

Mental Science MAGAZINE

A. J. SWARTS, EDITOR AND PUBLISHER,

161 LA SALLE ST., CHICAGO, ILL.

CONTENTS OF FEBRUARY NUMBER.

Science and Surgery.....		The Mother's Love Department:	
..... Dr. Addison D. Crabtre	97	The Influence of Thought.....	
Mind Healing Paradox.....	 From Laws of Life	108
..... Prof. Jean Hazzard	98	How to Realize our Divine Inherit-	
The Fundamental Principles of Spirit-		age..... Ellen A. Penniman	108
ual Science..... Chas. W. Close	98	Woman's Place. Mrs. A. M. Beecher	109
Immortality or the Hereafter—Twenty-		Mind..... Julia W. Spencer	109
three Clergymen Reply. A. J. Swarts	100	Assist Each Other (Poetry).....	109
Query About Personality.....		Editorial:	
..... Mrs. M. C. Gifford	105	What the Cause Needs Most.....	110
Music..... Ada B. Ayers	105	How to Organize Institutes.....	111
Spirit, the Substance of Man.....		Our Eastern Work.....	113
..... Edw. R. Knowles, Ph. D.	106	Correspondence.....	115
Better and Better!..... E. A. Robbins	106	Wise Words.....	116
Gems by George Eliot.....	107	The Science in Providence.....	116
Faint Not (Poetry) .. Chas. W. Close	107	A Word to the Loyal.....	117
The New Day (Poetry).....		Items.....	117
..... Edw. R. Knowles, Ph. D., S.S.D.	107	The Good Work of Our Students.....	118
		Important Club Offer.....	118
		Professional Cards, Advertisements..	119

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VOL. IV.

FEBRUARY, 1888.

No. 5.

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EDITOR.

For Mental Science Magazine.

Science and Surgery.

DR. ADDISON D. CRABTREE.

It is flung into the teeth of practitioners of Mental Science that they cannot cure surgical diseases—set dislocated and broken bones, remove tumors, cancers, etc.

Answer.—Of the former cases, few regular physicians can; of the latter, none can! In England surgery is quite a distinct practice from medicine, and ought to be as much as dentistry. By surgery, I mean a practice in accidents and wounds. It is a science to be learned, not "picked

up," and is not to be classed with healing the sick. I honor a surgeon; I condemn a butcher of human beings. It hardly pays a man for his time and expense in learning and practicing purely surgery alone. There are too few real surgical cases for profit, but having a knowledge usually of the human system, and a passion not unusually for cutting and slashing, the unprincipled surgeon goes beyond his province, and too often sees in the most ordinary ailment, "serious wounds for surgical interference." "Cancers" are cut from children *who never have such*. "Tumors" are cut from women who are only suffering from inflammation—hence swelling—of some hidden organ; just as your finger swells from obstructed circulation: a felon or boil, for instance. I have known surgeons (?) to amputate a finger or a leg for such inflammation. Why not, then, such fellows cut open a female for inflammation (enlargement) of the more vital organs? That is what many do, and call it the "Science of Surgery."

Here is where "the laugh comes in," and it is a serious matter for levity: The tumor, or cancer, is only in the "mind" of the surgeon. It is really such practitioners who multiply these diseases.

I will cite you a case in question. A married lady, living in a western city—I have no authority to publish her name—was examined by several surgeons and declared, at various times, to be suffering

from a tumor—some said of the ovaries, others of other organs—and finally one persuaded the husband to have her operated upon, the price being fixed at \$500. The lady was frightened nearly to death, but before submitting to such an operation, which was *surely* death, she determined to try one more doctor. She came to me, in Boston, last June. * * * She was not operated upon, and after two months' treatment by me returned home cured. She wrote me later: "*I am well and happy, and am with my husband.*" This meant a deal!

When surgeons know a simple inflammation from a malignant tumor, and are any way sure of its extermination by the knife being successful, then let them fling at mere practitioners their inability to perform surgical operations. Being a lawful and practical surgeon, I know whereof I write.

Boston, Mass.

For Mental Science Magazine.

Mind-Healing Paradox.

PROF. JEAN HAZZARD.

"We * * * teach and practice that is all mind—there is no matter; all is spirit—there is no material; all is good—there is no evil; all is life—there is no death; all is Divine Science."

This is the statement of a "Mental Healer." It suggests the following questions:

1. Does not "matter," "material," "evil" or "death" exist *in any sense* whatever? and are those words absolutely meaningless?
2. If they exist merely as "beliefs," is it a correct use of language to say that they are non-existent absolutely, without explanation or qualification, and is it honest to so declare?
3. Would it not be more philosophical, rational and sensible to say that there is a domain, realm or sphere where they do

exist, and that there is another higher and perfect realm where they do not exist?

4. How would it sound to say that darkness or cold do not exist *in any sense whatever*?

5. Is it in accordance with the principles of Christianity to make statements which unnecessarily mystify and confuse honest people who are sincerely seeking the truth?

6. Have we any right to call anything "science," much less "Divine Science," which mystifies and confuses more than it enlightens and explains?

7. Would it not be helpful to inquirers, if all the Mental, Spiritual and Christian "Scientists" would tell the world what they mean by "Science," a word so often used in their speech and writings?

New York City.

For Mental Science Magazine.

The Fundamental Principles of Spiritual Science.

ALL IS SPIRIT.

CHAS. W. CLOSE.

In an able article in the December issue of this magazine, Mrs. Helen Wilmans says: "I maintain that a clear, concise and forcible statement of the principles of Mental Science will harmonize all the various schools of thought on this subject, and will introduce amongst us that element of love, so sadly lacking now." Such a statement of the principles of Mental Science as Mrs. Wilmans suggests, is greatly to be desired, but on account of a certain natural tendency of the individual mind to give expression to its individual opinion concerning the subject of which it writes, it is scarcely probable that any single individual will be able to make a statement of principles, however "clear and concise," that would be acceptable to *all*. We have a very near approach to such a

statement as Mrs. Wilmans calls for, in the little work by Prof. A. J. Swarts, "Spiritual Healing Formula and Text-Book." This work is used as the text-book for the post-graduate course of the Spiritual Science University, and any one who has taken this course, and thoroughly comprehended its teaching, cannot fail, upon reading the works of leading authors, to see there is essential harmony in the teaching of the fundamental principles, among all the various schools of thought. But for the reasons above stated, it is not probable that the work of Prof. Swarts will be accepted by *all*. Is it then impossible to have a statement of principles that will prove acceptable to all? I think not. But it should be the joint production of a committee composed of leading authors and teachers of the various schools of thought. Such a committee, actuated by the love of harmony, would sink individual opinion on controverted points, and could scarcely fail of producing a plain statement of principles that would prove acceptable to all.

The principles of Mental, Spiritual or Christian Science, when divested of the envelopes of theological opinions with which the various authors seem to think it necessary to wrap them up, are very plain and readily understood and demonstrated.

In the first and great fundamental principle of the science, viz., "there is but one substance," there is practical agreement among all the varying schools of thought. The only difference on this point is in their mode of expression. While one school says "All is Spirit," and another says "All is Mind," they both mean the same thing, viz., the intelligent creative principle that is the substance of all things.

It would seem that the statement that "All is Spirit" could be accepted as the expression of the fundamental principle of our science, even by those among us that hold and teach that there is a personal

God, for such, while believing in God as a person, maintain that he is not a material but a spiritual person, and all things emanate from Him. This being so, all these emanations must be spirit, consequently "All is Spirit." We can arrive at no other conclusion, unless we accept the statement I recently heard made by an evangelical minister, that "God made the universe out of *nothing!*" Even if we accept this unscientific statement as truth, the logical mind will be forced to admit that "all is spirit," for the essential substance, if anything, is that from which it is made, and if the universe was made out of nothing, in substance it is nothing still, consequently all that really *is*, is Spirit or God.

Not only can all Mental scientists accept the statement that "all is spirit," but thinking men, of whatever creed they may be, who accept the teaching of the Bible, can also accept this statement, for it is in strict accordance with the teaching of the Bible.

St. John says, "God is a Spirit."—John iv., 24. He also says: "All things were made by Him, and *without Him was not anything made that was made.*"—John i., 3. Paul also teaches the same, for he says: "He is before all things, and *by Him all things consist.*"—Col. i., 17. And again he says, "There is one God and Father of all, who is above all, and through all, and in you all."—Eph. iv., 6. Many other passages might be quoted from both the New and Old Testaments, that will show that God is the substance of all things, and this being so, and God being Spirit, there is but one logical conclusion, and that is that all is in its essential substance spirit. There is no reason why all who believe in either the being or existence of God should not accept this first and fundamental principle of Spiritual or Mental Christian Science. In succeeding articles I shall more fully discuss the fundamental principles of Spiritual Science.

