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CHRISTIAN SCIENCE JOURNAL.

For the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds.—PAUL.

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MIND-HEALING HISTORY.

REV. MARY BAKER G. EDDY.

THE fool hath said in his heart, "There is no God."—PSALMS xiv. 1.

By reason of "mining and tunnelling," and the sinister, silently directed mental influence of our latest aspirant to the discovery of Christian Science,—a student who, about one year ago, received his first lesson from me,—Mr. J. A. Dresser has again "let loose the dogs of war." In other words, he has loosed from the leash his pet poodle, to alternately bark and whine at my heels. In a peppery pamphlet, Mr. Dresser delivers a stupendous eulogy over the late P. P. Quimby, as his healer, and exaggerates and fabricates in Quimby's behalf; but all that is kind, and I wish it was honest. I commend gratitude, even in the child who hates his mother; and this gratitude should be a lesson to that suckling litterateur, Mr. Marston, whom I taught, and whose life I saved three years ago, but who now squeaks out an echo of Mr. Dresser's abuse.

Did I write those articles, in Mr. Dresser's pamphlet, purporting to be mine? I might have written them, twenty or thirty years ago, for I was under the mesmeric treatment of

Dr. Quimby from 1862 until his death, in 1865. He was illiterate, and I knew nothing then of the Science of Mind-healing; and I was as ignorant of mesmerism as Eve, before she was taught by the serpent. Mind-science, was unknown to me; and my head was so turned by Animal Magnetism and will-power, under his treatment, that I might have written something as hopelessly incorrect as the articles now published in the Dresser pamphlet.

After turning in despair from *Materia Medica* to new remedies in the realm of mortal mind, I struck out blindly, and imagined that any other mode of medicine might be more scientific. I even believed that hygiene and physiology were scientific; though I dropped all such conclusions, after discovering the Science of Mind-healing, and immediately gave up the idea that Mr. Quimby's practice was anything above its physical method of manipulation, or that its basis was anything but mortal mind. Indeed, I often asked him for an explanation of his practice, but he never gave it. Once he told me, that by manipulation, and the use of water, he conveyed a healthy electricity to my body. At length his method lost its power over my belief, and the disease was more formidable than ever. I was not healed until after the death of Mr. Quimby; and then healing came as the result of my discovery, in 1866, of the Science of Mind-healing, since named Christian Science.

If, as Mr. Dresser says, Mr. Quimby's theory (if he had one) and practice were like mine, purely mental, what need had he of such physical means as wetting his hands in water and rubbing the head? Yet these appliances he continued until he ceased practice; and in his last sickness, the poor man employed a homœopathic physician. The Science of Mind-healing would be lost by such means, and it is a moral impossibility to understand or to demonstrate this Science through such extraneous aids.

It can be shown that Mr. Dresser tried Quimby's method, and relinquished it because he could not heal by it. I denounced it, after a few of my first students rubbed the

heads of their patients, and the immorality of one student opened my eyes to the horrors possible in Animal Magnetism. A mesmerist contemporary with Mr. Dresser, Dr. Evans, had it announced on his business cards, until 1884, that he practised mesmerism. Mr. Quimby never, to my knowledge, taught that matter was mind; and he never intimated to me that he healed mentally, or by the aid of Mind. Did he believe matter and mind to be one, and then rub matter, in order to convince the mind of Truth? Which did he manipulate with his hands, matter or mind? Was Mr. Quimby's entire method of treating the sick intended to hoodwink his patients, as Mr. Dresser would now have us believe?

Mr. Dresser says Mr. Quimby "progressed gradually *out* of mesmerism, into a knowledge of the hidden powers of mind." How does Mr. Dresser know this? Let him produce a single proof of it. Mr. Quimby told me and others, that he did not know how he healed. I never heard him intimate that he healed disease mentally; and many others will testify that, up to his last sickness, he treated us magnetically,—manipulating our heads, and making passes in the air while he stood in front of us. During his treatments I felt like one having hold of an electric battery, and standing on an insulated stool.

His healing was never considered or called anything but Mesmerism. I tried to think better of it, and to procure him public favor. He was my doctor, and it wounded me to have him despised. The last time I saw him, he said, "You have made me all I am in Portland." In those days he needed friends. Why did not Dresser lecture then for Quimby, as he does now? He had no defender then but myself. I believed he was doing good; and even now, knowing as I do the harm in his practice, I would never revert to it, but for this public challenge. I was ignorant of the basis of Animal Magnetism twenty years ago, but know now that it would disgrace and invalidate any mode of medicine.

He says : Quimby “ found in man a principle, or a power, that was not of man himself, but was higher than man, and of which he could only be a medium.” The Principle of Christian Science is not to be found *in* man, for Science shows that God is the Principle of man ; and that as the greater cannot be in the lesser, God cannot be in man. Science also shows that a sinning, sick, and dying mortal is a poor medium for the harmonious, eternal, and divine Life.

Mr. Dresser says : Dr. Quimby “ found that disease was nothing but an erroneous belief of mind. Here was a discovery of truth, and on this discovery he founded a system of treating the sick, and founded a science of life.” Now it is clear that finding disease to be an error of belief was not the discovery of the Truth that could heal it. When did Mr. Quimby found a system ? He neither wrote a book, taught a student, nor explained how he healed. Where is his system ? This system is laid on the shelf ; and Quimby’s manuscripts are withheld from the people, under the pretence that, although the system is so important to this age, his writings are so unfit for it, that nobody must read them. Yet Mr. Dresser can practise this system ; and Mrs. Eddy’s works, which (as he insinuates) include the substance of this system, are in demand and are doing good. The Science of Life is not founded on a practice, but on Principle. A discovery is not Principle ; and an error of belief is neither the foundation nor the Truth of a true discovery. Will this able advocate and expositor, now that he comes to the front, please explain the Principle of the Science of Life, on the basis of the Quimby practice ? If he will, then, in the far future, we may hope to climb the hidden heights of this system.

For the past fifteen years the public have been semi-annually notified that the Quimby manuscripts would soon be published ; and I now offer a premium for the publication of those alleged manuscripts,—provided, when examined, they prove to be Mr. Quimby’s own writings.

Dresser again quotes from Quimby : “Disease and its power over life, and its curability, are all embraced in our belief.”

I have heard Quimby talk like that myself. He believed in the reality of disease, and its power over life; and he depended on man's belief in order to heal him, as all mesmerists do. Nothing is more remote than this from Science, whose Principle is God, and whose power is vested in its Principle, and not in man. In the Science of Mind you find no disease, and no power superior to Life, because Life is God. This Science substitutes, for human belief, the Divine Mind and His power; and it shows that mortal, erring belief has no curative power. The so-called cure, wrought through belief, is an effect produced by human will, inducing a state of mesmerism that is worse than the disease.

Dresser quotes Quimby as saying: "I know that I can distinguish that which is false from a truth, in religion or in disease." Here Mr. Quimby says there *is* truth in disease; yet Dresser says that Quimby found disease to be error. The fact is, Mr. Dresser borrows from my Science and Health, though without giving the author due credit, and then attributes these statements to Mr. Quimby's lore. Incapable of deciphering Christian Science Mind-healing, Mr. Dresser does not understand it well enough even to state its ideas correctly, and could not demonstrate Mind-science through his own statement.

If Truth is in disease, or disease is in Truth, surely disease cannot be destroyed by Truth. Dresser's theory, throughout, is an outgrowth of Animal Magnetism. It presupposes disease to be an Intelligence, Soul to dwell in sense, Truth in error, and Mind in matter.

Those statements, which Dresser covertly calls *misstatements*, were facts elicited by his uncalled-for attacks upon me in the Boston Post, four years ago; facts that exposed his falsehoods, and which he had opportunity to disprove in Court,—though he did not venture to appear there. In his eulogy on Quimby he contradicts his past statements in newspaper articles; for in one of them he wrote: "Dr. Quimby claimed no authorship that was eternal, but simply the discovery that disease was an error; and Mrs. Eddy knew

that he [Quimby] never used mesmerism in treating the sick."

In his pamphlet Dresser states that Quimby "discovered the science of life,"—God. Must not the science of life be of necessity eternal? Later, Mr. Dresser owns that Quimby had been a mesmerist.

Who is the Haman, to whom Mr. Dresser alludes? Is it not he who rests not, but would trouble the peace of the dead, so long as a Mordecai is at the gate,—even though this Mordecai had given Haman his only place and power as a so-called healer?

Was it "an evil hour," as Dresser hints, when I exchanged poetry for Truth, grasped in some degree the understanding of Truth, and undertook at all hazards to bless them that cursed me? Was it an evil hour when I discovered Christian Science Mind-healing, and gave to the world, in my work called Science and Health, the leaves that are "for the healing of the nations"?

Was it "for some strange reason" that the impulse came upon me to endure all things for Truth's sake? Does ceaseless servitude, while treading the thorny path *alone* and for others' sake, arise from "a purely selfish purpose"? This obscure history, which Dresser foists upon the public, provides no legacy of Mind, whereby Quimby's unscrupulous advocate can take one forward step for the human race. After the death of this so-called Originator of Mind-healing, it required ten years of nameless experience for me to reach the standpoint of my first edition of Science and Health, the book which gave Mr. Dresser his only knowledge (meagre as it is) of the Science of Mind-healing.

Is it love for our "mutual friend," or envy of the living, that would drag the silent departed so mercilessly before the people? I would touch tenderly his memory, speak reverently of his humane purpose, and name only his virtues, did not this man Dresser drive me, for conscience-sake, to sketch the facts. I cannot defraud humanity of its claims, hide the true discovery, or close my eyes to usurpers, casting

lots for Truth's seamless robe. Silencing my grief at treading less lightly on the ashes of the dead, I must write down Christian Science Mind-healing as the antipodes of Mr. Quimby's theory (if he had one!) and of his treatment of disease; for true Mind-healing is the opposite of all modes of mortal mind or matter, whether taking the form of Animal Magnetism, of drugs, of hygiene, or of eclectic pathology.

It has always been my misfortune to think people better and bigger than they really are. My mistake is, to endow another person with my ideal, and then make him think it his own. This is apparent, even in those articles credited to me. When I thought Mr. Quimby was doing good, it was natural for me to help him; and hundreds of others I have helped since then, sparing neither ease, time, nor money for this end.

The most unselfish motives evoke the most ingratitude; yet it is only by such motives that the best results are achieved. My final discovery of the Science of Mind-healing was the outgrowth of my motives and method.

A dozen years before meeting Mr. Quimby, I healed desperate cases of disease with unmedicated globules. This was then my *modus operandi*, arising from such ignorant therapeutics; but it was by no means Christian Science Mind-healing. The lost chord of Truth (healing, as of old) I caught consciously from the Divine Harmony, vibrating its own sweet music. It was to me a revelation of Truth,—God; and Science, explaining the Principle of this Divine Harmony, enabled me to understand it, and to systematize and demonstrate Truth.

It was after the death of Mr. Quimby, and when I was apparently at the door of death, that I made this discovery, in 1866. After that, it took about ten years of hard work for me to reach the standard of my first edition of *Science and Health*, published in 1875.

Before understanding and settling the great question of my discovery, I wrote to Mr. Dresser, who had tried Mr.

Quimby's cure by manipulation, and asked him if he could help anybody, or tell me how Quimby healed. He replied, in a letter which I have, to the effect that he could not, and was unable to heal his wife of a slight ailment; adding, that he did not believe anyone living knew how Mr. Quimby healed the sick.

