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THE  
MIND-CURE

IGNORANCE, THE ONLY  
EVIL;

INTELLIGENCE, THE RE-  
DEMPTION.



SCIENCE, THE INTER-  
PRETER;

INSPIRATION, THE  
CENTER.

AND SCIENCE OF LIFE.

*IN HOC SIGNO VINCES.*

[IN THIS SIGN THOU SHALT CONQUER.]

PROF. A. J. SWARTS, EDITOR AND PUBLISHER,

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# THE MIND-CURE

## AND SCIENCE OF LIFE.

"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. I.

AUGUST, 1885.

No. 11.

For The Mind-Cure and Science of Life.

### → Pain, and its Cure. ←

DR. W. F. EVANS.

#### SECOND ARTICLE.

In an old definition of pain, which dates as far back as Aristotle, and which has been reproduced by Sir William Hamilton, and adopted into his metaphysical system, we have a hint for the application of what will prove in very many cases an infallible remedy for it, and one of which we should never lose sight. It is a remedy we shall have frequent occasion to prescribe for ourselves and others. Says Hamilton: "Pleasure is a reflex (that is, effect, result) of the spontaneous and unimpeded exertion of a power of which we are conscious; pain, a reflex of the overstrained or *repressed* exertion of such a power." (*Lectures on Metaphysics*, p. 577.) Here is a golden truth of great practical value. If we substitute for pleasure and pain the words health and disease, it is equally true. Most diseases and painful affections, so far as they have become a condition of the physical organism, are a *stasis* or standing still of the circulation both of the blood and of the soul-principle through the parts. To put any organ, or muscle, as an arm or a leg, to its legitimate (not overstrained) use, is always pleasurable and healthful. Most diseases are the result of a repressed or obstructed

activity of some part of the body. To find out the divinest use of any power of mind or body, and to put it to that use is the law of its health, and the sovereign remedy for its disease. Take as an illustration, the lameness and soreness of the muscles of the arm, especially the triceps muscle, whose office is to raise the arm. The pain here is only a crying out of the part for more blood, more soul-life. Each successive time the arm is slowly raised, the pain is less and less, until at length it wholly disappears. The same is true of that most painful disease, acute or chronic inflammation of the sciatic nerve, or the ordinary forms of rheumatism. In the former case, the sciatic nerve, one of the largest in the body, has become "strangulated," as some medical author expresses it. It cries out for more of the soul-life in it. Gently move it a few times, and then, "Arise, take up thy bed, and walk." Soreness and pain in a part of the body, to speak after the manner of men, are only the same thing in different degrees—a want of life in the part. And the voluntary movement of a part determines the vital force to the part moved. A weak muscle is always sore. Action is the law of life, and consequently of health. Inaction is first pain, and then death. He who fully comprehends this principle, and can bring the patient to a practical application of it, will be a successful physician; for the cure of disease is only the restoration

of the organs involved in it to their legitimate functional use and activity. During the last quarter of a century, by an application of this principle, I have wrought many "miracles" (in the popular estimation), and a large proportion of the marvels of healing, witnessed at the present time, are illustrations of the principle we are discussing in this article. The better way is to educate the patient into the application of this principle, and then he works his own "miracles," and in a spirit of self-reliance, becomes his own *thaumaturgist*.

In Swedenborg's grand science of correspondence, to move signifies to live. (*Arcana Celestia*, 5605). Life is a force, and all force is a form of motion. The movements of the body, both voluntary and involuntary, originate in the soul, and are only modifications of the life of the soul. If your arm is lame, it is because life is retreating from it. Therefore follow the prescription of Jesus, "Stretch forth thine arm." For the motion of the limb will determine an influx of the Universal Life into it. For as motion is life, so immobility is disease and death.

"Act, act in the living Present!  
Heart within, and God o'erhead.

"Let us, then, be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

In my next I will give the sovereign mental specific for pain.

For The Mind-Cure and Science of Life.

## →The Manufacture of Success.←

CHARLES DAWBARN.

### FOURTH ARTICLE.

In my articles on "Eight into two won't go," I have spoken of the punishment that results from getting married before you can afford it; and I have not a word to wish unsaid of what I then urged. I have also pointed out the sin you commit in having children you cannot protect, and bring up as their rights demand.

In these articles I want to speak more especially about the children themselves and their individual rights to which they are as much entitled as you are to the rights you claim for yourselves. I have pointed you to the fact that it is a child's right not to be born tired. Surely every child has a right not to be born thirsty.

I am no extremist on temperance, nor I hope on anything else. But the effect of alcohol is, as you all know, to inflame the passions; and nature will send you a child then just as readily as when your brain is clear and your heart is full of love. That child is, of course, born with a nervous system that will crave excitement; and it is you who have done it, with no possible excuse, but that as you were an animal you acted like a brute.

Nervous parents will beget nervous children in any case, but you need not add to the curse by begetting a child when you are whisky soaked or fuddled with beer.

The rights of the unborn child are very seldom taken into account by fathers and mothers; but in the future of earth life—perhaps a thousand or ten thousand years from now—humanity will have learned that the begetting of a child is the most important work of man on earth. And in that coming era no child will be called into existence until his future happiness shall have been assured by an obedience to every law of nature that affects his organism.

Suppose we look at this fact from the other side of the question. Imagine that we want to have our wage-workers of the next generation restless, discontented and irritable; ready for strikes and riots; irrational men and women, with the animal side uppermost.

Remember that there is law for evil just as well as law for good, and that we can, with absolute certainty, produce just such a character as we desire. The way to raise such wage-workers as these is very simple.

Begin with your girls who now go out to work; the younger the better. Keep

them at any labor you like which requires that they are on their feet ten hours a day. Nine out of ten will get womb disease, more or less aggravated. Very well! An irritated womb turns out peevish, irritable babies, and peevish childhood means discontented, unbalanced, unhealthy manhood. In twenty-five years look out. You have raised the devil, and he always brings fire with him.

Last summer I went through the largest and best appointed cotton mill in the world. The co-operation of owners employ many hundreds of women and girls as spinners and weavers of cotton. I noticed that these women and girls never sit down during their ten long weary hours of toil. The work is not hard; it is chiefly the instant repair of broken threads. Good wages are earned, and the corporation secures its hands excellent board at small expense. But you see these employers are raising, by the very process I have pointed out, a new generation of wage-workers who *must* be irritable and discontented because *they are not born right*.

In that particular case the remedy would be easy, but like every other remedy that will really lift up manhood, it must come by independent individual action. We cannot afford to call upon the employers to take any action that will increase the cost of their goods. They would at once lose their market by the competition of those who would undersell them. To fight a law of trade is to proclaim our own folly, and ensure our defeat every time.

But suppose these women and girls should combine—ten of them in each combination—and hire a girl their equal in skill to take the place of each worker in turn for five minutes in every hour. During this period of rest the worker might sit down, and thus relieve the tension to which the most important organs of womanhood are now subjected. I am supposing that under this arrangement the assistant would also get her own five minutes of rest in every hour.

