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IN-HOC-SIGNO-VINGES

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THE MENTAL SCIENCE MAGAZINE

is issued in the interests of the new science of *mental healing*. It does not voice any "ism," but advocates a revival of the "faith once delivered to the saints," whereby healing from sickness and saving from sin and death are made proofs of Divine favor.

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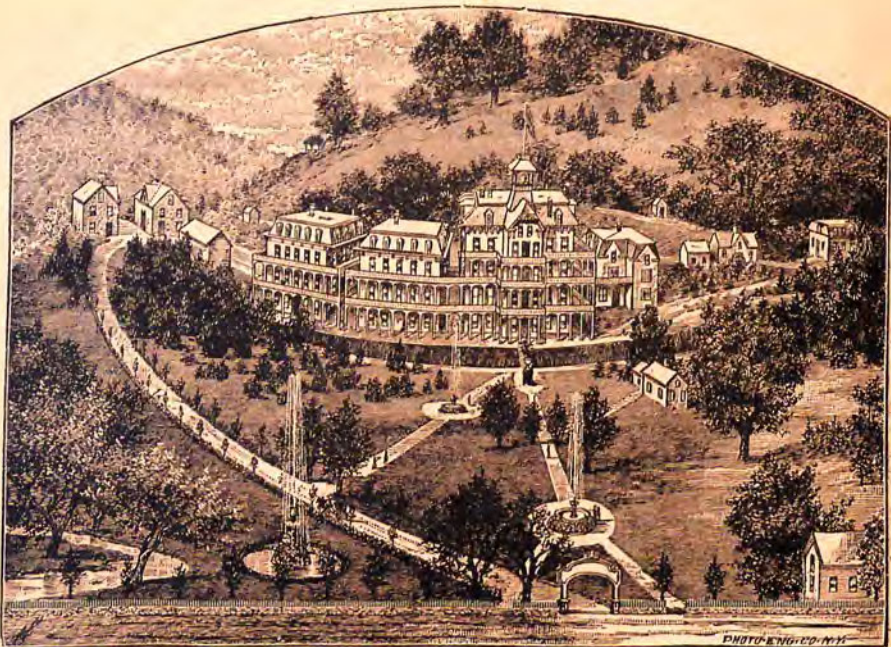
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MENTAL SCIENCE MAGAZINE

AND

MIND-CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

VOL. II.

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For Mental Science Magazine.

Ambiguous Terms.

C. M. BARROWS.

Much of the literature of mind-cure lacks perspicuity. As a statement of the fundamentals of the subject it is inexact, and leads to confusion rather than to clear apprehension. This is not saying that the writers themselves do not understand what they treat. But if they grasp it, the language in which their views are set forth often misleads more than it informs the inquiring novice.

The technical terms and phraseology to be met with in such writings perplex the uninitiated, because the sense in which they are employed is not that adopted by scientific scholars on the one hand, or by common usage on the other. The result is unfortunate to say the least; for when a writer who wishes to instruct the public cuts adrift from the standard dictionary, and uses words out of their ordinary sense and relations, his readers have no key to his meaning, however clear it may be to himself.

Take a case in point. At the very threshold of the subject the curious student finds himself puzzled by the terms "mind," "thought," and their equivalents. If he interprets these by the authorized definitions in common use, he is involved in a

maze of apparent contradictions. Instead of being a plain guide to the truth he seeks, what he reads is a meaningless riddle. The failure to comprehend mind and its mode of action is not wholly due, of course, to obscure treatment. The tendency of this material age is to misunderstand the matter. Ask any man who does not believe in mind-cure why sick people are healed by such means, and, ten to one, he will declare the cause to be the power of a strong mind exerted on a weaker. Try to convince him that this is wrong, and he boldly assures you that the healer, by fixing his thought on the patient, gets control of his will, and that's all there is about it. But charge to material bias as much of the popular misconception as you may, it still remains true that badly chosen language and misused terms must bear a large part of the responsibility.

The complaint that in the use of technical words mind-cure literature does not adhere to the sense which philosophy and science have agreed to put upon them, though well founded, may be met with the answer that such conformity is not necessary. But he who writes to instruct the unlearned is bound to abide by the standard *popular* use of words, or else define his own meaning clearly. According to this obvious and reasonable rule, the literature of mind-cure must plead guilty to the charge herein preferred. The next question will naturally be: Is it possible to

convey a clear perception of the relations of thought to mind-cure, in language intelligible to the common reader, without running amuck and antagonizing the scholar and his dictionary? Let us see.

The theory of thought adopted by believers in mental healing is that held by philosophers of the Ideal school, and is well supported by definitions of the term given by standard authorities. Thoughts are the language of the intellect, just as words are the language of the lips. Spoken words have no potency of their own, but simply convey to the ear of the listener the force generated by the idea behind them. The same is true of thought, which addresses itself to man's inner consciousness. Thinking and speaking are alike means by which man is enabled to assert himself, the vehicles of his ideas. It simplifies the matter to consider man as having two languages at his command,—thought, in which he talks to himself, and speech, in which he talks to others. Nor is it reasonable to claim that the one language is in and of itself a power, any more than the other.

In what sense, then, is thought potential? In precisely the same sense in which verbal speech is potential. Words as words have no life and no force. But when surcharged with passion and made the vehicles of truth, then we are moved by them, and in common parlance ascribe to them power. The same is true when, instead of addressing others, a man utters passion and truth to himself, in that language which no one else can hear.

If the theory of mind-cure be as here indicated, it is a direct and final answer to those who insist that one man by his thinking may eradicate disease from the body of his fellow; and we may proceed to ask: What is the real power or agent which uses the two languages, thought and speech? Both these mediums are wonderful instruments contrived for some great end; What is the man behind them? These vehicles are not alive, any more

than a wagon or a car is alive; What is that life which vivifies them?

The intelligent mind-curer says, the agent or primary power, of whose effects only we are cognizant, is an influx from the source of all life and power, which is infinite spirit. "From within or from behind, a light shines through upon things, and makes us aware that we are nothing, but the light is all." Mrs. Eddy calls it Mind; Quakers call it the Interior Light; Tennyson calls it the Living Will; Emerson calls it the Over-Soul; Jesus calls it the Will of his Father; and many devout persons recognize it under various names, as the Spirit of God.

Spirit, then, is the only power and life in the universe, the sole force that speaks through all intellect and every language. Spirit utters truth as an intuition in the silent chambers of the human mind, and sets in motion that mighty engine, thought. Spirit proclaims a truth to the race through the oral speech of a being whom it inspires. Thus is fulfilled the familiar text: "Holy men spake as they were moved by the Holy Ghost." Spirit flows through the organisms we call men, imparting to them life and health. So long as Spirit has use for them they live, after that they die. Their thoughts and words are simply agents with derived powers, pipes that give forth sound only when blown upon, and convey to mortals the will of that Power which is all and the only life. How apt, how full of deep meaning, is that wonderful sentence:

"We learn that the highest is present to the soul of man, that dread universal essence, which is not wisdom, or love, or beauty, or power, but all in one, and each entirely, is that for which all things exist, and that by which they are; that Spirit creates; that behind nature, throughout nature, Spirit is present; one, and not compound, it does not act upon us from without, that is, in space and time, but spiritually, through ourselves: therefore that Spirit, that is, the Supreme Being, doe

not build up nature around us, but puts it forth through us, as the life of the tree puts forth new branches and leaves through the pores of the old."

