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Mental Science MAGAZINE

AND
MIND-CURE JOURNAL.

IN-HOC-SIGNO-VINCES

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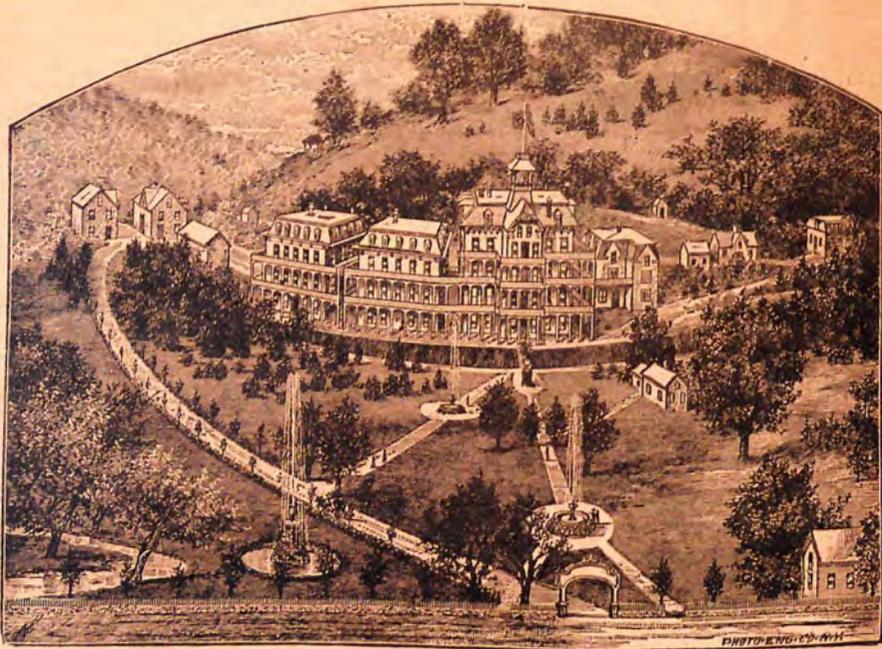
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MENTAL SCIENCE MAGAZINE

AND

MIND-CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

VOL. II.

MARCH, 1886.

No. 6

For Mental Science Magazine.

God's Artists.

ELIZABETH SARTWELL.

"For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not."

I, think of it: I, God. We turn away in contempt, in impatience, from what is repulsive and trying and exacting in humanity, but we turn away from *what?* From the expression of everlasting God.

The poverty, the sin, the sickness, are not the expression of Him who is all riches, all goodness, all health, but they hang as filthy rags upon the Divine image of Him; and so it is to Him that we refuse ministry when we refuse the succor, the patience and the loving faith that would enable Him to reveal Himself to the world.

What if the sculptor should become impatient before his mass of clay, or his block of marble. Supposing he should see *only* the unformed mass. No; he sees the image, perfect and noble, that he works to liberate. What to him is the labor, what to him is the encompassing and shrouding obstruction? Nothing. Fixed on what lies hid within, he works with joy and ease.

If we could do for God what the artist does for his image—why, there is God's image within to be freed; that image through which God may make Himself manifest.

They are no empty words—"I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: naked, and ye clothed me not, sick, and in prison, and ye visited me not."

Think how it would lay us open forever to unavailing shame and remorse if we refused an earthly father and mother food and drink, and clothing and shelter; and God who is infinitely our father and mother—He stands before us in every poverty stricken wretch, whether it be the poverty of morals, happiness, health, or hope, asking our help to set Him free before men, in His divine majesty; in His divine joy and life.

Him it is from whom we turn away; His voice that we stifle within ourselves, His hand that we shorten and withhold from action. We deny Him twice; we deny Him ministry, we deny Him action. Will not He also deny us when He cometh to make up His jewels?

"I was an hungered, and ye gave me no meat: thirsty, and ye gave me no drink: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Inasmuch as ye did it not unto the least of these, ye did it not unto me."

There is a story of a shepherd who went out among the hills *seeking* the lost sheep; and when he found it he carried it in his arms, safe and warm, until he brought it to a place of safety—and rejoiced over it. Should we not seek—going outside per-

sonality, not sitting within that in lordly state, saying, "Enter gently, walk softly, burn incense before me, that I may minister to your soul's need. If you cannot do that, then go out of my well appointed house, that once disarranged I have no power to set straight." That is not seeking, carrying, folding in tender warmth.

"Thou shalt love the Lord thy God: and the second is like unto it: Thou shalt love thy neighbor."

To love God necessitates to love the Godlike; as when we love the thought of the poem we love the form of its expression; and when we love the Godlike, we love from the Godlike.

"Who gives himself with his alms, feeds three, Himself, his hungering neighbor, and Me."

Let us be God's artists. There is to every artist just that within the clay and the marble that reflects his own thought be that high or low. If he fails to realize what is great and noble therein he is no artist; he knows that; he finds no fault with his material; that is passive to his power, or power to his passivity.

Let us look at things fairly, we who are artists or bunglers in our artist work that God has given us to do for Him. If we *are* bunglers let us say so, and through the humility of honesty win inspiration for fresh trial. To be an artist is to be so inspired with perception of the divinely Ideal, the real substance, that holding to that with loving faith, seeing only that, *knowing* only that, we smite away with inspired hands all the intervening rubbish, and the Ideal itself stands manifest in all its oneness with Ideal form.

But if we cannot do that with men we will not say theirs is the fault; no more theirs than the fault is with the marble that defies the impotent endeavor of the would-be artist and holds against him, folded within its secret cell all divine forms, waiting the true hand to set them free. And what is the one grand essential of the artist? Power to escape from the limiting thrall of his own personality. If he

cannot do that in his work, surely he will be a bungler forever in his art, and no artist.

Only God creates, and through the impersonal thought that is alone one with His thought. And in this greatest and divinest art of which the mind, can conceive if we would let God's miracle of creation come through us as sacred and inspired channels! There is one only way; there will never be any other through all eternity piled upon eternity, but just this one; whether the creation be a poem, a statue, a picture or Ideal Humanity, than to set aside personal selfhood; to offer that as a living sacrifice to the success of His work.

It is the strongest that will conquer all ways. One may not stand up before failure and whine, "I failed, but it was not my fault." Let him say instead, "I am essaying to do infinite work, with finite hands. I care for my own self and not the glory of God. I am more passive to reflect back disharmony, than I am active to command the harmonious reflection. I am beaten and routed by the lie I came to dispel." At least in the face of such a failure let us be honest, and there is hope; let us deceive ourselves, and there is no hope.

It is the Truth that will set us free in this Divine Art; that shall bring us at last the Divine Blessing: "I was hungry, and ye gave me food: thirsty, and ye gave me drink: I was naked, and ye clothed me: sick, and in prison, and ye ministered to me. Enter into the joy of our Lord."

For Mental Science Magazine.

The Relation of the External to the Internal in Nature and in Man.

DR. W. F. EVANS.

It was the doctrine of Bishop Berkeley, that all the objects of nature of which we take cognizance by our sense-perceptions, are in their inmost reality only ideas in

the mind. This was also the teaching of Plato, and was adopted by Swedenborg.

