

Mental Science MAGAZINE

AND MIND-CURE JOURNAL.

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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. III.

JANUARY, 1887.

No. 4.

For Mental Science Magazine.

Strength in Weakness.

ANNIE L. CHESLEY.

The questions come to all of us at times, Why do we suffer? Why are so many weighed down with anxiety and sorrow and sin? The great mystery of pain seems to overwhelm us until we feel the love of God through it all; and when we do realize that, we seem to be lifted, as it were, out of it all. After all it all depends upon the attitude of our own mind and heart.

We cannot overcome the keen sensibility of our natures to suffer until we have a strong realization of the spirit of Christ within us; until we have a strong realization of the *power* of the Spirit to heal and to comfort; and until we come into the knowledge that no suffering can touch our inner divine self. That rests in the realm of harmony for it is of God. In that state of mind our hearts are open and ready for the strength and the peace, the light and the love, that come from the divine source of all good. Then we lose our sense of weakness, for we are relying on the divine strength which has become truly our own.

Until we are made perfect in love we must necessarily suffer. This life is for our education. The Spirit and experience are our best teachers. Our mistakes and

errors often teach us wise and useful lessons.

"From the hand that takes
One blessing from us, others fall;
And, soon or late, our Father makes
His perfect recompense to all."

St. Paul assures us that, "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape." So through the troubles that come through the weakness of our human nature, through the war between the flesh and the spirit, through doubts and fears and sickness, let us rest on the reassuring words, "My grace is sufficient for thee: for my power is made perfect in weakness." No one can separate us from the love of God, for he is above all and through all and in all things. In his wise providence all things work together for good, just as the rain and sunshine do to the natural world around us.

We may not enter all at once into Christ's kingdom of love and rest and peace. Our spiritual life may seem imperfect and incomplete to us now. The growth must be daily, and the more we realize our life in God and the love of God, the more we will live day by day in the realm of love and truth, and above the suffering that comes to us from the world and our selfhood.

"All is of God that is, and is to be;
And God is good; let this suffice us still,
Resting in childlike trust upon his will
Who moves to his great ends, unthwarted by the ill."
Boston, Mass.

Arranged for Mental Science Magazine.

The Law of Compensation.

DR. ADDISON D. CRABTRE.

Human life is of incomparable value. "All that a man hath will he give for his life," said the oldest of Scriptural writers. To the state the money value of each adult life is about \$1,000, and its annual productive value \$100. Two hundred thousand deaths occur each year in the United States, or to the loss of the States of \$20,000,000! Dr. Charles L. Dana estimates that "every death represents two year's sickness, and that we have two and one-half million persons sick continually!" The average loss of time to each business and laboring person, on account of sickness, is fourteen days of each year. Nor are these ratios diminishing, which is the worst of it all. Now, it is under the *regime* of one particular class of medical practitioners—"The regular"—that these fearful results are progressing. They are the "gods of medicine;" they, mostly, hold the reins of government, as far as "Hygienic Laws" are established in the land. And it is this "power" that is clamoring for greater power, that they may suppress all other practitioners. To what end? That sickness and death may continue to increase under their manipulations? The reader must draw his own inference. But to do justice to the honorable, first-class practitioner, it must be added, as true, that it is only the second and third rate men of that school who, in the several States, have and do attempt to establish laws of monopoly in medicine. The truly eminent physician has no time to devote to efforts in establishing unjust laws for his own profit. For this is the gist of the whole plan.

And this brings us round to the plane of compensation for medical services. Everything has its intrinsic value, as you must see, as health and life. Every one who receives a benefit, or a thing of value without compensating for the same, has

violated a *natural law*, and will suffer for it! The self-satisfaction one feels for having paid for a thing received, is the innate workings of this law.

It is more blessed to *give* than to *receive*. The recipient is not blessed in receiving, for nothing. I question if anyone is really benefited by receiving anything—medical advice included—for nothing! The worst friends(?) I have are those for whom I have worked for nothing, while on the other hand, my best friends are those who have paid me the best for services.

That immortalized woman of Nain in washing Jesus' feet, was compensating for a benefit which she had previously received. Mary of Magdala, Joanna, Susanna, and other women mentioned by Luke who continually "ministered to Christ of their means," were compensating for *cures received at his hand*. They also are immortalized, while the Nobleman, whose son He healed, is unknown, as also thousands of others who rendered nothing in return.

The successful physician is that one who receives a price for his efforts. A "free" doctor is looked upon with suspicion, and soon lost and forgotten. *He cannot live!* Natural laws are against him. Fault has been found with the modern healers, because they, claiming to heal by the power by which Jesus healed, require compensation for services. Only by the ignorant, however; for such fault finders are ignorant of the fact that Jesus had an organized band, with a scribe, and a treasurer into whose hands a fund was continually pouring that kept the master above want. Not only did they—He and his disciples—have enough for their own wants, but ready money in their treasury to buy "all things needful" and for the poor—John xiii. 20.

* * *

There is a "mill" which is turning out scores of unpledged healers(?) to practice and prey upon this great invalid public; sending them out with a few days' or weeks' instruction, saying virtually "practice whether you receive pay or not; the prin-

iple thing is to practice"—experiment. And they so do. What is the result? A portion of this invalid public, ever ready to seize upon a free thing, flee to these inexperienced healers(?) and toy with death, prolong their diseases, till it is too late for one who really knows "a disease from a delusion" to heal them. I knew a lady with a cancer, who began going the rounds of the above class of inexperienced doctors who grew worse and worse, and when I saw her she was past saving. Had I seen her earlier she could have been cured. She is now dead. Furthermore, these inexperienced healers, or doctors, it is all one, not only get no pay for their efforts, but they keep from others means which to them, as educated and experienced healers and doctors, really belong. Furthermore, as their boasted powers are but too often, failures, the patient is discouraged in further pursuit of health in the right direction. To these "free" hunting invalids, nothing short of much promising to cure them, and that in the shortest—impossible—time will suffice. So in every way the thing overreaches itself. There are thousands of those unfledged doctors drifting about the country, disappointed and discouraged, and so disappointing and discouraging all who have anything to do with them.

Everything in Nature demands and receives its due compensation. You lift up a drooping flower and its smile and fragrance compensate you. The tilled earth pours out her greater abundance, and by the sweat of his brow the laborer earns his bread. Invalids, begrudge not the worthy practitioner his or her due, and think not to gain something for nothing; so and only so, by the law of compensation, shall you ever have perfect health and happiness.

Boston, Mass.

Mental Science was a new revelation to myself when, teaching its grand truths, I had (along with them) to impart also the hue of spiritual ideas from my own spiritual condition, etc.—*Mrs. Eddy, in revised "Science and Health."*

From the *Industrial World*.

Can Imagination Kill?

Such is the question asked by the *British and Colonial Druggist* in a recent issue, and it is suggested by the death, at Hackney, of a young lady who was determined to commit suicide. She swallowed what she supposed was a deadly poison, but which was subsequently shown to have been a dose of Keating's insect powder, and entirely harmless to human bodies.

In support of the theory that the suicide was the work of the imagination the English journal quoted above cites two cases, one of which is well known to medical writers. One case was that of a convict sentenced to death, but delivered into the hands of medical gentlemen for experimental purposes. He was blindfolded, and led to believe that he would be bled to death. He thought an incision was made in one of the veins of his body, that he could feel the blood trickling from the wound, and could hear it fall into a vessel beneath. He died, however, just the same as he would have done by phlebotomy.

The other case was that of a college porter, who was subjected by the students to a mock trial for some trumped-up offense, and condemned to death by decapitation. He was shown the block and axe with which the execution was to be effected, blindfolded, and his head laid upon the block. A blow from a wet towel was then dealt upon the back of his neck, but it had all the effect of an axe, for the poor fellow's imagination did the rest. He died as summarily as though he had been decapitated.

General Joe Johnston, leader of the Confederate armies, tells of an incident in point which came within his own observation. When he was a lieutenant in the regular army of the United States, acquaintances of his concocted a scheme for testing the power of the imagination upon the human system. They selected a young man in apparently perfect health, and ar-

ranged that half a dozen of their number should, one after another, meet him, seemingly by chance, and comment on his appearance of extreme illness. The result of this practical joke was the sickness and death of the victim.

An American physician states that he has personally known of persons who had supposed they had come in contact with the poison ivy, and, although the contrary was subsequently demonstrated, belief in the supposed contact with a poisonous vine produced all the effect of actual poisoning.

Dr. Bucknill narrates this instance of the effect of imagination: "A lady of intelligence, while passing a public institution, saw a child with his foot in such a position that a heavy iron gate swinging together seemed as if about to crush it. The child escaped unharmed, but the ankle of the lady became so lame that it was with difficulty she could reach home, a distance of a quarter of a mile. The inflammation of the foot was so severe that she was confined to the bed for many days."

