

Such is the brief outline of the doctrines, to preach which Bruno became a homeless wanderer and a martyr; as he loftily says: "*Con quæta filosofia l'anima mi s'aggrandisce, e mi si magnifica l'intelletto.*" Through this philosophy my mind is aggrandized, and my intellect ennobled.

Many of the followers of Christian Science will be inclined to distrust Bruno because of his advocacy of Pantheism. My own belief is however that this position will not be assumed by those who understand the true relation and meaning of the great philosophies of the past; whose names we too often repeat without having the least conception of their real signification. Pantheism and Theism, considered by many as opposed and antagonistic, are in fact the two great pillars of philosophy; its body and soul; both true and essential to a correct comprehension of the universe. It is too late to enter at present upon this important subject. Meanwhile it is impossible not to acknowledge how many of the dogmas crudely presented by our modern metaphysicians, were expounded clearly and logically by Bruno, and many more of the ancient philosophers. What is original and important in Christian science is not its metaphysics, but the new application which it makes or rather revives (the same position was assumed by the early Christians) of an ancient doctrine, immutable, eternal as the ages.

Virginia Vaughan.

FEAR NOT.

EMMA HOPKINS.

Dear readers of "Mental Healing":—

I hope you every one know that the brief contribution to October's issue of your magazine, under my signature, was only a snatch from a reported interview with an *Inter Ocean* scribe, because I wouldn't let that kind of an article represent the perception I entertain of the needs of constant readers of Mental Science literature.

Neither am I pleased to see private letters parading in public attire as the manner of communication I deem suited to meet public demands.

There have been many things on my mind to say to the readers of this little periodical, since it was launched on an apparently turbulent sea in Science, but I have found the demands of the school under whose auspices I am working, too persistent to allow time for even a hint of them heretofore.

But lately I learned a precious lesson, and having an hour, will give it out, as one who hath found a treasure anon runneth and telleth.

While we were holding lectures in Minneapolis, I became acquainted with a very intelligent and thoughtful young man, who had investigated the phenomenon of mesmerism as exhibited on the stage for public entertainment.

In the course of his investigations he found one exhibitor who had noted the phenomena that passed under his manipulations and one of these my young friend found exceedingly reassuring, and as he reported it I found it instructive enough for a whole life text. This practising mesmerist said: "A strange thing is true of the subtle essence that passes from my mentality to that of my subject. If he is in any sense a Christian believer, that is, if he believes at all in salvation from sin, as taught in the Bible, whether I approach him unawares with my art, or announced, if he does not consciously assent to the influence I *cannot affect him in the slightest degree.*"

Oh, lesson to our clan of thinkers! Oh, shame upon our petty fears that God will not save us in the day we declare Him our defence, even though the hosts of error with their conjurations beset our character and work! There is no power on earth that can touch us or our labors for humanity, struggling to solve the problem of its life with light on the yet hid way! What a waft from the fair lands of freedom is the assurance of one who speaks from a standpoint of positive information.

To preach freedom, to teach freedom, to declare freedom to the slave of belief in what is not true, is the mission of the Christian scientist. Let us go about it speedily. I owe every bit of favor I have found in the thoughts of those who have listened to my

words, to this key note sounded through disinclinations and inefficiency. "Man can do all things for himself but nothing for his neighbor except to set him free." So I show them the way to that freedom, that is my own freedom from fear of personality in whatever manner charged upon me or my unpretentious work. And then they go forth as fearless, knowing that "there shall no ill come nigh to them that put their steadfast trust in Thee."

OMNIPOTENCE OF MIND.

DR. E. B. HAZZARD.

Mind is all. A science of being exhaustively analytical must declare mind or thought the sole and ultimate reality.

Frances Power Cobbe, in one of her beautiful books, uses in reference to God, the word Solipotent, the only potent.

The solipotence and omnipotence of mind, is then the fundamental affirmation of Mental Science.

Practically, the results of the realization of this affirmation are tremendous. We must conclude that a person's entire surroundings are determined by his mind. Such is the fact. The coat I wear, the house I live in, the books I read, the form of my worship and the cut of my hair, are as they are, because my mind is, as it is. Poverty, ignorance, crime, sin, sorrow and sickness; as well as health, wealth, holiness and happiness are the outcomes of mind. You have made a foolish bargain, would you have done so, had your mind been a different one? What is the difference between your unhappiness and another's joy, but the different mentality that causes each. Joy and grief, love and hate, hope and fear are states of *mind*, and states of mind depend on the mind itself. If we would only think of mind as a *substance*, a real thing, "Mind Stuff," as Prof. Clifford said, it would help us greatly. Would you say, it may be asked, that a tramp is a vagabond and not a millionaire, because of his mind? Precisely so. It was the mind of Cornelius Vanderbilt that raised him from the deck of a steamboat to a Fifth Avenue palace. It is

the mind of my poor unkempt, unwashed brother of the Bowery that keeps him in filth and rags, and fills his poor stomach with stale beer. Trust the mind! It is the savior, the health giver. The heart that feels right, the soul that thinks right, the will that chooses right, bring right being and right living. "As a man thinketh in his heart, so is he." A thing is a think-ed. Do you want good things? Think good thoughts, and you will find that thoughts are the only real things. "When I make up my mind" is a common expression. It utters a great truth. All things come to you, all evil disappears when you MAKE UP YOUR MIND.

Rev. W. F. EVAN'S ESOTERIC CHRISTIANITY, AND OTHER WORKS.

Continued from October.

Chapter Three.

Herein we are treated to a view of the correspondence of the bodily expression to mental or spiritual states. We quote: There is not a motion or action or any conceivable condition of the corporal organism that is not due to some antecedent action or state of the mind. Thought and feeling make the mind; in other words, the *man*. To think is to exist; to exist is to think. Again, coming to the subject of matter, Dr. Evans reiterates: Spirit and matter are co-existent and co-eternal, and equally divine. "But," he emphatically asserts, "we are not speaking of what men in general call matter but of the divine *substance*," from which man and the universe proceed. As there is but one primordial substance so there can be but *oneness* at that moment or point when their seemingly dual qualities are blended or united and all becomes One Supreme Mind or Spirit. — God:

"Embracing all, ruling o'er."

The phenomena which we call matter, giving to it power and substance, is but an illusion; the body, "*thus made*," is mortal, a house built upon the sands that cannot stand. But the man formed in the spiritual truth, Christ, is immortal, unchanging, and