

VOL. I.

JUNE, 1885.

No. 9.

THE

MIND-CURE

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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.

JUNE, 1885.

No. 9.

For The Mind-Cure and Science of Life.

→Modern Barbarism.←

PROF. JOSEPH RODES BUCHANAN, M. D.

Modern nations have advanced greatly in the art of war—the devil's own favorite art. The Macedonian Phalanx, the most formidable military body known to the ancients, would be swept away like a bubble before the cannon and the Gatling guns of to-day.

The modern method of penetrating the secrets of nature is far more cruel than anything known to Hippocrates and Galen or Pythagoras and Socrates. To slash the bodies of living dogs, cats, monkeys, fowls and guinea pigs by the ten thousand, in the cold-blooded proceedings of the laboratory, or before a crowd of demoralized youth, is now the approved mode of teaching the secrets of the science of life. Reason is almost laid aside to use the eyes and the knife. A French Physician, determining to know how the conception of a man was realized by a dog, which any hunter or farmer could have told him, first put out his eyes, and found that the dog could still hear him—amazing discovery! Then destroying the sense of hearing, he found that the dog, though retaining the sense of smell, paid no attention to his movements. This is what some call science!—the elaborate torture of animals to discover that which

no experiment was needed to ascertain. A display of experiments on living animals before a medical class, to show in the course of an hour what could be better communicated in two minutes, serves only to cultivate animalism and cruelty—to teach them to rely more on their senses than their understanding.

It is no wonder that Ruskin has recently resigned his chair at Cambridge, explicitly on the ground that he would not remain, after a large sum had been voted, *for the vivisection of animals.*

Has all this cruel labor brought us one step nearer the source of life, or seat of the soul? If life belongs to the soul alone, shall we reach it or understand its relations and operations better by experimenting in the torture of animals which have no mode of expressing their psychic condition and in which the operator looks only for the action of muscles or impairment of the senses—whether they move the fore paw or hind paw, or wag the tail, or become paralyzed. A thousand years of such investigation could do very little for psychic science, or for the ultimate philosophy of life, which lies in the relations between the soul and body.

To look at the subordinate mechanism of the body, and ignore the life that rules it, is not the way to acquire a knowledge of the constitution of man, especially when the subordinate mechanism is not in man himself, but in inferior animals.

Not so did the wiser ancients proceed. Pythagoras and Socrates, Plotinus and Proclus looked at man himself and that above him—not that below him. They studied and described the interior power of the soul, and held communion with the nobler realms above, in which an uplifted humanity displays its grandeur.

Socrates had his familiar spirit, who warned him when to turn aside from an error, and had a very clear conception of the bright world to which he was going when condemned to die. The wisdom of these four great philosophers has filled the earth with a spiritual aroma which is silently diffused in our literature, although their writings are very little known to moderns. Their wisdom was due to their constant aspiration toward the Divine. It was this which illuminated their minds and won the reverence of their cotemporaries and successors. They looked upward, as becomes the dignity of man. The modern savant looks downward.

Their error was great in neglecting physical science, but the error of the moderns is greater in neglecting the spiritual, for *mind is more than matter*.

The question between the ancient and modern schools is easily settled. Which is greater, the creator or the creation—the Infinite Spirit, which man cannot conceive, or the stellar universe, which man describes and catalogues. Spirit is lord paramount, not only in the Divine but wherever spirit and matter come together. Who then performs the nobler and more important task—he who studies the paramount power, or he who looks to its creature or external shell!

The newspaper wits exhaust their humor and sarcasm upon what they call the Dude—a feeble-minded being, who thinks only of clothes, and cannot comprehend a man, having no manliness, himself. Is not the purely physical philosopher, who ignores the spirit as superficial in science, as the Dude in society?

But why should we run to either ex-

treme, as materialistic Dudes, or as enthusiastic and impracticable visionaries. Should we not look to earth as well as heaven? Is it too much for him who studies the soul to study the body also? Is it too much for the *savant* who understands the anatomy of the body and its relations to material remedies, to understand also the soul and its relation to all spiritual as well as material things, when by that knowledge we reach the fundamentals of the healing art, and comprehend that healing which has been performed in all ages without the use of drugs?

