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APRIL, 1885.

No. 7.

THE MIND-CURE

IGNORANCE,

THE ONLY EVIL;

INTELLIGENCE,

THE REDEMPTION.



SCIENCE,
THE
INTERPRETER;

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

was called into being for the welfare of humanity. Its mission is special.

We do not expect to voice any "ism," but to represent advanced thought and reform.

We admit the truth and the utility of the spiritual phenomena, but we see a ripeness among the leaders in the philosophy, that refuses to loiter.

With much pleasure therefore we present to our readers, the honored names, and the array of talent found in the earnest workers below.

Our space is so limited, that writers need to condense somewhat. We expect other good lady writers to grace our staff.

We advocate cure, only through the highest spiritual forces and Truth, hence it is in order for The Mind-Cure and Science of Life to present various themes of *advance thought*, that it may become a light to all, even as "a city that is set upon a hill." We wish our contributors not to feel too cramped, but to follow their convictions in dealing with matters of reform. It is understood that a publisher is not responsible for the sentiments put forth by writers for his journal.—EDITOR.

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THE MIND-CURE

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"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.

APRIL, 1885.

No. 7.

For The Mind-Cure and Science of Life.

→ Practical Hints, ←

OR EIGHT INTO TWO WON'T GO.

CHARLES DAWBARN.

FOURTH ARTICLE.

In our last we were brought face to face with a man earning wages for *one*, who had placed himself in the position of provider for *eight*. Instead of careful saving and self-denial until he could be his own master, he had already proclaimed himself as in all probability a wage-worker for life. Nature from the beginning has been advancing by the cruel process of "survival of the fittest," and that young man has marked himself number Two.

Possibly he turns to us now, and says he was abundantly able to support himself and wife when he got married. We will pass by the obvious fact that he was still doubling his risks, and depriving himself of the chance to accumulate capital. We ask him the question of questions for the young married men of to-day. "You say you could have supported two. What business, then, have you to be the father of six additional mouths?" *Eight into two won't go* by any known rule of arithmetic, except by reducing the whole number into fractions, and that is what it does do every time.

This is the problem in a nutshell. Oh, philanthropist, study it. When any race

of animals, plants or insects has multiplied to excess, Nature has ever said *eight into two won't go*.

One fact is worth a thousand theories. Look at Hindoostan to-day with her 240,000,000 of inhabitants. England has strained every nerve to increase the production of food in that country. Tropical lands have a large proportion of infertile soil. Every attempt has proved a failure. England's enforced peace amongst the forty different nations of that unhappy country has stopped the old time destruction of human life in war. So the present limit of production of food has been reached whilst the production of food consumers goes on.

The population increases one per cent every year. Do you realize what that means? Two and one-half millions of human beings every year born into a country where there is nothing for them to do, and nothing for them to eat, save as they take from the work and the food of those already down below the level of manhood. *EIGHT INTO TWO WON'T GO*.

England has now to provide a famine fund, and her statesmen acknowledge in whispers and bated breath that they are face to face with the greatest problem the world has ever known. "*Eight into two won't go*." My young friend, remember that.

Is not every Hindoo who becomes a parent of a living child, by just so much

cursing himself, his wife, and every countryman in that land of the scorching sun?

My young sister, "eight into two won't go" means that your six children yet unborn will bring with them a wealth of love to your mother heart, and a poverty of everything else. Into your life and the life of your husband will come the shadow of discontent, envy and hatred of those who have been prudent and abstinent, and now possess what you have lost.

Humanity is a brute as well as a man. On the one hand, an animal who is slave to his passions; on the other, an intelligence which compels the stars to serve him, the lightning to obey his behest.

So my young brother, I cannot persuade you from weighting yourself in the race of life. You say you will get married anyhow; and you plead that you cannot save a penny until you do. Well, write yourself down number two. Stand back and let number one go to the front. But every deep has its lower depths. Must you sink still lower? Three, four, five, all rushing before you as your passions are crushing you lower with every new born responsibility.

Will you listen just a moment? You are doing just what commerce wants you to do. The more workers the cheaper labor. You complain of capital! You play into its hand every time a child is born other than you can support and educate as its rights demand. The landlord chuckles. His rents go up as population increases. Numbers are not strength when it's a question of food.

Here is a stern fact. There is no salvation for the fool. If you to-day have your wife and six children I repeat "eight into two won't go." I can do nothing for you but point you to the public charities that relieve human woe, and abuse human manhood. But if you have not yet sunk so low as that, I appeal to your higher nature.

Do you love your wife? Then don't curse her. Do you aspire to be better off

on the coming morrow than you are to-day? Then cultivate your wild passions, trim them, prune them, make them worthy of your manhood. The animal world shames you. Animals have their young only when the season of plenty arrives.

I hear the whispered cry "where shall we go for instruction?" Don't go to governments. Annie Besant and Charles Bradlaugh were hounded to the felon's bar in Britain for daring to advise the wage-worker to regulate his family according to his means.

Don't go to the priesthood. They are your deadly foes. Relying on superstition and defying common sense, they will tell you that once married it is your privilege and duty before God and man to enslave your wife to your lusts, and expose a young family to social degradation.

Take a picture. Yonder an island large enough to support one thousand persons. To-day upon that island there are just one thousand. No outlet, no connection with the world outside. One thousand can live. One thousand and one can only exist. That one is born. A handwriting appears upon the wall. A scroll from heaven. Upon it I see in letters of fire, "inequality, famine, hatred, death;" for the moment the struggle for food begins, the devil of selfishness reigns supreme.

Is not the man who becomes the father of six children on yonder island a traitor to society there? And when he pleads "irrepressible passion" is he not on the level of the thief who steals from you and me and pleads "irrepressible kleptomania?"

Let me here be understood as saying that infanticide is murder, and fornicide is murder, too. The man who aids, abets or encourages his wife to injure her health in any way should be frowned upon by society? What then? Government won't help you. The pulpit won't help you. Nay, the church will do its utmost to damn you. Who shall it be? You must, my brother, become your own savior.

Nature has laws for safety as well as laws for danger.

Here is a practical suggestion for every worker in our land. You have your labor unions with your elected, trusted and intelligent officers. Demand of them that they shall add one other branch to their organization. Let it be a school in which every member may be taught by experienced physicians the laws that govern the reproduction of the human race.

Then to yourselves will be the option of reaping a fair reward for your own labor, shared and enjoyed by a happy wife and a small family; or, on the other hand, discontent, sickness and the voice of Nature ever thundering into your ears, EIGHT INTO TWO WON'T GO.

For The Mind-Cure and Science of Life.

→Rosicrucian Musings No. 2.←

FREEMAN B. DOWD.

