"Cogito, ergo sum. I think, therefore I am." Such is the
notable proposition uttered by Rene Descartes two
and one half centuries ago, a statement which marked a
new epoch in the thought of the world. It is the foun-
dation of modern philosophy. Other philosophers back
almost as far as history reaches, hit at the same idea, but
failed to bring out the truth which enunciates it in an
equally clear and forcible way. It is a safe proposition
that if we would be certain that our conclusions are right
we must know that our premises are absolutely correct.
The structure must be built on a sure foundation if it
would stand all the tests that may try it. The foundation
for a reasoning process must be reason, mind, a thinker.
Knowledge, or knowing, implies, any necessity, that
which knows—reason, mind, being. Descartes asserted
that if we are ever to attain anything fixed and abiding,
we must deny everything deniable, and begin at the
foundation. We must doubt the existence of the objects
of sense, since the senses so frequently deceive, and even
the propositions of mathematics. He recommended that
we posit everything as false to which doubt may be at-
tached, yet there is one thing we cannot deny, viz., the
truth that we, who so think, do exist. From the very fact
that I posit everything as false, or doubt everything, is it
manifest that I, the doubter, exist. Hence the starting
point in philosophy was declared by Descartes to be "Co-
gito, ergo sum. I think, therefore I am." Without know-
ing this, I cannot be certain that the conclusions at which
I may arrive are sound. It is the foundation, the self-eli-
dent truth, upon which modern philosophy is based, and
all philosophy, to be trust worthy, must be in full accord
with it. A better statement of Descartes' proposition, would be, "I know that I think, therefore I know that I am." Here is the only demonstrable first, or fundamental proposition; it is in fact self-demonstrating, self-evident. The materialist who would disprove the reality of spirit and mind and prove the sole existence of matter finds himself thrown back upon the truth that mind, spirit, life, etc.—all immaterial—is the only demonstrable being. It is that to which he appeals as the criterion by which to judge what he considers its own falsity, and the reality of matter, which is not akin to mind. Much is said about the absolute trustworthiness of the sciences of the so-called physical universe. And yet there is not a law of science which has been absolutely proved to be universally applicable. Many tests have been made, but at best the evidence in its favor is circumstantial. Plausible theories they are at best. But even if they had been conclusively proved, it would be the mind which had demonstrated the proof.

Spinoza starts from the conception of substance, which Descartes declares, needs nothing for its own existence, being self-existent, and consequently infinite. A plurality of infinities is impossible, since one infinite must include all and two or more infinities could not each include all. Mind then being the only self-existent, the only substance, how absurd to attempt to prove the infinity of space and time, which according to the materialists have to do with matter alone, unless we conceive all matter to be but thoughts, or ideas. Herein may be seen the weakness of Descartes; he endeavored by starting with thought to prove two existences that of thought and that of "being" which he called matter. Had he remained anchored to the firm rock by which he first stood and not cut himself loose upon the sea of the seeming, his followers might have been spared much unnecessary confusion. The conclusion that what has been termed matter has no real existence apart from the mind is logically deduced from Descartes' fundamental proposition, but he broke over and trusted the sense whose trustworthiness he had disputed, and pronounced in favor of the belief that thought and matter are separate. This proposition of Descartes, of the dual existence, is utterly untenable and is repudiated by idealist and materialist alike.

Leibnitz went even further than Descartes and Spinoza in building up logically from the idealistic basis, but he stopped short of attaining the complete structure of idealism. He explained space and motion and bodily things as phenomena which had their existence only in a confused representation, but still he did not deny the existence of the corporeal world. In fact he recognized as a reality lying at the base of this corporeal world, the world of monads—elementary and indissoluble units which he conceived to be endowed with the power of giving and receiving with respect to others and thus determining all phenomena.

The materialists have never been slow to point out the weakness of those idealists who forsook the straight and narrow way and refused to follow out their conclusions to their logical end. A century and a half ago, when the doctrine of materialism was apparently carrying everything before it, there appeared in the Anglican Church a spiritual giant, a bishop, George Berkeley, who took up the cause of idealism and stopped not until he had taken the ground of complete denial of the reality of matter. The materialists insisted that all the phenomena of nature are "resolvable into matter and force," while the doctrine which Berkeley pronounced was that the existence of these phenomena is in "being perceived or known." Says Berkeley: "Some truths are so near and obvious to the mind that a man need only open his eyes to see them. Such I take this important one to be, viz., that all the choir of heaven and furniture of earth, in a word, all these bodies which compose the mighty frame of the world, have not any subsistence without mind—that their being is to be perceived or known; that consequently so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all or else subsist in the mind of some eternal spirit—be it perfectly inaccessible, and involving all the absurdity of abstraction, to attribute to any single part of them an existence independent of spirit."

Berkeley was to idealism the strong defender that Locke...
was to materialism. Berkeley used the empiricism of Locke and proved from the argument and concessions of that master materialist the soundness of his own doctrine, idealism. Our sensations are entirely subjective, he says; it is wholly erroneous to suppose that we have sensation of external objects, or that we perceive them. That which we have and perceive are the sensations themselves. For example, it is clear that by the sense of sight we can see neither the distance, the size, nor form of objects, and we only conclude that these exist, because our experience has taught us that a certain sensation of sight is always attended by certain sensations of touch. It is false to say that we see and feel the same thing—we never go out of ourselves for those sensations which we attribute very confidently to something which is apparently outside ourselves. There can be no sensation outside of him who perceives it, and no idea can have an existence outside its possessor. Its existence is in being perceived. It is an idea, a thought, which never was without perception. Corporeal being, so-called, is only an idea. The materialist says that an objective thing produces a sensation, but it is quite inconceivable that material things should produce anything so utterly distinct from themselves as sensations and motion or ideas. Berkeley, therefore, concludes that there is no such thing as a material external world; minds alone exist, i.e., thinking beings. But whence come our sensations? Berkeley replies, from spirit, for spirit alone can produce conceptions within us, even God.

Prof. Huxley takes up the idealism of Berkeley and illustrates it, taking the arguments and concessions of the materialists and deducing the conclusions of idealism from them. Substantially this is the way Prof. Huxley deals with the subject: I accidently prick my finger and immediately become conscious of a feeling which I call pain. I know that the feeling is wholly within myself; and if I should say that the pain is an inherent quality of the pin, you would rightly laugh at me, i.e., if it were not in my mind, I could have no pain. The pain, so-called, has its existence in being perceived.

Now let us take what is called ordinary sensation: Let the pin rest lightly against the skin and I have very different feelings from the one just considered—which I call "touch." This is manifestly just as much of myself as was the feeling of pain. Neither exists save in the mind and thus their "esse est percipere," their being is to be perceived. And in a similar manner we see that all the other simple sensations have likewise their existence in perception. The sensation of taste is but a state of consciousness and does not exist in the object, as may be seen in the fact that by taking the same food at different times, different sensations are produced. Moreover there is no conclusive proof that the taste of any two persons partaking of any kind of food is the same.