While the medical profession of modern times is all drifting one way, and that way on a downward road, I have endeavored to stem the tide, and by bringing forth the science of SARCOGNOMY have shown the close intermingling of soul and body, and in fact, that as one cannot be treated without affecting the other, there is no *complete* physician who does not understand both. Disease may be conquered by different methods of approach, but the true physician, like a skillful general, surveys the whole ground before he plans his attack.

To return to our theme; it is a modern barbarism to think of man and try to heal his diseases as if he were *nothing but a body*, forgetting *the eternal man*, whom we must understand and treat, if we are true physicians.

For The Mind-Cure and Science of Life.

→ The Divine Method of Cure. ←

DR. W. J. ATKINSON, V. D.

It is a fact admitted that men and women get sick, suffer pain and die. Jesus is reported to have said, "He that believeth on me, though he were dead, yet shall he live, and he that liveth and believeth, shall never die;" and again, "Your fathers eat of the manna in the wilderness, and died, but he that eats of the manna that I shall give him shall not see death." Most

preachers and religious teachers interpret these texts as applying to the spiritual nature and not to the physical. Upon that occasion he was talking about a physical death, and a physical life, and not a word about any other nature. That which the fathers had eaten did not perpetuate the physical life, but that I will give, will do it, appears to be a reasonable rendering.

In man, in his entirety, we find all the forces and elements that exist in the universe outside of him. The same constituent elements that enter into and make up the atoms and molecules of the human body enter into all other matter, only in different combinations. This physical body is the house we live in; inside of that, there is a something that is the seat of sensation, instinct, and intelligence, to some degree; this we call the Soul; here is *animal life*; all the lower animals have this life, as evidenced by the five senses, so-called. This life is frequently spoken of in the New Testament, but *never* in connection with immortality; it belongs to the earth existence. By examining the original language in which the New Testament was written we find the word *Psuche*—sometimes rendered "Soul, life, us," etc. As an example we find it said: "What shall it profit a man to gain the whole world and lose his soul (*Psuche*)" or, "what shall a man give in exchange for his Soul (*Psuche*)," again: "He that would save his life—(*Psuche*) shall lose it, but he that would lose his life—(*Psuche*)—for my sake shall save it." Here we have Soul and life from the same word, but neither of them goes further than the mere animal life. We find that there is another word in the original that is rendered life, and every time it is used it means more than the mere physical life; in fact, it does not refer to the physical life; it is that life for which the physical was organized, and which is the organizer of the physical. This life is the life that contains, and is the self-centered consciousness; it is God

manifest in the flesh; it is that which makes man, human; it is that which connects the animal to the divine. It is the divine seed that is planted in the soil of the physical nature, which, when developed in power and strength as it is said Jesus was, will constitute all of us Christs or Sons of God, with the same power that Jesus had. *If Sons of God and joint heirs with Jesus*, why not be able to do all he did? Shall not the heirs all be equal in that God power? Now, having, as I think, laid the foundation for the right understanding of the human form divine, we are prepared to look further and see the manner of healing him when he is sick.

1st. We will define health to be the harmonious functional activities of a perfectly organized body.

2nd. Disease is anything that produces inharmony of functional activity.

It will be observed that I make a distinction between the function and that which causes the action. Pain is felt in the nerves, but the cause is back behind. I raise my hand and grasp an object, but the power that enables me to do so is evidently independent of the arm. Now, disease, or that which is called such, is first manifest in the *soul nature*, the physical department of our being, and if it continues the physical body is made to suffer, *i. e.*, there is a "strike" or overwork of the workmen of the human organism. Then the authorities must be consulted, and their official order given to change the state of affairs. Who are these authorities?

"Men and women sicken, fail and die, through feebleness of will."—*Dowd*.

We find that this higher life spoken of above contains the higher faculties of our mind; that is, we find mind in its higher aspects where we find the greatest development of that life.

That life Paul referred to when he said the Christ priesthood was after the power of an endless life. Mind is the manifestation of that life in an intelligent manner.