Bangor, Me.

From the Editor, still in the East.

Immortality or the Hereafter.

TWENTY-THREE CLERGYMEN REPLY.

THE BOSTON HERALD, established many years ago, is one of the leading papers of the world. Its Sunday, December 25th, 1887, issue gave nearly one and a half of its large pages to the replies of twenty-three prominent clergymen on the subject of immortality. It prefaced its remarks, and the clerical letters, with an extract from a letter the great scientist, Darwin, once wrote. The *Herald* Editor said:

Thoughtful and learned men in thousands of pulpits are constantly urging and imploring mankind to prepare for life beyond the grave, and thundering forth warnings of the fate that awaits them if they fail to do so. To these, then, we turn for light on the great question of immortality. They declare a firm belief that, although a man die, yet shall he live again. As a presentation of the views of religious leaders on this subject cannot fail to be of great interest, prominent men in various denominations have been asked for replies to the following question for publication:

"What are the strongest proofs and arguments in support of the belief in a life hereafter?"

I have read the replies by all these men. While many of our readers would be glad to do the same, we have not room to insert them. I have extracted the best remarks from each and given them below. While many of them quoted scripture and various eminent writers, yet I will confine my brief extracts to the pertinent remarks of the gentlemen whose answers were sought. From the letter by Darwin we select the following:

As for a future life, every man must judge for himself between conflicting probabilities. Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. When thus reflecting, I feel compelled

to look to a first cause having an intelligent mind in some degree analogous to that of man; and I deserve to be called a theist.

"But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that possessed by the lowest animals, be trusted when it draws such grand conclusions? I cannot pretend to throw the least light on such abstruse problems."

From the letter by Rev. J. W. Hamilton, pastor First Methodist Episcopal Church, Somerville, Massachusetts, we quote:

I do not believe that "life hereafter" is a discovery of anybody who is here, or anybody who ever was *here only*. My strongest proofs and arguments in support of the belief in a life hereafter, as of every other man who knows anything of immortality, are taken from revelation.

From the letter by Rev. I. T. Hecker, editor *Catholic World*, New York:

Experience and science do not find in nature any such thing as annihilation and extinction of being. Modes and forms resulting from, or dependent on organic or mechanical arrangements of parts or elements are destroyed. But this destruction is not an annihilation. It is an alteration or transformation. It is a resolution of the composite into its component parts or elements, which are recombined in new modes of existence. In bodies, the first elements, the something, whatever that may be supposed to be, which is the subject of the action of force, is indestructible. The elemental forces, also, are commonly said by scientists to be indestructible. So, even death is a change in the things which have had life, a dissolution, but not an annihilation. When a picture is burned, a statue is crushed into fragments, a violin is broken to pieces, there is no longer the representation of a landscape, the figure imitating a hero, or the musical instrument, in existence; but all the stuff out of which they were made remains. What has perished was the resultant simply and solely of the artificial collocation of parts in a certain form.

If the first elements of bodies, and forces, are indestructible, much more spiritual substances and their forces, which are nobler and have much more being.

The human soul is a substance, simple, indivisible, immaterial, spiritual, having subsistence and life in itself. This is proved by the nature of its highest operations. The senses and sensitive cognition cannot go beyond the material phenomena of single bodies. The human intellect pierces through these to their

immaterial ratios and to ideas which are purely spiritual.

From the letter by Rev. James Freeman Clarke, pastor Church of the Disciples (Congregational-Unitarian), Boston:

The first reason which I shall give for believing in a future life is that it is a human instinct. The vast majority of mankind have always believed in a future existence.

In many cases the weakest body is the home of the most advancing soul. So it was with Schiller, Robert Hall, Dr. Channing and many others. If the soul is simply the result of the body, this is inexplicable.

The reply by Rev. Solomon Schindler, rabbi Temple Adath Israel (Reformed Jewish Church), Boston, is so able and scientific I cannot mar it, but insert it entire:

To the Editor of the *Herald*:

In response to your question: "What are the strongest proofs and arguments in support of the belief in a life hereafter?" permit me to express myself as follows:

Belief is independent of proof. Independence of proof has ever been one of the essentials of belief. As soon as the identity of sensation with reality is established — that is, as soon as the truth of a thing is proven — we cease to believe. Certainty or proof destroys and does not support belief. The belief in a life hereafter stands, therefore, and must stand, without the support of proof. If an existence of life after death could be proven, we would no longer believe it — it would be certainty.

There are no proofs of a life hereafter, and, therefore we cling to the belief. Past generations knew as little about it as does the present, and I doubt whether the dark veil will ever be lifted. Biblical quotations in support of such a belief are no proofs; they prove not more, if they prove anything, than that people have yearned for a future existence in the past as they do today, and that we have no conception of non existence. All proofs drawn from biblical sources are far-fetched, and to the unbiased reader of the Old Testament it becomes plain as sunlight that its writers imagined the hereafter far different than we do, and that their explanations turned rather around resurrection than around a spiritual kind of existence after death.

Neither does science afford us any proofs. Permit me, therefore, to drop the first part of your question and to turn to the second part.

Arguments in support of a belief in a life hereafter are plentiful. Every philosophical school has produced some. The best arguments

which I have ever read in support of the belief in immortality are contained in Mendelssohn's "Phaedon," and all arguments which I could bring forth would be a repetition of those so masterly elucidated by the great philosopher. If I am, however, to add an argument, I would only speak of that which supports my belief in a life hereafter, and which is strong enough to drive from me individually the natural fear and dread of non-existence. I believe that not only is man, but every creature, a dual being: If I may properly use the expression, mind chained to matter, or matter saturated with mind. What their true relations are to each other I can as little tell as anybody else. Nobody has so far as yet demonstrated it beyond doubt where the seat of mind is, or by what ties it is held to matter.

In the glance of the eye, however, as well as in many other ways, we become conscious of the existence of a something, which not only gives vitality to matter, but which is its directing and governing force. We become conscious that our individuality is not made up by our body merely but by something else, for which we shall ever fail to find the right expression. We may as well call it mind or soul or spirit, though none of these names will cover it. Observation has taught us that matter is indestructible; that death is merely a change of form in so far as matter is concerned. Why, then, should the still finer part of our being be subject to annihilation? why should mind not be as indestructible as matter? Why should, furthermore, that indestructible love for existence and that insuppressible fear of non existence be so strongly intertwined with all our thoughts and actions if there was not some reality behind it? No, our hopes cannot be disappointed; mind is as indestructible at death as is matter, and that which thinks, feels and wills in me will remain, must remain, as do the elements of which my body is composed. So far, but not farther, will will arguments carry me.

To believe in immortality is one thing, and to describe it is quite another. In what form this future existence will manifest itself to our consciousness, or whether our individuality will be preserved, who can tell? Here we touch the realms of imagination, and reason must fold up its wings.

The longevity, if not the immortality, of thoughts and actions within humanity may also be called a hereafter; but your questions did not allude to such a life after death. I refrain, therefore, from touching it. Considering the possibility and probability, or, let me even say, certainty, of a life hereafter, we ought not to lose sight of the life heretofore. If there is an here

after, logically there must have been a life heretofore. Our body contains surely material which has been previously employed in forming the substance of some being; is that which is possible in regard to matter impossible in regard to mind? We know nothing of a previous life, it is true, and we care little about it, because it is the future and not the past which stirs our hopes and fears, but is it not as probable that we shall drink from the waters of the river Lethe before entering the hereafter, and become thus unconscious of conditions in which we have lived here?

The next from Rev. Henry W. Foote, pastor King's Chapel (Congregational-Unitarian), Boston, is so in harmony with our science, we commend it to good thought:

The earth's waking from winter's sleep, flooded with light and joy and life; the insect fluttering forth in beauty from the grave it had spun for itself when a chill wind smote it; these are gracious emblems of the diviner spring of the soul, of the spirit rising again. In contact with God the soul is a "partaker of the Divine Nature," and he is brought into such connection with the lives of men that they must share his Infinite Life.

