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 Chicago, August 21, 1888.

MENTAL SCIENCE MAGAZINE

"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. IV.

MAY, 1888.

No. 8

Little Joe, or Hereditary Descent.*

ADDISON D. CRABTRE, M. D.

"What place is this?" inquired a passenger, looking from the car window, as the train began to "slow up" on its approach to a pleasant Connecticut town.

"This is Putnam, and a nice, live village."

"Pape's, sir?" said a brisk, piping voice, coming through the train. The two gentlemen looked up and discovered a little, hunch-backed man, or boy—it was hard to say which—with blue eyes and brown hair, wearing a quiet but genial face, and carrying a bundle of newspapers under one arm.

"And this, I presume, is one of the citizens of this nice, live town," said the first speaker ironically.

"It is," replied the other. "Joe, here! Globe."

"Globe? yes, sir; thanks!" and the paper was delivered, change made and thanks returned while one could say it, and "Little Joe" passed on.

"Yes," resumed the speaker, "with all his disadvantages, of Canadian-French extraction, mean physique, Catholic faith and illiteracy, he is one of the smartest business men in town. He has a small, well-stocked shop yonder; sells confectionery, cigars and all the periodicals, and is the recognized news-dealer of the place. He is just learning to read and write. He keeps a horse and cart, supports his poor old parents, and his word is as good as gold



*Copyright by A. D. Crabtre in "Practical Money-Making."

on the street. He is about the best mannered and wittiest fellow I know."

"Joe, you must be generous with me," said a close customer recently on settling a bill, "for I have a wife and several children to support."

"I expect to have the same meself before long, and I must bethink me of them," he replied.

All this and more the writer knows of "Little Joe."

"What's the matter with 'Little Joe?'" one naturally inquires. "Won't he get on in the world?"

Well, he might, if he had any stock to draw upon.

"Didn't you say he had a well-stocked shop?"

I mean hereditary stock—vitality. I look at his parents and their habits. There is no blood, no life there. "Blood will tell" in mankind as well as in horseflesh. "Little Joe" had no chance at the outstart.

"'Little Joe' is sick," said the local newspaper. I have repeatedly noticed that.

"'Little Joe' is dead!" said the *Standard*, the paper of the town. Yes, "Little Joe" struggled on five years longer, beloved and respected, but he had no stock in the line of hereditary descent, so passed on. His generation is ended.

Have you not read that the iniquities—sins, diseases, all one—of the parents are visited upon their children, to the third, and sometimes to the fourth generation? (Numbers, xiv., 18.) Never beyond the fourth! Why? Because that is as far as they can go. The stock runs out. How many great families have so perished! How many small!

We can only serve God by serving our day and generation. His conception, as evinced in His work, is to produce in mankind the perfection of Himself. He created mankind and started him perfect in his kind. He blunders and falls repeatedly, and is started anew. God is patient; nature is long-suffering. He gives His children another chance, and another.

You may see this principle struggling on in the few named generations, then, like a candle burned out, gives a last flutter and expires. Then a new name, a new dynasty takes up the crown of glory. So it goes on. The ages of eternity are sufficient for God's purposes. He will consummate His devices, and when one generation will not contribute to His great plan and purpose in progress toward perfection, it is cut off. It cuts itself off. "How often is the candle of the wicked put out. His destruction cometh upon him. * * Though his excellency mount to the heavens—at the outstart—and his head reach the clouds, yet shall he perish." So his son. "Behold all lives are mine; as the life of the father, so also the life of the son is mine, and the life that sinneth shall die." "His generation shall be cut off."

The Herod family gives a graphic illustration of this truth. The first Herod started out brave and strong. His excellency mounted to heaven. But he would not serve the cause of humanity, which is God's. He fell into excesses, and the result followed. He died of a loathsome disease. His sons inherited his bad character and blood. They ceased with the third generation.

Ignore scripture if you will; the law of nature holds you to the same rule. She pursues her even course and cannot be cajoled. Progress is stamped on her banner. All science is based on the laws of nature. The individual who transgresses the laws of health and life—dies. The foolish will not see it; the wise will, and live.

The slightest effort toward right and progress is met, like the prodigal son, "afar off," and encouraged. Pardon the illustration: A barbarian sat beneath a crab-oak, some hundred years ago, wiping the blood and sweat of carnage from his savage brow after the battle. The king of Angle-Land rode along, and seeing the man's valor, knighted him on the spot. Sir

Jon Crab-Tree. How slowly he has progressed being "born again," and again, may be seen.

* * * * *

If one sees his course is evil and turns about, leaving behind all wrong-doing, wrong-living, excesses, bad habits, tobacco, drug and liquor-poisoning, and seeks means to hasten the purification of his whole life, physical and spiritual (is it not one?), nature will give him and his generation a new lease on life.

So is it scripturally—"When a wicked man turneth and does that which is *lawful* and *right*, he shall save his life whole."

Now, parents and friends, behold your responsibility to God, to nature and to future generations *in this life*. We cannot hide from the God of intelligence, the Spirit of Truth, one error. We can deceive nothing—nobody. Ignorance of the laws excuses none. If you wish to see long life and happy days, live healthful and pure lives. The blood of Christ is thus, and only thus, transmissible. Live as He lived and your generation will be extended. His generation is traceable back over a thousand years. Come, let us reason together, and that practicably.

"Though the mills of God grind slowly,
They grind exceeding small;
Though with patience He stand waiting,
Yet with exactness grinds He all."

Boston, Mass.

For Mental Science Magazine.

The Keys of Cure.

HEALTH TEACHING AND THOUGHT HEALING.

PROF. JEAN HAZZARD.

I.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

PREFATORY AND PRELIMINARY.

Horace Greeley called the preface to his "History of the Great Civil War," "preliminary egotism." Let me in a few

words be preliminarily egotistic. I am a *Christian* scientist. In my seven years experience in the mental healing movement as pupil, patient, healer, practitioner and teacher, I have clung to that designation. I shall never abandon it. But I am also a spiritual scientist and a mental scientist. I have no quarrel with my good brothers and sisters who prefer either title. Mental science is the science of mind, or mentology, to use a verbal coinage of the late Stephen Pearl Andrews; Spiritual science is the science of spirit, or pneumatology. Both of these are subsciences included in Christian science or pantology. We shall discover further on that Christian science is not the narrow and shabby affair that some of its devotees would make it, a mere series of unrelated propositions; a parrot-like repetition of stale phrases, an everlasting sing-song of "all is mind, there is no matter," "there is no life, substance or intelligence in matter," which constitutes the stock in trade of so many lofty but very wearisome exponents. A person cannot be a Christian scientist without being a mental and spiritual scientist, but a person can be a mental or spiritual scientist and not be a Christian scientist. Or better, he will be a *partial* Christian scientist, since mental and spiritual science are parts of which Christian science is the whole. A mental or spiritual scientist is a *specialist in a particular branch of Christian Science*. This being the fact I see no opportunity or cause for dissension in the fact itself, and if it arises, it can only do so from prejudice, selfishness or bigotry. There is a certain kind of liberalism which is the most illiberal thing on earth. I am well aware that my good friend Mr. Swarts does not agree with me in the view above expressed, but I also know that the geniality, liberality, generosity, and truly Christian spirit which has characterized his entire connection with mental healing, will allow me to set forth fully my view, he being also well aware that any criticism

or contradiction he may feel disposed to make will never cause the slightest flutter in my peaceful breast. And now to business. *In medias res.*

PART I.—CHRISTIANITY.

"And the disciples were called Christians first in Antioch."

"Then Agrippa said unto Paul, almost thou persuadest me to be a Christian."

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf."

Christianity is a revelation of God; a revolution (conversion) of man.

It is the involution of divinity; the evolution of humanity.

It is the law and logic of life.

It is the doctrine and discipline of divineness.

It is the grand, glad gospel of the grace and glory of the good God.

It unveils the principle, the personage and the procedure of the CHRISTOS.