All external things represent and express things in the mind. These ideas of things were supposed by Berkeley to be imprinted upon our minds by the Infinite Spirit in whom we live and move and have our being. He says: "The ideas imprinted on the senses by the Author of nature, are called real things: and those excited in the imagination being less regular, vivid, and constant, are more properly termed ideas, or images of things, which they copy and represent.

"But then our sensations, be they never so vivid and distinct, are nevertheless ideas, that is, they exist in the mind, or are perceived by it, as truly as the ideas of its own forming. The ideas of sense are allowed to have more reality in them, that is, to be more strong, orderly, and coherent, than the creatures of the mind; but this is no argument that they exist without the mind. They are also less dependent on the spirit, or thinking substance that perceives them, in that they are excited by the will of another and more powerful Spirit; yet still they are ideas, and certainly no idea whether faint or strong, can exist otherwise than in a mind perceiving it." (Treatise Concerning the Principles of Human Knowledge, Sec. 30.)

Thus what we call an external world is perpetually created in our minds, and is but the external or sensuous expression of ideas which we derive from the Infinite Mind.

The Science of the correspondence of external to internal things becomes an exact science, when we learn the spiritual meaning of the objects of nature, or come to understand what idea, or state of the mind, each object represents and from which it arises into existence in us. What is true of the world at large, is also true of the human body in its relation to the mind.

Man, as the ancients taught, is a micro-

cosm, and comprises within himself all that appears to be without.

As the objects which appear upon the screen, are only representations of things in the stereoptical camera, so the external world is only a projection and shadow of an internal world. And the without is always as the within, and the twain are one like cause and effect.

Admitting this theory to be true—and it is inherently and intuitively rational—the inquiry arises: Can one finite mind excite in another mind ideas that shall have all the vividness of reality? Prof. Zollner of the University of Leipzig admits that it is possible, and brings in the fact to explain certain otherwise inexplicable phenomena witnessed in his experiments with Slade, such as the disappearance and re-appearance of a table from the room. It was only the evanescence and return of the *idea* of the table.

When Jesus vanished from the sight of men as he sometimes did, it was only the obliteration of his idea from their minds. Is it possible thus to cause the evanescence of the thought and sensational image of disease from the mind of a patient? And can we create in him so vivid an idea of health or of a certain bodily condition, that it shall be to him an absolute reality? We unhesitatingly answer in the affirmative. It has been done, and can be done again.

Says Prof. Zollner: "We know from internal experience that our will is able up to a certain degree, by means of the so-called force of the imagination, to produce at pleasure representations of objects of sight in our own soul. In this case we recognize our own will as the cause of our representations.

"If, now, experiments could be instituted, in which this individual will (or imagination) of one man could produce in like manner, at pleasure, representative images in the soul of another, spatially separated from the willing agent, these images being clothed with all the attributes of reality

which we ascribe to the so-called real or actual world surrounding us, thereby would experimental proof be afforded that the phenomenon of a real external world can be produced and evoked by an individual will, joined with intelligence, in another individual."

"There remains only the question whether it is experimentally demonstrable that the human will (or imagination) is able to induce such vivid representations in the consciousness of another that the latter regards them altogether as he regards the representations whose causes we ordinarily designate as real objects, or bodies.

"Experiments of this kind have in fact been publicly instituted in Germany by the magnetizer, Hansen, of such a surprising and convincing nature that it is impossible to doubt the reality of the influence of an individual will upon another individual." (*Transcendental Physics*, pp. 150, 151.)

Experiments have also been made in France recently, by M. Focachon, which conclusively prove the influence of one mind upon another mind in the generation and cure of diseased conditions. If ideas are the inmost essence and reality of what we call external things, and God creates the world and all it contains of beauty and grandeur, by imprinting upon our mind the ideas of things, it is not an unreasonable supposition that man who is made in the image and likeness of God, under certain conditions and limitations, may have a creative power and influence over the mind of another.

This old truth will be re-established again, and will be as conclusively proved as are any of the principles of chemistry, and out of it will arise the purest and most efficient system of healing the souls and bodies of men the world has ever seen.

In the principle we have illustrated above, we are getting down to the bottom fact and underlying reality in the cures effected by Jesus the Christ. He had

power to vanish from the sight of men by expunging from their minds the sensational image of himself; and this has also been related of Appollonius of Tyana; and Jesus had the power to obliterate from the minds of the sick the idea of their malady, and to imprint upon their receptive souls the idea of health.

During the eighteen centuries which have elapsed since his earthly manifestation, he has lost none of his power to save (or heal). For in the realm of spirit, into which his living consciousness has been translated, he is "the same yesterday, to-day, and forever." What he ever accomplished, he can repeat to-day. He can so impart his life, as the risen and ascended Christ, to men, and in perfect harmony with the laws of mind, that they can do the same. In the lapse of humanity, in its organic unity (which is mystically called Adam) from the high table-land of the spiritual and celestial into the sensuous and fleshly range of the mind, the deific powers of human nature became dormant; but they are not dead.

Man in the descending scale of life has touched the bottom, and is rebounding upward. We are on the home stretch. In the restoration of the spiritual life of humanity will come back the power "to work the works of God."

If we are made in the image of God, and are sons of God, let us heed the injunction of Paul: "Be ye imitators of God, as beloved children." (Eph. v: 1).

When we come to view man, not as a material body, but as a "living soul" which is never sundered from the Infinite Mind, we shall recover our lost dominion over the works of God, especially our own body.

As practitioners of the mental and spiritual science of healing, we want to acquire the ability to heal with less expenditure of time. We need to study the cures reported in the New Testament. In the practice of the Mind-cure we are like children learning to walk. They make but slow

progress, and often none at all. But we shall soon learn to use our newly born powers, and walk with firm tread in the prints of the feet of Jesus the Christ.

From Problems of Nature.

How to Foretell Weather.

H. B. PHILBROOK.

FIRST ARTICLE.

It will be admitted that if the weather can be sufficiently foretold to enable people to get their work arranged or performed in a manner to avoid the bad effects of storms and changes of temperature, and to enable them to govern their acts so as to provide for the greatest amount of pleasure and comfort, there will be a great advantage obtained by the possession of the knowledge that will enable them to do this.

The changes of temperature and the production of a fall of vapor in the form of rain, hail or snow constitute all the changes that can take place in what is called weather.

If it is possible to discover what causes a change of temperature or atmosphere we can of course, observe what causes a descent of vapor. At any rate it will be observed that a decrease in the state of temperature produces a condensation of vapor, and when so condensed it will fall.

The precipitation of water in a thunder storm is a consequence of a concussion in the atmosphere of two electric currents. The concussion operates to create a sudden motion of the atmosphere in every direction from the point of concussion. This quick motion of the atmosphere in one direction overcomes the vibratory motion that constitutes the heat of the atmosphere, and produces an evaporation of water.

It is only when there is a great quantity of water in the atmosphere that a thunder storm is possible. A very good conception of the probability of a storm of this character can be obtained by observing the

amount of drought in the country around the observer. If it is considerable and the evaporation continues for a short period a thunder storm over such part of the country is sure to occur, at least over a portion of it. The approach of such a storm can be ascertained in advance of its creation by an observation of the condition of the atmosphere.