The following is by Rev. Julian K. Smyth, pastor Roxbury Church of the New Jerusalem (Swedenborgian):

Spiritism itself, with all its "tests," is unable to compel a belief in immortality, nor secure its "communications" and "materializations" from being regarded with incredulity by many. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

The traditions of universal belief in a resurrection point to its reality. What all men believe and continue to believe from age to age is certainly not to be cast lightly aside.

But the supreme fact of all is the resurrection of the Savior of mankind. The risen Christ is the fact on which the church is built. Without it there could have been no church.

In the letter by Rev. C. A. Bartol, pastor West Church (Congregational), Boston, we read:

Of the doctrine or fact of immortality the verdict of the understanding is *not logically proven*. Faith in a future life arises, as a feeling or intuition, in certain states of mind, and those the loftiest we are ever in; and it may be communicated by awakening in other minds, through a divine contagion, the same loving, worshipful and holy states. Many circumstances, indicat-

ing how intellectually and morally unfinished the human existence is here below, may stir and lift the soul to such religious and Christlike rapture as to resolve all our doubts. But eternal life is something we must be conscious of, and cannot argumentatively demonstrate.

Mr. Joseph Cook, author and lecturer, Boston:

It is no more wonderful that we should live again than that we should live at all. It is less wonderful that we should continue to live than that we have begun to live, and the most determined sceptic does know that we have begun.

The weaver that exists before the web he produces, may exist after that web is destroyed, and, if God so will, may weave another organism, a spiritual body, adapted to the wants of a better state of existence.

Rev. Percy Browne, rector St. James Church (Episcopal), Boston:

I regard the question of life hereafter as a question decided by the spiritual quality of individual character, rather than by the strength of any special argument. A man's inner certainty that his life extends beyond the grave is the product of a spiritual condition, and not of an intellectual assent to the force of any logically worked-out chain of reasoning.

Rev. A. A. Miner, pastor Second Universalist Church, Boston:

Our soul force does not grow, mature and decay *pari passu* with our bodily energy; but often increases while the body decays. If this continues, why should that cease? If earth abides, why should heaven perish? If future life be not a reality, it follows that the most tremendous of untruths is essential to the present well being of every human soul. Such a proposition is simply incredible.

Rev. Brooke Hereford, pastor Arlington Street Church (Congregational Unitarian), Boston:

Science can tell us about substances and forces, though even before it has got half way through these, it is among things which elude its grasp, and are as impalpable as soul or God. But when we go to science to ask about right and kindness and love and reverence, it is absolutely powerless. It cannot deny that these *are*, but simply can tell us nothing about them. In the whole interpretation of this higher life, science cannot help us, and admits that it cannot. And so we are thrown back with a new interest upon the developments of that side of our being, upon the great masters of spiritual life, and most of all on Christ.

Very Rev. John Hogan, president St. John's Seminary (Catholic), Brighton, Mass.:

Catholics, like all Christians, believe in an after-life, principally because such is the clear, emphatic, reiterated teaching of our Lord and his apostles all through the New Testament, and because it has been the universal and constant belief of all Christian ages.

Rev. Emory J. Haynes, pastor Union Temple Baptist Church, Boston, is very correct in his attitude on the three terms he quotes collectively in the following:

I consider the expectation of deathlessness an innate idea. Man has never been found without it. It is, therefore an essential part of things that are. The future is as real as the present or the past. In fact, there is no "future," nor "present," nor "past." These are but names of conditions. Man simply is alive and ever alive. "The hereafter" is a convenient name only.

Rev. Wayland Hoyt, pastor Memorial Baptist Church, Philadelphia, makes his statement so laconic and lucid, I insert his reply in full:

Proofs of immortality:

1. The persistent and universal belief in a hereafter.

2. The consciousness that we are something somehow different and other than the body which we inhabit, and which must die.

3. The continuity of our personality. The body continually changes. We remain—the argument is strong that we shall still remain when at last the body altogether ceases.

4. The fact that man does not here reach, manifestly, the full development of his powers.

5. The ethical reason. The balances do not swing evenly here. They must somewhere, or all our sense of right and wrong is a deception.

6. The great reason is the resurrection of the Lord Jesus. That is the impregnable reason.

Rev. George A. Gordon, pastor New Old South Church (Congregational-Trinitarian), Boston, wrote well. I extract:

"In my judgment, the most reasonable view that can be entertained, the view that explains most, leaves least unexplained, and provides for complete explanations at last, is that the universe has a creator and a sustainer, this world a ruler and Lord, the nations of the earth a governor and judge, and men individually everywhere a heavenly Father and friend. My strongest proof of immortality, therefore, is that it is an essential part of this order of thought, that it is

bound up with this interpretation of the world's life, that of necessity it belongs to this philosophy of the universe."

From the letter by Rev. O. P. Gifford, pastor Warren Avenue Baptist Church, Boston, we quote:

"The intense longing for immortality which I find in my own being is an argument for continued existence. It seems satanic that the hunger and thirst of the body should be met, the cravings of the intellect be in a measure satisfied, and the longings of the soul be revoked.

I count it an argument in favor of immortality that the highest types of character have believed it most firmly, and the realization seems to be proportioned by spiritual growth. To me the teachings of Christ are the strongest proof of immortality."

Rev. A. J. Patterson, pastor First Universalist Church, Boston:

The essential life of man inheres in his mental and spiritual, and not in his material organism. The child grows because he lives; he does not live because he grows. My body is not *me*, it is *mine*. We recognize this central truth, even in the common language of life. I say my hand, my head, my body. No single member of my body is *me*, nor are all the members combined. They are all *mine*. I state, without hesitation, the proposition that extinction of being is not thinkable. If any one does not agree with me, let him sit down and deliberately try to think himself out of existence.

Mr. Patterson talks much like one in the understanding of our Science, when with one sweep he denies that we are body. He is correct in making the real to be the invisible. Had he used the true term that applies to the spiritual, viz., "being," instead of "existence," his last remark would be highly satisfactory to Christian Scientists.

Rev. P. S. Henson, pastor First Baptist Church, Chicago:

The common consent of all mankind, in every age and land, ancient as well as modern, pagan as well as Christian. Call this an intuition or what you please, it is an in-wrought and ineradicable conviction, which as conclusively points to an objective reality as the perturbations of Uranus pointed to Neptune, "lying out there in the cold."

A thousand lines of subtle metaphysical argument might be presented and prosecuted to prove the probability of a future state. I do not

concern myself with them, nor do they commend themselves to common minds, nor are they quite satisfactory to the minds of those who urge them.

Rev. Samuel E. Herrick, pastor Mt. Vernon Church (Congregational-Trinitarian), Boston:

In the first place because of the resurrection of Jesus Christ. It is a historic fact, to the clear proof of which it is now impossible to add anything, that a man has passed through the experience called death, with life continuous and unimpaired. That death did not bring to an end the separate individual existence of the man Jesus of Nazareth, but only liberated that life into larger conditions, the world-filling fact of Christianity is to-day the clear evidence. For Christianity has grown, not out of the dead and buried Christ, but out of the dead and buried and risen Christ.

Rev. Henry B. Whipple, bishop (Episcopal), of Minnesota:

True philosophy forbids the thought that this identity which is seen in man's intellectual and spiritual life is ended at death. We can conceive of no waste so frightful as the destruction of man's being, and this idea is in violation of all the laws of the universe.

The universality of the belief in a future life is a strong proof of the fact.

We cannot conceive of design without a designer, of creation without a creator, of law without a lawgiver. It impugns the wisdom of God to suppose that a being which he has endowed with such marvellous powers is created to perish.

Rev. William Wilberforce Newton, rector of St. Stephen's Church (Episcopal), Pittsfield, Mass.:

One of the strongest arguments for the proof of immortality is the universal presence of this which Emerson calls "man's audacious belief in a future life."

Rev. Lewis F. Stearns, professor systematic theology, Bangor Theological Society, Bangor, Me.:

The future life lies out of our personal experience. Death means for the body dissolution and disintegration. But how can they befall the indivisible unity of the soul?

The fact that we do not attain in this life the full intellectual and moral stature which belong to us is a strong argument that the process will be continued in another life. We are cut off just when we begin to be ready to do something in the world.

But the highest and most satisfactory evidence to my mind is that which Christianity furnishes. The fact that immortality is an essential part of that wonderful system of truth which Christ has given to mankind, weighs so strongly with me, that I am almost tempted to speak of it as proof positive.