The eye seems to see color in an object, but not even the grossest materialist would claim that it is there. Nor would he tolerate the idea that smell or sound exist in the objects in which they seem to have their being. Where then do they exist? We answer: In the mind. They can have no existence save as the mind is aware of certain conditions.

Since up to this point materialists and idealists agree, it is perhaps unnecessary to elaborate further on those particular sensations. Even such a pronounced leader among the materialists as Locke insists as strongly as Berkeley or any other idealist that the qualities just mentioned are in the mind. He calls colors, smells, tastes, sounds, etc., "secondary qualities," and says that whatever reality we by mistake attribute to them are in truth nothing in the objects themselves. But Locke makes a distinction between these, his "secondary qualities," and certain others—extension, solidity, figure, motion and rest, and number—which he is pleased to call "primary qualities." The "secondary qualities," he says, are no more in external bodies, than is sickness in manna; but the "primary qualities," he argues, do exist in these bodies, whether they are perceived by any one or not.

In dealing with Locke's "primary qualities" let us return to Prof. Huxley's illustration of the pin. When my finger is pricked I refer the pain to that part of the body. It has a strong appearance of reality in the finger, but nothing is more certain than that the pain is not in my finger. Cut the nerve fibre through close to the spinal cord and no sensation will arise when the pin enters the finger.
Cut off the whole arm and prick the nerve stump. The sensation is referred to the finger, but no one would think of its being there. It is obvious that this localization of pain at points on the surface of the body is of the mind. It is the *extradition* of consciousness from what Prof. Huxley calls its seat in the brain to a definite part of the body, which occurs without volition and can give rise to ideas contrary to fact. Locality is no more in the pin than is the pain. Its "being is to be perceived" also, and it is not conceivable that it should exist otherwise. The same may be said of the sensation arising from simply resting the pin against my finger. It is simply a state of consciousness—an idea.

If you touch the end of your hairs ever so lightly, you seem to feel touch at these points, yet every one knows that there is no sensitiveness in the hair as well as he knows that there is no sensation in the end of a cane a yard long which he carries in his hand, notwithstanding the fact that there seems to be sensation there.

Let us now take a case in which two points rest against my finger. Each of these can be known to me only as a state of the mind projected outward, *i.e.*, localized. But the existence of these states gives me new ideas, as of existence, of distance, of direction or relation of places, and of number, all of which are ideas of relation. And now, to use Prof. Huxley's exact words, "if tactile sensation is a state of the mind, and if localization of that sensation is a act of the mind, how is it conceivable that a relation between two localized sensations should exist apart from the mind?" From this it is clear that extension and number, two of the "primary qualities," exist only in the mind; and that they should exist apart from the mind is altogether inconceivable.

Likewise it is impossible that the other "primary qualities" should stand the test as independent of the mind. In the first place, figure and motion and rest are but perceptions in the mind, of relation of sensations to one another. If it is impossible to conceive of place otherwise than as an idea in the mind, it is also inconceivable that figure which is but "limitation of distance," and motion, which is but "change of place," should exist independent of mind.

There remains still one of Mr. Locke's "primary qualities" to be disposed of, *viz.*, solidity. Let us suppose that one's motor nerves are paralyzed and that one has sensation only through the palm of his hand. By consciousness of sensation here he can readily perceive extension, motion, number and figure, but it does not appear that he could have any conception of geometrical solidity. For that which did not come in contact with the sensory part of the body could have no existence at all as the sense of touch was concerned; and a solid body impressed upon the palm of the hand could give but a notion of extension of that particular part of the so-called solid with which he was in conscious contact. Nor could he conceive of "outness," *i.e.*, discontinuity with the sensory surface. And so there could be no distinction between the ego and the non-ego, for his feelings would be his universe. Now give him the motor power so that the hand will be free to move in all directions. Then by consciousness of mobility he can perceive solidity or what is popularly known as space of three dimensions. But the motor power is not alone sufficient to give him the idea of solidity. He must be conscious, in the case of its motion, of a different sensation from that which he experiences when his hand is at rest.

"If freedom to move in all directions," says Prof. Huxley, "is the very essence of that conception of space of three dimensions which we obtain by the sense of touch; and if that freedom to move is really another name for the feeling of unopposed effort, accompanied by that of change of place, it is surely impossible to conceive of such space as having existence apart from that which is conscious of effort."

But then it may be urged that we gain our conception of space of three dimensions not by touch alone, but also by sight; that though I cannot feel anything outside of myself, I may so see things, for it is not possible that things which are miles away should be near to me as my mind. But do we not in dreams see things apparently at a great distance? And yet are they not in our own mind? Suppose that a man born blind were given his sight. At first it would seem to him as if all he saw was within himself, even those things which are said to be "miles away."
So much for geometrical solidity. Is it of the mind, or has it an existence independent of the mind? Made up of particles having mutual attraction for one another, is the materialists' conception. Now let any one attempt to realize what is meant by the mutual attraction of two particles, and he will find, either, that his conception is of them moving toward each other at a certain rate, leaving force out of consideration; or that he conceives each body to be endowed with something like his own volition, and to be pulling as he would pull. Whichever we choose, we fall back for its existence on the fact that it is perceived. But, says the materialist, if there is no one of these qualities without being perceived, there certainly is something which he calls "substance," which is self-existing, unchangeable and eternal in matter. Of this Prof. Huxley says that the question of "substance" in matter is unknowable to us. A clearer and more satisfactory way of meeting this supposition, it seems to me, is that, as the qualities already considered all have their existence in the perceived, and hence are but ideas, it would be absurd to make their basis a material substance. The only substance of idea is mind, spirit. There is indeed a substance eternal, self-existing and that is God, spirit-substance, mind-substance, the eternal entity which stands under all else. This substance is all and in all, the only being, and when we say that it is the substance of all else, we mean that it is the essence of all the superficial seeming. It is the only reality which stands back of that which appears to be, but in reality is not.

The arguments and concessions of materialism carried out fully lead to extreme idealism, which is that true substance is conscious spirit, and that the only objects of which the spirit can be conscious are ideas. This union of two apparently hostile views is an illustration of what a noted president of a great college was fond of saying: "When we once fully understand each other, there can be no disagreement." When we both reach the substance, there we both stand firm without a doubt. We must first understand ourselves, the true substance, and when we do this there can be no difference between us. Our substance is one and the same—Spirit, Truth, Good, Love, Life, Knowing. This is the self-existing, self-evident, the universal and eternal Mind. "I think, therefore, I am," or better still, "I know that I think, therefore I know that I am," the starting point of modern philosophy, makes the real substance, spirit, the rock upon which it builds. With it as the starting point everything must present itself as mind or spirit. It would be altogether untenable to undertake to prove matter by mind, unless matter is kindred to mind, in truth of mind. All that we can know of matter is an idea or ideas, and in the popular or materialistic sense this is no matter at all. Somewhere in philosophy is to be found something like this: "What is matter? Never mind. What is mind? No matter." But in truth matter either is not at all or is simply an idea and hence a conception of the mind.