For Mental Science Magazine.

Essentials and Non-Essentials in Mental Healing.

DR. W. F. EVANS.

The fundamental principles which constitute a positive spiritual science of healing are as fixed as the immutable laws of geometry. These are to be learned and taught, for knowledge is power.

To know how to do a thing is to be able to do it. For whatever particular thing we do, or *seem* to do, is effected by some universal force acting through us as instruments.

In teaching or practicing the mental cure system we need to learn the essential principles of the science, and eliminate from it all that is non-essential. We must extract the living kernel of truth and throw away the worthless shell.

The science is yet in its infancy, its formative stage. We have a few fixed stakes to which we may securely cling. We have learned as yet only a part of the letters of the alphabet.

One of the essential qualifications of the practitioner of this method of cure is a *sound mental, moral and physical condition*. What we *are* is of as much importance as what we learn and do. We impart the quality of our life to everything with which we come in contact. As has been said by Dr. Mayo, Professor of Anatomy and Physiology in King's College, London, "The mind of a living person in its most normal state is always, to a certain extent, acting exoneurally, or beyond the limits of the bodily person."

We impregnate everything around us with our mental states. Our thoughts, ideas, and feelings are recorded upon

everything we touch, and imprinted upon that invisible and immortal cosmic substance that underlies all material existences. A person of extreme sensibility can read the record. By holding in his hand those objects that have become charged with our mental exhalations, and on which our thoughts and feelings have been *impressed*, they are in a perceptible degree reproduced in him.

Thus, as was long ago proved by Prof. Buchanan, a letter from a person at a distance, when held in our hand, reveals the mental and physical condition of the writer, and this it will do even after the words have faded into illegibility. If the writer of the letter is in a state of cheerfulness and under the influence of faith and hope, and all happy emotions, the letter becomes to us a mental medicine. It is charged with a healing virtue. It is full of a sanative contagion.

We are perpetually propagating our mental states, and they are reappearing in others, owing to the unity of life and the indissoluble connection of all minds. A perfectly healthy and happy person is a valuable contribution to the general well-being of man.

Jesus came from the realm of pure spirit to a sin-cursed and disease-stricken earth, that we might have life, and have it in abundance, or in an overflowing fulness, as the word signifies. By his completeness of life, and the perfection of his mental, moral and physical nature, his very presence here inoculated our universal humanity with the germ of a higher condition, and after a long season of incubation it is beginning to break out anew on the surface of the collective body of man.

Our first aim as mental healers is to be saved ourselves in all its fulness of meaning, and then to cure others will be natural and easy. People around us by the millions are floating and floundering in the life of sense and its illusions, and in that diseased and strong current of the world's life which we call public opinion, which

is, as Douglas Jerrold has well said, only "the average stupidity of mankind."

Let us ourselves take hold of a branch of the "tree of life" bending low over the turbid waters in which we are engulfed, and draw ourselves out upon the dry land. And our example and state will be contagious, and others will follow. By the silent but potent attraction of a state of tranquil blessedness we shall be able to draw others out of the morbid stream of the world's life, and rescue them from going over the falls.

It is our overflow of life that fills the emptiness of the patients to whom we minister. The influence of the person who is saved in the completed sense of that word—the restoration of the body to a state of harmony with the redeemed soul—falls upon the patient like a gentle rain upon a withering flower. He is a light shining in a dark place from which the smoking wick of the invalid's candle of life may be lighted anew.

To heal the sick and minister to a mind diseased is a work that goes forth naturally and spontaneously from the spiritually unfolded man. If we would learn the divine art of healing by the mental method, let us commence the process of our own spiritual development.

"Enter the Path! There is no grief like Hate!
No pains like passion, no deceit like Sense!
Enter the Path! far hath he gone whose foot
Treads down one fond offence.

"Enter the Path! there spring the healing streams
Quenching all thirst! there bloom th' immortal
flowers

Carpeting all the way with joy! there throng
Swiftest and sweetest hours."

For Mental Science Magazine.

Obligations.

MRS. A. M. DIAZ.

Think of the obligations spiritual relationship implies. First, for our own condition. If temples of God, we must be fit temples; nothing mean or low must enter

in. Second, our attitude to others. This must be one which recognizes the oneness of humanity, and the divine in all; for all take equal rank as children of the Highest. Says the Oriental, Krishna, "You are fit to apprehend that you are not distinct from me. That which I am thou art. Men contemplate distinctions because they are stupefied by ignorance." Dr. Channing says, "Until men's eyes shall be purged to discern, even in the most degraded, a ray of Deity, * * * the true bond of communion will be wanting between man and man, and man and God. When this truth" (of spiritual relationship) "is a reality in social life, it will transform the world."

And truly, what a change in social life when the perception of this grand truth of the oneness and divineness of all shall be shown forth in word, in look, as we feel our kinship with the poor rag-woman on the street, the "fallen" women behind bars, whether bars of iron, or the stronger, because more immaterial ones, of contempt and self-superiority. Faulty people, disagreeable people, selfish, purse-proud, narrow, conceited, debased,—the Divine is still there; the kinship, the common nature. Who are we, that we should stand apart from him, from her, from any, holding ourselves aloft in proud superiority, making our special conditions a barrier between ourselves and our kind? As has been truly said, "Separation of ourselves from our kind is spiritual death."

Next, our lives, as manifestations of the indwelling Presence. For we must show for what we are—children and heirs of the Highest. Think of the obligations here implied! God is Truth. Think of this carried into daily life; into society, killing its pretence and veneration, into politics, straightening their crooked ways; into the churches, freeing their creeds from unbelieved dogmas, and their pastors from mental reservations; into business, its bargaining, its counting-rooms, its very ledger accounts; this great into the small,

as the sunlight goes into every crack and pin-hole.

God is strength; manifest that. Be strong of purpose, strong in effort, strong in faith, strong in endurance; strong, not in many individual, isolated sense, but strong, drawing strength from the great Source. "I will look up to the hills, from whence cometh my help." That is, "I will look up to the heights of my being, where the Divine inflowing is more close and direct.

God is Life—manifest Life. Drop frivolities, aimless idleness, working zealously for the truth and for the world's needs. The incessant life and energy in nature should symbolize ours, and, as some one has said, we must work out in character and conduct the salvation God works in us. God is Light—manifest Light. Be cheery, cheer-giving.

"Ye say there's little in the world that's bright? Whoever can then let them show a light."

Have we griefs, anxieties? Still, show a light. The Persian proverb says, "Let every thorn which people sow in thy path bloom in the lustre of thy smile." We must not make dark spots in the world. If unhappiness befall us, restore the general balance by creating happiness for others.

Again, God gives forth. We should manifest this. Give forth of our money, time, strength, sympathy, of our intellectual gains, and of our spiritual ones. And in this giving forth, let us not untruthfully say that we give all we are able to, while at the same time, holding back what by self-sacrifice could be, and should be given; lest in this holding back a part, like Ananias and Sapphira, we be struck dead, spiritually dead, by selfishness. There is too much of such holding back, too much personal and fixed accumulation. The manifestations of God in nature show constant circulation, a circle of acquiring and giving forth. In our fleshly bodies, excessive local accumulation is called disease, congestion. The community is diseased from congestion. The circulation is bad.