In the totality of the mental power we find the *will*, or the captain, or director, of the entire being; by an effort of the will any condition of body or mind can be produced. By evil associations we become evil, and by good surroundings we are improved. Every intelligent person can call to mind some case that has been produced by the action of mind alone. The great mistake that the drug doctors have made is in not knowing the constitution of man, whom they propose to treat; they have ignored all teachings that tended to establish the duality of man. They have acted on the hypothesis that man is only an animal, and that his diseases were to be cured by gross material medicines. Their remedies were as inappropriate to the task of curing diseases in harmony with the physiological laws of life, as for a dress-maker to attempt to repair a silk dress by adding to the rent a coarse piece of jeans.

The forces of our Soul are the finest that exist, and hence must require the same to correct any trouble that may exist therein.

There are certain constituent elements that enter into the body, which are to be supplied, naturally, by the process of eating; food is the natural medicine, but in our imperfectly developed state we get sick and need an outside influence to aid us to attain to health. We know crude drugs are inefficient. There are no curative properties in them; they only inspire confidence in the mind of the patient. The older medical writers speak of the *vis medicatrix natura*, that is, the healing power of nature. Nature is the great physician; it is nature that performs cures, and not medicine. But what is this nature? Is it not the operation of that divine life which is in man, that gives him all his wonderful powers? If you can make yourself sick by an effort of the mind being concentrated upon one point, and to one object, is it unreasonable to believe that the mind can, by a right effort, remove disease? Call it imagination, if you will; imagination is only a faculty of mind.

The time for the development of the race to the Christ standard is at hand; the old methods of drug medication have had their day; the time of their departure is near; no legislation can save them; the divine will has never been frustrated, but the time for its manifestation has come.

Great ideas and truths must have their time to grow; when their spring-time comes they make their appearance, and the summer and harvest time can not be prevented.

The divine plan of healing disease is to control the physical man by the spiritual and mental.

The doctrine of Jesus and his apostles is to let the inner life control the animal life. Jesus said that the believers should do all that he did, and "greater things." Let the divine seed grow until it is a completely developed "Tree of Life," when each man, woman and child who lives and is born to the world will be just what it is reported that Jesus was. There is divine life in man, and let our every effort be toward raising it higher and higher; that is, aid each one to attain unto the highest.

For The Mind-Cure and Science of Life.

→ Hints on Mind-Cure. ←

J. V. BENEFICIO.

SECOND ARTICLE.

The first commandment is: "Thou shalt have no other gods before Me." This "Me" is Spirit; and is the only life, love and intelligence. Hence the commandment means: "Thou shalt have no life, love, or intelligence, but the spiritual." So, the second command to "love thy neighbor as thyself," means that the love of the neighbor shall be spiritual. Love is the Holy Spirit of the New Testament, which suffereth long, and is kind. The Soul inspired by the Holy Ghost, loves goodness for her own sake, and truth for truth's sake. In the light of Spirit, there is no other love. Love is a spiritual principal, eter-

nal and unchangeable, without beginning or end. It is not measured by time. Time is no part of eternity; and the loves of the material sense are no part of the eternal life and love of God.

The knowledge of the eternal life is the true knowledge; and knowledge transcends belief. It is the material sense, or mortal mind that believes. The Spirit, or Soul cannot believe. It knows. Nor can the mortal body, which is the phenomenon of mortal mind, believe, because it is matter, which neither believes nor knows anything.

Hence the material sense does not constitute a man; nor does mortal mind, so-called, which is a deflection of immortal mind, constitute a man. Man is the Son of God. And the Son of God is also the Son of man; for man is in the image of God, and so is spiritual and immortal, and not material and mortal. But the image of God is not God. God is not in his image, any more than the artist is in his painting, or a tree in its shadow. God is not in man; but man, and all things that are real, are in God—the Supreme Life and Intelligence.

Nerves, or brain, have neither intelligence nor sensation outside of God, or Spirit. Hence the knowledge of God displaces our material sense by the spiritual sense, and so cures disease by disproving its existence in the mind of God.

God is not contradicted by the reality of sin, sickness, or death, to our mortal apprehension. God is truth, and to truth there is no error. All is truth. God is life. To life there is no death. All is life. God is good. To good there is no evil. All is good. God is spirit. To spirit there is no matter. All is spirit. God is Intelligence. To intelligence there is no spiritual darkness. All is light. God, his Idea, and the Reflection of that Idea, are the only reality—the Infinite Substance, of which the material world is only the shadow.