If the imagination kills, does it likewise cure? An affirmative answer to the latter interrogatory lies at the base of the so-called new science of Mental cures for bodily disease, but in reality the science dates back to the days of Plato.

It is related of the Prince of Orange that at the siege of Buda in 1625, when he learned that the garrison was determined to surrender because of the presence of scurvy in an aggravated form, he caused bottles of sham medicine to be introduced as an infallible specific for the disease, and the effect of the so-called medicine was like magic. The historian says: "Such as had not moved their limbs for months before were seen walking in the streets sound, straight and whole, and many who declared they had been made worse by all former remedies, recovered in a few days."

A physician of long experience and great skill residing in Syracuse, New York, narrated this evidence as coming within his own practice: One night he was called

to the bedside of a young farmer in Onondago county who was apparently at death's door from an attack of hiccough. The doctor, entered the room in a cheery, hopeful manner, and, after looking a moment at the patient, took up the candle from the table and left the room, saying, "Nobody was ever known to hiccough in the dark." The hiccoughs were arrested and the patient's life was saved.

Call this mental force whatever you will, it exercises a powerful influence for good or evil upon the body. Solomon summed it all up when he said, "As a man thinketh in his heart, so is he."

To the editor of MENTAL SCIENCE MAGAZINE.

Asking Light.

MEDICUS.

In the December number of your MAGAZINE the writer noticed an article or open letter by Dr. Addison D. Crabtre, in answer to a question, "Is heart disease curable?"

In the article Dr. C. mentions a professional visit to a Mr. Alexander Young, of Peachem, Vt., and states that "three regular doctors had just closed in consultation on him and decided that he could not live two days longer."

As a practicing physician, the writer would be pleased to have Dr. Crabtre state through the MENTAL SCIENCE MAGAZINE what his diagnosis was in Mr. Young's case. Every physician engaged in active practice knows that he is often called to treat cases termed by the laity "heart disease," that the central organ of the circulatory system in the majority of cases of so-called *heart disease*, really has no pathological lesion, or diseased structures, and that the palpitation, or pain, or other symptoms of deranged circulation through the heart are largely functional, and that in truth no change exists in the structural elements of the heart at all.

The cause of these functional derange-

ments can often be traced to improper stomach digestion, to negative conditions or functional disturbances of the liver, pancreas, the procreation and nervous systems, etc. When these derangements are corrected the *heart disease* is cured, and yet the heart symptoms are the most prominent in the case.

To illustrate: A prominent case occurred in our city last summer, which, with your kind indulgence, I will briefly report.

Mrs. E., age 64, nervous temperament, a lady of rare attainments and culture, has been subject to "heart disease" for several years, occasionally fainting, and at times such severe palpitation that the heart or pulse beats were too rapid to count. In the attack above alluded to she had three "pathies" called to treat the case, and what was termed able counsel both here and from St. Louis, Mo., were in almost hourly attendance, and for forty-eight hours all doctors included were expecting her to die at any moment. In this crisis the writer was called into the case, and pronounced the *heart disease* functional, and the cause *gastric catarrh*, and as soon as this opinion was arrived at, the next question was to arouse the stomach, and thus stop the palpitation, which latter, if accomplished, would probably save the patient's life. The treatment was accordingly changed from the heart to the stomach, and within an hour and a half the latter organ responded, and the palpitation stopped. The pulsations were feeble but regular, 92 per minute, and the lady made a gradual and good recovery.

We all know that the secret of success in the cure of disease is to remove the cause. No matter "who" or "what" does the work. Now was not Dr. C.'s case somewhat similar to the one above reported?

Dr. C. treated Mr. Young by mental impression,—thus quieting the heart's action through the nervous system,—proving it to be functional, while the writer quieted the heart's action in Mrs. E.'s case through the agency of the stomach and

the sympathetic nerves from that organ to the heart. Both would indicate that the trouble was functional, in which case there was no real *heart disease*. If Mrs. E. had died before the writer saw the case, the death certificate would have read "heart disease" as a cause of death, whereas she had no heart disease *per se*.

The writer would be pleased to have Dr. Crabtree state in *positive terms* if he can cure *organic disease of the heart*; for instance, fatty degeneration, dilation of the auricles or ventricles with regurgitation, calcification or aneurism of the heart. If he can demonstrate a *positive cure* in any one of these pathological conditions by any process of mental science, Christian healing, metaphysics or psychological law or action, no matter what epithet is applied to the cause of cure, then the writer will be most happy to kneel at the Doctor's feet and pray for instruction and more light from the fountain of Truth.

The writer highly appreciates every crystal drop therefrom, and is always happy to adopt into his practice anything that will lessen the ills of life, or in any manner afford human relief,—no matter from what source, "pathy" or "ism."

Hannibal, Mo.

For Mental Science Magazine.

An Admonition.

MRS. VIOLA GILBERT.

The year is closing; time waits for no event, but onward, forward, upward we move, and thus we drift on the great ocean.

We meet much in the Christian work to contend with for we find that the exaltation of *self* seems to be a severe internal struggle. It is so early manifested by those who engage in this "science."

I am prompted to rebuke, but will ask the editor to permit me to touch a little upon the "Thus-saith-the-Lord" spirit prevailing so generally with professed Metaphy-

sicians. This, at first, inclines to a hearing and to respect. We can indulge this where consistency prevails, but when it is heard from those whose lives do not correspond with the meek Spirit or the Christ, great harm is done by those professing this name, while their fruits or ways shame their high profession.

I hope many will read again the article "With Charity for All," by Mrs. Ellison, in the November issue of this MAGAZINE. Though wholly unacquainted with her, she kindly refers to my former contribution. I most heartily endorse her sentiment when she says: "I am impatient with the 'thus-saith-the-Lord' spirit with which most Metaphysicians approach honest workers in kindred fields of labor." I am more than impatient with this spirit when I think of it as coming from those whose lives are inconsistent with the teaching and life of the Great Teacher.

Much of this self-conceit is but the outgrowth of worldly ambition, and it has very little of God in it.

Many who have sought publicity and desire to become distinguished in some way are prompted by their self-conceit to start out with no knowledge of what they are to teach, but simply with what they learned in two weeks. They assume that God has given them the keys with which to unlock "eternal life." They go out quoting some school, and make ridiculously untenable assertions.

We could say much by way of admonishing and inciting to becoming meekness, for we feel much more than we now utter. Let our hearts be well-springs of purity, and our souls be swept with the sweet music of the skies. A true spirit and excellence within makes all without truly charming.

Great men and great women will rise in the grandeur of true spiritual strength, and will make the world better and brighter by imparting that worth which knows no defect. Fortified by moral purposes and inspired with a love for God and humanity

anyone can rise in the dignity of true greatness and heroism. I pray that those who would dictate or guide us may have their fiery tempers, debasing passions and lawless appetites brought under subjection and under the supreme government of *reason and religion.*

NEW YORK CITY.

For Mental Science Magazine.

The Goal.

BOSTON.

The race is before us. With doubtful hesitation we start to join the throngs who, with tongues of eloquence, pens of fire and lives of eternal beauty, are with grandest efforts and purpose trying to reform the world.

The way grows rough; many are weary, and some look back, but never will we reach the height except we still toil on. Night falls upon us, clouds of sorrow gather, and all the sky mutters, even the foundations under our feet seem to tremble. With affright we look above, below, around. Where now is the helper, we ask, and, almost sinking, our thought is aroused, and shaking from ourselves the stupor of delusion, even despair and doubt, with energy born of hope we start afresh and so keep journeying on, each time assured the trouble never can come to us again. O, Child of earth! this is the lesson you must learn. Without it you would not be fitted for the place you occupy; none other can fill that place, and to reach the goal, to run the race, and win the crown, all this must needs be met. How can you teach sacrifice unless you experience the same? What know you of temptation who have never been tempted? How can you, who know no want of mind or body assure the needful one of God's great love?

There is no virtue in doing what we should and can easily do, so we must sacrifice, work and toil on, for only by labor, persistent, honest labor, shall we make one

single stride onward, and if the goal we would ever reach it will be gained only by *work*. Longfellow says: "Work, see only that thou work, paid or unpaid, and thou shalt not escape thy reward." Immortal truth, and well worth heeding, for by this *road*, this *way*, and none other, shall we reach the height, the goal.

Boston, Mass.

For Mental Science Magazine.

Christian Science.

THE NAME AND THE THING.

DR. E. B. HAZZARD.

THIRD ARTICLE.