Still, let the giving be done wisely, and for lasting gain. Opportunities are a wiser gift than possessions, though more laborious for the giver.

Lastly, God is Love. We must manifest this. But first let it manifest itself in us, consuming our selfhood, burning out our spiritual air-passages, so that this divine principle may have free ingress, and permeate our whole being. Then, if it fills us, it must go from us. It is whatever of bitter or sweet a vessel is filled with that flows over in cases of sudden jostling. It will flow forth into word, look, tone, this great into the small, preventing the hasty speech, the unkind thought, the quick taking offence, the ill-natured criticism. Though abuse be heaped upon us, injustice done us, though we be patronized, condescended to, ridiculed, maligned, it will still flow forth. Says Buddha, "The man who does me wrong, I will give him the protection of my ungrudging love. The more evil goes from him, the more good shall go from me."

The sun is a symbol of love, and the sun shines everywhere, on the hard rock, giving it warmth and brightness, and on all manner of repulsive and unpromising places, shining, shining, and from this shining it happens often that the worst of these places blossom forth into life and beauty. It is his part to shine, no matter upon what, so of ourselves, it is our part to shine. The offensiveness of others is no concern of ours, even if manifested toward ourselves.

Carried into the household, how the fulness of love would overflow into all the little affairs of minutes and seconds, of tones, words, acts, glances, this great into the small, this quiet, subtle, immaterial force, effective beyond all grosser kinds, in breaking down the strongholds of pride, anger, and selfhood, and prejudice. The elders, overflowing with its fulness, a perpetual manifestation of it, would create a sort of love atmosphere for the children to breathe, and make a part of their natures,

so that growing up, they must show it forth, and live love.

Also, what an advancement of the kingdom of Heaven—the reign of the High—when children shall be taught to think of God, not as some great king watching them from apart, but as an indwelling Presence, and not only a Presence, but a Power, a source of strength, an upholding in temptation; and taught what that high Presence demands of them in the way of royalty of character and royal living. “Suffer little children to come unto me.” Shall we not be doing this when we bring them to a knowledge of the Christ life; its love, its sympathy, its self-sacrifice, its righteousness (*rightness*).*

*The term “righteousness” so much used in the Old Testament seems to imply something different from goodness, something like the “right line” in geometry. There can be no deviation, “shadow of turning” from the exactly right.

For Mental Science Magazine.

Rational Mind-Cure.

PROF. J. R. BUCHANAN.

THIRD ARTICLE.

If I have shown by the facts of physiology and sarcognomy that the human body derives its substance from surrounding matter received as food, its moving capacity or capacity to receive life, from the imponderable elements held in the atmospheric air, without which it cannot hold life a moment, and its potential life or spiritual existence through the nervous system, and that this nervous system concentrated in the brain receives its life or capacity to control and impel the body from a spiritual influx, as the lungs receive their activity by atmospheric influx, I have merely given a scientific demonstration and explanation of that which all great seers and profoundest thinkers have known even far back in antiquity, and what the greatest modern Seer, Swedenborg, has fully taught.

It is indeed a portion of the religious

doctrine of saints and sages who recognize God as him in whom we live and move.

It matters not that we do not see it or feel it—that the Divine Influx is one of the great arcana of Nature. It is none the less real on that account. All great forces are invisible and intangible. Who can grasp or even comprehend gravitation, which holds this globe together, holds us upon its surface and holds the solar system to its appointed course? Who can catch or hold the solar radiation to which all life and motion on the earth are due?

It is by virtue of this Divine Influx that man partakes of the Divine nature, and it is by the science of Psychometry that we are enabled to demonstrate the Divinity in man in the degree that it is present. The attributes of matter are isolation, limitation to form and locality, and absolute inertia. The attributes of Deity are omnipresence which is illimitable, and omniscience unlimited and all-embracing. Deity and matter are therefore the opposite conceptions of human thought.

The man of the materialist is the material man, isolated, localized and produced like a cabbage by his chemical environment. The man of the spiritually minded is the Divine man who partakes of the Divine omniscience and enjoys as much thereof as can be linked to his physical constitution. He exercises these powers when he has been taught their use, and thus by presenting the science of Psychometry I have (so far as it is received) emancipated the human intellect, teaching men and women that they are destined to penetrate all mysteries. For the trained and gifted psychometer goes beyond all time and space in his spiritual approximation to omniscience and omnipresence.

He or she (how much we need a personal pronoun unencumbered by gender, which would simply represent a human being), though materially limited by the gravitating body which holds its place in the apartment and in the chair, is nevertheless in spiritual consciousness a citizen

of the universe—at home on other continents if he desires to explore them, bending over the Nile or the Ganges, or realizing the frozen whiteness of Arctic Zones, and anon far away on Mars or Venus exploring a different life from ours—or even with omnipresent freedom gazing on the new star that has come out in the nebulous realms of Andromeda.

This is omniscience and omnipresence in the degree that man can enjoy them on the earth—the privilege and power of reaching, grasping and comprehending all that his consciousness aspires to, and his understanding can embrace. It is the sublime revelation of Psychometry—a truth so sublime and dazzling that the owlish intellect of the universities is unwilling even to look at it, no matter how well demonstrated.

Do these supernal powers belong—can they possibly belong to the few ounces of soft fatty substance which constitutes the human brain in its intellectual organs? The very question sounds like a mockery. Spiritual power, spiritual omnipresence is the very antipode of matter. It is the Divine in man; and it is not born or organized of ponderous matter which is its opposite. It is born of the Infinite and it cannot be entirely separated from its Divine parent.

But to speak figuratively there is an umbilical cord which connects the offspring with the parent; and the Divine Influx is that which links man to God and determines his development.

If that Influx be great, great is the man who enjoys it, and had we the means of measuring we might determine human greatness by the atmospheric influx into the lungs which measures the chemical energies of his life, and the Divine influx to his brain which measures his spiritual greatness.

That influx I have discovered flows chiefly into the pineal gland, which lies in the centre of the brain, near the line of volition, between the consciousness of the

physical and the consciousness of the spiritual, from which by its peduncles it passes into the interior aspect of the *optichalami* and inspires the ascending fibres which form the superior convolutions of the brain and what harmoniously unite in the *corpus callosum*.

The pineal gland is the puzzle of the colleges, which are dumb as to its functions, and can never possibly discover them by any of the methods of research which they consider scientific, but which are blinder than bats as to all psychic perception.

If I have reached the ultimate truth in the affirmation that man lives by Divine Influx, and attains the fullness of his destiny by the perception of that Influx, then the understanding and the cultivation of that Influx become his great duty, and the method by which he attains his highest development and repels the approaches of vice, of disease, and of all that would mar his destiny.

For Mental Science Magazine.

All Is Mind.

MRS. HULDAH P. READ.

In the January MAGAZINE I found the author of "Is God a Person?" speaking of a "professed Scientist" who does not believe in the omnipresence of God, or that He can become manifest to his children except to physical eyes, now and then, at remote intervals of time or place.