It will be seen from what I have already said and from what I have quoted from some of the world's best known philosophers, that the denial of the physical body and the senses by Christian Scientists is well substantiated by great philosophers, whom even persons who are intolerant of this "new-old" doctrine are quite ready to recognize as sound and respectable. The doctrine of idealism is accepted, though with partial understanding it may be, by a large class of thinking people, and yet its logical product, Christian Science, many of them are inclined to condemn and scoff at.

But, says some one, how extreme and how absurd! The reason for this is that he does not know the foundation truth or comprehend the full meaning of the conclusions of idealism. He has but a single ray from the sun of Truth. Let me illustrate: In the back part of a dark room I have a canvas stretched. In that room there is a little child who has never seen the sunlight. I cut a very narrow hole in the side of the room toward the sun and insert a prism. A single one of the different colors of rays falls upon the canvas. The child sees the color. It is a bluish ray which seems to chill and depress the beholder. The effect at any rate is not pleasant. Upon being told that it is sunlight the child forms no glorious conception. But remove the prism and allow the perfectly blended rays of the sun to fall upon the canvas and the child is filled with joy. Then let in more and more,
God is Infinite Love.

and the little one will be glorious in the flood of the beautiful sunlight. So it is with many of us at first. Our room is dark and we have seen nothing of the sunlight of Truth. Then the wall of our prison is left a little and through the prism of our senses we see rays of a single color, and a rather unpleasant color at that. We are not pleased and fail to comprehend the fulness of the beauty of the whole sun. Then we cast aside the prism of our senses and behold the full glory of the sun face to face. We admire it and then the wall is entirely thrown aside and we not only behold the sun but are bathed in it, are filled with it and become one with it.

GOD IS INFINITE LOVE.

In fragrance exhaled from the roses
And perfume of lilies so rare,
In wildwood and dell Love reposes,
Its imprint divine read we there.
The little winged bee tells a story,
O'er burdened by sweets homeward bound,
That deep in dark tangles and thorny,
The Good can be easily found.
The birds sing a song of contentment,
Of joy, hope and peace their refrain;
Of wisdom and Love Omnresent,
To waft o'er our souls once again.
Oh what Love! transcending the angels,
From taint of all selfishness free,
Loud in praise man's gratitude mingles,
God's image and likeness to be.

Shall we then? Ye harps of our Being,
Let Truth, Joy and Peace float above,
Swell loudly the heaven born anthem,
The song of God's Infinite Love.—Mrs. F. C.

Nichols, San Francisco, Cal.

TRUTH TEACHING AND HEALING.

The following case of recovery after years of suffering is from one of the subscribers of the Herald of Health. It is certainly a very instructive case, and ought to interest readers of this journal. It has always seemed to us that there was a truth at the heart of much that comes to us under varied names of mind cure, etc., but that as yet much of this truth is vague and hidden from view by meaningless terms, and that time would remedy this. We cannot afford to ignore any great discovery because it does not come to us with our own mark and seal upon it. With these remarks we give our esteemed friend's letter to our readers.

DEAR DR. HOBARTIE:

Sometime about four years ago I was lying on my bed all winter, and every one supposed my time was very short for this phase of existence. In my desperation I wrote you, asking if you could not suggest something to help me. You replied, and did what you could, and said that a woman who could write such a vigorous letter as mine ought not to be allowed to die yet. To go further back—I had been an invalid and a great sufferer for nearly twenty-five years, with all the weakness that women seem heir to, besides a hopeless case of liver complaint, and dyspepsia came gradually on, and for about twelve years I scourged the country for remedies, and physicians who all said it was the worst and most helpless case they had ever met with. They seemed powerless to help me. I took pepsin at each meal until it lost all effect. I tried the "hot water and fresh beef diet cure," then the "fasting cure," and each, in turn, came near killing me. The latter cure (1) put me where I was when I first wrote to you. I had made all arrangements to die, when it occurred to me to send for a homeopathic doctor here, and though he had failed before in treating me, I thought he might aid me then. He came and said that I was not going to die, that he had no doubt that he could get me up and around again. He gave me some arsenicum and I was able to eat, and did get better, so I could be up much of the day. His cheeriness and confidence helped me out very much for some time, then I seemed to lose all interest in life.
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through the loss of my youngest son, which seemed the culmination of a lifetime of sorrow, burden and failure. I lost my interest in everything; my mind seemed to be failing very fast, I had no memory, and did little but weep. I seemed to be fast passing away, when I met a lady Christian Scientist, by accident. I had been greatly prejudiced, but as she said the science, or truth, brought health to the body and peace of mind, I tried it as a last resort. I was suspicious of her when I sat down for the treatment, and I began by watching her closely. I can remember now that I ceased to watch her, and began to relax and become easy and peaceful, as I have never been before in my life. (It was not hypnotic, for I had had many persons try to mesmerize me before, and they could not affect me. They said I was too positive a character for it.) Then people whom I had disliked intensely, and whom I thought had injured me greatly, passed in review through my mind, and I thought of them kindly, much to my surprise. Then I thought of my son and I did not feel like crying at all, and felt that all was well with him. I attributed none of these thoughts to her treatment, as it never occurred to me that it could be possible that it would so affect me. I was entirely ignorant of the teachings of the science, and really realized nothing of what she said to me, only that she said there was a possibility of health and peace.

All she said to me was about as vague as if she had talked a language I could not understand. When the treatment was over I was peaceful, happy, and loved all mankind, and I seemed to fly through the air on my way home. The words, "The Truth shall make you free; the Truth shall make you free," haunted me continually. This seems a little remarkable, as I had never been a church-goer, and had never read the Bible and did not know where the words came from. I had five treatments, but the healing was really done in the first one. Shortly after I began the study of Truth, and I have practiced it faithfully. I have applied it to the smallest details of life, and I am now perfectly well; weigh 185 pounds; am absolutely fearless in every direction, and peaceful and happy and composed in the most trying circumstances. I am enabled to live above all the things that used to hurt me and pain and harass so dreadfully, and I have perfect self-control. It would be nearer the truth to say that I have arrived at a point where I do not have to make any effort to control myself. I have "gone up in a mountain," and am "set," as Jesus was, and nothing disturbs me. This state has only been attained by earnest desire to know God, the Good, and by faithful effort to eradicate all errors of self, giving place for Divine love to flow in. I do not love those I have called "my own" less, but all others more. I recognize all as God's children, and as Jesus told us to become "perfect, even as our Father in Heaven is perfect," I must not be a "respecter of persons" if I am going to accomplish this. The mental and physical change that has come to me in the last year and half, through this study and practice, is wonderful to contemplate. My heart is full to overflowing with thankfulness to God, and a desire to impart these blessings to all others. It is, indeed, the "Pearl of great price!" I do not bind myself to the name "Christian Science," as if to limit this good to a name. I like the name of Truth Teaching and Healing—which are one. You ask how the treatment was conducted. The lady sat silently and sent thoughts of Divine love. Some people seem to let go of their errors slowly, while others do so willingly and gladly, having proved all material benefits complete failures in the production of happiness.