"Oh, Mr. Dowd! That article you have just read to me is Imaginary! You state things as facts which are only creatures of your Imagination!" So said one dear to me. But I went my way musing, but my muse dwelt upon the word Imagination, which it analyzed thus: Imag(e)-nation. And thus in the word *Image* I found the root of a word—the name of an important factor in man's organization—which this matter-of-fact age laughs at, and laughs down. I wonder why it was created? The mind is more complete without it, according to modern philosophy—(pardon the word, reader!). According to modern savans we do not need the imagination at all; all we need is facts. Well the fact is, *Mind exists*—the origin and power of comprehension and understanding. In order to comprehend one *must see*, and to understand one *must think*. Seeing is in the mind, which cannot be done without light; thinking is in the mind also, but thought is an *image* residing in Mental light, which must be

seen to be comprehensible. These images correspond to things existing in solar light to be seen with the physical eye. Suppose the mind to be merely a mirror reflecting and retaining the impressions of external things, we then would never know of anything only what we see; there would be no originality in man at all. But admitting a mental universe within us, full of IMAGES of *real* things, not yet existing on this earth—things strange, unthought of, and undreamed of—that moment you admit the power of man to originate, to create, and to grow externally, and infinitely greater than he now is. All possibilities exist in mind as images, which come near to him of clear light, and he sees them in his imagination, but impossibilities exist in ignorance or darkness of mind. Imagination is the *telescope*, Reason the microscope of man. With the first he scans the far off heavens, which he brings near to him; with the latter he dissects and analyzes his discoveries. Ideas of beauty, of culture, of dress, manners, taste, religion, art, literature, architecture, mechanics, and in fact all of our civilization, came *through the imagination*. It is the door through which the unknown—dwelling in spiritual light (which is darkness to us)—enters the Mental universe and becomes known. A few minds lead the world—they are the dreamers—while the great mass of mankind laugh and scoff at everything except *facts*. Alas for us! Mind and Body is not all there is of man. The sun is the Father, the earth the Mother of all that exists on its surface or within it. No family is complete without a Father, Mother and Children. No man is complete without Mind, Body and Soul. Mind is the Father, Soul is the Mother of our individual existences and all that they contain. But Soul dwells in darkness, and yet there is a light slumbering there far more creative than either solar or Mental light, a light only brought forth by the warm rays of light the mind pours

upon the soul, thus impregnating and causing her to be fruitful. This light—which we will call soul light—bears upon its waves all love, gentleness, patience, forbearance, charity, mercy, and all attributes—(*children of mind and soul*)—which ennoble and complete the man. The complete man is inspirational, or original in his mental perceptions and conceptions.

"The proper study of man is" *woman*. The proper study of Mind is Soul. Woman is a mysterious being—*soul is unfathomable*; in it all things of the mind exist before they become Images in his Mental light. A mind deficient in light is like a sun darkened—has a small universe, and cannot find a soul therein. Of course such deny the existence of soul, as a man without a wife does not know her. *The light of the mind is spirit*, the means of connection between Mind, Soul and Body. Moreover, body is only grosser mind, or the light of the mind transmuted or changed into matter *by the union of Soul and Mind*. Who does not know that the earth is being fed eternally by the sun? Who does not perceive that vegetation is sunlight condensed, changed or transmuted into gross visible forms? And that they are images of a *universal Mind*, the same as my thoughts are images of my *particular Mind*? The particular proves the Universal. The Father proves the Mother. Mind proves the Soul, or else there is no truth. Truth is of the understanding—the seed of Mind—but Love is of the soul, begotten by Mind. Truth, then, is the seed which impregnates the soul, from which the only begotten son of God (or Mind) viz., Love, is born.

I pause here to impress upon your mind the importance of a thorough comprehension of the foregoing. All my future articles are based upon it. It is of value to the race to know why we are such pigmies, *having always existed*, or why evil, disease, and death are in the land. Hence the laws of creation are legitimate fields of study; and there is no mystery so

great as the propagation of our kind. God is hidden from us, but He is very near, and just as simple, when known, as the smallest thing he has made. Jesus said: "I and My Father are one," and when questioned by the unregenerate Jews about the Kingdom of Heaven He said: "The Kingdom of Heaven cometh not by *observation*; it is *within you*." How plain and simple this is! The Kingdom comes not from external Nature, but from *within*; when mind is luminous enough to find the soul, then is the Kingdom of Heaven, health, happiness and life found. God dwells there united to soul as one. Read the prayer Jesus taught His disciples: "Our Father who art *in Heaven*—*i. e. within us*—Hallowed be thy Name!" "Thy Kingdom come, and thy will be done on earth (*i. e. in things external to mind*) as it is done in Heaven." In our minds we will anything we choose, but we cannot accomplish on account of our ignorance, or want of light. Who is it who gives "us our daily bread?" *we have to work for it ourselves*. Who leads "us into temptation?" *our own minds*. Who "delivers us from evil?" *our minds*. We never forsake an evil habit "till we are a mind to do so." No conversions ever take place till the sinner changes his mind. Who, or what is it that forgives us our debts in the same manner "as *we* forgive our debtors?" The God who sits upon a throne of effulgent glory and light within us. He it is who *approves* and *disapproves* all our acts. It is comparatively easy to get the forgiveness of one you have wronged, but it is not easy to get your *own* forgiveness. The consciousness of having done a mean, low act remains to rankle and gnaw, to upbraid, to call you coward, knave or fool—and thus spur you to out-grow the wrong done—to work and labor in good till you have created a wave of circumstances upon which you are borne out of the turbulent sea of wrong, out of your small, mean self into a larger and good self. Good is oil

upon the turbulent sea of evil; it calms and tranquilizes the mind, and makes light possible. When we pray to God we address our own inner-self—our larger and good self, from which all blessings flow as the involuntary powers of this life. "First seek the kingdom of God and then all other things shall be added unto you," said JESUS. The kingdom is found when Mind finds Soul, and entering in dwells there in harmony, as the bridegroom to the nuptial chamber of the bride. Mind is the male, Soul the female; for God has made man in his own image. Soul and Mind are in all things which have conscious life. "Male and Female created he them." Man is not complete without woman. Soul is a dark and veiled sun without Mind.

[TO BE CONTINUED.]

For The Mind-Cure and Science of Life.

→ A Plea for Liberality. ←

PROF. JOSEPH RODES BUCHANAN.

Until a nobler race of men shall appear, with better developed and better cultivated brains, we shall be afflicted with bigoted contention between the advocates of different exclusive systems.

A strong and comprehensive mind surveys the *whole* truth, and never becomes the partisan of any portion. A feeble or narrow intellect sees only a portion of the truth, and ignores the rest, thus becoming a partisan. The world is filled with partisans of narrow sectarian views in theology, science, medicine, morals, politics, sociology and reform. Partisanship arising from limited views, is the natural condition of more than nine-tenths of the human race to-day, and therefore partisanship is necessary to success and popularity. He who cannot be a sectarian in religion cannot have any considerable following as a religious teacher. He who is not a partisan in politics will never be nominated by a political party, and

he who is not a partisan in the healing art will find the medical factions arrayed against him, and all influential positions barred against his approach.

It is not by mental weakness alone that men are led into partisanship. The selfish passionate energies make partisans and prevent the calm dispassionate thought that leads to truth. Hence men of strong character are generally partisans, for they seldom have such range and breadth of thought as to overcome the dogmatic influence of the selfish and ambitious passions.

Thus society in all its departments is ruled by partisanship, and presents everywhere a spectacle of waving opinions, even upon subjects which are easily understood by a candid enquirer.

Nowhere is that partisanship more auspicious than in the medical profession, or more properly speaking, the practice of the healing art.