As long ago as 1844 I was convinced that mortal mind produced all disease, and that the various medical systems were in no proper sense Scientific. In 1862, when I first visited Mr. Quimby, I was proclaiming — to druggists, spiritualists, and mesmerists — that Science must govern all healing.

When, therefore, I believed that Mr. Quimby had healed me, I naturally wrote and talked as if his method must be genuine Science, and I was too proud to believe it could be aught else.

Afterwards I suffered a relapse; then I saw my bitter mistake. I then realized the harmful influence, mentally and physically, of such a false human concept. This I hastened to acknowledge. In proportion as the mischief of misconceived mental bases and methods of treating disease were discovered, I took back my words, uttered in ignorant enthusiasm, and stated the Truth as it is in Science.

Misinterpretations and misapplications of Truth constitute all error; and error can only be destroyed by the correct interpretation and application of Truth. The animal poison imparted through mortal mind, by false or incorrect mental physicians, is more destructive to health and morals than are the mineral and vegetable poisons prescribed by the matter-physicians. This acknowledgment brings the wrath of mediums and mesmerists upon me, but never warps my purpose to enlighten mankind.

I discovered the Science of Mind-healing, and that was enough. It was the way Christ had pointed out: and that fact glorified it. My discovery promises nothing but blessings to every inhabitant of the globe. This glorious prospect seems to incense some degraded minds, and stim-

ulate their unscrupulous efforts to thwart its benign influence and defeat its beneficence.

If ever Mr. Quimby's ominous manuscripts are brought to light, it will be when my copyrights have expired, and the dear-bought treasures of Truth are appropriated by both the evil and the good. Then, arm-in-arm, Mr. Dresser and his skeleton (like Dorcasina and her hero, in *Female Quixotism*) may enter the drawing-rooms of Mind-healing Science. Stumbling up my stairs, they may fall unexpectedly into good company.

Alas for the future of Mind-healing, if built on the sand of falsehood! He who is not honest and unselfish can never steer the Ark of Christian Science, casting out error and healing the sick, over the waters of this or any future age. No wonder envy and hate dare not risk their false claims on this sea, where none but Truth can walk the wave. I have sown for others' reaping, and a righteous Father will give the harvest. In the words of Paul: "I have labored, and others have entered into my labors. . . . Paul may plant and Apollos water, but God giveth the increase."

In the suit brought by me against E. J. Arens, in 1883, for pirating my works,---in his Replication to my Bill of Complaint, he declared that I was not the author of my books; but, on the contrary, that these books were substantially copied by me from manuscripts originally composed by Dr. Phineas P. Quimby. He was unable to prove his claim, and the United States Circuit Court decreed that a perpetual injunction be issued against Arens, restraining him from repeating the offence of pirating my works. He was fined the costs of court; and about four thousand of his pamphlets were destroyed in Boston, being chopped into pieces by the officers of the law. The Records of the United States Circuit Court, in Boston, show this history, in case 1850. Further allowances might have been awarded me; but I refused them, having gone to law not for money, but the cause of Truth.

Mr. Arens swore that he was not continuing to publish, give away, distribute, or otherwise circulate his infringing

pamphlets, and had not done so for more than a full year previous; but his testimony was proven false by testimony of my witnesses, who produced a copy of his pamphlet, purchased at his house within six months of the date of the writ served on him for stealing my writings.

If Arens's Replication to my Bill of Complaint had been true, as Mr. Dresser would have it appear, why did Arens not support it with this alleged profuse evidence? Arens's present course shows conclusively that, if his claims had been honest, he would have sustained them in court. "The Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

IN THE SPRING.

[*Cornhill Magazine* for March.]

HAVE all the songs been said?
Are all the singers dead?
Is all the music fled?—

The sum and aim of life,
One dreary struggle, rife
With greed and sordid strife!—

Man but a dull machine,
Living a vast routine
Of narrow purpose, mean?

Oh! while one leaf swings high
Against an azure sky,
In Springtime's ecstasy,

There breathes yet the sublime,
There beats yet living rhyme,
'T is still the young world's prime.

Nature has high commands,
Bears gifts with lavish hands,
To him who understands!

ADDRESS OF WELCOME.

Delivered by Dr. E. N. HARRIS, C.S.B., to the Delegates convened at the First Annual Meeting of the National Christian Scientist Association, held in Boston, April 13 and 14, 1887.

Mrs. President, and Members of the National Christian Scientist Association:

THE Members of the Christian Scientist Association, of Boston, the pioneer society, and the parent of all the Associations represented here today, have selected me to utter a few words of welcome and fraternal greeting to the Delegates here assembled.

I did not receive the invitation until yesterday, and so have had but very little time in which to prepare for this pleasant task. With thankful hearts to Almighty God, the Giver of all Good, we meet today to celebrate the First Anniversary of the National Association of Christian Scientists. This day measures another year in the onward march of Christian Science Mind-healing. This large gathering of Scientists records an event of deep interest in the history and progress of the great cause we have espoused, and which is destined in the future to have a very important bearing upon the race, in lifting mankind to a higher plane of health, happiness, and Christianity.

This Science, though misunderstood by a large portion of the people, and misrepresented by many, is steadily moving forward, doing its appointed work, and is gradually gaining a firmer hold upon the confidence of the community; and by-and-by, if the teachers, students, and practitioners prove faithful to their trust, it will command the respect of all right-minded and thoughtful people throughout our entire country. In time, the practice of this method of healing will be fully recognized, and take high rank among the leading professions.

Associated effort, for the accomplishment of any purpose,

is one of the greatest promoters of progress. Through this National Association, and its Branch Associations, we shall be drawn more closely together in those fraternal bonds which should bind us to each other and to our beloved Teacher, who has done, and is still doing, so much for us and for the world ; and we shall move onward, united and strong, towards the accomplishment of the mighty work she has, through God's direction, marked out for us. This National Association will gradually charter and establish Associations in all the States of this nation, and after awhile in foreign countries ; and they will form one grand union of members, pledged and working together in the common cause of humanity and Love.

Now, my brothers and sisters in Truth, I extend to you, in behalf of the Boston Association, the most fraternal Christian greeting, and cordially welcome you to the City of Boston, the Home of Christian Science, and to the hearts and hospitality of all the members of the Association.

You have come from near and from far, to participate in this important meeting. Some are here from the Pine-tree State of Maine ; some from the great and picturesque hills of New Hampshire and Vermont ; some from Little Rhody and Connecticut ; some from the great City and State of New York ; some from the Keystone State and the City of Brotherly Love ; some from the South,—from Washington City and Kentucky ; others from the shores of the Great Lakes, from the Western Prairies and Mountains, from States beyond the rolling Mississippi and Missouri, and even from far away across the Continent,—California's golden strand and the Pacific Coast.

What, my friends, has brought you to this old and historic Puritan City of Boston ? I know that I shall but echo the sentiments of your own hearts, when I say that it was your earnest zeal and love for Christian Science, Christian Healing, that brought you here. You came seeking after the Christ, Truth,—after more Light, to enable you to discern God still more clearly, and with higher understanding,—God, the great Triune Principle, Life, Truth, and Love, the

Healing Power. You came to behold face to face the great Reformer of the Nineteenth Century, and learn from her more about the New Tongue, and the power of Christian Science, and to tarry for awhile in the loved presence of the woman who has labored so long and so incessantly, with voice and pen, by day and by night, to re-establish on earth "the faith once delivered to the saints," and the spiritual method of healing the sick and reforming the sinner, which our blessed Master and his Apostles practised over eighteen-hundred years ago.

As Christian Scientists we have much to contend with in mortal mind, and in the materialism of this age, but we know that God is with us, and that our Redeemer liveth; and, as a Scientist said to me not long since,—one who is present here today: "If we keep Christ inscribed on our shields, we are mighty, and have nothing to fear."

We meet with persecutions, and sometimes with sneers; but our sufferings for the Truth are light, in this age of progress and free thought, compared with those of many of the early Christians. Our own sufferings are mild, when placed beside those of the founder of this system of Christian Science Mind-healing, the Rev. Mary Baker G. Eddy. Thanks be to God and the Immortal Truth, we have her present with us today, to grace and ennoble this occasion. Think, for a moment, of the slander and misrepresentations which have assailed her,—of her ostracism from society, the estrangement of many of the friends of her youth, and the long years of persecution which she has endured! But her strong and abiding faith in the living God, in the great Triune Principle, in the mighty power of Christ, never failed her. After every attack from her enemies, and from the opposers of this Truth, she rises still higher; while they are gradually becoming weakened and disintegrated.

This faith always sustained her, and she has won the victory over sin, sickness, death, and has taught this glorious Truth to us, and to hundreds and thousands of others, who are today travelling in this new and living way. Some

have come up out of great tribulation and darkness, and are now rejoicing in God's most marvellous Light. Many who were depressed and discouraged, and suffering from disease and discord, are now in health and harmony, with hope and courage restored. The images of terror are displaced by pictures of hope, and the patient is healed. Many who had fallen, through temptation, have been raised up, clothed in their right thoughts, and are now singing the New Song of Life, Truth, and Love.

Christian Scientists should be a happy and united people, and not go about with long and sad faces. God being the light and health of our countenances, should they not beam with Intelligence, Love, and Harmony? I remember speaking with our Teacher at one time,—when, in belief, I was suffering under mental depression,—and how her reply quickly turned my belief, and gave me such a new thought that my feeling of depression fled. Said she: “Doctor, sorrow is not the master of joy; joy is the real and the eternal.”

Jesus always inculcated good cheer among his followers. He said to them: “In this world ye shall have tribulation; but be of good cheer, I have overcome the world.” He said to the man lying in bed, sick of the palsy: “Son, be of good cheer; thy sins be forgiven thee.” To a certain woman he said: “Daughter, be of good comfort; thy faith hath made thee whole.” Many who were in sadness and despair, Jesus brought into gladness, through this same beautiful Truth.

Now, dear friends in Science, in closing, permit me to assure you that we have great cause for encouragement in the large attendance of Delegates assembled here today, and in the great interest manifested. May this session prove a very profitable one to you all; and when we shall have completed the business which may come before us here, and turn our steps homeward towards our different fields of labor, may we all carry with us fresh enthusiasm, and renewed zeal for the work before us, and also pleasant recollections and kind

remembrances of this First Annual Meeting of the National Christian Scientist Association.

Obstructions and difficulties will rise from time to time, to impede the progress of this advancing Cause, but with stately dignity will the Christian Scientists work on, spreading the good news, healing the sick, reforming the sinner, and overcoming death. With a calm faith and a majestic trust in God, will they await the coming time when this great Truth shall extend far and wide, o'er land and sea.

[REV. GEO. B. DAY, A.M., C.S.B., of Chicago, in behalf of the Delegates, responded to the Address of Welcome with some beautiful and appropriate remarks].

LEAVES AND STEMS.

MARGARET EYTINGE

[In *Harper's Young People*.]

A CRIMSON rose, that in a garden grew,
One summer day upraised its fragrant head ;
And looking proudly round : " What should I do,
If I were not a lovely flower ? " it said.
" Sad must it be to fill a humble place,
And live unnoticed throughout all your days,
Gifted with neither loveliness nor grace,
Nor anything that calls for words of praise."

Scarce had it ceased to speak, when from each side
Of the tall bush, that held it tenderly,
In gentle chorus voices sweet replied :
" Oh lovely flower, no lovely flowers are we,
But leaves and stems ; and yet, without our aid,—
Our faithful aid,— you never had been seen.
That you might come in crimson robes arrayed,
Long have we toiled, in modest dress of green.