The atmosphere will constitute an unerring index of what is to take place in a few hours. When there is sufficient vapor in the atmosphere to arrest an outflow of the electricity of the earth, the presence of the electricity in the stratum of atmosphere on the earth is sure to be detected by a person's feelings, and by a clearer condition of the air.

In such a condition of the air a person feels strong and buoyant, and he will observe every object around him more clearly. A bluish hue will seem to panoply all nature, and the sound of any operation can be distinctly heard, and much further than at other times. This condition of the atmosphere is often observed in cold seasons, and it is sure to be the case in such seasons that the sky is overcast with clouds. It then appears as though all the impurities of the atmosphere have ascended and united with the clouds.

The reason why the sky is not overcast in warm seasons when the atmosphere is in such a condition, is because the vapor is so extended upward as to appear only as a smoke or slight haze.

Every thunder storm is begun by a clash of the currents of electricity in the upper part of this extended vapor, and the conflict continues until a cloud is produced, if the wind does not waft the vapor to another point of the sky. This is frequently done, and in these abortive attempts to produce a thunder storm there is observed what is called heat lightning. Every thunder storm will disclose this effect of wind more or less, and it often occurs that a whole cavalcade of thunder clouds in which lightning is playing its forked

performance, will be deprived of its fanciful lightning by the clouds being hurried off to another locality. Many an expected relief from drought has been blasted by a blast from the west or north.

The wind is caused by a current of electricity advancing in front of the cloud and coming on to the earth and uniting with the outflow of the earth's current and ascending again. This motion of the current describes only a common circuit of the influence. Every little whirlwind that stirs up the dust and catches the rubbish on the ground and whirls it over in the air, is produced by this whirling circuit of electricity that arises from the earth, and which, as it comes in contact with the cloud, turns its course and descends again and continues this career as long as a cloud capable of halting its ascent.

This rolling circuit of the current pulls the cloud after it, and it is the motor that causes a thunder storm to operate over a great extent of country.

Every person who has noticed the approach of a thunder storm will at once remember that the storm is precluded by this whirling motor. It is as necessary a species of motor as the horse in the thills of the carriage.

Now when this whirligig is very violent a rain is sure to follow immediately, and if it is only a moderate sort of motor, a very little rain, if any, will occur. If this gymnasium of the current is up in the atmosphere a considerable distance there will be no rain.

All expectations of a rain will be as effectually blasted as this whirligig will blast the clouds.

It will be sure to blast them in a short time.

This is all that can or need be stated in reference to a thunder storm. The counteracting current of electricity that cooperates to produce a clash in the clouds is simply one discharged toward the earth by the sun.

[TO BE CONTINUED.]

Rational Mind-Cure.

JOSEPH RODES BUCHANAN.

SECOND ARTICLE.

The study of the body in the light of sarcogenomy shows that it has no life in itself, but is *only a channel of the life* that comes from higher realms. This is a total reversal of the doctrines taught in all medical colleges with overbearing dogmatism, and accepted in all other colleges—the doctrine that life is in the tissues of the body, and that the life of man is only the aggregate of the separate vital powers and properties of the tissues. If that were true then materialism is truth, and God and the spirit world are only the fancies of the undisciplined mind; and religion must give way to a cast-iron form of science.

Yes, this is the drift of the dogmatic scientism of to-day, and the clergy of the apostate church do not oppose it but are themselves slowly sinking down into the depths of a faithless dogmatism which knows nothing of the spirit of Christ.

And yet nothing is easier than to demonstrate the utter falsity of the collegiate doctrines by the most familiar facts which prove that life is not in the body, but is an influx—aye an influx from the spirit world which scientists defiantly ignore, and clericals refuse to investigate.

What life, for example, is there in any limb of the human body. Only so much as is brought into the limb by the blood. Shut off the blood and the part from which it is excluded dies—passes into gangrene, dry or moist as the experiment is managed—and dies so thoroughly that it begins to spread death through the entire body.

Then life comes in with the blood, but whence got the blood its life? If we draw the blood from the veins it will not live, but will soon putrefy. If we fasten it in any of the vessels it may not putrefy, but it would soon cease to be blood. To re-

tain its power of vitalizing the organs it must be vitalized itself, for it has no intrinsic life—that vitalizing it receives in the lungs, and if we close that passage by which the air enters (the trachea or windpipe), the blood will not be vitalized—it will have no life to give the organs and in a few minutes they are all dead.

Hence these bodies of ours live only by means of the continual influx of oxygen from the atmospheric ocean around us. It is not the oxygen as a substance that brings in life, but the imponderable elements (electric, calorific, actinic) which make it a gas, that give the moving power of life.

Is life, then, merely an influx of imponderables from the atmosphere? Far from it. The atmosphere furnishes only the moving power for the *processes of life*—for chemical and muscular action. It may be compared to the steam that runs the machinery as it acts on the physical structures. But *it is not life*—it is only the machinery or agency that that *life must use*. Life comes in through the nervous system alone, and if that influx be cut off, neither oxygen nor food is of any avail. The nerve currents must go into every organ as well as the currents of blood, or it cannot live. It is the central power or life of the nervous system that preserves the blood in a vital condition; and every change in that central vitality is followed by a corresponding change in the condition of the blood. A sudden malign impression as by powerful poisons or electric currents on the central nervous system devitalizes all the blood, leaving it in the fluid uncoagulable condition which is produced by fevers, and which tends to rapid putrescence.

Every blood process, every glandular and every muscular act depend on the nervous influence, and although oxygen may be inhaled and the blood reddened thereby, yet if the nerve power be paralyzed, its red blood produces no heat and the body cools like a corpse. This was proved by

the experiments of Sir Benjamin Brodie, and the more remarkable experiments of Chossat in France. These experiments showed that if the brain were paralyzed, or the head removed by decapitation, the blood might be retained by ligatures and respiration carried on artificially, but no heat was evolved, because there was no nervous power to cause its evolution.

That all vital power resides in the nervous system is, indeed, an axiom among enlightened physiologists, and that all organs act in proportion as the nervous system sustains or impels them, is equally understood; and we know that the brain, the spinal cord and the ganglia in front of it are the controlling mass of the nervous system, of which the brain is the paramount element.

Man, then, lives by three forms of influx—the influx of food through the mouth without which a few weeks end his life,—the influx of oxygen through the trachea, without which a few minutes end his life, and the influx of spiritual power through the nervous system, or we may say through the brain, without which his life is instantly ended; for as soon as the brain is compressed conscious life ceases, and as soon as the medulla oblongata is divided life ceases to exist and can never be restored. Of these three necessary forms of influx, it is apparent that the most material is the least necessary, as it may be suspended several weeks, while that which brings in the imponderables is more urgently necessary, as it cannot be suspended five minutes without fatal effect, but the spiritual influx is most urgently necessary of all, as a single moment's suspension may be fatal.

Thus we trace up life to the brain and its prolongations in the body; but we pause there—Is the brain itself a seat of life or is it only a channel?