Elisha Mulford, L.L.D., was an orthodox Episcopalian. He wrote two books of especial grandeur and profundity, "The Nation" and "The Republic of God." In the last work he says: "The revelation of and in the Christ is not a religion, and it is not a philosophy." "The Christ does not come into the world as the founder of a religion, and this revelation is not set forth as an institute or a system or a culture of religion." "The Old Testament is not primarily the record of a religion, or of a system or science of religion. It is not the revelation of a religion, but it is the revelation of God to the world—His revelation to the family which He has formed, and to the nation which He has founded, and thence to the world." "The Commandments, which are given at an early age and are continuous and formative with the people, have no distinctive religious quality; they are formed in and become themselves the maintenance of institutions of domestic and civil and political order." "The institution of a religion is not the subject of the records of the New Testament." "They are the revela-

tion of the Christ in man, and the infinite and eternal life of man." "The difference between the revelation of the Christ and all religions is ultimate." "There is in the revelation of the Christ the goal of religion and philosophy. They become one in their realization in the life of the spirit, one in the realization in the life of humanity, of truth and freedom."

To be continued.

New York City.

More Inconsistencies of Medical Practice.

REV. W. AMOS MOORE.

When factions quarrel, the truth is told. Dr. P. H. Cronin of 49 N. State St., Chicago, in a controversy with Dr. Bowie, in the *Microcosm*, says, "As to the let-alone theory, Hahneman is out Hahnemanned by the people of ancient Rome, who, according to Pliny got along quite comfortably for six hundred years without a physician of any kind. * * * Thousands of years roll between their day and ours; yet the progressive physician knows that ninety per cent of his cases will recover from the most serious diseases without any treatment at all. * * * The careful nurse with God's air and sunshine, not forgetting proper alimentation furnishes us the truest system of therapeutics." Will Dr. Cronin name a physician anywhere, who even claims to cure ninety per cent of "the most serious diseases?" If not, and I think not, are not the difference between the "ninety per cent" that would recover "without any treatment," and the per cent which do recover under treatment, actually murdered by the physician?

Let us suppose that they cure all of the remaining ten per cent. Is it fair or honest to doctor and tax the other ninety that would recover any way to save the other ten? Is such a view utilitarian?

If "the careful nurse etc., furnishes the

truest system of therapeutics" why not recommend and adopt that system? What is your business, Doctor? You answer, "To bring the suffering into health." Then why do you not adopt the "truest system?" Are you not convicted by your own admissions of the basest of moral turpitude? Does not your admission that "careful nursing makes the mortality almost *nil*" without treatment prove that the value of your drugs are almost *nil de facto* without *no* value certain?

Is it not a fact that you do not save ninety per cent with your drugs? Then does it not follow that your system is worse than *nil*, a positive fraud?

I am not making charges, but simply drawing what seem to be legitimate conclusions from the premises laid down by Dr. Cronin. An M. D., recently admitted to the writer that the custom of using *placebo* prescriptions after the first dose, was quite common, and that the first dose is given to make them think they are taking medicine, after which all can be safely, in fact best, left to nature. I asked why not *pro bono publico*, teach them that the first dose is not necessary? He replied in the words made famous by Vanderbilt, "The public be, etc." "I am looking out for no one." It so happened in a certain town that most of my patients had *belonged* to a certain M. D. As soon as I had gone, this M. D. called on them and tried to persuade them that they were "no better," and now that the "Prof." had gone they would better forestall an inevitable relapse by a return to the "good old way." They declined, saying, "There is nothing to fear." When months had rolled away, and still they "held out" and the community began to admit the cures, the same doctor called again and sought to convince them that "the medicine had just begun to take effect," and that it was all the result of a strange "coincidence," and in one instance sought to induce the mother of a young lady, healed of hip disease to sign a paper without reading, which

turned out to be a certificate that the said M. D. had done the good work. We are despised, but our laurels are coveted. Would such an act be regarded as professional or becoming by the school of boasting "regulars" to which this M. D. belongs? This same doctor warned one of my pupils, that if she should induce any patient under regular treatment to change and death should ensue, she would be prosecuted.

Auburn, Ind.

For Mental Science Magazine.

The Requirements of Christian Science.

E. A. ROBBINS.

While it is the failing of some schools to say the least possible about the Science, outside of class teaching, I have found development of my own understanding, in efforts to satisfy the craving for Truth in those I meet in my travels from place to place. The views entertained of the Science, by those who have read the various writings on the subject, would make a large and instructive volume if written out, insomuch as it would illustrate the necessity for "Plain English" from those who *write for the good* of the masses. The gems of Truth which so profusely fall from the lips and pens of our many eminent scientists do not serve to reach or satisfy the desire for definite answers to questions from the multitude seeking light.

I shall then in answer to that desire, and as *I understand* Christian or Spiritual Science, reply to interrogatories so frequently put to me. "Have I to give up the teachings of the Bible, and my Personal Heavenly Father?"

Now friends, if you were taught that the words of Christ, "I and the Father are One," were true, and that God is everywhere present, the maker and ruler of Heaven and Earth and all therein, that

is correct. If you can take pleasure in holding in thought the form of our Saviour as He appeared upon Earth, knowing that Christ and God are One, that God is Life, Love and Truth, to be realized and yet invisible, no one should deny you the satisfaction; that is all there is of a Personal God, and while studying Christian Science with any competent teacher, you will be permitted to hold that blessed form in thought, so long as you desire. If, with greater light, that form should pass away like a shadow, you will have, in a small degree, the experience of the Disciples when Christ suddenly faded away from their sight.

"Are we to put away as worthless and sinful the pleasures and pursuits of life?"

If we were created for a life of happiness and development here upon earth, it is our duty to God, to make it manifest in the highest degree. The means for all *innocent* enjoyment, and the cultivation and carrying out of our varied faculties in the countless pursuits of life, God has provided for us in exhaustless measure. It is for us to *understand* that *innocent* pleasures, enjoyments and objects in life, are those which are governed by Truth, love and unselfishness. Of such, Christian Scientists recognize God's loving approval. In answer to many who have been misled in regard to the teachings of Christian Science, I will quote two paragraphs from "Science and Health," Page 58, Book 2. "Springing away from the mutations of time and sense, you have not lost the objects of Life, or your own identity." "This scientific sense of being that leaves matter for Spirit, is not an absorption into Deity and the loss of man's identity."

The above from the fountain head of "C. S.," ought certainly to correct the ridiculous claims of those who are ignorantly misrepresenting the science which Christ taught to his disciples.

"Is it Christian Science to break up families, and for mothers to leave their

children and homes, to go off healing and teaching this abominable doctrine?" Well! I should say not. If you speak from observation, it is evident that you have waked up a crank.

Christian Science is based upon Love and Truth, and one of its great missions is to unite in the bonds of unselfish Love the family circle, and bring the kingdom of Heaven upon Earth. When the husband and wife are known to be working in separate places it will be found their was nothing but their own desires to prevent, and they have unselfishly sacrificed those for the benefit of others.

"Must I put aside the love for my family and home in order to serve God acceptably?"

By no means; who was it that gave you the family and the home, was it not our Heavenly Father, the God of Love and Truth whom we all worship? Are you not worshipping God, in the unselfish love you bestow upon your family; the highest idea of His creations; and in your grateful appreciation of the beautiful home filled with works of art, the products of His Divine Mind? My friends, the home is the "Heaven upon Earth," when filled with love which knows no selfishness, and that silent love which comes from a pure heart, is to God, the highest form of worship.

"If Christian Science is what Christ taught and practiced, why do the clergy of all denominations oppose it?"

To put the most charitable construction upon it, I should say through ignorance. While some of the brightest lights in the clerical profession are already practicing and teaching the Science, many others are carefully leading their flocks into this Divine Truth in such way as to prepare them for the final evolution, which Christian Science is sure to inaugurate. With those who oppose, may be found some, who, ignoring what they have for years preached from the Bible lessons, deny that the works Christ did, and promised

that we should do, can be done in this day. They say the day of miracles is passed and the cures from disease and sin which are constantly before their eyes, they pronounce the works of the devil. Ignorance, selfishness, jealousy and bigotry, hold them as in a cloud, shutting out the light of Divine Love and Truth, and defrauding them of their birthright, "The all-pervading and universal Good."