I was informed that these skilled weavers earned \$1.25 a day; and are provided with comfortable homes for \$2.00 per week. They must, of course, pay their assistant the same, or 12½ cents for each member per day. In all probability they would—taking the whole year, or a period of say three to five years—much more than make up this outlay by increased health and consequent avoidance of loss through sickness.

[TO BE CONTINUED.]

For The Mind-Cure and Science of Life.

## → Rosicrucian Musings No. 4. ←

FREEMAN B. DOWD.

"As a man thinketh, so is he." "As you sow, so shall you reap." Looking abroad in the world I saw men reap when they did not sow, and I saw men always sowing who reaped nothing. I saw aged men, bent low with a life of toil, whose labor had made others rich, begging for rags and crumbs of comfort. And I said: "It is false!" "There is no justice in life!" I saw a bright, joyous, young man bearing upon his young shoulders the burdens of an aged and sick father, and mother, and brothers, and sisters. He worked hard; early and late he fought poverty back from the door, but it was too much for him; and they were hungry there, in that old log house, where death sat silently watching his victim. With a heart full of tears he went to the head of a rich firm of farmers and mill owners, who cultivated hundreds of acres of fertile land, and whose flouring mill manufactured hundreds of barrels of flour for the market. The young man was well known to this firm, having worked for them. He told his simple story of want, and how Providence was growing a fine crop of wheat for him, which was already beginning to ripen, and asked the loan of a little flour which he would return after the harvest. Mr. T— listened with a pleasant face to the

young man; then laying his hand gently on his shoulder said: "We have got plenty of flour, but we can't loan it! You come and work for us, and you can have all you want." "But, sir! I cannot leave my crop and my sick father now," said the young man, as he turned away to hide the tears that almost choked his utterance. "Well, you know your own business best," said the prosperous and wealthy Mr. T——, as he resumed his work. The lad turned away with a great lump in his throat that he could not swallow, which oozed out at his eyes, as he walked on aimlessly and in despair. Then there came into his mind his Sabbath School lesson—"Give to every one who asks of you, and he that would borrow of thee turn not thou away!" His lips framed no words; no uttered prayer was made, but in his heart the thought welled up, "Oh, that he might be hungry as my father is!" Blinded by his tears, he stumbled suddenly upon Lawrence, the fat, smiling-faced, jovial, "God forsaken" miller of the firm, as he went to his dinner, all white with flour. "How now, my lad!" said he, as he imprisoned a small hand in his large, fat hand. "What's the matter, my boy! why those tears?" In a choking voice, vainly trying to smile, he told his sad story. Said Lawrence: "Well, why didn't you come to me? I haven't much—just simply what I work for—but its enough for both of us! Come and get all the flour you want of me; I know you'll pay it."

Then it was I saw a black cloud rise from the heart of that boy; it looked like a hand; it floated away, and I saw it was attracted to the head of him who said "No" to the boy. I looked again at the boy, and I saw bright tongues of fire leap out of his heart, which followed the miller in the white clothes, and shrouded him round about. Years afterward, being curious to learn the ways of Providence, I looked at these men again. The miller was an old man, but the smile was on his face yet, and he had all the comforts necessary for

his old age. And the tongues of fire still clothed him; and I heard one say that when the cholera came and swept off hundreds Lawrence did his best to help the suffering and dying, and buried the dead without trembling or fear. But the man who said "no" was working for others for his comforts. The smile was not on his face, and his hollow cheeks and anxious look told of restless nights and a fear of the future and of God. The cloud was no longer small, and like a hand; and its boundaries I could not see, but I traced it to the mills and the farms upon which it lay like a blight with ruin and decay all around. The firm of T—— Bros. was no more. Then I asked the divine mind—as Hermes asked Pymander—to show me nature's laws of compensation; and this is what it said. The whole earth is enveloped in a cloud of darkness or ignorance; this is demerit. The laws of demerit are vindictive. The justice of demerit is that of retaliation—an eye for an eye, tooth for tooth, blood for blood. Its friendship does not extend beyond the radius of self. Its knowledge does not go higher than palpable, plain facts. Its moral power is that of force; of hatred of sin and the sinner; of cursings and anathemas of all offenders and of all offences. There is no pity for her who stumbles and falls in the darkness; but all the passers-by kick and tread upon her fallen form. All mankind are in this dense darkness; there is a great light above them, but their faces are toward the earth; like a four-footed beast, they do not look up, but manufacture a light for themselves, which enables them to grope or feel their way. When they perceive a little place not lighted by their weak, artificial light, they call it evil, and they rush upon it to destroy it; they watch for symptoms of evil as an Allopathic physician looks at the tongue or feels the pulse of his patient. They imagine that when they have removed the symptoms they have cured the evil, as a man wishing to extinguish a fire covers it with green

wood, which indeed smothers the heat for a time, only to increase the heat afterward. They add force to force—thinking that one evil will cure another. They imagine that destruction is a cure. To this end Governments are kept up; courts instituted; jails and penitentiaries built, and scaffolds erected. I saw a judge pass sentence of death upon a poor wretch; the wretch hung. The judge, in his pride and self-sufficiency, died afterward. I saw him in the spirit world the same as he was here. But in the course of a thousand years he had turned inside out; in another thousand years he had lost all memory, and his identity entirely. And the poor wretch who hung was his constant companion. They both gradually lost consciousness; their bodily forms disappeared, but the "Kavma" of their acts descended into the demerit of the earth, where it belonged. In the course of time the wretch was born a man, and married; the "Kavma" of the judge through the law of antipathy—still clung to him; and in the course of time the judge was born upon the earth, with the wretch for his father. I saw him, a full-grown man, helplessly lying in his cradle, a driveling idiot, fed by his mother. Such is the moral influence of force upon humanity. The very thing you despise and hate lays wait for you who hate; the things you hurl down shall yet hurl you down lower still.

Such are the laws of demerit. A life of wrong (and allow me to say right here, once for all, that all aggression—all acts which give pain to others are wrong) grows, increases, culminates; and at its culmination the vindication is met face to face, and the reversal of the man begins. This culmination does not always take place upon earth during this embodiment, except so far as sickness, unrest and death are penalties inflicted as teachers and reformers. For, indeed, all the afflictions of life are attracted to us by the demerit of our present, and previous lives, as a punishment or force to compel us to open

our eyes to the light; to compel us to look upward, and stand erect as men, instead of groveling in the filth like swine. Demerit causes the blood to boil in anger and lust. It swells and bloats the soul with pride. It poisons the very atmosphere we breathe with the malaria of competition, until the whole world is mad with the idea of rising upon the ruins of others.

[TO BE CONTINUED.]

For The Mind-Cure and Science of Life.

## Potencies and Their Evolution.

DR. C. D. GRIMES.

All the mechanical power found in water is in its gravity. This power will revolve the wheel as it vibrates the pendulum.

If by heat we triturate water and change it to steam, we increase its volume 1800 times, and at the same time we create or awaken and call forth a power, the amount of which we can only form a conception of by converting the amount of water upon the wheel at one time into steam, and judge of the power it exerts in moving long and ponderous trains of cars, through the engine, and compare this with the power exerted through the wheel by the same amount of water.

