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"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. IV.

NOVEMBER, 1887.

No. 2.

For Mental Science Magazine.

The Scientific Basis of Mental Healing.

DR. J. H. DEWEY.

[SECOND ARTICLE]

When we come to the sphere of a conscious life and volition another and more important problem confronts us, and the question arises, what then is mind? Is it something above and distinct from the life in which it is manifest, as life itself is above and distinct from the organism in and through which it is manifest? Or are the functions of thought, volition, affection, aspiration and worship but the still higher characteristics and manifestations of that something which constitutes the corporeal and personal life? The careful consideration of still other important facts and principles involved in this study will bring a satisfactory solution of the problem before us.

Since the body is built up, sustained and repaired by the automatic functions of the involuntary and pre-conscious life alone, and these functions first construct the brain and its organs in and through which the higher functions and voluntary activities of mind are to become manifest,

it follows that these higher psychic functions existed latent and potential in the pre-conscious life, awaiting only the construction and perfection of corresponding physical organs in and through which to become enthroned in organic function and activity, and themselves furnished the ideal, model or pattern into which the automatic functions were thus made to weave or construct these organs.

This induction is sustained if not absolutely demonstrated by the universal fact, that a germinal principle of life with specific individual characteristics, is found to be the central and controlling element or factor in all living organisms. Each of these germinal centres determine the character and form of the organic structure in which it is enthroned as the controlling principle, whether of plant, animal or man.

From this central controlling principle radiates the living force of that vital chemistry which weaves the unfolding structure into the pattern or ideal furnished by the essential characteristics of the controlling principle itself. This living principle in plant and seed we call a germ, in man a soul.

The correspondence between the organic structure and the character of its controlling principle of life is always unvarying and complete; so that we are able at once to

* It is but justice toward Dr. Dewey to say that this continued contribution, although fine, was too lengthy, and we were obliged to cut it off about midway. We regret our inability to insert the whole article. We may say, however, that his fine contribution in our last issue, and the continued article, together with the portion we cannot insert, have just been issued for Dr. Dewey in a nice pamphlet of 35 pages. The three parts thus combined constitute a chapter of his forth-coming book, "The Way, the Truth and the Life."

determine the character of the germinal life by the outward form, and the form in turn by the character of the germinal life. The wheat germ never produces anything but the wheat stalk and the multiplied reproduction of itself in grains of wheat, so of corn and every other living thing.

Any number of different kinds of seed may be planted in the same soil, subject to the same conditions, and from the very same elements, the controlling principle of each builds up a structure for itself, each differing from the other both in form and character of substance. From the same elements are constructed the differing stalks of corn and other plants, and and the differing wood of oak, chestnut and other trees.

The one supreme energy of life is doubtless the same in all, but the central controlling principle of life, differing in each directs this force with automatic accuracy in the construction of a form exactly corresponding with its own characteristics and necessities.

Thus, from this creative and determining power of the controlling principle of living organisms, we are logically compelled to recognize it as psychic or spiritual in its essential nature, because it is the inmost and transcendent factor of all living structures, and exactly the opposite or antithesis in nature and character of the elements it uses in the construction of forms which we call material.

In man we call this central controlling power a living soul, because—unlike the orders of life in the kingdoms below man—when all its inherent attributes are involved or brought forth in organic structure and function, the transcendent powers of self-consciousness, reason, conscience, and volition, with aspirations after a still higher condition of mental and spiritual supremacy, are manifest.

This aspiration after a higher condition of life in personal freedom and mastery, it should be remarked in passing, is itself a

prophesy and promise of its possible and ultimate realization in experience.

This universal and unvarying fact, that the germinal principle of every organism controls with automatic accuracy and unerring skill, the force of life in the building up and perfection of the organism, so as to exactly adapt it to meet the necessities and characteristics of its own nature, whether of plant, animal or man, is itself the demonstration that all the attributes that ever have or ever can become manifest in a living organism, existed from the first, though latent, in the governing principle or soul of that organism.

If the higher mental powers, or their germs, were not latent in the pre-conscious life of the human organism, the corresponding portions of the brain, as the organs of their subsequent manifestation and activity, would not have been built up and prepared for them by the automatic functions of the involuntary life. "A body thou hast prepared for me." And because the higher psychic powers existed, though latent, in the pre-conscious life of man, they formed the model or pattern for the construction—by the automatic functions—of the various organs which compose the complex structure of the brain, for their subsequent use when awakened and brought forth in organic function.

The repair as well as the construction of the entire organism including the brain, is kept, however, and held from first to last, within the sphere and care of the involuntary life and its automatic functions, which never sleep.

Hence it follows, that if the mind even while latent is thus influential in furnishing the model or pattern for the construction of its own physical organs—by the automatic functions of the involuntary life—when it at last becomes enthroned in conscious organic activity and power, it must of necessity, and, therefore, does exert a still more potent and active influence over the constructive, reconstructive, and healing functions and processes

of vitality, and presents a still more influential model into which the automatic functions shall reconstruct the physical body as an organic instrument for the conscious soul in its higher activities.

Hence, also, the soul in the exercise of its free powers of consciousness and volition, does, and of necessity must have a body exactly corresponding with its own prevailing ideal and conviction of what that body is or shall be. The prevailing ideal and convictions of the mind concerning the body and its limitations, are thus of necessity reflected upon the body, and from the pattern into which the automatic functions are continually reconstructing the new forming tissues, and the man whether ignorantly or understandingly is actually making his outward man after and into the pattern furnished by his own mind and thought. Truly "as a man thinketh in his heart so is he."

Thus the life holds absolute supremacy over the materials it uses in the building up and repair of organic structures, and so over the organism it constructs, and mind, in turn, holds supremacy over the forces of life and furnishes the model into which the automatic functions shall weave the structure itself. Herein is established the impregnable basis of a demonstrative science of health and healing through mental supremacy.

The power of the soul over the body is absolute and supreme. Man can and actually does have the kind of body he himself has chosen. Not by the temporary moods and fluctuating desires, prayers and resolutions of his soul, but by the prevailing ideals and convictions of the mind concerning the body and its limitations, or its possibilities. These constitute his true prayer as well as his real faith.

This mental supremacy cannot be overstated nor its importance over-estimated or emphasized too strongly. If true, it is certainly the most important truth for man to know in this world; because his health

and well being depend largely upon it, and his personal destiny is involved in it.

That it is true, the foregoing considerations demonstrate in the abstract; while the personal experience of everyone who will carefully observe and analyze the relation of his own dominant mental attitude to the prevailing bodily conditions, will render the practical demonstration absolute and complete.

The health and organic perfection of man are thus actually within his own mental control, since the only object of the organic functions is to produce this result, and if, as we believe, they are of divine ordination, must effect it when not interfered with, or interrupted by the free powers of thought and volition, and therefore only require the mental co-operation of man himself to actualize the divine ideal in his own experience.

In this is found the key to that great law of faith to which the Lord Christ attributed a power that in the sphere of the personal life is practically omnipotent. "All things are possible to him that believeth." "According to your faith be it done unto you." The whole being, psychical as well as physical, is of necessity embraced in the operation of this great governing principle—the controlling influence and power of the ideals, convictions, and faith of the soul.

Men do not rise above the level of their own ideals whether it be physically, mentally, or morally. Neither will they put forth any practical effort to attain that which they honestly believe is beyond their reach. Hence they practically limit the spontaneous activities of life within them to the measure or standard which they have set by their own mental conviction and ideal of what that limit is or should be. "Whatsoever ye shall bind on earth," said the Christ, "shall be bound in heaven; and whatsoever ye loose on earth shall be loosed in heaven." That is, whatever we bind in our physical life by the thought and ideal of the mind con-

cerning it, we bind the operation of the inward life to it, and whatever limitation we set to the development and activity of the higher powers of the soul, by our own ideal and conviction of what that limit is or should be, we not only bind the operation of the indwelling divine Spirit to that measure, but bind our own effort at attainment to the same limit.