The nature, origin and destiny of *Christianity* must be thoroughly understood if *Christian Science* is to be comprehended. *Christianity* in theory is a Revelation, in practice, a Revolution. As a Revelation, giving to the finite mind truths it would, of itself, be utterly unable to attain, it divides into Philosophy related to *being* or the "Way;" Science, related to *knowing* or the "Truth;" Religion, related to *doing* or the "Life." As a Revolution it acts by means of a Principle, a Personage and a Procedure. Its Principle I call *Christianism*, by which I mean *At-one-ment*, the Infinitization of the Finite, the reconciliation of the whole with its parts. Its Personage, for our race and this round in *Humanity's* cyclic progress, is the Rabbi *Jeshua*, or, as more popularly designated *Jesus of Nazara*, most properly called *Jesus*, the *Christ*, the holiest, healthiest, handsomest, happiest man that ever walked upon this planet. Its Procedure is the Holy and Human—not Roman—Catholic church; the Free *Ecclesia* of all men and women who want to be what *Christ* was and is, and to do what he did and does.

I have said that *Mary Eddy* was a woman of remarkable intuitions. One of her "happy thoughts" was the "Church of

Christ (Scientist)." But the simply intuitional people are never consistently practical. How far she comes short of the realization let the uncharitable pages of the *Christian Science Journal* testify—I say this in sorrow and not at all in anger.

We can have no thorough practice without sound theory. The Revolution—conversion—which *Christianity* has in store is delayed because the Revelation is neglected. The Religion is emphasized, the Philosophy has received a feeble attention, the Science was altogether in obscurity until *Mary Eddy* called the heedless world's attention to the fact that there was such a thing. However inadequate may be her interpretation thereof, however far her personal feelings and antipathies may have led her from the true path in which I devoutly believe God wished her to walk, I shall always honor her for insisting on the term, and in the great reckoning when all will get their due she will receive her just reward for all the honest, faithful and unselfish work she has done.

Did *Christianity* begin with *Jesus of Nazara*? I believe it to be older than our race, older than our world. In all worlds, spheres, and systems, material and immaterial, natural, spiritual and celestial there is the Infinite, there is the Finite. Everywhere the need of the Reconciliation of the two. *Christianity* is the Reconciliation. Nothing is grander than it. The coming down—so to speak—of the Infinite in the Incarnations and *Avatars*; the coming up of the Finite in the canonizations and in the *Apotheosis*; the Descending Triangle conjoining the Ascending Triangle in the *At-one-ment* of the two; forming the Six-pointed Star,—the Star of *Bethlehem*—this is the mystery of the Ages, the secret of the universe the burden of the glorious refrain when the morning stars sang together and all the Sons of God shouted together for joy.*

*Christianity is the depository by the heavens of a new life in our humanity.—Warren S. Evans.

Eternity projected into time. * * * There never has been or ever can be but one true religion, and that religion must as necessarily be, in its essence, its spirit and its life, the same at all times, among all nations, and in all worlds as that its Divine Author is ever the same.—George Field.

Great Hegelian divines like *Domer* and *Christian Welase* teach that *Christ* is the Divine *Logos* or universal Reason

One word more about the name "Christian." The Latin *Christians* is a combination of the two wide-spread languages Greek and Latin. It signifies, Partizan of Christ. It is Christ the Messiah, the Son of God, and Jesus, the Son of man whose partizan I am. A man can be a Jesuit and not be a Christian, but Christianity includes Jesuistry as a part includes the whole. Emma Coursen Dainty writes a letter to the *Religio-Philosophical Journal* and says: "On analysis, the Unitarian belief more nearly approaches that which is taught metaphysicians than that of any other denomination." A more "utterly utter" mistake could not have been made, and I am not surprised to find her saying, further on: "We have not reached the point where material things(!) or doctor's medicines can be laid aside"!! I am also not surprised that she is now a "retired practitioner."

I wish to give expression to my admiration for the exceedingly able lecture of Mrs. U. N. Gestefeld before the Psychical Society, and published in the *Religio-Philosophical Journal*. As far as it goes, it is superbly admirable. Some people are never satisfied when a really new thing appears until they have included in it some old thing with which they are already acquainted. It is so nice to be able to say "I knew all this before." So, with some,

Christian Science is Unitarianism, with others Hypnotism, with others Spiritualism. These "isms" are all good in their place, but I thank God every day that Christian Science belongs to neither one, and did not originate from either one. Some people think that Mind-Cure would never have appeared except that Spiritualism had prepared the way. I believe that Spiritualism had no more to do with the origination of Mind-Cure than the Salem Witchcraft had to do with the American Revolution. It is said that Mind-Cure resembles Spiritualism. It resembles it in the same way that a musical production of Beethoven resembles the hooting of a screech-owl in the forest.

I received a letter from a good lady in New Bedford, Mass., who is much distressed about my views upon "matter" in my last article in MENTAL SCIENCE MAGAZINE. As I there tried to explain, the Matter I believe in is an altogether different thing from what the world, the *ignobile vulgus*, the crude observer and untrained thinker calls "matter." Matter—the real—is not sensuous, not flesh, not carnal, not perceptible to mortal mind. It is a curious fact that the word matter is hardly if ever found in the Bible. It is the flesh, the world, the devil that is continually contrasted with Spirit, with Heaven, with God. Having now disposed

of God, and that modern astronomy demands the idea that the Deity be incarnated upon all worlds. Sir David Brewster taught that Christ was repeatedly immolated by incarnation under different physical forms to expiate the guilt of unnumbered worlds. So Phillip Bailey in Testus, in a colloquy with an angel of the earth makes the Son of God say:

"Think not that I have lived and died for thine alone,
And that no other sphere hath hailed me Christ."

I believe that not only Christianity is as old as the creation—not only that every sentiment and precept of Christianity can be paralleled in other religious writings—but more that, a man of religious susceptibility, and one at the same time conversant with many men—say a much travelled man—can find the same idea in numberless conversations.—*Ralph Waldo Emerson.*

The essential centre of all true, internal, esoteric and spiritual religion is one and the same. It is a seeking after God "if haply we may find him." It is a cry after the hidden God within us. It is Nirvana or God-ward rapture of repose and knowledge of the esoteric Brahman and Buddhist. It is the mythical participation of the blood and body, the life of Christ in the Eucharist, it is the longing desire of the body after our inner Lord, the Lord of the Temple, the Lord of Heaven and Earth. It is signified by the Wisdom of the Book of Solomon; by the Divine Sophia, with whom the soul of Jacob Behmen danced with divine delight; by the Logos of the Alexandrian Greek, or the operative wisdom of God in the world: the "Word" of St. John; "the mystery kept secret since the world began;" "God manifest in the flesh;" the Christ; the hidden "light of every man that cometh into the world;" the light shining in darkness and the darkness comprehending it not;" the bread of life which cometh down from heaven and of which if a man eat he shall live forever. The kingdom of God—of Christ—of heaven, is a spiritual kingdom—an everlasting kingdom—is not of this world—"cometh not with observation"—was prepared for the saints from the foundation of the world—Abraham, Isaac and Jacob, and all the prophets shall be seen in it—is not meat and drink and therefore was not "set up"—did not originate eighteen hundred years ago.—*Eccle. Ecclesia.*

of preliminaries, in my next I shall plunge *in medias res*, and begin the Rationale of Christian Science.

(TO BE CONTINUED.)

New York City.

From *The Father's Love*.

Dr. Evans' Books.

E. J. BENNETT.

The next in goodness to a good man is a good book. A good man puts his soul into his books. Dr. Evans is one of the most soulful of writers. The towers of strength in these volumes are, the author never descends to personality nor condemnation. He writes for the universe. He concentrates on truth, not error. The desire to reach every human being with the truth permeates through and through his books. They are vital with Divine love, and never can one read a single chapter without the soul is uplifted.

He has published six volumes on Mind-Cure. They should be accessible to every one who is studying the law of mind. They are invaluable for reference! They have done heavy pioneering for truth. They have slowly and steadily advanced on ignorance until their pure light shines all through the English speaking world. They have been especially helpful, and will continue to be, to the clergy.

With rare ability he has distilled from the works of all great spiritual writers, the very essence of truth, and we inhale the perfume.

The latest work "Esoteric Christianity and Mental Therapeutics," has been eagerly waited for by the friends of truth, and it has more than realized their expectations. It is a feast for the soul. It is full of practical thought, expressed so clearly that it can be readily comprehended by the unprejudiced readers. He says: "The system of mental healing is no new theory, but a reappearance of the fundamental principles of Christianity. The cures effected by Jesus were a radical change in

the mental status of the patient, and they were no *half-way affairs*."

He says further, that the best way to learn *how* to effect this "radical change" is "to learn the principles, under the guidance of some one who has gone over the winding and spiral path leading up to mountain summits and celestial attitudes of experience."