William Q. Judge, F. T. S., New York:

The nearest argument is the very fact that such a question is asked, for it is impossible that it should be asked unless man had an intuition that such a continuance is a law. The next is that there is a wide-spread belief in it; the belief in the opposite is held by only a few. The next is, that all scriptures in every age declare it one way or another.

Then many have affirmed a knowledge of it; and there is an undoubted mass of facts showing that *something* persists after death which bears some insignia of identity—as among the spiritualists. But for me these are only facts whose tendency, as proof, is only cumulative. Indeed, were I driven to the wall, I must admit that the real argument and sole proof are found within each human breast.

The remarks of a portion of these ministers are relevant and interesting. Those are weakest who attempt to base a postulate on scripture, when asked for proof and argument.

The great fact that Christianity is, is proof that Christ as principle, or a religion, continues and spreads, but Christianity does not and cannot show us Jesus, the sense form. Every visible form decays. If God consisted of personality or form, we would deny his immortality, if to be immortal meant to be visible. Immortality is active intelligence or being, but not active existence. Being means the invisible or eternal NOW, while existence applies only to sense objects which have assumed visible shape. No form that exists maintains its shape eternally, but the invisible essential reality of every form is its immortal being. Through recurrence we have the eternal law of cause and effect. Cause is invisible; effect is found only in visible objects. The visible, or effect, returning continuously to invisible cause or source; and then the reassuming of existing form, is an eternal law, and is proof of the eternal continuity of the

order that produces the body. This is no guarantee, however, that we are to regain the identical form that decays, other than to possess a form again on earth, that comes in Nature's same or only order of producing the human form.

Being may be regarded as the infinite or universal extent of protoplasmic, invisible atoms, which atoms are intelligence, a sea of spirit. This is life absolute, but when through aggregation these atoms become formations of existing or individualized identity, they are not to remain eternally thus, for their source claims them back; and through involution or disintegration they return, resolve to being proper. The arc, or curvilinear sweep, is not completed with our experience called time, the days that number our mortal existence, and hence our claim upon eternity in active visible being. We claim or inherit it not as body but as spirit. "Life hereafter," then, consists of the understanding that "All is Spirit," and of knowing that bodily form is not immortality in our destiny or round of eternal being.

Query About Personality.

MRS. M. C. GIFFORD.

A leading claim in Christian Science asserts that there is neither body nor any personalities. It teaches that the "body is nothing." While it claims that there is no personality, I regret, for the consistency of our pure Science, to see paragraphs signed by so many Christian Scientists censuring and condemning the personalities of those not fully with them, thereby admitting after all the existence of personality.

Would it not be a better example to examine our own lives and shortcomings that we may excuse the follies of others?

To all interested in the Science I would say: Beware of those whose selfishness makes public the errors of others. We are all of one common Father, or source, and

compose the one great family. Should we not, therefore, guard the name of all? Good is the only real and the one principle of Being—is the life of all. If there are trivial or seeming differences, why can we not regard them as modes in the great plan of growth, and as experiences of mortal life common to us all? Who sees wrong yet does not need protection or charity for his own wrongs?

New Bedford, Mass.

Music.

ADA B. AYERS.

While studying the wonderful beauties of George Eliot, it has seemed to me her intellect must have been beyond her woman's strength. Selecting some of her golden thoughts I give them to our readers in another column. In "Mill on the Floss" I noted particularly one sentiment that seemed but a grand echo of my own humble ideas. "Music seems to infuse strength into my limbs, and ideas into my brain. Life seems to go on without effort when I am filled with music." By tuning our lives to harmonious living we might find undreamed of music in this old world of ours. Nature's laws are rhythmic and full to overflowing with cadences. She is continuously singing with a voice full of rejoicing, and invites us all to join in the chorus. We are too willing to let the minor predominate and repress in our souls the grand major chords. It requires the grand stroke of a master hand to draw forth in some souls their best musical expression. We greatly need to cultivate a better understanding of other people. I have known many natures whose every look was an appeal to be rightly understood; faces whose lines were an index to beautiful harmonies, if we would but give them inspiration and range.

We can find music to fit our every mood; strains which will soften our grief when thus overtaken, melodies which will accord

with our merriest moments. Our souls are singing oftentimes when others cannot hear. Open the windows, let the world know, until other souls take up the echo, thus making our lives together one great paean of gladness. We can find music in all our work if we put the heart in it. Our Science is full of music; the doctors with their deadly dopes are quite enough to kill harmony in any human system, but with a right understanding of the science of healing, we can harmonize all discordances, and set our heart-beats to true music.

For Mental Science Magazine.

Spirit, the Substance of Man.

EDWARD R. KNOWLES, PH.D.

"Thy doctrine," said Confucius concerning The Wisdom, "is one of an all-pervading unity." It seems a primal and native instinct with all of us to believe that the Divine Wisdom orders all things for the best, that there is but one law—one life—on which all things rest. And it is only when men have attempted in their ignorance or half-knowledge to make a formal statement of this oneness that confusion and contradiction ensue. In the past, Idealism has given the grandest attempt at stating this "all pervading unity." Idealism says: "There is nothing whatever but God." This is its one immense truth, and it is only when we come to the inconsistencies of Idealists, Transcendentalists, or Christian Scientists, who fail to see that the science of Truth does not question the existence of the phenomenon known as matter, but as to what kind of existence it has, that we find any weak side to Idealism or to "Christian Science." But it is begging the question to say, "There is nothing whatever but God, *and there can be no such thing as matter.*" How do we know? *Relatively* to our finite personalities matter is very real, although both we and matter are but ideas of God, the one only, *absolute* entity. All proceeds from one infinite, invisible spirit.

It is the absolute duty of Spiritual Science to keep such distinctions perfectly clear and avoid such well-meant but confused expressions as "All is Spirit, there is no matter." True, all is Spirit, and, in an *absolute* sense, there is no matter; but Spirit sustains the phenomena known as matter, though Spirit is the only substance; and the all-pervading, eternal Spirit is that Supreme Intelligence and Substance to whom "is the kingdom and the power and the glory, forever and ever. Amen."

Providence, R. I.

Better and Better!

E. A. ROBBINS.

This progressive and ever welcome M. S. M. comes out for 1888 in a shape to gladden the hearts of its thousands of liberal and thoughtful C. S. readers.

Mr. Swarts has been blessed in his choice of a helms-woman who, while he is planting the Truth in the East, has the rare gift of taking the ship safely and triumphantly through the troubled waters, and delivering its precious freight in order and on time. What a rich and rare feast Christian Scientists have to be thankful for in the reading of the excellent C. S. monthlies now published and spread before them here in the west.

The Ideal and the Real.

ADELAIDE ANN PROCTOR.

Have we not all, amid Life's petty strife,
Some pure ideal of a noble life
That once seemed possible? Did we not hear
The flutter of its wings, and feel it near
And just within our reach? It was, and yet
We lost it in this daily jar and fret,
And now live idle in a vain regret.
But still our place is kept, and it will wait,
Ready for us to fill it, soon or late.
No star is over lost that once has been—
We always may be what we might have been,
Since Good, though only thought, has life and
breath,
God's life—can always be redeemed from death:
And evil in its nature is decay,
And any hour can blot it all away.
The hopes that lost in some far distance seem
May be the truer life, and this the dream.

Gems by George Eliot.

Joy is the best of wine.

One likes a "beyond" everywhere.

Those who trust us educate us.

What makes life dreary is the want of motive.

Anxiety is good for nothing if we can't turn it into a defense.

It's easy finding reasons why other folks should be patient.

I desire no future that will break the ties of the past.

What we see exclusively we are apt to see with some mistake of proportions.

People say what they like to say, not what they have chapter and verse for.

Our best teachers are those who only yesterday got corrected for their mistakes.

Excellence encourages one about life generally; it shows the spiritual wealth of the world.

I should say, teach any truth you can, whether it's in the Testament or out of it.

When the towers fall, you know it is an ill business for the small nest builders.

You must learn to deal with odd and even in life, as well as in figures.

Human beliefs, like all other natural growths, elude the barriers of system.

What are a handful of reasonable men against a crowd with stones in their hands?

More helpful than all wisdom is one draught of simple human pity that will not forsake us.

To delight in doing things because our fathers did them is good, if it shuts out nothing better.

It is sublime—that sudden pause of a great multitude, which tells that one soul moves in them all.

The emptiness of all things, from politics to pastimes, is never so striking to us as when we fail in them.

What we call the "just possible" is sometimes true, and the thing we find it easier to believe is grossly false.