Here *Sarcognomy* throws a new light upon the subject. It shows that the brain and the body are two things in exact correspondence, everything in one correspond-

ing to something in the other. The body has its spiritual region or highest power in the chest, and from that region the whole body is vitalized. But the vitality which is diffused from therein is not generated there, it comes from above—from the head. Through the head comes the vitalizing air, the *pneuma*, which corresponds to the soul, and through the head comes the power by the spinal cord that vitalizes the body, as well as the food by the esophagus.

Thus there rise from the highest and most interior region of the body the channels which bring into it all its vitality, and as the brain is proved to correspond in all respects with the body, we know that from its highest and most interior region it holds connection with its inspiring power and draws in its life. The influx into the lungs and the influx or inspiration into the brain are parallel facts, and when the body is no longer fit to receive this influx from the brain the spiritual power departs.

The result at which we thus briefly arrive is that as the body lives or derives its vitality from its highest portion, but through something above it, and the brain in like manner derives its activity from above, through its higher regions—then the influx of that life depends upon man's nobler nature—upon his religious and spiritual faculties, which occupy the interior and the summit of his brain, and it may be as possible to increase this influx of spirit life and power as to increase the influx of food and air, and if this be possible, then if this arcanum of science can be made the open secret of wisdom for all humanity, it is possible to refresh and restore dilapidated life from above, as well as from our earthly surroundings; and if we truly comprehend the philosophy and methods of this process, then we have attained the supreme science of Mind cure, or Soul cure, or Spirit cure—the really *divine cure* of mortality; and having thus shown its possibility and rationality, I

may show in future essays how we must proceed, and how the Hygienic Millennium may be brought within the reach of earnest and aspiring Humanity.

Meantime I impart my views to pupils in the healing art, and hope to send forth those who are competent to illustrate and apply the new philosophy.

[TO BE CONTINUED.]

For Mental Science Magazine.

Revealed to Intuition.

J. PHILLIPS.

I shall seem to utter a paradox if I say that in this materialistic nineteenth century its most remarkable note is its intuitiveness.

An intuitive apprehension of the moral or spiritual quality of men and women we meet, or whose writings we read, is the characteristic faculty of us all.

I will take up some of the writers for your MAGAZINE, my dear readers, and, noting their spiritual or character selves as they strike me after carefully interpreting them through their contributions to these columns, ask you if my readings do not go behind the words they utter, and not only grasp the ideas they wish to leave with me, but sit at the very hearth-stones of their true selves.

Now you say, "Ah, she is a 'Spiritualist;'" not at all; I know nothing of "Spiritualists" or their beliefs, further than that they tip tables and preach the materialization of departed spirits; two proceedings held in great contempt by my theological brethren.

Every writer discloses himself to his readers. He cannot disguise.

Take the first contributor to the February columns, "Alice B. Stockham, M. D.;" see what a good warm heart beats under a rather cold exterior. She throws off her facts for what they are worth; covers every point necessary to their full statement, and leaves with the still open

question whether it was mind or drug potency that cured her patients. All the time she is shrewdly confident in her own mind what cured them, and though leaving unanswered her question, in print, has silent potency of conviction enough to carry an army of skeptical readers over to acknowledgment of the power of faith in a mentally stronger than ourselves to lift us from physical derangements. But she leaves no spiritual surges in her wake. One stops with the assent to her silent argument, though conscious of her great strength and beautiful character.

Then comes Mrs. A. M. Diaz, with her calm sweet faith in the love and ever presence of our Father. How she encourages us up the far heights of faith, "what-e'er betide," in the sure working impersonal principle called God; upon whom we may call at every instant of need, with no failure of deliverance. But one feels that, nevertheless, she speaks out cheerily from the bruised depths of sore trial of that faith, believing without having yet fully seen in whom she believes. She plants the Christ trust in our doubting hearts, and we bless her steadfastness of character in this day of fickle practices.

And that other, lit with the white fire of some young wandering star, "Elizabeth Sartwell;" how surely she is one with her theme; as if at the divine moment of its conception she did not stand aside, a witness of its verity, but, as it, was "being thought by God." Yet we realize that those are exceptional moments with her. They are the rare moments after seasons of questionings into the great mysteries that perplex, now to faith, now to doubt, then swing her singing above faith into pure understanding. She leaves us sure of the presence of God to inspire every one of us if we will only "lay hold of the promises."

There are some quotations from "Science and Health," on page 109 of the same number. What is this airy floating sensation that steals under me as I read them?

What charges me with a fine essence of dematerializing subtlety and takes me off my feet into space? I remember these were the reported sensations of poor Louisa M. Alcott, when she tried a "mental healer," last year. Why didn't she have patience and wait developments? That's what I did. I found that I could float right over those promises of health into oneness with the confidence of that writer in the truth of her utterances. But she is surely singing above the roar of deep waters. The very ills she denies press on her so heavily that I feel the rocking of her soul in its ocean of sorrow. A great ship has sailed by and my little boat is nearly upset by its billows. How sad that all doctrines of help and comfort to the spirit are born of the death-pang of something slain, as all nourishing meat is furnished by some creature's last breath.

Yet over and over these all chant the "power of God to heal and to save from sorrow."

I am not alone in my experiences and conclusions upon reading these authors' words. All who stop to think will find that they catch the same mental visions. Thus are the secrets of all hearts being revealed in these last days to the intuitions of even prosaic "J. P.'s"

For Mental Science Magazine.

Created and Uncreated Life.

E. J. ARENS.

THIRD ARTICLE.

[The cures performed by Dr. Arens and his students are most marvelous, yet he holds theories quite different from those accepted as the basis of other mentalists' work. He will follow these doctrinal articles with a series of practical talks on mental healing.—Ed.]

The better the life of man realizes the perfect Love, the purer the thought of that life becomes; and, as the life acts according to its thought, the better will the acts be, or the more will man love his fellow-man. When that time shall have come,

there will be no evil to restrain, therefore no need for the law, but each man will be law unto himself or his own judge, knowing—not merely *believing*—that the deeds done in the flesh stand, not to perfect Love, his Creator, but to himself as a judgment against him, if they be evil, and as a proof of the righteousness within him, if they be according to the perfect will of the Creator.

The uncreated Love, Truth and Life is unchangeable and perfect, without outline, and is entirely outside of and distinct from form and outline, and must consequently be separate from the products of that creation.

As I have before explained, the soul may, through the comprehension of the perfect quality of its Creator, become like unto it; but it can never become a portion of it.

The created life must always remain a distinct entity in form, outline and quality from the Creator, even when it shall be in union with the uncreated Will. Nothing can be subtracted from nor added to perfection; but the soul of man may, through realizing that perfection, become a perfect likeness of it.

The uncreated Life is Spirit; and, when the soul of man becomes like unto it, it will be spiritual as it was originally created.

The uncreated Life, or Creator, is the eternal Substance which underlies and sustains all created life. Through it all things exist. It is perfect and unchangeable, therefore incorruptible.

The substance of man is the life, or soul of man, because it produces and sustains the matter body. The body, or matter, is formed and sustained in outline through the action of man's life, or soul; for, when the soul leaves the body, the body decays, loses its outline, and, after undergoing many changes, it finally becomes dust. Matter is incapable of independent action, therefore the life of man must be the actor.