This volume is offered as an aid to all such climbers. This article has been written to stimulate a desire for Dr. Evans' books, for wherever they go truth goes. Think of the thousands who can be reached by books, that otherwise would remain in ignorance for many years. Friends of truth everywhere, make yourselves special agents to circulate Dr. Evans' books.

All of Dr. Evans' books will be kept at 1045½ Market street for sale. We are getting a complete list of all books on mind-cure, and will order as desired.

A. J. Swarts, 161 La Salle street, Chicago, will furnish the trade.

Time is saved by dealers on this coast ordering from Chicago.

San Francisco, Cal.

A Determined Old Lady.

"One of the most striking instances of 'mind cure' I ever saw," said Judge W—— one day, "was exhibited by an old lady client of mine: but it was a case of self-cure. Her name was Norton. She had been a second wife. She was in bed seriously ill, and sent for me to draw up her will.

"I hastened to the house with paper and pen. I found a table and chair ready for me at the woman's bedside, and in a few moments told her I was ready to prepare the will if she would tell me what she wished its provisions to be. I wrote the introductory phrase rapidly, and, leaning over toward her, said: 'Now go on, Mrs. Norton.'

"Her voice was quite faint, and she seemed to speak with an effort. She said:

'First of all I want to give the farm to my sons, Harry and James; just put that down.'

"'But, said I, 'you can't do that, Mrs. Norton; the farm isn't yours to give away.'

"'The farm isn't mine!' she said in a voice decidedly stronger than before.

"'No the farm isn't yours. You have only a life interest in it.'

"'This farm that I've run for goin' on forty-three years next spring isn't mine to do what I please with it! Why not, judge? I'd like to know what you mean.'

"'Why, Mr. Norton—your husband—gave you a life estate in all his property, and on your death the property goes to his son John, and your children get the village house.'

"'And when I die John Norton is to have this house and farm whether I will or no?'

"'Just so.'

"'Then I an't going to die,' said the old woman, in a clear and decidedly ringing, healthful voice.

"'And so saying she threw her feet over the front of the bed, sat up, gathered a blanket and coverlid about her, straightened up her gaunt form, walked across the room, and sat down in a chair before the fire. The doctor and I came home. That was fifteen years ago. The old lady's alive to-day.'—*Youth's Companion*.

From the *Washington Republican*.

Star of Bethlehem is coming.

Professor C. A. Grimmer, of Kingston, Jamaica, who is a scientist of fame, recently made some wonderful prophecies in connection with the action of the planets and their heavenly bodies. He says of the "Star of Bethlehem:" In 1887 the "Star of Bethlehem" will be once more seen in "Cassiopeia's chair," and it will be accompanied by a total eclipse of sun and moon. The star only makes its appearance every 315 years. It will appear and illuminate the heavens, and exceed in brilliancy even Jupiter when in opposition to the sun,

and therefore nearer to the sun, and brightest. The marvelous brilliancy of the "Star of Bethlehem" in 1887 will surpass any of its previous visitations. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness, and finally disappear, not to return to our heavens until 2202, or 315 years after 1887. This star first attracted the attention of modern astronomers in the year 1575. It was then called a new star. It was no new star, however, for this was the star which shone so brightly 4 B. C., and was the star that illuminated the heavens at the nativity of Christ.

Afterwards.

ELIZABETH STUART PHILIPS.

There is no vacant chair. The loving meet—
A group unbroken—smitten. Who knows how?
One sitteth silent only; in his usual seat
We gave him once that freedom. Why not now?

Perhaps he is too weary, and needs rest;
He needed it too often, nor could we
Bestow. God gave it, knowing how to do so best,
Which of us would disturb him? Let him be.

There is no vacant chair. If he will take
The mood to listen mutely, be it done,
By his least mood we cross, for which the heart must ache,
Plead not nor question! Let him have this one.

Death is a mood of life. It is no whim
By which life's Giver mocks a broken heart.
Death is life's reticence. Still audible to him
The hushed voice, happy, speaketh on, apart.

There is no vacant chair. To love is still
To have. Nearer to memory than to eye,
And dearer yet to anguish than to comfort will
We hold him by our love, that shall not die.

For while it doth not then he cannot. Try!
Who can put out the motion or the smile?
The old ways of being noble all with him laid by?
Because we love he is. Then trust awhile.

"Born trouble is better than borrowed,
Light and darkness are blent, but beware
Of the man who never has sorrowed,
The fine gold unalloyed is not there."

Mental Science Gems.

Medicine is not a science, but a bundle of speculative human theories. The more excellent is Mental Science in every case.—*Mrs. Eddy in revised "Science and Health."*

In proportion as Mental Science is understood, spiritual mediumship (so-called) will be found erroneous, etc.—*Mrs. Eddy, in "Science and Health."*

"Mind Cure" is an effort to heal mortality with erring mortal mind instead of resting on the omnipotence of Immortal Mind. Placing such a power in the hands of frail mortals is like putting a knife into the hands of a child, who, by his ill-regulated, spasmodic motions may wound others as well as himself.—*Mrs. Eddy, in "Science and Health."*

Shall we guard against "knives" now that certain workers seem nonplussed because of "Mental Cure," Mental Science, MENTAL SCIENCE MAGAZINE and *Mental Healing Monthly* of Boston, and have caught at "Mind-Healing," telling us that it means Christian Science? If "Mind Curing is an effort to heal with erring mortal mind," what is "Mind-Healing"? We merely ask for light.

Mental Science is wholly separate from this half-way knowledge. It is of God, and gives a spiritual understanding that works out the purposes of good only.—*Mrs. Eddy, in "Science and Health."*

This is true, and truth itself, hence all who come into Mental Science and become fortified with its unfolding principles are "wholly separate from this half-way knowledge."

We have it then from high authority that when you learn and heal in Mental Science you have something from God that "gives a spiritual understanding that works out the purposes of good only."

When we named and chartered under this title in 1885, before we knew that the term Mental Science was to appear once in revised "Science and Health" of 1886, we did not aim to plan so that C. S., through its college and book, were to prove our wisdom and declare the Divine origin of our system, school and MAGAZINE.

Mental Scientists, while your title is endorsed by the M. M. C., C. S., and S. and H., be thankful, but do not be turned from your Divine work, nor lose your heaven-born charity, but avoiding all that jingle of Rev. M. B. G. E., "C. S. B.," "C. S. D.," "D. S. D.," "P. N. C.," "N. S. C.," stand

to the one simple title M. S., remembering that "it is of God." After all, the above is a kindness to the Boston type founderies, and they are grateful. The latest title in this connection is the "A. H. E. M." which appears in the October *Christian Science Journal*. Under this new title were a few Christian Science gleanings, among which are, "Swarts"—of course we excuse the omission of our initials because of the above draft on capitals—"A Mental Scientist is a Mental Mind—ahem! which means a Mannish Man," a "Kinder Thinker!" "Ousts," "Slump," and other such ornaments. Mental Science will neither borrow nor imitate, but it forgives.

Well, friends, "we lay down" and do not claim equality; after all, we cannot check speed, when in the gale our streamers float the names EVANS, QUIMBY, "Mental Cure," Mental Science and HUMANITY.

All things proceed from God. His power is unbounded, His wisdom is from eternity, and His goodness endureth forever. On the wings of the wind He walketh abroad, and performeth His will through all the regions of space.—*Bible of the Bramins.*

If thou wouldst be esteemed in the judgment of others cast off the folly of seeming wise in thine own conceit.—*Braminism.*

Scorn to depress thy competitor by dishonest or unworthy methods; strive to raise thyself above him only by excelling him; so shall thy contest for superiority be crowned with honor if not with success.—*Religion of India.*

Of much speaking cometh repentance, but in silence is safety.

Put a bridle on thy tongue; set a guard before thy lips, lest the words of thine own mouth destroy thy peace.

Boast not of thyself, for it shall bring contempt upon thee; neither deride another, for it is dangerous.

A bitter jest is the poison of friendship; and he who restrains not his tongue shall live in trouble.—*Proverbs of "heathen" India.*

God's finger touch is on the hills;
The leaves beneath it gleam and glow,
Till the strange splendor overfills
Their trembling life, and lays them low.

So ardent souls, by life divine
Enkindled, light our gloomy day,
A little while before us shine,
Then, spent with glory, pass away!

THE MOTHER'S LOVE DEPARTMENT.

"That our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

Saved or Cured.

The great desire of the human mind is to be saved from poverty, sin, sickness and death, not knowing that it takes these experiences to round out each faculty of our being; without pondering the facts that these are but necessary teachings for the bringing forth of the latent powers lying concealed and dormant in each human life.

Why should we then wish to be saved from these developments when they are necessary to unfold all the glories of the mind, to make us one with the Infinite?

Every day we find new beauties to encourage us to rise in glorious victory over that which would hold us in sin, suffering and sorrow.