By an extended trituration of the steam we obtain caloric, that is nearly, if not quite as potent as dynamite. Other triturations produce electricity, that cleaves a continent, and shakes the earth; others afford a power, that arises from the brain in a blue cloud and is flashed over the motor nerves by the will, and enables man to lift great weights, and perform with agility and perfection the most complicated movements, in sweeping the keyboard of a musical instrument, as well as the wonderful feats of the gymnasium.

Further manipulations in Nature's mysterious laboratory afford a force still more recondite and wonderful! This is nothing

less than a self-extension of the conscious "I"—the "Ego," by will power until vast distances are grasped instantaneously and with a potency sufficient for the observation of material form through material sense, and spiritual recognition through the interior sense.

This thought-transference is known by the term Telepathy, and these are specimens of the power of that Godlike MIND that holds an audience spell-bound for hours; of MIND that governs a world—yea, a Universe.

Still the materialists fail to comprehend these, the simplest of all problems, while they are sufficient for the most difficult, even if it be the 47th of Euclid, when there is a dollar at stake; problems proving matter to be but inertia, but a vehicle, but a shadow, while the living spirit that animates it is the "I," the "Ego," the ALL power, the ALL essence—the "I AM;" and the visible and phenomenal world is but an effect of the play of invisible forces.

The syllogism of Zeno was, that "nothing could not move something." The human mind moves the otherwise inert human body, therefore Mind is something.

We sing, "John Brown's soul goes marching on," What is it that goes marching on? What is it that chains the lightning to grooves, and compels it to minister to human wants? What harnesses the winds to its chariots? What holds the planets to their course, but MIND?

My proposition is that all forces are potential, and are of utility for Good or Evil, in proportion as they are refined, attenuated and subtile, or as their remove is from the inertia and grossness of the rock, toward the volatility of thought in transference. That grossness is weakness and that attenuation is power, or that spirit (substance) casts a shadow in matter, the attenuation of which indicates the grade of potency.

That spirit is cause and cause of causes no candid investigator and deep thinker

will deny. A successful practice then will be found in the domain of cause and effect, and will write its formulas accordingly. A spiritual condition cannot be changed by a gross material remedy. Let the remedial force be more attenuated and potent than the diseased condition to be changed. Then, when the opposing forces grapple in combat, the most potential will win for good. The changed condition is the cure and the most refined and subtile does the work. "Throw physic to the dogs," then. It may be worth something for the grosser forms below man.

Causes exist in the unseen realms. Even a noble life, a good example, silent and unsought though it be, will write itself upon, and mold and renew the negative and receptive, and will render Life forces more potential for Good. The effect of every passion is to produce an alteration in organic Life. Anger accelerates the circulation, while fear deadens it, producing a fullness of the vascular system. The words, "melancholy" and "black bile," are from the same root. "A paroxysm of anger," says Dr. Hall, "will render the bile as acrid and irritating as an overdose of calomel; an excessive fear will relax the bowels equal to a strong infusion of tobacco, while an intense grief will arrest the secretions of gastric juice as effectually as Belladonna."

Hence in the Homeopathic practice these conditions of *mind* are *symptoms to be treated*—conditions of *mind to be changed*.

Where is the one so gross and brutish that while being racked with pain has not noticed that he was lifted half way out of it, after a visit from a genial friend and brother?

A human deed of moral heroism, of self-devoted love, of sacred enthusiasm, is a more perfect revelation of God than the magnificent spaces of astronomy, the vast eras of geology, or the wonders of microscopic beauty and skill.—  
*Samuel Longfellow.*

From the New York *Sun*, March 30.

## ← No Sphere of Miracles. →

THE REV. DR. NEWTON DISCUSSES THE WORKS OF HEALING PERFORMED BY CHRIST.

The Rev. R. Heber Newton spoke as follows in the course of his sermon yesterday:

"Christ's chief wonders were works of healing. Why should he not have healed the sick, as is reported of him? Look all around you at the facts which are recurring in our land as they have occurred again and again in our history. Discount all you please in these stories of humbug. Allow for any amount of charlatanism on the part of professors of the Faith-cure and of the Mind-cure, and for any amount of imagination on the part of the credulous patients—and there remains a residuum of hard fact which will not away at our bidding. Men and women are being healed of certain disorders in a manner that is unaccountable to the practitioner, who knows of no force in therapeutics save pills. It is too soon to dogmatize about this fact. Doubtless there is no violation of law nor any suspension of law there, but only the action of higher laws or forces than those usually recognized. There should be no difficulty on the part of any intelligent person in recognizing that the forces of the inner nature, the forces of which are stored in mind, in conscience, and in will, may be well-nigh omnipotent over the physical nature. As man becomes increasingly a mental being rather than a physical being, we ought to look to mind for the action upon matter of forces which have not been realized in earlier days, though still under the old reign of law.

"'The wise soul expels disease.' Thus sings Emerson. What diseases, then, must such a soul as was in Jesus have expelled? Try seriously to consider what a stupendous force, intellectual and moral, must have been stirred in the man who

made Christianity; what an enthronement above the physical nature there must have been in one who lived in perfect obedience to the laws of the moral nature; what undreamed of powers must have streamed from Him who lived so close to the heart of nature, so open to the soul which breathed through it, and you will not wonder at the wonders of Jesus. If you think that this is taking the mighty works of Jesus out of the sphere of what we have known as miracles, I answer that you are right, but that we never should have supposed such a sphere, which nowhere exists, in so far as we can see, in the heavens above or in the earth beneath, in physics or in ethics, in man or in God.

"As man grows out of the physical sphere he climbs into a spiritual sphere, only to find that his new powers, apparently setting the laws of the material realm at defiance, are still the action of forces which own the sweep of the law. If you think that this view denies the supernatural character of the forces which were working in Jesus, I answer that it does deny their preternatural character, that it does affirm their thorough naturalness, but that it also affirms, in a newer and deeper and most natural manner, their supernaturalness. It would be the height of folly for us to deny outright the possibility of such a one as Jesus having mystic powers. The presence of astonishing forces over nature, latent in man, is being disclosed in our age in a most unprecedented manner. Science is giving man a control over physical force that would have been absolutely miraculous to earlier ages. Physiology is disclosing in the phenomena grouped together under the generalization of hypnotism a superiority of man to the ordinary laws of nature, which would have been scouted a generation ago. Psychical-research societies are scientifically investigating the mysterious forces which have given rise to Spiritualism, and are already on the track of powers which are enough to drive an old-fashioned material-

ist mad. In the great words of Emerson, 'Every solid in the universe is ready to become a fluid at the approach of Mind, and the power to flux it is the measure of the mind.'

For The Mind Cure and Science of Life.

## Space and Time

EDWARD R. KNOWLES, PH. D., LL. D.