The substance (life) of man is, there-

fore, changeable. It can lie and can speak the truth; it can do good and can do evil. It had a beginning, then it sinned and suffered, and death—the absence of life—has power over it; whereas the uncreated Life, or Substance, is eternal, unchangeable and all-powerful. Thus, the substance or soul of man is, in quality, the opposite of the uncreated Life, or Substance.

The matter body is the product or coarser fabric of the created life, and is the opposite in quality to it. It must, therefore, be the absence of spirit. No doubt Paul understood the origin of matter, when he affirmed that the things which are seen (material things) are not made out of the things which do appear (spiritual things). All that is seen with the material eye is the lust of the eye and the pride of the created life. It is not created by the Father (the uncreated Life), but it is a visible appearance to, and the coarser fabric of, the created life.

The uncreated Life is the Wisdom that knows all things (but not the absence of things,—nothing). It knows itself (Spirit) and its creation which is spiritual (the opposite quality to itself), but has no recognition of its absence, matter, nor of suffering in matter. The wisdom of the creature (soul) is only of and in matter and material things. Sickness and death as well as sin are products of the creature; they are not known to, nor recognized by, the uncreated Wisdom; but, to the creature, they are material facts, and knowledge of them is called by the creature science. All of this so-called wisdom is of this world. It is the invention of the soul, and is no portion of the uncreated Wisdom.

The soul's wisdom is progress in material knowledge, which is changeable and fallible.

Mathematics and music are demonstrable; and they are, therefore, infallible. They are not invented by the soul; but the soul perceives them, and, according to its realization of that perception, demonstrates

them. All material science is changeable and destructible, because all materiality upon which it is built changes, and will some time pass away to each of us. In fact, man is not positive in any material knowledge. You may say that man is sure that he exists with a material body. I grant that he is as sure of that as he is of anything; but, if he live after the change called death, it must be without this material body, and, if that be the eternal existence, this existence must be temporal. Therefore, man was mistaken as to his real existence, and even that knowledge is changeable and fallible.

Thus far, I have endeavored to show you that the life of man is a created, changeable life, exactly the opposite in quality from the uncreated, unchangeable Life (the Creator): one is limitless, and the other limited; one is eternal, and the other temporal; one is incorruptible, and the other corruptible; that the changeable created life produced changeable or material thoughts, and that the life acting in accordance with those thoughts proceeded in a direction entirely opposite and away from Spirit, seeking wisdom in materiality.

This material wisdom is what Jesus called foolishness with God; that is, to God, or the uncreated Life, the material wisdom is foolishness,—nonsense,—nothing; that the created life is, and must always remain, a separate life from the uncreated Life, it being an opposite quality to it; that the Creator sustains the created life and its offspring unconsciously to the created life, and, being unchangeable, neither adds to nor takes away from that which he created and completed; that the Creator does not change his plans for the creature, and that he is no respecter of persons; that man is a free agent; that the soul is the soil, and the thoughts are the seed, and that according to the seed sown will the fruit or act be.

If the life, or soul, of man have the correct knowledge of the quality of the un-

created Life and of the created life, and realize life to be the cause of all action, it has, as it were, the rule for our problem. But we must not stop here. The rule will not benefit us, unless we make use of it. Our lives must bear witness of our realization of that Perfection. The correct thought sown in the life or soul of man will spring forth, and, if the soil (soul) be prepared for it, will bring forth abundant fruit after its kind. If the thought, or seed sown be spiritual, then shall the soul bring forth spiritual fruit for the future; but, if the thought, or seed, sown in the soul be material, then shall the soul bring forth material fruit meet for corruption. For, in every case, "as a man (soul) soweth, so shall he also reap."

For Mental Science Magazine.

Unbelief.

MRS. A. M. DIAZ.

As yet the idea scarcely dawns upon us, that as Infinite Spirit is the Highest Power, we, its spiritual manifestations, are supreme over all inferior life. The Bible speaks of being kept under the law, shut up unto the faith which should afterwards be revealed.

While kept under the fleshy laws we are shut up unto the faith in the spiritual ones, as when kept under the law of the paddle and canoe we were shut up unto the faith in steam and electricity; and in the condition known as disease, while kept under the law of material appliances we are shut up unto the faith in the supremacy of spirit, though assured that whoever "soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap *life*."

"Know ye not that to whom ye yield yourselves to obey, his servants ye are?" We yield ourselves servants to obey weaknesses unnumbered, forgetting that our obedience is due only to Infinite Good (God), and that "as for God, his way is

perfect," and that this perfect inner Life—what the Orientals call the *Supreme Self*—will work in us freely to will and to do, if we keep the material self in abeyance.

Well might the Psalmist pray: "that thy way may be known upon earth, thy saving health among all nations." For this it will be necessary that "believers" show real belief in what they so solemnly declare to be foundation truths. As for instance,—God is spirit, is infinite, is perfection, is omnipotent, is omnipresent, is Life. Now, as like produces like, man, begotten of God, must be spirit. Also, an *infinite* Life must be the All; must contain all; contain man. There can be nothing outside of infinity; no existence apart from a life that is everywhere, that is the All. We live from it, are its offspring; that is, we spring off from it. "With Thee is the fountain of Life."

We are the flowing of an everywhere present fount, or source. This central Life is God, and as God signifies Good, we are the existence or out-living of supreme, omnipotent Good, are of its substance. No sin, or sickness, or fear, or any kind of inharmony could overcome us, were we true believers, and did we understand what we are.

"Know thyself." "Knowledge is power." Such knowledge would, indeed, be power, the power and might of spirit. Those who have attained it to any degree can, just to that degree conquer in themselves disease, fear, and everything called evil, and by holding themselves in the true understanding, and by intercommunion, can effect the same for others, doing this by no power of their own as individuals, but, rather, as we have seen, by dropping individuality, thereby becoming unobstructed mediums through which supreme, ever-present Good may overcome evil; overcome it as light overcomes darkness, heat cold, harmony discord. There is no miracle implied, any more than when darkness is overcome in a room by setting therein a

lighted lamp; the unreal giving place to the real, as it always must, having no life of its own. The Good is the real, and in this reality may be symbolized by light and heat. These work by their own laws, and from their own source or Principle. Evil is the unreal, and in this unreality may be symbolized by darkness and cold. These have no laws, no source, or Principle, they are mere negatives—no things.

Harmony and discord are another illustration of entity and non-entity. What we call matter is non-entity. It is unreal, transient, an appearance, constantly assuming new conditions as it is affected by the more real life behind it; powerless under the workings of this greater reality, which is centered in spirit. "All power in heaven and earth" (in the high and the low) is spirit power. As God is spirit, and is all potent, it follows that by living more and more in the spirit—more, that is, like what we are by virtue of our high birth,—we become more and more potent. It is like the heir coming to his own, and taking possession. But we do not yet begin to conceive of the dominion which is our birth-right. We are delving in the earth, chain-bound, where it is our right to reign as kings over the usurpers which now enslave us.