" Sunshine we stored away, to bring you strength ;
To you we gave the nectar of the showers ;
And with the greatest joy, we saw at length
You turn from tiny bud to Queen of Flowers ;
And we are happy, knowing we've done all,
Being but leaves and stems, that we could do ;
Although but little praise to us may fall —
Yes, happy and content, fair Rose, as you."

THE TWO ACCOUNTS OF THE CREATION.

C. W. TALBOT.

It is possible that a study of the two accounts of the Creation, as found in Genesis, would be of interest to Christian Scientists who have not fully settled the subject in their minds. Certainly, it will be of interest to those few of your readers who seem to think we have no right to throw out a word or sentence found in Holy Writ, and who try to preserve the letter of the law at the expense of the spiritual part of it.

I do not wish to say this harshly, for I respect the feelings of those who do not as yet understand the Truth as I do ; or who only desire to maintain their own interpretation of the Bible, while they think it is the Truth they desire to retain.

Looking over a copy of the *Old Testament Student*,—a Baptist theological journal, seldom seen by laymen,—I find allusions to accounts of Creation which existed among other ancient nations beside the Israelites ; these writings, being older than the times of Abraham, and belonging, in fact, to the time of Sennacherib the Assyrian. Some of the writings deciphered contain accounts like those of the first eleven chapters of Genesis, including the Biblical story of the Creation and Deluge. The similarity is unmistakable, although these accounts have many fanciful embellishments.

The author adds :

In such cases, according to all human experiences, the simplest statement of facts is the earliest, and the embellished form of the story comes later. A sober statement, drawn from a myth, would ordinarily have the form of a statement of principles or generalizations, not that of a statement of facts.

The point made is so plain to a Scientist, and so well taken, that it seems useless to explain that, under the above teachings, one is safe in accepting the first account of the Creation and dropping the second.

The subject is important, for many good people say that Scientists throw away the Bible,—or, that if they reject a portion of it, they will never find a stopping-place in their rejection. This argument often arrays outsiders against us ; and we all know what poor human nature is, if it has a wrong start. These opposers are often the people we most want to reach ; and this is the subject first referred to by them, when the theme of spiritual cure is broached. If you are a young Scientist, you are apt to obey your Teacher, and say very little in return. You stand alone, and wish that some other point had been raised.

But I am wandering from the essay under consideration. Our author says :

Kuenen holds that the second account of the Creation, with the story of the garden of Eden, belongs to the earliest of the three works from which Genesis was compiled,—a work written about the eighth century before Christ. Originally, in this section, Jehovah was given as the divine name ; but the editor, who placed the section in its present connection, made it Jehovah Elohim, in order to make it apparent that Jehovah is the same with Elohim in the previous section. The original account was the same that we now have, up to the first verse of the fourth chapter. That verse was directly followed by the last clause of verse two, and then by verse seventeen, thus omitting what is said concerning Abel. This original Jehovistic writing knew nothing of Abel, Seth, or the Deluge, but gave a list of the descendants of Cain as far back as Lamech, and the father of Shem, Japheth, and Canaan, and so proceeded to take up the times of Abraham. Later, some reviser introduced the story of Abel, and added a story of the Flood. Then, in order to fit the parts together, this reviser inserted the accounts of Seth several centuries later. The post-exilic editor, who combined this earlier writing with the writing produced in Ezra's time, omitted the earlier genealogy of Seth's descendants, excepting in v. 29, and wrote instead the genealogy he found in the later account ; and in the account of the Flood he worked the two accounts before him together, so that large sections here display the literary peculiarities of both the older and newer accounts.

I hope this extract will be a help in Bible study. In *Christian Science and the Bible*, by Phare Pleigh, will be found a somewhat full statement of later scholarly opinions concerning the two accounts of Creation.

FOLLOWING THE MASTER.

T. H. DONEHUE.

It is not at all surprising, when we come to give the matter due thought, that we find Christian Science—the scientific and practically applied method of the pure and uncorrupted religion of Jesus Christ, as embodied in the Holy Scriptures—meeting with the combined antagonism of the teachers and advocates of the many improvements—inventions of human wisdom—which from time to time have been added, to render the too plain and simple teachings of the humble and lowly Jesus more palatable to human intelligence, and the wishes and desires of a selfish and fashionable world,—the greater part of which are merely professors of Jesus, not deeming it necessary to walk with or after him, but rather preferring to live wholly for the things rejected and despised by him,—such as the desires of the flesh, the cravings for earthly power and glory, and the ambition to be thought wise and great,—all of which his teachings proved to be erring, illusive, at war with Spirit, “and at enmity with God.”

The upholders of these improved dogmas and doctrines, unwilling to acknowledge their own erring blindness, vainly seek,—and for some sixteen centuries have sought,—with cheerless and unsatisfying offerings of empty, meaningless forms and creeds, and unsupported words, to appease the spiritual cravings of the Christian heart, for the Substance, and not the shadow, of the religion of Christ,—for the practical proof of the teachings in the fulfilment of the promises made by our Lord,—not for any special period of time, but for all time,—that certain clear and positive signs should follow all them who believe in him. Among the signs specified, were healing the sick and the sinful, and casting out all manner of error.

The large and organized Christian churches of the present age, it may be truthfully asserted, appear much stronger in

their belief and faith in the infallibility of their individual founders (all of whom were Dissenters), than they do in the infallibility of him who was "mighty in word and deed," and who was the Word of God.

The teachings of the Scriptures have been distorted and attenuated in their interpretation, not so much to prove the infallibility of Divine Intelligence, as to impress the world with the unerring accuracy of human wisdom,—the wisdom which the Apostle declared was "foolishness with God." Hence the antagonism, in the Church and out of it,—of all having a personal intellectual axe to grind,—to those who are unwilling longer to assist in turning the grindstone, but who would seek to quench their thirst for understanding and Truth at the fount of Divine Wisdom,—the Wisdom, or Mind, of Christ, which, in its purity and simplicity, is foolishness with man.

It may be expected, therefore, that this new-old truth, overturning as it does the doctrines and theories of materialistic believers and philosophic thinkers, will be pronounced absurd and illogical, and its followers and advocates ridiculed as cranks and lunatics. All this is but the further fulfilment of the words of Jesus to his Disciples, when he told them that as the world had hated and persecuted him, so it would hate them; and men, in persecuting them for their faith in him, would believe they pleased God in so doing. "A disciple is not above his Master."

"Ye hypocrites," said Jesus, "you know how to interpret the face of the sky and of the earth; but how is it that ye know not how to interpret this time?" In these words he alluded to himself and his mission,—his mighty works and words of Divine Wisdom, proving him the Messiah predicted by the Prophets. Human thought today is centred in the interpretation of the face of the earth and of the sky, and ridicules, as absurd and foolish, them who would seek to interpret the meaning and mission of Jesus, through the only medium possible, the Mind of Christ, through spiritual understanding, away from material reasoning.

Touching the unwise and uncharitable criticisms and denunciations of both press and pulpit, upon this God-given work, it might be well to recall the words of that learned Doctor of the Law, Gamaliel, when he stood up in the council in the Temple,—when Peter and the other Apostles were dragged before the High Priest, charged with preaching and teaching in Christ's name, after being warned, under penalty, not to do so,—and said: “Ye men of Israel, take heed to yourselves as touching these men, what ye are about to do. Refrain from these men, and let them alone; for if their counsel or this work of theirs [their teaching and demonstration] be of men, it will be overthrown; but if it be of God, ye will not be able to overthrow it; desist—lest haply ye be found fighting against God.”

This Science of Mind—the Mind which was Christ's, scientifically understood and brought within the capacity of all who desire to reach it—is no new-fangled doctrine, that springeth up, mushroom-like, in a night, but an old, old truth, that springeth Godlike into existence, in the effulgence of eternal day. It is so old that the memory of man reacheth not back to its beginning. Its date is coeval with him who said, “Before Abraham was, I am.”

The fact that this old Truth, so long ago lost sight of, has been recovered and again given to the world, through the instrumentality of a woman, is satirically sneered at and ridiculed, by learned divines and others, deeper versed in the knowledge of popular science and philosophy—the things of the earth, sky, and flesh—than in unpopular, because unfashionably, divine Science and philosophy,—the things of him who was “not of this world,” and whose philosophy and Science were those of Truth and spirituality,—real, harmonious, and eternal. It may not be out of place to remind these self-exalted leaders of the world's thought, of the fact, that women are infinitely more spiritual than men; and we have more ground for hope that the Light, which is Christ,—and which was never more needed than now, to lift the world out of its present darkness of sin and sickness,—may reach us

through a pure and devout Christian woman, than through those worldly and selfish thinkers, whose highest understanding of Mind, and that which is Truth, is based upon their own erring wisdom and judgment,—willing to accept that only as Truth which is in accord with their own reason and logic, and the so-called (material) laws of nature. The laws of Mind, God, are spiritual and divine, and must forever be incomprehensible to human intelligence and human reason.

Implicit (and understood) faith in Christ, and the religion of Christ, with an ever-present hope of attaining closer communion with him, through persistent endeavor to practically follow in the path of his teaching—believing and knowing that he is the Way; a realization that his way, or path, must be traversed, and not merely viewed from a distance, if one would reach or find him; an earnest desire to become a doer of his word, by the cultivation and practice of an unbounded and unselfish love for all God's children,—doing good to all, as far as lies in our power, and returning to no man hatred and evil thoughts, for like sins committed against us,—these are the rules of Christian Science, and constitute the religion of the true Christian Scientist, as they must be the religion of every true Christian.

Such a condition of Life, the Christian Scientist knows, will bring harmony and understanding of spiritual truths. The revelation of his word, and the fulfilment of his promises, will be manifest in the signs of healing the sick and the sinful, and casting out error, which must follow. Are the uncharitable, untruthful, unrighteous, and misguided attacks of professed Christian teachers and Christian writers, of the Christian pulpit and Christian press, so full of malice, envy, and evil-speaking, upon this ennobling and Christly work, and its sincere and devoted followers,—are their attacks warranted or justified by the Holy Scriptures, or by any word, precept, or example of him whose Divine name the authors of these sinful calumnies bear, and whose religion they profess to understand, believe, follow, and teach? Let the sincere believers and loving worshippers of Christ Jesus in all the churches, unbiassed by the erring thoughts of worldly minds and unchristian leaders, ponder the teachings of our Lord, and from out their own hearts answer this grave question.

Agates.

AND I will make thy windows of Agates.

ISAIAH.

BLESSED is the memory of those who have kept themselves unspotted *from* the world ; yet more blessed are they who have kept themselves unspotted *in* the world.

JAMESON.

WHEN the heavy-laden sigh,
Deeming help and hope gone by,
Oft, with healing power, is heard,
Comfort-fraught, a kindly word.

HISTORY repeats itself ; the sects that endured the lash of their predecessors, in their turn bestow it upon those who are in advance of themselves.

REV. M. BAKER G. EDDY, in *Science and Health*.

WHAT is merciful censure ? To make thy faults appear smaller ?
May-be to veil them ? No, no ! O'er them to raise thee on high.

GOETHE.

HEAVEN's gates are not so highly arched as prince's palaces ;
but they who enter there, must go upon their knees.

WEBSTER.

THE hedge-sparrow fed the cuckoo so long
That it had its head bit off by its young.

SHAKESPEARE.