The term "physical eyes" coming from a "professed Scientist" leaves me in doubt whether a material or spiritual "Scientist" is meant, but I would beg leave to declare that the term "physical eyes" is an entirely unscientific expression, and a denial of the omnipresence of God is a totally different doctrine from that taught by the leaders of Christian Science.

There is no material sight. "All is Mind, there is no matter." Sense is a faculty of Soul and not of the physical

body. Light is a mental action. "Every eye shall see him," and "He that hath an ear, let him hear what the spirit saith"—now.

If Christ's disciples did not feel this invisible omnipresence, understand it, how did they heal of error by a mental process?

We must all learn through the ever present spirit how to overcome or dispose of materiality. Those who have not ascended to heights of understanding where they realize this presence are in the darkness of ignorance, seeing through a glass darkly. Those who see and understand clearly the non-existence of matter are more fully awake in the perfect stature, or likeness and image of God, Spirit.

This understanding of ever present Spirit is the healing potency in pure science. And the science is the seed of the woman that shall bruise the serpent evil's head, thus lifting earth's children out of sorrow and sickness into joy and health, out of ignorance into wisdom.

To hold to the omnipresence and loving willingness of God to do whatsoever we shall ask in faith—understanding—is to be given wisdom to speak as one having authority, striking out the enemies, sin, disease, ignorance, wherever found.

Therefore with all thy getting, get omnipotent wisdom, that can speak through thee to accomplish mighty works in healing and saving humanity, at all times, in all places, whenever called upon.

For Mental Science Magazine.

Our Spiritual Being.

MRS. ANNIE L. CHESLEY.

Let us shut our eyes to material sense. Let us look at man and see him as God created him, whole, perfect and entire, one with Him. Sin, error and disease cannot come from God who is all truth and love and harmony. Light cannot create darkness; but if the light is hidden, there is darkness or nothing; and how great is

that darkness to those who do not know that the light is only hidden!

Those of us who are coming into the light, who are coming into the realization of our true being, know that in Him, in Spirit, we live and move and have our being. Paul must have been filled with this thought when he said: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are." And he goes on to say: "For this cause the world knoweth us not." And truly the world, that is material sense, does not, any more than darkness can understand light.

Christ came to deliver men from all error and illusions, and to bring all men into the truth. We as Metaphysicians ought to realize with all our hearts the great Fatherhood of the eternal Spirit, the great Brotherhood of all mankind. Humanitarian effort is really the worshiping of God in spirit and truth. The greatest privilege, the greatest glory and joy of our lives, is the work we do for our fellow men. All are our brothers and sisters, yea all, no matter how undeveloped the relationship may be, no matter how great and heavy the cloud that hides them from our sight.

We have omnipotence to help us. We are fellow-workers with God, sons of God. This is to be affirmed, and with all reverence.

With faith for our shield, in the realization of its power and might, we will not be afraid "for the terror by night, nor for the arrow that flieth by day; for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day."

For Mental Science Magazine.

"W. E. and I. U."

J. PHILIPS.

All efforts to benefit men and women are in direct line with the practices of mental science. Therefore all reform move-

ments, all organizations for social purity, moral and physical improvement, anything that makes for the assistance of our kind tallies with the fundamental principles of the Science of Life as applied in mental cure.

This being granted, I shall hardly be considered out of the province of science if I note from time to time certain very righteous and praiseworthy movements now inaugurated for humanitarian ends, even if I praise these world-wise methods, and leave mention of the greater potency possible to them by acceptance of the science of mental operations to the inference of metaphysicians.

There is in Boston an association called the "Women's Educational and Industrial Union," which has for its object "mutual co-operation and sympathy among women." It is doing for women what the "Y. M. C. A." purports to be doing for young men. No association in the country, for the advancement of any cause, offers the real good to its members, and carries within its own circle of effort the fulfillment of its promises to them, that this "Union" of Boston does.

There's a sense of human equality born in everybody, but the curse of wealth and social rank blurs its fair shining, and the good its sweet presence would do it cannot. And so, sisters who might be much to each other in this great world, never know the help and comfort that lie stored in hearts beating under velvet and diamond trappings.

Hardly any association of women in the land, for any purpose whatever, can rid itself of the old fashioned passion for adding to its membership "such people as will bring it prestige." Its real usefulness is doomed by the carrying out of that selfish and wicked spirit. It is because I realize this that the generous "Woman's Union" of Boston has my prayerful sympathy and claims my voice in its praise.

The declaration by men that all are born free and equal has been *esprit de corps*, or

brotherhood for them, and given them dominion over all things. The noble women of puritan Boston have been first to recognize this principle as promise and potency of freedom and achievement, and the one clause in their circular which reads:

"Our rooms offer a place to which women may come for mutual acquaintance, exchange of thought and social intercourse, which ignores class boundaries whether of wealth, culture or position,"

Should thrill humanity lovers with solemn gratitude; for the suppression of crime, the security of home, the ballot, all lie within the magic words "ignores class boundaries."

To the founder and present president is due the effectual carrying out of the purpose and aim of its establishment. God speed the time when every city and village in our land will own a genuine "W. E. and I. U."

For Mental Science Magazine.

The Mysteries of Healing.

DR. ADDISON D. CRABTRE.

"Mind is the Man."

"———'Minister to a mind diseased,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And, with some sweet oblivious antidote,
Cleanse the swelled bosom of the perilous stuff
Which weighs upon the heart? *Therein the patient must minister to himself.*"

That the highest type of creation, Man, conceived in the image and likeness of his Creator, should become so universally diseased, physically deteriorated, that but one individual in a thousand can lay his hand upon his heart, and truthfully say, "I am in a state of perfect health," has become a matter of serious reflection to every thoughtful mind.

Especially is this a serious matter in the further reflection, that disease is not conducive to long life, consequently the death-rate is on the increase; and since it is proven by statistics, that the birth-

rate is diminishing, *pro rata*, it is becoming a subject of serious inquiry, how soon will the former exceed the latter, and the earth's population begin to diminish.

"But," says my captious friend, Plush-seat, "are you not premising too much? and what proof can you offer that the period of human life is actually shortening."

"My reverend friend, I premise nothing which cannot be proven beyond cavil. You shall be put in possession of facts, and statistics to back them, which will warrant all I premise, until you shall exclaim with Macbeth: 'Can such things be, and overcome us like a summer's cloud without (exciting) our special wonder!'" And I regret to answer, "Yes!"

Few of the human race die of old age; they die of disease! Few animals (save domesticated animals) die of disease; they die of old age. The latter have no "bad habits;" they take no doctor's stuff. A horse lives twenty-five years; it requires one-fifth of this time to gain his maturity. The ox, the dog, the lion, the hare, and most other animals live in the same ratio. According to this physiological law, man, left to himself, should live to be one hundred and five years of age. Furthermore, with his advantages in increased knowledge, of Sanitary laws and measures, he ought, by this time, to become as the Gods knowing good and evil, and go on in increase and living till he reaches the fabled age of Methuselah. On the contrary, he has, very evidently, fallen far short of the requirements of God and Nature.