Ardent souls, ready to construct their coming lives, are apt to commit themselves to the fulfillment of their own visions.

As long as a man sees and believes in some great good, he'll prefer working towards that in the way he's best fit for it, come what may.

As to people saying a few idle words about us, we must not mind that any more than the old church steeple minds the rooks cawing about it.

You must be sure of two things: you must love your work, and not be always looking over the edge of it, wanting your play to begin. And the other is, you must not be ashamed of your work, and think it would be more honor-

able to you to be doing something else. You must have a pride in your own work, and in learning to do it well, and not be always saying, "There's this and there's that—if I had this or that to do, I might make something of it." No matter what a man is—I wouldn't give two-pence for him, whether he was the prime minister or the rick-thatcher, if he didn't do well what he undertook to do.

For Mental Science Magazine.

Faint Not.

CHAS. W. CLOSE.

Faint not thou weary one,
Traveler 'neath the noonday sun;

For many a foot hath pressed before
The path which thou art traveling o'er.

Faint not that on thee falls
The task to which the Master calls;

Fear not the seeming error
That would fill thy heart with terror.

For all are parts of the mighty whole,
The working of Omnipotent Soul;

Which from the great creative plan
Brings forth the true and perfect man.

Bangor, Me.

For Mental Science Magazine.

The New Day.

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

A thrill runs through the spaces of the night,
And flutters on the wavy eastern line;
Beyond the stars dilate a distant light,
The luminous outflow of a day divine.

With slow approach it deepens into bloom,
Faint jasmine yellow, with a flush of rose;
And, brightening till it makes the stars a gloom,
O'er all the long uncertainty it flows.

The waves of light are breaking on the shore,
Pulsing in cadence to a mightier flow,—
The strong uplift of noble hopes before,
The great new future rising in the glow.

Above the hills surges the day at last,
The longed for day, effulgent, high and wide;
Turn, turn, gray earth! and leave the darkened
past,

And swing thyself upon the incoming tide.

Providence, R. I.

THE MOTHER'S LOVE DEPARTMENT.

"Our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

From Laws of Life.

The Influence of Thought.

Good thoughts tend to health, happiness and longevity. A happy and harmonious home-life gives healthful conditions. In the present state of society, however, many evil influences without, tend to mar the results of the best home training. Good thought-force preserves and invigorates organs, preserves secretions and life itself. Bad thought-force may injure or destroy organs, may poison secretions, and may destroy life. Happy, peaceful, and contented thoughts work in harmony with creative force in the glands, and tend to produce a regular heart-beat. Bad thoughts put everything out of place, and upset all of Nature's calculations. A law of Nature, hence a law of God, is to *think good thoughts*. Obedience to this law is life; disobedience is death.

Good thoughts result in love, kindness, gentleness, harmony, patience, forgiveness, trust, justice, truth, reverence, temperance, purity, and self-control. Bad thoughts result in hatred, malice, rudeness, discord, fretfulness, revenge, fear, injustice, falsehood, blasphemy, gluttony, vulgarity, indulgence.

The heart readily responds to the influence of thought. Fright affects the heart very quickly and promptly. * * * * Anxiety causes irregular palpitation of the heart. Grief causes it to move slowly and heavily, and has sometimes killed people by paralyzing the heart. Occasionally some great joy brought suddenly upon an invalid has had the same effect.

A sudden shock of joy or grief, will often produce an attack of diarrhoea or dysentery. With some, mental disturbance causes constipation. * * * * Despair,

grief, disappointment and fright have been known to dry up the salivary secretions. * * * Thought influences the secretions of tears in two ways: first, by rousing the gland to unusual action, tending to inflammation; second, by checking its action, tending to paralysis. In either way death of the gland may ensue. Those who would preserve this gland, and also eyesight itself, must learn the laws by which mental force may be controlled. The sovereign law is expressed in three words—*change the thought*. Self-pity will never check the excessive flow of tears. Neither will reasoning upon the matter, nor even an effort at direct self-control avail much. *A new impulse must be given to thought*. Imaginary troubles may be dissipated by a resolute turning of the mind upon real issues, and engaging in something of absorbing interest. * * * Inherent force under the influence of a cheerful mind is the true remedy for disordered action.

How to Realize Our Divine Heritage.

ELLEN A. PENNIMAN.

First, we have to uproot our childish belief in earthly parentage, and realize the truth that we are born of the Eternal, related to all life that is, whether expressed in outward form, or in the spiritual, or in the potential realm of causation. In the universal we live and move and have our being. Goodness and truth are our habitation; our inheritance, all that is.

God's spirit, full of infinite goodness, is everywhere, including all outward expression, therefore we need not necessarily look afar off, up into some fancied heavenly place, to find our divine soul, but freeing our mortal mind from the old limita-

tion of time, and sense, and space, we may *here, and now*, behold the divine splendor. Light everywhere, within and without, sensing from the innermost the harmony of harmonies, the divine unity.

San Francisco, Cal.

From Christian Metaphysician.

Woman's Place.

MRS. A. M. BEECHER.

What is woman's place in the world? By the fiat of Almighty God her place is where she can, to the fullest extent, develop and use every faculty, every function, every power and possibility with which she has been endowed. Her place is in every spot, in every condition, where, by virtue of her endowment, she can be or do.

She may not delegate to another her duties; she may not attempt to rid herself of her responsibilities by accepting vicarious relief. She is a reasoning being, possessed of every faculty that belongs to the race, and for the use of these faculties she must give account.

Where is woman's place in the world? Where is it not? Where wrong is to be righted; where evil is to be overcome; where ignorance is to be enlightened; where inspiration is to flash light upon darkness; where intuition is to point the way; where spirit is to interpret the letter; where endurance is demanded; where sympathy is to heal; where love is to rule; where God is to speak; aye, where hand, or head, or heart can achieve—there let woman be, for it is her place.

From Christian Metaphysician.

Mind.

JULIA W. SPENCER.

Mind, like a river, has an upper and an under current, or a conscious and an unconscious action. The former can be observed and understood, but little is known of the unconscious (preconscious) mind,

for as "the still water runs deepest," we know not where it begins, where it ends, or how swiftly we may by it be carried along.

Impressions made on the mind, like objects thrown into the river, strike the surface—conscious action—then sink from sight, being received by the under-current, and by it borne along (preconsciously) until after a time they appear again, swollen and deformed by the action of the water. Fear is the deepest, swiftest undercurrent; the most prolific cause of disease, and though we may find ourselves ill without having thought (consciously) of this particular disease, yet mind was the cause of the action, and fear, like the action of the water, caused the abnormal condition reflected or made manifest in the body.

Assist Each Other.

Lend a hand to one another,
In the daily toils of life;
When we meet a weaker brother,
Let us help him in the strife.
There is none so rich but may,
In his turn be forced to borrow;
And the poor man's turn to-day
May become our own to-morrow.

Lend a hand to one another;
When malicious tongues have thrown
Dark suspicion on your brother,
Be not prompt to cast a stone.
There is none so good but may
Run adrift in shame and sorrow,
And the best of men to-day
May become the worst to-morrow.

Lend a hand to one another
In this race for honor's crown;
Should it fall upon your brother,
Let not envy tear it down.
Lend a hand to all, we say,
In their sunshine and their sorrow,
And the prize we've lost to-day
May become our own to-morrow.

The little one made a beautiful answer without knowing it. "What! kiss such a homely man as papa?" said the mother, in fun. "Oh, but papa is real pretty in his heart!" was the reply.

MENTAL SCIENCE MAGAZINE.

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EDITORIAL.

What the Cause Needs Most.

I have studied with care the ins and outs of the great work upon us. I cannot avoid the conclusion that far too little attention is given to demonstration. Every teacher or public lecturer is met on every hand with the remark of the incredulous, "Where are the cured people? show them to me."

We all profess that cures are the foundation on which our system is based. If the workers generally can hear it, I feel like saying: "Let us all give more attention to healing; let us encourage it in every possible way."

Too many make a mistake by deciding as soon as they receive a course of lessons from any teacher, that they must arrange at once to begin teaching. There are many wise teachers who know that it would be much better for each student to turn all his time to demonstration. The teachers feel that they cannot urge this on the students, lest it be thought that they would monopolize the teaching. The high prices charged in Boston at first, for instructions, were effectual in attracting public attention and good people to the system, but this created a great inclination to go into teaching as a business. How many have felt that they must take the

lessons in order to teach instead of to heal!