WHILE the world lasts, the sun will gild the mountain-tops
before it shines upon the plain.

BULWER.

WHEREFORE is Truth so far from our eyes,
Buried as though in a distant land ?

HE who has not a good memory, should not take upon
himself the trade of lying.

MONTAIGNE.

THE secret pleasure of a generous act
Is the great mind's great bribe.

DRYDEN.

Questions Answered.

BY REV. MARY B. G. EDDY.

A MAN hath joy by the Answer of the mouth.

PROVERBS.

Will you please answer a few questions, through the Christian Science Journal, concerning Mrs. Alice B. Poole and her practice, for the benefit of the St. Louis people, who are taking up Christian Science with much enthusiasm, and will be unfortunate if they do not get Truth to start with?

Is she a graduate of your College?

If so, why is she not in good standing there?

Has she fallen away from your teaching into Hypnotism? and could she do so unconsciously?

Why does she not give to her healed patients your volume on Science and Health, to keep them well,—as do others, who heal in Science?

Mrs. Poole has a large number of patients, and a very large class of pupils studying with her, who will perhaps only approximate the Truth.

J. A. C.

MRS. ALICE B. POOLE is neither a member of the Christian Scientist Association of my College, nor a Normal Class graduate. All who are in good standing with the Massachusetts Metaphysical College have certificates to show this.

If her teaching or practice partakes of Hypnotism, you may be sure she is not teaching or demonstrating Christian Science Mind-healing.

She has no personal cause for enmity towards me.

I allow students a discount of twelve-and-one-half ($12\frac{1}{2}$) per cent (or one-eighth) on orders for from six to twelve (6 to 12) copies of Science and Health, to be sent C. O. D., and a discount of sixteen-and-two-thirds ($16\frac{2}{3}$) per cent (or one-sixth) on orders for twelve (12) or more copies, sent in the same way.

Letters.

A WORD spoken in due season, how good it is !

PROVERB.

EXPERIENCE.

[Extract from a letter.]

I WISH I could tell you how strong I feel since going through the Normal Class ; how I realize more and more the Allness of God, and the nothingness of everything else.

I was called to see a poor woman whom the doctors, after taking all she had, had told that she could not be cured. I sent the children out of the room and commenced my treatment. In the midst of it, the dogs began to come from under the bed, and examine my feet. I thought there were at least a dozen, but found there were only four. However, notwithstanding the dogs, Christian Science brought the woman out of her bed in a few days.

It seems to me, the light of this Truth ought to dispel the darkness instantly. When a case does not gain fast, I begin to look for the fault in myself. I know that the Science is equal to anything ; and if one has the understanding, no disease can stand before it.

I am very happy in my work. Clouds come, but they are soon dispelled, and then the light is brighter than ever. M. E. S.

ALMA MATER.

MUCH that I formerly received in the Class on trust, is a reality to me now ; and yet there are so many points that I would like to understand more clearly. How true it is that we may be content, but not satisfied. We shall gain satisfaction only "when we awake in His likeness."

Now I want to tell you of one thing that gives me joy every time I think of it. On the silver plate of the door of the College is the number 1881. I cannot tell you what a volume there is to my mind in these four figures. It is the one doorplate of all the world in significance. Sages and philosophers are search-

ing diligently for the young child (Truth), finding it not. In 1881, the year when the first College of Christian Science was chartered, the new dispensation began. The years of emancipation have come, in which the captives are taught how to be free in Truth.

I realize the exceeding great joy that filled the hearts of the Shepherds, when the Star came and stood over the place where the young child was. We have found the Christ, Truth.

The righting of all things is at hand. The prophecies are fulfilled: "Look up and rejoice, for your redemption draweth near." I am so glad that joy is a fruit of the Spirit, and not of mortal mind.

ANNA P. WARNER, C. S. B.

CORROBORATIVE OPINIONS.

[Extract from a letter to Rev. M. B. G. Eddy.]

MY DEAR TEACHER: In reading Archbishop Trench's work on the Miracles of Christ, I found, page 225, a passage so remarkable that I thought you might like to see it.

Speaking of various theories about Jesus' walking on the sea, Trench says:

Rather was it the will of Christ which bore him triumphantly above those waters; even as it was the will of Peter — that will, indeed, made in the highest degree active and potential by faith in the Son of God — which should in like manner have enabled him to walk on the great deep; and, though with partial and transient failure, did so enable him.

It has been already observed that the miracle, according to its true idea, is not the violation nor yet the suspension of law, but the incoming of a higher law, as of a spiritual in the midst of natural laws, and the momentary assertion, for that higher law, of the predominance that it was intended to have, and but for man's fall it would always have had, over the lower; and with this a prophetic anticipation of the abiding prevalence which it shall one day recover.

Exactly thus was there here a sign of the lordship of man's will — when that will is in absolute harmony with God's will — over external nature.

In regard to this very law of gravitation, a feeble, and for the most part unconsciously possessed remnant of his power survives to man, in the well-attested fact that his body is lighter when he is awake than when sleeping (noticed by Pliny, H. N. vii. 18), a fact which every nurse who has carried a child can attest.

From this we conclude that the human consciousness, as an inner centre, works as an opposing force to the attraction of the earth and the centripetal force of gravity, however unable now to overbear it.

Is not this a very advanced opinion for the Archbishop to hold and teach?

I remain, yours sincerely,

J. H. VEAZEY.

Rector of St. John's Church.

Gibbsboro, Camden County, New Jersey.

PIETY IN HEALING.

CAN we get a clear perception of the Truth, unless we have the Mind of Christ?

I noticed a short time ago, in one of the many journals of our city, a statement to this effect: that it is a grave mistake — although by no means an uncommon one — to suppose that the high moral attitude necessary to success in healing is pietism; that it is not religious fervor, but the clear perception of Truth that fits one to heal, — not goodness, in the religious sense, but knowledge, in the ethical sense. The article ended by saying that piety has its proper uses, but is of no avail in mind-cure. This same paper contained an article claiming that mind-cure and Christian Science are one and the same.

I should like to ask the writer how he expects to obtain a clear perception of Truth, if his daily thought and desire are not such as will enable him to perceive it. In order that we may understand God, we must close our eyes to the material world, and open the door of our thought to the unseen, looking to that City of God where no moth can corrupt and no thief break through and steal. How can we lift patients up to that plane of thought where they may see the error of their ways, unless our thoughts are pure enough to overcome error in ourselves?

Such a doctrine is flooding the land, and will only urge us further into the darkness. Patients treated by such healers (if *healers* you choose to call them) will doubtless learn by experience the full meaning of the Scripture, “The last state of that man was worse than the first.”

Jesus came into the sinful flesh to destroy sin and sickness, and show poor suffering humanity how to overcome death. It was his great spirituality that enabled him to perform what the people called miracles; and unless we are willing to follow his footsteps, we need never try to do the works of the Master. We must strive to be more like him, to rise daily into higher and holier states of being, and be ready to give up self and the world, and humbly recognize Truth; and then we cannot help benefiting our patients, not only physically, but spiritually, as well. Judging from what I see and read, many seem to think that if they only know the letter of Christian Science, they have all the understanding thereof which is needed; but this is a very great mistake, and one that must

necessarily prove fatal, sooner or later. Saying that God is Life, Love, and Truth amounts to little, unless, by some individual experience, we know something of what God has done and is doing for us; for it is the understanding of Truth which sets us free from the law of sin and death. Our Master said: "If a man love me, he will keep my words, and my Father will love him, and will come unto him."

Patients can not be too careful when they make their selection of healers; for they must remember that there is no standing still, and the patient will be made either better or worse. It is not always those who continually sound their own trumpets, and can find nothing else to do but criticize their neighbors, who succeed best in healing; but rather those who dwell in the one Mind (God), which will destroy every error and can never lead astray.

If the so-called healer's thought is filled with hatred, jealousy, or error of any description, certainly he can not truly benefit the sick. Although a physical change may be produced, this is not true Christian healing, and sometime the patients must suffer, though they may be ignorant of the life and character of the practitioner. You may have all the confidence in the world in one who treats you, and perhaps this healer may not do you any intentional wrong; but the thought will always be transferred from healers to patients. If practitioners have not the Mind of Christ, patients will have to struggle against this lower erroneous thought, as well as against their own thoughts of disease. Let us not be deceived because of false prophets, "which come in sheep's clothing, but inwardly are ravening wolves."

G. A. M.

THAT which abides is Spirit.

WORDS are the echoes of thought.

CONTEMPT is frequently regulated by fashion. ZIMMERMAN.

THE highest form of Christian life is self-denial for others' good.

PARK.

CHRISTIANITY is not merely a theory of existence; it is a working power.

How glorious is the thought that we are immortal, and that we are forever growing in knowledge and love, and becoming more like the pattern of Infinite Perfection.

Sermonettes.

LET thy Speech be short, comprehending much.

ECCLESIASTICUS.

AN ANALOGY.

[From *The Watchman*.]

BLESSED are the pure in heart, for they shall see God. — MATTHEW v. 8.

OF late, photographic plates have been made so delicate, pure, and sensitive, that on being steadily exposed for some time to a clear night sky, they will receive images of stars that have never been discovered by the naked eye of man, or even by the most powerful telescope.

Even so a right and pure heart, turned heavenward in its contemplation of God, and its aspirations to know the Divine character and government, will discover and feel Divine manifestations which have never been grasped by intellect alone, or even anticipated by the reach of philosophy.

May not this explain some of those wondrous and charming Christian experiences and spiritual insights with which certain eminent Christians have been favored. Are our hearts sensitive enough to receive divine impressions?

FREEDOM THROUGH TRUTH.

A TRUTH-SEEKER.

AND the Truth shall make you free.— JOHN viii. 32.

FREE from what ? From the bondage of physical sense, sin, and suffering.

Were the gracious promises of Christ only Dead Sea fruit, fair to the hope, but ashes to the lip? Were they given without meaning? Were his Disciples, whom he sent into the world to preach the Gospel and heal the sick, commanded to do the impossible? Are not they who believe today also his Disciples?

Come and learn of Christian Science how he fulfills his word; how he gives rest to the heavy-laden; how his Divine Truth today, as well as of old, heals the sick and feeds the soul.

Every spiritual re-awakening to Divine Truth and its demonstration is followed by hosts of imitations and counterfeits. This was conspicuously so in the days of the Apostles, when the sorcerers also did many marvellous things. This is equally true today, with Christian Science. Mind-curers, Mesmerists, Spiritualists, spring up in multitudes, striving to reap the honor and glory they have not sown, trying to flaunt in borrowed splendor.

It must be from this very confusion, of claims that many earnest seekers after Truth have been deterred from an investigation of Christian Science. Let its name be its own introduction; for it is what it claims to be, the Metaphysics of Christ. Its demonstrations—not only by healing, but by the power of spiritual stimulus—prove that we are permitted to understand (at least in part) what Matthew Arnold would call the Secret of Jesus. That secret he proclaimed for the hope and the healing of the nations; but the world, “having ears to hear,” heard not.

Come thou, and learn from Christian Science how the “still small voice of Spirit” may pierce the deafness of material sense, and bring you a realization of the glorious Truth, that we are the “children of God, and joint-heirs, with Christ,” of harmony and glory. We are made in God’s image, and only in perfection can we reflect Him.

With more understanding, we have more harmony of body, more enlightenment of Spirit. Come, and learn with David, that “He is the health of my countenance, and my God.”

THE WAY.

A STUDENT.