The use of natural remedies chiefly from the forest and garden is one of the earliest developments of human intelligence. Coeval with this in ancient civilizations was the use of human vitality as a healing power. The two methods rose and flourished together among the liberal and large-minded Egyptians and Greeks. Hippocrates and his followers while using herbal remedies did not neglect magnetic treatment, and the higher spiritual methods of the temples.

In this respect the civilization of the Greeks and Egyptians was superior to ours in its intellectuality, because it was more spiritual, and modern intellect has been cramped and flattened by the influence of the dark ages, by clerical and political despotism, and the stupefying power of the corporations called universities and colleges, of which Goldsmith said, that in his time he could not well conceive any better arrangement for making fools, and their folly was well illustrated by Lord Bacon and by the still more original intellect of Roger Bacon.

Those who have read my third essay on the "False Philosophies in the Universities" in the *Religio-Philosophical Journal* of March 14th, will understand that universities and colleges still maintain some of their old power of cramping and stultifying the mind. Especially is this true of medical colleges. Devoted as one would suppose to the cultivation of the entire art of healing, they have narrowed their intellectual range, until from being colleges of the healing art or therapeutics, they have become mere colleges of medicine—in other words—scientific drug shops. The healing art and Science of Therapeutics has come to be recognized as the science of *medicine*, and the professors as blind partisans of drugs, reject, denounce and ridicule the equally important therapeutic resources which in ancient times accompanied the drug practice, not only keeping their pupils in profound ignorance but filling their minds with prejudice and hostility against the most natural, safe and delightful of all healing methods.

Bigotry and intolerance in high places spread their influence abroad; and it is not strange that magnetic healers, scorned and ostracised, exhibit a portion of the same hostile intolerance, and that Baron Dupotet and other leaders in magnetic practice declaim about the worthlessness of medicines and medical treatment.

American intellect has greater expansiveness and liberality. It will not continue to be controlled by the bigotry and narrowness of European teachers. America has originated the only broad and liberal party in medicine. Europe has given us the Allopathic and Homœopathic parties, both narrow and exclusive, claiming that the limited circle of their own teaching embraces all that is desirable, leaving the magnetic method out, as of no value.

The American movement rejecting all this bigotry and littleness, demanded for the physician the right to know all that can be known, and taught its pupils the duty of enlarging their circle of knowledge to

embrace not only all that colleges teach, but all that can be learned anywhere, and carrying their investigations beyond the teaching of colleges and authors into the boundless realms of nature *for new truth*.

In this system of liberality, which took the name of eclectic, the magnetic method was not ignored—on the contrary its philosophy was taught by myself, and partisanship was absolutely ignored, since I ceased to bear the responsibility of the presiding officer of the parent school at Cincinnati about thirty years ago, the same breadth of thought has not been maintained, but the school still stands as a protest against medical bigotry.

To a philosophic seeker of truth, nothing seems more barbarous and unwise than the indulgence of that partisan spirit which dominates in all the old medical colleges, and nowhere does it seem more inappropriate than in the reformatory movements which introduce new methods.

When the Hydropathic practitioner denounces all remedies as of little value; when the Allopathic physician denounces homœopathic remedies as worthless frauds, without even looking at the statistics of their success; when the Homœopath assumes that there are no valuable remedies but his own, and no therapeutic science but the theory of Hahnemann; when the magnetic healer pronounces all other remedies but the vital unworthy of respect; when the Mind-Cure healer, ignoring millions of cures that have been made, assumes that his own methods alone are worthy of reliance; when the electro therapist claims that there is very little use for anything but electricity, what must an intelligent and impartial public think of a profession whose members ridicule and deny each other's merits?

If they accept the criticisms of each against his neighbors they will say that the whole profession is worthless. But if they say that each one is competent to testify concerning his own experience, they will give each one due credit for all his

success, and wonder why they cannot be honest, fair and just to each other.

Certainly no physician would practice and no patients would be willing to pay for anything that was entirely worthless. All the various methods must have some merit, and the proper way to determine their comparative merit would be that which I sketched in a petition to the Massachusetts Legislature to have all the deaths reported with the name and school of practice of the attending physician.

Finally I would suggest that as magnetic and clairvoyant physicians, spiritual healers and mind-cure practitioners are all trying to lead the public mind into new channels and overcome the bigotry which stubbornly adheres to old methods, they damage their own cause and justify the bigotry of the old school, when they exhibit any of the same bigotry toward each others, instead of cooperating in the generous and fraternal spirit which the angel world teaches by precept and example.

To the Editor of The Mind-Cure and Science of Life.

→ Mental and Mind-Cure. ←

A. S. HAYWARD.

MR. EDITOR:—Has the so-called Christian Scientists or Metaphysicians discovered anything new that they should get up a sensational excitement to be termed *mind-cure craze* while not at all versed in disease and the power of mind over mind? I noticed by the March issue of the *Olive Branch* that its editor has submitted various queries for the above class of the would-be scientists to answer, and if it is not accomplished, it will clearly show that their claims are more in assumption and speculation than in knowledge and fact. I am not at all opposed to the claim and fact that the mind has great power over disease, also over the mind of sensitives, but this is not the point at issue, but it is this, that a certain class representing that

they have a new discovery that belongs to them exclusively, and the same is held sacred, by copyright or otherwise, and they sell the same as a *secret* at various prices to the public.

All well-informed physicians recognize the psychological force or power that one person has over another, also the power of imagination to *kill* or *cure* a patient, the same being as old as history itself; also that many persons are not in fact diseased to the extent that they imagine themselves to be, and that any person who can gain the confidence of a patient thus afflicted can at once relieve or *cure* them, if I am in this connection allowed to use the word *cure*. How often we hear of practitioners who read the condition of their patients, and when they see that disease does not exist declare that after giving brown bread pills or sugar pellets a cure was quickly accomplished, and many times the Doctor is lauded to the skies for being a wonderful physician. The fact is the Christian Scientist or Metaphysicians ignore the *very power* that assists them in all that they accomplish, and that is the vital emanations from the spirit world. The same kind or similar power was recognized as far back in history as the days of that shown Elijah and Elisha, and so on down to the present era.

Did Mrs. Glover Eddy, the woman that claims to hold the key to *divine* secrets, ever act in the capacity of a spirit medium in Boston, or Lynn; also did she ever claim that she was controlled or assisted by spirits gone before? If she did why does she set up such claims to-day to ignore the spirit world and its denizens in assisting humanity to higher conditions of life? If she ever acted in the capacity of a spirit medium she was at that time honest in her intentions, claims and assertions, or else she was deceived, and the faith and confidence in her judgment must be greatly shaken to-day in her outspoken condemnation of *spirit mediumship*, and the spiritualistic

philosophy advanced by well-informed spiritualists for the past thirty years.