"If this is what Christ taught, why so many and different schools, each claiming to be the correct one and all others to be teaching error?"

The human intellect is very diverse in its estimates of ways and means of arriving at results, and thus it is, that so many excellent teachers have each their own method by which to impart knowledge of the Divine Truth that is bringing thousands of discouraged sick, and sinful men and women out of the bondage of beliefs, into the bright sunlight of God's loving care. It is of little consequence to our most advanced scientists, whether Mrs. Eddy *was* or *was not* the *first* discoverer of this long lost "Christ principle," which she had named "Christian Science." It was a revelation promised by Christ, which she, through his Divine inspiration, has written out and brought to light, for the freedom of mankind.

"You scientists claim that it is God does the healing. How is it He has so many failures?"

God is Divine Law, Principle, governing all problems of Life, whether the happiness of man, or the solution of the Truths of all Sciences. The "so-called" healers, simply bring their cases before the Law, if able to win their subjects over to a full confidence in, and *understanding* of the Law, they are healed, otherwise they are not healed. If not, the Law is not at fault. It is principle which governs mathematics. I go to the black-board and write 3, 2, 5; if I foot up 11, instead of 10, the principle is not at fault. I must bring those figures under the Law and ten

will be correct, the problem is solved. Just so is it with every case of belief in sickness or ailment, whenever the healer can so influence the intellect of the patient as to bring it under the Law, healing instantly takes place, even to the raising of the "so-called" dead. With patients who cannot be healed, their own intellects or those around them, will not yield up their old beliefs, even to escape from sickness or supposed death. In this latter event, they would be no nearer to freedom, as they would, to their astonishment, find the same Laws in force as upon earth. There only escape is through giving up their delusive beliefs in sickness and sin, and coming into the *understanding* of the Divine Law.

"All is Good, there is no Evil."

Denver, Colo.

Another Discoverer Discovered.

J. H. DEWEY, M. D.

FRIEND SWARTS:—As there has been considerable discussion *pro* and *con* as to the modern discoverer of the principle of pure Mental Healing, the following account of a discovery in this direction, contributed to the *Christian Register* in 1885, while a matter of general interest, will be of special interest to many of your readers just now.

"In this age of 'mind cures' and 'faith cures' and healing by 'Christian scientists,' so-called, in explanation of each of which a different theory is given, it is interesting to find in a remarkable book, published several years ago in London, 'The Life and Letters of James Hinton,' a suggestion of this same mind cure, with an original explanation of it in letters written by him more than thirty years ago."

"James Hinton was professionally a physician of the old school. He was, however, above all, a thinker, devoting the whole energies of his mind to finding the truth of things, and, could he have followed the

bent of his mind, would have devoted his life to metaphysical studies, rather than to the active practice of his profession. The book is rich in original suggestions on a variety of topics, and but a few pages are given to a direct consideration of this subject."

"In May, 1851, he writes that he has made a discovery, an important one to him, that *anything that acts on the emotions may cause and cure diseases*. He illustrates his theory in this way:"

"The principle is this: all the emotions produce a specific effect upon the small vessels—capillaries, as they are called—which is seen in the face when people blush; the vessels become relaxed and full of blood, and the face red. All the exciting and most pleasurable emotions relax the capillaries; all depressing emotions, on the contrary, contract these vessels, which also is seen in the face, when a man turns pale with fear. He is pale because the minute vessels don't contain so much blood. Now, the same effect that takes place on the surface of the body takes place on the inside, too; in fact it may take place in any and every part, and sometimes it does.

This seems very little, but it is almost as vast as the whole range of human suffering; for relaxation and contraction of the capillaries are the essence of disease. It is inflammation, it is morbid deposit, it is pain, etc. Thus, you perceive, we see daily before our eyes, emotion setting on foot those processes which constitute disease, and which also (for here is the point) constitute cure.

Sir Astley Cooper published in his lectures (thirty years ago) that the only cause he could discover for cancer was mental distress, and that, he was sure, would produce it. The whole medical world has read those lectures since; and yet, now, go to a medical man and tell him that a cancer has been *cured* by the production of emotions, and he will laugh at you.

Some few will invent a magnetic fluid, and say that has carried it away; but, as

for admitting that a power which will cause a disease may be so applied as to cure it, that passes the bounds of their belief. You have the whole theory now before you. It is simply this: We see a power which continually produces effects which we admit, so far as we can discover, to lie at the bottom of almost all diseases. I affirm that that power does produce disease, and that, under certain conditions it will cure it.

I will give you an instance, selected for its simplicity. If a person loses too much blood, he has a headache, which is due to there being too little blood in the brain and the vessels, accordingly, too much contracted. Now, we have seen that depressing emotions contract the blood-vessels, and that such an emotion produces a headache precisely the same as that caused by loss of blood. I presume that the same physical condition exists in both cases, namely a contracted state of the blood-vessels in the brain. Now, having got a headache arising from contraction of these vessels, what is the cure? Of course to relax them. And how shall we do that? One way will immediately occur to you; namely: to produce a cheerful emotion, which, as you know, is seen to relax the the vessels. Suppose we excite *hope*, is not the thing done? Give the patient a globule, perhaps.

But I will just mention one principle that I have established, and a very valuable one, as I think, namely, that, if we wish to bring the emotions into play in the cure of disease, we must not give drugs. They interfere with the process. The globule will heal diseases that all the physic in the world wouldn't touch.

It is perfectly marvelous what a light this new power of emotion throws on all those mysterious phases of diseased and healthy action that have puzzled us so long. My most pleasing anticipation is that I shall certainly reconcile allopaths and homœopaths, if I can prove to them (as I think I can by a chain of evidence

quite irresistible) that they have both been curing people all the while by the very same power,—which power is precisely the same as that by which our much culminated forefathers cured their patients, with charms and incantations; and that they have been quarreling all the while about a name, a whim, a mere fancy. Then, I think, they will never find it possible to go on quarreling any more. Especially when it must be evident that both are in error,—that the allopath now and then prevents his patient from recovering, by an over-exhibition of physic, and the homœopath consigns a victim to eternity occasionally by withholding from him the means which God designed for his cure, and for which our instincts irrepressively long.”—*B, in Christian Register*, April 2, 1885.

For Mental Science Magazine.

Something or Nothing?

DR. CHAS. W. CLOSE.

Rev. Chas. Kingsley once wrote: “Every spiritual reform since the time of John Wesley, has had to establish itself in the teeth of insult, calumny, and persecution.” (Alton Locke.) Advocates of mental healing have not been exempt from this kind of treatment, and “crank, humbug, infidel,” etc., are among the mildest epithets bestowed upon mental healers. It often happens that those who are the most ready to denounce mental healers as “cranks,” are the very ones whose own opinions are of the most superstitious character. But are not mental healers themselves to blame for some of the absurd notions afloat concerning the mental healing system? When a mental healer tells his patient that he “has no body,” that “nothing” ails him, can it be a matter of surprise that the world sets such an one down as a “crank” or humbug? When he or she goes further and asserts the non-existence of the visible world, it is not at all surprising they are pronounced

insane. Such statements are ridiculous, and form no necessary part of mental healing. The error of declaring the non-existence of the body, and asserting that it is “nothing,” is the result of a misunderstanding of the fundamental principle of the science, *viz.*: “All is Spirit.” In making the assertion that all is spirit, it is not intended to deny the existence of visible things, but to assert the fact that visible objects come out from the invisible spirit, and therefore, in their prime substance they are spirit. Nor is it a contradiction of this fundamental principle to speak of these various manifestations of spirit as matter, if it be understood that matter is but an expression or form of spirit; or in other words, it is unconscious visible mind, as opposed to conscious invisible mind. Matter, or unconscious visible mind, is something, and it is unwise to call it nothing. Dr. W. F. Evans, who has probably written more on the subject of mind-cure than any other author, and than whom there is no better authority on all matters pertaining to the science of mental healing, says in his excellent work, *Esoteric Christianity and Mental Therapeutics*: “It is not necessary to deny the existence of matter, but only to affirm the sovereignty of mind over it. Matter exists as a mode of consciousness in us, and is as *real* as that mode of thought.” Again, to tell a person who is suffering from disease that “nothing” ails him, is to insult his intelligence, and to render his recovery by the mental method more doubtful than ever. In an article purporting to have been written by the late Dr. P. P. Quimby, of Maine, he says “he does not place disease upon the presumption that it is imagination, and if a person would only think he was well, he would be so. The anguish of the body is as real as anything, but it is not intelligent of itself. * * ” Says Dr. Evans: “It is not necessary to tell a man dying of consumption that he is not sick, for that is not true. If he is not sick, why try to cure him?” When a healer thor-

oughly understands the principles of mental healing, he knows what disease is, and he knows that it is *something*. He knows that the term "nothing" as applied to diseased conditions of the body, or to visible unconscious mind (matter), cannot be intelligently used.