To-day we are being saved by the understanding that Divine Science draws aside the veil of ignorance that has so long obscured our spiritual perceptions, and our quickened gaze is rewarded in beholding the beauty and brightness and goodness of our Creator. Why should we murmur or disregard these blessings in disguise, instead of seeking to be saved from them? Why not conform obediently to the Divine will, knowing "whom the Lord loveth He chasteneth."

Oh, thou who mourest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, "Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well!"

— Whittier.

Dear readers, whenever the cloud hangs heavily over us, and we seem to lose sight of its silver lining, do not feel we are forsaken by Him who has said, Lo I am with you always, even unto the end of the world. This precious promise should encourage us

to never grow weary in well doing, but like our Master who learned obedience by the things He suffered; so must we if we would become like Him, knowing that to live for others is not to live for one's self alone; the true teaching consists in keeping the heart pure and loving our neighbor as ourself; doing unto others as we would that they should do to us, bearing their burdens, administering to their needs, inducting them into the understanding of Life, Truth and Love. Let us go on in this glorious work which JESUS demonstrated so perfectly while doing His Father's will. Neither let us ever lose sight of His imperative command to go forth preaching the Gospel, binding up the broken hearted, healing the sick, etc. We must be willing to lay all upon the altar—our time, our talents, our reputation, even our loved ones, if it be His will. And now, released from self and sin, there is room for the evolution of this wonderful saving Truth to find the kingdom of heaven within the Science of Being.

Well, to suffer is divine;
Pass the watchword down the line.

Pass the countersign: "Endure".
Not to him who rashly dares,
But to him who nobly bears,
Is the victor's garland sure.

— Whittier.

The Duty of Woman.

It is the first duty of woman to be a lady. Good breeding is good sense. Bad manners in woman is immorality. Awkwardness may be ineradicable. Bashfulness is constitutional. Ignorance of etiquette is the result of circumstances. All can be abandoned, and do not banish man or woman from the amenities of their kind. But self-possession, unshrinking and aggressive coarseness of demeanor

may be reckoned as a State prison offense, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince and peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the prince unsought; feel differently. Be such that you confer your honor. Carry yourself so loftily that men shall look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained into propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness she should be found wanting, he receives an inward hurt.—*Gail Hamilton.*

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Nothing good is got by worry.
Bide the hour to make the spring;
Take life easy; that's the thing.

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Groans the back with loaded pain?
Laugh, and 'twill grow light again.

Do not sorrow, do not sorrow!
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Life flows smoothly after fears,
Eyes shine brightest washed with tears.

Hark the children, hark the voices!
Somewhere, everything rejoices.
Blasts without of winter ring,
Yet inward mirth makes endless spring.

Soon from elms will rooks be cawing,
Young lambs leaping, old folks thawing;
Soon with a sunny April dawn
Will daisies bright bedeck the lawn.

Forward, then, to victory straining!
Forward, ye brave men, uncomplaining!
The game's afoot, and here's the ball;
Yonder the goal; on, comrades all!

India, Ireland? Brood not o'er them!
Church and state? Fight, fear not for them
Statesmen baffled, leaders lost?
Yet, courage, friends! God leads our host.

Good gathers strength, and lo! the powers
Of darkness yield. The day is ours.
Tho' cloud and tempest wrap the sky,
Yet wakes behind the Eternal eye.

Watching, wondering, yearning, knowing
Whence the stream, and where 'tis going
Seems all mystery? By and by
He will speak, and tell us why!

—*Spectator.*

THE news that the ladies have carried off three-fourths of the honors in the junior class of Colby University, and that to give the boys any kind of a showing two English parts have been assigned instead of one as usual—and this, in connection with the fact that there are but six young ladies in the class—is received with delight by some people who have not forgotten when an argument used against the admission of ladies into the colleges was that they had not sufficient intellect to master the intricacies of Latin and Greek, or else that their minds were too largely taken up with such frivolities as dress and society.—*Luciston (Me.) Journal.*

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EDITORIAL.

The Second Coming.

Much is said and seen to-day touching the "second appearing," but to give the beauty and fullness as Science sees it, more room would be required than I have assigned, hence but few thoughts can now be given. If favored so it may be possible next spring to bring out our prepared work, "Mental Healing, its Principles and Rules for Practice," a fuller solution of this and various other controverted points as also a better understanding of Mental or Christian Healing will be submitted to the interested and the thinker.

To grasp the onward, upward or evolutionary movement of the human race, one must spiritually behold the ladder or steps which Jacob saw. I now offer the grandeur of this vision to all.

The steps or developments of the race once discerned will show also the meaning of the "Seals" named in Revelation.

To make the ascent, first go down in thought to the lowest step, the beginning of the race, or to the Egyptian civilization. The second was the Hindoo or Brahminic religion in India. The third step was the departure resulting in the planting of the Mongolians, consisting now chiefly of the Chinese and the Japanese. From this civilization the religion called Buddhism,

which we regard as heathenism, came forth under Guatama, who sought anew to solve the problem of evil. The next great step or departure was the opening of the fourth Seal, or the Semitic civilization, which embraced the Chaldeans, the Assyrians and the Hebrews. The fifth was the Greco-Roman. The sixth step gained in this upward march of the ages was the Christian civilism or religion.

During all the past there was neither Christian nor Christ, for the latter was unknown as universal Life. The sixth Seal opened through Jesus the Christ, and the highest system the world ever knew gradually formed and spread, until it is to-day the grandest of all. But has the race ceased to progress? Do we not see the pushing out of the next step or opening of the seventh Seal? We are in the period of transit from the old to the new; the one interblends with the other. The age of the Logos or SCIENCE is now upon us, and hence the opening of the seventh Seal is the sounding of the trumpet by Truth, which means the "angel" or far-spreading principle with "one foot upon the sea and the other on the land." The appearing is not to be visible, *i. e.*, Jesus will never come as a literal king or judge.

The Christ was never the visible man of flesh, but was the Wisdom, the Spirit, the Father or the Anointer, and hence the spiritual voice in the man Jesus was not of the physical man—flesh, blood and bones—for such are not man, but are simply "grass", as the Bible and science teach, while the voice that declared the Unity or At-one-ment with the Father was the voice of God or the Father. It was the one and only I of the universe; even the I AM, the universal and real Ego.

We should remember that the coming is represented in the New Testament to be like a "thief in the night," hence, of course not to manifest itself, but rather to be unobserved, to be hidden, and of a directly opposite nature from the common idea. Jesus as a man was visible, but the

Christ was not, for it is Universal Wisdom, Truth, God, and these are forever invisible. The Christ, then, as God is in no sense material, and never was, but being God or Love, was and is as void of blood as is Spirit, Soul or Deity. This is Being, or the Eternal Real.

Christians seem to overlook the fact that the second appearing was to be under a "new name" as declared in Revelation; why then should they look for one to appear called either Jesus or Christ. The body of Jesus was transformed from the visible to the invisible state of Spirit. The fleshly body of Jesus did not ascend from this world to another, nor did any human body ever leave the earth, and furthermore such an event never will take place; no more will any physical form come to the earth.

The "new name" is now with us, and it is as invisible as Christ. The "new name" is that which inspiration meant by our term Logos, for its true meaning is SCIENCE, Reason, Inspiration, Spirituality, the highest religion or "Way." Logos also means a "gathering," and this is seen in the gathering of the hosts and multitudes religiously under the Word or authority of SCIENCE.

The Christ, then, as God, or the highest ideal of Christianity, even the authority and power, is, in the second coming, to be with the "new name" SCIENCE. As the sixth and seventh great Eras interblend, there is a consistency in the term Christian Science for the divine purpose of uniting or for the absorption of the sixth into the seventh. This is the true interpretation of the Son becoming subject to the Father, the Most High, and thus SCIENCE as the Logos or Word gathers all to it.

Spiritual or Divine Science is then the true appearing, the Logos or Word. Under it is the "gathering," and to its unerring name,—Noma, Law, rule—shall every name in heaven and earth bow, for it is the judgment and the Judge.

The Christian error of locating God, as

in a distant heaven, is yielding to the ken of prophecy and to the true interpretation of the new or newly discovered heaven, here on earth, for heaven is not regarded now by the best thought as distant, but as harmony, peace and joy on earth. Thus it is true that the ideal or holy city of God or the New Jerusalem, is, by the real discoveries in Science found on earth among and in mankind, and to-day in the Highest, that is in Science or the second appearing, the voice is heard, "Behold! the tabernacle of God is with men." This proves as true the vision or revelation to John, for he saw in the final summing up the surrender of the belief or error that heaven was visible or to be found in a distant world, for he said that the vision showed him the "holy city coming down from God." In his vision a great error was corrected, viz., that God and heaven were located in a distant place. He saw that this error would yield in the fulness of time, but he was directed to seal or conceal the fact.