Eternity is the dwelling place of God.

It is His spiritual understanding—the ever present and real moral world. As we enter this real world, through the spiritual sense, time ceases, and we live in eternity; that is in the eternal life, truth and love of God.

This is metaphysics. Metaphysics is the science of spirit. It considers being abstracted from matter, as God and the human soul. It does not include physics, or natural philosophy, except as substance includes shadow. Laws of physics yield to laws of metaphysics, as shadow obeys substance. In medicine, physics is a direct appeal to matter to remedy the ills of mind, since matter, having no life or sensation of its own, can have no ills to remedy. But in metaphysics we appeal directly to mind. The mind is the life. The life is in God—in spirit, since God is spirit. Hence the mind is diverted from mortality and death, to life and immortality. This change of mind produces a change of secretions in the body. The body obeys the soul, and both soul and body become the temple of the Holy Spirit.

Jesus was a metaphysician. He healed both Soul and body. His presence with the sick was life-giving. He imparted health, strength and freedom to the body through the Soul, lifting it above weakness, despair, and mortal bondage.

Metaphysical healing improves both the morals and health of man by the spiritualization of his thoughts. To the spiritual thought matter is seen to be but the shadow of spirit, and we cease to doctor a shadow when we discover the substance.

Physics makes matter, and not spirit, the status of man, and deflected mind dependant on matter. So long as this illusion remains man will be mortal, and subject to sin, sickness and death. If physics were the true status, man could not be in the image of God, or an heir of immortality. The material sense would make sin and death real, and yet not immortal. But the spiritual understanding corrects this illusion, and affirms that what is real is eternal.

The idea of spirit is co-existent with spirit, and the reflection of that idea, that is, man, holds its eternity in the mind of God, and hence cannot die.

When the Soul perceives the mind of God so clearly as to displace the erring mind of man, that is, his material opinions, it has entered the new birth, in which no disease or discord can be admitted as reality. Great material learning, or natural skill, cannot aid man to understand God, or the spiritual life. The first step towards the immortal life is a choice of good instead of evil. This is a glimpse of the unchangeable life, which grows brighter and brighter, finally destroying all knowledge of matter or death, in spirit, when man becomes a harmonious reflection of the thought of God.

Praying without ceasing is working in unity with this thought of God.

Asking God to forgive our sins is like asking the principle of mathematics to work out our problem for us. We cannot sin against God, who knows no sin. We misfigure on the slate. We are credited for our good motives, but are only forgiven when we obey the principle by erasing the wrong figuring.

Hence, we cannot pray to God to heal us, and yet act against the spiritual principle by trusting in drugs more than in truth. Truth is harmonious, and to harmony there is no discord. Disease is discord, and cannot be of God. God is harmonious to himself. The principle of music is a principle of harmony, and can never produce discord. A discord is a discord to itself only; not to truth, or harmony. Disease, the Soul's discord, is unknown to the Soul in harmony with life, truth, and love. These are divine, triune principles, whose application to life leaves no room for sin, sickness, or death.

Why should a community "get ready for the cholera," any more than for small-pox, diphtheria, typhoid or yellow fever, or any other contagion? The true policy would seem to be to get ready not to have the cholera.—*Boston Herald.*

For The Mind-Cure and Science of Life.

The Manufacture of Success.

CHARLES DAWBARN.

SECOND ARTICLE.

For the advancement of mankind as a whole there need be but very few principles—in fact only three:

The first is, that individual effort is the foundation of society. Secondly, that when individual effort fails, co-operative effort may be desirable. And thirdly, that whilst aid to the weak and discouraged is a public duty, yet we must ever keep before the able-bodied man Abraham Lincoln's motto for the freed man of the South, "root, hog, or die."

You see I put individual effort first of all, because without it there is no real progress. Did you ever hear the description by Prof. Wallace of the natives of the Molucca Islands? By a few hours' work cutting down and scooping out the pith of a sago tree, he gets three months' food for himself and family. All else is amusement. He needs no clothes. A few leaves thatch his bamboo hut, so he fishes and hunts when he feels like it.