According to the Hebrew Chronology, the average of the life of mankind, from Adam to the deluge, was nine hundred years. From the flood to Jacob, it had fallen off to one hundred and forty-seven years, and from Jacob to David, we read that, "the days of our years are three score years and ten;" and, if perchance, one should exceed this, and reach four score, the additional years were but days of weakness, sorrow and pain!

Now, three thousand years later, it is proven by reliable statistics that our average years are not one-fourth of "three score and ten." * * * Nevertheless I find a Baltimore physician aying:

"Civilized humanity is passing through transition stage from a predominant physical life to a predominant mental life. This period has lasted many generations and will continue for many future generations of men. The subject is an intricate one, therefore it is sufficient to offer this concluding prediction, that as man progresses intellectually, becoming capable of generating large quantities of nervous force for mental work, so will he be capable of generating large quantities of nervous force for physical work. His mental and physical constitution will grow and develop *pari passu*, and at some distant day man will be both physically and mentally superior to his ancestors of all recorded times. As it has been said of the physical greatness of archaeological man that 'In those days there were giants,' so we may say yet more significantly of the distant future 'In those days there will be giants.'" —(E. C. Price, M. D., 1885.)

"Those days," are a myth—unless we greatly change our habits as well as our doctors. Take the matter of insanity, for one instance; Dr. W. B. Fletcher says, that there is one insane to every 550 Americans, and that the ratio has greatly increased during the past thirty years; and it being so common that a brief residence in an asylum is no more detrimental to one's social standing than a visit to the Springs, or Florida! In Europe, there is even a greater increase, in France especially. Is insanity conducive to longevity, and a "race of giants?" We think not. In Connecticut there are reported me from an official source, for seven months ending December, 1885, 1132 in one hospital. Of these six improved, thirteen recovered and nineteen died during that period.

Dr. Abbott of the Massachusetts board

of health estimates the death rate of Boston, with our population of 390,000 inhabitants, at 25.07 per thousand. Here we have one physician to every four hundred and fifty persons. There is a continual increasing demand for hospital accommodations, both in this country and Europe. The oldest English hospital is St. Bartholomew, London. It was founded in 1546. Beginning comparatively on a small scale, it now receives about 75,000 patients annually. The Hotel Dieu of Paris, is much older, and is conducted on a more stupendous plan than Guy's, St. Thomas, Bartholomew, or our Bellevue, New York. The insignificant hospital of Middlesex furnishes treatment for more than 20,000 sick per annum, "in and out door." The money expended in the construction and running of the innumerable hospitals of the Christian world is enormous. Guy's hospital, London, absorbs the annuity of \$1,691,500. * * * I have visited many of these hospitals, and spent several months in some. Their facilities for the care of the sick and wounded are most excellent. For order, quiet and cleanliness they are irreproachable. I have often sent my patients with broken bones to our hospitals, their facilities for care being so far superior to any offered at home. Therefore it is not for want of hospital accommodation that diseases multiply. What then? Is it for need of more doctors? Let us examine. In Boston we have one to every 450 persons. In New York one to every 500. Yet in the latter city Dr. Samuel W. Smith, a representative physician, last November, in a paper before the State Medical Association said there was no specific cure for diphtheria yet discovered.

Our country boasts of 85,670 doctors. The Homeopaths have fifty-five hospitals, fifty dispensaries, thirteen colleges, 1,083 students, with 365 graduates last year. The last Legislature of Pennsylvania appropriated \$80,000 for two hospitals. In Illinois there are 697 homeopaths in practice. The population has in-

creased 22 per cent, these physicians 60 per cent. In Chicago alone there are 203 homeopaths and 1,100 others. In Michigan they have greatly increased the accommodations for the insane during the last year. Away out in Calcutta there are seventy-five homeopaths!

Therefore, taking these statistics from various parts of the country, we see it is not for lack of numbers of doctors that disease and death are increasing. Certainly not!

"Perhaps" says good easy Plushseat, "it is for want of drugs and medicines, eh?" Perhaps. Let us see. I find 565 concerns in the United States engaged in the manufacture of proprietary medicines, at an annual product of \$15,000,000; beside almost every one of the 30,000 druggists puts up one or more proprietary articles of his own "discovery." There are 8,500 drug and chemical establishments, with a product of \$38,000,000. Only think, one million bottles "Sarsaparilla" sold last year by one firm! Ah, impatient Plushseat, I see that you desire to know all at one sitting; you want to learn in a line, how these articles are compounded. Wait a little, all in their place; but such "noisome stuff" you never dreamed of! Yet drug swallows will not heed my warnings. A great many headstrong animals still refuse to acknowledge the locomotive an established fact. Nothing short of a surgical operation will let light in upon some people's brains. (Oh, no! Not yours; the other fellow's.) There are above 800 kinds of drugs admitted in the Pharmacopeias. So it is not for want of appliances, doctors (in numbers) nor drugs that people sicken and die? "Journals?" The homeos have 20, other schools 100 or more. Congress has just appropriated \$200,000 for a place to keep the library and MSS. of the Surgeon General's Office. Still infant mortality is almost 50 per cent of the births!

In the next Chapter I shall consider some of the vital causes of the failures of

this mighty machinery above briefly outlined, to arrest the "Monster disease."^{*}

From Problems of Nature.

How to Foretell Weather.

H. B. PHILBROOK.

SECOND ARTICLE.

No wind can be created except by the influence of a natural circuit of electricity, which is moving as the atmosphere moves.

What wonders the world is to discover in reference to the powers of electricity! The whole world has yet to understand that this agent is all that can create motion in any thing or creature, and that it is always done by coursing in a circuit.

This is all that we desire to state in explanation of the cause of storms and seasons. It is all that the people of the earth will ever require.

It is only necessary to point to the indications of the coming of a storm other than the thunderstorm the indications of the approach of which have already been described.

If a cloud is observed in the sky quietly reposing on a stratum of atmosphere no rain can occur for at least twelve hours and probably not for twenty-four hours.

If the cloud is dark and moves rapidly across the sky it will not rain for several days. If the clouds are extended in fleeces over the sky it will rain within a couple of hours after they quite cover the dome above us. When this so-called mackerel sky is seen, the good storm is gathered over the observer's head.

If the weather is very warm and a drought is existing a rain can be confidently relied on, if there is a cloud in the morning. If there is none a patient wait-

ing must be inaugurated until it does appear.

All signs except this will fail, and a cloud at the eastern horizon in the morning will be always a harbinger of the coming of the watering pot. The reason for this is that a cold wind from the northeast is condensing vapor, after the sun has ceased to heat the atmosphere and is going down, this condensation will recommence and be able to produce rain.

There is no other index of the change of weather, except the change of the faces and position of the moon.

Every change of these affairs is followed by storms. A change of full moon to a partial blaze is followed by a storm, and a change from partial full to last quarter will produce another. Every sweep of the moon around the globe will produce two storms on every part of the globe except where a limited wind prevents it, and in summer there will be thunderstorms besides. There will be found to be twelve storms in the six colder months and no more. Only a greater degree of heat can cause any more.

Now let all who read this article watch the weather and the moon and detect, if they can, a single error in what is stated.

WHATEVER man sees, feels, or takes cognizance of, must be caught through mind, inasmuch as perception, sensation and consciousness belong to mind and not to matter.