The Catholics, since Constantine in the third century, and the Protestants since Luther; or the combined Christian authorities, have taught that heaven is not a condition on earth, but that it was to be found somewhere among the stars! It is proving to be as inspiration saw it, yet sealed the fact until the higher and better interpretation should reverse the error. Neither heaven nor God are in a distant world as taught by ancient Catholicism and perpetuated as a far-fetched absurdity, for, true to the eye of inspiration, that error is yielding and heaven is here on earth as a spiritual condition in human minds. The old belief is held with the civilism of the sixth Seal. Under SCIENCE, or the second coming, the millions of Reformers and Scientists are now the chosen people of God. The era of Science takes the place of all that should be understood by the millennial age.

The second coming does not mean that a visible King will come from elsewhere

to this earth, and that all will be gathered literally in his presence, for such a gathering or judgment is mathematically impossible. If a visible man were to come to any city or nation, how could he be seen by any other city or nation? If Jesus as a physical man still lived and would appear in judgment in China, how could we have any special part with him? We could neither see nor hear him, and it is very certain that all the people of this world would not leave their business, their homes or their own nations to go to any one city in China or elsewhere to see him; and if willing, they still *could not* thus assemble.

It was seen by Inspiration as it is revealed to inspired women and men of this day that the coming was spiritual, invisible, or like God, as Truth or Omnipresent Being. Luke gave a better understanding of the appearing when he said: "As the lightning cometh in the east and shineth unto the west, even so shall the coming of the Son of Man be in his day." If now you know that the "Son of Man" means Truth, and not a man or king, you have the true meaning. This figure shows the coming is not local but world-wide.

The coming is an entire change of the human beliefs that held heaven so far distant, and it is an awakening to the fact that heaven means a new experience here and now, even the enthronement of the invisible God in human minds.

Twelve into Eleven.

STATE OF IOWA,)
MONTGOMERY COUNTY.) ss.

Mr. and Mrs. A. J. Swarts being first duly and legally sworn, on oath, each for themselves depose and say, that the following statements and allegations are true, having occurred under their personal knowledge:

For the cause of Truth we regret that the authorities of the *Christian Science Journal* force us to a just exposition of facts touching matters we would pass for the sake of peace. We can overlook the uncharitable flings and the personal attacks the said journal make upon us, and feel

that we are permitted to bear much in common with other independent workers in this system; but after Mrs. M. B. G. Eddy published a card in Chicago papers in October, 1884, and now that the October and November, 1886, issues of the *Christian Science Journal* also state, referring to Mr. Swarts, that he was "a spectator-beneficiary to five lessons of Mrs. Eddy," it is due the cause and veracity to give the facts.

In May, 1884, when Mrs. Eddy was in Chicago to instruct a class in Christian Science she sent her clerk and agent, Dr. Calvin A. Frye, who accompanied her from Boston, and is still with her, to our residence three times to negotiate with us about entering her class. On his third call he told us that he had been there twice before during our absence. He also said the class had met only four times, and that the first session was occupied partly with the preliminaries of organizing. He invited us, and we both accompanied him to 472 Randolph street, where her class was taught. We kept the run of her sessions, and we have further corroborative proof of these facts. We entered with the opening of the fifth lesson and at its close, Mrs. Eddy, without a word from us, kindly invited us both to attend the balance of the course, which was as per arrangements with those who paid, to consist of 12 lessons. We attended every session of the course after the fourth. Mrs. Eddy treated us as she did the other students, asking us questions in turn with them. At the close of the course Mrs. Eddy urged Mr. Swarts to go to Boston for further studies, and remarked in the hearing of both of us, "I will make you pastor over a church there."

In our last issue we stated that we took the last eight lessons of this course, and this is true if Mrs. Eddy could, and did, put the eleventh and twelfth lessons together. She only held or taught eleven sessions, and at the opening of the eleventh, she remarked to the class that she

would include the eleventh and twelfth lessons into this session; if she did so, then we received eight lessons of the course; if she could not do so, we received but seven lessons, and we leave it to Mrs. Eddy or others to say how we should count it under these circumstances.

Query: If by missing three or four lessons of a complete course of twelve we were not and are not her students, how does this place the others of the said course, seeing that they also fell short one of the set number, and especially when considered in the light of "he that offendeth in one point," etc.

Of course we were thankful to Mrs. Eddy, but neither she nor others are justifiable in varying from the facts. We published our cards as "Christian Science Healers," and started in thus advocating the system.

We took of her an agency for her books, and disposed of many and sent her at one time the address of eighty-five persons interested to get a sample copy of her journal.

Mr. Swarts contributed an article in July, 1884, to Mrs. Eddy's journal, and she inserted it over his signature in her issue of September, 1884, after she first deliberately appropriated as her own, about 30 lines of his contribution. In a half dozen places in the body of his article she placed the quotations in double form thus " " and in three places—one of these embracing eight lines—she inserted these words, *Science and Health by Mary B. G. Eddy.*

Comment is unnecessary. Here we distrusted, and at once decided upon independent work; then our MAGAZINE was started and issued the month following, and Chicago was marked as a central point for metaphysical work. We are still willing to bear the compromised attitude in which Mr. Swarts was placed by the above plagiarism if the author of "Science and Health", or any one can show that he used a half line from *any*

writer whatever in the extracts she appropriated by her name.

These facts have long been suppressed, and for harmony's sake would not be named were it not just to claim defense against the strange remarks that mislead the public, as to *why we chose not* to work longer with certain parties. In the face of such remarks as, "Mrs. Eddy does not permit any independent school to be started at Chicago; she does not approve any other Journal but her own; Mrs. Eddy does not recognize Mr. Swarts, he is an imposter, a pretender," etc., etc., it is natural and just, if not wise, to let the facts be given.

We are credibly informed that at a dinner party in Boston, some time after we established our work in Chicago, Mrs. Eddy remarked in deliberation to a number of persons that she would doubtless have Mr. Swarts with her if he had been differently treated by some of her students in Chicago.

The system of Christian Science is a great Truth, and our modes of cure are exact with its own, but we claim the right to work independently, while we *would* harmonize with all.

The *Christian Science Journal* stated over one year ago that Mr. Swarts urged admission to Mrs. Eddy's class and that he is against her because she did not give him a certificate.

While this our statement is made under oath, we both and each state positively that neither one of us ever asked Mrs. Eddy nor those identified with her in any manner for a certificate; neither did we ask admission to her class once during her visit at Chicago or elsewhere.

The above statement is made without malice, and void of all unkind feeling.

A. J. SWARTS,
MRS. KATIE L. SWARTS.

Subscribed in my presence by A. J. Swarts and Mrs. Katie L. Swarts, and by each of them, sworn to before me this 20th day of December, 1886.

{ REAL. }

B. E. A. SIMONS,
Notary Public.

Our Iowa Work.

Mrs. Swarts is in the midst of our toils. A very estimable lady from Massachusetts and another from Michigan who came especially to attend the November class at Chicago, decided to accompany Mrs. Swarts here for the lessons. These ladies are fairly in the light of the science by passing through our first class at Red Oak, Iowa, and both are now giving successful treatments, and may remain with us part of the winter.

Also a celebrated dental surgeon and his wife, of Pennsylvania, stopped at Council Bluffs *en route* from California, and hearing of our class at Red Oak came in time to take the course. They departed with our diploma and a better understanding of life.

Our first class here consisted of some twenty of the leading citizens. Our cures here are many and convincing.

A second class of fine people is now being instructed by Mrs. Swarts at the chief banker's residence. The first was instructed in the parlors of one of the best physicians.

Mr. Swarts spoke twice to large audiences in the Christian Church and one Sunday in the Court House. He has spoken twice in the M. E. Church at Villisca, Iowa, and a fine work is forming there. Cures perfected and some now progressing at both of these interesting cities are well worthy of report, as they have brought joy to many homes.

If our readers in Eastern cities would unite in an effort to get Dr. A. D. Crabtre, whose excellent thought they see in our JOURNAL from time to time, to visit their city with his "Stereoptican Views" and interesting remarks they will surely receive a fine treat and will gain much useful knowledge. His visit to any city would no doubt result in some wonderful cures. We have heard those who know him rank him very highly as a Christian Healer and

an able man. Distant invalids can be cured easily by him, and we suggest they write him and note the results. Many papers speak very highly of his refined and rich entertainments. From them we quote a few:

Roxbury Advocate.—The illustrations are finer than any ever before shown on the subject in America. Hundreds of people were unable to gain so much as standing room. One man said "I came over twelve miles to hear the lecture."