This is a necessity of our mental and moral freedom. The operation of the principle like a two edged sword is twofold. First, the permanent ideals and convictions of the mind concerning the body and its limitations are inevitably reflected in and upon the body and form the pattern into which the automatic functions and processes of the involuntary life reconstruct the body. Second, the ideals and convictions of the mind concerning the higher powers of the soul and their limitations, in like manner confine the spontaneous influx and activity of the Spirit in the rational and moral powers for their illumination, to the measure and degree of the mind's own standard of what that limit is or may be. And in both cases, it binds and limits the efforts of the mind itself in mental co-operation in either direction to a corresponding degree, "Be it unto thee according to thy faith," applies to the soul as fully as to the body. It is the Supreme law of the personal life.

The life of the body and the light of the soul, both spring from the Spirit within, which is the shekinah of God's indwelling Presence and Power. "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?"

For Mental Science Magazine.

The Coming of the New Kingdom.

EDWARD R. KNOWLES, PH.D., S.S.D.

New principles and ideas in theology cannot *at once* be acknowledged as true by those who from their youth have been trained and brought up in other principles

and doctrines; but a more spiritual and elevated discernment of Truth is possible in these times than has ever before been attainable, and progress is as predicable of theological and spiritual knowledge as of all other kinds of knowledge. The creeds and symbols of former dispensations are, although founded upon Truth, nevertheless quite a different thing from Truth itself; and a clearer and fuller understanding of the Infinite Wisdom may now, through the ineffable graciousness of that Wisdom itself, be attained, in order to meet the growing requirements of the rational mind and to satisfy the awakened spirit of rational inquiry.

There was a time when the belief in the Ptolemaic system of astronomy was almost universal; but this system did not satisfy the more rationally developed minds of Copernicus, Galileo and Newton. These men maintained that the former astronomical systems were founded on *appearances* and *fallacies*, and not on *genuine truths*. All men of science now believe they were right, and their opponents wrong.

Just such a revolution as Copernicus, Galileo and Newton effected in respect to *astronomy*, by raising it out of appearances and fallacies into the sphere of *genuine truths*, is now being accomplished in respect to *theology* by the end of the consummated age and the revelation of a new dispensation of Divine Truth. The second advent of the Christ is not ushered in by outward and spectacular events.

"The wreck of matter and the crush of worlds," but the coming of the Son of Man is the revelation of new and perfect conceptions of Truth, and emphasizes the words of Jesus: "The Kingdom of God is within you."

We are entering upon a new age. The world we are living in is not the world of a hundred years ago. All outward things—arts, medicine, governments, methods of light, heat and communication—are becoming new; and is theology to be the only unchanging thing? The answer comes in

the shocks which the theology of the past age is receiving on every hand. "Behold, I make all things new."

The "orthodoxy" which through Dr. Watts sings of God in public worship as follows:

"Rich were the drops of Jesus' blood
That calmed his frowning face,
That sprinkled o'er the burning throne,
And turned the wrath to grace,"

is being driven from the minds of men by the glorious advent of the Kingdom wherein God is *known* to be Love and Life and Wisdom, and to be free from all evil passions, infirmities and errors. In God's light we see light, and are led by its interior illumination to banish evil and do good. *Omnipotens et Sempiternus Deus, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua. Amen.*

Hatfield, Mass.

For Mental Science Magazine.

Who Make the Best Healers?

MRS. D. A. BENEDICT.

They who can rise above self, and live for Truth.

Some one asks, what is Truth?

Jesus said "I am the Way, the Truth, the Life." The purity of His life demonstrated what He desired His disciples to become. "Follow me," that is fashion your character to the pattern I bring you. When you can eliminate from your character all selfishness, all lust and greed, all envy and hatred, and think of the work before you with love and compassion, instead of the rewards, you are rising to that point where "evil spirits" will be subject to your authority. When you can say in all truth "Thy will, O Father!" I await, the spirit of healing awaits thy word.

"The breath of a diviner air,
Blows down the answer of a prayer,
And all our sorrow, pain and doubt
A great compassion clasps about,
And law and goodness, love and force,
Are wedded fast beyond divorce,

Then duty leaves to love its task,
The beggar self forgets to ask;
With smile of trust and folded hands,
The passive soul in waiting stands
To feel, as flowers, the sun and dew,
The One true Life its own renew."

With this renewed life we are endued with power to say to the sick and suffering, "Peace be still," and not say the blessed words in vain.

When we think of the Great Teacher—majestic in his rebuke, mild in his council, pleasing and gentle in manner, so tender in his pity and compassion, and yet so mighty in his power and wisdom we are inspired with a burning desire to rise above all selfishness and become like Him; to find the "one pearl of great price," that intelligence that will lift us up into a higher realm of being where error, sickness and sin, shall lose their power, which power is our ignorance and blindness to Truth.

What did Jesus give His disciples that enabled them to heal all disease, sickness and sin, and to cast out evil and raise the dead? We are informed He opened up the scriptures, expounded, or explained them. In other words gave them knowledge, wisdom, intelligence, showing them how goodness or God, was the only Reality and source of power and life, and that error, or evil, had no entity, no reality, no rights; opened their understanding.

When we understand the Science of Being, and when Life appears to us in that immortal light that fades not away, then we calm the tempest within that swept over us like floods of darkness, filling our hearts with sorrow, pain and dismay. When we feel that we are planted upon a sure foundation, anchored to the "Rock of Ages," we may put forth our hand in confidence, lift up the fallen, save the sinking, stay the waves of sorrow and sickness which sweep over our brothers, neighbors and friends, and the stranger within our gates. Such are they who make the best healers.

those who talk you dumb in the
to convince you of their power to
ability to instruct, yet tell you
to enlighten, and do nothing to
seeking gain of gold and silver,
you waiting stand before them
ing for one crumb of comfort, one
ight to banish the gloom and lift
en that seems crushing you. Say
afflicted one, "fear not, only
? What I can, will I give you
soon all will be well with you.

When self-seeking turns to love,
knowing mine, or thine,
miracle again is wrought
water turned to wine."
III.

Science Magazine,

Mental and Physical Relations.

C. M. WALKER.

Relations cause every phase of sensa-
and there is no greater or higher
than the mental, for upon that is
the others. Direct interchange
the two states of being consciously
the external, and through that
we are constantly making manifes-
for good or ill. Ego shapes the
ions of each, and each one feels
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on the outer. To illustrate: take
born egotist full of pomposity
deceit, and let the tide wave of
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are miscalled reformers. The
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a minds be left to the true spirit of
nal agents commissioned of God
her and their impressions would
nd with the godly mercies

vouchsafed to all His children. Place
one mind in position to bear upon several
minds whose full desire is to come up to
that mind and emulate his example, and
the results are, that this one sends out
more rapid vibratory waves and hence
there is drawn upon itself greater strength
acting directly upon the cerebral organs
whereby the personage becomes as a God.
The call of the meek and lowly is not to
fill the mind of their hearers with any
human dictatorship, but merely place
every hearer in the attitude of receptivity
through the merits of one who was the
type of holiness.

This is the true fellowship with the
Christ which dwelt in the man of Nazareth,
call into action the spirit of obedience,
and there will follow the reward of that
heavenly attribute. Humanity is at a dis-
count at best, and those who trust the
human agents must needs have many
severe contests ere the two opposites are
reconciled. But when the spirit of Jesus
depicts itself as in the ascendancy, there
may be less fear for those who submit
themselves to human agency.