WHAT I have written I have written.—JOHN xix. 22.

ONCE, and for all time, error has placed the inscription over the head of Truth, and nailed to the cross the compendious words, King of the Jews.

The baneful and cankerous elements of error combine; and they crown their own extirpation, with the acknowledged fact that Truth is king; and from above the crown of thorns, and from out the resurrection of self, emanate the grand verities of Truth,—Truth which shows Life to be deathless, which rends asunder the veil of the Holy of Holies, and penetrates the mists

that have shut out from mortal view the immutable reality of Life.

The resurrection of Jesus from the tomb ought forever to put to silence the tongue of human hypothesis, and, for all time, reassure any doubting Thomas of the fact that "Life is no part of matter." The footsteps of Jesus mark the only way to Eternal Life, and must be trod by all who reach the Heavenly kingdom. That there is no other way has been demonstrated by the Life of our Master, and by the words that must open our dull ears to understanding.

"I am the door. . . . He that entereth not by the door is a thief and a robber." Now a whimsical belief that heaven is a locality, attainable by or through any other portal, is only the erection of another foolish Babel-tower, which, like hundreds of others, will fall into ruins along the stream of Life, and will always end in confusion.

The oft-repeated but tottering belief, that physical death is necessary to Eternal Life, is an error which is a negation to itself: and death will be "swallowed up in victory" to those who come to the understanding, once and forever, that we do not get Life by dying, but that, on the contrary, we get Life by living. The only death is to "present your bodies a living sacrifice, holy and acceptable unto God," thereby destroying the "lusts of the flesh," putting off the old man, and putting on Immortality.

We cannot longer remain in the old rut, or trust the trembling One-horse Shay; for if we do, like that ancient and worn-out vehicle, all our hopes will go to pieces,

All at once, and nothing first,
Just as bubbles do, when they burst;

and we shall find ourselves thrown out by the wayside of a wasted and desolate existence, stripped of our virtue, and left wounded by our own folly and blindness,—there to lie, until perchance some kind Samaritan, having compassion on us, may lift us from our deplorable condition. As our helper binds up our self-inflicted wounds with words of Truth, we may see, ascending from our stony pillow, the steps which lead to heaven.

No day is commonplace, if we had only eyes to see its splendor. There is no duty that comes to our hand, but brings to us the possibility of kingly service. There is nothing possible to a human soul greater than simple faithfulness.

Home.

WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report,—if there be any virtue, and if there be any praise,—think on these things.

PAUL.

THE NYMPHS.

[Selected from Tourgueneff.]

I WAS standing before a splendid, crescent-shaped, extended chain of mountains, which were covered from top to bottom by green, young woods.

The transparent blue of the northern sky was above them; the sunbeams were playing on their summits. Swift-running brooks, half-concealed in verdure, were murmuring below.

Then I remembered the old story of the Greek ship, which, in the first century after the birth of Jesus, sailed the Ægean Sea.

It was high noon, and the weather was calm. Suddenly a voice sounded from above, over the head of the steersman: "When you pass by the island, call with a loud voice, Great Pan is dead!" The steersman was astonished and frightened; but when the ship came near the island, he obeyed and called: "Great Pan is dead." At once was heard, as if in answer to his call, all along the shore of this uninhabited island, loud sobbing, groaning, and moaning cries: "He is dead, dead; Great Pan is dead."

I was thinking of this legend, and suddenly another thought occurred to me. What if I, too, were to call out something? But in the presence of all the loneliness around, I could not think of death. I called with all my might: "He is risen; Great Pan has risen!"

And suddenly, a miracle! There echoed immediately, as if in answer to my call, along the whole broad crescent of the green mountains, a universal laugh and murmur and joyous prattling. "He has risen! Pan has risen!" cried youthful voices. All around me broke out gay rejoicing, brighter than the sun overhead, gayer than the brooks running under the grass. Hasty steps approached. Through the green thicket shimmered alabaster-white garments. Here were the nymphs,—nymphs, dryads, bacchantes,

who hastened down from the heights into the valleys. All along the glades they suddenly appeared, their godlike heads adorned with clustering curls. Garlands and tambourines were in their hands. Laughter, ringing Olympian laughter, echoed and rolled down before them.

First of all advances the goddess. She is the stateliest, most beautiful of all — with her quiver on her shoulder, her bow in her hand, the silvern crescent moon on her curls. Diana, is it thou?

But suddenly the goddess stops, motionless. The nymphs all follow her example. At once the clear laughter dies away. In indescribable terror, with parted lips, she gazes with startled eyes into the distance.

I turned to follow the direction of her gaze. Across the fields, on the uttermost limit of the horizon, shone, like a fiery point, the golden cross on the white steeple of a Christian church. The goddess had seen this cross.

I heard behind me a long trembling sigh, like the trembling of a broken harp-string; and when I again looked around, the nymphs had vanished. The broad forest shone green as before; and here and there, through the thick tangle of the branches, shimmered and faded a gleam of white. Was it the garment of a nymph, or the rising mist from the valley? I know not.

Yet how sorry I was for the vanished goddess!

AN ACROSTIC.

FLOSSIE L. HEYWOOD.

Life,— whence flows eternal beauty,
Inspiration, faith, and duty,—
Frame our thoughts aright, that we
Emblem of that Life may be.

Truth — may Thy fair buds, unfolding
Round our pathway, help in moulding,
Until, full perfection given,
Taught by Thee, the clouds are riven,
Heralding the dawn of Heaven.

Love — its holy influence throwing
Over all — will then be showing,
Viewed in Science, that these three
Emblems are of Trinity.

DEATH NO TERROR.

THOUGH called the King of Terrors, death is not necessarily terrifying. There is no need of destroying the fear of death, if no such fear exists.

The writer of these lines never knew what it was to be afraid of the death-change, though always afraid of pain. In childhood, when but four years old, his little brother, two years younger, was buried. The older boy was forced, as the custom then was, into an ill-fitting and uncomfortable suit of mourning, which made the funeral a trying season; but the awkward suit was never worn again, and the bereavement left no special sadness in the surviving brother's thoughts. The mother always said that she had never known her elder son to express or show a particle of fear at the change called *death*, at whose mention mankind so often trembles, and from whose presence humanity shrinks. The inference is, that fear of death is largely, if not entirely, caused by false ideas about it; ideas fostered by superstition, and inculcated by ignorant religion,—religion which professes to

make a dying bed
Seem soft as downy pillows are,

while really it stimulates dread, and encourages terror at the bare thought of physical death.

The lower animals shrink from pain; but there is no reason to suppose they are afraid of the death-change, in itself considered.

There is good sense in the following item, clipped from the Lewiston Journal:

Whether the thought of death is a terror depends much on the way in which a child gets its first idea of death. A three-year-old Framingham girl gave her impressions thus: "Oh grandma, I saw Mrs. Stephens! She was lying in her little crib-bed, and a whole lots of people were in the room, watching her go to sleep. A man talked real pretty to her; and then they sang a pretty tune to her, to get her to sleep. By-and-by Mr. Adams came with his engine-sleigh; and they covered Mrs. Stephens up nice and warm in her little crib, and Mr. Adams took her in his sleigh to her new home." That child will not be afraid to pass a graveyard after dark, a few years from now, unless she makes the acquaintance of some very foolish people in the meantime.

Two young city ladies, in the country, were standing by the side of a wide ditch, which they did n't know how to cross. They appealed to a boy who was coming along the road, for help, whereupon he pointed behind them with a startled air, and yelled Snakes! The young ladies crossed the ditch at a single bound.

PRECOCITY OF INTELLECT.

CHATTERTON wrote all his beautiful things, exhausted all hopes of life, and saw nothing better than death,—at the early age of eighteen.

Burns and Byron died in their thirty-seventh year, and doubtless the strength of their genius was over.

Raffaello, after filling the world with divine beauty, perished also at thirty-seven. Mozart died even earlier.

These men might have produced still greater works.

On the other hand, Handel was forty-eight before he gave the “world assurance of a man.”

Dryden came up to London from the provinces, dressed in Norwich drugget, somewhat above the age of thirty, and did not even then know that he could write a single line of poetry; yet what towering vigor and swinging ease appeared all at once in Glorious John.

Milton had, indeed, written *Comus* at twenty-eight, but he was upwards of fifty when he began his great work.

Cowper knew not his own might till he was far beyond thirty, and his *Task* was not written till about his fiftieth year.

Sir Walter Scott was also upwards of thirty before he published his *Minstrel*, and all his greatness was yet to come.

IMAGINARY ILLS.

A PHILADELPHIA physician says that a great deal of what passes for heart-disease is only mild dyspepsia, that nervousness commonly is bad temper, and that two-thirds of the so-called malaria is nothing but laziness. Imagination, he says, is responsible for a multitude of ills; and he gives us an instance the case of a clergyman who, after preaching a sermon, would take a teaspoonful of sweetened water, and doze off like a babe, under the impression that it was a *bona fide* sedative.

LIARS begin with making falsehood appear like Truth, and end with making Truth appear like falsehood. SHENSTONE.

TEMPERANCE and repose
Slam the door on the doctor's nose.

REAL MANHOOD.

Does not the following item, from a Maine paper, show how little real manhood depends upon the physique?

It is n't every day that I see a man take off his spectacles to give them a rub, and off with them comes his nose. Such a combination of spectacles and proboscis did I see, while taking an excursion in the elevator car of the Mutual Insurance building at Portland, Friday morning. The man told me, when he took off his specs, that I need n't be scared, so I was n't. When he was in the army, cold deprived him of a Roman nose of his own; but plaster of Paris is better than nothing. He has false teeth and false hair. One leg is a cork leg. He can see out of but one eye; the other is glass. Three fingers and one thumb are all he possesses. One ear is false. For all this, he is the liveliest man in Portland. He walks ten miles every day, rain or shine. He has had three wives; and he has refused five chances to marry again (so he says) since he buried his last wife, about a year ago.

THE SONG OF THE SPRING RAIN.

[From *Our Little Ones*.]

HERE I come! Here I come! And the grasses peep;
The little white daisies, too, wake from their sleep.

The soft pussy-willows, in velvet and fur,
By the brookside are nodding and making a stir;

And the meadow-lark singing a songful of cheer,
For his happiest time is the Spring of the year.

He sings of the beautiful things we shall see,
Of bees and of buds and of blossoms to be;

Of nests in the meadows, of fruits by-and-by,
And long sunny days that so surely are nigh.

The crocus her sweetness begins to unfold;
The daffodil raises her banner of gold;

And the clovers are hasting to join the glad throng,
And keep to the tune of my pit-a-pat song.

A LITTLE boy was asked what M. D. meant, as he saw it on a street-sign the other day. He was told that it stood for Much Danger.

Animal Magnetism.

THE land that Thou gavest unto our fathers, to eat the fruit thereof and the good thereof, behold we are servants in it; and it yieldeth much increase unto the kings whom Thou hast set over us, because of our sins. Also they have dominion over our bodies and over our cattle, at their pleasure, and we are in great distress.

NEHEMIAH.

WHEN they shall say to you :
 "Inquire of their necromancers and wizards,
 That peep and murmur ;"
 Then say ye : "Should not a people inquire of their God?
 Should they inquire of the dead for the living?"

ISAIAH.

MORTAL MIND-CURE LITERATURE

versus

CHRISTIAN SCIENCE.

CHARLES SEYMOUR.

THE appearance of a new book upon this subject, at this day in the history of mental healing, prompts me to give some account of the practice of such theories. Some of the views of mind-curers would be very well, if they were not called the essentials of mental healing.