To substantiate my theory I will relate a single case as an illustration to show that the whole philosophy of *spirit healing* is embodied in the Spiritualistic philosophy and its application, and that it belongs to all ages, all nations, and all people as far as they understand and can utilize it. There is no need of a divorce in this enlightened age, nor strenuous efforts to separate the *past* from the *present*, nor its continuation into the *future*. The case in point is this: A mechanic felt it his duty and pleasure to exercise his healing gifts, and did so for several years. He had a person under his treatment for months who had paralysis. The person passed into higher life, and the Magnetic Physician, as he styled himself, became afflicted in the same way and form that the person whom he attended had been, and for one year he was not able to work, and under treatment himself by other magnetic physicians, but no relief or cure that was lasting came to him. Over one year ago the writer met the person in question in the *Banner of Light* book store, and being acquainted with him heard him relate his affliction, and the departure of the person to whom he had given treatments, and without any thought on my part I said you are not sick nor afflicted with paralysis, but your former patient is about you, and you have taken the condition upon yourself, or it has been thrown unconsciously or otherwise upon you, and the spirit wants to be recognized. I thought nothing of my remark nor of the person afterward, except in relation to the fact itself, until a few weeks ago. I was riding in a horse-car, and the magnetic physician alluded to chanced to be seated by my side and recognized me. I asked him of his health and he replied that he was quite well and working at his old trade, that he had given up healing the sick as a profession. He then asked me if I remembered what I said to him at the time we met in the *Ban-*

ner of Light rooms. After thinking it over it came fresh to my mind. "Well," said he, "after you spoke or explained my condition and that of the spirit the whole affliction lifted from me like a cloud, and I have not been afflicted at all since, and for the past year I have been able to work at my trade." To me this simple fact explains much, also the benefit derived by understanding the cause that produces what is supposed to be sickness is important, and in such cases *spirit power* will cure, let it be called by any name. Names are nothing compared to law and principle. Some speak of such *force* or *power* as coming direct from the *great first cause*, others are willing to accept it as coming from a standard less in power and influence, but at the same time not ignoring the infinite and the sustaining power that upholds the finite.

For The Mind-Cure and Science of Life.

➤Power of Mind Over the Body.◀

WARREN CHASE.

Whilst I believe the mind is secondary to the soul, and the body secondary in power to the mind, I do not see why the potency of the mind may not be used to remove disease from the body, nor why mind cure is not the proper name to give the process. It may run into a selfish sectarianism, as christianity has, and destroy its usefulness, as the latter has, if it ever had any, but it has not yet done so, and it is our duty to prevent it. To me the mind seems like the steam, the body the engine, the soul the fire, and if we guide the power aright great results may follow its application. History is full of evidence in our behalf, and we only need collect it to prove the power of the mind over the body. For ages the Hindoo Fakirs have by the power of mind held their bodies in the most excruciating positions of torture, and shown no signs of pain, hanging on hooks, cramped or extended limbs, and in almost

every conceivable position of torture, and all was the work of the mind. We are told that many of the martyrs bore their tortures in a calm spirit of resignation. The Oneida Perfectionists in their system of male continence taught and practiced the control of the passions under the most exciting circumstances. Thousands of instances might be cited where the mind has held the body in subjection. A sudden fright often raises the hair on end, and sometimes turns it white very suddenly. Fear, anger, lust belong to the mind, and control the actions of the body. Why may not this power of mind over body be utilized for the expulsion of disease. The mind does not do all it attempts through the body, but it does much, and much good can be realized by using this power in the right direction. It has too long been used by sectarian zealots for useless purposes, and now it is time to turn it to good use and apply it to healing, and as conditions of mind are transferable and catching let us utilize this fact and try to remove some of the evils that have grown upon us by the bad use of powers we are known to possess. I am not expecting miracles nor marvels, but a slow and sure application of knowledge to practical purposes. We have fed on husks long enough, let us have some corn.

From the *Spiritual Offering*.

'Twill be All the Same in a Hundred Years!

COL. M. E. BILLINGS.

[We heard the eloquent Col. Billings recite this poem in August, 1883, at the Mt. Pleasant Spiritualist Camp-meeting of Iowa. We endorse the poem.—Ed.]

'Twill be all the same in a hundred years!
What a spell-word to conjure up smiles and tears!
O, how oft have I mused, 'mid the thoughtless and gay,
On the marvelous truths that these words convey!
And can it be so?—must the valiant and free
Have their tenure of life on this frail decree?
Are the trophies they've reared and the glories they've won
Only castles of frost-work confronting the sun?
And must all that's joyous and brilliant to view
As a mid-summer dream, be as perishing too?
Then have pity ye proud ones!—be gentle ye great!
O, remember how mercy becometh your state:

For the rust that's consuming the sword of the brave
Is eating the chain of the manacled slave,
And the conqueror's frowns and his victim's tears
Will be all the same in a hundred years!

How dark are your fortunes ye sons of the soil,
Whose heirloom is sorrow, whose birthright is toil:
Yet envy ye not those who've glory and gold
By the sweat of the poor and the blood of the bold:
For 'tis coming howe'er they may flaunt in their pride
The day when they'll moulder in dust by your side.
Death misseth the children of toil and of sloth,
And the democrat reptiles carouse upon both:
For time, as he speeds on his viewless wings
Disables and withers all earthly things:
And the knight's white plume, and the shepherd's crook,
And the minstrel's pipe, and the scholar's book,
And the emperor's crown and his cosack's spears,
Will be dust alike in a hundred years!

'Twill be all the same in a hundred years!
O, most magical fountain of smiles and tears!
To think that our hopes like the dowers of June
Which we love so well should be lost so soon!
Then what meaneth the chase after phantom joys,
Or the breaking of human hearts for toys,
Or the veteran's pride in his crafty schemes,
Or the passions of youth for its darling dreams,
Or aiming at ends that we never can span,
Or the deadly aversion of man for man?
What availeth it all—O ye sages say?
Or the miser's pride in his glittering clay,
Or the lover's zeal for his matchless prize—
The enchanting maid with the starry eyes—
Or the feverish conflict of hopes and fears,
If 'tis all the same in a hundred years?

Ah! 'tis not the same in a hundred years,
How clear soever the case appears:
For know ye not, that beyond the grave,
Far, far beyond where the cedars wave
On the Syrian mountains, or 'yond where the stars,
Come glittering forth in their golden cars,
There bloometh a land of perennial bliss
Where we smile to think of the tears in this?
And the pilgrim on reaching that radiant shore
Has the thought of death in his heart no more;
But layeth his staff and sandals down,
For the victor's palm and the monarch's crown:
And the mother meets in that tranquil sphere,
The delightful child she has wept for here:
And we quaff of the same immortal cup,
While the orphan smiles and the slave looks up.
So be glad my heart, and forget thy tears
For 'tis not the same in a hundred years?

God help you and me to live for others,
letting self go. God bring us into the
rich garden of his grace, where we shall
be filled with the Christ-love, and our only
passion shall be to do good, and to scatter
by the sunshine of our holy living the
shadows which darken human hearts.—
Rev. A. E. Kittredge.

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Prof. A. J. SWARTS, Editor and Publisher.