Floating with the popular current of mortal thought, without questioning the reliability of its conclusions, we do what others do, believe what others believe, and say what others say.

Common consent is the only contagion that can make disease catching.

People believe that certain diseases are contagious, and that any one is liable to have them under certain circumstances. This mental state predisposes one to take that disease, when the circumstances appear that he believes cause such a result.

^{*}"The Mysteries of Healing: An exhaustive History of Healing from the earliest times to the present; the Marvellous of the World; Among Buddhists, Chinese, Hebrews, Saxons, etc. The Miracles of Christ, their times, places and circumstances; and all the later Phenomena of Magic cures, Royal touch, Mesmerism, Spiritualism, Animal Magnetism, etc., with the only rational and practical basis and mode of Healing, as practiced by us."

If a man believed as sincerely that health is catching when he was exposed to contact with healthy people, he would catch that state of feeling quite as surely, and with better effect.—*C. S. Journal.*

THIS science proves its claim by demonstration, and the practitioners of it, not alone by certificates, but by their power to do good.

They do away with all material remedies and heal the most difficult cases where everything else fails, thus proving its superiority over any material method or means.

Finding all physical effects due to a mental cause, by removing the cause in mind through the understanding of the science, the bodily effects disappear, and the patient is much less likely to have a return of the difficulty than if he never had had it.—*Reliable.*

Per Angusta ad Augusta.

"This wrong has ever been, this sin
Will last the world out," do men cry?
"Nature herself pleads a necessity."

But thou, trust thou the law within;
By that supreme reality,
Dare thou to give all history the lie.

Yea, by that uncreated Light,
Whereof this solid earth and sky
Are but the fitful shadows cast on high:

Itise up and cry, supreme in right,
"This wrong is dead and damned to-day,
Though through all ages it had held its sway!"

And broken though thine arm, thy spear
Nought but a bruised straw, yet smite
The ancient regent Lie in all men's sight.

And though men flout at thee and jeer—
A gnat that buzzes up against a wall
Of rock in hopes to beat it to its fall;

Though stronger grow the wrong each day,
And though beneath its iron feet
It pound thee small, and all thine ends defeat;

Yet shall the world confused, astray,
Grow polar to thee, slowly taught,
And crystal out a Kosmos round thy thought.

—*Ellice Hopkins.*

"Should wrong prevail o'er all the earth,
'Tis nought if only we discern the one great truth,
Which if we learn, all else beside its little worth;
That right is that which must prevail
If not here, there; if not now, then.—
It is the one great truth that shall not fail
For all the doubts and fears of men."

Mind-Cure Drops.

Silence never betrayed anyone.

Equity knows no difference of sex.—*Herbert Spencer.*

No sectarianism in religion; no sectionalism in politics; no sex in citizenship.—*Frances E. Willard.*

The system which cannot bear discussion is doomed.—*Disraeli.*

The future destiny of the child is always the work of the mother.

Truth is violated by falsehood, and it is equally outraged by silence.

The only homage which does not debase a man, is that which he pays to virtue.

Towers are measured by their shadows, and great men by those who are envious of them.

If a man love others, and no responsive attachment is shown to him, let him turn inward and examine his own benevolence.—*Mencius.*

The superior man seeks simply to bring back the unchanging standard, and that being rectified, the mass are roused to virtue.—*Confucius.*

Good words do more than hard speeches; as the sunbeams without any noise will make the traveller take off his cloak, which all the blustering winds could not do, but only make him bind it closer to him.

By reading, we enjoy the dead; by conversation, the living; and by contemplation, ourselves. Reading enriches the memory; conversation polishes the heart; and contemplation ourselves. Of these, reading is the most important, which furnishes both the others.

The narrowed conception of an infinite impartial love, which claims some men are more to God than others, and that God is more to some men than others, is a most demoralizing mistake, that robs man of his love for God and robs God of the trust that man might have in Him.—*C. E. Choate.*

A new thought! What is it but the awakening of so much new life; the uncovering of so much more dawn to our morning; the lifting and broadening of our day; the extending of our horizon, and the deferring of our night? And this new thought, which shall spawn a thousand other thoughts, so prolific is mind, will it not in good time widen our whole lives into perpetual day, and so destroy the dark forever? What is darkness but ignorance incarnate?—*Helen Wilman.*

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EDITORIAL.**Immortal and Invisible Entity.**

Having shown in recent editorials that Heaven cannot be a local place as the abode of God, but is a condition, a mental state of happiness or harmony, and having in the advancing light of science shown that God is not a person or ever visible to physical sense, it will be proper now to bring out more clearly the character of the real, of Life or God, and thus show through true Mental Science, the nature of our real entity.

Our readers have manifested a disposition to hear and kindly investigate our metaphysical doctrines of the unreality of so-called disease, matter and death, hence we would now further define to them the scientific position held by our authorities on Mental Science, and the ethics by them supported.

The religions of the Orient have theories of their own. The Jewish and Christian theologians have for ages agreed upon the resurrection and ascension of a material "natural" body, despite the fact that Nature cannot produce such a body outside her present laws, and despite the fact that such a body cannot, because of natural laws, rise above the earth.

Materialism or infidelity, in its agnostic domain, professes no theory of resurrection or immortality. This system neither

asserts nor denies the eternal existence of a soul or spirit of man. Its adherents merely say, "We do not know"; Mr. Ingersoll, the champion of agnosticism, speaking of the future, says: "Out of the wide waste seas there drifts no spar."

Spiritualism presents through its phenomena strong evidences to the claims of material sense, by which it professes to demonstrate immortality in the continuity of forms far less material or tangible than those which the theologian hopes to see. This class is the strong opponent of agnostic thought; but, though it has a strong following, it has not been able to present a theory of immortality acceptable to other thinkers, and at best it is but a mixture or compromise with the materialistic beliefs of theology.

Next come the Christian or Mental Scientists with their emphatic denial of limited personality. From the ambiguity of literary style, without connection or force of logic, it is difficult to know where their leaders stand on this question. There seems to be a definable attitude, and yet a refusal to agree with any former class or "ism" on this first of all questions—"Of what form or nature will I be after I leave this body?"

I would much like to impart all the beautiful science of Truth to my readers, yet as some of them might not now see it as a satisfactory solution of being, I must rest in hope that it will ere long begin, through their patient investigation, to come to their comprehension with all the fulness of comfort with which it blesses many thousands to-day who once held other views.

That only which is invisible can be immortal. It is not comforting to those who insist that the property of visibility is essential to immortality to hear this scientific fact of being stated. To lead to the fact that your body is not you is first to arouse your keen resistance, and yet to hold through the deception of material sense that the body, flesh, bones and blood,

is you, is to cloud your hope forever; for surely it takes no argument to show you that the bodily form is neither permanent nor immortal, and you know this by the certain dissolution of every material form. Here, then, is an end to the vague beliefs held by all believers in the reality of matter. Materialist, you can go no further. Standing by the grave you can paint no summer-land, no endless day, no "sweet bye and bye." If material or visible form is the real to the theologian, he may as well yield his void hope founded on the blindness of sense. He will never meet the form of his friend, unless his friend is reincarnated as Jesus declared Elijah, in the person of John the Baptist.