Bangor, Me.

For Mental Science Magazine.

About God's Laws.

HORACE E. WELLS.

When we look about us, we see all is life and growth; when we make close investigation we find everything is changing by age or the elements. Scientists with their microscopes and delicate instruments carry their investigations so far, that they tell us there is no dead matter, that is, matter which has no motion, but all is effected by heat, gravitation, chemical and magnetic attraction, so that nothing is still. All is motion or life, from the rocks up to man. Astronomers take up the subject, and with their telescopes and mathematics, go to the farthest visible star and tell us the same story, that all outside of the earth is change, motion, and force. What causes this force and motion we cannot find out. It would seem to be beyond the reach of human investigation. We have to rest here, because we cannot penetrate deeper; and so we call it God. But though we cannot find out the first cause, we can find out the laws by which nature is governed. By observation and cumulative knowledge handed down to us, we have been able to establish all the sciences. The wealth of knowledge so gained is so great that man's life is not long enough to learn it all, so that to be eminent in a particular science, one needs to be a specialist.

Now comes the great question: If man can so successfully find out the laws of nature, can he find out the attributes of the First Great Cause—God? It seems as if

we could find out many of his attributes, and by the same manner as we find out the laws of nature, by observation. In contemplating the First Great Cause, the human mind can come to but one conclusion, that it is infinite in its attributes; we being finite beings, cannot find out all the laws of God, who is infinite, any more than an animal below us in nature, could take a correct view on the same plane with man. Man uses all nature below him, as he has a right to do, even to killing vegetables and animals and eating them, though they have never offended him or done him harm. Shall man turn and call God unjust, as some do, because innocent people are killed in a cyclone, an earthquake, or shipwreck? A fish might as well sit in judgment on the actions of man. Though there are exceptions in nature, which we, being finite, cannot understand the general laws of God. His dealings with men we can comprehend.

The infinite God has made finite man in an infinite number of ways, no two men being alike in mind. The body has been called a type of the mind. As an illustration of this: There has been established at Joliet prison, a new system for identifying prisoners, invented in Paris, and lately brought to this country. The old system was to photograph the prisoners for identification, but some criminals, with great ingenuity, so changed their appearance that they were not recognized when imprisoned for the second time. Besides, in a city like Paris, the Rogues' Gallery became so extensive with its tens of thousands of photographs, that it was almost useless. And so this new way was invented, by which a man can be surely identified, could be picked out of a hundred thousand almost as quick as a word could be found in a dictionary. The way is this: they measure the head, the ear, the second finger, the arm, the height of the man standing and sitting, and a few similar measurements which I do not remember, and they find the combination of measure-

ments are never alike in any two different men, like a combination lock, with an infinite number of combinations. It has been truly said that man, in manufacturing with machinery, makes all articles of a class alike, for example, watches or pistols. But God makes an individuality to everything of his creation. Shepherds often know every sheep in a flock of hundreds, because they have taken note of this. But to return to human minds, God has made all minds as different as bodies are. Spinoza says there are more unlike than like qualities in men's minds. As in a strange city, we take note of the very large men, or those with very marked features in the crowds, so do all great minds stand out in history, because God has given them better arranged minds, or those with higher attributes. For God, being omnipresent, must dwell in all minds in a finite way, so that there is something that everyone is adapted to, and can do better than anyone else in the world. In grand, great minds these attributes are so strong they are noticed soon in life. But thousands and thousands go through the world without ever dreaming what they are best fitted for. It should be the study of parents to find out what their children are best adapted to, and of every individual to find their place in the world. The surest key to this is the intuitive knowledge you have in regard to anything—that knowledge that seems to come to you without having to learn it—that which you are sure of the moment the thought comes to you, without reasoning. God is omnipresent in all minds, but we, being finite, He has only given each a part of His attributes, a different quality or a different arrangement, so to speak. It is our knowledge of just this, and taken advantage of, that makes success in life. When you follow this guide, you will find that in speaking, writing or acting, you will speak, write or act in a way that will sometimes surprise yourself. This is genius, and this new knowledge by intuition (which many

minds add but a trifle to) enlarges the stock of knowledge in the world. The laws with which God governs are constantly being brought out. The laws of ethics, the knowledge of right and wrong, no one disputes, for they are as plain as that two and two make four. But when it comes to Churches and creeds, as they are regulated by men, finite minds, you cannot take in all mankind; you will have to get minds that you can classify.

Elyria, Ohio.

For Mental Science Magazine.

“Thy Spirit is Good, Lead Me into the Land of Uprightness.”

CHAS. C. HAYES, PH. D.

It is impossible for even those who are very clear in the science, to escape illness at times. If there were no other cause, the introduction of some new truth or the modification of some heretofore ill-considered idea would produce disturbance in the mind, resulting in chemicalization to a certain extent which might require days or even weeks for one to entirely dismiss.

Then again, most individual minds are so constituted that doubts will at times assail them, and such disturbance of the proper spiritual “*amina*” will induce “sickness,” so-called, for a time. But all these disturbing influences are only negative conditions of mind that we ought not to recognize.

Sometime ago, ere I was led (thanks to a wise Providence) into the Science of Truth, I was an almost *constant* sufferer from sickness and pain from which I foresaw no hope nor prospect of release; as I progressed, I had fewer relapses but was *sometimes* unwise enough to think for a little while that I *must* be sick and *must* suffer; but with *fuller* development in the Science I very soon realized that MIND was master and substance of all being and that all of those negative conditions *must* submit to its control.

In the state of unfoldment into our glorious Science, the novice or learner must watch unremittingly to prevent wrong ideas from entering the mind; for it is far easier to keep them out, than it is to drive them out, when once they have gained possession.

Union, N. H.

For Mental Science Magazine.

Briefs.

DR. HAZZARDINI.

Hurry and worry are the twin demons of civilization.

It is a sin to worry.

The prince of darkness is the prince of this world. Therefore the world looks on the dark side. Christ is light, sunshine; smiles on babies' faces, flowers, stars, the radiance of the dawn. It is Christo-scientific to always look on the bright side.

Fuss, fidgets, fuming, fluster are all the shabby offspring of fear. Cultivate courage. "Always do what you are afraid to do." I have met with worrying, fussing, fidgety people by the hundreds. I have invariably found them selfish and cowardly.

When old Mrs. Fuss worries about her absent friends, it is not their safety that troubles her so much. She is thinking how bad *she* will feel, how *she* will cry, what distress it will be to *her* if anything goes wrong.

There is no place in heaven for old Mrs. Fuss.

How we hate these long-faced mourners and croakers and grumblers. They can never enjoy a Thanksgiving dinner for the dyspepsia they expect in consequence. If they are happy a few minutes, they are frightened. They think that something is surely going to happen.

If God should miraculously take away all causes of worry from some persons, they would instantly go to worrying because they had nothing to worry about. They do so enjoy being miserable.

Think, when old Mr. and Mrs. Fuss come to die, what a beautiful life they have lived. From their cradle to their coffin they have been in a constant panic. Is it not a charming business for an immortal soul to fuss and fume and fret and fidget through the weary years? God help them! They have made their own earth-life a hell. God, who is love, must give them a rest somewhere.

But let them have a place by themselves, with all the chronic groaners and moaners. Over the door of their pen should be written what Dante saw over the mouth of the Inferno, "Abandon hope all ye who enter here."