The time has come in which the heart of
man can be searched, and the secret
domain threaded to the exclusion of im-
position and fraud. God grant that there
may come a deeper insight to every child
of earth, and that the gospel of the true
and living God may be preached by angels,
and that the edifice may be the temple of
the immortal soul as it now stands in the
flesh. Clearer understanding, higher and
holier messages would be heralded to the
hungry children of earth. Few indeed
are content to partake of the one essential
aliment and let pernicious food alone. All
try to feast upon the widespread sentiment
of the day, and thereby become surfeited
instead of nourished. Those who long to
see and hear for themselves are the ones
who will be blessed. No man com-
mandeth the power of the most High to
the exclusion of any seeking soul. The
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and the equivalent rendered each, as far as mutual satisfaction in that particular bargain goes, but to possess that Infinite information is to be schooled in the Infinite beatitudes and humble contrition of heart; to be above all cavilling for notoriety and all assumption of knowledge greater than the most indigent can attain, if they only seek the great Eternal source of knowledge. Light is breaking, and the full day will soon dawn, the Spirit and the Bride say come, and whosoever will may come and partake of the water of Life. Sense makes known to each seeker after light the same vital principle which covers the entire growth. That life is indestructable and the everlasting possibilities of life are the same through all the eternal ages. Man was made in the image and likeness of God, inasmuch as he is spirit and can permeate matter and create a new life in the individual lives while they are commanding the clay fashioned after the immortal model from which it is reflected. Can the indwelling spirit of man speak or transmit thought without the model which acts under its dictation? No sense is lost by the dissolution of the human, and therefore material body. Lest there should be a conflict between the two natures there has been established a mutual correspondence between the spirit immortal and the form material. Could the same intimacy be kept up through all the time of earth life, there would be no call for change; there is a corruptible portion, and that must be put off as a garment to be replaced by one of incorruptibility. Since man must die physically, there must be a physical law and that calls for exchange which means comparatively nothing for the life is not detracted from, only made more alive to all intents and purposes, and might and power lay low the material necessities and the freed spirit joins in the blessed emancipation from ponderable matter and finds itself free to adopt such measures as God has provided for the manifestation of

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Detroit, Mich.

For Mental Science Magazine.

What Truth W

CLEMENTINE PER

Truth will bring you into all created things. It will with happy hours in which will be to help others. It sleep as peaceful and rest sleep of nature. It will enc your whole being. Your tender and sympathetic, and will flow words of peace and is love, and love is life. Truth of Truth will stream from the electric rays shine with light of the sun, sending them far into space. Many will you for light. Love does repels. Truth in its broad standing and it will help your oneness with all, and see the reflection of Divini

Truth will free you from groveling sense, or the secret ills will disappear. Truth

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 carresses. 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 straight 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.

Meriden, Conn.

From Racine Daily Journal.

Christian Science.*

"IS NOT CHRISTIAN SCIENCE PANTHEISM?"

BY REV. A. J. SWARTS.

EDITOR DAILY JOURNAL:—By those who do not understand the moral

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ethics of Mental Christian Science, it is sometimes asked wherein it differs from pantheism. We have been asked the above question since we have come to Racine. With your permission we would be willing to explain so far as the brief space of an article will permit.

When from the standpoint of our science we define God as omnipresent Spirit or universal Life, we mean that no personality or visible expression is to be thought of. As Christian or Spiritual Scientists we found our system on the spiritual instead of the material interpretation of the Bible, as also on the works and teachings of Jesus.

While pantheism means that God is the "universe or everything," and while the doctrine of Spinoza maintains the universality of God or confounds Deity with the universe, our science also claims that spiritual Deity or the true God is universal, but it denies that God is "matter" in any sense. As to the universal presence or being of God, we agree with the pantheist, but touching the substance or essence of Deity, we stoutly oppose him. Theology, when it asserts that God is ever visible, is much more the supporter of pantheism than is our science. It becomes every theologian, who professes to guide the moral sentiment of community, to look carefully into the encroaching system of this science or understanding of God, heaven, evil, judgment, disease, cure, etc., for we assert that the doctrines and works of Jesus were established by the curing of disease through faith, through divine or spiritual power, instead of by material means.

When the pantheist or any other believer in material causation, or in God as "matter," says that "God is everything," such speak from the agnostic or materialistic basis of being, and they mean only visible objects when they say "everything." If this is not correct then we have no controversy with such, but we do controvert every believer in the reality of

so-called matter, and when incorrect theological thought asserts the material being of God, or that Deity has any physical visible manifestation, we intend to obey God or Truth in the correction of such error. In this respect we do not antagonize the best theological views, for such teach better, and there are theologians and logicians in Racine who stand in the advance or true light of our divine science relating to God, for we have conversed with such.

The protoplasmic or the ideal invisible atom in the origin or starting point of every visible object, and through the law of aggregation these atoms coalesce or come out to visible expression, *i. e.* they form themselves into the visible reflection of the true ideal. Now our point is that these invisible atoms are *Spirit* and not "matter," hence as everything that is formed is formed of these atoms, it is only a logical deduction to hold that visible formations are the same in substance as the atoms. This is the starting point and all who enter this science of Deity holds that the atom is Spirit, while pantheism and agnosticism hold that the invisible atom is "matter." If such is "matter" then from this premise of the materialist or atheist the conclusion is irresistible that "all is matter."

Now thinker, Christian Science is after you and ere long you will find it necessary neither to speak awry of a system God is honoring as he honored truth under Jesus, nor to attempt evasion. You must take sides with one of the above premises, and with advancing scientific thought, and know that "all is Spirit," else agree with Ingersol and other pantheists, that the starting point or atom is matter and that "all is matter." You represent one of these classes to-day, else you are one of the common thinkers who hold that there are "both Spirit and matter." This class is the most numerous, but they are the "luke warm" and must square themselves for the issues, else be left in the race.

The clergy begin to agree with us that the claims for Spirit *versus* matter, constitute the chief controversy in the world of advancing moral thought. In the magnitude and the portentous significance of the growing agitation, many inconsiderate beliefs or claims are rapidly waning, *e. g.*, the belief that God is ever to be a personal or visible expression; that he is a God of anger or can ever banish the immortal idea of the spiritual or the real man from his presence, seeing that He is universal Good or omnipresent, invisible Life. If God is personal he is limited to place; is local, and if this is true we ask any one who thus believes to tell us how He or rather how this Divine Principle can be everywhere or omnipresent?

Those who desire light on this greatest of all issues in the moral world of thought will do well to read our science works and hear a full course of lessons from a competent instructor. The controversy can be settled, and the honest investigator of Truth can be planted on the spiritual Rock of Ages and have a new song put in his mouth.

As a proof that our cause is of God and for the candid consideration of all, wonderful cures follow the humble works of women and men who come into the science or system. The chief labors of the apostles were to teach Truth and to heal, hence if honest industrious moral citizens espouse this new cause, and God cures every form of disease known through their simply telling the joyous news and sitting a few minutes by the sufferer without the use of an atom of drugs, who should object? We assert that every class or kind of disease known in *materia medica* is cured by those who come clearly into the understanding that "all is Spirit."

Our system does not allow any healer to manipulate nor come in contact in any way with the patient, and we give no more drugs than the healers under Jesus did who cured through Truth or the power of mind; we give no kind of drug. We hold

Not those who talk you dumb in the effort to convince you of their power to heal, and ability to instruct, yet tell you nothing to enlighten, and do nothing to benefit; seeking gain of gold and silver, while you waiting stand before them hungering for one crumb of comfort, one ray of light to banish the gloom and lift the burden that seems crushing you. Say to the afflicted one, "fear not, only believe." What I can, will I give you freely—soon all will be well with you.

"For when self-seeking turns to love,
Not knowing mine, or thine,
The miracle again is wrought
And water turned to wine."
Chicago, Ill.

For Mental Science Magazine,

Mental and Physical Relations.

C. M. WALKER.

Vibrations cause every phase of sensation, and there is no greater or higher phase than the mental, for upon that is based the others. Direct interchange between the two states of being consciously affects the external, and through that medium we are constantly making manifestations for good or ill. Ego shapes the proportions of each, and each one feels the duplicate of the magnitude as it is reflected on the outer. To illustrate: take the inborn egotist full of pomposity and conceit, and let the tittle wave of reform strike the interior; what think you would be the outward manifestation? No terms are too strong for such to use to carry effect upon the minds of others. They are miscalled reformers. The vibratory forces reaches some sensitive minds and they in a meek and lowly spirit acknowledge themselves condemned for not coming up to the standard professed to be attained by the professional instructor. Let such minds be left to the true spirit of the eternal agents commissioned of God the Father and their impressions would correspond with the godly mercies

vouchsafed to all His children. Place one mind in position to bear upon several minds whose full desire is to come up to that mind and emulate his example, and the results are, that this one sends out more rapid vibratory waves and hence there is drawn upon itself greater strength acting directly upon the cerebral organs whereby the personage becomes as a God. The call of the meek and lowly is not to fill the mind of their hearers with any human dictatorship, but merely place every hearer in the attitude of receptivity through the merits of one who was the type of holiness.