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→ "Let Us Have Peace." ←

From the closing remarks of our article "Christian Science or Mammon?" in our March issue our readers will naturally look for the "review" we promised. The said "review" has been written to let you know why we refuse to be known as "Christian Scientists," as also to mention other matters of issue between the founder of the above class and ourself; but "it is never right to return an injury," and it is doubtless better to suffer wrongs than it is to try to avenge them. From these and some other considerations it is best not to be drawn into any personalities, but to rest all with the Supreme Good, and adopt the sentiment, "Let us have peace;" therefore although we have an editorial prepared of the character named it is now laid aside, and we use such room for other matter. If we protest against those who are promoters of good, because of some objections, we will be regarded by many as against them entire, and thus be made to appear as foes to Truth.

It has been difficult to conduct our journal to please all, and we know that this is impossible. We have from the first recognized the utility of the purely mental-cure, viz., to cure without any contact whatever with the patient, not even

to touch a finger. But while we know this to be very successful we also know that the magnetic-cure, or that usually called Spirit-cure, is also very successful, and have felt charity toward the latter healers, and do still. We regard both classes as honest workers in reform, and regret the painful attitude in which we seem to be held as between these apparent foes. To declare our position as with the metaphysicians only is to turn our back upon the great beauties of the spiritual philosophy and that earnest class of workers in reform, and to declare as on the side of Spiritualism is to appear to be against that we know to be important, and Truth. We hold that magnetic healers have a full right to the Mind-Cure science, and that they can utilize it as well as any who have come into the science, provided that they can take the instructions and can come into the understanding of being as we see it and teach it. We know that the doctrine or understanding of this our science is far beyond and much more spiritual than the beliefs of any who hold to the usually accepted theory of distinct individuality, or that a separate and distinct spirit will leave the body at the event they call death, and that it will go away to find eternity, a heaven or spirit-life. Until one stands clear in the science of being, or existence, we know by experience that they cannot demonstrate the metaphysical method, and it is mockery to attempt it. My work has been to invite all who are not in the science or knowledge to investigate, study and get into its grand light. We tell you honestly that you cannot claim this altitude of true understanding until you are very thoroughly taught by some one who is in the understanding.

If now by this our honest position we have caused the magnetic healers and their supporters to withdraw their friendship and aid from our journal we must bide the result. We have tried of late to see it wise and possible to induce these

our friends to advance forward into this higher and better understanding of being, but it is probable now that we may, by this, offend part of them, and even array writers against us; but we have the light and the knowledge of the new and better way, and that which is more spiritual and divine; we can therefore afford to stand in Truth, Life, the Infinite, and if our friends who fail to comprehend us must call us Agnostic, it is not so. We are not a materialist, nor do we admit annihilation, and if those who cannot see the Science of Life or being as we do must use their voice and pen against us, we now ask them to be free to do so, while we make this our declaration of independence. We mean that THE MIND-CURE AND SCIENCE OF LIFE and its publisher now assumes the character of an independent journal in the Science of Life and Mind-Cure. We shall not unite with any association, or claim recognition by any class whatever. We feel a kindness and charity toward all true people, and shall labor for humanity only. We now ask the big guns of all organizations to understand us, and please omit hereafter your letters, urging us to advocate *your* side of the issues, and to "steer clear of the errors of the opposers." We shall now "steer clear" of the errors of all, so far as Truth and Wisdom direct us, and we shall defend Truth as we see it. For each one who withdraws their aid five will come to fill the ranks. All advertisements will be inserted in our journal whose work we endorse. We are not acquainted with all of our correspondents, nor have we known until recently how stoutly some of them disclaim others. We will not be drawn into Agnosticism, nor to the support of any who ridicule the pure life of Jesus, the good of the Bible, and those who curse the term, God. We shall join hands with the church before with them.

Since our March issue we have parted company with the one whom we employed

three weeks, and our two office hands are members of the churches, true and good.

Then let it be understood that ours is to be a journal for Mind-Cure, and of a just, pure and spiritual character, and not one that panders to lust, nor to any form of carnality or sensual pursuits.

Metaphysics is the highest spiritual altitude now advocated by any class. We are safe and free and happy in it. We have found it the rock of strength. It is sure to win; so if any one must desert our staff because we are honest and see clearly, let them do so openly. Friends, the ship rides, and we can steer it alone, with God or Love to rule us.

How to Proceed With Mind-Cure.

We will give directions to be followed for the treatment of any disease. We now suppose ourselves called upon to visit a case of meningitis, coupled with liver and kidney trouble, nervousness, and general prostration of the vital forces. We require first that no drug shall be used. Next, we request the patient, if conscious, and all the inmates of the house, not to mention again the name of the disease or any ailment the patient is believed to have. To talk about the disease holds it in the house. No wise doctor or healer will allow themselves to whisper or converse about the patient in his sight, as that increases fear. Disease inheres in mind, and mind is present with every part or atom of the body. Fear increases and causes disease, hence those who fear contagions are very liable to contract them. Fear kills faster than cholera does.

Next, we should sit by our patient about fifteen minutes in silence, and would address our thoughts to the disease, and this means chiefly that we would address his fears. If it is a child it may be necessary to treat the mind or fear of the mother or attendants, as their fears or lack of understanding makes the patient worse. We rebuke and allay their fears as the mother

does the fears of her well child who imagines that it is in some danger.

We address the patient in the understanding of this truth that seems so difficult for you to comprehend. We know that it is the mental or spirit forces that do the work. My body is not me, and it has no intelligence to perform a single act nor to think a thought. What does your body know? Your spirit or mind is connected with all other spirit or mind in Nature. Your understanding of matter may have millions of forms, even everything that we see, and each of them are individual objects, but we do not see Spirit. We mean that you do not see thought, faith, desire, love, anger, nor any other part of mind, as it is invisible. Shall we say that none of these spiritual or mental forces exist simply because we cannot see them? This would be folly; they do exist, and every thought or mind-wave has form, as the best scientists now hold.

This patient can be cured whether he or his friends understand this science or not, and yet how can we tell you much more about the cure of this case if you are not in this understanding? We would not withhold one word, nor treat it as a secret, but if you cannot understand the terms that our present imperfect language forces us to use, who is at fault? We make it plain to our students when we put them through a course of instructions, and at the third lesson some of them are clear in the revelation that the body is not the "I" or the "me," but that these mean Spirit. Now you may claim that there is a distinct or personal spirit that lives inside of the body, and you may not comprehend the science of life that claims a sea of Spirit everywhere in Nature or the universe. To us there is no difficulty here, and the revelations of these grand truths are most sublime.

A cup can be full of air, which is made up of atoms. The cup can be full of ether at the same time, as the ether atoms

are finer and can exist among the atoms of air. We may not see the air nor the ether. Now life, thought, mind, electricity, force or spirit also fill the same cup, and its atoms can hide within the ether atoms. It is this last, this invisible force, this everywhere present something that is as easily in the rim of the cup or present in the platinum as it is in the atmosphere that we mean is the sea of spirit, as extensive as the universe. Because you cannot see it, will you say that it is not here?

All who are in this understanding can heal any disease; not everyone can attain to it. Some of our friends feel like deserting us; others say that we are too materialistic. If you are qualified to judge us we may be as well prepared to judge you. If some of our correspondents must desert unless we detract and give up knowledge into which the spirit forces have led us we now say that we will endure it; we love them, but we love truth better.