Pantheism, and also the simple recognition of the sole absolute existence of one infinite, omnipresent, eternal spirit, do not necessarily conflict with Deism nor with a belief in this spirit as a personal God, who is above all possible human comprehension, whose ways are not our ways, and in whom we and all created things exist; different individual personalities having an absolute relative existence *inter se*, though not in relation to God, the Infinite Spirit, the one only absolute entity.

Both space and time are attributes of the Divine Being, the omniscient, omnipresent, Eternal One, and in them all created things and persons (His ideas) exist. We have a clear and necessary intuitive knowledge of space and time because they are attributes of Him in whom we exist, and of whom we are, and are necessary to our present conditions of existence.

To resume a convenient and relative nomenclature, the faculty of the mind which discovers the relations of space is dependent on the powers which give us our primitive knowledge; that is, upon the simple cognitive powers as giving us the knowledge of space, or extension in the concrete; and we arrive at the idea of space in the abstract by separating this quality from the others. The faculty of discovering the relations of space gives us not only many axiomatic principles of mathematics but also certain intuitive truths in regard to motion, as that it must be in space and through space; in regard

to the necessary relations existing between space and matter; and, chiefly, in regard to forms, which are known by this faculty only.

Dr. Thomas Brown taught that the idea of time is "a conception accompanied with a feeling of a relation of priority." That it is a conception is true; but how can we discover "a relation of priority" unless we have the intuitive means of discovering that the event has happened in time past? Locke maintained that we arrive at the idea of time by reflecting "on the succession of our ideas." But the very fact of our being able to reflect, to meditate upon such succession is conditioned by our previously having an intuitive knowledge of time in the concrete. Besides, a succession can give us merely the measure of time; not the idea. Locke gives the true way of arriving at the abstract notion of time, after it has been given in the concrete. We derive it by reflection; by meditating upon it and separating the absolute idea of time from the events happening in time, we arrive at the idea of time in the abstract. Leibnitz looked upon space and time as mere relations: "*je tenois l'espace pour quelque purement relatif, comme le temps; pour un ordre de co-existence, comme le temps est un ordre de succession.*" This doctrine was but preparatory to that of Kant, who held that time was a "relation imposed upon objects by the mind." It must be acknowledged that we have no more direct knowledge of the objects and events in time than we have of time itself; hence the logical consequence of the Kantian theory must be an absolute spiritism which resolves all matter into a projection or phrase of mind.

Where scorners scorn, or foes revile,  
Or friends look dark and shy,  
We'll neither give them scorn nor scorn,  
Nor pass them coldly by;  
We'll check the storm of rising pride,  
And keep a temper fair—  
Warned by the angel at our side  
That whispers to forbear!—Charles Mackay.

## Progress.

ELLA WHEELER.

Let there be many windows in your soul,  
That all the glory of the universe  
May beautify it. Not the narrow pane  
Of one poor creed can catch the radiant rays  
That shine from countless sources. Tear away  
The blinds of superstition; let the light  
Pour through fair windows broad as Truth itself  
And high as God.

Why should the spirit peer  
Through some priest-curtained orifice, and grope  
Along dim corridors of doubt, when all  
The splendor from unfathomed seas of space  
Might bathe it with the golden waves of love?  
Sweep up the debris of decaying faiths;  
Sweep down the cob-webs of worn-out beliefs,  
And throw your soul wide open to the light  
Of Reason and of Knowledge. Tune your ear  
To all the worldless music of the stars,  
And to the voice of nature, and your heart  
Shall turn to Truth and goodness, as the plant  
Turns to the sun. A thousand unseen hands  
Reach down to help you to their peace-crowned heights,  
And all the forces of the firmament  
Shall fortify your strength. Be not afraid  
To thrust aside half-truths and grasp the whole.

## Sometime.

MARY RILEY SMITH.

Sometime, when all life's lessons have been learned,  
And sun and stars forevermore have set,  
The things which our weak judgments here have spared—  
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 deepest 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 could see,  
And e'en as prudent parents disallow  
Too much of sweet to crying babyhood,  
So God, perhaps, is keeping from us now  
Life's sweetest things, because it seemeth good.

And you shall shortly know that lengthened breath  
Is not the sweetest gift God sends his friends;  
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 a 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 loosed, may rest,  
When we shall clearly know and understand,  
I think that we will say, "God knew the best."

## Mind-Cure Drops.

It is much easier to be critical than correct.—  
*Disraeli.*

To die well, one must first learn to live well.—  
*Confucius.*

Conceit may puff a man up, but never prop him  
up.—*Ruskin.*

The plant which is often transplanted does not  
prosper.—*Seneca.*

In this world a man must either be anvil or  
hammer.—*Longfellow.*

Take a rest; a field that has rested gives a  
bountiful crop.—*Ovid.*

An investment in knowledge always pays the  
best interest.—*Franklin.*

Step aside a little oftener to talk with God and  
thine own heart.—*Flavel.*

No man is born into the world whose work is  
not born with him.—*Lowell.*

Enjoy present pleasures in such a way as not  
to injure future ones.—*Seneca.*

Wisdom is oftentimes nearer when we stoop  
than when we soar.—*Wordsworth.*

"A noble part of every true life is to learn to  
undo what has been wrongly done."

He is the wisest and best man who can crowd  
the most actions into *now*.—*R. W. Emerson.*

"Where are the people who want to have a  
hand in reforming the world? Now is the time;  
come along."

The life of man consists not in seeing visions  
and in dreaming dreams, but in active charity  
and willing service.—*Longfellow.*

"To improve the race is a slow and laborious  
work; there is no short cut to perfection. Little  
by little is it done. Work and wait."

He that cannot forgive others, breaks the  
bridge over which he must pass himself; for  
every man has need to be forgiven.—*Herbert.*

Any coward can fight a battle when he is sure  
of winning; but give me the man who has pluck  
to fight when he is sure of losing.—*George Eliot.*

No man has ever lived a right life who has not  
been chastened by a woman's love, strengthened  
by her courage, and guided by her discretion.—  
*Ruskin.*

The truth which science asserts and religion  
endorses can not be one furnished by mathema-  
tics, nor can it be a physical truth; nor can it be  
a truth in chemistry; it can not be a truth be-  
longing to any particular science.—*Spencer.*

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425 WEST MADISON STREET, CHICAGO.  
 PROP. A. J. SWARMS, Editor and Publisher.

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## → Man is Spirit, and Invisible. ←

All authors in the metaphysical system, as well as all its competent teachers and healers, are clear in the understanding of being, viz.: that so-called matter is no part of being, and that Life is one, and hence that all emanations and limitations of Life, whether in vegetation or in animals, or in the human system, are connected parts of the one whole. Knowing that there cannot be any lives separate from Life they possess the only true key to the successful cure of disease in the present imperfectly organized state of society.

All who can be clearly inducted into the true understanding of being as taught by Rev. Mary B. G. Eddy, of Boston, and by Dr. W. F. Evans, and other authors, can easily cure disease, and I wish here to state that in my candid opinion there is not one person in a million who stands in this light, nor can they, unless they are taught the basic principles of Truth that underlie this system; and it is only the spiritually unfolded who can be brought successfully into this understanding, and not then short of earnest and laborious teaching by the most thoroughly taught. It is folly and wrong for any one to assume to be a teacher in this science by simply owning and reading even the best authors; *you must be taught*, and thus enter "in at

the door," and not try to "climb up" some other way, else you may be "thieves and robbers."