This is the true fellowship with the Christ which dwelt in the man of Nazareth, call into action the spirit of obedience, and there will follow the reward of that heavenly attribute. Humanity is at a discount at best, and those who trust the human agents must needs have many severe contests ere the two opposites are reconciled. But when the spirit of Jesus depicts itself as in the ascendancy, there may be less fear for those who submit themselves to human agency.

The time has come in which the heart of man can be searched, and the secret domain threaded to the exclusion of imposition and fraud. God grant that there may come a deeper insight to every child of earth, and that the gospel of the true and living God may be preached by angels, and that the edifice may be the temple of the immortal soul as it now stands in the flesh. Clearer understanding, higher and holier messages would be heralded to the hungry children of earth. Few indeed are content to partake of the one essential aliment and let pernicious food alone. All try to feast upon the widespread sentiment of the day, and thereby become surfeited instead of nourished. Those who long to see and hear for themselves are the ones who will be blessed. No man commandeth the power of the most High to the exclusion of any seeking soul. The terms may be made between two mortals

and the equivalent rendered each, as far as mutual satisfaction in that particular bargain goes, but to possess that Infinite information is to be schooled in the Infinite beatitudes and humble contrition of heart; to be above all cavilling for notoriety and all assumption of knowledge greater than the most indigent can attain, if they only seek the great Eternal source of knowledge. Light is breaking, and the full day will soon dawn, the Spirit and the Bride say come, and whosoever will may come and partake of the water of Life. Sense makes known to each seeker after light the same vital principle which covers the entire growth. That life is indestructable and the everlasting possibilities of life are the same through all the eternal ages. Man was made in the image and likeness of God, inasmuch as he is spirit and can permeate matter and create a new life in the individual lives while they are commanding the clay fashioned after the immortal model from which it is reflected. Can the indwelling spirit of man speak or transmit thought without the model which acts under its dictation? No sense is lost by the dissolution of the human, and therefore material body. Lest there should be a conflict between the two natures there has been established a mutual correspondence between the spirit immortal and the form material. Could the same intimacy be kept up through all the time of earth life, there would be no call for change; there is a corruptable portion, and that must be put off as a garment to be replaced by one of incorruptibility. Since man must die physically, there must be a physical law and that calls for exchange which means comparatively nothing for the life is not detracted from, only made more alive to all intents and purposes, and might and power lay low the material necessities and the freed spirit joins in the blessed emancipation from penderable matter and finds itself free to adopt such measures as God has provided for the manifestation of

heightened capabilities and innumerable desires. Time and sense are no longer heeded, all is one universal limitless space untrammelled by aught, save it be the Eternal Father's will, and then the law of the first great cause comes not as a restriction but a regulation. The abiding interests may claim their individual exercise, and unto that mandate the spirit will bow in humble submission calling the aid of the Eternal Father as in life material.

No claims may be set up by assumption, for the claims of the Almighty are paramount and they must be obeyed.

Live in the love of the Divine Fatherhood and the mercies of that author will sustain and keep you. Seek first the kingdom of heaven which is in the life of the pure in heart. Striving to do God's will is the highest type of heavenly bliss.

Detroit, Mich.

For Mental Science Magazine.

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 carresses. 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 straight 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,

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Our system does not allow any healer to manipulate nor come in contact in any way with the patient, and we give no more drugs than the healers under *Jesus* did who cured through Truth or the power of mind; we give no kind of drug. We hold

to no spirits nor to any mesmerism nor magnetism as the healing agents. We say the work is all of God or the one universal Spirit, for we admit of none other.

We accept the Bible and its grand truths but interpret its great issues differently. We accept the example and life of Jesus as the highest model, and claim that the Christ is synonymous with God, hence everywhere and *invisible*. We hold to the keeping of the chief temple, *i. e.* the body, pure and to living so that we have the constant aid of the Supreme Spirit, and knowing that the work and glory are His, we make no apology for Truth but teach it in its purity and leave the results to God.

For Mental Science Magazine.

Science Aphorisms.

COMPILED BY DR. E. R. KNOWLES.

"The text that suits not to his darling whim,
Though clear to others, is obscure to him."

The above pungent and aphoristic couplet of Cowper is expressive of a general fact in human experience, and none can be better aware than Christian Scientists, that people generally have great difficulty in "seeing clearly" or "grasping firmly" any train of thought that goes counter to the current of their previous notions and beliefs. As Cæsar wrote: "*Fere libenter homines id, quod volunt, credunt.*" Men are very ready to believe what their wishes favor.

"Theology," says Jeremy Taylor, "is not so much a divine doctrine as a divine life." This quotation needs no paraphrase for Christian Scientists, and is fully in accord with the tenor, scope and aim of the Science of Being.

The following is the promise of the infinite wisdom to those who, by right living and pure desires and intentions, attain a clear spiritual understanding and thus are made, in the highest sense, "Kings and Priests unto our God."

"Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation."

A heaven consisting, according to the common conception, of going about clad in white robes and wearing a golden crown would be a very poor and wearisome state of affairs, however varied; and the poor monk spoke the truth when he said:

"If one goes to heaven without his heart,
God knows he leaves behind his better part."

The attaining to the happiness of heaven consists for us pre-eminently in obtaining the widest scope for all pure and noble affections and the most abundant means for their development. Concomitant with this are perfect mental freedom, harmony and clearness.

Hatfield, Mass.

Fishing.

ADA B. AYERS.

In the days of primitive life when the arts were few, and the means of living limited, the art of fishing was cultivated, not in the poetic or figurative sense, but in a practical way. And step by step, coming down through each generation, how closely have we followed the words of Jesus: "Follow me I will make you fisher's of men." The art may be followed as a vocation, as a pastime, as you will, but we are all anglers. The youth, seeming to see the future like a scroll before him, full of bright pictures, no dark ones to mar, when the sun is just peeping over the ambitions of his life, shoulders his rod, and with reel and hook goes fishing; baiting his hook with honest endeavors, he throws his line into the eddying currents of fortune. Patiently he waits, sometimes faltering and fearing defeat, but at last, long before his boat nears the shore he finds success crowning his efforts.

Men often do not acquire the art until late enough in life to be adepts. The shores of time are thronged with these fishers. One man has cast his net, and finds it filled with greed, dishonesty, and many misdeeds. Another baits with golden opportunities, and carelessly letting them slip one by one away from him, until all gone he goes home empty-handed, bemoaning his own negligence. Here are two heart anglers, one throws out a tempting bait, then holds the victim with head just above the water, where he can watch the slow but sure death. The other hastens to hold the faintly beating heart against his own to quicken its beatings, until he can hurry home with his prize, there to succor and shelter against all time.

Dreamers we find at every turn; the man far out on the Sea of Life is trolling for great successes. Now and then he awakes to put new ideas on his hooks then forgetting all, dreams again until the wind changes, then throws out a new line, baited with ambitions, aspirations, and hopes, but the old dreams come again, the keel touches the shore of a ripened life, and still he waits intently thinking

"While the red sun, slowly sinking
Disappeared at last from sight;
And the last uncertain gleaming
Found him still alone and dreaming
In the shades of coming night."

But there are hosts of happy fishers; day after day with light hearts they follow each their own bent, all bringing home full nets of happiness and well-doing.

The point we would make is that orthodoxy and christianity have been endeavoring to follow the teaching of the great Master, and it cannot be denied that they have achieved a measure, and a good measure, of success, but they have failed to comprehend the whole meaning of the injunction, which is, that in fishing for men we should recover, not only their souls, but their bodies as well; and herein lies the great beauty of our Spiritual Science healing system. Teaching and

healing should be *one*, and the early followers of the precept so understood and practiced it; for some reason, however, the theologians lost sight of the portion referring to the body. We therefore, are not now detracting anything from the church, on the contrary the lost portion is being restored.

Chicago, Ill.

The Rose's Redress.

BY A. T. BUSWELL.

I.

Born free from mortal throes,
In living, lustre-clothes,
Now buds the artless rose,
Pure as the crystal snows,
Late where its glory grows.

II.

But ah! the subtle spirit
Now fills a cup within it
Of nectar rare,
And sings: "Go, bear
This gift on the golden air,
Fly freely everywhere!"