To be satisfied is a wonderful thing, and I can truly say that I am so. The only thing I desire is to attain to more and more of the knowledge of Truth. I have given myself so completely to this thought that I seem to be able to give great uplifting and strength and peace to others. If you should have any desire to know any more from me I shall be only too happy to impart anything I have.

You can make any use you desire of my case to inspire others with confidence. It seems to me a glorious thing to feel that you have found a way by which you can grow daily in goodness and realization, or recognition, of the highest and best. To feel myself growing is to me a wonderful experience. My mind is consciously and constantly opening up to new and beautiful things. It does not take one out of the practical, everyday work, but makes it
easy and pleasant by lifting one above its worries and en­
abling one to draw useful and beautiful lessons from the
smallest things. This understanding is certainly "All in
all." It is a joy to live, where before it was a torture. It
is a pleasure to meet and help people whom one has once
disliked and shunned. It brings into one's mind and life
the true Fatherhood of God and the brotherhood of man.
Hoping you may receive, at least, some pleasure from this
letter, if not something far better, I remain,

Very sincerely yours,

Manistee, Mich.

Mrs. A. F. Denning.

Accompanying this latter was the following brief state­
ment of a method of treatment, which may be of interest:

"Inasmuch as I am God's child, entirely spiritual and
not material, I must be perfect; I am whole, I am sinless,
I am free, I have all I need, I am without fear, without
anxiety: I live in spirit not in matter; I am not in danger,
no one can hurt me, or deprive me of any good; I have no
such thing as pain, suffering or disease, because I am a
reflection of Life, Truth and Love, of God. No condition
of body, or the presence of anyone's personality is essen­
tial to my happiness, because God and God only is die
Spring of all my joy. I am never disappointed or grieved,
the harmony of my being is never broken, because I live
in the Infinite. My only life is hid with Christ in God,
therefore I am immortal, for nothing can be lost or die in
Him."

Study this until you can see it is the Truth, then de­
clare it, mentally or audibly as you are led, no matter
what the mortal sense may say to the contrary. Abide
with it, until the Truth, which it certainly is, shall make
you free from all the beliefs of sense, and you realize as
Jesus did before you, "I and my Father are one."—From
Heard of Health, New York.

ALLAY YOUR FEARS.

A friend writes that she is much disturbed because of
the articles which have recently appeared in Theosop­
ical periodicals, in which it is claimed that Christian and
Mental Scientists are using principles of which they are
ignorant; interfering through mental treatments with the
laws of Karma; dealing in black magic, etc.

As a student in many schools of occultism, we would
answer that these claims are not without foundation, but
the "pure in heart" need not fear. By the "pure in heart"
is understood those who do all things to the glory of God,
that is unselfishly; for the sake of the Good, regardless
of personal consideration. He who uses the laws of mind
from this standpoint need not stop, nor pause in awe at
any danger signal. He has identified himself with the
Universal Principle of Being, and will be led by the
spirit to teach and heal only those who are ready for his
ministrations. "No man can come to me except the Fath­
er who sent me draw him," said Jesus, and every teacher
and healer should affirm this law. That a great deal of
so-called spiritual healing is nothing but hypnotism is
undoubtedly true, and it is safe to say that all healing
that is not followed by moral reformation is hypnotism.
The patient who will not listen to the doctrine, and wants
not to be physically healed in order that he may continue his
animal existence among the swine, is not "drawn by the
Father," and will not be treated by the conscientious practi­
tioner. To heal such a patient is undoubtedly interfering
with the law of sequences or Karma. Disease is an evi­
dence of wrong thinking, and it is the duty of the healer
to teach the patient the law of right mental relation. If
the patient refuses to be instructed, the healer is interfer­
ing with a retributive law, and simply deferring the judg­
ment which is sure to eventually be visited upon the one
who in his ignorance has separated himself in conscious­ness from the Universal Principle of Goodness.

It is black magic to coerce or interfere in any way,
through silent or audible treatment, with the perfect men­
tal freedom of anyone. If the healer projects his thoughts
by sheer will power, he is simply changing beliefs, in­
stead of calling out by deductive mental intersphering
The latent Truth within the patient. The whole aim and object of mental healing is to set people free from the race opinions and beliefs which have become a habit of mind, and surround them with the Spirit of Truth. The healer should never assume to direct any specific action or course for his patient. He should simply affirm that Life, Love, Truth, Purity and goodness have assumed their rightful reign in the consciousness of the patient and that he is no longer ignorant of their presence and power.

To suggest to anyone, whether in the silence or out of the silence, that Truth can be found only in the teachings of some particular school, is black magic pure and simple, and he who takes advantage of his knowledge of the power of mind and in the silence projects such thoughts to another, is an imp of darkness in training for adeptship in the Brotherhood of the Shadow.

We do not in accepting these hints from Theosophy admit that its disciples know any more about the occult than do the mental Scientists. In fact our experience is that they know very much less, because they run to theory instead of practice to a greater degree. They talk very wise about the law but when it comes to demonstration the baby in Science can walk all around them.

The Chicago Inter-Ocean is recognized as the paper of freedom and progress, along all the lines that now agitate awakened humanity. In addition to its many other departures into new and original fields of thought, it publishes every Sunday the Bible Lessons of Emma Curtis Hopkins. These lessons are very full and are being widely read, not only by Christian Scientists, but by the great world of seekers who have not looked into the doctrine. The demand for the Sunday edition of the Inter-Ocean is so strong that the newsstands in the vicinity of our office seldom have on hand half an hour after its receipt. It can be had direct from the publishers at $2.00 per year.

International Bible Lessons.

BY A. P. HARTON.

July 17.


Golden Text.—"The Lord added to the Church daily such as should be saved."

A more correct rendering of the Golden Text is as follows:

"The Lord was adding those being saved, day by day, together."

"When they heard, they were pricked to the heart."

This was just after the Pentecostal display of tongues. A great multitude had come together and Peter was standing up and declaring with great boldness, "He is risen whom ye crucified, and God hath made him both Lord and Christ," both the law of Good on earth and the spirit of Truth in man.

What a contrast do we see between Peter's conduct now and on that dark night about six weeks before when he warmed his hands in the outer porch of Pilate's judgment hall and cravenly swore he never knew the man Jesus! Since then he had passed through the cleansing fire of the sionian punishment and been regenerated.

His words now found a lodgment in the hearts of his audience, because he felt and responded to their need. This is true eloquence. Men may prepare fine essays in the solitude of their study-rooms, and read them so as to call forth words of praise from their audiences, while no one is "pricked to the heart." They thus respond to no call of their hearers and feel not their need, and so had just as well be silent. It was fine, but did not fit.

