling of the abdomen where your palms rest.

The deep and long breath having been well established, let the aspiration of your whole being quietly ascend for conjunction with the universal spirit of life. Remember the object is not to promote thought, but the reverse. Your first need is to go gather of the Astral Cosmic, and Celestial Aura; to thereby restore and strengthen your inner nature. Aspire from the depths of your being, rather than from the surface faculties. There are few, if any, natures but what can thus soon experience the *intermost and lofty*. It is like the soft flowing, and often like the gushing, of refreshing *cosmic waters*. Drink of this fountain until you are filled with a deep, pulsing life. It will renew you from the intermost, which is the only true renewal. It will lubricate and refresh the entire being. When you have made this attainment you have access to the "elixir of life"; and thirty, fifteen, and after a time even ten, minutes of this exercise will refresh you more than a night's sleep. It gives a deep, true respiration; a rich, restful circulation; a strengthened and natural digestion, and fits you for whatever duties are awaiting. It renews the brain centres, and clothes it with its own true aura. It restores you to yourself, and puts you at your best, fitting you not only for mental but higher psychic exercises and experiences.

If you have overaten, or are drowsy and heavy from other causes, you are liable to fall into a heavy, and often an unrefreshing, nap. If you feel such indications place your right and left thumbs on the corre-

and back of the eyebrows, letting your index and middle finger press firmly upon the centre of the forehead, at "individuality," which faculty is just above the root of the nose, and is called by some "observation," and may truly be regarded as the "eye of the mind." Should you then fall asleep this keeps the mind polarized, and you will wake up refreshed. But this polarizing action of the thumbs and fingers should not be employed at that stage unless the brain is heavy and needs this adjusting and clearing action. Should you have mental labors to perform, make use of this process at the close of your sitting, and it will focalize the brain and vital powers, and enable you to perform them with an ease and clearness that would have been impossible before. In most cases the employment of the right hand only will be sufficient for effecting polarization.

The same process for strengthening and polarization can be employed frequently during the day: for instance, place your elbows on your writing-desk or table, rest your head upon your hands, in the manner already indicated, viz., your thumbs against your temples, your first and second fingers pressed against the centre of the forehead, and you will find often, even in a minute's time, that your head is rested and prepared for work or memorizing. If you first walk briskly about the room, before employing the polarizing process, you will find that you have generated more force, and that there is a stronger and more efficient current when polarized. To secure the highest degree of intensity, use the thumb and index finger only; but for a fuller general current of magnetism press the middle finger also on the forehead.—*From Esoteric.*

The article in this issue by "Roman" entitled "Belief and Action", should be carefully read and digested by all neophytes in metaphysics. The first demand of the primary student is "demonstrate," and that demonstration must be upon the plane of his material understanding. By a long tedious course of argument and precept is he led as a little child, into understanding of spiritual things, because unwilling to take the unseen on trust. This fact is, however, every step of progress taken by the human family in the past, was without precedent, and based upon theory alone, the subjective working itself out in the objective. As "Roman" succinctly says, "It is not necessary for man to be certain that the objects of his desires exist in order to pursue them, and to dare much in the pursuit." This is in reality the *open sesame* to the spiritual. Desire, aspire and affirm with determined will that your desires and aspirations can be, are fulfilled. The human soul is the focal point of the universe, and can attract to itself the good or its negative, at the option of the will. Trust the unseen and know that it is the real; have faith in the good and affirm it to be the only reality. Do not ask for certainty before you have earned it, but go to work with an unflinching faith in the consummation of all your hopes and aspirations. George Eliot aptly says:

"No great deed is done
By falterers who ask for certainty,
No good is certain but the steadfast mind,
The undivided will to seek the good.

"The way lies through the heart."

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AN INTERESTING MEETING.

A most interesting meeting in the commemoration of the Second Anniversary of the Kansas City College of Christian Science, was held at the college rooms in the Bayard Building, Wednesday evening, March 20th.

Dr. J. S. Thacher, the President, who established the college two years ago, delivered an appropriate address, and short speeches were also made by several in the audience, who were among the early converts to Christian Science under Dr. Thacher's tutelage. A number of remarkable cures were recounted by those present, some of them of an apparently miraculous character. Nearly every person in the audience were invalids when they commenced the study of Christian Science, and they affirmed without an exception, that they now rejoiced in good health.

It is by such gatherings that the true measure of good which Christian Science has done for its students is demonstrated. As we cannot tell how far up the mountain we have climbed without looking back to the starting; so those who have enjoyed the wonderful changes wrought in themselves by Christian Science, cannot comprehend the magnitude of those changes without going back in mind to conditions at their introduction to this great philosophy of health and happiness.

Biblical scholars should be very liberal in their interpretations of that wonderful book. For reasons best known to the early translators, great latitude was allowed. For instance the Hebrew "Elohim" a plural proper name, in the first chapter of Genesis, is translated "God". Now the English word God, is but another form of the old Scandinavian Odin, from which eminent scholars claim it originated. Again in the second chapter of Genesis, the creating power "Yahveh" is rendered "Lord God;" a strictly correct but concise translation of which into English is "Will." In the religion of the Hebrews, Yahveh represented the external world impersonated as a *wild*, and not the personal God worshiped by the Christian churches of today.

The Bible is as yet a sealed book, and will so remain so long as its interpretation is warped to cover some dogma. It undoubtedly contains unfathomed oceans of truth, which can only be sounded by translators of both spiritual and intellectual unfoldment.

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O friend, never strike sail to a fear; come into port greatly, or sail with God the seas. Not in vain you live, for every passing eye is cheered and refined by the vision.—*Emerson*.

"Heaven doth with us as we with our torches do, not light them for ourselves; for if our virtues bid not go forth of us, 't were all alike as if we had them not."

The February number of the *National Liberator*, formerly published at Des Moines, Iowa, and recently removed to Boston, has a long article entitled "A National Conspiracy to Crush Christian Science." It is a review of the recent attempts on the part of the "regular" M. D.'s. to have laws enacted suppressing all attempts to cure the ills of humanity, except by those having diplomas from denominated medical colleges.

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