In this universal and eternal sea *everything exists*, and it exists *in everything*. It is as easy to think through a block of granite or of platinum as it is through a leaf, and this is because the life or Spirit is everywhere. In this sea of spirit all spirit forces are found. In it and because of it we have every variety of phenomenal action. It is the creative energy; rather it *forms* all that the eye beholds. In it every spirit or thought, mind-wave manifestation, etc., is found, even everything that moves, from a leaf to a planet.

When you look upon yourself as isolated you cannot with power rebuke diseases or devils—evils—and make them leave your patient; but when you are in this knowledge of being, and know that you are a *part of the entire spirit force of Nature*, you then command with confidence, and disease obeys.

We mean Spirit-cure when we say Mind-cure, and wish here to say that we are not materialists. Some friends are deter-

mined to make us admit that the cures are performed by a single spirit in the form of a human body that comes from some other locality, but we capitalize the term thus, Spirit-cure, because we credit the entire Spirit substance with the work, viz: God, the presence and power of all.

To those friends who look upon us as healers chiefly we say that we know the rules in full to demonstrate the mental-cure system, but we do not visit many patients; we have patients in many States whom we treat at stated hours each day, but we are instructing others to heal, while we are using our pen to cure *doctrines* or erroneous beliefs. Let those who deery our attitude show the people wherein we are wrong. The time may come when you will agree with us. When Galileo was being conveyed to prison he still declared that the "world does move."

→The Editor at Lacon, Ill.←

We have received many requests to visit various cities to lecture, and to teach in the interests of the Mind-Cure science. Learning that Lacon is progressive, and that it numbers many very intelligent people, we decided to visit this little city of 2,500 population. It is on the Illinois River, about 128 miles from Chicago. Its railroads are the C., R. I. and P. and the C. and A. It has several industrial manufactures, four churches, a new court house, a fine High School building, two skating rinks, and a good class of active business men.

It is well known that only the most intellectual are ready to give attention to metaphysics or healing by Divine Truth.

After an opening free lecture that was largely attended we succeeded in raising a class of seven regular students, and as many more attended a portion of the time upon invitation. All of the class are among the best thinkers, and are intelligent, just and prominent among the citi-

zens, and represent a considerable of means.

Within four days we had nearly one dozen patients, all of whom were benefited, and some cured of difficult and complicated diseases.

We now ask every reader of our journal who is a mental healer or a just and praying person to join us every day at two o'clock, in the cure of a young lady, Miss Nellie Gowdy, of this place, whose life has been despaired of for months. Let us depend upon God and Truth, now that all hope in drugs is lost. After five treatments we note encouraging hopes of her restoration to life and health.

Here, as elsewhere, we meet the jeers of some of the doctors, as also of other good citizens, all owing to the fact that they do not have any correct knowledge of the exalted and Christ-like character of the Metaphysical or Mind-Cure teachings and methods.

We shall kindly remember all the citizens of Lacon, and shall hold each in equal esteem.

To the Editor of The Mind-Cure and Science of Life.

→"The Lamb" and the Lyon.←

HENRY KIDDLE.

Ancient scripture, in its sacred or spiritual symbolism, represents as a sign of millennial peace and perfection, the lamb lying down with the lion (outside of him). A perusal of Mr. W. F. Lyon's article in your last issue under the caption "What is the Lamb?" convinces me that we have as yet scarcely approximated to that prefigured era; for the attempt to digest what has been presented by you and myself on the subject of the metaphorical Lamb of Scripture seems to have caused Mr. Lyon a fit of mental dyspepsia.

This is not surprising in one who *attempts* to answer *zoologically* the question, *What is a lamb*, as a solution of the spiritual meaning of "The Lamb" in the mystic language of the Apocalypse.

"What innocent simplicity!" I prefer to exclaim, rather than to impute to your correspondent the intention to perpetrate a coarse and vulgar jeer at what was beyond his spiritual comprehension, and hence was "arrant nonsense" to him. (See 1 Cor. ii., 14.)

I am sorry to perceive, also, that Mr. Lyon's zoological wisdom seems to be about on a par with his spiritual perceptions. He confounds the *ovis* with the *capra*, when he says of the former: "'The lamb' is the infant (!) of a genus of ruminant quadrupeds of the family *capridae*," which, scientifically, is assuredly "arrant nonsense," to use his own choice phrase. It is true that the *ovine* and the *caprine* are both sub-tribes of the family *Bovidae*, but they are distinguished one from another by several decided characteristics, and in none more decidedly than in those very traits which, seemingly as a vulgar gibe, Mr. Lyon attributes to the sheep, while, in fact, they are peculiar to the goat. I hope he will learn not too late the difference between a sheep and a goat. Of course, "this is nature"—that is, physical or material nature; and Brother Lyon seems to apprehend no other. He should not, on that account, *imagine* all others equally myopic.

He asks: "Is this Christ nature a part and parcel of the universal nature, or is it something from the outside?" How, I would ask, can there be anything outside of "universal nature"—the realm of matter and spirit, body and soul? Does Mr. Lyon need to be told that the term *nature* is often used for *character*, or *disposition*, native or acquired? Thus we speak of persons as being of an ill nature, a good nature, or a superior nature. The nature of every person is, of course, susceptible of unlimited improvement, in time and eternity.

The "Christ nature" denotes a progressed spiritual character, the elements of which every man professes in the inner constitution of his being; and it

is dependent upon the activity of the soul in its influence upon the physical man. Man is, indeed, a "microcosm of all there is in nature," as the intelligent spirit teachers of Mr. Lyon say; but not merely of material nature. There is embodied in him a spirit of divinity, or deity, and this is susceptible of an evolution approximating to the Deity himself. This is what is meant by the statement that "man was made in God's image."

The "Christ nature" is simply a very high order of soul unfoldment. It exists *in posse* in every person. Jesus appears to have possessed it *in esse*; he exemplified it, and he does not seem to have claimed, as I believe, any "element, essence, or mental power, or any endowment whatsoever, other than those which every member of the human race possesses in a certain degree of development;" and I do not believe that "he now occupies an exalted position in the celestial spheres that may not be attained by any other individual." Mr. Lyon's *challenge* is unnecessary.

He sets up images in his imagination, to enjoy the pleasures of demolishing them. All he has to do, to be with Jesus in his "exalted celestial sphere," is to follow his example and precepts—to live his life of humility, purity and self-sacrifice; and he will be his spiritual associate here and hereafter. But, to do this, he must resolutely obey the dictates of his conscience, enlightened by careful and prolonged spiritual culture, bringing himself into relation with those spheres, where dwell the "spirits of just men *made perfect*;" and not sacrificing to the seductions and behests of earthly pride, ambition and passion, the purity and innocence of his soul nature—the Lamb of God, which, in its life and activity, truly "taketh away the sins of the world." This is not a "mythical allusion," but the metaphorical expression of a mystical truth, which Mr. Lyon can see only by cultivating his spirit insight.

From the Boston Journal.

Christian Science or Mind-Cure-- Which?

To the Editor of the Boston Journal:

While attending service last Sunday the writer heard what was in most respects an excellent sermon from an eminent divine of this city. The only serious objection arose when, in speaking of new religious beliefs of the day as being snares of the devil, he classed Christian science, "so far as he could judge," as coming under that head. We can hardly blame the gentleman for his partially erroneous ideas, and yet the assertion was rather sweeping in its nature.