Outside of Science and Health there is little claim to originality. This new book is made up of quotations, separated from the previous thought of greater and more original minds,—fitted together with lesser mental acumen, with a view to applying these ideas to a function of which they have still less comprehension,—healing.

The work's intent is treacherous, resulting in perilous ambiguity of thought, using deceptive phrases to introduce subtle fallacies. It gives a kind of satisfaction to the novice, but is empty of Truth. All the literature of mortal mind-cure is made up of structure, but not of Substance. To one acquainted with the genuine article, the whole writing sounds like a garbled importation, which has paid no duty where duty belongs. The book is put together solely for the purpose of taking advantage of the mind-cure craze, and putting the author's name in this history.

So much is lacking of the essence of Divine Healing that we have only (as with some compounds of a mountebank) to expose these theories to the pure, invigorating atmosphere of Christian Science, and the supposed excellency vanishes. We cannot convert a brick house into a marble palace, by simply relaying the brick in a different way, or without the proper foundation for so magnificent a structure.

Our Leader's Science and Health leads us to a more exalted advancement, by quickening the understanding, and making clear and practicable more elaborate possibilities; and the true Science grew up through solitary meditation, and the yearning of a higher nature, having the interest of suffering millions at heart. No human priesthood can penetrate within the veil of its teachings without due spiritual preparation, and taking the shoes off the feet when such holy ground is trod.

One thing is hopeful in the appearance of this recent book on mental healing,—that the author does not claim to be the discoverer of anything, or the founder of a new school. On the contrary (and this goes hardest against him in these days of Christian Science) he identifies himself as in the same line of mind-influence with the black arts of Egypt and India, and other places, which he names to illustrate the power of mind as nothing new. Yet you hear of mind-healers claiming to be based on divine healing. If that is true, some of Boston's Sleeping Lucys can claim as much, who have inadvertently classed themselves where they belong.

No one can read Christian Science literature without feeling separated from all such magic surroundings. It is complete in itself,—a governing end maintained by a divine law. It has a character altogether its own, self-working in definite results in healing. The treatments of mortal mind-cure need often to be repeated, or relapses follow. This is good for the pockets of a mental quack, but not for the patient. These quacks only keep the public blind to their defects, by getting their would-be high-priests to write articles on “Mrs. Glover Eddy exposed.”

The most essential part of Christian Science literature is in its advanced view of God. If this is shown to be false, the whole system is *exposed*. These higher claims cannot be maintained without the practice of a more Spiritual Christianity. This, the mind-cure says, does not properly belong to Healing. That is,

you can believe in the reality of the pleasures of this world ; but the result of some of those pleasures,—sickness,—you can get rid of, by believing such pleasures not to be real.

If pain disappears as a false evidence of sense, without removing the underlying cause, it is through Animal Magnetism. The success is but superficial ; for the trouble appears in some other form, more alarming, which the mind-cure fails to reach. Having taken all the money the patients are able to pay, they are then sent to a genuine Christian Scientist for treatment which will counteract the errors of mind-curers,—and that gratuitously.

Patients are left sometimes in agonizing torture, by the accumulation of misdirected influence. At first the influence had lifted up the suffering ; but after the spell is over, the sudden relapse is dangerous.

A very sensitive lady, who lives at Boston Highlands, had studied the false theories, but she became ill again in belief. Her dying screams were heard by her neighbors ; she declared, with her last breath, that this deceptive treatment, called Mental Healing (*alias* Animal Magnetism), is the greatest curse the world has ever had. True Mind-healing (*i. e.* through Divine Mind) has many advocates, and such shocking malpractice is never allowed by one properly instructed in Science and Health ; unless, indeed, by students who have been expelled from the Christian Scientist Association, for mixing with their practice the abominable abuse that comes from false theories.

For thus guarding the public against such mental crimes, our enemies try to make us look ridiculous.

Because she is the Herald of Truth, the enemies of reform try to strike our Leader as with the fangs of a double-headed Hydra, and attempts are made to *expose* (?) the Founder of Christian Science and her followers.

We are represented as quarreling among ourselves. If offending members are brought strictly to account, we are called *arbitrary* or *exclusive* ; or it is said that we “systematically depreciate everything which was in God’s universe before our time,” because Scientists are trying to put down the abuses of Animal Magnetism, and show that there is a genuine Science, which should be taught on the deepest basis of Christianity.

It is important that the public know something of the inside workings of our Science, and what we have to struggle against.

Healing: Communications and Cases.

AND try Me now in this, saith Jehovah of Hosts,—
 Whether I will not open to you the Windows of Heaven,
 And pour out upon you a blessing. MALACHI.

BERLIN FALLS, NEW HAMPSHIRE.

DEAR JOURNAL: I am a student, in Christian Science, of Mrs. M. F. Berry, of 1658 Washington Street, Boston, Mass., and would like to state a few cases of healing, from my own experience in the power of Mind.

I healed one case of bad spinal-trouble, in sixteen absent treatments. The patient never felt a touch of the trouble after the first treatment.

I healed one case of scrofula in thirteen treatments, where there had been a running sore on the head for five years, and three deep cracks in the centre of the hand for three years.

One patient had been given up to die by two physicians, and was so low and weak that she had to be lifted on a sheet. In four days she took ten steps alone. In six days she dressed alone, and went unaided into an adjoining room for dinner and tea. In thirteen days she did the cooking for nineteen in the family.

One case of lame back of fifteen years' standing, was healed in one treatment.

In another case of lame back, of fifteen year's standing, I gave four treatments, but they did no good. The wife told me that the patient had a plaster on his back. Next day he took the plaster off, and in one treatment was healed.

The first of this April a patient applied for treatment for belief of rheumatism. He had pain in his limbs all winter, so that he could not sleep. He came to me at night, and returned home, about ten miles. The next morning he went to a neighbor's house and told the family he was healed. Since that he has not felt a touch of his trouble. This man had perfect faith in my power to heal him, because I healed his little daughter's eyes a year ago. This shows that what Jesus said, "Thy faith hath saved thee," is as true now as ever.

MRS. HARRIET N. CORDWELL.

DENVER, COLORADO.

DEAR JOURNAL : I wish to give my testimony as to what Christian Science has done for me, as demonstrated by G. B. Wickersham, C. S. B., of this city.

For eighteen years I was a continual sufferer from chronic inflammation and prolapsus uteri. The greater part of the time, for the last seven or eight years, I have been unable to do much of any work, and kept my bed a good share of the time. After having tried the best physicians, both East and West,—receiving no benefit, and having my troubles pronounced incurable,—I was induced by a friend to try Christian Science. It has proved a blessing indeed to me, as it has lifted me from darkness into the light ; and I am now well, happy, and harmonious. I can work all day and sleep all night, something I have not been able to do before since I was a child. This blessed state was brought about in less than two months, by treatment through Mr. Wickersham's knowledge of the Truth.

I feel that I can say nothing for this Science that will in any degree express my great thankfulness for the benefit I have derived from it ; but I say to all sufferers, Go and be healed, giving God thanks.

ALICE CLARKE.

667 Grant Avenue.

CLEAR TESTIMONY.

[Extract from a letter to Rev. Mrs. Eddy.]

LAST JUNE I was healed, in twenty minutes, of prostration of the nerves, of nine years' standing, by one of your Normal students, S. J. Clark, after which my sister (M. E. Tallman) and myself learned the rudiments of Christian Science of her. Since then we have been practising, and we are both very anxious to enter your Normal Class this spring.

And now I must thank you a thousand times for the great benefit which I have received, both mentally and physically, from this great Truth, which you have placed before us so understandingly ; and I am resolved to devote my life to healing and teaching.

Yours in Truth,

RUTH T. FENNER.

MRS. CHLOE ANNA SMITH DOW.

THIS lady—a prominent member of the Baptist Church, and president of the Woman's Christian Temperance Union for her county—was a member of the May class at Mrs. Eddy's Metaphysical College.

Mrs. Dow was born in Oneida County, New York, in 1824. In her youth she went to Michigan, where she became the honored wife of Simeon Elbridge Dow, then engaged in mercantile pursuits.

On account of Mrs. Dow's health the family, about the year 1850, decided to remove to California. On the way, various circumstances combined to make them take up their residence in Crawford County, Iowa, in the northwestern part of the State, near the Missouri River. Here Mr. Dow bought land of the Mormons, who were at that time leaving for Utah, and selling their estates for any price they could get. The settlement was soon named Dow City, after its founder, who is not only a large owner of real-estate, but is interested in mills, stores, a ranch, a farm, and in other enterprises. The people call him by courtesy, Judge; and he is a Deacon in his church.

Their children have risen up to call their parents blessed, and they are settled near home. Indeed, one of the young couples live in the parental mansion, a large and solid house, which Mr. Dow built for the enjoyment of generations to come.

Some years ago Mrs. Dow suffered greatly by shipwreck on one of the great lakes. A year or two since, she was badly injured in stepping from the railway train, at a station where she was to preside at a Temperance meeting. These sufferings, and other ailments, led her to look into Christian Science, and she took a course of lessons with Mrs. Fenn, in Omaha. Not only was she greatly benefited herself, but before the course was over, she began to heal the afflicted; and since then she has been very successful in her practice, especially with pulmonary and rheumatic cases.

One is specially noteworthy. In Denison, in the same county, a young lady's case had been given up as hopeless by the regular doctors. She was suffering with lung-fever. After Mrs. Dow's first treatment, the cough ceased, and the lady was able to sleep restfully. Six treatments effected a cure; and when Mrs. Dow called there, three weeks after her first visit, she found the patient cooking dinner.

COMPLICATED DISORDERS.

MR. EDITOR: Have you space in the columns of your JOURNAL where I may add my testimony for the cause of Christian Science. For the past ten years, I have been a great sufferer. Six years ago last June, I received a very serious spinal injury during childbirth, and since that time I have not been an hour free from suffering. At times the pain has been terribly severe. I have tried a number of physicians, and all have told me there was no help for me, and they never could relieve the pain; but, thank God! I have found relief at last, through the treatment of Mrs. M. J. Davis, of Fitchburg. When she began treating me, in October last, I had endured nervous prostration for two years, and for nearly seven months had been confined to the bed. I also had a bad lung-trouble, and a nervous affection of the heart. My stomach was so weak that for weeks at a time I could not bear any nourishment, and a spoonful of gruel caused great distress. I had nervous fever every day, and every nerve in my body ached. I had had very severe hemorrhages for sixteen months, and each month they seemed to grow worse. I was cured of that trouble in about ten days' time. The third day I was cured of constipation. For seven months had been able to sleep but very little, and did not average two hours' sleep out of the twenty-four. The doctor had tried every remedy to produce sleep, but all failed. After the first treatment I rested more quietly, and continued to gain. My cough has disappeared. I can eat anything I wish without distress, and can walk quite a distance. I never can forget what happiness Christian Science has brought to me. The doctor had told me and my friends that I could never get well; but hearing of several remarkable cures Mrs. Davis had wrought, I decided to make one more effort for Life; and today I am able to do the work for my husband and two little children. I suffer but little pain, and am still gaining in health. There is much more I might state about my case, but fear I shall take up too much space in your JOURNAL.

May you all be blessed in your good work, is the wish of your friend,

MRS. C. A. BROWN.

Leominster, Mass.

THE well in thought, are every whit whole.

Church and Association.

THE Church of the Living God, the pillar and ground of Truth.