Let a man filled with the fire of oratory—that is, the spirit of sympathy and fearless honesty—stand up before an audience and minister to their needs as his soul hears their voice, and, even though his sentences may not be arranged in the most rhetorical order, yet he lifts and edifies and heals his listeners. He catches the inspiration of their presence and responds to their call in words born of the occasion. Then let him be earnest and impressive.
as the spirit of inspiration impels him. Let him "quench not the Spirit." Let him bring into requisition every art of expression, in voice, gesture and attitude. He had as well not say it at all as to drag it out in such a harsh, or lifeless and monotonous way as to fail to impress his thought upon the audience. Those who decry eloquent speaking, do so only because they have not the gift. From Boston to San Francisco you will not find an audience that doesn't prefer what is called extemporaneous speaking, to essay reading. If Peter had read to this audience a carefully prepared thesis on "The Theory and Reasonableness of the Resurrection," no one would have been pricked to the heart and none would have been added to the Church.

Repent.

Turn from the old way of living in and for appearance and the gratification of the physical senses. Stop believing in and expecting evil, sickness and poverty: believe only in the Good; only the Good is true.

Be baptized in the name of Jesus Christ.

Make a formal declaration of your turning. Adopt and honor the name you have despised and rejected. There is no other by which ye must be saved. It alone stands for purity, self-sacrifice, unselfish service, meekness, charity, faith, earnestness and devotion, because these are the attributes which characterized the life of Jesus of Nazareth as no other. Adopt the symbol of cleansing, birth and resurrection in immersion, as a sign of your newness of life.

Into remission of your sins.

Thus you start out to make good your short-comings and to live the new life of belief in the Good only. (The Greek word commonly translated "sin" in the New Testament, signifies a short-coming, or falling short, as an arrow shot at a target.)

Ye shall receive the free gift of the Holy Spirit. For to you is the promise, and to your children, and to all those unto a distance.

This same power that you have seen made manifest among these 120 faithful watchers, is also waiting for you and your posterity and for everybody in all lands and ages. Only repent and come into the new way shown you by the Nazarene whom ye slew, and this power is for you as well.

As many as the Lord our God may call unto him.

This means simply, whenever heareth may come, and does not imply the arbitrary selection of a few to the exclusion of the rest.

Be saved from this perverse generation.

This is the generation that crucified him who was God manifest in the flesh, the light of the world and the way. Their reward is sure. Be ye not sharers of it. This Spirit power that comes to you if ye will, is your only safeguard against their contamination. The atmosphere of their false thought will oppress and poison you, if you are not fortified by this power. In it you are safe.

They were firmly adhering to the teaching of the Apostles and to the fellowship.

These were the three thousand who were immersed as a sign of their turning from the old way. They were faithful to the doctrine and observed the ordinances and attended the meetings. These observances all helped to fortify and encourage them in their coming out. Whoever neglects the meetings in the Science, becomes selfish and throws open many little doors to the knocking of the myriad errors which are about him. “Not forsaking the gathering of ourselves together,” said Paul to the Hebrews. We may, and ought to, help and encourage one another, and we cannot dispense with the meetings.

Fear came upon every soul.

This was because of the "wonders and signs" that were being done by the Apostles. They were manifesting the same powers that Jesus did, and teaching that everybody could, if they would only accept his doctrine, and people were scared. They did not dream that such things were possible to common, everyday people. They thought they had put a quietus upon this business when they killed Jesus. Now they saw at least 120 very common, ordinary people doing the same things. In these days some are becoming alarmed for the same reason.

All the believing ones were together, and were holding all things in common.

They were free enough to organize and unite in a com-
mon cause. Each one tore down his own little private fence and became a true brother to the others. This was an important step in their coming out.

When some said, Let us unite in this work. Let us aggregate our forces and thus unify our effort, they did not jump up and run away to their old selfish solitude. They gladly united in the work.

Some people are so badly frightened at the old fences through which they have broken that they scatter, belter skelter, in every direction and scream out to every other escaped sheep, "Get away! I'm free! Why don't you get free like me? Don't come near me!" They are so badly scared about putting their name to anything that they will hardly sign a receipt. There are others who have always been too selfish to unite with anybody in anything, and don't easily get well of it.

This is all foolish and weak. It results in falling away from the true life. Such persons are more closely bound than the orthodox people, because their little pen will hold only one. But they call this little prison-house freedom.

Their platform is not large enough for an association to stand on. There is room on it for but one.

Dividing them to all—"in what manner soever anyone was having need." There were no rich and poor, or high and low among them. They were all equal in fact. We are now surely working toward this state of things. It is not in accordance with eternal justice that some should have wealth to squander and waste while they never add one item to the general good, while others are starving for bread and cannot get the privilege of laboring to earn it. Such a state of things cannot endure.

The edict has gone forth: It is finished! All the people hear it and are restless to spring up and be free. So mote it be.

They were partaking of food with exultation and singleness of heart; praising God, and having favor with the whole of the people.

They did not "fight shy" of one another. If they had, they would not have been long in falling back into the "weak and beggarly elements." Each one laid aside his own little pet foibles and they united in the work, the praising

Bible Lessons.

July 24.


Golden Text:—"And his name, through faith in his name, hath made this man strong."

Peter had healed a lame man at the gate without being requested to do so by any one. He did what he could for him. This is the duty of every one of us. It is silly to talk about not helping a drowning man all you can because he has not sent you a written request. Be done with such twaddle! Reach out your hand and heart and thought and prayer to help wherever you see need and feel that the power is with you to do it. It is your bound-duty as a child of the Omniscient Good, and brother, or sister, of the one in need of help.

The people who ran together were greatly amazed, and looked upon Peter and John as if they were prodigies. Peter said:

Why marvel ye at this one: or why on us are ye gazing intently as though by personal power or godliness we had made him to be walking?

These two healers positively disclaimed all personal honor or glory for this which had been done. They did not boast around about what a wonderful demonstration they had made. If they had, they would not long have had any demonstrations to boast of.

We manifest all the power we are ready for. We could raise the dead and demonstrate over space and gravity, if were ready for it. But no one is yet unselfish enough to be entrusted with such potencies. Just as soon as one is, then all power will be given unto him, as it was to Jesus. We limit ourselves by selfishness. The Spirit of Truth still says, Behold, I stand and knock. If any man hear my voice and will open unto me, I will come in. It is a wise law that no power is bestowed upon those who would abuse or misuse it.

The God of our fathers glorified his servant Jesus.

You notice that Peter commanded the lame man to rise, and walk "in the name of Jesus Christ, the Nazarene," and the teaching, and thus they "had favor with the whole of the people." Petty factions beget contempt.
and that after the man was healed he went "walking about and leaping and praising God."

That is the only name in which such things can ever be done. Why? Because Jesus stood for and personified every attribute and characteristic of the child who is consciously at one with the Father; and no other may demonstrate His power. Hence, that name stands for this power, and in no other can it be made manifest. Praise God only.

The Princely Leader of Life ye slew.

What a beautiful and significant name Peter applies to the Master! Because he lived the life and became the "Princely Leader of Life," is his name the shibboleth of power. Anyone who lives as he did may manifest the power he did. No other can.

On the faith of his name, to this one, his name gave strength; even the faith which is through him gave him this entire soundness over against you all.