Homœopathy, we believe, was introduced about the close of the last century by Dr. Samuel Hahnemann. Does it follow that all homœopathic physicians must necessarily uphold his religious views, whatever they were? It is just as essential in one case as the other.

There are many of us—some members of various Evangelical churches—practicing the mind-cure. Are we all following cunningly devised fables? We practice the method of cure used by the "C. S.," but by no means sanction the various beliefs held by some of them.

The question may be asked why, then, insist upon the name Christian science, if all are not of one religious belief? We deeply regret the fact that such a name was given to this work—the reasons already appear—but it seems necessary at times to use the term, as it has become known by that name alone. The mind-cure system is by far more applicable, and is being generally used by those who continue "in the faith of their fathers."

The title mind-cure (or mental cure, as it is called by some) is more acceptable, as it does not lead one to think (naturally, perhaps) that all are followers of a belief which is more or less antagonistic to the "old faith."

Some say we claim too much for the "science." Was there ever known a class of enthusiastic workers in any cause where a few could not be found who went to the extreme? Our intention is not to talk of the "unlimited power over disease" this method has, for there are some diseases, when they reach a certain stage, we can not cure, nor any one else for that matter. Neither do we wish to defend the manner of curing disease. A certain amount of prejudice with some and skepticism in others is to be expected at first, for all dislike following a "craze;" but time will remove these feelings as to the *modus operandi* of dealing with the sick. At least we have excellent reasons for thinking so, as the workers are having abundant opportunities for showing the fruit of their labors, and success has been theirs. We only wish it understood a change in one's religious belief is not essential for the practicing of this method. It is a false idea which has arisen, we think, from the name Christian Science. We see no other possible reason for the impression which is evidently gaining ground that we are all of "one faith and order."

Our friends do not wish us to follow false doctrines. We have not the slightest desire to do so. Those who look thoroughly into the matter will find this to be generally the case.

May we suggest that our friends only be a little careful, in their desire for our spiritual welfare, that they as well as ourselves be not carried away with false ideas.

L.

"Metaphysics, or Mind-Cure; What is It?"

In the *Boston Transcript* we find the above question over the *nom de plume* J. B. Beneficio. The writer answers the question by saying: "To us it is somewhat more than the 'Boston craze,' as that is

interpreted by the general public. It has its basis in mental philosophy, which is itself the basis of natural philosophy."

A very readable dissertation on the metaphysical cure then follows. It closes, saying:

"From the free Monday evening lectures at Mount Pleasant place, we also make the following quotations relative to the 'Laying on of Hands.'

"The keys of life are perfect; but the hand that sweeps over them is progressive. In it are the poles of all forms of physical and executive force, from the lowest zoophytes, with their primal feelers, to the magnificent gestures of Cicero, or the musical oratories of Mozart or Beethoven. The scientists say that the head was developed *from* the *lower* animal; but we aver that it was developed *by* the *higher* animal—the spiritual man.

"Go back a hundred thousand years, and look for the *human* hand. You do not find it, but only its germinal prophecy. Tracing it through the carnivorous eras, we find it to be a symbol of strength. But what kind of strength, as compared with the hand of man? The forearm of the tiger or bear is extended to destroy or strike down. But I extend my hand, or you yours, in friendship. The forearm of power has now become reciprocal. We 'shake hands,' and a beneficent current is formed. This is 'animal magnetism.' If my hand is cold, yours will seem warm to me, or *vice versa*. The whole question of 'laying on of hands' in healing rests upon our benevolence of purpose, or upon the nature of the influence which moves the hand. If it be 'animal' magnetism, merely, it is illegitimate in metaphysical practice.

"Jesus often laid hands upon the sick and healed them. But it was not the *hand* that healed. It was the moral goodness that was resident in the soul. So far as *hands* were concerned, everybody in Judea had them, but not everybody had the Divine wisdom which constitutes spiritual magnetism.

"The hand, as well as the whole body, metaphysically, is but a shadow of the mind. But in the focus of the mind, the hand is the lever of the mechanic, the persuasion of the orator, or the magic wand of the healer. It is the magnet of the psychologist, who may be himself psychologized. We are all psychologized by 'disease,' which is no more real than the belief of a mesmerized subject, who may be made to think he is in London when he is in New York. Living, in truth, where alone we *can* live, we are made to *believe* in error when a fictitious phenomenon like consumption or dropsy is accepted as a reality. The hand of God, surely, is not in this; nor is the hand of the Son of Man, though we may swear, by all our ancestors, that we see a dragon in the sky, when we only see a caricature of ourselves."

For the Mind-Cure and Science of Life.

Thoughts on the Idealism of Berkeley.

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

We can sympathize with what must have been the feelings of Bishop Berkeley when a contemporary of his, overtaking him one day, stole up behind him and gave him a blow across the shoulders with a cane, and Berkeley, turning around, asked, "What's the matter?"

"There is no matter, Berkeley, you know," was the reply. We can realize how the philosopher may have chafed under the consciousness that this man ridiculed his theory because he could not clearly understand it, and appreciate its magnificence, and that in many cases his theory would always be unjustly criticized because of the impossibility of its being made perfectly clear to some minds.

For the convenience of my readers, let me briefly state here just what was Berkeley's theory of sense-perception. Berkeley

carried Locke's ideas to their legitimate consequences.

"If the mind cannot perceive matter in any form; if the knowledge at which we can ultimately arrive is only a knowledge of a sensation or idea of the mind, what proof then have we of the existence of matter? What proof that anything in the external world corresponds to these images of the mind? In fact, we must be quite indifferent as to whether matter really does exist or does not; for if it does, we cannot perceive it; if it does not, we are just as well off as if it did."

As a legitimate conclusion from these premises, Berkeley says that it is impossible that the mind should know that the material world exists at all except that real objects, as we call them, are only combinations of ideas, existing only so far as they are perceived. "The only difference between them and the so-called imaginary ideas consists entirely in this: that the first are not dependent on our will to produce them, but are always present to our minds, whether we will or no. Imaginary ideas, on the other hand, come and go according as we will. Real ideas are also more lively and distinct, while those of the imagination are faint and confused. The knowledge of spirit is strikingly contrasted with that which we have of matter. We know ourselves and our own states or modifications directly. That the universe is permanent in its objects, viz: ideas, and also in its laws, is to be explained by the fact that the Eternal Spirit constantly sustains and presents these ideas for the contemplation of created spirits. By means of these the attributes and government of God are made known. All the things that we perceive are the ideas of God."

Berkeley was one of the clearest minded philosophers that have ever lived, and the majority of those who have opposed his philosophy have not been able to grasp fully and appreciate the grand conceptions and hypotheses of that extraordi-

nary intellect. This is shown by the insufficiency of many of the objections to his theory of sense-perception. Let us consider some of them. Does not the Berkeleian theory imply deception on the part of the Deity? The very fact that our common sense tells us that we can only be certain of a sensation in the mind, apparently produced by a sensation of the bodily organism, and that we are able to know that our perception of an object may be a result produced by the Divine Will acting upon our minds, proves the contrary. As well charge the Deity with deception because the intuitive convictions of the ancients rendered it impossible for them to believe in the existence of the antipodes!