III.

So, with slender, suppliant arm,
This cupid balm
It lifts to the laughing breezes;—
This sylvan charm
Can mean no harm,
Though our lady *coughs* and *sneezes*.

IV.

Oh! woman in dress
Of heaven, not less
Than the rose in loveliness,
God does not in His flower's bloom
Sicken thy sense and seal thy doom;
Thou dost not give His Spirit room.

V.

'Tis thy *senses* that are liars,
'Tis thy *thought* that sets the snares
In its own beguiling lairs,
And not the simple sweet-briars.

VI.

Tune then thy sense to heavenly hearing,
Thus train thy thought to cease its fearing.
Then shall float from rose's "air"
That full, free wealth from "Over There;"
'Tis around, within thee, everywhere—
Even *thine eternal health*. *Beware!*

Boston, October 1, 1887.

For Mental Science Magazine.

We Sink or Swim Together.

H. H. BRIDGEWATER, S.S.D.

As the race advances through the great forever and its latent thought is brought out, the privilege of bringing it out appears to be committed to individuals of the race. In time it is caught up into the consciousness of others sufficient in number and positiveness to impress the unconscious minds of the balance of mankind, to be by them in time substantiated; but although this is the order, the race must eventually sink or swim together, so the sooner we learn the commandment which the positive Christ or Good placed upon negative mind, viz.: "Love thy neighbor as thyself," the better. Spiritual Science gives to the world the practical method of obedience to this command. It teaches its students to hold every man in the law of Good and to keep them there until they manifest full growth. But if we continue to conceive it possible for God or good to discriminate, we shall find a temptation to do so ourselves.

Entity as taught at the Spiritual Science University affords us the most scientific, not to say beautiful, idea of that divine charity which the race would do well to emulate.

Who has not noticed a brood of young chickens or failed to observe the paternal solicitude, which continues until the chicks are old enough to take care of themselves? If we select two chickens from different broods, the quality of the two is similar, so human nature is also the same, or similar. Touching the divine nature of man, the invisible or the real, who will say there is much difference? In the eyes of the All Good, the Father, known as Justice, Truth, Love, Intelligence and Wisdom, one is as good a subject for his Love as another. When the children of God become conscious of having all of his attributes, they will not discriminate against any particular brother or sister in favor of another, neither here nor hereafter. It is imperative to understand that God is incapable of doing that which we strive to avoid.

Haste then to become conscious of God's attributes planted deep in the mind of all, bring them forth by appropriation, effort and prayer. Affirm the good for self and neighbor, for your own child and other children, as the well-being of your own is inseparably wrapped up in the well-being of others. Eventually the race must sink or swim together.

Cheboygan, Mich.

Gems by Beecher.

The truest self-respect is not to think of self. The first hour of the morning is the rudder of the day.

Defeat is a school in which Truth always grows strong.

Doctrine is nothing but the skin of Truth set up and stuffed.

Private opinion is weak, but public opinion is almost omnipotent.

The elect are whosoever will, and the non-elect, whosoever won't.

In this world it is not what we take up, but what we give up, that makes us rich.

If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard.

The world is so fruitful that we can hardly even blunder with out bringing forth some good.

Some men are like pyramids, which are very broad where they touch the ground, but grow narrower as they reach the sky.

He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten the cause.

No man need fear that he will exhaust his substance of thought, if he will only draw his inspiration from actual human life.

Our best actions are often those of which we are unconscious; but this can never be unless we are always yearning to do good.

Every man should use his intellect as light-houses use their lanterns, that those who are far off upon the deep may see the shining, and learn their way.

We sleep, but the loom of life never stops; and the pattern which was weaving when the sun went down, is weaving when it comes up to-morrow.

A week filled up with selfishness, and the Sabbath stuffed full of religious exercises, will make a good Pharisee, but a poor Christian. There are many persons who think Sunday is a sponge with which to wipe out the sins of the week.

You might as well go to the catacombs of Egypt, and scrape up the dust of the mummies, and knead it into forms, and bake it in your oven, and call such things men, and present them, as citizens and teachers, for our regard, as to bring old, time-worked institutions to serve the growth and the living wants of the day.

THE MOTHER'S LOVE DEPARTMENT.

"Our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

For Mental Science Magazine.

The Garden of Life.

CHAS. W. CLOSE.

Life is a garden in which we sow,
Seeds either good or bad;
The flowers which shall grow therein
Will make us happy or sad.

Then let the garden of our life
Bloom with flowers bright;
Nor any poisonous seed be sown
To make us shun the right.

Let deeds of human kindness
This garden fair bestrew,
Doing by others as we would
Have others by us do.

Then will our life be bright and fair
Through all our journey here,
And flowers bright for us will bloom,
Of love and friendly cheer.

Aim High.

SELECTED.

We often hear men sigh for riches, that they may become great. It does not require riches to aid the sorrowful, or to show others the way to lofty aims and noble purposes, and thus gain the love and esteem of all who know you. Why then settle down to a common place, unimportant life, when we can do our fellow creatures so much good, with so little exertion on our part?

Place your stakes on a high point and climb to them, press upward toward the goal. No one need ever sit down and weep, as once a great conqueror wept, because of no more worlds to visit, no more wonders to contemplate, and no more glorious exhibitions of Divine power and wisdom to behold.

Many men have spent long and useful lives, doing good and making those around them truly happy; in other words they have made the world better because they

have lived in it, and yet they are unknown to fame.

Make it a habit to aim high, for habit soon develops into a second nature, and naturally conforms to custom, and it is all important to strike the right track, for on that hangs our future destiny. Men of genuine merit have been looked up to by the masses as a model, a leader, a great man.

Don't let our lives be passed in such a way that we shall say regretfully:

"Tis greatly wise to talk with our past hours,
And ask them what report they bore to Heaven,
And how they might have borne more welcome news."

Perform every duty deliberately, carefully and honestly. Be kind, be good, be true, and strive each day to be more and more like Him, whose example we should keep constantly before us. Then we shall be supremely happy.

Modern Thought.

The whole of modern thought is steeped in science; it has made its way into the works of our best poets; and even the mere man of letters, who affects to ignore and despise science, is unconsciously impregnated with her spirit and indebted for his best products to her methods. I believe that the greatest intellectual revolution mankind has yet seen is now slowly taking place by her agency. She is teaching the world that the ultimate court of appeal is observation and experiment, and not authority; she is teaching it to estimate the value of evidence; she is creating a firm and living faith in the existence of immortal, moral, and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—

Huxley.

“Too Many of We?”

“Mamma, is there too many of we?”

The little girl asked with a sigh.

“Perhaps you wouldn’t be tired, you see,
If a few of your child’s could die.”

She was only three years old,—the one
Who spoke in that strange, sad way,
As she saw her mother’s impatient frown
At the children’s boisterous play.

There were half a dozen who round her stood,
And the mother was sick and poor,
Worn out with the care of the noisy brood
And the fight with the wolf at the door.

For a smile or a kiss, no time, no place;
For the little one, least of all;
And the shadow that darkened the mother’s face
O’er the young life seemed to fall.

More thoughtful than any, she felt more care,
And pondered in childish way
How to lighten the burden she could not share,
Growing heavier day by day.

Only a week, and the little Claire
In her tiny white trundle-bed
Lay with blue eyes closed, and the sunny hair
Cut close from the golden head.

“Don’t cry,” she said—and the words were low,
Feeling tears that she could not see—
“You won’t have to work and be tired so
When there ain’t so many of we.”

But the dear little daughter who went away
From the home that for once was stilled,
Showed the mother’s heart, from that dreary day,
What a place she had always filled.

—*Woman’s Journal.*

“There’s never a day so sunny
But a little cloud appears,
There’s never a life so happy
But has its time of tears;
Yet the sun shines out the brighter
Whenever the tempest clears.

There’s never a garden growing
With roses in every plot;
There’s never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forget-me not.”

Home Happiness.