Whose faith? The man only asked for money. It was Peter's faith. The man was taken up by the strong arms of the great Apostle's faith, like an irresponsible unthinking infant, and healed. And, next to those whose faith makes them whole, this class responds the most readily to treatment. The man who knows of the doctrine but doubts and questions, is the hardest one to reach. I had much rather undertake to heal a man who does not know I am treating him, than one who has made up his mind to try this method as he would a new patent nostrum, or the one who has "investigated" the doctrine, and has a good many doubts about it. I have found the man who does not know I am treating him and is taking medicine right along—doing the very best he knows—very easy to help.

July 31.


Golden Text:—"There is none other name under heaven given among men whereby we must be saved."

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When those "of High-priestly descent" had Peter and John before them, and inquired of them how they had healed the sick man, Peter was very bold and outspoken, for he was "filled with the Holy Spirit." Such are always fearless. He did not mince matters and generalize his statements for fear he would offend some of the respec-
ble church people. No; he said: "If we, this day, are to be examined on account of doing good to a sick man, be it known to you all, that in the name of Jesus Christ the Nazarene, whom ye crucified, in him this one stands near, in your presence, whole." One filled with the Holy Spirit is never afraid to speak the plain and whole truth. He must.

Then Peter quotes Ps. 118:22, about the corner-stone, "which was set at nought by you, the builders," he said. Then he uses the strong words of the golden text, about the only name imbued with saving power. He who looks to any other, looks in vain. Mark my words! In no other is attained victory over all the conditions of this existence, because no other has ever overcome all the conditions, and thus become the way.

These people wondered when they found that Peter and John "were unlettered men, and obscure," and had been with Jesus the terrible heretic. These two humble men stood for faith and love, and that was enough. They had nothing to say against it.

They could not well punish these men for curing a sick man, even if they were not "regular" practitioners. These stood the man whom they had known to be a lame beggar, sound and well, and the happiest man they had seen in many a day. What could they do about it? This is the predicament courts find themselves in now-a-days when they are asked to punish some Christian Science healer whom some malicious person has sworn out a warrant against for curing people, or not killing them in the "regular" way.

So they went apart and said, "what are we to do with these men? We cannot deny that a wonderful work has been done; all Jerusalem knows it. We must try to stop them by threats." So they called them in and "gave them the sweeping charge: Not to be sounding aloud, nor even to be teaching, on the name of Jesus."

Ah, futile precaution! Mistaken effort! The whole world must yet bow to that name. It cannot be suppressed. The more you attempt it, the more it increases and achieves.

**August 7.**

**The Apostles' Confidence in God. Acts 4:19-31.**

(Golden Text.—"They spake the word of God with boldness.")

We cannot refrain from speaking.

These preachers were not a bit scared at the threats of the High Priests. "We hearken unto God rather than unto you," was their reply to them.

When we know the call of Truth, we dare not listen to any other voice, it matters not whether it be that of kindred, church, state, society, policy or what not.

The relentless mandate comes up in answer to them all, "What is that to thee? Follow thou me."

But when they had threatened them some more, they turned them loose. All were glorifying God on account of what had taken place. This is why the priests feared to punish their prisoners. Wrongdoers and time-servers always tremble when men glorify God. The knees of those who have so long deceived the people with the lies of wrath, limitation and damnation, are now heard knocking together all over the land, while the fearless preachers of Truth are glorifying God, the All-Good, and boldly declaring there is none beside Him.

They with one accord lifted up a voice unto God and said: Sovereign! Thou art he that made the heaven and the earth and the sea and all the things that are in them.

I believe this that they said. Do you reader? or are you one of those who prate about God not making the physical universe, not knowing about our sicknesses and mistakes, and, in fact, being a sort of vague guess at an impalpible nonentity? God, or Good, made the physical universe and knows or cognizes all things—errors and all. Else He could never be persuaded to heal one from sickness. I can see an error manifest in another and never have a particle of that error in myself. Can you? Then God can.

After they had made this grand declaration, in one voice, they quote a part of Ps. 2, and then pray. "The
place in which they had come together was shaken and
one and all were thrilled with the Holy Spirit, and were speaking
the word of God with freedom of utterance."

This was the working of a law. "Let the same fearlessness
and faithfulness and earnestness and unity in God
be attained by any assembly to-day, and the power
and presence of the Holy Spirit will be just as manifest as
then. With God there is no respect of persons, times or
places, for God is Principle and changes not.

They spake the word of God.

They preached the Christ, the Spirit of Truth. It was
not the bible.

Some people have a habit of calling the bible "the word
of God." Where the practice originated I cannot
conjecture. The book itself condemns the idea. (See
Deut. 8: 3, Prov. 30: 5, Is. 40: 8, Luke 3: 2, and 4: 4, John
3: 5 and Rev. 19: 14.

August 11.


Golden Text.—"Be not deceived; God is not mocked:
for whatsoever a man soweth, that shall he also reap."

I wish every one could fully comprehend the meaning
of this Golden Text. There is nothing truer. It is the
law of God. In every act and thought and purpose, just
as absolutely as every seed, is inherent the fruit, or re-
sult, after its kind.

Six hundred years before this was said by Paul to the
Galatians, Buddha said to his disciples, "As a sound is
followed by its echo and a thing by its shadow, so are all
your actions, good or bad, followed by their reactions. A
man that spits toward heaven receives in return the spittle
in his face; and a man that throws dust against the
wind is covered with it. So it happens to him that tries
to injure a good man; he injures only himself."

In God's economy there are no arbitrary rewards and
punishments; they are all inherent in conduct.

In this lesson are recorded some resultant events, and
not an exemplary curse. Two people fell dead for a seem-
ingly trivial offense. We are ready to agree that many
times since have much more mischievous lies been told
with apparent impunity. What is the explanation?
Why did the deception of these people result so disas-
teriously? What is the law? Surely God is no respecter
of persons, places or times.

"I said in my haste, All men are liars," said David, and
he was very near the truth when he said it. Nothing repeat-
ed after another was ever correctly reported. The
relator inevitably changes the sense of that which he un-
dertakes to repeat, by word, intonation or reflection.

But here is a condition that is unique. These two
people conspire to deceive the Holy Spirit. As Peter
said, they did not deal falsely with men, but with God.
"Fearful is the falling into the hands of a living God."

In this act they were false to the deepest principle of life
within them, and when the mendacity of it was suddenly
brought to their consciousness, the realization was so
intense as to cause the soul to forsake the body. A sud-
den fright has often done the same thing.

They have been preached as examples, or warnings, to
all liars. But the lesson is sadly without force because
we know that liars are not struck down in their tracks.

This was not special to show God's wrath against liars.
The same thing would occur under the same conditions
at any time. The outcome was simply an effect of a cause
and is perfectly universal. Has any one ever lied to the
Holy Spirit w i t h - If any one has, the punishment, or
result, has been the same, modified in form only by cir-
cumstances and attending conditions. The dropping
dead in this case is no more a sign of God's wrath against
liars than the dropping dead by sun-stroke is a sign of
his disapproval of over-exertion and exposure. Both in-
dicate the presence of a law.