The result has been to give the cause many half-way teachers and but few noted healers. There is a great mistake somewhere; there are people enough employed in this cause to cure one half of the sick ones in our land if the work were wisely directed.

Look at Dr. Flower of Boston, whose daily income is about \$300 simply for curing. He does not give any time to teaching his system which seems to be a combination of statuvolence, weak medication, magnetic and mind-healing. He applies his concentrated efforts to the proof or seal of his work.

There has been far too much misleading practiced by all of us who have started schools or been teaching classes. This is true in the West and the East. Teachers have been ambitious to excel; they have published and conveyed the idea that they are receiving their price, \$50.00, or whatever, for students, when the facts are we have all admitted many free or on promise to pay, or for less than price. We have met so many good people we could not reject for lack of means, and have trusted often in hope of settlement later on. Many of these never intended to pay and this has hindered them as healers; and further, while we have received but little, comparatively, for instructing so many, it has been the means of drawing numerous "half-lights" into the teaching ranks. We cannot blame them, for they reasoned that nearly everybody is ready to be taught.

This has robbed the cause of many who could have been good healers, while it has not gained good teachers when such have attempted to instruct.

From a financial view, healers can earn more than teachers, and surely they will be doing as much good. The teaching has been so cut up and harmed that I do not incline to give it special local interest. Our Post-Graduate system is gaining and we shall give it much attention. Our return home must surely start the healing

interests anew. We offer our columns to the healers generally; they are invited to mention in it their cures and work. If they desire their cards inserted they may write our office to learn the reduced offers to them.

How to Organize Institutes.

We owe it to the Science to aid all honest toilers in every reasonable way. It is our pleasure and duty to encourage good workers to become, not only successful teachers, but heads of Schools, so that the interested of their locality may receive correct instructions.

We will aid Normal Graduates of our University; also other qualified teachers to open Institutes of their own. For instance: "A" has been teaching the science as an individual, but thinks he would gain greater patronage and accomplish more good if he had an organized, else an incorporated school. He can decide upon such name as he prefers. He can name it as an Institute, or as a College, or a School of Mental Therapeutics. As to the kind of Institute, he has his choice between Mental Science, Christian Science, Spiritual Science, Metaphysical Science, etc. I am in reasonable harmony with each, but prefer the term Spiritual Science. It is the opposite of "material science" and is meeting much favor. The term spiritual is very biblical, and in the light of evolutionary order, is to "become the chief head of the corner."

"A" should decide whether he wants others to be financially interested with him, or whether he will associate names merely as friends of the cause and of his success.

All that is necessary is to select the other two or three friends; decide upon the name of the school and agree upon which of the several shall hold this office or that, now that the other officers are united with the President or mover in the

work, they can let it remain an organization, or may proceed to incorporate it under the laws of the state in which they reside. It is easy enough to obtain a charter in almost any state for a literary and educational corporation, if you cannot obtain it to heal disease.

The laws of Illinois give us greater latitude in some essentials than almost any other state. Our University is chartered by State to heal disease and to confer favors upon its patrons, hence we give a legal Diploma. We care not for the right to confer medical titles, nor would such harmonize with our Science.

A good lawyer will draw the application for the organizers at a very light charge, and will aid them to organize under the corporation laws of their state. It is well to have a good attorney assist in starting; he can be counsellor later on.

Any school organized or incorporated in the interests of Christian, Mental or Spiritual Science, can, by mutual association with our University, obtain its beautiful Diplomas under seal, for the students of said schools, provided that their instructors are graduates of the University, and provided that they comply with one or two other items which we will make known through correspondence.

On receipt of ten cents in stamps, we will send a printed certificate in blank to *anyone* for examination. It is the form we use to associate teachers or other schools. It contains a clause that makes the relation valid when entered into mutually. If the school or individual teacher becomes associated with us, we shall make no charge for certificates of association used afterward under Seal.

The faculty of these Colleges or Institutes can take our Normal Course either by coming to Chicago, or by our Non-Resident, Post-Graduate System. Our Diplomas are as legal after graduation under this system as when we are present. This applies alike to the graduation and Diploma for the Healing Course, and to

graduation and special Diploma in the Normal Course; the latter conferring the title appropriate for such teachers, Ph. D., Doctor of Philosophy. The Text-Books of each course and the Diplomas are different and free of extra charge. Tuition is very moderate, and to those who now have schools, or wish to form one, we will be specially kind when they write in the interests of either course, and of association; try us.

As association with the University entitles each student of these schools to our Diploma, teachers can obtain students much easier. Think over this and remember that our MAGAZINE will tell who and where the associated are, and will recommend the interested to such for instruction.

We do not by our offers herein wish to be understood as being ready to associate every school or every person who may apply. We shall be reasonable and charitable, but will be justified in ascertaining whether they are suitable to associate, and in refusing to associate too many in any one state.

Any teacher or school associated with us in this relation, will have their card to that effect in our MAGAZINE. Because of rumor we now say: No one must represent themselves or their school as associated with our University unless they hold our printed certificate thus stating over our official signature and seal of corporation. Anyone falsely advertising this associated relation with us is liable to get into trouble. To be a graduate merely does not mean an associated relation.

There will never be any selling of Diplomas by our University. Those associated with us can examine the students in the system we will agree upon, and for such graduation, the Diplomas will go.

The interested may desire to learn definitely relating to the legality of our University and Diploma, hence we quote the essential paragraphs from our Charter, issued by the Secretary of the State and

under its seal. Omitting the introduction and closing, and other non essentials, we quote:

"Now Therefore, I, _____, Secretary of the State of Illinois, by virtue of the powers and duties vested in me by law, do hereby certify that the said SPIRITUAL SCIENCE UNIVERSITY is a legally organized Corporation under the laws of this State. * * *

1. The name of such corporation is Spiritual Science University.

2. The object for which it is formed is educational purposes and the application of Mental Therapeutics or Spiritual Science for the maintenance and restoration of healthful and harmonious conditions in the human organism. Also to operate Non-Resident Courses of study, and to confer upon instructors and students of the healing art, or of other professions, such emoluments and privileges as may accord with custom and law."

If, now, we are favored by the laws of our State, so that we may extend our accommodation to *non-residents* who desire the privileges and legal Post-Graduate System of our school, we shall not be mercenary, but considerate; you can judge better after writing for our terms.

We extend a cordial welcome to teachers in the East and the West, to associate, after they comply with the easy preliminaries. All such will own and control their colleges fully, and will be entitled to their card in the MENTAL SCIENCE MAGAZINE free of charge. Good parties have associated, and others intend to. The interested may ask a legal counsellor in any State concerning the legality of our University and Diploma, after he reads the above quotation from our charter or incorporation papers.

This plan of associating schools and recommending students to them, will perhaps incline many to seek instructions there who might have taken our Non-Resident Healing Course of twelve lessons, but the *cause* is worthy and must be fore-

most. We have decided that every possible barrier must be swept out of the way of good people whom Truth calls into this work. The gold and mammon barrier shall not much longer bar God's honest, unselfish poor, and the gates shall be opened wider and wider and ere long shall "stand open night and day."

A. J. SWARTS, *Pres. S. S. U.*

Our Eastern Work.

NOTES FROM THE EDITOR.

Kind readers, in our last report we left you at Taunton, Massachusetts, where our invalid got up and walked at the healing meeting and lesson. Later reports show him still improving. By your consent we will return to Providence, where we are centering a great interest, and will attend to some demands from our home office and other points.

On Sunday, December 18th, we gave another religious Spiritual Science discourse at the Rhode Island Metaphysical College. The two large parlors were crowded, and the Truth honored our meeting by signal blessings.

The next evening we gave a lesson in the Science and permitted the interested to attend for one time at \$1 each. Nearly thirty were present and we then saw the probability of a fine class; we mention it later. Good healing was done at this meeting.

Next, for one week, I visited New Bedford, Massachusetts, a city of some 30,000 population. On Sunday, 25th, I gave a discourse on Christian Science in the First Congregational church—a fine edifice and good people. On Tuesday evening, 27th, in the Parker House parlors, we met over thirty intelligent citizens at a lesson, as above. Among these were four pastors and other good thinkers. Our list of subscribers was nicely increased here. We enjoyed several pleasing interviews with

Mr. J. E. Brierly, C. S. B., and his excellent wife. They were instructed by Mrs. Eddy in 1885. He has since taken her Normal Course, is teaching, and both are healing and doing good work. In his residence he conducts a Bible school each Sunday night. At one of these we met many of our subscribers and other good people. A spirit of fraternity among schools and workers seemingly opposed, comes to the surface where disposition of soul is to promote the cause and hide self. We have not, as a rule, called upon Mrs. Eddy's students, nor cared to make our work in the East seem like interfering with the honest efforts all teachers and healers are manifesting. We should be pleased over the prosperity of all. We wish the New Bedford friends a long and happy life.