Claude de Saint Martin makes pathetic appeals to man to resume his high estate and the royalty belonging thereto, and thus be freed from subjection to the lower estate. He says, "Everything would bow down and tremble before us, if we left free access in our being to the Divine Substance." "It is in the inward light of your being, alone, that * * * all its marvellous powers can be made perceptible in their living glory. * * * Thus the divine region (of spirit), being above every region, on attaining it, we attain the supremacy over all things; for this were we born in the source of Eternal Desire and Universal Spirit." "For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed,

but clothed upon, that mortality might be swallowed up of life."—(11, Cor. v. 4.)

Emerson remarks of these superior conditions, "Like a new soul, they renew the body; we become nimble, lightsome, tread on air." Dr. Channing says, "If this truth (spiritual power) become a reality to us, we are conscious of having a new life principle," and adds, "The consciousness of possessing it ought to wake the dead." And, truly, it is time to wake from spiritual death, and, as another preacher says, "Start up and live!" "Awake, thou that sleepest! Arise from the dead! Be renewed in the spirit of your mind, and put on the new man!"

Yes; let us awake, arise from the dead, and live. Live, consciously, in this Power, this Lord over all. Live, too, like what we are, expressions of the Divine, letting our whole life show forth the great indwelling Presence. For physical healing is but the lower workings of that law which reaches upward to bring the entire nature into harmony with the Divine, so that we may be filled with the fulness of God. Think what this means. Filled with all the fulness of God!

For Mental Science Magazine.

Mental-Cure Illustrated.

I. I. CURTIS.

The following from Dr. Benjamin Rush's accounts of cures in medical practice may show the power of a thought to change physical conditions from wrong to right. Everybody's experience testifies to the power of sudden fits of anger or grief to make ill, but not everyone will admit that a joyous thought can raise from illness to health:

"During the time that I passed at a country school in Cecil County, Md., I often went on a holiday with my school-mates to see an eagle's nest upon the summit of a great tree, in the neighborhood

of the school, during the time of the incubation of the bird. The daughter of the farmer in whose field the tree stood, and with whom I became acquainted, married and settled in this city about forty years ago.

"We now and then spoke of the rural pleasures and incidents of our youth, and among others the eagle's nest in her father's field. A few years ago I was called to visit this woman when she was in the last stages of typhus fever. Upon entering her room I caught her eye, and said in a cheerful voice, 'The eagle's nest!' She seized my hand without being able to speak or discover strong emotions of pleasure in her countenance, probably from the sudden associations of her early domestic connections with the words which I uttered.

"From this day she began to recover. She is now living, and seldom fails to salute me with the echo of 'the eagle's nest.'"

SCIENCE herself has just emerged from the chrysalis shell of ignorance. Many of her "established facts" will be unlearned and re-written. The science of yesterday is the nescience of to-day. And "there is nothing new under the sun." The great discoveries of this era are, perchance, the "lost pleiades" of a misty past. To-morrow evolution may be an exploded theory; its defenders referred to as Neologists of the most fatuous type. A modest reticence, therefore, touching that profoundest puzzle of nature, the human mind, were more seemly than the oracular utterances of our leading lights.—*Mind in Nature.*

THE rule in metaphysics never varies, and if you fail to cure the case it is only because you have not been able to understand it sufficiently, and have not wrought metaphysics far enough to work out the full results of that rule and prove the Principle capable of destroying every disease.—*Science and Health.*

"I've found some wisdom in my quest
That's richly worth retailing:
I've learned that, when one done his best,
There's little harm in failing.
I may not reach what I pursue,
Yet will I keep pursuing;
Nothing is vain that I can do,
Since soul growth comes of doing."

We must understand that the cause and cure of all disease rest with mind, and address ourselves to the task of preventing the images of disease taking form in thought and effacing the forms of disease already in the mind.—*Science and Health.*

THERE is but one Mind in the universe. That one comprehends the whole, and the whole comprise the One—and the One is God. Whoso takes this as his creed has naught but love for any. All wisdom, all truth, all power in heaven and earth are his; for unto him is delivered the key to the fountain source of Intelligence.—*Mrs. L. M. Bates.*

THE world's delusion is that happiness and pleasure is the gratification of the senses. We must reach that point of spiritual growth that will show us there is no pleasure or pain in the senses.

"Dis-ease is the lack of ease immediately resulting from erroneous conceptions of an independent Health, Wholeness, apart from Infinite Mind."—*Grimke.*

Lavater on Mind Power.

In the "Life of Lavater" we find the following: Gassner was a priest who made cures by mind power, in the name of the Holy Spirit. "Though," says Lavater, in speaking of Gassner, "I saw no effects produced by him, similar to those of which I had heard so much, I am almost as much disposed to believe in this power of action, of man upon man, as if I had been myself an eye-witness. And I think I am authorized to conjecture that this power, which inheres in all men, as the image and likeness of God, is a magical power of the

mind over the bodies and powers of the material world, which may continually become more perfect, and by faith in the humanity of Christ, be advanced and matured to the highest and most perfect."

So far had leading minds got, one hundred years ago; but while in all ages this mind power has occasionally been witnessed in its effects, without understanding, it has remained for our age to discover the laws which govern the minds and to bring it to a simple study, within the reach of all—man, woman and child. Its great merit is in its simplicity and the purity of life which it brings.

Thomas a Kempis says: "Simplicity and purity are the two wings with which man rises above earth and all temporary nature. Simplicity is in the intention; purity is in the affection; simplicity turns to God, purity enjoys him. If thou hadst simplicity and purity thou wouldst be able to comprehend things without error, and to behold them without danger; the pure heart safely surveys not only heaven but hell."

"My dear," said a sick man to his wife, "how does the doctor say I am getting along?"

"Very nicely, indeed."

"Does he think I am entirely out of danger?"

"O, yes."

"Well, then, you had better have him and the minister discontinue their visits."

Now that the bitter cold weather has come, and thousands of wretched men and women and children are out of employment, it is pleasant to think how warm and comfortable they can keep, leaning up against the outside walls of the magnificent church buildings of this and other cities. If it were not for this they would be tempted to warm themselves about the stoves in the saloons and dance houses. What a glorious boon to humanity religion is.—*Helen Wilmans.*

Fear Not.

Think not what men will say,
But walk from day to day
As one whose daily pathway lies
Close by heaven's wall 'neath angel's eyes.

What matter, smile or frown,
If angels looking down
Shall each to other talk of thee
In tones of love continually,
Until the name on earth but seldom heard
Shall get to be in heaven a household word.

—Sel.

"The Ninety and Nine."

There are ninety and nine that live and die,
In want and hunger and cold,
That one may revel in luxury,
And be lapp'd in the silken fold;
The ninety and nine in hovels bare—
The one in a palace with riches rare.

They toil in the fields, these ninety and nine,
For the fruitage of mother earth;
They dig and delve, in the dusky mines,
Bringing rich treasures forth.
And the wealth released by their sturdy blows,
To the coffers of one forever flows.

The sweat of their brow makes the wilderness bloom,
The forest before them falls,
Their industry fashioned our thousand homes,
And cities with lordly halls;
But the ninety and nine have empty hands—
The one owns cities and homes and lands!

Yet the night so dreary and dark and long,
The glorious dawn shall bring;
When over the land the victor's song—
Of the ninety and nine shall ring
And the chorus shall echo from zone to zone,
"Rejoice! for labor shall have its own."

—Sel.

For Mental Science Magazine.