“Probably nineteen-twentieths of the happiness you will ever have you will get at home. The independence that comes to a man when his work is over, and he feels that he has run out of the storm into the quiet harbor of home, when he can rest in peace with his family, is something real. It does not make much difference

whether you own your house or have one little room in that house, you can make that one little room a true home to you. You can people it with such moods, you can turn to it with such sweet fancies, that it will be fairly luminous with their presence, and will be to you the very perfection of a home. Against this home none of you should ever transgress. You should always treat each other with courtesy. It is often not so difficult to love a person as it is to be courteous to him. Courtesy is of greater value and a more royal grace than some people seem to think. If you will but be courteous to each other you will soon learn to love each other more wisely, profoundly, not to say lastingly, than you ever did before.”

Affectation.

“Avoid affectation as a greater enemy to the countenance than smallpox. This, with strained allusions and disgusting finery, are easily attained by those who are mean enough to wear them; they are but too frequently the badges of ignorance or of stupidity, whenever it would endeavor to please. Everybody knows that vanity and affectation are mother and daughter. Vanity is the sin, and affectation the punishment. Vanity is only fully developed when it blows into affectation, and then it is complete.”

A just man walketh in his integrity.
The tongue of the just is as choice silver.
A merry heart doeth good like a medicine.

A man of understanding holdeth his peace.

Pleasant words are as a honey-comb,
sweet to the soul, and health to the bones.
—*Proverbs.*

He that hath no bridle on his tongue
hath no grace in his heart.

To think kindly is well, to speak kindly
is better, to act kindly is best.

MENTAL SCIENCE MAGAZINE.

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EDITORIAL.

The Spiritual or New Theology.

Now that we accept of heaven as a state of wholeness or peace, and not as a distant world, we are ready to inquire more definitely into the character of Deity. To know that heaven is not a place is to rise to a much higher understanding of God than to believe him as limited to the dimensions of any one city or location. We know that essential Deity is spiritual essence, while to contend that God is personal or ever visibly expressed is simply to support idolatry. The too common belief that God is ever to be seen, is soon to be known as Christian idolatry, and it will be as degrading to perpetuate this belief as it is for heathen religions to represent their deities in the form of human beings. To contend that God can be any part of a visible fleshly body, or even a spiritual form the size of mortal man, is to support a failing doctrine that will soon be pronounced as vain as heathenism.

The best thought now holds to God as Principle, and as INVISIBLE SPIRITUAL BEING, and that this is the Sea of Life as extended as the entire universe. God is to be thought of, to be imagined, to be addressed as omniscience, as universal Spirit, the source or essential Substance. God is the Good of all Infinity, yet there

is no sense in which this can be visibly expressed nor can any manifested shape or formation represent true Deity. As we can look upon the works of a fine artist and then reason to the understanding of the artist, so we reason from the expressed works of Nature or God to the Supreme Artificer or universal Wisdom. As the ideal, the design or intended form is the invisible thought of the designer, yet is not the designer, so all material formations are the ideas or designs of the *Infinite Mind of Nature*. When you think of the universe or of Nature in its entirety, its limitless domain, and then think of the necessarily present Intelligence at every indivisible point even in the center of earth, air, mineral or rock to fashion and form, and this invisible ocean of Spirit as unbroken, you have our idea of God. Deity or Life in its scientific or true sense is not absent from any atom of mineral, of water, of earth, air or ether in all the vast expanse, and yet it is not any visible thing or atom which mortal sense claims to be the real.

To assume that God is as extended as the best thinkers claim, and then to admit visibility or manifestation, is to stand squarely with pantheism, but when our Science denies the least expression of Deity it is the consistent and direct opposer of pantheism.

Here the common theology must join hands with pantheistic materialism and say, "there is no God but Nature or the Universe," else it will be compelled to adopt our position in Spiritual Science. If the common theology intelligently asserts the omnipresence of God, it then agrees both with pantheism and with our Science in the claims of extent. Here it is permitted to argue limitless Deity, and so far it harmonizes with these two scientific yet opposite claims, but it has no alternative except to agree with one or the other touching Substance. It cannot be neutral; if it argues visible expression and omnipresence, it then declares with panthe-

ism and makes its God the visible universe, which doctrine is hand in glove with agnostic atheism. If the theologian cannot accept such views nor believe that his God is "matter," he can accept no other position but that defended by Spiritual Science.

We offer to our theological friends the God who is Spiritual, not material. To accept Divine Science you can still hold that God is Spirit, Love, Truth and Life as the Bible asserts, but if to you God is physical, visible or material how can you claim that you are worshiping intelligence? Do you not define "matter" to be mere inertia, dead or lifeless? How then can such have any intelligence? Here honest friend, you are brought face to face with the ethical controversy of this age; you are not found in the ranks that uncompromisingly oppose the popular infidelity of this day under the aristocratic name of materialism. Where are you in this war? Atheism in the garb of material science is teaching your young men that there is no God, no immortality, no such a reality as Spirit. Encroaching in the name of materialism, this system now claims that a majority of church communicants hold that their own God is both personal and to be visible in a coming day. In this mistaken Christian belief of a local heaven and a personal God, materialism is establishing in the public mind all its doctrines or principles against the Sabbath, the sanctity of worship, the Bible and every doctrine the church upholds.

Your common theology must cope with this great infidelity or be found wanting. It is weighed to-day by the masses, and is being forsaken. The new theology in science is in the advance and is the equal match for this defiant material foe.

Now we are ready to assume that no true evolutionist can side with the materialist and deny the order of the spiritual, nor can he side fully with the spiritual and deny the opposing order of the material. The proper position of the

true evolutionist is to admit the opposing attitude of the two. He knows that it is proper and honest for the material scientist to hold that "all is matter," but he knows it is just as proper for the Spiritual Scientist to understand that "all is Spirit." This opposition is the true law of advancement, and he who cannot see it thus is not worthy the name of an evolutionist. It is as much a law in the Spiritual realm as night and day is a law in the material realm. This is simply the law of polarity or of opposites; without this law there could be no idea of Good and evil, or God and Satan in the spiritual realm, nor could the material realm show darkness without light, sweet without acid, cold without heat, nor west without east. There can be no spiritual growth without a belief in evil, and there can be no health without a belief in disease. The one implies the other; in fact there is neither without the other. This is true of the issues between mortal and immortal mind, for we know nothing of the one without the other, and now having implied duality, or that any of the foregoing considerations are separate or plural, we wish to say that in the law of relations there is no separate reality.

We have declared the divine or evolutionary order of the opposites and such is seen in mental strifes or the desires to excel. The utility of opposition is seen on the stage, in the press, the pulpit, the money mart, in politics, railroading, gambling, in custom law, the medical and amusement realms.

To aid our readers to the practical application of these opposites and to the order of the chief opposition now in the world of moral thought, viz., the fight of Spirit against matter, we draw the following figure or illustration: Imagine a building where 5,000 people are assembled; now draw a line across the floor two-thirds of the distance from one end of the room. We now wish those in the larger division to represent the vastly larger portion of humanity who believe there are both

Spirit and matter as two separate substances. We now wish to place the other two classes, viz., the material scientists and the Spiritual Scientists in opposition in the smaller division of this room. Allowing this assemblage to represent all the thinkers of the world on these issues, you have our ideal representation. All are facing the two smaller battalions of fierce antagonists. No one has any right to claim his place in these advanced ranks unless he can know for himself that all is matter from the invisible protoplasmic atom outward to sense objects, else know that the protoplasmic atom is Mind, and hence that all visible things are the same.

In these last claims we give you the premises of the two polar opposites. The premise that the atom is matter is the invisible starting point of the material scientist, hence his logical conclusion is that "*all is matter.*" The Spiritual Scientist takes the same atom as his point of beginning but affirms that it is Spirit, hence his only conclusion is "*all is Spirit.*" Both of these two classes claim to be correct; both hold the other as in error. Looking at them, they face each other as bitter enemies; they both for themselves know that they are right, after all they hold polar or directly antagonistic claims. The war raging to-day between these worthy belligerents is the charm, the query now attracting thinkers in the larger divisions. This adequate strife or controversy is drawing to it the progressive from the multitudes over the line, or in other words from the great mass of mankind.