There are those professing to be teachers of the Metaphysical science who know nothing of its simplest rules. If any such read this I propose to test them upon one of the points very important in our scientific or exact system, viz.: Man is impersonal and invisible. He who claims that he can see Man, that the human body, flesh, bones and blood constitute Man, is far from the knowledge in which Metaphysicians stand, and he must retain his place with the physiologist, the theologian and the mass of humanity who see yet as through "a glass darkly." If you claim that the body of flesh is man then you are not a Metaphysician, and cannot bear even this one test of Truth.

If God is Spirit, and if Man is the same image and likeness, then Man is Spirit, hence the organic or physical form is not Man. If the human body is Man then the human body is God, else the one is not the image and likeness of the other; but the body of flesh is not God, therefore the body of flesh is not Man. There is no difficulty in deciding what the body is, as it is only dust, vegetation or grass. It is formed out of dust, because it never ate or assimilated anything else, for all food comes from dust, and hence as it constitutes the body, it was the body only that was thus addressed, "Dust thou art, and unto dust shalt thou return." Without and within this body there is acting intelligence that is not dust; this intelligence is Life, is Spirit or Mind, and this is what Metaphysicians know to be Man. This is the immortal and invisible; it has no form, outlines or parts; it is "eternal, and not subject to decay;" it is impersonal, and cannot be seen by physical sight; it is the one and only Life of everything, and while it is in everything in the universe, everything is in it because it is the Omnipresent Being that inhabited eternity. You may exclaim: "But this is God that

you are describing." If it please you better to call it by this term I am willing, of course, but I expect you to see that it means Life, and that it is the one complete and only Life. If you claim to understand Being as the Metaphysical science does, then I expect you to see that it means Spirit, and that it is the only Spirit as an absolute.

Man then means not the body of flesh but the Life or Intelligence that exists as a whole, and is, in its entirety, everywhere, an invisible sea of Life, as present in the rock or in the impervious platinum as in the air, and *so omnipresent* that it is not absent from any place in the universe, not even the finest needle point; therefore it is in everything that the eye can see. As the one Principle and only substance it is simply Life, Deity, Eternity, God, Being, Man, Intelligence; simply the *now*, the AM, embracing no time, past or future but the indivisible *now*, void of all matter or form. Although it has neither form, outline nor boundary, yet it produces all forms as its conceptions or ideas, but it does not depend upon any of its works as it was before any of them. It therefore produces the human form, and animates it as its highest idea, but as Mrs. Eddy teaches, it cannot dwell in this highest idea as the ocean cannot be in a pint cup, and no more than the Sun can be confined to one window, but on the ground that the water in the pint is water as truly as the ocean is, and that a few rays of the Sun are the same in quality as the entire Sunlight, so is it true that any and all limitations of Life in the human form or elsewhere are a connected part of the whole. While of the whole and like it, yet the limitation that influences and acts within the body, even all human bodies, is a small part of the entire One.

We now arrive at the fact that every object small or large in the universe is within the one Life or the one Infinite Mind, and this is why we are said to live, move and have being in God. Having

now agreed that this universal invisible sea of Spirit or Intelligence is God in the magnitude of His character, we can easily see the limitations or centers of action, or manifestations of God, such as the phenomenon of the mineral, the grass, the tree, the human body, etc.; also we can see these emanations in the phenomena of Mind or Spirit forces, such as its entire actions in the so-called human lives, or the actions of so-called angels or spirits, neither or any of whom have any separate existence or independent entity nor individuality, but all these manifestations are only the grand workings of the Wonderful One. God, focalized, then is Man, and hence the concentrations of Spirit forces which brought the organic body into material sight, and which cause it to perform its every action in Life are the highest expressions or centers of Deity, as the thousand stations are the centers of a great railroad system; and as the thousand stations have a head in the President, so it may be that the God of magnitude has a conscious center from which all plans emanate, but I think that the one Life or Supreme Being is circumference and not center.

Now showing you the science of Being in its true light, it is easy to see that all spiritual phenomena is but the wonderful working of the one Mind or God, and hence Spiritualists who hold to the separate or individualized existence of spirits are far from the altitude of spiritual unfoldment enjoyed by the clear Metaphysician.

With the understanding that Life is but one, it is easy to know what Jesus meant by, "I and Father are one." The "I" did not mean his body, but only the delegated part of Life that influenced the body, and of course it was one with Life, which meant the Father. It is not to be understood that Jesus was the only divine one, nor was his body divine at all, but the Life in that body was divine, and as it is only the one Life in all, so each human being

has the Divine Life in them, for there is no other. You do not have a spirit in you, and you are not a spirit now and never will be. You have no individuality, and in fact there is no you, and there is but one I, for "God is one." The chief reason that you cannot find God is because that you believe yourself to be something separate from God, and as this is impossible, you will never be satisfied until you are brought into the understanding, or until you awake out of the sleep you are in and see that you—Life—are in His likeness.

Remember, then, the body is not you, and the body is not "partaker of the divine nature" (2d Pet. I, 4), but you are. You are "partakers of the Holy Ghost" (Heb. VI, 4). "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own"—i. e., you are not what you think you are. If Jesus taught the disciples anything, he taught them that God was in them and they in God. "God dwelleth in us, and his love is perfected in us," said John.

In this understanding there is no death, hence when your body is laid away, you simply cease to animate it, or, as Dr. Evans, in speaking of this event, says: "The temple is closed, and divine service is ended there." If the body is you, why do you say, "my hand, my head," etc.? You formed the body, and you own it, and you, as the Invisible, are the only Life in the body, but you are equally outside the body, and you are omnipresent, and without form. All phenomena takes place in the One Divine Being and under His—its—sanction. To the highest wisdom so-called evil does not exist. Pope wisely says: "Whatever is, is right," and Prof. Mary Eddy truly says: "All that really is proceeds from God, and is harmonious and eternal;" and as she further teaches, so I say, that what you call evil, sickness and death are your own mortal delusions, fears and beliefs, and none of these are real; it is simply an ignorant condemnation

against God or Intelligence. "Truth and the law of God understood, destroy sickness, sin and death," hence these are not real, for the real is eternal.

A piano without a performer is useless, and your body is as useless and helpless, unless you continue to act upon it, and as the operator ceases to act upon the keys, so you cease to act in and upon the body, and then, of course, it is useless, seeing you have quit it, and it must be buried or cremated; but *you* will not be, as *you* are Life and can never know or taste death. Come into this understanding and be truly saved.