And now, a word as to lying in general.

In this Science we are taught to ignore appearances,
when not desirable, and to declare mentally the contrary
of the seeming. At first this causes some twinges of con-
science with those who have been taught to relate things
as they appear to be. Then there is a hardening—as it
were—and we get so we can say boldly and freely to a
man who seems very sick, "you are sound and well in
* every part." We say this, realizing that the appearance
is not correctly reporting the real man as we see him, for
the purpose of healing him.

But right here a subtle error creeps in. If your under­
standing is not fully awakened as to the intent and mean­
ing of your declarations, you are liable to fall into the
habit of perverting facts when stating conditions and oc­
currences for information. There is a difference be­
tween information and treating. I may say mentally, to
the woman with a tumor, “you are sound and well and
have no tumor,” in order to bring about in appearance what
I conceive to be the true state of the woman. But when
one asks me “how is Mrs. H. who had the large tumor,”
and I say, “oh, she is all right—sound and well,” I am
simply lying flat-footed, if this is not the apparent fact.
And the teacher who says, “never tell the patient is
not doing well,” is encouraging this sort of mendacity.
So many scientists are thus led into a fearful practice of
false statement and prevarication that it is high time to
call a halt. Many of them get so you cannot rely on any­
thing they say. And I have known some to carry it to
such a crazy extent as to feel free to do anything desire
may suggest, and put it all aside by saying, “There is no
adultery and no adulterer. There is neither a liar nor a lie
anywhere. All is good.” This is mendacious lunacy,
and such persons are not fit associates for our children
and daughters and wives.

One good sister was heard to say one day when there
was such a noise on the street that we could not hear the
speaker at all, “There is no noise on the street. All is
quiet.” Since she did not deceive any one by this state­
ment, for no one believed it, nor intended to deceive, this
was not a lie, but only a plain falsehood, or fib. If she
had held the declaration within her deepest consciousness,
“I am not disturbed by the rattle of cars etc., on the
street. I am serene and happy and can listen to the
words of the speaker without abstraction,” she would have
then stood in right relations to environments.

When we make a statement as to facts, let us stick to
facts so as not to deceive nor be silly. When we make
silent declarations for the purpose of changing appear­
ances, let us stick to the truth as we are conscious of it in
our deepest spiritual cognizance. Let us learn to make
this important distinction in our statements and relieve
the scientists, as a class, from the too fitting stigma of
being common liars.

Charles Fillmore, | Central Secretaries, | 820 Walnut Street,
Myrtle Fillmore,  | Kansas City, Mo.

The Society of Silent Units is essentially spiritual in organization
and has no external rules or regulations. Its object and aim is to lead men and
women to the God within them. “Neither shall they say, Lo, here; or, Lo,
there; for, behold, the kingdom of God is within you.” All persons may be­
come members “without money and without price,” who will sit in peaceful
mind for a short time, at nine o’clock each evening, and invite in soul aspira­
tion the conscious presence of the Holy Spirit.

We hold, and are daily demonstrating, that the Comforter, the Spirit of Truth,
which Jesus Christ said the Father would send in His name, is now an active
principle in our affairs, and does all things for us, even to healing our diseases.

For its centralizing potency a “class thought” is given each month, which all
members hold in consciousness for a few moments; then attaching a mental
attitude to which the Holy Spirit sends such power—then “ask what ye will in
my name and it shall be done unto you.”

All who desire to be fully identified with us are invited to send in their names
with a brief description of their trouble. We cannot undertake to answer such
letters personally, but will respond in the Silence as the Spirit directs.

All letters and questions from members relating to Mental Healing will here­
after be answered through these columns.

Words of Cheer.

“Apples of Gold in Pictures of Silver,” from Unity
Correspondents.

I have lately been healed of rheumatism of ten years
standing through this blessed Truth, and am so happy.

“I found myself much disturbed in mind; over the
mediated change of the firm with which my son-in-law
was connected, and which, if made, would necessitate my daughters moving from here. So I sat in the Silence, to hear what God the Lord would say for my comfort and these words came: “They that trust in the Lord, shall be as Mount Zion which cannot be removed.”

When these words came I was at rest, peace was again restored. And when “Thought” brought with it, the same words which were to me so precious, I had no further care, and the change was not made.

The voice of God is sweeter than music to my ears. ***

“The Abiding Presence is your constant inspiration and how happy you must be, to thus be used of God, as instruments through which, Omnipotent Love may be made known and enjoyed by all “who will come and take of the waters of Life freely.”

“I know God will prosper your endeavor to print the words of Truth.”

A daughter of mine was healed, who had been sick for years and who had been treated by several doctors, the last of whom said she must die. Now she is well and strong.”

Sister Ida Gash of Claytonville, Mo., shares with us some of the good words that have come of her “Unity sowing. We give extracts from some of the letters she has received.

“Your letter and “Unity” have been received and we must say, that the “Unity” has indeed opened our eyes. O praise God for the light. My wife says it has opened up in her mind a train of thought that has lain buried. We are so thankful we begin to see good—God in all things. God is Love, and if God dwells in us, there is Perfect Unity. The Spirit or Christ in us, is teaching us all things, and we are very happy to know that we “shall be taught of God.”

We realize now, that the same Christ is in us. The same Word, that was made flesh and dwelt among the Jews, “full of grace and truth,” is dwelling in us to-day; and we behold his glory, as of the only begotten of the Father; in every child born, wait-
Unity.

“everyone that seeketh findeth,” but like our asking, we have sought ignorantly, and often found that which, by reason of our mental attitude, we could but find, viz.: failure, disappointment and sorrow.

The poet understood this law when he said, “I find my own complexion everywhere.” So, seek only beauty and truth, God’s likeness everywhere. You must find it first in yourself.

“Knock and it shall be opened unto you.” “I am the door,” says Christ. It is the “strong right hand” of Thought, whose knuckles give the magic signal, that swings wide this door of eternal possibilities, and “to him that knocketh (this way) it shall be opened.”

THE LORD’S PRAYER.

Our Father; Eternal Supreme Being: Thou art ever dwelling in Heaven, Harmony, Life, Love, and Truth; and Thy name, O Father, is Holy; and Thy nature is Love, for Thy name which is written in the forehead of Thy Infinitude is Holiness. The reign of Thy Sovereign peace, which is Thy Kingdom, has come and thus the Truth of Thy Being makes free.

For Thy Kingdom is the consciousness of Thy allness and fullness, and as Thou art both the God of heaven and earth, both are manifest in Thy Being: out of which is born the realization that Thy will (which is Love) is done in earth as in heaven; because all things are done according to the council of Thy will in the Army of Heaven, and among the habitants of earth. Thou art the living manna: the bread of life, living Bread which Thou dost give day by day unto Thy children who live, move and have their being in Thee, where all dwell in perfect harmony, unity and forgiveness, and are led by Thy hand of understanding in green pastures and beside the river of life where there is no temptation. For Thy Kingdom, Omnipotence, Thy Power, Omniscience, and Thy glory. Omnipresence, is from everlasting to everlasting.—Eugene Southwick.