And who are these masses? They are those who believe in Spirit and matter, hence they are Christians in general, Spiritualists and others who agree with them on this point. These luke-warm homogeneous masses never draw a convert from either wing of the advance, but are tending toward their individual places in the armies leading them. As in the early days of Christianity when it was drawing from other systems, so now is the opening

of the seventh Seal or the new religion, we find the Word, the Logos the power of divine attraction to be between these two leading departments, and all who can hear aright note the divine charm or Shekinah voice: "And I, if I be lifted up from the earth, will draw all men unto me."

Correct thinkers and true evolutionists will keep this order of attraction before them, and will know that the highest understanding is to see the material and the spiritual in opposing conflict. The best thought accepts the opposing order of the two, yet confesses but one as Truth. Just as the masses have believed equally in the reality of Good and evil, so the masses hold yet to Spirit and matter, but as multitudes have become able to understand the unreality of so-called evil and now understand that all is Good, thereby deciding with but one or the all, and leaving naught out, so the scientist seeing the order of apparent opposition uses the words mind and matter, yet knows there is in reality but one substance. In this conflict and approaching triumph, God and Satan will be lost for there is neither now, only as they are represented by the terms Good and evil.

In our next we shall attempt to make plain the fallacy of the old or common theology in its claims for the reality of evil, and will show that Mental Spiritual Science comes with the proper solution of this problem.

[TO BE CONTINUED.]

From Racine Daily Times.

Christian Spiritual Science.

IS IT SPIRITUALISM ?

BY PROF. A. J. SWARTS.

EDITOR TIMES:—While the thinking mind is expected to consider the claims of the new science, it is asked by honest people "What is it? is it infidelity, is it Christianity, or is it spiritualism?"

The advocates of our science claim that it is a great system of truth which God is introducing to regulate the materialistic tendency of this age. Materialism or pantheism is popular infidelity and it can only be held in check by asserting claims directly opposite. Pantheistic materialism denies that there is a God aside from nature; it denies that there is any such consideration as spirit, and claims that everything, even thought, is "matter." Of immortality it claims that no one knows anything of the kind and that we have no assurance of any life beyond the present.

Spiritualism came as the opposer of materialism only on the consideration of an immortal spirit given to each individual and claiming that such is a separate identity. It quotes the Bible in support of its theory relating to the return of spirits. It names the "handwriting on the wall," the assumed return of the spirit of Samuel communicating with King Saul at Endor; the alleged communion between Moses and Elias with Jesus on the Mount of transfiguration etc. From these and its various other phenomena, spiritualism matched itself against materialism to defend the common claims or doctrine of immortality; but it never touched the great controversy of spirit and "matter." This is the moral agitation of the age and it was reserved for Christian Spiritual science to level adequate shafts at the monster of agnostic materialism.

The latter claims that "all is matter," while our science claims that "all is spirit." This fight is becoming as vigorous as the opposing claims of good and evil, or God and Satan. We claim that a belief in the being or reality of so called matter is error. We deny material causation and hold that causation or cause is spiritual. We deny the existence or visitation of spirits, and assert immortality on much higher or scientific grounds. We say the vain belief that one is controlled by a spirit to tip tables, to hear voices and to see spirits "materialize" to represent

the departed, is doubtless an honest belief, but it is void of truth.

Our science holds that all such claims are delusions; that they are mere beliefs and nonsense when compared with the higher understanding of Christian Science touching immortality. Spiritualists claim that spirits control them to heal disease with human magnetism, while we claim that God, as universal cause of Spirit, does the curing in our science, Spiritualists believe as much in "matter" as do the rest of community, and they strongly oppose us in our system and science. The materialistic wing of spiritualism denounces us bitterly for holding to the Bible, to God, to Christ, to prayer, etc. Of course this does not apply to Bible Spiritualists, who pray publicly and preach the truth of the Bible. I am free to say that I investigated frankly all the phenomena and claims of the spiritual philosophy for two years, but after I was instructed personally, years past, by Mrs. Eddy, of Boston, who named this system Christian Science, I turned from the theories and claims of the said philosophy, which I did not even then accept but in part. We no doubt felt as justifiable in the honest investigation of that system as did Mrs. Eddy herself. During several years we have been credibly informed by various friends of her former acquaintance, that before she became Mrs. Eddy, she, as well as others now prominent in Christian Science, did participate in and investigate the phenomena of spiritualism. As wise searchers after Truth, this was as justifiable as it was for Nicodemus, a member of the Sanhedrim, to investigate the early claims of christianity, or for the popular Greeks to attend and listen after their remark, "Sirs we would see Jesus."

Having referred freely herein to spiritualism and having named the facts of its investigation years ago, which other Christian Science teachers and authors have done—yet too cowardly to mention the facts, except privately to win a student

—we see it just as honorable for any of us to have done so and then to turn away and advance, as it was for Saul of Tarsus to turn fully to early Christianity and receive for himself another name. Though he became the apostle to the Gentiles, he never saw it necessary to abuse his former associates, but through argument and an earnest life he won them over to the new system. We stand in the light our experience has gained, and we are satisfied. Some scientists who assail and dishonestly represent us in our uncompromising attitude as a Christian Scientist, would regret to have us make use of their associations with spiritualism as they have told us. To such, however, we can say in truthfulness, we never were called a medium nor a clairvoyant; we never gave a magnetic treatment in our life, never believed in a lock-of-hair diagnosis, and we call it delusion to believe that so-called spirits tip tables, write on slates or control the human body and articles of furniture to go through the maneuvers witnessed. He who has never investigated their phenomena nor Christian Spiritual Science, is poorly prepared to confound one with the other while they are so widely different.

Special Offer.

The work "Spiritual Healing Formula and Text Book," by A. J. Swarts, was issued during the past summer, not for general sale, but for the purpose of graduating non-resident students. Many Christian Scientists have examined it, also leading eastern teachers, and all seem to regard it as a condensed statement of all the essentials of Mental Christian Science, and yet in language and style it is thoroughly original. We have used it and the "Question Book" that belongs with it for the distant instruction of a fair number of students, and it will be continued for this purpose, but many have written us they wish to examine it and ask us to

offer it to the readers of the MENTAL SCIENCE MAGAZINE at rates they can afford.

From the fact that we have sold many copies at \$3 each, and none for less, and from the fact of its publication for a special object, we have hesitated to offer it for less. We will, however, for a brief and limited time, send our Text and Question Book to anyone on the receipt of \$2. This offer may be mentioned to the interested, but please say to them that we intend, after a brief time, to withdraw it, and to hold these several works for their definite purpose. This one is for graduation into the understanding of healing, while for the coming works will graduate absently in our Philosophical or Ethical course as also in our normal course for teachers.

All who buy the "Formula and Text Book" will be credited with the amount paid us if they ever decide to take the Post-graduate course.

The Distant Teaching.

It is a settled fact that our Post graduate instruction is soon to be a great success. The brightest and most progressive minds are those who feel within themselves able to conquer the science after getting the start given by this course. We say with candor that any distant student who masters our Text Book sufficiently to answer correctly all of the 144 questions in its accompanying book, will average as clear in the science as those do who receive oral instructions of any teacher. We are graduating many under this plan. It is true some of them were students of other teachers yet wanted our diploma, but a portion of them are simply intelligent thinkers among the progressive minds reading Christian Science works, or experienced in the higher sentiments of the spiritual philosophy. We quote a letter below from two of the latter class

and it should gratify the most exacting Christian Scientists to note the readiness of this class to turn from a belief in spirits to the true foundation of Mental Science when it states Being in the highest understanding of its first authors. The following is only a sample of many letters from those who master the science under this course, and we say to others the way is open to graduate you without the usual heavy expense.

BLOOMINGTON, ILL., Oct. 7, 1887.

PROF. A. J. SWARTS:—*Dear Sir:* We remit herewith the second payment for the Non-Resident Course we have just finished. We hope the list of questions accompanying will prove a satisfactory examination. We have both studied and agreed upon the whole list of questions and answers, and hence we both sign the list as you see.

We have studied your "Formula and Text Book" *very thoroughly*, and the more we study it the more we are in love with the *beauty*, the *harmony* and the *Eternal Truth* of its principles. We have endeavored to be laconic in our answers. A majority of your questions express the ideas sought in such concise unique words that it would be difficult to improve upon their use if one should desire.

Since receiving the "Formula" we have given but few thoughts to anything else. The evening we received it we became so deeply interested that we did not leave it until after two o'clock the next morning.