Hear now the conclusion of the whole matter—love God and don't worry.

For Mental Science Magazine.

Evolving Mind.

S. HART.

The struggle of Mind to spiritualize itself so that it may reflect the ideal, is the work of progressive, evolving man. Progression or evolution is the continuous thinking in a spiral direction from a beginning or center around the circumference of its own being. There has been no retrogression of the race from Adam to Christ, nor since. It has ever been an evolving or improving condition. Though this is true, still consciousness of immortality is not as yet awakened, nor can it be in the first half of the great revolving circle, but it comes later on. The conscious center of human life is Divine or Spiritual being. It radiates each human

entity, making the life which we call human to be a part of the great unit or One, just as the ray is so much of its center, the sun.

In this evolving struggle we suffer the agonies, or pass through the experience of physical dissolution. This is the sweep across the line, the merging from chaos and discord to the realm of immortality where only we will awaken to a consciousness of real life.

Divine being in the human existence is of the same nature as Life itself. Human thoughts are beliefs which focalize in their own realm, human mind. Divine thoughts are formulated ideas in the superior realm of Spirit, and they shine as stars of light.

Psychic mind acts only in the realm of the human, for it cannot act in Spirit. Magnetic healing can rise no higher than its source, hence, if its source is human power, it must import only this. Poor humanity, it is ever struggling to rise higher, to sweep onward and mount above the wreck of time and sense. We find no olive branch, no rest, but the dawn is shining and will rest in Love bye and bye.

Unionville, Conn.

Sometime.

MARY RILEY SMITH.

Sometime, when all life's lessons have been learned,
 And sun and stars forever more have set,
 The things which our weak judgments here have spurned,
 The things o'er which we grieved with lashes wet,
 Will flash before us out of life's dark night,
 As stars shine most in deeper tints of blue;
 And we shall see how all God's plans were right,
 And how what seemed reproof was love most true.

And we shall see how while we frown and sigh,
 God's plans go on as best for you and me:
 How when we called he heeded not our cry,
 Because His wisdom to the end would see;
 And even as prudent parents disallow
 Too much of sweets to craving babyhood,
 So God, perhaps, is keeping from us now
 Life's sweetest things because it seemeth good.

And if sometimes commingled with life's wine
 We find the wormwood, and rebel and shrink,
 Be sure a wiser hand than yours or mine
 Pours out this portion for our lips to drink.
 And if some friend we love is lying low,
 Where human kisses cannot reach his face,

Oh, do not blame the loving Father so,
 But wear your sorrow with obedient grace.
 And you shall shortly know that lengthened breath
 Is not the sweetest gift God sends his friend,
 And that sometimes the sable pall of death
 Conceals the fairest boon his love can send.

If we could push ajar the gates of life,
 And stand within, and all God's workings see,
 We could interpret all this doubt and strife,
 And for each mystery could find the key.

But not to-day; then be content, poor heart!
 God's plans, like lilies pure and white, unfold—
 We must not tear the close-shut leaves apart;
 Time will reveal the calyxes of gold.

And if through patient toil we reach the land
 Where tired feet with sandals loose may rest,
 Where we shall clearly know and understand—
 I think that we shall say, God knew the best!

Gems by T. De Witt Talmage.

Flowers are God's thoughts in bloom.
 Our disposition is much of our own making.
 Amid the thickest gloom through which you
 are called to pass, carry your own candle.

If this world should be saved next week, it
 would spoil some of our professions.

If the soul go straight, it makes but little
 difference to us where we are buried.

My friends, do as the earth does. When you
 have trouble, keep turning round, and you will
 find sunlight somewhere.

We have no objections to hobbies, but we con-
 tend that there are times and places when and
 where they should not be ridden.

We all see things differently—not so much
 because our eyes are different as because the
 the medium through which we look is different.

He who goes through life using one faculty,
 hops on one foot, instead of taking the strong,
 smooth gait of a healthy walker.

What makes the sunshine so dull, the foliage
 so gloomy, men so heavy, and the world so dark?
Blue spectacles, my dear, BLUE SPECTACLES!

There may be grander worlds, larger worlds
 than this; but I think that this is a most exquisite
 world—a mignonnette on the bosom of im-
 mensity.

Have at least one book in your library in which
 all the good children did not die. My early im-
 pression from Sunday-school books was that
 religion was very unhealthy.

The boy who has no fire in his nature may,
 after he has grown up, have animation enough
 to grease a wagon-wheel, but he will not own
 the wagon nor have money enough to buy the
 grease.

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EDITORIAL.

Was It an Arrest?

THE ALBANY IMBROGLIO.—WHAT THEY DID, AND WHY.

Many of our readers have heard of the skirmish or legal tilt which occurred at Albany, N. Y., in April. Others have not, and hence it will be proper to give the facts. Albany is a fine city; it has an immense State house, in which are engaged a large body of noble men enacting laws for the great State of New York. The writer of this incident entertained a good opinion of the capital city, and felt that he would be rather at home, from the fact that his ancestors were born near it. Mental science had not been heard of here to any extent, yet a few were interested, and some good work had been done.

The restrictive medical law of New York, enacted in 1887, applies only to surgery and physics. It has no application to any system of healing that does not employ drugs. It applies to all who make use of drugs, in the least degree, for the purpose of healing others. The law has excellent features, and its precautions, regulating the honorable, yet dangerous, profession of drugs and surgery, are perfectly justifiable. Under this new law various doctors and vendors of nostrums have been

summoned in the name of the State to appear before the police court and show authority from the State Board of Health, else to cease their practice and leave. A failure to comply subjects to trial, and if violators of the law, to fine or other punishment. Those who have been thus cited before the court in Albany, have given up practice and left. This fact emboldened physicians to try mental science, and the writer hereof was summoned to appear as above.

Catholicism and old beliefs are strongly rooted here, and we began to lose a little pride in ancestral relations. When inquiries elicited the fact that none of the modern progressive sects, such as Friends, Universalists, Christians, Unitarians, etc., have churches here, we concluded that we were likely to have the kind of battle which Paul claimed to have had at Ephesus. Finding that other workers in spiritual reform were planted here to batter down religious dogmas, and make the way to liberty or heaven on earth possible, we concluded that the new Christianity, or science, might also establish.

God, or something, caused one of the assistant editors of the *Albany Argus*, a solid paper, and the writer to meet in an interview. The next day, April 1st, the *Sunday Argus* contained two columns of Mental Science doctrines. It was our declaration of these and the offer to test the truth of the same, that stirred the ire of religious Albany. The following is the interview:

Mental Science, so-called, has been attracting considerable attention in this city for a few weeks past. Meetings have been held which have been productive of visible results, at least in the number of converts made to the faith, and many of them are from among members of orthodox churches and from business and professional circles. About two weeks ago, the Rev. Dr. A. J. Swarts, editor and publisher of *Mental Science*, at Chicago, one of the leading organs of the society, came here and delivered several lectures and made arrangements for establishing a college.

* * * * *

According to Dr. Swarts, who is one of the leading exponents of the faith, it had its modern origin, chiefly, up in Portland, Maine, some twenty-seven years ago, where there lived an inventor and jeweler, named P. P. Quimby. This inventor interested himself in faith cure, mental phenomena, etc., which led to the formulation of the tenets of mental or Christian science, as it is more generally known.

* * * * *

Dr. Swarts said: "We wish the clergy, physicians and thinkers generally to know our claims. If they are adjudged as untenable or dangerous, we hope that the columns through which we declare them are as open to others for their censure as to us for their promulgation."

"You were once a methodist minister, were you not?"

"Yes, and when in the orthodox ministry I believed in the fall of man, a personal God and a personal Satan. I preached a literal resurrection of the body and the personal literal appearing of Jesus as a visible judge. I held in common with orthodox beliefs to a literal eternal banishment from God, into a lake of fire of all who did not believe these doctrines—excepting myself and immediate friends of course. I held to a material, local heaven, as distant in space instead of a mental state here and now. As a Mental Scientist, I deny the usual interpretation of each of these common tenets. While the purpose in hand will not permit any scientific elucidation of the above, in this declaration of claims, still I will say that neither the first human pair nor the race ever fell through the transgression of any law then known, nor have any conditions befallen the race, other than the hidden yet wise plans of spiritual growth in God's great economy of human progression. The problem of evil, so-called, is involved here, but we know the common explanations and the interpretations of science; we accept the latter as the truth and as the vindication of the character of the great Supreme."