### → The Misunderstanding. ←

I dislike very much the spirit of controversy, especially when those in it are honest and earnest workers in the great cause of divine Truth, that is to redeem the world from its burdens of sorrow. A slight misunderstanding often grows. When *The Christian Science Journal* in February charged me with quoting from "Science and Health" by Mrs. Eddy, without giving credit, I, knowing that I had not quoted a line, let it run until my June issue, and then stated this fact, and asked to be shown wherein I had done so. This brings forth an editorial by Mrs. E. Hopkins, the present editor of the *Journal*, from which I see she meant that I quoted or plagiarized the *ideas*. Of course this relieves the charge and robs it of the spirit of purloining, because it is well known among authors that one cannot plagiarize ideas, but that it is verbatim quotations only that constitute this wrong. This misunderstanding seems then to be explained and settled, so that we ought to give full time to the doing of good toward humanity.

If Mrs. H. had understood more clearly that I received seven lessons of instructions in Mrs. Eddy's class, she would not have put it "five," and although she claims

that I requested a certificate I will overlook it, seeing I never did.

I wish it understood that from the first I have been very grateful to Mrs. Eddy for her kindness. From her teaching and the close study of her book I soon came into the understanding of her system, and I am free to say that I regard her work as almost entirely original, and that the chief features of her system or Christian Science are her honest discoveries. She has never asked this statement of me, but "Honor to whom," etc.

It is through the understanding and practice of the metaphysical method that the worst forms of disease are cured, hence I do her no wrong by demonstrating the true principles of healing, much of which I received from her and her books. As to the clear statement or science of Being, and that Spirit is the only substance, I obtained these from her, as also many other very valuable truths.

I think others have inferred too much. I have not opposed her, nor any of her students on the matter of cure, as they have the Christ method and the true cure; but I have been, and still feel, charitable toward other reformers who also are living true and honest lives, and I want to give these the credit due, and am endeavoring to impart to many hungry, pure souls the true bread of Life, and a thousand of these have written me to keep on giving the science of Being, as they are drawing toward it.

Reader, Heaven bless you; come into the fullness; do not turn away from the garnered fruits you have aided to cultivate. Your honesty and full hearts have done much to enlist my whole being for you. You have inspired my efforts, and now much depends upon you for your true devotion to Truth. We near the close of vol. 1; much of the new wine of the kingdom, and the best, is yet to come. Can you stand by our little ship, and, extending your appreciated renewal, will you aid in making the port; and will you

receive the fullest light on this subject, and be true workers for the great feast now being prepared, so that the poor, the sick and needy may be freely invited to the supper? I will trust you all, for I feel that I can depend upon you. Our journal will increase in size for vol. 2, yet remain the same price. Some other changes are expected. It will remain loyal to the trust imposed. I am a Metaphysician only, with no ism mingling in my cup, yet independent of any school, working as God leads me.

### Still at Battle Creek, Yet Not Still.

Since my last to you, kind readers, the Mind-cure interests have assumed large proportions at Battle Creek, and we had to be reinforced by Mrs. Swarts coming to the rescue.

To show you how easy it is to introduce the Metaphysical Truth or science I can inform you that no one had been here to advocate its claims, and it had not a believer here, save one, who had been treated and helped at Chicago by Miss Brown, the President of the Christian Science Association. I began alone, and a stranger to all here, about the 9th of June, by giving public discourses free. I received patients, and treated them at the parlors of Mrs. Geo. Haddock, whose kindness toward the afflicted can never die. Cures began to attract attention, and soon I was instructing and treating twenty patients daily. The latter part of June Mrs. Swarts came, and the number was allowed to increase.

My first class of ten students was so well inducted into the science that some of them began to assist us. I formed and instructed a second class, the students of which have proved the clearest of all I have taught during the year past. I supplied these students with "Science and Health," by Rev. Mary B. G. Eddy, and with the "Primitive Mind-Cure," by Dr. W. F. Evans—I now supply both of these

works from my Chicago office—and all gave their hearty attention to the work. Cures multiplied, and the first two classes were merged into a third, and nicely increased by new students, and was taught every afternoon by using—when necessary to use any form of questions—those found in Chapter IV. of Mrs. Eddy's work, viz., "Recapitulation."

We organized the Battle Creek "Mind-cure Association" out of these three classes, and it consists now of twenty-four members. Its officers are: Dr. E. B. Weeks, President; E. H. Perry, Vice President; Miss E. L. Sykes, Secretary and Treasurer. Correspondence with any of these will be attended to. Up to this date—July 25th—Mrs. Swarts and myself have given 509 treatments, with an average of three hours of instructions given to each patient. Many of these treatments were given free, and some students admitted to the classes free of charge. It was a pleasure to extend help to the needy and worthy and not to feel that we were there for mercenary motives. We read "There is that scattereth and yet increaseth," and to aid in the spread of Truth and the cure of humanity we received over \$600.00 as from the hands of God.

A great many who came for cure were turned away, however, it not being possible even to talk with them. To-day—25th—a Mind-cure picnic was given at a near lake by the Association for the social benefit of the cured and improving patients. About seventy attended, and it proved a most enjoyable affair.

Beside the demand created here for works on Mental healing our journal gets some twenty-five subscribers. All the pastors have had something to say for or against the work, and the *Good Health Journal*, of the Battle Creek Sanitarium, had a good editorial for July on "The Mind-cure."

Marshall, an adjoining city, is so aroused over some cures named below that after a brief rest at Chicago we must go there to

declare the Christ principles or the gospel of cure. Jackson, Grand Rapids and Kalamazoo also invite, and we bow assent to the Macedonian cry.

The students who could do so joined in the following statement, and they are now giving successful treatments:

For the satisfaction of those who may desire to understand the Metaphysical system, or Mind-cure science, we hereby state that we have recently received the instructions of Prof. A. J. Swarts, editor and publisher of the *MIND-CURE JOURNAL*, Chicago, and that he brought us into a clear understanding of the science.

When at first he stated the science of being, and the chief claims of the Metaphysical leaders, much of it sounded so strangely we could not believe that we ever would endorse such views as Truth, nor that it could be utilized under the sanction of God for the enlightenment and effectual cure of humanity.

The Metaphysical authors whom he commends chiefly are: Prof. Mary B. G. Eddy, of Boston, and Dr. W. F. Evans, of the same place. We obtained the works of these authors of him, and after carefully studying them we pronounce him a clear teacher of their views.

He teaches much by the use of comparisons, and thus makes the conclusions clear and irresistible.

We endorse his understanding and manner as a teacher, and know he is clear on the above authors; also as a public speaker upon the Metaphysical science he is forcible and ready. We heard him in four discourses to large audiences, and know that many were benefited in matters of health, and enlightened upon his new interpretations of Scripture.

He has cured many difficult cases in our city, and has imparted to us an understanding of Life or true being which we esteem as of the highest importance for health and for pure religious or spiritual unfoldment.

E. B. WEEKS,	EMMA S. SYKES,
MRS. BEULAH WEEKS,	MRS. S. C. SYKES,
N. H. BRIGGS,	MRS. A. P. MACK,
MRS. N. H. BRIGGS,	MRS. E. C. ONDERDONK,
L. C. SYKES,	W. I. LUSK, M. D.,
E. H. PERRY,	SUSIE EASTON,
	MRS. ELLA BARNES.