This represents average human nature. We are all as lazy as circumstances will permit; and our only motive for industrious exertion is that we want something we have not got.

The new doctrine of Henry George, that all land should be made public property by taxation, finds some degree of favor in Britain, where a few hundred men own the whole island. But suppose that land there were readily accessible to-day in 20 or 30 acre farms at reasonable price, to every provident, industrious man, or actually occupied as it ought to be, by these tens of thousands of owners do you suppose that Mr. George could then get a hearing?

The human nature of the great Caucasian race runs to ownership of land and a

home every time and everywhere, except where circumstances may have crushed down the instinct. Yes! and circumstances will develop either laziness or industry. The Malay is lazy because his wants are supplied. The Caucasian works because he can't get what he wants without industry. No man works without a motive, and the philosopher has to acknowledge that that motive is self-interest every time. You will find that the reformer is almost invariably a man who is in search of wealth, or health, or land, which from his very lack becomes to him the one thing needful.

I wish to repeat and to emphasize that the laws of man are often in conflict with the laws of nature. Don't you know you can breed an animal to any shape and disposition you desire? It is only a question of time and patience. Well, man is an animal, and perhaps something more, which something enables him to discover laws of nature, and press them to his service.

When a man does not "get on"—as we call it—in life, there always is, and always must be, a great reason for it. He is born sick, or lazy, or too thirsty, or perhaps lacks good judgment and a level head. Co-operation won't cure any of these diseases, and you know it.

But he may also fail to "get on" because he has plenty of talent that all runs in the wrong groove for making money. Perhaps his talent all runs to learning languages, and whilst he is mastering Chinese another man has mastered a thousand dollars. He tells us that nature gave him the ability to learn Chinese, and that the other man's money should help him.

Not a bit of it. It is only a question of whether a man in this life shall do what is best for himself, or best for the whole community. If the community don't want Chinese, and he persists in learning Chinese, and sending the ability to learn Chinese down through the brains of his children then nature and common sense correct his mistake by letting him starve.

Society wants the man who makes the thousand dollars, or its equivalent, in something that it needs; and it certainly does not want, at least to-day in America, the man who can only learn Chinese. Society recognizes as a solemn fact that the man who only just manages to bring the year round and make both ends meet is not as valuable to the community as the man who wrests from nature a thousand dollars worth of wealth.

But human nature in America is own brother to human nature in the Molucca Islands. It will do no more than just make a living, unless you offer it some special advantages. And first of all it demands the control and ownership of the results of its own labor. This I claim is the actual existing human nature of to-day, whatever it may be 10,000 years from now.

Therefore the real question for us is how to so deal with human nature that this faculty of making individual accumulations shall not run to the extreme, which injures society at large. And here it is that we stand face to face with the true problem of national life; for I indignantly protest against every so-called reform which proposes to waste our time and energy by an actual attempt to change human nature.

I have tried to show by the illustration of the logging bee that there are times and circumstances when mutual assistance is a necessity; and also to show that human nature does not ask or want help to do that which it can do alone. So the question before us in these articles becomes, "what can human nature work out for itself on the individual basis?"

[TO BE CONTINUED.]

Did you ever hear of the ladder
Built up in such wonderful way
Whose rounds though many are perfect
Made up of events of each day,
Our pleasures and woes all by magic
Most skillfully lay round on round
We've only to hold and be patient
Till its uttermost top we have found.

For The Mind-Cure and Science of Life.

→Use of Our Mental Forces.←

MARY J. RICHARDSON.

I was much impressed by the excellent talk of our venerable friend, Warren Chase, in the April number of the MIND-CURE. Not a word too many, and every word to the purpose. It is indeed time that we query, not if there be healing powers, supplied by the Almighty, within the reach of every individual soul, but how may we best comprehend its limits and utilize its forces.

If there is balm in Gilead, and if the world decry our credulity in hoping at least that it be so, shall it prove a restraining power to us? Not at all. At no great cost of purse or power we will quietly journey thereto and see for ourselves, for however much of scientific healing, the outgrowth of well established truth, may be taught by the many unselfish and noble teachers and healers of the present time, with the aid of such hints as they have so freely given us, there is surely much left for us to teach to ourselves.