PAUL.

CHURCH IN OCONTO, WISCONSIN.

MARY C. SWIFT.

DEAR JOURNAL: It has been my privilege to spend some time with the Christian Scientists of Oconto, where a beautiful little church has recently been dedicated.

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The people were filled with gratitude and love for their Teacher, Rev. Mrs. Eddy, for having led them into the same highway of holiness in which the Master walked before them. They have renounced the world, with its allurements, and in every way strive to emulate the virtues of the meek and lowly One.

The church, with its complete furnishing, stands as a monument of the unity and faithfulness of the members. It is a reminder of the fulfilment of the promises of God to those who ask in trust. There is no strife there, as to who shall be the greatest in the Kingdom of God (the understanding of Love), nor discord to mar the harmony reflected from Infinite Peace.

The Sunday services were conducted as follows: Silent Prayer, followed by the Lord's Prayer; Singing; Scripture-reading, conducted by the venerable Edwin Hart; Bible-lesson, with explanatory remarks by Miss Laura Sargent. This service brought to my mind the text, "They shall speak with new tongues."

The Sunday-school services followed, in which a general interest was manifested. Afternoon and evening Bible-readings concluded the services of the day.

The week which followed was one of almost uninterrupted Bible-study. Looking back to it, I may say it was one of the most profitable that I have ever enjoyed. Let all who know this highway of holiness, like the Christian Scientists of Oconto, live to advance the cause of Christ.

Truly is the Scripture fulfilled: "And on my servants and on my hand-maidens, I will pour out in those days of my Spirit."

THE TEACHER'S WORK.

It is amusing to see how those who have taken their line of action apart from the loyal students of Mrs. Eddy, are continually coupling her names with their schemes, that they may the more readily gain public confidence, through the hard-earned reputation she had gained as an authority on the subject of Christian Science Mind-healing.

Rev. Mary Baker G. Eddy is still the pastor of the Church of Christ (Scientist), whose services are held every Sunday, at 3 P. M., in Chickering Hall, 151 and 153 Tremont Street, Boston. She has no connection whatever with other parties holding Sunday meetings in Boston, notwithstanding reports to the contrary.

Mrs. Eddy also contributes often to THE CHRISTIAN SCIENCE JOURNAL, but is responsible only for the articles bearing her signature; and she has no connection whatever with any other paper or magazine on the subject of Mind-healing.

CHRISTIAN SCIENTIST ASSOCIATION.

THE regular monthly meeting of this Association was held Wednesday afternoon, May 4, the usual number of members being present, and Brother Alfred Lang acting as Chairman. The regular routine business was quickly disposed of, and the Good of the Order entered upon. Many questions were asked and answered by those present, the subjects being of a very instructive and interesting nature. Although some of the opinions and answers differed from each other, they were all in the interest of Truth and Harmony.

L.

PREACHING AGAINST CHRISTIAN SCIENCE.

IN one of the suburban churches sixty people recently withdrew from the service, because of the pastor's assault on Christian Science. Another pastor, in the same city, has been asked to resign, for the same reason.

APPEAL FOR HELP.

THIS call and appeal are to all students of Christian Science, wherever they may be. The old saying, "A long pull, a strong pull, and a pull both together," is a good thought for us to hold.

What have we been thinking of? Have we been doing our duty to our Cause, when we have neglected the building of our Church? We have to do more than heal the sick, sell books, and look out for self. We have to support the Cause of Christ—Truth.

If we love the Cause which we say we are working for, we shall prove it by opening the pocketbook for it also. Let us remember,—if we never open our hearts to give to this Cause, they will never be open to receive the reward of good deeds.

Let us each lay aside, every week, part of our means, as God has prospered us; and at the end of the month, let us send it in to the Church-building Fund. Student-teachers could collect from their own pupils, add the gifts to their own offering, and send in the contribution on the first day of each month.

We should soon be able to have a building of our own for the Church of Christ (Scientist). It would belong in part to each one of us. We should feel that we had helped to build it. Our friends and patients would be glad to help us along also, if we would show more activity in this direction.

No matter if we do not live in Boston; every time the Gospel is preached there, we get its benefit. Every time Mrs. Eddy speaks to the people there, there is a great stir in the waters. We should all be ready to step into the spring of pure thought which emanates from her, and not wait for our neighbors to carry us thither by main force. If we will but step out of physical sense into the Truth, we shall straightway be healed.

What are we waiting for, in order to build our Church—money? or are we waiting for some rich person to come along and do our work for us? If we would have the blessing of God upon our Cause, we should stand shoulder to shoulder in this work, and break this thought of apathy on the part of the students, either at home or abroad.

Who has despised the day of small things? Let us give five cents a week, if we cannot do more. The willing heart is what we want. Let us start out with this thought: We will, with God's help, overcome this error of apathy.

WESTERNER.

Editorial Outlook.

THE eternal round of Truth.	ANONYMOUS.
THE power of an endless Life.	HEBREWS.
THE care of discipline is Love.	WISDOM.
THE Spirit is Life, because of righteousness.	ROMANS.
WITHOUT rebuke, holding forth the Word of Life.	PAUL.

JUNE'S WISDOM.

SMILING June,
None too soon,
Comes with heart of gold, —
Thoughts to win,
Far from sin,
With the Truth of old.

Still the same,
Name and fame,
As it was of yore;
Firm and free
Will it be,
Henceforth, evermore.

POISON.

[From *The School Journal*.]

DRUGGISTS are required to label deadly drugs with the word *Poison*. . . . But are not mental and moral poison far more hurtful than physical?

Money is trash, character is gold; but what words can express the value of Soul? . . . Whatever kills the moral and intellectual character of the young is so much worse than arsenic or prussic acid, that no words can express the difference. . . . If a book is deadly in its effects, let *Poison* be printed on the cover, . . . that all may know what they are buying.

We would have *DEATH* put over the street-door of every saloon, and *LIFE* over every schoolroom where good teaching is found.

[Whether schools are thus labelled or not, their teaching is just as effective, for good or for evil.]

HEART TO HEART.

 REV. MARY BAKER G. EDDY.

WHEN the heart speaks, no matter how simple the words, its language is always acceptable to those who have hearts.

I just want to say : I thank you, my dear students, who are at work conscientiously and assiduously, for the good you are doing. I am grateful to you for giving the sick relief from pain, for giving joy to the suffering and hope to the disconsolate, for lifting the fallen and strengthening the weak, and encouraging the heart grown faint with hope deferred. We are made glad by the Divine love which looseth the chains of sickness and sin, opening the prison doors to such as are bound ; and we should be more grateful than words can express, even through this white-winged messenger, our JOURNAL.

With all the homage beneath the skies, yet were our burdens heavy, but for the Christ-love that makes them light, and renders the yoke easy. Having his word, you have little need of words of approval and encouragement from me. Perhaps it is even selfish in me to sometimes relieve my heart of its secrets, because I take so much pleasure in so doing ; but if my motives are sinister they will harm myself only, and I shall have the unselfish joy of knowing the wrong motives are not yours, to react on yourselves.

These two words in Scripture suggest the sweetest similes to be found in any language, — *rock* and *feathers* : “ Upon this rock will I build my Church ; ” “ He shall cover them with His feathers.” How blessed it is to think of you as “ beneath the shadow of a great rock in a weary land,” safe in His strength, building on His foundation, and covered from the devourer by the divine protection and affection. Always bear in mind that His presence, power, and peace gratify all human needs, and reflect all bliss.

[To this benediction from the Teacher, many hearts are responding a glad Amen. Blessed is the Messenger who cometh in the name of the Lord.]

DUALITY OF LIFE.

THAT curious psychological story, or study, called Dr. Jekyll and Mr. Hyde, shows how entirely a man is what he thinks himself. Dr. Jekyll is mainly a good man and respectable, rich and learned; but he has a sinister side, and this side he chemicalizes into separate life, so that, at will, he can be either one or the other, Dr. Jekyll or his opposite, but not both at once. Hyde does awful things,—even commits a murder,—of which Jekyll is ashamed.

The Doctor does not resemble his awful Double, either in mind or stature, and this Double finally undoes him quite,—like the Double in Dr. E. E. Hale's famous tale. One day Mr. Hyde is utterly unable to transform himself back into his inventor, Dr. Jekyll; but the bloodhounds of the law are on his track, as Hyde, and so he commits suicide.

This is not a mere story. It is a study, showing how every one has good and bad thoughts within. Our better and worse selves often hold arguments together, as if each of us were two persons, instead of one; "their thoughts," as the Apostle expresses it, "the meanwhile accusing or else excusing one another,"—holding a sort of dialogue with one another.

Now a human being must either grow better or worse. There is no standing still. If bad thoughts are cherished, we become bad in character; if good thoughts are embraced, we become good. To either darkness or light, the nature is transformed; and "if the light that is in thee be darkness, how great is that darkness!" If we let the cursed Mr. Hyde within us perpetually get the better of the blessed Dr. Jekyll within us, may not the time come when evil will have full possession, and the angelic be driven altogether from the field?

LITTLE RHODY.

IN the Rhode Island Legislature, an attempt has been made to pass a law restricting healing to the licentiates of a Medical Board appointed by the State. An able speech against such restriction was delivered by Professor J. R. Buchanan, and is reported in the *Des Moines Medical Liberator*. Many citizens of good repute testified to the aid they had received from Christian Scientists.

BEWARE OF FALSE TEACHERS.

Mrs. PLUNKETT and Mrs. Hopkins are travelling over the land, professedly teaching Christian Science, and deluding their victims with the thought that they possess it, pure and simple. When they consider it be for their advantage, they claim to be Rev. Mrs. Eddy's students; but otherwise, they deny her teachings,—or, worse than that, they vilify her.

To the public be it said, that their journeying is done for the ducats, and not in the interest of the Cause; and the many people taught by them, in the cities and towns of the West, are mourning over a victimized condition, or else loudly proclaiming that Christian Science is a humbug.

It is said that they both belong to a theosophical society. Now theosophy is the very opposite of Christian Science, bearing the same relation to it that mortal mind does to the Immortal Mind. Theosophy is a sense of dominion of the human mind. It is dangerous, because of the claim of this mind to power. Theosophy is only another name for Animal Magnetism. When students of Christian Science enter into fellowship with this error, they cease to be Christian Scientists. Nay, more! they prove that they could never have been true Scientists.

Let our Western friends be cautious, both as to their lessons and their teachers. This statement is made for their benefit.

S. H. C.

REV. A. J. GORDON, D. D.

THIS noted Baptist clergyman's article on Christian Science, in *Fire and Hammer*,—a small Chicago sheet,—smells a good deal of spent powder. I quote this sentence, which is perhaps new:

We do not question that the practitioners of this Science are in some way effecting marked cures; nor do we charge them with practising any wilful imposture.

As to the charge of pantheism, if he understood Christian Science, the reverend gentleman would realize how pantheistic are the views he now entertains. As regards theosophy, he has as much fellowship with it as we.

The hammer is good; so is the fire; but let the hammer strike while the iron is hot, and let it not strike amiss. c.

SEA-SERPENT.

HIS MAJESTY was recently seen on Lake Champlain. Among the astonished observers was W. H. H. Murray, the famous Adirondackian.

Fortunately, Murray is not a man to take things for granted, and went after a powerful spyglass, which he owned.

Presently the monster again hove in sight, moving with extreme velocity. The glass solved the riddle, as the telescope resolves the Milky Way into an aggregate of many stars.