"You accept the Bible then?"

"Mental Scientists accept the Bible, not as infallible, but still as a valuable book. They know its interpolations and its many changes to suit pope and prelate. Because of these and the demands of better thought, they reject the common interpretation and accept the scientific instead."

"It is a dogma that anyone is ever to go to a distant place and there see God. When necessary we will argue this wrong belief. God is spirit and not matter. As invisible, omnipresent intelligence, Diety is no more visible than air and never will be. God, or Life, is the sea of Spirit, and this is commensurate with the universe. Jesus was the fleshly man of blood and bones, and his body was as subject to disintegration as any other phenomenal object; but the Christ is Diety, the synonym of God, and hence, invisible forever. The flesh profiteth nothing. It was not the real, but was simply the seeming, or the ghost, which He gave up. The anointing or power that declared its unity or oneness with God, was not the flesh, but it was the Spirit or invisible Intelligence in all things. It is the Father, and there is no God aside from this. As an artist must be seen and known by his works, so the Artificer of Nature can only be known by His works; and as the artist must be in the presence of his work, so God, or Intelligent Principle, must be wherever His works are. As His works extend from atoms to stellar orbs, and over the universal expanse, so He also as Omnipresent Intelligence, must be as extended as the universe. Here, then, is an end to the absurdity that God is anthropomorphic or a personality. There is no banishment from that which is Infinite presence. This invisible presence is the Life of all. It is the divine principle which constitutes our immortality. It can never be withdrawn from any minute point, and hence, it is the only life of our bodies. What, know ye not that your body is the temple of the Holy Ghost that is within you? It is also the life of the brute, the tree, the grass, etc. Not only is it in all things, but all things are in it. Paul gave us science when he said, 'In God we live, move, and have being,' but if God and Jesus were one, it would be mathematically impossible to be in God. We can be in Christ and Christ can be in us, but this is not true of Jesus. Christ is invisible and means the anointing of God, or power. It is a title, the same as pope, bishop, queen, or general. Ulysses, was the man, while general was the title, the honor or distinction.

"The coming means the acceptance of new and higher views as held to-day by our philanthropists, our business men, our lawyers, our doctors, our progressive women, our men of evolution and charity,

free from beliefs in a God of anger, of repentance or of His fatherly election of any created ones to eternal conscious torment. Away with such doctrines which so degrade the character of the scientist's God, and let the higher truths come forth to cheer and save our noble young men of this day. The verdict is rendered and the ripest thought turns from these errors of the past and knows that the resurrection, the judgment and the Christ-appearing, mean the general coming up of the nations into broader and better views. The angel of truth with one foot on the sea and the other on the land, simply means the world-wide acceptance of science, or the ethics which honor God and make him to mean love, Truth and spirit, but never a personage of visible form."

"Do you believe that people whose lifelong faith in orthodox Christianity has given them a fixed hope of seeing God, will accept these iconoclastic teachings?"

"Burdened hearts, whose hopes through the old teachings have left 'nothing but leaves,' are coming by millions to teachers of this new or millennial age. We teach these higher truths, we turn them from narrow beliefs, born, like many of our institutions, in the lower brain of man; we show them the brotherhood of the race; a God of tenderness in all; heaven to mean health, peace and harmony here and now. We teach all to keep the temple, the body, free from strife, bickerings and selfishness, for we know that envy, hatred, jealousy, avarice, etc., contaminate the mind, and that the mind affects the body or causes pain and disorder. Sickness is the result of sins, and the latter are performed by carnal mind not by the flesh.

"While, then, our science is 'Truth or a system of higher ethics, it passes with many of the teachers and healers engaged in it merely as a system of curing the body or as something relating only to doctors and to *materia medica*. Those who see aright understand it to be the grand working of the 'Immortal and Invisible One,' and the bringing in of a new system or gospel to all the race. When we teach that spirit is all, and that so-called matter is a mode of spirit; that all pain or disease is simply a condition of the mind; that mortal carnal mind only is diseased, and that God or spirit is the only power of cure, the worst forms of disease are overcome. The cures come as God's seal to the truths we teach. It is truth

that saves, cures or makes free. We discard every drug or material agency. We simply take disease, as a mental state, from the mind of the patient, and this we do by a purely scientific understanding of the philosophy of disease and the laws of cure. We talk the truth and apply the method of silent treatment, and our patients get well. We explain some of the laws and let all know that God is the source of cure and that we are simply instruments. We know that chief cause is always invisible, and we know that effect is result or secondary, and hence that the cause of disease proper is invisible and that the cause or source of cure is likewise invisible. The utility of any material agency is found not in innate merit but in the fact that it stimulates mind.

"We respect both the faith and the prayer cures, and we know that mind only can believe or pray, yet our system is neither of these, nor is either scientific. We offer to prove our system by raising invalids from years of helplessness and pain, and we are doing so. Let the cause be pronounced a failure when it fails to make good its claims, but not till then.

"Well, what are you doing, or what do you propose to do in Albany, to prove the truth or your statements and the claims of Christian science?" asked the reporter.

"Well, I will tell you what we have done and who believe in us and what we stand ready to do," he replied, digressing somewhat in so doing.

"I am told repeatedly that the citizens of Albany have no faith in the claims of Christian science. Yet the doctrines of this system are welcomed to-day by the most intelligent people as the highest truth. Senators, lawyers, doctors, ministers, rich and poor, are coming to it as the power that saves the soul and body. The system or science has a million advocates in our land. It has twelve creditable magazines published exclusively in its interests. Its literature is in great demand. A hundred writers have issued able works in its defense. God does not design to have it looked upon as a system of curing disease only, but rather as a new gospel of truth or religion. It is a system of ethics or religious tenets; its claims are tenable and as firm as the everlasting hills.

"In proof of its divine order, cures of every manner of disease take place through its simple methods of silent and scientific

thought. The listening to its doctrines and the reading of its books often result in restoration to perfect health. As a representative of the cause, I ask the honest people of Albany to investigate its claims. This is the silent coming of the Christ as promised in prophecy. It is a revival of the saving power as manifested through Jesus and the apostles. One thousand cities of our land have schools and teachers of this system. Often an invalid of severe chronic troubles is healed by one treatment and without drug or contact, for this is not magnetic treatment. The healers confess God as the invisible power. They claim that there is but one Spirit in the universe, and that is the Infinite. We do not believe in spirits as independent entities or separate lives.

"It is strange that Christian people who teach salvation by faith, should object to our claims of salvation by mind as the agency, for faith is naught but mental action.

"NOT A MONEY-MAKING AFFAIR."

"We are not in this work as a money-making affair, but because God calls us to be His oracles. We are often condemned and without cause. He was a just teacher who said, 'The laborer is worthy of his hire,' and we feel that our noble men and women in this work, as missionaries binding up broken hearts, cannot live without meat. Some say, 'If this is Christ's work why is it not done free?' This is unjust and shows ignorance of Bible facts.

"I now offer to undertake the perfect cure of any twelve invalids and free of all charge. All I ask is that any citizens of Albany may select those whom the physicians pronounce incurable and of any disease whatever. Bring them to 31 Jay street for seven daily treatments, to be given in the afternoon and in the presence of their friends, if desired, and with no contact save the mental. If I have to visit patients, I do a wrong toward others who call. Mind or understanding shall cure them. If we fail to cure them then the verdict of community may be rendered against the truth of science. I do not offer this as an advertisement, nor do I seek my establishment here, for I am to go to New York near the middle of April to instruct a class there also."