But Berkeley erred in maintaining that the *esse* of things is *percipi*; i. e., they can have no existence "out of the minds or thinking things which perceive them." He says in the "Treatise Concerning the Principles of Human Knowledge:"

"III. That neither our thoughts, nor passions, nor ideas formed by the imagination, exist without the mind is what everybody will allow."

To this I assent, but not to what follows:

"And it seems no less evident that the various sensations or ideas imprinted on the sense, however blended or combined together (that is, whatever objects they compose), cannot exist otherwise than in a mind perceiving them. I think an intuitive knowledge may be obtained of this, by any one that shall attend to what is meant by the term *exist*, when applied to sensible things. The table I write on, I say, exists, that is, I see and feel it; and if I were out of my study I should say it existed, meaning thereby that if I was in my study I might perceive it, or that some other spirit actually does perceive it. There was an odour, that is, it was smelled; there was a sound, that is to say, it was heard; a colour or figure, and it was perceived by sight or touch. This is all that I can understand by these and the like expressions. For as to what is said of the absolute existence of unthinking things without any relation to their being perceived, that seems perfectly unintelligible. Their *esse* is *percipi*, nor is it possible they should have

any existence out of the minds or thinking things which perceive them."

Though our perception of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly presents and sustains these real ideas for the contemplation of created spirits, yet their *esse* is not *percipi*, and they exist out of the minds which perceive them. The table I write on exists, I see and feel it, and if I were out of my study, I should say it existed, but I mean thereby not only that "if I was in my study I might perceive it, or that some other spirit actually does perceive it," but that the table has an actual existence there, in that place, whether anyone is there to perceive it or not.

[CONCLUDED IN MAY NUMBER.]

Tribute to Mrs. Clara E. Choate.

The *Boston Post* produces an excellent article upon the term "Mind-Cure," in which many wonderful cures are cited as having been performed by the Metaphysician, Mrs. Clara E. Choate, of No. 3, Wellington street, Boston. It pays her a high compliment, and justly endorses the Mind-Cure method. We can only quote a brief extract. "Her methods in a sick room are as unique as her philosophy. She enters with a cheerful air and without taking your hand or approaching your bed, seats herself and asks you to tell her all your symptoms. She receives your budget of ailments calmly, without one expression of sympathy, for she has none, considering all your maladies as an illusion or dream from which it is her divine mission to awaken you. You are made to feel, immediately, that there is little of consequence in all that you have been telling her. She then relapses into a silence of 10 or 15 minutes, in which her kind face wears a resolute expression, making it almost stern. During this time she is giv-

ing you a "treatment," holding a silent argument against your symptoms, or the idea of them in your mind. For instance, if you have a lame knee, which your mind grasps so tenaciously, and which you naturally object to losing hold of. But you will have to yield, and some morning awake to find you no longer have a lame knee to condole with. After this silent treatment she speaks to you in the most encouraging manner, endeavoring to call you away from yourself to the contemplation of spiritual truth. At the same time she banishes from your room cups, bottles, spoons, everything that suggests illness. It will not be long before you will feel yourself uplifted from the dead, hopeless atmosphere of the sick room, and your cure is begun without drugs, manipulation, prayer or religious ceremony."

[After the book named below came as a present to our office, we cannot do less than to kindly mention it for all who are interested in the history of Spiritualism; at the same time we would be understood as in the Mind-Cure science, and that our hope is to get all the friends that we can reach to enter our special field.]

"THE MISSING LINK IN MODERN SPIRITUALISM"—A. LEAH UNDERHILL (of the Fox family)—THOMAS R. KNOX & Co., N. Y., 1885., pp. 477. is an attractive book, in large, clear type, fresh from the press, containing fine steel engravings of John D. Fox and wife, the three daughters, Margaretta Fox Kane, Katie Fox Jencken and Mrs. Underhill and her husband. It also contains autograph letters of Alice Carey, John W. Edmonds, and Horace Greeley.

The wide, and still extending field of spiritualism, already numbers its books by the thousands, yet from a cursory glance at its pages, as we are about to go to press, we incline to think that this new venture for public favor will meet with a glad welcome, and supply a wide-felt want among a large class of minds who are extending their researches in every available avenue into the realms of the unseen.

It takes up the "Mysterious Noises" from the very commencement of the manifestations at Hydesville in 1848, and gives many detailed accounts of the early visits of those young girl mediums to Albany, Troy, Buffalo and New York City. While in Troy their lives were in great danger—and were only saved by the fearless and wise conduct of their friends.

It is a valuable acquisition in the annals of

spiritualism, and we predict for it a large sale. Price, \$2.00.

The first number of a spicy monthly magazine, named "*Spirit Voices*," has found its way to our sanctum. The Editors speak in highest terms of our December issue of *THE MIND-CURE* and of our work in general.

As its name indicates the "*Spirit Voices*" is devoted to the Spiritual Philosophy and to Reform. It is of neat appearance, 36 pp., and price \$1.50 per year. Single copies, 15 cents. Published at 121 West Concord street, Boston, Mass. Geo. A. Fuller, Editor.

"*TOKOLOGY, A BOOK FOR EVERY WOMAN.*" By Alice B. Stockham, M. D., Sanitary Publishing Co., 159 La Salle St., Chicago, Ill., 1884, 301 pp., is a work every woman and young lady should own and read. 20,000 copies sold in a little over one year.

After making some very important remarks about the "change of life," the Doctor says: "It is thoroughly proven that mind can control even malignant diseases, and a woman who has lived until she is forty-five should know enough and be strong enough in her mental organization to say to these symptoms, 'I will not be your slave; you cannot dominate my life and claim my energies.' Do not wait for some doctor to cure you with bread pills or placebo powders."

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I will send the Gold Tooth Pick and a thoroughly Spiritualistic lecture by the Editor, "The Supernatural Impossible," also another nice pamphlet by Sidartha—both 10 cents each—and *THE MIND-CURE AND SCIENCE OF LIFE* one year, for \$1 to every friend sending the same with address and a 2-cent stamp for postage. You

must name each in your order. You will appreciate these and we have plenty of them.

Among many very pleasant calls at our office since last issue, we were pleased to receive a call from Lois Waisbrocker, who publishes and edits the spicy paper "*Foundation Principles*," at Clinton, Iowa. The man who assails Mrs. W. is quite sure to be downed.

In our May issue will appear a very able article from Dr. W. F. Evans, on "The Mental Cure."

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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.

Of this work the *Eclectic Medical Advocate* (of New York) says:—"Upon the psychic functions of the brain, Prof. Buchanan is the highest living authority. * * * Every Physician who desires to meet with more than the average success in the practice of medicine should procure and study this valuable work." *The American Homoeopath* (of New York) says: "Prof. Buchanan's work is unique, but when fairly understood will be found beautifully complete and comprehensive. His discoveries in Physiology are among the most important of the century, and will place his reputation on a firm foundation as one of the master minds of the world's history."

The Manual of Psychometry will be issued March, 1885; price \$1.50—to subscribers who send their address before publication it will be \$1.25.

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