I remember being told, years ago, by one justly noted for his wisdom, that could we "only keep our mind from our physical ailments for a sufficient length of time, any disease, or supposed disease, could thereby be conquered and done away with." I made practical application of the same in having fourteen teeth extracted with little or no inconvenience to myself, and much to the surprise of the uninformed operating dentist. Exactly how? I hear you say. Simply by lifting my mind to higher things, and by keeping it there with resolution.

Was it an act of folly to accept advice and act thereon, when many much wiser than I would not have hesitated to call it preposterous? There was nothing to gain in either case. I would not take anesthet-

ics of any kind, yet was obliged to have the teeth out. Whether it paid in this individual case, let those decide who have agonized through the old-time regime, their mind intent only on taking in, and unconsciously intensifying, each separate possibility of pain.

Try the same remedy, dear friend, in case of lesser ills, such as burnt fingers, abused elbow-joints, etc., and I think you will soon find that mind is by far a more important factor in the premises than you could have believed. If the mind, or spirit is not present, why need it suffer for what is present?

When aware that the moment of moments has come to you, absent yourself, so completely, in some exterior thing, of such an interesting and exalted character that your breath is naturally bated for a little. That all may not be able to sever themselves so signally, I am aware. All, I think, with mind in good condition, will succeed in a degree, and surely in such case, even half-way results need not be scorned.

Although I have not known this exact phase of Mind-cure to be distinctly noticed, it is probably well incorporated in the general term, and although it proves of humble relation, a near relation still.

Let us try to be wise and self-helpful in our time, nor refuse the trial of any seemingly good thing that may prove as such, either for our neighbor or ourself, at the same time striving with our might to uphold the hands of those whose special work (and special trials, also) lies in this direction; remembering that by working in accord with them, instead of bracing every mental faculty against them, we are in a better condition to be helped by them.

"There are ninety and nine that live and die,

In want, and hunger and cold,
That one may revel in luxury

And be lapped in its silken fold;
The ninety and nine in their hovels bare,
The one in a palace with riches rare."

For The Mind-Cure and Science of Life.

→ The Dramatic Art. ←

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

"I think I love and revere all arts equally, only putting my own just above the others, because in it I recognize the union and culmination of all. To me it seems as if when God conceived the world, that was poetry; He formed it, and that was sculpture; He colored it, and that was painting; and the crowning work of all, He peopled it with living beings, and that was the grand, divine, eternal Drama."—Charlotte Cushman.

Let philosophers hold what theories they will, one system of philosophy in particular must have a great attraction for any actor devoted to his profession; namely, that phase of idealism which maintains that all material objects that we perceive are the ideas sustained and presented in accordance with fixed and permanent laws by the Eternal Spirit for the contemplation of our minds, imaginary ideas coming and going according as we will. All men are actors in that "grand, divine, eternal drama," simultaneously created and performed.

"Spiritus intus alit, totamque infusa per artus Mens agitat molem."

How Godlike then, is the genius of the actor who by force of potent will, and by the fortunate possession of a sensitive and ardent soul, can, not merely assume the part of some historical character, or some ideal fictitious person, but for the time, become another being, even to his own belief, almost, and present a portrayal of the living character.

But is not such an ideal only realized or approached in the case of a minority of those who style themselves members of the dramatic profession? How many actors are there, in the present state of affairs, who are utterly oblivious of the honor and interests of their profession; how few who realize the truth (already expressed in the words of Charlotte Cushman) that

— "by the Mighty Actor brought,
Illusion's perfect triumphs come,
Verse ceases to be airy thought,
And sculpture to be dumb."

and appreciate the proper dignity of their calling.