The work began in earnest, but before any patient received more than two treatments, the above named interference oc-

curred. It disturbed the work and turned the public attention toward the result of the legal or medical opposition rather than to the healing. Our overworked mind, weariness, daily lessons, correspondence, distant cares, etc., together with an engagement then maturing in New York, rendered it impossible to rally anew to the interest of healing. I decided to return at a future date and renew the offer relating to the one dozen invalids. This repulse is no defeat; it is a victory to every independent healer in the State who uses no drugs. I say to all, neither New York or any other State has a law that can be enforced against any mind-healer who works without drugs. Any healer who gives drugs without a legal medical certificate, can get into trouble now in various States. It is very evident, then, that these medical laws lessen the use and sale of drugs; that they force independent healers and conscientious physicians away from physics and into our system of cure, therefore these restrictive laws are not a curse to our cause but a blessing.

The following appeared in the *Argus* of April, 7th.

MENTAL SCIENCE ARRAIGNED.

To *The Argus*.—

Rev. Dr. Swarts, who edits the *Mental Magazine* at defiant Chicago, meets obstacles in his introduction of the new healing doctrines in Albany. It was a venture when he published in our city papers that he would undertake the cure of twelve invalids, to be selected by any citizens of Albany; that such might be of any disease, and that he only asked "seven treatments," even where physicians regarded them incurable. As soon as some of the invalids began to be accepted, it looked rather cowardly, from some source, to interfere when the offer was not for pay. When he was summoned in the name of the people of our State to appear before the chief of police, and was there told to abandon his work and leave the city, he said that they would find him in the fight before he would turn his back on the cause. He demanded a hearing before a judicial tribunal, and was forthwith taken

before the judge of the Police Court, where he indicated a purpose to show that his system of cure does not come under the medical restrictive law of New York. He was given from Wednesday until Friday morning at nine o'clock to procure a license to practice, otherwise to cease his practice or be placed under arrest and stand a trial.

During this interum the reporters had full sway and though they gave him lively tilts, it was heard that he said he "intended to remain in Albany; that he enjoyed hash here, and the teaching of his large class in the science of health; that he was receiving much gratuitous advertising," etc.

He secured the services of Aaron B. Pratt, one of our solid lawyers, and both met at the appointed hour. The mental editor was not arrested, but was sworn and then questioned by his attorney and the court. His answers, under oath, showed that he never gives or applies drugs or medicines, nor uses surgical instruments in his treatment of disease. That no form of the term doctor was ever affixed to his name, but if used occasionally as a prefix, he regarded it in the sense of Webster's first meaning of the word, viz., "One qualified to teach; a teacher; an instructor," etc. From the fact that he never uses drugs or any appliances, it was held by the magistrate that the law regulating surgery and physics does not apply to the system of mental healing as practiced by Dr. Swarts, who uses mind only. He was told by the court that he was at liberty to continue Mental healing, either for or without pay. Mr. S. thanked the judge and left the room. On his way out he was taken by the hand and congratulated by several business men who were there to see the outcome. He said that his pride had been cut somewhat, but he was willing, so that the cause might be vindicated. He will finish his instructions and go on to other fields next week.

CITIZEN.

This false arrest might be given a legal reflex action, but instead of this, it may be permitted to pass as a gain in the right direction. We like Albany and its physicians, after all.

We need aid now to go on with the work. Send in your subscriptions and get our premium, or accept the offer on this page.

New York Editorial.

Happy days are before us. Spiritual and Christian Scientists meet under the friendly roof of Dr. Whipple, and feasts of reason, flows of soul and heavenly meetings in the Lord are the order of the day. New York also has a mental Science Martyr, no less a person than our noble leader Mr. Swarts. The infamous M. D's. (murdering demons) of Albany, undertook to drive him from their sacred city. But they did not understand the nature of their hoped-for victim and they were taught a lesson not found in "Materia Medica" or "Theory and Practice." Bad as New York may be in many respects, the old Empire State has not reached the infamy of punishing people for thinking and teaching the truth. We believe that 1888 is to be the most auspicious and triumphant year in the whole history of Christian and Spiritual Science. Joyfully, we write this our Salutory, knowing that the Science and Religion of Joyousness is to light up so many homes and so many faces which have never as yet come under its gracious influence. With malice towards none, and charity towards all, let us labor for the abolition of sin and disease and the uplifting of sorrowing humanity.

J. H.

Forty Days Only.

Doubtless many intend to take our Non-Resident Healing Course in Mental Science during another year. My work in the East for the general cause, has incurred constant outlay and but meagre returns as yet. Because of financial necessity and an earnest desire not to omit an issue of the MAGAZINE, I have decided to make the following special offer: All who wish to receive the Non-Resident Course, may have it for \$12.00, provided they remit this amount or half of it at once by draft to my name and office at Chicago. This

offer must be either completed or accepted by a remittance within forty days, or before June 25th, 1888. It will not extend beyond that date. Our price is \$25.00, and we intend to maintain it after June 25th. The \$12.00, or a portion, should be remitted, and on receipt of the same, the Text Book and Question Book of 144 questions, will be sent. All of them can be answered by a knowledge of the Text Book of 54 pages, but when 125 are satisfactorily answered in writing and sent to me, I will forward to all, provided they are over 21 years old, the Diploma for healing. The \$12.00 for this special offer, must be received in full, before the Diploma will be sent. In cases where 125 questions are not answered correctly, such persons may have sufficient time to make a second effort, and until they can answer correctly.

We will regret to have this limited offer do any harm to teachers, and cannot expect any co-operation from them, but hope that other friends generally will do all they can to let the interested know in time. The Question Book that will be sent with our Text Book, will assist the student to start properly in his answers. A little earnestness and prompt work now will enable many who have received instruction elsewhere, as well as new parties, to save expense and receive this legalized and excellent course. From the correspondence and intentions about this course, many will be apt to act for themselves on this offer.

A. J. SWARTS,
President.

The editor sends his last item from Belfast, Maine, Dr. P. P. Quimby's former home, even during the time that he remained in Portland, seven years healing, and up to 1865. Now that he is with the sons of Dr. Quimby, it is probable that some interesting facts may be forthcoming soon. He writes that he expects to return to Chicago at once, and intimates that he will surmount all the obstacles that have threatened, and that he will be deeper in the work than ever. Our readers will all hear from us in June, and we shall trust anew the kindly work of all.

MANAGER.

Items.

The editor writes the office that he hopes not to seem selfish, but that too many letters are written to him in the East. He cannot reply to half of them. He says that he has long letters on hand for weeks not even read, and, of course, not replied to. He wishes all to write to him who desire to, but to address him at this office. He is liable to plan so that he will not answer many more letters individually, but will depend chiefly on the *MAGAZINE* to make his movements known. He gives no address now other than his office.

Our return to Albany, N.Y., gave us a fine class of most excellent citizens. George M. Chism and his accomplished wife, as also other friends whom we shall ever remember with true respect, aided to make a good class. In it were several estimable ladies from Troy who had been some time in the science. Also a lady of merit who had received a course in the science of some school at Chicago, and since that the normal course at the Massachusetts Metaphysical College.

Three educated and advanced minds in the science received our Doctor of Philosophy course. One of these is a model gentleman, the secretary of the Editorial Association of Albany. Another had received five courses in our science, and is a French, German and Latin scholar, a good student and scientist.

We organized the Albany Mental Science Association with good officers to take it in charge. We shall stand by these friends and invite to their aid other teachers and workers.

The Spiritual Science University is proud of its name. Like all fixtures of time the adjective has to be feared and fought, but it plants in its true evolutionary order. All fair-minded people know that we represent a science or movement

which is special, and which is not to be confounded with spiritual philosophy, nor with any other congress of thought.

This new era system founds itself with *schools* and *teachers*, or doctors in the literary sense. Like the Athenian and the Platonic philosophers, so this science rises from the natural or physical to the spiritual, or the highest conception of Being; and as Platonism was allied, even inwrought into early Christianity and has come down with it, so this system of science spiritual is the foundation of the seventh era, or civilization, even the system that will succeed Christianity, as it did Judaism. The new name is SCIENCE; the Seventh Seal is opened and SCIENCE is the angel sounding on sea and land.