On Saturday evening, 31st, in the home of Mrs. William Carpenter, at Foxboro, Massachusetts, we gave another lesson. Prominent in the Baptist church, and the most wealthy family, the Science was neither slighted nor feared. A noble and voluntary testimony was given in this meeting by a lady who was cured at our former meeting here.

On January 2d, at the cheerful and inviting rooms of the Rhode Island Metaphysical College, at 17 Spring street, we gave the first lesson of our complete course. This class has over thirty most excellent students, and they were kind enough to permit various other prominent citizens to attend occasionally. The tuition at this flourishing school is \$50. Mrs. H. M. Hopkins, its talented and thoroughly business President, is drawing to her work many of the excellent citizens of Providence. As this is a fine, wealthy city, of about 150,000 population, in the little big State of two capitals, and wields a mighty influence, we saw it well to aid in planting a strong fortress here, especially when no teaching, and but little work in the Science had ever been done here till after Mrs. H. opened this college last fall. During our

work she has incorporated her College and associated it with our University, for the mutual benefit of each.

Students are attending this course from the cities of New Bedford, Taunton, and Foxboro, and we predict good work by many of the class. Some public and professional men of the course enter with heart into the Science.

In another column we give a statement of cure at our December 19th lesson. Our present writing is nearly one month later, and we can confirm her cure at that lesson as a perfect one. She has become so interested that she has graduated under our Non-Resident System, and, together with her husband, is receiving our lessons at the college. Such clear conversions to the Science of ability to comprehend its fullness, and a disposition to enter the work in earnest for the welfare of others, are most gratifying.

Mrs. H. L. Wolcott and Mrs. Mary E. Bliss, officers and healers in this college, are most earnest and faithful in the Science. Graduation in our Normal Course, with Ph.D. from our Chicago University, was shared in our special class by Mrs. Hopkins and these two ladies, as also by another, well qualified.

Our plan of ending each lesson with a general silent treatment for the cure of any present, was participated in by the officers of this school very earnestly, for they witnessed the good results. From this school the early Christian example of permitting the maimed to enter, and of healing in humble meetings as the Master Teacher did, will prevail and spread to other localities. We earnestly ask teachers and healers in all places to meet and let the afflicted meet with you while you impart a few thoughts in the Science, and then all go into silent treatment with eyes closed before Deity or healing power. Whoever works in this way will increase the work nobly. Do not be fearful of imparting knowledge nor of letting the light shine.

Mrs. Hopkins' participation in some of

the instructions of this course proved her an advanced thinker and good teacher. She has charity for all and never says a word to reflect on the good name of any one. In progressive reform for years, all may work without her forbidding. This will win. She keeps specimen copies of all the Mental Healing magazines and works of the various authors on sale. The days set apart for the free healing of the poor by the three ladies named above, who are now the nucleus or center of the college, is the sure guarantee of its divine planting and success. Scientists in other States who would organize would do well to secure the President of this school to give a lecture and otherwise suggest in organizing. Her husband is a lawyer of years of practice, and she commands his legal aid for the benefit of organizers abroad as well as at home. We need not predict as to a useful public career, but can await the almost certain. Let all correspondence with her college relating to the plan of incorporating or associating for our diploma be addressed to her personally. It is not sufficiently definite to address one's official title merely, as too many have done in various places.

A neat hall has been engaged by the class for our public free discourse, Sunday night, 15th.

Ada B. Ayers, our trusted manager at Chicago, is doing so well for the MAGAZINE etc., I will remain all winter, very probably, in the East, and soon will be apt to answer some of the urgent calls to Maine and some other States. Before long a hundred schools and teachers will become associated, for our pen and columns are to be given free of charge to the encouragement of all. The plan does not make them our schools in any sense, but fully their own and entirely under their own management. Other important gains may be intrenching we need not now mention, but which the future will reveal. A consolidation and a strong front are imminent, and may Wisdom guide us all.

Our thousands of subscribers have our thanks for their business wisdom in addressing my name at the home office in all interests except the one of a visit, lesson, or lecture in eastern localities. All our plans, blanks, etc., for associating teachers, for graduating them in our Healing or our Normal Chautauqua System through the mails, are sent to our office, and the interested will hear from me there promptly by delegated authority. A personal letter will not be opened, but sent by my office to me with others specially requiring my attention. On lectures, address me either at Chicago, or at 17 Spring street, Providence, R. I., and they will forward to me.

Correspondence.

FROM THE EDITOR IN CHIEF.

THE CAUSE APPRECIATED.

We extract the following from a letter received from a highly cultivated lady, the wife of a Providence, R. I., lawyer. The letter was dated five days after the lady attended our one lesson which ended with a general treatment. Being of prominence and a member of the Congregational church, and having previous to said lesson withstood us as against the claims of the Science, we send the item, thinking it may encourage others to hear and investigate. May the cause cure her fully and win her as a talented worker:

"Mr. Swarts, I can inform you that I am greatly interested in Christian Science. I believe there is much in it, especially since I have read that most excellent production in MENTAL SCIENCE MAGAZINE of December, written by yourself. There is much in this one essay to elevate one above the mortal. I am reading Christian Science daily now. I have improved in health since the treatment at the lecture, so that I have great confidence in the efficiency of the Truth to cure. I have seemed well all the week, and firmly believe it is due to Christian Science. This is considerable for me to confess, for you know I had no faith in it. I see my mistake, for I have come to understand since the lesson that all is Spirit, that is real. I now regard this the most interesting of all considerations; it is eternal and always with us.

"Yours is a great mission and God is in it, therefore you will prosper. The best wishes of us both are with you, that you may accomplish much good while absent from your Providence friends."—Mrs. M.

Mr. Swarts thinks highly of Dr. John C. Wyman, S. S. D., Ph. D., who is Secretary of the popular Theosophical Society, Brooklyn, N. Y. Presuming that Mr. Swarts may be working homeward, he and many are addressing him in an appreciative manner. Mr. S. may remain some time yet, and we know by the increasing correspondence from the East, that his work is soon to be greatly accelerated. From Dr. Wyman's letter of December 18th we extract a few lines:

"*Beloved Brother:* I thank you for your superlatively kind and appreciative notice of me and my work in your December MAGAZINE. I know that your own noble heart idealized my better qualities and generously credited me therewith. I am glad that you have had such a triumphal tour of work throughout the Eastern States. I hope you may return home blessed in every respect, and find your loved ones well and happy. Wishing you every joy that a human heart can experience and hoping for your unbounded prosperity, I remain ever yours in fraternal love."

The following is but one of many expressions of appreciation, but this, coming as it does from a noble lady, the wife of a leading professor in a prominent Methodist University, bears special weight. This lady has been a Christian Science student and healer for nearly four years. She says:

"I have read with much care 'Spiritual Healing Formula and Text-Book,' by Mr. Swarts. I regard it concise and the Science well expressed. I like your improved methods of instruction. May success crown your efforts in imparting spiritual healing and Truth. Your work has grown vastly since our meeting one year ago. May prosperity attend your efforts, and may thousands rise up to bless you. I am thankful for the help I have received.—Mrs. K.

Wise Words.

EDITOR MENTAL SCIENCE MAGAZINE:—

Will you kindly give space to a few lines on mental healing? This popular method of healing the sick, and, I might say, more Christian method, is interesting the public everywhere. The many testimonials attributed to the "mental healers," and the enthusiasm of the different schools, excite the comment of all classes of thinkers. Upon making inquiry and investigation, you will find the most startling discoveries are made of wonderful cures of all disease that flesh is said to be heir to. Among chronic cases are cures of cataracts of eyes, fibrous tumors, rheumatism, cancers and spinal difficulties, and in acute cases equal success. It is quite time this subject was better understood; the community should cultivate an acquaintance with its methods, philosophy and religion, for we mental healers claim our work as being perfectly scientific, and based upon a principle which can be thoroughly understood. Not one of the medical faculty takes a case without consulting the mental condition of the patient, and there are few patients that do not consult the mental attitude of the doctor. What does the doctor *think*? is the question, and the verdict rendered helps or harms the case. Certainly every effort should be made to know that which will affect the highest interest of the people, and there is none higher than health. If mind can heal or restore where matter cannot, let us know more of mind. During the past ten months I have performed some wonderful cures through this great and glorious truth: Bright's disease of the kidneys, given over by three physicians to die; chronic eye difficulty; severe throat difficulties; constipation; inflammation of ovaries, two years' duration, perfectly healed in twelve treatments; severe cough, etc. I believe, as Mrs. Diaz says: "Do not close the doors of your heart against

a stranger idea, lest you thrust an angel away unawares." MRS. IDA E. H. LANE,
32 Summer St., Montpelier, Vermont.