Sincerely Yours,

J. F.

Mrs. P. I. F.

It is a fact that the above students answered *every question* in a clear and satisfactory manner. This is evidence that they now possess correct views of Christian Science, for while the answers can all be ferreted out of the book, yet they are so hidden it takes a most thorough understanding of the book and the science to answer them correctly. We hope to receive testimonials of cure by some of these Post-graduate students who have taken no other course.

We are in receipt of a most excellent Monthly magazine, *Earnest Words*, published in New York City. We have prepared a review of it, which we are obliged to hold until our next issue, for lack of space.

"Will You Teach While East?"

Although in our last issue we indicated that very probably we would not teach while in the East, it is very prospective now that we will teach a course in several New England cities. We have many subscribers in Worcester, Hartford, Manchester, New Bedford, etc., who urge an interview and inquire, "Will you not teach while you are in the East?"

We have decided to attempt a meeting with our friends in several or all of the above cities and possibly elsewhere. We will be willing to give public lectures at all of these points and to teach a course of twelve lessons wherever a satisfactory number of students may be obtained.

We now invite all of our friends in the East to write to us at Hartford, Conn., as Transient and please name items of interest relating either to your own desire or others in this direction. Those who seem interested to enter a class may be called upon by someone authorized to act for us. Terms for course including Text Book and diploma will be given upon application.

N. B.—Please do not write us in the East about the MAGAZINE nor upon any other business items aside from lectures or teaching. Let all correspondence about the Non-Resident Course or other interests be addressed as usual to A. J. Swarts, 161 La Salle street, Chicago, where all remittances must be sent to us. Those in charge of our office will attend to such matters promptly. Any who may desire to address Mrs. Swarts relating to her November or December classes at Chicago, please address her in care of our office.

In Boston.

The Mental Healing Convention is over. The work was all earnest and good; a very fair harmony prevailed and all seemed glad to be of its number. The committee was wise in securing so fine a place as the Parker Memorial Hall in which to hold it.

We can now only send this item to our columns as the JOURNAL was nearly made up before we left home. Our next issue will have a fair showing of the details; who the speakers were etc.

We can assure our readers that we were very generously received, and we were delighted to meet so many of our excellent subscribers from various eastern and western states. We were proud of them and shall try to please them in all our work.

The convention appointed a committee of sixteen whom we will name in our next as a National committee to decide upon a city and to call a National Convention to meet next May or later to organize a National Association and to have a general time of work for the cause. Cleveland, Ohio, was named as the compromise city, and those who acted with us in the inception of the movement signified a willingness to favor Cleveland, provided we receive encouragement from her citizens. Several points were named and hence I ask those of our readers in other cities to interest themselves, and be ready to inform some member of the committee, of interest expressed. The writer hereof was appointed on this committee with two others at Chicago.

A special committee of five were appointed to select three prominent pastors of Christian churches to examine and decide upon the best article on the title Christian Science; the best article on each one of the three following titles: Mental Science, Divine Science and Spiritual Science. The committee will give formal notice through the Mental press and will invite the interested to write upon this one definite consideration of title. The committee will refer the essays to the clerical judges and after they select the best four papers defending these four titles, the committee will furnish the said contributions to several leading publications of the land, as several of the best have indicated a willingness to insert them. It is believed that many other papers will copy them or extracts and thus get our cause more generally on the public mind. It will be well to have the discussion of titles in this general manner so that the convention to be called may act in better light and so that it may agree possibly upon the most appropriate title. We are also a member of this committee.

EDITOR.

Boston, Mass., Oct. 21, 1887.

To Eastern Subscribers.

Many at the convention urged me to visit their cities in various states. After thinking it over

and knowing it would be a pleasure to meet the subscribers of our MAGAZINE and all others interested at as many points as possible during the month or two I expect to be in the vicinities of Boston and New York City, I suggest the following plan as the most practical: I will visit as many places as time will permit where the friends will assemble twenty-five or more at convenient parlors for one pointed helpful lesson in the evening, at \$1 each attendant. Such meeting may, if the friends desire, end with a treatment for the benefit of any or all present. Many points will be explained. We should hope to meet all the healers of the place.

If now our friends within 100 miles any direction from New York City or Boston will simply canvass the interest and get assurances of the meeting as above and then inform me at Hartford, Conn., I will be pleased to make special efforts to meet them. Address Hartford as transient for it will be forwarded at once to me. If the meeting cannot be made as above it will hardly be best to write as I have no clerk with me and cannot give personal attention to much mail outside of the one item named herein.

A. J. SWARTS.

Correspondence.

BROOKLYN, N. Y.—I like the ringing key-note of your Formula: "There is but one Life in the Universe" for it seems to me, *that* is the more logical statement, and more easily understood by everyone. The truly spiritual, as well as scientific statement you make concerning "Matter," and your showing so clearly the fallacy of the term "nothing," recommend themselves to every honest thinker and logician. You have given such condensed statements of principles, clothed in such choice language, that it seems almost impossible to choose other words to express the same ideas so admirably, as is done by yourself.

J. W.

BUFFALO, N. Y.—It seems to me that especially in your Question Book, in connection with Formula and Text Book, with its condensed yet luminous exposition of the essential doctrines of "Christian Science," or as you more fitly name it, "Spiritual Science," you have done more to render practical and specific the teaching, from this standpoint than all the other books yet published on the subject put together. You certainly have an inspiration that will keep you to the front and in the advance movement, so long as you cherish the broad and charitable spirit which thus far has seemed to actuate you in this work.

J. H. D.

WATKINS, N. Y.—I have enjoyed your Formula and think it presents the Science in a very clear and spiritual manner.

J. W.

SOUTH HADLEY FALLS, Mass.—Your Formula is very fine indeed. Every student of Mental Science should have one.

L. A. B.

CASH PREMIUMS.

Our MAGAZINE is gaining finely. It is sustained by the ablest writers in Mental Science, its friends East and West are all taking hold anew to extend its circulation. We wish to compensate all willing workers. We do not believe in giving the exclusive right to one in a city, hence we offer to all alike.

Any friend of the cause who reads this is authorized to obtain new subscribers for us and to retain 25 cents for each yearly subscriber and to send us the 75 cents with the address plainly written at once. In addition to the cash premium we will send both our "Spiritual Healing Formula and Text Book"—and the Question Book which belongs to it—*free*, to every person who will first send us twelve yearly subscribers and the \$9. This is equal to giving the "Formula." We have not sold one of them under \$3, and these to healers or students, while others are paying us \$5 for this book.

If the solicitor collects of subscribers he must give his own receipt to all who require it and he will get our receipt. Names must be sent with the amount our due as fast as obtained. Business mind will do this, and will neither ask us to send a MAGAZINE before we receive our pay nor the "Formula" and agree to send the names and money afterward. All who get the "Formula" in this way, and desire our Post graduate course and diploma can write us relative to any credit the book or agency may entitle them to.

Now friend, please enter this work; the cause is worthy and needs you. Show these offers to all and please induce them to go into the work. Let correspondence be brief and about the business. If you write on other interests do so on another sheet. Help us put our JOURNAL where its merits deserve. A kind word from each reader will aid much.

OUR OFFER FOR STUDENTS.

Various active ladies and gentlemen in the East and the West are entering the work of obtaining students to take our Non-resident course. It will prove fairly easy to succeed where the agent or worker possesses tact and devotion to the cause. We authorize them to go to any place and find a lady of influence who will invite or permit the interested to meet at her residence to hear them explain the system and terms. The lady who opens her residence and assists thus to make up a class is to receive our "Text Book," the course of instructions and the diploma free, provided three or more can be obtained to take the course at our fixed price, \$25 each. We send necessary printed directions to every solicitor free, and pay him \$10 on each tuition fee we receive. We arrange with each agent by correspondence, so that he may receive his proportion before or when the tuition is remitted to us. No agent is authorized to collect these fees except on the plans we convey to him by correspondence. We know the best rules and the law governing agencies and will conform to these.

Here is work for good people. Those who desire to act as solicitors or agents in this work may write us for definite directions. Every town needs an agent; all who will try should write at once, we will aid them.

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