Among the many cured at Battle Creek, and from surrounding points, we insert very cheerful testimonials from a few:

BATTLE CREEK, Mich., July 14, 1885.  
For Truth and for the welfare of the afflicted I cheerfully certify that I have been perfectly

cured by Prof. A. J. Swarts, editor of the MIND-CURE JOURNAL, Chicago, Ill., of a deeply settled pain in my back for the last five years, which has greatly troubled me; also cured of other afflictions from which I could obtain no relief. I believe that nearly all afflicted people can find a cure at the hands of skillful mental practitioners. I decidedly endorse the Mind-cure system.

MRS. N. H. BRIGGS.

BATTLE CREEK, Mich., July 4, 1885.

I am a resident of Kalamazoo, Mich. I have been badly afflicted for five years with various and delicate diseases, and recently from the administration of gases for the extraction of teeth my whole system seemed poisoned to an extent beyond relief, but I was induced by friends of this city to visit Prof. Swarts and wife for cure, and now after five treatments I am like a new person, all my ailments having ceased, and I return home with new life, energy and hope as my reward. I endorse the Mind-cure.

MRS. WM. BELLINGER.

BATTLE CREEK, Mich., July 27, 1885.

Six years ago I was thrown from a carriage and striking on my head I received numerous injuries from which it seemed impossible to recover. I could never walk after this accident without the use of crutches. A general nervous prostration seemed my lot. I was conveyed in a carriage to Prof. Swarts, and received two treatments, which so improved me that upon his direction I walked over a half mile to his office the third morning without any assistance whatever. I have received only six treatments, which began 1st inst., and I hope to be entirely cured by the Mind-cure method.

MRS. J. U. TERRY.

BATTLE CREEK, Mich., July 14, 1885.

This certifies that I have in the past five years been greatly afflicted with dyspepsia, from which continued liver and kidney troubles resulted, and a threatening of poor health in general. I applied to Prof. A. J. Swarts and his wife, who were curing many here, and as a result of two or three treatments with the instructions they imparted, I was, to my great astonishment and that of my friends, suddenly cured, and made over anew. I was so delighted over my cure and the instructions freely imparted that my parents and myself became students of the second class that Prof. Swarts taught here, which ended last week, and we never paid more cheerfully for anything. I am now meeting with good success in giving mental treatments, and expect to give my best days to the afflicted and needy.

MISS EMMA L. SYKES.

COLON, ST. JOSEPH CO., Mich., July 27, 1885.

To the afflicted of mind and body: I have been

afflicted about ten years with general debility, and for about four years with "spasmodic bronchitis." Was seriously ill last December with throat and lung difficulty, which confined me much of the time to the bed, until in April, 1885, when with the utmost precaution was able to be about a little, but never free from pain in the lungs and throat, nor from the fear of being again taken to the bed, which has occurred several times since.

My sister, a neighbor of Mrs. C. E. Barnes at Battle Creek, Mich., on whom such a wonderful cure had been performed through Prof. A. J. Swarts, Metaphysician, from Chicago, earnestly entreated me to go there and be healed. I reached there on the 7th inst., hardly able to sit up, and with severe pain through my back and lungs. Prof. Swarts called on me that evening, and I felt better immediately. Upon his assurance I walked the next morning to his office, over half a mile, received treatment, and walked back. After the third treatment the pain entirely left my lungs, and I walked down town and back twice in one day. I have been healed both in body and in mind by six treatments.

I have attended Prof. Swarts' class a few times, and have not only learned *why* I live, but *how* I should live, and help others to live also.

I feel greatly blessed in having met him and his good wife, and my warmest friendship follows them to their home, for which they leave Battle Creek this week, to the regret of a large portion of its most intelligent people.

MRS. ANNIE R. SMITH.

The following true and kind statement by the publisher and editor of the *Sunday Morning Call* of Battle Creek, Mich., appeared unsolicited in his issue of June 21, 1885.

#### A STATEMENT.

Our many friends have manifested so much interest in the remarkable cure of my wife by the Metaphysical or Mind-cure, that I deem a public statement not out of place.

My wife has been sick for nearly two years with a disease of the spine. Is has been eleven months this week since she has walked. During this time she has been out doors only once, and that was when I conveyed her from the Health Home in a hack to my home, No. 10 Poplar street. Then she had to be carried to and from the hack and laid upon pillows. She has constantly been confined to the bed or lounge, being carried from one to the other. She has not been able to sit up to a meal, dress herself, or even raise her hand above her head.

Last week Thursday morning, June 11th, Prof.

Swarts, the Metaphysician, and editor of the *MIND CURE JOURNAL*, of Chicago, visited her for the first time. She was then not able to sit up in bed, having just passed through a severe sickness of bilious fever. Friday morning he made her a second visit, and after treatment she got up and took four or five steps and returned to her couch, the first that she had walked since July 17, 1884. Her recovery has since been rapid and remarkable. She now dresses and waits upon herself; sits at the table; walks about the house; rides out; grows stronger every day, and for the first time in two years is entirely free from pain. Last Wednesday she rode out for the first time. Thursday she rode down town and stopped at *The Cull* office nearly two hours. Friday she took a long ride. To-day (Sunday) she will attend church for the first time in sixteen months. She has suffered no fatigue from the rides.

The philosophy of Mind-cure I know nothing of myself. That my wife has been nearly cured in one week by this new science, after months and months of suffering and weary sickness, I do know.

CHAS. E. BARNES.

July 27.—After the writing of the above statement by my husband I continued to improve in health and strength. I am now entirely free from any symptoms of disease, walk or ride out every day, and assist in my household duties. Am better in some ways than ever before. I am now enjoying perfect health as the result of a few Metaphysical treatments.

MRS. ELLA BARNES.

BATTLE CREEK, Mich., July 27, 1885.

This may certify that we are citizens of Battle Creek, Mich., that we have been afflicted a long time with various and complicated diseases from which we could get no relief or cure from various physicians, nor from any of the celebrated medicines, many of which we had tried.

Since Prof. A. J. Swarts, the editor of the *MIND-CURE JOURNAL* of Chicago has been lecturing, teaching the science and healing so many in our city, we decided to come under the Metaphysical or Mind-cure treatments by himself and his wife, who also is an excellent healer, and from the first treatment, together with the instructions which they imparted, we began to improve very perceptibly, and now after receiving four to six treatments are nearly well in every respect. Sufficient time has elapsed since we ceased treatments to enable us to decide that the benefits are permanent. We could say much more in behalf of the Mind cure system and of their successful work, but will close by saying that the whole work is *wonderful*, and as they

aver, it must be of God; we commend it to all.

MISS LULU ASHLEY,	MRS. L. L. SNYDER
E. B. WEEKS,	MRS. EMILY C. EWER,
MRS. M. E. ASHLEY,	JAMES EWER,
MRS. E. K. DIBBLE,	MRS. E. ONDERDOCK,
MRS. ANNA FISHER,	MRS. PHEBE WINKEY,
MRS. ELLA G. LEWIS.	