To L. W. S.

H. H. BROWN.

Be ever young! Remember the spirit
Is immortal, not measured by years,
And its shadow in clay, with none of its tears,
May ever be youthful! Despite ills we inherit—
The woes that earth-life seems ever to merit,
And all of the ghosts that are born of our fears,
And Folly that over a wrong Past leers,
There's still for us all that are worthy to wear it,
The Perfection of years where the angels rove!
For the soul that in Faith is ever receptive
To the influx of power that comes from above,
Will triumph o'er every condition deceptive,
And its earth-home be perfect through Truth and
through Love!

Mind-Cure Drops.

Patience surpasses knowledge.

Character is higher than intellect.—*Emerson.*

Be checked for silence, but never taxed for
speech.

Do not care how many, but whom, you please.
—*Syrus.*

Who does the best his circumstance allows,
does well.

Suffer that you may be wise, and labor that
you may have.

There is nothing better for a man than mild-
ness and clemency.

The mind conscious of innocence despises
false reports.—*Ovid.*

The practical effect of a belief is the real test
of its soundness.—*Froude.*

That action is best which procures the greatest
good to the greatest numbers.

Law passes as a golden chain through the en-
tire system of nature.—*Lowber.*

Careful attention to one thing often proves
superior to genius and art.—*Cicero.*

Be loving and you will never want for love;
be humble and you will never want for guiding.

To judge human character rightly a man may
sometimes have very small experience, provided
he has a very large heart.

Fundamentally there is no such thing as private
action. All actions are public—in themselves or
their consequences.—*Bovee.*

What is remote and difficult of success we are
apt to overrate; what is really best for us lies
always within our reach, though often over-
looked.

The doing right alone teaches the value or
the meaning of right; the doing it willingly, if
the will is happily constituted; the doing it un-
willingly or under compulsion, if persuasion
fails to convince.—*Froude.*

The Master imposed no conditions, insisted on
no rules of living, advised no methods but what
he first demonstrated, lived, suffered or enjoyed.
In order to create a nobility of poverty he was
poor; to dignify labor he became a laborer—a
carpenter. To demonstrate the fact of almighty-
ness of spirit he healed the sick, cast out demons
and raised the dead. To demonstrate there is no
death he died to personal sense on Calvary. To
prove that he never died we shall see him when
the scales have fallen from our eyes, and know
that we with him are endowed with everlasting
life.—*Smith.*

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EDITORIAL.

Disease, A Mental State Only.

The physician who knows how to read and handle mind will cure his patient by a mental process or true understanding of life. All disease is a condition of mind, and can exist nowhere except in mind. To argue that so-called matter can feel, and then to hold matter the opposite of mind, is to fall short of the best thought of this age.

If matter is mere inertia, or lifeless, how can it feel? It is the office of mind to feel; hence, when any discomfort or pain is felt, it is mind only that feels.

Healing should always be applied mentally, and if the work is successful it is owing to the fact that the practitioner has reached his patient through mental forces. When a person is cured by taking drugs it is not because the drug has any power of itself aside from its influence upon the mind, but because of the mental state, hope, expectation, etc., being reached.

The world is too materialistic and too much inclined to hold to the reality of matter.

The clergy have given the bodies of men to the care of the doctors, and the doctors are willing that the clergy may care for the mental part. This gives the clergy the greater advantage, and they, as spiritual advisers, should be the true

healers, as anciently. Doctors are rapidly multiplying to-day to keep pace with the increase of disease, and disease will spread in proportion as thinkers hold a belief in matter.

Theology and physiology must not continue to teach that flesh, bones and blood constitute man. Reader, the body is not you. We know chemically that the body is dust, and that all "flesh is grass," but you are life and invisible; you are intelligence and thinking principle.

If the body is matter, and as lifeless as a piece of iron or clay, why give drugs any sooner than you would apply them to the iron, clay, etc.?

I fearlessly assert that there is no substance that exists as the opposite of Spirit. To believe in matter as real, or as something existing aside from Spirit, is to be deceived, and under the grossest delusion.

The materialist holds that everything you can name is matter; but correct science holds that everything is spirit, while a third class believe there is mind and matter, and that the one is in no sense the other. I wish to show this latter class the fallacy of their belief. Reader, you are, perhaps, of this number, and if so, like all who thus hold, you will claim, upon reflection, that mind existed first, and that matter came afterward. While I admit that spirit was first, I deny that anything else ever did, or can exist.

If spirit was the first and only substance, then it is evident that a second did not exist, but you hold that there is a second or an opposite substance and that is matter. Please allow me to ask my reader where matter came from, and out of what was it created at the time we have both admitted there was not anything but Spirit? If matter was produced by Spirit and from it, it is Spirit, for everything is that out of which it is produced.

God is spirit or invisible substance, and it is too late in the Nineteenth century to say that God made everything out of nothing. All there is of it, the visible things

came forth from the invisible, hence if the invisible is mind all visible objects are manifested forms of mind.

Every atom of the human body is mind. Immortality is not to be found in visible form, but consists of that property or substance to which the body will return when entirely invisible.

The realm of Spirit is the real, and all cures come through it, which means through God, for God is the omnipresent invisible Life and is in no sense visible or material.

To argue that you treat matter or anything but mortal mind, is to be blind to the laws of cure. There never was a pain felt by anything but mind; never a pleasure realized except by mind, any as every disease is a declaration of mind or is a mental state, it is to be reached through mind force only. This was the method of cure Jesus and the apostles practiced.

TOPEKA, KANSAS, Feb. 18, 1886.

For the encouragement of the afflicted and hopeless, please allow me to say a few words to you, readers. When four years of age I was much afflicted, which, with the strong drugs administered, left me in a deplorable condition. This was nineteen years ago, and from the result of continued paralysis I have used crutches all these years, having never been able to use my left limb.

I have been treated by the best doctors in New York city and elsewhere and much has been expended for my recovery. The magnetic, electric and all other systems have been tried without avail.

When Mr. Swarts, President of the Mental Science University of Chicago, began his healing meetings here about three weeks ago, I began to attend them, and from the first I have improved daily. I rise now alone and stand upon both feet without any assistance. I use my crutches yet to walk, but I bear much weight on the afflicted limb, stamp it upon the floor and direct it in stepping quite naturally.

The treatment has cured me of severe inflammatory rheumatism and of aggravated dyspepsia. I am satisfied that I will soon be walking without crutches and perfectly restored.

I have been employed in a clerkship in the legislature of Kansas and am extensively acquainted over this State, hence when I am fully restored I intend to do all I can for the great cause of Mental Science and its standard of moral teachings. I think you will hear from me again.

Truly yours for Truth,

MISS MOLLIE DEVENDORF.

It is a great pleasure to me to speak in honor of the cause this MAGAZINE represents. It has proved to be my savior.

I have been given up by fifteen physicians during the last seven years as incurable. My afflictions have been very severe, but chief among them and the most hopeless was cancer of uterus, and because of this I was given up by all. Five of the best doctors said I could not live later than Christmas last. I accepted my fate and lay down to die, when God directed Mrs. E. S. Robinson of this city to me. She is a student in the science, from Dr. Sawyer's Metaphysical Institute, Milwaukee, Wis. She handled my case as only a Mental Scientist can, and I soon felt hope springing up.

