

The cuttle-fish hides in its own ink. What a howl of incredulity hails every recurring promise to cure cancer, phthisis, paralysis, blood-poisoning, or softening of the brain! But are these maladies curable in any old-fashioned way? If not, let whoever will try, if he use no more harmful means than a thought, which has an advantage over even "soothing-syrup" as to the amount of risk! Richard, Cœur-de-Leon, was willing any novice should ride up and strike his shield! Let us welcome whoever, with good intention and intellectual preparation, will pit himself against disease and death. We cannot put down pretenders with our own superior smile. Even a learned diploma is poorly backed, or rather has an audacious front in a supercilious bravo. King David complains that they who sit in the gate speak against him; and he was the song of the drunkard, — an intimation that high places are no warrant for good fashions, as it is an *a priori* scourge for critics full of the vanity which is more intoxicating than wine. Let us bespeak a fair field and no favor for metaphysics in the sick room; and let the pathological scientists be tried! The vast census of doctors, their ever-increasing numbers, and the diversities of their style in dealing with disease may authorize further sincere attempts to grapple with the deadly evils in our frame, as the multiplication of men and methods of warfare against these calamities of the flesh is no augury of an already extant infallible skill. It is not quite settled that the serious institutors of another procedure, and not those who laugh at them, are the fools. The accusation of folly is what unappreciated wisdom has always had to meet. When the electric telegraph was shown to a Mexican savage and sage he said, striking his palms together, "We have known that always, and I can produce the flaming signal with my hands." It may be in the issue that naked strength, rather than apparatus, will everywhere win the day. Then the Mind-Healers, now scouted, will triumph and be the last to laugh.

(Concluded in November number.)

Painful suspense — Hanging.

METAPHYSICS.

EMMA HOPKINS.

"Have I any theory, or do I undertake to explain, how it is that the mind of one person affects the body of another so as to *drive out disease*?"

"No, only in the fact. Here is the truth of the matter. You remember that Emerson says, 'The man who convinces you is not the man who is eloquent of speech, but he who is inwardly drunk with conviction, so overpowered with his own idea as to overpower you, that you have to believe as he does.' Well, now in the healing of bodily sickness we take it for granted that disease is the external manifestation of some wrong way of thinking. Now then to set aside the bodily condition,

address the thinking faculty.

How shall you address it? By carrying to it, instead of the idea of disease and sick-mental arguments that the science teaches, ness so often encouraged by physicians with pills, powders and draughts, the counter idea of health, wresting from him by certain his own idea of sickness, until it fades away from his mind. When the thought of sickness disappears from his mind the outward picture of his thought disappears from his body. How this comes to pass I can not tell you, for I do not know. Nobody knows as yet. But stubborn facts innumerable prove that it does—prove that the mental action of a good and pure man or woman, who is properly skilled in the science, on the mind of a person who is ill with any manner of disease whatever will cure that disease by causing it to vanish into nothingness.

Is it my theory that all disease is of the mind?" Yes: purely mental—everything. It is the result of fear—conscious or unconscious. There are two kinds of fear—fear that expresses itself in fever and fear that expresses itself in paralysis or negation. The properly trained scientists can discover the hidden fear that is expressed by the outward disease, and *addresses himself to the cause* by counteracting which the result, or sickness, is also counteracted. Why, see!

When you say you are sick, you make a great mistake about yourself. And why a mistake? Because God made you, and He never makes anything ill or wrong. But it is only your own error in fancying that He could do so. If you have said anything evil about the creation of God, it is there you have made a blunder, and the blunder has pictured itself out. Now then, to recognize your blunder with respect to yourself and acknowledge it as such will set you free from that blunder. Truth shall set you free.

It will set you free from that wrong idea that has pictured itself upon what is known as a physical body, just as the figure in a magic-lantern camera throws the shadow picture of itself upon the screen. If the screen-shadow is not in a proper position, or is indistinctly portrayed, the operator does not attempt to pull the screen down, nor to push the shadow away, nor to right it by working on the screen—he just attends to that little image in the camera, to get that in proper position and in correct relation with the screen on which it is to be reflected. Precisely so the scientist confines his attention to *the mind of the patient*, whose body sensitively reflects every feature of the hidden thought. This law of reflection is a mysterious one. I admit—too marvelous for our present comprehension—but not more so than is the law of gravitation."

GIORDANO BRUNO.

SECOND PAPER

All those who believe in the great central doctrines of Christian Science, or Mental Healing, which are, I take it (however they may be phrased, and too often clouded in the phrasing), the universal presence and activity of *Mind*, eternal and divine; the ever-abiding omnipotence of *Spirit*, will be ready to admit, compelled to do so in fact, that the immutable, fundamental Truth must always have been in a measure recognized by the more lofty intellects of the Race. For if man is of the same essence as the Infinite; if even he is merely (according

to a phrase of Christian Science), the perfect reflection of the Eternal, the power to comprehend the Source of his being, and to be the revelator of His laws, will of necessity be his destined and divine inheritance.

In all the great doctrines and philosophies of the past, if this be true, however defective, and full of apparent contradictions they may be, some radiance of the eternal Sun, from which all truth proceeds, will be found to have been made manifest; they will have their place and use in the universal, cosmic philosophy which is now being rapidly evolved in all its fullness and completeness.

The History of Philosophy testifies to the correctness of this view. The *Doctrine of the Spirit*, as I will call it, has always been in the world; like the beacon flame flashed from mountain height to mountain height, in ancient times, when news was to be transmitted from nation to nation, it has been handed down from year to year, from philosopher to philosopher, from the earliest period of recorded history to the present day, a divine truth that has never been wholly extinct even in the darkest and most retrogressive epochs.

This doctrine was the open secret of the mystic lore of Egypt, taught by the priests of Isis and Osiris. It was the central truth of the religions of the Oriental Seers, Zoroaster, Buddha, Brahm, it was the living faith of the Hebrew Prophets, and its universal sway was predicted by Christ, who declares emphatically that the time will come when the knowledge of the Lord will cover the earth; when God will be worshipped in spirit and truth. It has never been so clearly comprehended, and so grandly formulated as by these sublime Oriental teachers and expounders of the Law, whose profound wisdom and science is only now, in our own day, beginning to be truly recognized and interpreted.

The ancient philosophers of Greece, instead of announcing spiritual truths, declaring the word of God, revealed to them through intuition and inspiration, began the investigation of the laws of nature from the opposite standpoint, that of positive science; but in all their tentative interpretations of the mysteries of the universe the