Mrs. Swarts visited Marshall once on an urgent call to see Mrs. Lockwood, an excellent lady of prominence—a member of the Presbyterian Church—yet confined to her home by affliction. She had not stepped out of her home alone for fifteen years, until after this first treatment, and then she did, and in four days thereafter she walked alone to a neighbor's. I visited and treated her this fourth day, and she was with us, fourteen miles distant, the same week at our picnic, and said to all, while the cured good folks were speaking: "I am cured, well and happy."

In the *Marshall Daily Chronicle* of the 22d I see the following:

"Mrs. Peter Lockwood has for some eighteen years been a confirmed invalid, being most of the time confined to the bed, and for ten years wholly unable to use her limbs. Hearing of the wonderful cures performed by Prof. Swarts, of Chicago, temporarily staying at Battle Creek, an apostle of the Mind-Cure school, she determined to see what he could do for her. The effect of the treatment has been magical. She now considers herself cured. She can walk, and is daily gaining strength. To-day she made a trip into the country to visit friends, and Saturday will attend the meeting of the Mind-Cure Association at Gogua Lake."

A Mr. Kelleher, of Marshall, who received very marked benefits from two treatments by Mrs. Swarts, will be heard from very likely. His affliction was of thirty years standing, but so improved that he felt greatly blessed and hopeful and could bend his knee for the first time in six years.

Any doctor or others are at liberty to address any or all of these patients, whose testimonials we insert, but you should enclose reply stamps. This work is of science and reform, and it will go grandly on. The fine city of Marshall shall hear this Truth soon, and there the cohorts will be marshalled—not with glittering bayonets, but with the swords of Truth, "for the weapons of our warfare are not carnal, yet mighty through God to the pulling down of strongholds." The struggle looms up, but we are on the rock, and the gates of hell will not prevail against Truth.

Since my return home I am in receipt of the following letter, sent me by Mrs. Swarts, who is battling yet for Truth at Battle Creek. I trust that Mrs. Lockwood will not censure for this use of her letter.—Ed.

This material was copied  
at the NLM and may be

"MARSHALL, Mich., July 27, 1885.

"MY DEAR MRS. SWARTS:—I have not yet received Mrs. Eddy's books from you; there are a number that want them already. Marshall is very much wrought up over my cure, and I know there is a very loud call for you to come here at once. Mr. Lockwood is one of the trustees of our church; he says there is not a doubt but that it will be opened to Mr. Swarts, as all whom he has seen are anxious for it. Our pastor told me he would be in favor of it; he says any thing that will bring forth such results will receive his most hearty co-operation. Every one is inquiring how soon you will come. I told one of our business men I thought Mr. Swarts would come as soon as there was a call loud enough. He felt very anxious to make it loud enough to bring him at once. He says we can start a paper, and get names enough, if that will bring him. I hardly think Mr. Swarts requires this, and I do not think that he will put his coming off until the middle of August, as he had intended. I want you very much, but I do not want to be selfish. I am overrun with calls. Yesterday I had to refuse to see several. All feel very anxious to see you, and say they will hear you when you come. Mr. Lockwood came home quite discomfited last evening to find that I had been so thronged, and says if it does not cease he will have to prevent it, in my behalf. I have a great deal to say to you, but will not trouble you now.

"Hoping to hear that you will be with us soon, I close, with love,

"MRS. PETER LOCKWOOD."

## → Editorial Endorsement. ←

Any person who wishes to understand the true principles of Metaphysics or Mind cure should of course own and study the best works on the subject. There are various other good authors and their writings will aid you, but Prof. Mary B. G. Eddy's work, "Science and Health," price \$3, and 17 cents for postage, and Dr. W. F. Evans' late work, "The Primitive Mind-Cure," price, \$1.50, and 12 cents for postage, are the most complete works yet in the market on the subject of Mental healing. Of course "Science and Health" is very original, and no other work like it has come out, and its author was the first, I think, in the discovery of the chief Metaphysical methods, and certainly first to reduce the movement to an organized form, from which vast movements will radiate. Her book is nearly twice the size of this last by Dr. Evans, and has reached a sale of over 13,000 volumes.

"The Primitive Mind-Cure" is one else but Dr. Evans'—erudite and clear, in every way of Life. This is the way in Mind cure, and you should read it. While the theory is trending in the same way, it widely differs, and is of their own. Mrs. Eddy's magnetic forms, and the disease without contact whatever, and the understanding of Being I ever practiced, and the other, and yet I have come into this, but not new, and the old method, and welcome them to the standard, nor shall I change my physical system, though marching under it. I can hear their voices, I shall think and speak my way is so plain, and seen.

I will send either any part of the Union at my expense, as send without injury in, and a thousand.

Our next will be new work just out M. D., as also a new "Life," by Siderth; our office, it has 4 treated; cloth bound I will meet postage

We had a few six months renewed and write this and other reason on our entire list will get the best thoughts take the only Mind-Cure the United States as wish to know clearly your eye on our course the Supreme Good as interest in the Mental written in the liberal west is sent in by mail for Truth and we are working hard to much better Journal what our work is to wonderful gathering take our Journal at same. Look out for last of Vol. I. We feel work to you but

"God is the w

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 will guide many hosts in the  
 work gives twenty-five lessons  
 will be a blessing to all who  
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 their methods are peculiarly  
 ddy is far removed from all  
 has shown us success in hand-  
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 except with Mind or the un-  
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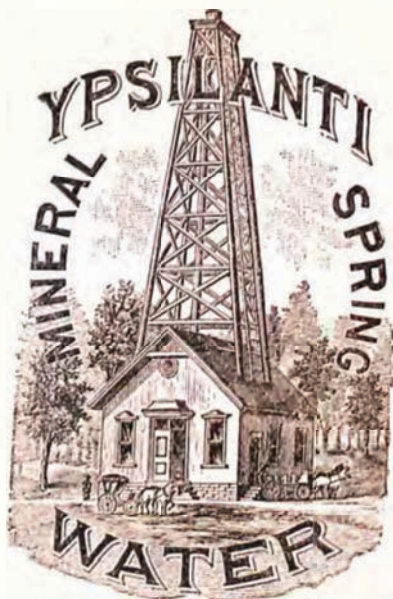
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 be and our firm purposes of seeing a  
 to the Metaphysical system you would  
 once and induce your friends to do the  
 stirring things in our September, the  
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 must not name it now. Watch!

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role; love *all* and you love God.”



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Very respectfully yours,

YPSILANTI, MICH., Dec. 11, 1884.

HENRY SLADE.

I have been completely cured during the past three months by drinking the Ypsilanti Mineral Spring Water. I have been troubled to a greater or less extent for two years. Two glasses a day is all I have taken. I have been surprised at the result.

CHICAGO, Dec. 24, 1884.

C. D. PAINE,

Manager of the Chicago religious papers for Lord & Thomas.

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The above work has just been published by the author, Prof. J. R. Buchanan, 29 Fort Avenue, Boston, of whom it may be obtained by the remittance of \$2.50.

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