Semitic and Christian theologians, in the honesty of their hearts, have for ages assured eager humanity of a literal resurrection and a meeting of natural forms in another world; but who have obtained the promise? Can we have nothing but conjecture? How much time is yet demanded for the realization of the material delusion?

Believers in the continuity of spirit forms as our constant companions are nearer the comprehension of the real, of Truth, than are those so clouded with the beliefs of matter; yet these are environed with many beliefs they will have to yield, among which is their belief that matter is real and the opposite of Spirit, and that their spirit friend has a materialized form visible to material sight. Let it be remembered that no physical sight or material sense will be possible in the state that must follow the present dream of matter. Neither flesh, blood, nor matter can enter or be one with Spirit in the realm of immortality or God; for God is Spirit—imperishable Mind.

I must not appeal to the claims of sense while establishing immortality, and vainly picture to these claims their own counter delusions; but in presenting the reality of being, as it is comprehended by scientists, I must insist that there is no death—that Life cannot die. The invisible, the real, is

immortal and beyond the power of so-called death. That you call your friend while you hold to the reality of matter will lose its form, as no form, even adamant can remain eternal; but when you stand in the comforting assurance and true understanding of being you will know your friend was not matter, but the real of friend is love, intelligence, and immortal, invisible mind. None of these are dead; you shall have them all; they cannot die. The form decays as your material belief about friend, but the real friend being mind, intelligence, love, invisible, is not harmed by your beliefs about the body.

To hold that the invisible is naught, is to hold that Life or God is naught; for Mind is invisible and yet the real. The "likeness" or "image" is not the material expression, but it is found in the mental and invisible principle, Mind, intelligence, Love, for these are God—and these are you; and the verity of Paul's scientific remark that we live, move, and have being in God is the science of entity and the unity of all Life.

We are partakers of the divine nature. As Jesus said, "Before Abraham was I am," so can we as truly say and know it. When lost from self and hid in God we speak, and yet it is not we who speak, but God, Mind, Christ who speaketh through us. In this understanding we can say with Jesus, "I and Father are one."

There cannot be two when the One fills immensity. It is faulty to talk of going to God, or of God coming to us. God being everywhere can go nowhere. God is being, is Eternity, or NOW, and without motion, yet in him all motion moves, all being is. No matter what the voice, whether bird or beast, the roar of cataract or forest of pine, the music of the spheres, the prattle of the babe or the voice of undying man, the speaker is but the omnipresent One, and these but the varying voices of the One in all and of the all in One—"without beginning of days or end of years."

Let go, O earthy man of beliefs so material! say not that you are an entity separate from Deity or Life, for not anything is separate; say not that the immortal is visible. Abiding in God as the branch in the vine, receive the indwelling life, and returning to your source, rise from self and beliefs to the Mind that is God. See and know thyself as not limited personality, but as in and of the one and only Spirit, the only Life or God; in heaven now; in resurrection now; in glory now, because in God; no precious love or memory lost; all found and all united. This is immortality and entity supreme.

If to be, to exist, you must be a visible form, then God to be must be visible, and if visible we make him a form and thus destroy his immutability or immortality—for *every form is perishable*. If, as our science clearly holds, God is Mind, Love, intelligence, invisible, and that "He only hath immortality," then, Man is the same and is not separate from immortal and invisible Deity. If the entity is an individuality of itself, separate from God or Life, how then can we be immortal, if God is thus *separate from us* and if "*He only hath immortality?*"

To know the invisibility of Man, is to understand his Godlikeness or nature as undying as Deity. This is immortality, and heaven, while a belief in the reality of matter is the king of terrors; but the belief overcome, there is no terror.

It is about time for watchmen on the walls to give a better system of immortality, and to define entity or being in a more satisfactory way. They condemn us, and advise dealers in religious books not to sell our standard works, and yet we stand by the Bible and the teachings of Jesus. We ask them to be consistent with the teachings of the book they profess to follow. Holding now to the text that "*God only hath immortality,*" I ask them how they can teach that man has immortality if he is as they assert a personality separate from Deity. Show wherein our teach-

ing of union with God—that we are in him and that he is the Mind or Christ in us, is contrary to the teachings of Jesus or the Bible.

They have turned away from Jesus and the Bible, and are not the true interpreters of either. They are blind leaders of the blind, and are the representatives of a system of painful materialism, holding to a literal, visible, material Christ and cannot therefore offer the true Christ to their hungry flocks, as Jesus offered his in the healing of disease and casting out error.

Why talk of the blood of Christ without considering that Christ is Mind, Love, intelligence, invisible, and never did and never can have blood. You are thinking of the blood of Jesus and cannot see the difference. You can as well say God's blood or the blood of God as to say the blood of Christ, for Christ is God, and God is invisible Love, Life, Mind, or Spirit, and you may now decide whether these have literal blood or ever did have.

Why do the preachers not teach their people that the Mind in them is Christ? or have they decided it a great metaphysical blunder when the Bible says, "When Christ who is *our Life* shall appear," etc. We teach that our Life is Christ, just as the above text declares, and in this fact we show the unity of God and Man and our claims to immortality. Knowing that we as Mind abide in him as Mind, we have the same claims to immortality which apply to God, while material beliefs separate between God and man and make it impossible for Man to be immortal, *if* "God only hath immortality."

O materialism, thou enemy of Truth! O *belief* in the real of matter, *you* have been the deceiver from the beginning! you are Satan; you are sin, sickness and death to him who acknowledges you as real. In such thoughts you are supreme, and blinded sense makes you ever triumph over God.

Reader, if you have not found the blessed state of true understanding you are

not in the highest, but are without the gates, in the realm of belief in matter. You are the prodigal feeding on husks. Why journey forty years in the wilderness of such beliefs, when the way to immortality, to heaven, to Life or God, is so plain, direct and short?

EDITOR MENTAL SCIENCE MAGAZINE: It affords me great pleasure to say a few words in behalf of the Mental Science University which is now one of the fixed institutions of Chicago, and I congratulate you on the success of your efforts in the establishment of the same. Feeling the need of practical and scientific instructions in systematized Metaphysics I joined a class some time ago formed in this University; to a certain extent my only object was to get light as a matter of curiosity, so that if questioned I could answer intelligently, what there was in Metaphysics of use to man, and what was taught in the Mental Science University. If I attended three or four lectures out of the course of twelve, I thought I could "catch on," but the able teacher introduced the class to the course, and had it so classified that not a student in it but what wanted every thought that fell from her lips. I was interested in every division of the subject, and received instruction and had thoughts awakened which had slumbered in my being, but which never will sleep again, for her teachings have poised and put them under discipline for usefulness to belief-burdened humanity.

Under the new inspiration derived from the course of lectures in Metaphysics, or Mental Science, man's power and usefulness—that power being the spirit of God in him—for good is increased a hundred fold; he is lifted out of the darkness of predestination, belief, on one side, and away from the materialistic absolutism of environments on the other, and is made to realize that spirit rules, and can drive out all forms of disease, devils and death

imagined and believed in. I am confident from current report that the University and MAGAZINE which you head, will have plenty of intelligent students and command ample means for its support and growth.

I am so thoroughly convinced of the benefit to be derived that from henceforth I shall practise the Metaphysical healing art in the interest of those who desire to patronize me at home or at a distance.