The Science in Providence.

Providence, R. I., was too large and fine to be neglected any longer by our "Millennial Truth." During the six weeks of our work here, the papers have had much to say, the Sunday issues giving three columns or more to interviews with the healers, and to contributions pro and con. Much interest prevails now among the few C. S. healers, who did "not hold to being conspicuous in community." They have had their wish, but we say to all workers, if you have light, let it shine, and do not, through fear, hide it under a bushel. A gale has struck these timid healers, and they are coming to the surface. May God help them to rise above fear. The following, clipped from a live paper here, relates to the cure of the lady who was healed at our first lesson and treatment referred to in this issue of the MAGAZINE. There are many marked cures among our students. The Rhode Island Metaphysical College is now one of the best in the land. —Ed.]

Christian, or mental science, is obtaining a hold among the people of Providence that would have been thought impossible a year ago, when some of its disciples were before the House committee on the quack doctor bill. The believers then were few, but to day the science has a following that is playing great havoc with the revenue of the regular physicians. One of the chief charms claimed for this method of healing is that the patient can become physician, and in turn heal others, distance no object. That is, the personal presence of the patient is not necessary, nor is any diagnosis required. It is not even necessary to be acquainted with the persons afflicted. An instance of this peculiar power was given to the Telegram yesterday by a lawyer of Providence, a level, clear headed, practicing member of the Rhode Island bar, who assured the Telegram on his word of honor that his wife, a cultured lady, who has been an invalid for twenty years was

entirely cured at one sitting, and then turning physician just for pastime, concentrated her mind on a sick but distant friend, accomplishing the same wonderful cure as effected in herself. This story was gravely told by a gentleman of unimpeachable integrity and honor. Strange! Wondrous strange!!

A Word to the Loyal.

Friends who would aid to extend the science, and would confer a favor upon its publishers, can do both by selecting items, articles, or portions of contributions in our MAGAZINES and by taking them to an editor of their place. Many editors will gladly insert an article and give the proper credit if a lady of his town or city will ask him to do so. To all who will do this, and thereby have to part with their copy, we will promptly send them another of same issue, if they will drop us a line to that effect. The poem "Station of Rest," in our last issue, or some other contribution, would be copied by many, and the MAGAZINE returned unharmed to our subscribers if they incline thus to devise ways and means to get the science on the public mind. Extracts might be made from works by our various authors, if the interested will furnish them. "A word to the," etc. Will the Mental Christian Science press pass this around?

Items.

Some good books are waiting kindly mention. We are so crowded that we must necessarily lay them over.

Patients, or others interested in the Science, call or address Mrs. Swarts at 337 Washington Boulevard.

Remember that our classes open the second Tuesday in each month. Write us at the office for particulars.

The cabinet pictures of Mr. and Mrs. Swarts are going rapidly. Let the good readers bear in mind that we cannot send both pictures as one premium, but for twenty-five cents extra we will be glad to fill all such orders.

Many are accepting our premium offers in January issue. The *Modern Priscilla* is a valuable addition to our MAGAZINE; it contains much information of interest to the ladies.

On page ninety-three in our last issue we promised a circular "How to Organize Institutes." It was intended to be rather confidential to students and teachers of the Science, and its price twenty-five cents. We have enlarged it to a pamphlet form of 12 pages, and are satisfied that its contents are of special interest to very many interested in the cause. We have seen it best to make it more public than intended at first and hence make a more liberal offer. All who send the twenty-five cents shall receive a half dozen copies to be given to the interested, and shall receive the MENTAL SCIENCE MAGAZINE three months free of charge for themselves or for another whose address they send. We have plenty on hand; order freely.

Our subscribers in Connecticut should remember that Dr. J. W. Cowdery, S. S. D., Ph. D., of 1 Goodman Place, Hartford, Conn., is a fine healer and teacher. He has taught many students in the Science. He is a graduate of another school, and has since graduated in both our Healing and Normal Non-Resident Courses. All who write him will learn his terms, and all who receive instructions by him are entitled to the diploma of our University by virtue of his school being associated with us. No extra charge for the diploma and Text-Book. Those contemplating a course in the Science may wish in future that they had sought out some of the associated schools. The physicians are rousing up.

Healers in Christian Spiritual Science should be more definite. When a patient calls to consult about cure, the healer, if well instructed in the Science and if possessing the talent of healing, will make his work more certain by wise assurance. Healers are too apt to impart uncertainty by not feeling so sanguine of success that they can say to two thirds of those who call upon them: "You will not be apt to need more than four to seven treatments." It is safe to tell a patient to take four treatments and then be his own judge whether he is improving. If the chemical should have set in by that time, it is easy for a wise healer to show that it means success. Do not fear to tell a patient that fine changes for the better will occur by the fourth treatment; this gives the healer the benefit of the patient's expectation. In this way the work is more certain than by the indefinite methods.

Subscribers, the address on MAGAZINE wrapper is as it appears on our list and as we received it at first from you. Because of removals, marriages, mistakes, etc., irregularities creep in. We ask each one, in cities where you have mail deliveries, whose street number is not on our wrapper, to report their number to us, also any other variation. We issue now the last days of each month. If any one fails to get any issue before their time has expired, please drop us a line during the early part of the next month and we will send another. Its visits cease with the last number due until the subscriber renews. Do not fail to note the premiums on certain conditions, nor fail to continue this MAGAZINE so in advance of any other in the field, and considerate enough toward you to keep its price only one dollar yearly, and the gift of the ladies' magazine a year free. Great movements will be reported herein.

Friends who wish last year's assorted copies of our MAGAZINE for distribution may have them in perfect order at the rate of 25 cents per dozen copies. Order them for your friends.

An earnest Boston lady writes: "For the \$1.25 enclosed please continue sending your much valued MAGAZINE, also your 'How to Organize Institutes.' I have taught our beloved science many years and would like to associate with your highly respected university, that I may be enabled to extend its diploma to my students."

EDITOR MENTAL SCIENCE MAGAZINE:—Your magazine comes regularly and continues to be a welcome visitor; I want to say a few words in the interest of Science and Truth.

I notice in the January MAGAZINE the article by Prof. Robins; I agree with him as he treats the matter of compensation, and I do not feel that Mrs. Eddy estimates too highly her knowledge of Christian Science; but there is every reason to think that the regency to which she submits does so.

No one who has read and mastered Science and Health, can believe that Mrs. Eddy is governed by selfishness, yet in *Christian Science Journal* for January on page 602, makes the statement that that the said journal is the only C. S. periodical published. But where is the *Messenger of Truth*, the MENTAL SCIENCE MAGAZINE, *Chicago Christian Scientist*, and others who are following the Master. I want to see a more Christian spirit manifested among Scientists. Blessed are the peace-makers.

Greeley, Col.

M. HASTINGS.

The Good Work of Our Students.

TESTIMONIALS.

Mrs. E. Marion, a Christian Science healer, of Fowlerville, Mich., cured me of heart disease, headache of over five years' standing, also the worst form of indigestion and a complication of female troubles. The cure was effected in her class of Christian Science, with only five treatments; after which I healed my husband of catarrh which has troubled him for thirty years. I had despaired of ever being well, and did not care to live; but now my future indeed seems bright. To God alone be the glory.

Painesville, Ohio. Mrs. E. S. Eddy.

MADISON, WIS.—This is to certify that Mrs. Ruth S. Willson has treated me on several occasions, as a Christian Science healer, with entire success, viz., for salt rheum of over three years' standing, and a perfect cure effected in less than one month; a large tumor on my side that stopped growing, disappearing in a short time; also an ulcer of long standing that refused to heal by other treatments. She has been successful with many other cases in my neighborhood. I regard her as a good healer.

DAVID WHITSON.

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