Our California friend who requested our solution in the MAGAZINE of the highest understanding of Being, may see it in our next issue. We can say to her, however, that when two of her science instructors took issue with the fact that all sense objects are mind, and resolvable to primal invisible substance, they were mistaken. Every visible object, large or small, can be chemically returned to its source or to air itself, and from this invisible state the same kind of objects come forth. If the source or stuff employed in the visible formations is spirit, then the visibly expressed ideas are spirit. Through evolution they emanate from being, which is the first, to existence which is the second state, and then through involution they disintegrate from the second back to the first condition. The invisible is dependent upon the visible, and the visible is dependent upon the invisible. In the great law of compensation the polar forces of cause and effect, demand and supply, action and reaction, visible and invisible, being and existence, hold a reactionary force and an eternal equipoise.

Ph. D., Doctor of Philosophy, going of te to clergymen, and other educated men

and women from our University, does not mean, in one-half of the cases, that they are to enter teaching ranks immediately in this science. It means that this degree imparted to the worthy, and to clergymen at the nominal or inconsiderate fee we charge certain ones, is to carry the science through their kindness, into the pulpits and into other ranks. It means the spread of reformatory work. Since our work at New York, several ministers of orthodox churches, far advanced in the classics of the schools and in philosophy, have received this degree from our central school, for we confer it legally now by our system of post-graduation. If some regard it too easily obtained, it is sufficient to remind them that this is the age of steam and progress; the age of the telegraph, the telephone, audiphone and phonograph; the electric lights, the spanning of continents and the moving of worlds. The seven-year apprenticeship has yielded to genius instead of time. When Ph. D. originated but few were educated to its scholastic standard; now such are numerous. Many will apply and will receive this of us under seal, and while the past has seen that men only can have the distinction, our University belongs to reform, and worthy ladies are also welcome.

"Mr. Swarts, what author or special school in the science do you profess to follow?"

I find wisdom and good in all of the works published in our literature. I do not accept of any special one as my authority. I have been in the work of mental healing, more or less, for 21 years. I wrote and published reformatory and metaphysical writings in various publications for years, before I read a line of any author now recognized in our science. I quote from no other in any of my views, nor do I examine any work for the sentiments I publish. I hold to direct communion with the one Infinite source or Intelligence. To look into any of the

books of the past, or to follow the intellect of man, is to be led by the world and the wisdom of the masculine mind.

Woman in true spirituality, or grace, represents intuition and inspiration, the sixth and seventh senses, hence I counsel many such for the safest guidance. The lion, or masculine element, has ever predominated over the feminine, or lamb, element. Seeing the incoming order, and the evolutionary recognition of woman as the ascending power, we hear her and then talk and write her higher conceptions or inspiration. Women are foremost in all good work, and this is the reason that I counsel them. Some women are base enough to represent the carnal element, and hence they see naught else when they try to mingle with the truly spirituelle. Mark and avoid such.

Our reply has taken a strange turn, but we give it as from the Spirit. I endorse all the schools, all the teachers, all the publishers, all the healers and workers, for I see good in all. I am in for no special school; I do not care to maintain *local* teaching, even in my own school at Chicago, and hence am free to endorse all. Our *MAGAZINE* must not grow narrow or sectarian; it must cultivate the work at large, and I must labor with voice and pen, and chiefly in the lecture field rather than at any local place.

We are indebted to the *New England Magazine*, Boston, Mass., for their kindness in allowing us to copy the cut of P. P. Quimby given in our April issue. That magazine gives an interesting biography of Mr. Quimby, written by his son.

The Way, The Truth and the Life, by J. H. Dewey, M. D., 400 pages, price \$2.00, has just been received. We shall give it an extended review next month, but feel safe in saying that it is a valuable addition in our line of thought. We furnish it wholesale and retail.

FRIENDS OF THE CAUSE.—Please do not feel uneasy over the nature of my work. I do not desire to triumph over any of you. It is probable that I am nearer the point of discouragement and of leaving the advancing features of the work more to the rest of you than you know. It was always my nature in boyhood, and in twenty-eight years of public life, to exert too much energy. Some are unkind, and their harsh letters charge me with "ambition," "wordly-mindedness," "vainglory," "all for money," etc., and hence devotion to humanity is entirely misunderstood. It may be that I am too radical in religious sentiment, but I am acted upon and write as I am led. I often suffer much over it all. Cares and relations that one cannot name, but which should be a source of help, often bear so heavily that weariness demands rest. I hope that the true and the considerate will be charitable, and will suspend destructive mental force or judgment for a time. I feel quite willing to leave leadership to the several rightfully there, and to take the rest I need, till I may be led in a more moderate way.

Of late, when overworked, and when weary mind longed for quiet and a home somewhere of congenial, restful experience, I was thankful to unexpectedly receive kind letters from various States inviting me to come to their homes and rest free of all charge, as long as I chose. I thank them heartily. I have accepted one and shall repair somewhat, and then with my kind and noble friend of Chicago, Dr. E. W. Baldwin, or some other good man who will accompany me in preliminary details, I will go on in the lecture field of toil.

Please do not feel uneasy over my business relations, friends, but know that due care is exercised. Scientists are deceived by their groundless fears. I neither worship nor have money. If a heart true to the highest interests of the *needy and hungry* might be directed to me for the trust,

I feel that I might relieve my too heavy burdens by yielding responsibilities to such. I am thankful to Dr. Crabtree, and the many others who have encouraged Ada B. Ayers in her wise management of my MAGAZINE and office, while I am in this absent work. All letters should be addressed to my office. *Kindly to all*,—EDITOR.

We have sold all of our "Non-Resident Instruction" pamphlets, but write us, inclosing stamp, and we will be glad to give full particulars of our Non-Resident course in which we are graduating so many good workers.

Wilman's Express, published at Douglasville, Ga., the first issue of which we have received, is bound to do good, and be good with two such helmswomen. Send for it; you can all have it for the small sum of fifty cents per year.

Wanted, a Christian man or woman of means, to aid in publishing a new copy-right work greatly needed now, and will be, by a famous author. Address "D. D.," 10 Park Square, Boston.

Correspondence.

The following excerpts are from a noble letter written to Mr. Swarts by a most excellent lady, the wife of a noted druggist of many years. Surely there is no hatred, but we are all friends and belong to the one family of God. Many sentiments like the following have come in. We welcome these she utters as representative, from the fact that she is a consistent friend to all in this movement, and specially endorses the noble work of Dr. Evans for many years. We thank our sister for her words of true encouragement direct from the source of good.

"DEAR BROTHER SWARTS:—I read all the articles sent by some one to me about the Albany trouble, and have thought much. God and the good angels gave you victory. Truth triumphed through you. You bore it nobly, and yet your extremely sensitive nature must have suffered. Your every word is a lesson for good. They have not harmed you. You are more and better known now than ever before. Many will cluster around you who will esteem you for your firm and fearless vindication of the cause in which you so earnestly work. Please accept my hearty congratulations on the happy issue of the whole affair."

FOXBOROUGH, MASS.—Mr. Swarts, I am true to the science. I would not part with the truth and the clear understanding of this great science, as I received it under your instructions at the Rhode Island Metaphysical College, for the wealth of all the Vanderbilts. It brings to me that health and peace of mind that nothing else ever has done or could do. Many are with you in the great work. Mrs. C. M. B.

VALLEJO, CAL.—Your MAGAZINE came to me last evening freighted so strongly with the perfume of truth, that its fragrance lingers with me this morning like sweet incense. The thought most adapted to my conditions was that by Mrs. Wilmans Post. She has said what I have often inclined to say. I commend it to all. Mrs. F. J.

BERLIN, MO.—I cannot tell you how much I value the M. S. M. I have been reading Materialism Dethroned; it is the most direct and easily comprehended of anything I have read on the subject. E. B. H.

ENFIELD CENTRE, N. H.—May your desire to do good, the love of truth, and the intelligence and assistance of the people, sustain and inspire you to continue giving light to the blind, rest to the weary, health to the sick, faith and hope unto all. G. J.

HANNIBAL, MO.—Although an old allopathic physician, I find I am lonesome without the MENTAL SCIENCE MAGAZINE. G.

PROVIDENCE, R. I.—I find much depth of thought in your MAGAZINE, and value it very highly; wish it might come semi-monthly. C. E. W.

Important CLUB OFFER!



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