Boston Transcript.—Union Hall was filled to its utmost capacity and hundreds were turned away, last night, when Dr. Addison D. Crabtre gave the first half of his lecture, "Over the Walks of Jesus."

Herald of March.—Dr. A. D. Crabtre gave the second of his two new lectures at the Young Men's Christian Union. Sunday evening, illustrated with 75 pictures made expressly for these lectures.

The lecture was of marked instructive interest, and evidently fully appreciated by an audience completely filling the hall.

The Watchman of Nov. 4, 1886.—"Egypt and Palestine," Dr. Crabtre's illustrated lectures, are becoming very popular. Two were given at East Boston last week, of which the *Argus* says: "The pictures comprise the finest and most complete collection of the kind ever presented. The most interesting and fascinating story in the world is told in these lectures." The first will be given at Tremont Temple, Thursday evening, Nov. 11.

REVIEWS.

"PHILOSOPHICAL REALISM."—We are just in receipt of a fine work under the above title by William I. Gill, A. M. It is a neat work of 293 pp.; price, nicely bound in cloth, \$1.50; paper, 85 cents. Index Association, Boston, publishers, 1886.

Mr. Gill is editor of the *Christian Science Journal*, at Hotel Garfield, Boston; hence any one desiring the work can obtain it of him.

This is certainly a very able work; it shows a well trained and an educated mind.

It is proper to say that while the work is an able defense of true Being, and its whole trend is to show that there is no matter, still it is not put out as a work in Christian Science, although its closing earnestly endorses this system.

The most of the work was written during several years past. Its scholarly and erudite thought shows it the work of a master mind. The writer seems largely original; he does not quote much, yet he shows himself familiar with

such advance writers as Kant, Hegel, Spinoza, Berkeley, Schelling, J. S. Mill, Spencer, Huxley, Tyndall, and many others.

On Idealism, which is, as he ably argues, the true Realism, and on the universal unity of the Ego, the real, he is concise, logical and sound. His attitude on evolution is interesting.

Take the work as a whole it is superior, and possesses strong food for very intelligent thought. While we do not infer that it is a guide to the practical work of healing, it is nevertheless profound on the essential requisite of success in this work, viz., that its clear and scientific statement of Being is correct when it states that all is Spirit. Those who hold the fallacious claims that so-called matter can have any being, *externality* or *outness*, any separate consideration from its own being, which is Spirit, the *only* substance, are not in the true Realism of Metaphysics. Such can find a necessary guide in this work.

After the author rejects the untenable attitude of those who would confine the Ego to the concept of the physical organism, he says:

"Now let us pass beyond this, and we are obliged to traverse the utmost extent of the sensible universe, and include it all as modes of the Ego. If we affirm anything beyond the organism to be Ego, we have no stopping place anywhere. The sphere is boundless, commensurate with all phenomena of every possible form and quarter. Now, we are out on a shoreless ocean as to sense; while thought rises to the imageless, which is beyond and above all sense, just as the lark rises above embrasured turret and gilded spire to sing viewless in the viewless air. But it is not strictly spaceless and timeless, because its modes constitute space and time.

"This is the logical outcome of modern science, which makes all phenomena to be subjective states, so that all the known universe is Ego, and Ego is at least commensurate with that universe, and the power which evolves it, which is sensible or organic only so far as it evolves itself in sensible and organic form; and beyond this, we can only conceive and describe it as a power of so and so thinking and acting. This will appear appalling to all but minds of the strongest fibre."

Our next issue may announce this work on sale by us, when we will hope to supply many of our readers of advance thought.

"UNIVERSITY OF THE SCIENCE OF SPIRIT" is a neat pamphlet of 39 pp., by Dr. E. J. Arens, of Boston. Price, 25 cents.

Dr. Arens is Chancellor of the Incorporation University of the Science of Spirit, is also author of the book "Old Theology Healing."

This pamphlet will interest many, as it presents several thoughts, among which are the four pages contrasting or comparing the difference between Christian Science and the system of this school called "Old Theology."

The work closes with "Press comments", showing many fine cures the Doctor has per-

formed. It can be ordered of him at 33 Union Park, Boston, or from our office.

IN TIME OF NEED.—We submit to your attention a book entitled "In Time of Need," published by D. Lothrop & Company, Franklin and Hawley streets, Boston.

It contains five hundred biblical quotations under fifty or more different heads, arranged in an entirely new manner. No passage has been repeated, and they are so classified as to minister to the needs of every one and to meet varying circumstances.

It is just the companion required for everyday life; for giving selections in prayer meeting or passages in visiting the sick or afflicted, it is invaluable.

The dedicatory poem, written by Wm. F. Sherwin, is considered a most sympathetic and appropriate introduction to the volume, and worthy of his pen.

It is a book of one hundred pages, printed on fine paper, well bound with flexible cloth cover, costing but fifty cents per copy. Purchase one for your own use, and make a beautiful as well as useful holiday remembrance to your friends.

MENTAL HEALING MONTHLY.—This magazine for December comes to us improved and enlarged to 32 pages. Its price is \$1.00 a year; six months, 50 cents; single copy, 10 cents.

Our readers will remember that it is published by the Mental Science and Christian Healing Association of Boston. This issue promises further improvements for the new year. We can feel and speak only kindly of this journal and its work. It is not narrow, but charitable and full of good things, and we commend it, its editor and publishers to our readers.

We are glad to see in it the incorporation last month of the Boston College of Metaphysical Science. L. M. Marston, M.D., a graduate of the Massachusetts Metaphysical College, is the President. It forms classes monthly. New College, we greet you, and wish you success. We think there is room for you.

WILLIAM KIRK writes us an interesting account of his restoration to health under the treatment of George E. Whipple, a Mental Scientist at 318 West 34th street, New York city, for insertion in the MAGAZINE. The article is too lengthy. Very many of these reported cures are coming to us concerning various healers. We are willing to report some of the most marked ones, if furnished in concise and brief shape. It seems of

little value and of doubtful aspect for any journal to report cures over one or more initials, hence the rule in our JOURNAL has been to give address and condensed statements signed by some of the patients we cured. Great effort seems to be made to excel these, but essentials are omitted; the public infer, however. We could name hundreds in addition to those that have appeared, but would prefer to insert some cures by other scientists.

To those who have remitted money to us for "True Christianity," we would say that we have just received a quantity of them, and all orders will be promptly forwarded.

CORRESPONDENCE.

KANSAS CITY, Mo.—I hope your journal will be a success financially. It is excellent.

DRS. P. & W.

ARLINGTON, KY.—November number of MENTAL SCIENCE MAGAZINE read with delight; its pages are brimful of golden thoughts. The gentle words from the Mothers' Love Department fall upon the heart like dew-drops upon roses.

M. A. J.

PLYMOUTH, N. H.—I read the MENTAL SCIENCE MAGAZINES over and over, and learn from them every time. * * * * The editors and the writers are so spiritual. I loan my Journals to those whom I think will profit by them.

A. L.

BOSTON, MASS.—Please find inclosed \$1.00 for Vol. III. of your MAGAZINE. It is of so much value to me I cannot do without it. I find great pleasure in reading the great truths of so many gifted minds. Yours for the advance of Truth,

A. M. P. C.

BRISTOL, IND.—The MENTAL SCIENCE MAGAZINE is a book of truth and high moral instructions, and cannot fail to improve the minds of all who read it.

Wishing you success as editor of the best Journal in the world, as also metaphysician, I am, respectfully,

MRS. J. M. T.

BUFFALO, N. Y.—Every number of the MENTAL SCIENCE MAGAZINE brings with it a fresh

installment of a spirit of good will and inspiration which I sense before I have read anything but the table of contents, and whether I can assent to everything I find in its reading matter or not I find the spirit of the work uplifting and congenial. "By their fruits ye shall know them."

With a prayer in my heart for your divine leading and support, I remain your friend and brother,

J. H. D.

The M. S. MAGAZINE is more than its name imports, more than is yet comprehended by any of us. As God cannot be stated, but only conceived, so this new Healing as a Fine Art comes to the world, after centuries of reckless experiments, as a beacon on a Sahara, as "Liberty enlightening the world." * * * As "health is everything" your labors will result in bringing the highest quality of happiness to humanity.

E. W. B.

Firing by File.

An Ohio paper noting the smoke of battle, says:

"The Mental Scientists, or, as they are better known, the metaphysicians, who have been attempting to raise a college of their peculiar order in Chicago have attracted the attention of some of the regular medical practitioners. The medicos are disposed to look upon the treatment of these so-called Mental Scientists as another scheme to deceive the gullible public and treat diseases in a manner not set down in the books, and consequently of no practicable value."

While our tree is rooting strongly in the public mind, it is in order for the "medicos" not to know the rich fruit it is bearing, or they would try to disturb it. After a little it will be beyond their reach, so that it will stand a tempest of attacks. Let the firing keep on—we rather like it.