When Mr. Swarts and wife came to introduce Mental Science here I was aided to attend their healing meetings, and allowed to attend his course of instructions.

I now count myself almost well. I walk or ride out, sleep well, and am regaining my natural color, weight and health. I am as one raised from the dead by the divine power and system of Mental Science. Let the glorious work for humanity go on.

Your friend,

MRS. LYDIA BUNCE.

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We, the undersigned, were members of Rev. A. J. Swarts' Mental Science course of twelve lessons which has just closed in Topeka, Kansas. When we entered the course and heard him state some of the fundamental doctrines of the science, we were very doubtful of the ability of any one ever to lead us to see the truth of such principles.

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HAVING studied the science before we passed through the above class we were in the light. We endorse Mrs. S, as a clear teacher of the science.

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THE editor of the M. S. MAGAZINE has been absent from Chicago several weeks on a lecture tour through the south-west States. The following is a sample of the newspaper notices of his work along the route:

"The patients who are being treated by the mental scientists in this city, are making good progress in every instance, according to the best information to be obtained after a careful inquiry. In some cases there have been startling developments which lead to the belief that cures will be effected in cases which have desperately resisted the attempts to cure by medicine. The simplicity of the treatment, and the genuine Christianity taught in the class now being instructed by Professor and Mrs. Swarts, interest and please all who are looking into the new science."
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ONE of the best lecturers on Therapeutic Metaphysics in the West, is Prof. Geo. B. Charles, office Central Music Hall, Chicago. Attendants upon some recent parlor talks report his audiences as "spell-bound with interest in the subject as he presented it." A lady patient of the genial doctor writes the following testimonial:

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M. E. P.

"FORBID him not." This was the command of Jesus to his jealous disciples, when they made complaint that an outsider was doing mighty works in healing from sin and disease. We must not sit in judgment on others' methods of healing in these sick and sorrowful times. Let the good work go on; let us not be guilty of hindering it by prejudice against any "because they follow not us."

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THE new work, "True Christianity: The Basis of Healing with Mind," by Mrs. Clara E. Choate, is another of those wonderful books that, in these days, have the etherializing power as we read them to lift us out of sloughs of despond and set us free from bodily ailments. Nobody has expressed the situation better or truer than this popular author, when she says:

The responsibilities of right thinking and the effects of such thought upon body are but lightly considered; and the present belief, that excuses mind and blames body for its discords and disorders, when body has no intelligence of its own to make or unmake anything, is an ignorance and illusion that serves only to hide for a season the important fact yet to be disclosed to man by proof and demonstration, that he is master over that which is less than himself, and in rightly understanding this fact give him the power, because of truth, to have "dominion over the beasts of the field," and most important of all, to have dominion over his own body.

THE MAGAZINE acknowledges the receipt of copies of a very remarkable paper entitled *Problems of Nature*, edited and published by H. B. Philbrook, 21 Park Row, N. Y. This Napoleon in the realms of physical science "speaks as one having authority and not as the scribes." Not a proposition or explanation put forth by him can be disputed by the *savants*, who have been ages painfully creeping toward the unerring conclusions he reaches by a single bound of his lightning-like reasoning.

The fact that this original thinker refers all causation and procedure to an intelligent and beneficent force or will, is the grand step he takes in advance of his predecessors in physical investigations. If he could touch the last round in the ladder of conclusions, and acknowledge all

physical phenomena to be but types and symbols, inverted mirage-shadows of spiritual plans and processes, he would be the strongest "scientist" in the whole world. Besides copying by his kind permission a copyrighted article, on another page, we clip from a February issue of his semi-monthly the following:

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"A Saviour was actually completing the commencement of a Church, and he succeeded in giving it to a world."

"Let every person examine this man Paul's career, and behold a copy of a Saviour's career. Let them find any difference, if possible, except in character of speech."

THE *Microcosm* for February was an especially excellent issue. We count it among our most valued exchanges. A. Wilford Hall, editor; Henry A. Mott, managing editor, published by the "Microcosm Publishing Co.," 23 Park Row, New York.

Table of Contents for February, 1886.

Life and the Bioplast.—By Rev. Jos. S. Van Dyke, D. D.; Sleep—Death.—By J. G. Burroughs; The Meaning of the Sound Discussion.—By the Editor; Whence Comes Modern Materialistic Atheism?—By Col. John M. Patton; Description of New Electrical Apparatuses.—By Henry A. Mott, Ph. D.; The Philosophy of the Stoics.—By J. W. Lober, M. A., Ph. D.; Chance and Law.—By Prof. I. L. Kephast, D. D.; The Requirements of Sick Room.—By J. Varnum Mott, M. D.; Substantiation of Finance.—By Charles Harrison; Is Matter Heterogeneous or Homogeneous?—By Henry A. Mott, F. C. S.; Measuring the Heat in Sound Waves.—By the Editor; The Chemistry of What we Eat.—By Henry A. Mott, Ph. D., F. C. S.

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THE WHITE CROSS MOVEMENT.

This organization for social purity among men should receive the sanction and support of every person interested in human progress. Bishop of Durham who was the originator of this movement says: "We must strike at the root of the evil. A more wholesome and righteous public opinion must be created in the matter of social purity. Not until it is generally recognized that the man who has wrought a woman's degradation is at least as great an offender against society as the man who has forged a check—nay, much greater, for he has done a far more irreparable wrong—not until society is prepared to visit such an offender with the severest social penalties, will there be any real change for the better. So long as the violation of purity is condoned in the one sex and visited with shame in the other, our unrighteousness and unmanliness must continue to work out its own terrible retribution."

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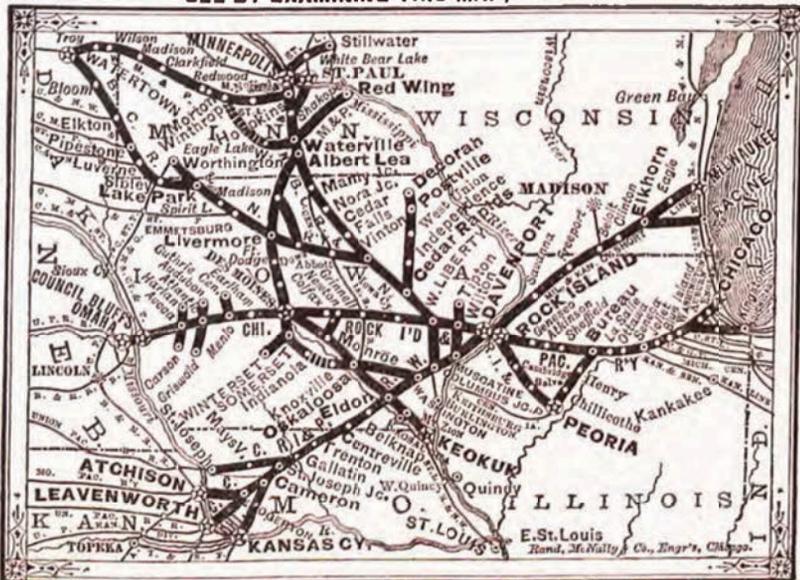
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