Healing.

“I Will: be thou whole.”—Christ.

This column is devoted to healing testimonies, answers to questions, etc. All those who have been healed by Truth are requested to contribute, giving full particulars and address. Names will not be published without permission, but are required for reference.

Mrs. L., of California, sixty-two years of age, who has worn spectacles for many years, writes:

“Dear ———: My eyes are very much stronger every way. They grow stronger and stronger each day. The improvement is truly wonderful. I can now see things at a greater distance than ever before in my life. I thank you so much for the great benefit received through your treatments.”

June 21, 1892.

Mrs. S., of Lawrence, Kas., fifty-three years of age, who had worn spectacles for many years, and could not see to read or sew at all without them, as she believed, wrote after four days’ treatments:

“Dear Mr. ———: I have no more use for spectacles. I see to read and sew and do other work well now, and if this wonderful improvement continues, it will not be long till I can see as well as when I was sixteen. My joy is greater than I can express.”

Mrs. A., of Pawnee County, Neb., writes:

“I have been afflicted with cancers of the breasts for over six years; had them removed three times and treated with physicians for over three years. Gave up all hope, when through a friend I heard of Christian Science and determined to give it a trial. After having read some of their books, I was treated by a scientist for over a year at intervals, and was greatly benefited. The lady who treated me was called away and for some time I seemed to improve, thinking that I could get along by myself, until last March, when my husband and family were taken with La Grippe and I had to minister to their wants and give medicine, as they would not believe in the Science.

Shortly after this I was taken with this disease. It
seemed to settle in my breast, lungs and left arm, and the cancers became greatly inflamed and painful. I was confined to my bed for almost three months—given up by the physicians and friends—when my daughter wrote to a Christian Science healer in Kansas City. I had but little faith in absent treatments. But after I received the first letter from him I began to hope. It seemed against all possible reason, that I could recover. My arm was swollen almost as large as an ordinary stove pipe, and my hand and fingers to an enormous size. The pressure on my lungs seemed more than I could stand, and I had a severe cough.

After having taken treatments for a short time I began to sit up, and have been improving ever since. The cough is almost entirely gone. I am now able to walk a half mile to a neighbor's and to ride to town, a distance of five miles and return, nearly all of the cancers have entirely disappeared, my appetite is good, my arm is not one third as large as it was. From the shoulder to near the elbow there is no swelling at all. Oh my soul rejoices to know that there is 'a balm in Gilead,' a cure through divine Love. I feel that He is all and in all, bless His name."

June 25, 1892.

Mrs. P., of Pettis County, Mo., writes:

"Mr. ———: Dear Friend and Teacher: I am today a living demonstration of the power of God, the All-Good." (She was given up to die with cancer.) "I praise Him for the word, which is truth, that you have spoken to me. It has lifted a cloud from over me and let in such floods of light as have led me to a better understanding of God's Law and brought divine healing to me. My case has been the wonder of the people for miles around. Constancy in praising God for desirable conditions of body, as you directed, has brought them into manifestation. Although the darkness seemed so great, yet when I realized how close I was to the All-Good in which there is no darkness, I never will be able to describe the flood of light and giving away of self that I experienced. My family, together with my neighbors, stood around my bed and wondered at the works of faith. I thank you through always for what has been done for me.

June 25, 1892.

Question by G. S. F., Phila. Matthew vii, 11: "If ye then being evil," etc. Did not Jesus recognize evil?

Answer. Truth does not teach that there is not an appearance called evil, or "falling away." We all observe such an appearance and Jesus doubtless did; but with him we also say, "Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that be of men." He who studies the laws of mental action comes to know that images held in consciousness become abiding, and are looked upon as real. The race to-day is in this mental attitude regarding evil. Men have witnessed the wrong relations brought about by their unwise thoughts, and act not knowing the cause, have assumed one, and called it evil—devil. This has been held in the race imagination until it has been externalized into the semblance of reality. We who know that the one Cause of all that is is Perfect Harmony and All-Goodness, take our mental stand in this intuitive truth, and strive to show men that evil is simply the relations that arise through their throwing out mental images without first consulting the First Cause or God; which is also Wisdom. The mental attitude of the race on the question of the reality of evil is exactly that of the student in mathematics who would claim his errors to be the accurate expressions of the principle. The instructor, who knows what the right relation of the problem should be according to the principle, shows the student what it is, and urges him to frequently consult that principle to the end that he may not again fall into such mistaken ways.

Neuralgia will flee from you, if you will faithfully declare, "I do not believe in evil conditions. I do not allow anxiety and worry any place in my heart. I trust and am at peace, for I know 'only the Good is true.'"
Sullivan and wife, of St Louis. They are pleased and successful beyond all expectation in their new home. St Louis is undoubtedly the home of many generous and appreciative people, but were it a barren island we are sure that the trust and confidence of Mr. Sullivan in the Divine Law would cause it to produce a crop.

I sent for "Finding the Christ in Ourselves" last winter and after feasting my soul with its blessed truths, I gave it to a Methodist minister who preaches and thoroughly believes as we do, only does not realize it. He was so enraptured with the book that he sent it away to some other friend. I belong to the Silent Unity and oh, the wonderful good I derive from holding the class thought with you.—Mrs. M. E. C., Morris, Minn.

Annie L. Diggs, the well-known lecturer and writer on Political Temperance, and Farmers' Alliance subjects, appears in a paper in the July Arena which will prove of great interest to those engaged in the agrarian agitation today. It is entitled "Women in the Alliance Movement," and contains a graphic description of the social conditions which made the present movement inevitable and why women from the first played such an important part in the agitation; after which she gives a vivid pen picture of prominent women in the movement. There are six illustrations of leading women accompanying this paper, including a full-page picture of Mrs. Mary A. Lease, popularly called the "Joan of Arc" of the People's Party.

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The writer is the visible author and publisher of a library of books called "Saint Peter's Library." He made his first declaration on the 7th day of August, 1875, which
reads as follows: "I do hereby publicly state to the world of mankind that, the Second Coming of Christ is Spiritual; and that heaven is to be on earth, and the resurrection of the last day is a work to be done among the living who are on the earth, and not of the dead under ground. All of which I am prepared to prove from the Book of God, and challenge contradiction."

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F. M. Wheat notifies us that the Christian Science convention advertised to be held at Olney, Ill., in July, has been postponed to Sept. 6th and 7th.
BOOKS.

Books never contain Truth, but they are very important factors in the present movement of the race to the light of the Spirit, because they nearly all carry to the reader some statement that brings to consciousness the "latent truth within him." Each author has among men an audience peculiarly his own, and the dormant ideas of that audience are stirred to action by his characteristic illustrations where another might fail. Hence, to recommend to seekers a limited and arbitrary line of books would be like Universal Intelligence. God speaks through all men and all we use, and they are also all listeners, and they surely have the intelligence to decide where is found that which answers their respective needs.

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