Our temporary absence need make no difference with agents, correspondents or friends, as all contributions are sent to us, also brief letters that contain matters that require our attention, or words commending the work. If some correspondents seem to be neglected we ask their indulgence, as we are overworked and cannot do as we would.

Items.

THE "Pacific Metaphysical Association" writes all workers in the cause to send their names as honorary members, with addresses; circulars, books and tracts for their library, will be gratefully received. Address, MISS E. J. BENNETT, 1045½ Market St., San Francisco, Cal.

OVER 1000 copies of "Selfhood Lost in Godhood" have been sold at this office. Every one who has not read this book should send 27c at once to us for it. It is one of the best works on Mental Science.

MANY of our readers who have purchased "Hints on Metaphysics" at our office ask us why we do not send the accompanying chart mentioned in said book.

The price of "Hints on Metaphysics"—55c—does not include the chart, which is 35c extra. We now keep these charts on sale, and all orders for same will be promptly filled.

Professor Swarts, the Christian Science or mind healer, who has been working in Red Oak for some time past and instructing a class in the science, has paid several visits to Villisca recently, and proposes to start a class here if sufficient encouragement is given. He gave a parlor talk at the residence of Mr. Merriman, on last Saturday evening, which was somewhat explanatory of his work, and another discourse on the same subject Sunday afternoon at the M. E. Church. We have not time this week for even a brief synopsis of his peculiar theories. He carries splendid endorsements, and there can be no doubt of his possessing a wonderful healing power.—*Villisca Review*.

MRS. CLARA E. CHOATE'S lectures upon Christian Science and mind healing at her parlors, 3 Wellington street, are proving very popular, and are attended by very

intelligent audiences. The lecture last Thursday evening was upon the "Cause and Cure of Physical Infirmities."—*Boston Courier*.

OUR subscribers, when inclosing money for renewals, will confer a favor by adding that it is for a renewal, as otherwise we are liable to think they are new subscribers, and thus get their names twice on our list.

NOW READY.

"The Mind-Cure Mentor." A hand book of Mental Healing and text book of Treatments. By Dr. Jean Hazzard. Price, \$1.00. Published and sold only by the author, 76 Lexington av., N. Y. City.

GRAND CALIFORNIA EXCURSIONS.

The Chicago, Rock Island & Pacific Railway is out with a new list of dates for its unrivaled First Class Excursions to California, covering several dates (by all routes) during the months of December, January, February and March, at extremely low rates. For detailed information, tickets, sleeping car accommodation, etc., apply to nearest ticket agent or address

E. A. HOLBROOK,
G. T. & P. A., C. R. I. & P. Ry., Chicago, Ill.

JUST RECEIVED: The two new works by Clara E. Choate, of Boston, "Mental Healing" and "Scientific Possibilities of Mind Healing." These books will be reviewed in our February issue. We do not know the price of either, but presume the same as her other works—20c. each.

PROF. SWARTS will remain at the Commercial House, Villisca, Iowa, a week longer. Invalids are calling and being cured. Mrs. Swarts will soon join him, when a class will be formed for instructions. He will soon go to another city.

DO NOT FORGET

MENTAL SCIENCE MAGAZINE is only one dollar a year.

Now is the time for old subscribers to renew and for new ones to have their names added to our list.

The February number will be a continuation of fresh, vigorous ideas from some of the best minds connected with Metaphysics.

COMMISSION TO AGENTS.

In our May number we offered very liberal cash commissions to those who would act as our agents, but some of our correspondents do not seem to understand it; therefore, we repeat the offer. All who are willing to act as our agents, are authorized to retain 30 cents on each new subscriber; provided, they report at one time six new subscribers for the term of one year; after that they can retain 40 cents on each, and send one or more names as they choose.

TO GIVE AWAY.

Friends who desire to aid reform may send \$1.00 to A. J. Swarts, 161 La Salle Street, Chicago, and they will receive postpaid, 100 pamphlets, containing his full lecture before the Iowa Medical Liberty League, or 60 cents in stamps for fifty of them, or 30 cents for 25. As pamphlets they are worth five cents each, but they are offered at much less than cost to call the public mind to the struggles soon to be pressed upon the liberty loving people of every state, for Allopathy is on your tracks. Order at once and keep the agitation growing in the public mind.

Beauty Seeks Light.

"The light from an electric lamp in Davenport, Iowa, falls full upon a flower garden about one hundred feet away, and during the past summer the owner has observed that lilies which have unusually bloomed only in the day have opened in the night, and that morning glories have unclosed their blossoms as soon as the electric light fell on them."

The above ruins the theory or belief that Heaven or the city of God means a locality, place or building. We must find how beautifully the meaning of the ancient seer centers in the renewed human organism of this day. Grand explanations are held from some eyes.

MENTAL SCIENCE UNIVERSITY.

Rev. A. J. Swarts, President, 161 La Salle street, Chicago, Ill.

Our University was chartered by the State of Illinois in December, 1885.

Though its headquarters are at Chicago, it was not named as a local institution, but to be world-wide in its work and character.

By virtue of the constitution of Illinois, all Universities in the State may issue Diplomas, hence the beautiful and large Diploma we now give to every student taught by us at Chicago or elsewhere is a valuable aid to them in their work. These are framed by the students as an ornament and aid in their healing rooms.

Over five hundred students have been graduated by us since we opened our first class of twenty-nine students in July, 1884. These are all good women and men, and the most of them are doing fine work in the principles and system of pure Mental or Christian Healing.

Every student instructed by us is taught to use no drug whatever; to avoid evil; not to come in contact with their patients during treatment, and to avoid everything that could be construed as mesmeric.

The Mental Science University is disposed to be charitable toward all people and workers in their own ways, yet it recognizes but one Spirit, which may be called Omnipresent Life, the Invisible, Supreme Intelligence, or God.

No better healers are to be found than those who go forth from our school. Our standard in Metaphysical Science is held very high, and we bring our students into the clear Science of Being. We teach and hold to only one substance in the universe, and that is Spirit; the visible, or so-called matter, is but the second or interchangeable state of Spirit.

Disease is first a condition or state of mind which sometimes manifests itself as visible on the body. The cause of disease is always mental, but its effects may be visible.

In order to aid the worthy we have reduced the price of tuition for a course of twelve lessons—daily, except Sunday,—to \$25 per student, invariably in advance; this includes the Diploma.

Classes are formed the middle of each month, and instructed the most of the time by Mrs. Swarts, but address all communications to A. J. Swarts at above number.

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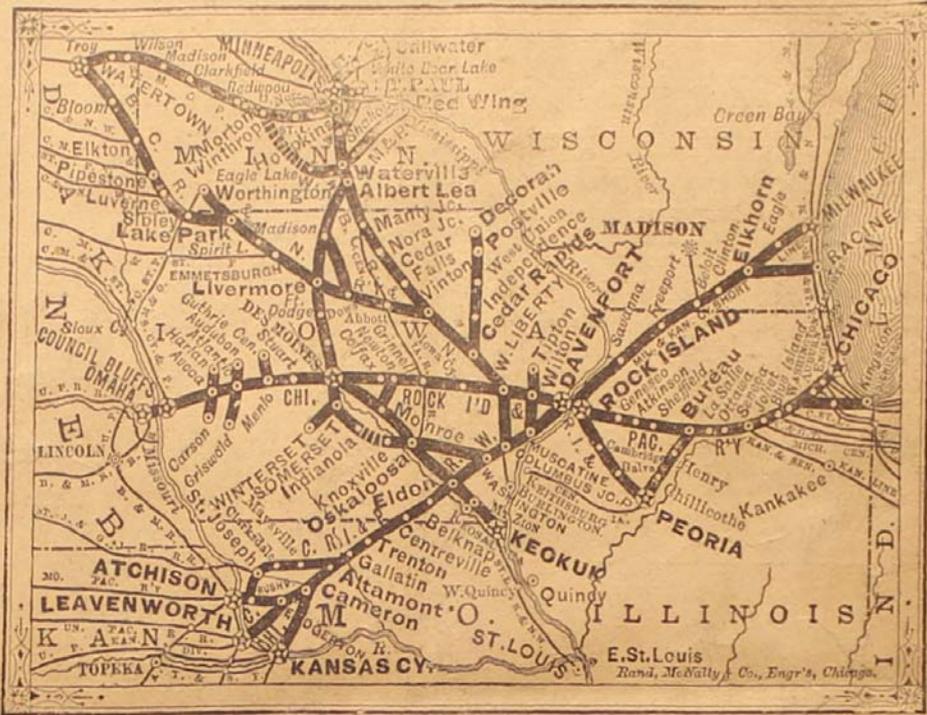
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