The Serpent was only a long flock of birds, flying northward. Their dark backs and wings looked like the slate-colored body of a snake; while their white breasts gleamed like the scales of a sea-griffin. The natural tremolo of the birds resembled the quiver of an undulating reptile.

While Murray gazed, two other Sea-serpents came in sight,—both likewise composed of winged travellers.

Many a monster of disease thus resolves itself into a myriad of heavenly blessings, when viewed through the glass of Christian Science. Distance lends enormity to the view.

It is but fair to add that another observer—who also had a glass and writes to the papers—disagrees with Mr. Murray, and avers that this explanation does not account for the regular undulations and the curious dips and disappearance of the distant form.

BIBLE VERSIONS.

HELEN SPURRELL, of London, has made a translation highly praised by scholars, and said to be more enjoyable than the famous Revised Version. She seems to have drunk in the dramatic spirit of Hebrew poetry more profoundly than previous translators, and her original arrangement of the Psalms, Song of Solomon, and several other books, furnishes a key to a clearer interpretation. In the language of a reviewer, “No translator in the future will venture to ignore her work.”

HE is not the discoverer who first utters a truth, but he who says it again and again, until he compels mankind to hear him!

INVALIDISM IN THE COLLEGE CLASSES.

From St. Albans, Vt., Earnest Inquirer writes to the Teacher, to ask why she stipulates that the pupils in the Massachusetts Metaphysical College should be persons in good health.

In reply to this lady, and many others who ask this question, Mrs. Eddy wishes it said: that her classes are for teaching, not for healing; and that students who enter the school in order to be healed, can not be thoroughly taught. She therefore feels constrained to take under her instruction only those who are perfectly well. A sick person is not in the proper condition for learning Christian Science; and Mrs. Eddy's other work will not allow her to treat students. Moreover, ailing members of the Class would interfere with the rights of other students, who come to learn how they can demonstrate Truth. Chemicalization is likely to take hold of a pupil while going through the lessons, and this is a positive hindrance to the immediate acquisition of spiritual knowledge. The priests, under the Hebrew dispensation, had to be sound in body, and the sacrifices had to be without flaw or blemish. Those who would follow Christ should be presented to him without spot or wrinkle.

DEMOCRACY AND OTHER PAPERS.

THIS is the title of a handsome volume of 250 pages, by James Russell Lowell.

There are nine essays. Two were spoken in this country: one on Books and Libraries, given at Chelsea; and one at the 250th Anniversary of Harvard College.

The other seven — on Democracy, Garfield, Wordsworth, Coleridge, Dean Stanley, Fielding, and Don Quixote — were delivered in England, in various places and on special public occasions.

Not only is each of these papers a tissue of delicate and forcible English, enlivened by apt quotations and graced with felicitous allusions, but the author does good service for advanced ideas, in the three realms of Literature, Morals, and Politics. While admitting the evils of Democracy, for instance, he is ever loyal to the popular freedom for which this country stands. While seeing the coarser side of old books, he is not blind to their higher merits. Published by Houghton, Mifflin, & Co.

COLLEGIATE AFFAIRS.

ANOTHER Primary class was opened at the Massachusetts Metaphysical College, May 2, composed of thirty-four members. Four other applicants, who came with the full tuition-money in hand, were not accepted, on account of imperfect health, which unfits one for the study of Christian Science. Those who entered came from eleven different States, and were cultured and intellectual people, — including pharmericists, physicians, law-students, temperance-reformers, artists, — all eager for the Truth, and accepting with respect and gratitude the new light of Christian Science Mind-healing, as explained by its Discoverer, who elucidates it as nobody else can.

STUDENT.

RETROGRESSION IN REFORM.

DR. HOWARD CROSBY's argument in favor of opening beer saloons for two hours on Sunday, for the sale of beer on draught, is surely a backward step for a reform advocate; and must necessarily nullify the whole measure of Sunday-closing, should his concession be permitted. No good result is ever achieved by temporizing with error.

c.

ANGELIC HEALING.

AROUND Bethesda's healing bower,
Waiting to hear the rustling wing,
Which spoke the angel nigh, whose power
Gave virtue to that holy spring,
With patience, and with hope endued,
Were seen the gathering multitude.

Had they who watched and waited there
Been conscious of the passing thought,
With what unceasing, anxious care
Would they that quick'ning flood have sought,—
And with what fervency of Soul, —
The Power Divine, to make them whole.

SUPERSTITION is to religion what astrology is to astronomy, a very foolish daughter of a very wise mother.

VOLTAIRE.

MRS. POST'S OFFENCE.

UNDER the strong title, *The Liberties of the People Imperilled*, B. O. Flower, in the *American Spectator*, calls attention to the legal crime of trying to prevent the practice of the healing art according to the methods of Christian Science. He cites the case of Mrs. Post, of McGregor, Iowa, who was fined fifty dollars and costs for the grave offence of praying with a sick woman, with a view to healing her through mental faith.

Thus he argues :

Nothing can be more fatal to a republican government than legislation in the interest of any class ; and every medical law passed has been framed and pushed through the Legislature by the doctors for the purpose of securing a monopoly of medical practice, and depriving the people of the right to employ whom they please. The same spirit of intolerance which inspires these laws, inspired the awful persecutions of the Dark Ages. In one instance the laws protected the regular doctors of divinity, and persecuted all liberal or Protestant theologians, compelling the people to go to the law-protected priesthood for soul-sickness, instead of following the dictates of their consciences. In the other instance the law protects the regular medical practitioners who have secured its passage, and seeks to compel all people to go to them for remedial aid, instead of following the dictates of common-sense.

JOHN RUSKIN.

THIS distinguished critic has stoutly denied any inclination toward the Romish Church. It should be conceded that he knows his own views in that direction better than Dame Rumor.

THE bed of flowers loosens amain ;
The beauteous snowdrops droop o'er the plain.
The crocus opens its glowing bud ;
Like emeralds others, others like blood.
With saucy gestures primroses flare ;
And roguish violets, hidden with care ;
And whatsoever there stirs and strives,
The Spring's contented, it works and thrives.

GOETHE.

Economic Hints.

IF anyone provideth not for his own, and especially for those of his Own House, he hath denied the faith, and is worse than an unbeliever.

PAUL TO TIMOTHY.

IMPORTANT OFFER.

MR. GEORGE A. QUIMBY, son of the late Phineas P. Quimby,—over his own signature, and before a witness,—stated, in 1883, that he had in his possession at that time *all* the manuscripts written by his father. I hereby declare, to expose the falsehood of parties publicly intimating that I have appropriated matter belonging to the aforesaid Quimby, that I will pay the cost of printing and publishing the first edition of those Manuscripts, with the author's name attached :

Provided,—that I am allowed first to examine said Manuscripts, and that I find they were Mr. P. P. Quimby's own compositions, and not mine, that were left with him many years ago,—or that they have not, since his death, in 1865, been stolen from my published works ; and also, that I am given the right to bring out this one edition under copyright of the owner of said Manuscripts, and that all the money accruing from the sale of said book shall be paid to said owner. Some of Mr. Quimby's purported writings, quoted by J. A. Dresser, were my own words, as nearly as I can recollect them.

There is a great demand for my book, *Science and Health*. Hence Mr. Dresser's excuse for the delay in publishing Quimby's Manuscripts—namely, that this age is not sufficiently enlightened to be benefited by them (?)—is lost ; for if I have copied from Quimby, and my book is accepted, this acceptance creates a demand for his writings.

MARY BAKER G. EDDY.

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MR. WALKER, of Leavenworth, Kansas, writes as follows :

I am a student of Mrs. H. Heathwood, who taught in Denver, Colorado. I saw her diploma, with the names of Mrs. H. P. Read and A. T. Buswell attached. She only claims that her teachers were of the Eddy School. Mrs. Heathwood is an honest and staunch expositor of Truth, as set forth by the grandest woman who has ever lived, Rev. M. B. G. Eddy.

In response to this letter, and its added request for information, Mrs. Eddy wishes it said that her students are not yet qualified to teach Normal Classes, though they are succeeding well in the Primary work.

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Your work, Science and Health, in 2 vols. I believe to be the grandest truth, the most beneficial to health and purifying to morals, of any work ever presented to the people. Words are inadequate to express my thankfulness for it. After five years of sickness, I am restored to health by your method. An intelligent reading of your books cannot fail to induce health.

MRS. JOHN HUNTLEY,
Grand Rapids, Mich.

I have so longed to see you, and bless you for the great good wrought in my family. An invalid husband, chronic cough and headache, had not slept well for years, entirely healed, rejoicing in health and strength, all within three weeks after I first saw your book, *Science and Health*.

MRS. M. H. PHILBRICK,
Feb. 10, 1884. *Cuba, Allegany Co., N. Y.*

Your students speak in the highest terms of endearment of their inspired teacher. We have not words to express in this brief letter our indebtedness to the author of Science and Health. The author of that work needs no other monument.

Sincerely yours,
E. W. SPAULDING,
July 26, 1886. *Chicago, Ill.*

Many thanks for the good received from your books. When I commenced reading them, I was carrying about a very sick body. Your books have healed me. I am now in perfect health. People look at me with surprise

and say they do not understand it; but when they see the sick ones made well they are not always willing to believe it.

MRS. JOSEPH TILLSON,
July 8th, 1884. *South Hanson, Mass.*

It is not quite eight weeks since my attention was first called to Science and Health and I think it the most wonderful, important and beneficial study to mankind since Christ. Born like yourself, of Orthodox and Puritan parents, I was ready to accept gratefully your instructions.

MRS. LUCY B. WRIGHT,
Sept., 1884. *Munroe, Wis.*

Only He who knows all things, can fully estimate the good you are doing humanity.

MRS. J. H. ROBB,
Feb. 26, 1885. *Jackson, Mich.*

I wish to communicate to you the case of a man who was a drunkard, profane, and a tobacco-eater, cured by reading your books. After a long spell of intoxication he seemed to hear a voice as from God,—before reading your books he disbelieved in such a Being,—that said "Choose to-day, life or death." He chose life, was sobered in a moment; all desire for tobacco or liquor left him, and has never returned. He passes the saloon with a feeling of perfect indifference, so far as his appetite is concerned. There is much more connected with this case as seemingly miraculous; and still some people will keep your books from being read, and say, you cannot heal. You have made a family every whit whole, simply by your writings. That the combined efforts of every church in town could not have accomplished.

MRS. M. N. PHILBRICK,
Feb. 1885. *Austin, Illinois.*

It is a great truth you are giving to the world, and the suffering are greatly in need of it. I have read your works with a life interest.

L. H. PHELPS,
June 20, 1884. *Onset, Mass.*

I have been most fearfully afflicted with neuralgia and nervousness. Have tried every remedy and many eminent physicians without any benefit. Could only obtain relief when under the influence of morphine. The last few months I have been treated by Mrs. Eberman of West Lake Street, Chicago. Went there for the purpose. I consider myself cured. I also think (so do others of my family) that my cure is almost miraculous. This lady has performed other cures as remarkable, and all from READING YOUR BOOKS; and to her praise be it said, she works diligently for the cause and for the glory of God, never turning the poorest and humblest from her door, treating all alike, with or without remuneration.

With blessings on the great cause, I am,
truly yours,
March, 1885. L. EBERMON,
Leavenworth, Kansas.

I would rather be the author of Science and Health, than to wear the crown of any Potentate on earth.

H. H. BLANDING,
Jan. 1885. *San Francisco, Cal.*

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