Truly yours,

DR. J. H. RANDALL,
431 W. Madison St., Chicago, Ill.

TOPEKA, KAN., March 12, 1886.

For the past four years I have had a trouble in my left side. Five of the prominent physicians of this city, and Dr. Philips of Galesburg, Ill., considered there was no cure outside of a surgical operation which they said would either kill or cure. Last June and July, when under Dr. Marable's care, he decided I could only be helped by the knife, but advised waiting till the weather was cool. I was confined to my bed till the last of August and had the dread of the operation on my mind all through September.

I often said, What have I done that God should send this punishment on me? For my suffering there seemed no relief and I was in despair, when a friend of mine advised me to go and see Mrs. Robinson who was practising the Mental Science cure in this city.

My first visit gave me hope and I put my care and trust in Mrs. Robinson as I would have done in my mother and as only a little orphan from seven years old could know how to do. I cannot express all I owe to Mental Science for my restored health and the hope of keeping my family. I am doing all my work without suffering any at the present time, which I have not been able to say before for many years. Not only is my health restored but I have a deeper love to the All-Father "who doth not afflict willingly nor grieve the child-

ren men." Yours for the cause of Truth and Humanity.

MARY CAMPBELL.

SAN FRANCISCO, CAL., March 15, 1886.

MR. EDITOR:—It may interest you to know that one of your cured patients who also was one of your students is successfully at work. I refer to Mrs. Amelia Lockwood, at Marshall, Mich. Last December I saw her card in your JOURNAL and wrote her as follows: "I have pain and congestion in my head and neck, also pain in my back, with rheumatism in hips and limbs, and cold feet."

She named a date that she would begin treating me. In five treatments I had neither ache, pain nor bad feelings anywhere about me. I am entirely cured. I consider her an unselfish and very earnest worker in the Divine healing science, and that she demonstrates the true Christ power that heals and saves. She is surely an instrument in divine hands for doing much good and in bringing light to suffering mortals. Yours for Truth,

CLARK ELLIOTT.

DEAR FRIEND:—It is two years since I studied at the Metaphysical College in Boston. I was then an invalid asking for relief, never once doubting but this was the only way out of my sickness. But I did not find relief till last November. Since then it is astonishing how I have gained in health. I am now quite as well as ever, and praise God daily for this science.

F.

I WISH to express publicly my gratitude to Mrs. T. H. Hale, C. S., of Washington, D. C., for the remarkable cure of my little daughter from pre-natal heart disease. I have heard of many other cures performed by her but do not feel at liberty to publish them.

T.

THE unjust treatment of Prof. B. Sherman, a Chicago Mental Healer, by the

Denver Daily News, is further proof of the lack of appreciation of the beneficent ministrations of Metaphysics by those who know nothing of its true workings. Preaching the gospel of health and peace, and healing from sickness and pain is obedience to the Divine command. That Prof. Sherman could have himself organized what the *News* call an "unchristian and unscientific warfare" against Dr. Evans and his students, is not possible in this day of broadening thought and developing charity—we trust.

LETTERS from the east are filled with praises of the lectures lately delivered in Ware, Mass., Mansfield, Mass., and Boston, by Mrs. Clara E. Choate of No. 3 Wellington St. Boston, whose lists of testimonials from patients healed by her in Mental Science have been published in various newspapers over the country.

WE are pleased to learn that the successful Mental Scientist, Mrs. Huldah P. Read, has been elected instructor in the *Christian Science School* of Boston, presided over by Prof. A. T. Buswell, late Secretary Boston Christian Scientists' Association. A circular of the institution asserts the following superior features in its platform of principles:

"It disclaims dogmatism, alike in religion and medicine, and establishes the principle of evangelical healing."

A MENTAL SCIENCE ASSOCIATION was organized in Topeka, Kan., March 9th, with thirty-one students. Mrs. E. S. Robinson was elected president; Theodore Mason, vice president; Miss Mollie Devendorf, secretary; F. B. Irish, treasurer. The Association will meet weekly to promote the interests of the work. The standard works of the new Science may be obtained from Mrs. Robinson who will also receive subscriptions for the MENTAL SCIENCE MAGAZINE.

OUR readers cannot fail to be interested in the chapter selected for this issue from the advance sheets of Dr. Addison Crabtre's new work "The Mysteries of Healing." Also the article "Ambiguous Terms" by C. M. Barrows, author of "Bread Pills" and "Christian Science is Not Pantheism," will be found especially instructive at a juncture when criticisms on the unusual uses of words by the Metaphysicians are rife among scholars.

To read the writings of a practising Mental healer is to receive of the healing potency of his mind. A lady writes that she is recovering from deafness by the constant reading of the MENTAL SCIENCE MAGAZINE, which contains every month contributions by prominent Metaphysicians. Lend your copies, readers, to your invalid friends.

THE Rev. Joseph Cook, by his eloquent public tribute to the "White Cross" organization, and denunciation of the Prince of Wales and his companions, has fully atoned for his last year's misconception of the Science of mental healing.

WHILE the Science of mental cure has been slowly making its way to the attention of the sick and unhappy, the remarkable speed with which "Tokology," the book for women advertised in our columns has reached its fortieth edition and gladdened thousands of homes, must be evidence of an immediately practical value appreciable on sight to those who examine it; for pretty nearly every woman who glances through its pages buys a copy and puts to profitable test the sensible system for self treatment to secure vigorous health therein set forth. Hundreds of testimonials at hand, quite as strong as the following, evidence the profit with which wives and mothers have studied Dr. Alice B. Stockham's contribution to the health publications of our time:

"I can truly say I owe my life to Tokology. Could I not get another I would

not take \$100 for it. I wish every woman knew the value of the work as I do."

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"Spirit as a Power," the 32-page pamphlet published by Mrs. A. M. Diaz and advertised in our columns this month, is the completed series of healing and uplifting articles lately contributed to MENTAL SCIENCE MAGAZINE.

The influence shed abroad by the issue of such works is wide as humanity, and as deathless. The reading of them actually heals from bodily ailments, and what is more desirable purifies the morals of men by the same Spirit present with Jesus of Nazareth when he uttered the divinely inspired words, "Thy sins be forgiven thee," and saw his cleansed listeners turn away glorifying God.

The chapter "Obligations" p. 148 of this number lights the whole MAGAZINE with the Christ love it teaches and has curing potency enough to heal any sick person, no matter what his malady, who will read it *understandingly*.

THE *Religio-Philosophical Journal* comes to our office each week freighted with excellent articles on current topics. The sensible way it discusses these commands for its high rank among exchanges.

THE April class, which is advertised to commence lessons at the Mental Science University the 14th, will number among its members some of Chicago's best literary talent. Also a promising class of students eminent in literature and political science is booked for the May lectures, commencing the 12th of the month.

I THINK "Mind-Cure," by E. W. Baldwin, greatly in advance of anything yet written on the subject. B. B. HART.

As many friends write the senior editor and his wife to visit their city to lecture and teach, he takes pleasure in saying that either or both of them can visit a few points. Let those who desire their services correspond with either, stating items of interest and the prospects of forming a class. They will reply to all interested parties.

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