It is often stated that it is discreditable to our managers that so many excellent and experienced actors should be unemployed, while the veriest "sticks" and "novices" are provided for because of their cheapness or notoriety, and also that the dramatic profession is misunderstood because of popular prejudices. These evils can only be overcome, not by idly lamenting them, but by active endeavors to remedy them. The dramatic profession should be as strictly and methodically protected in its high standing and integrity as are the other professions, and were this the case, we should no longer witness such displays of ignorance and awkwardness as we now frequently meet with, on the part of even well-paid actors, hardly fitted to fill a position as a grocer's errand boy, much less as one of a profession necessarily requiring intelligence and *savoir vivre*, and when the profession is reproached on account of dishonorable dealing or misconduct on the part of any so-called actors it could say with self-respect: "They are not of us." It is both desirable and probable that the youth of the coming generation, instead of being impressed by teachers and associates and the press with the idea that the dramatic profession is an unworthy one, will find it a most respectable calling, and will consider success therein an aim worthy of the noblest and most gifted.

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

→ Possibilities. ←

E. W. BALDWIN.

In the realms of Nature, in the blue ethereal archways, in the lives of men, where can be found limits to progress? Of the various subjects of knowledge, it is pleasant to attempt decisions on which is of most interest. Query as we may and but one true result is possible, which

is, that taste decides all; that taste is the product of talent; that where gifts are wanting taste is absent; whence the wise and beautiful arrangements of mental diversity.

No one can be happy without a hobby. Many do not like the term, but when we say it means only a favorite pursuit, the objectionable features are at once removed. Some are so fortunate or unfortunate as to have many hobbies. With most the Mind-Cure science is yet so little developed and but partially understood, that only in exceptional instances can it amount to a favorite pursuit, equal to engrossing their whole time. For myself I have given it considerable attention and still feel that I am hardly within hailing distance of its initial chapters; however, I can assert with emphasis that of all the undiscovered possibilities in myriad directions, and on limitless themes, there is no subject where the range is so great, the field so inviting and the promise so rich in abundance of reward, as the philosophy and science you are gradually unfolding.

The thought most prominent in this brief article is, that the knowledge of the Mind-Cure is yet to become most valuable, in that it shall enable every person to heal himself—shall cause every human being to become his and her own physician. No system of medicine has yet done this. Indeed it has passed into a proverb that no doctor will take, or allow his family to take his own medicine. The old systems of medicines kill more than they cure, and entail more suffering on the human race than they remove. The Mind-Cure knowledge shall reverse all this. At another time we hope to offer some reasons in the form of evidence, both convincing and invaluable.

Reader, send \$1.62 to the MIND-CURE office for a copy of Dr. W. F. Evans' new fine book, "The Primitive Mind-Cure." The 25 lessons in it on the Mind-Cure Science are worth fifty times the book's price.

From *Light for Thinkers*.

→ Power of the Imagination. ←

That imagination may prove fatal receives fresh proof from "a case of fatal shock from supposed snake bite," reported recently in the Medical Press by Dr. C. R. Francis. The patient awakened in his sleep by something creeping over his naked legs, immediately jumped to the conclusion that it was a cobra, went into a collapse and died, though it was discovered, even before death, that the supposed cobra was a harmless lizard.

There is no doubt but that a very large portion of the sickness and death of adults may be warded off by a proper and determined exercise of the will power. Hall's Journal of Health, in dwelling upon this subject, remarks as follows: "To regain or recover health, persons should be relieved from all anxiety concerning diseases. The Mind has power over the body. For a person to think he has a disease will often produce that disease. This we see effected when the Mind is intensely concentrated upon the disease of another. It is found in the hospitals that surgeons and physicians who make a specialty of a certain disease are liable to die of it themselves, and the mental power is so great that sometimes people die of diseases which they only have in imagination. We have seen a person seasick in the anticipation of a voyage before reaching the vessel. We have known a person to die of cancer in the stomach when he had no cancer or any other mortal disease. A blindfolded man slightly pricked in the arm, has fainted and died from believing that he was bleeding to death. Therefore, well persons, to remain well, should be cheerful and happy, and sick persons should have their attention drawn as much as possible from themselves. It is by their faith men are saved, and it is by their faith men die. If he wills not to die, he can often live in spite of disease, and if he has little or no attachment for

life he will slip away as easily as a child will fall asleep. Men live by their souls and not by their bodies. Their bodies have no life by themselves; they are only resources of life, tenements of their souls. The will has much to do with continuing the physical occupancy or giving it up."

From Boston Evening Record, April 27, 1885.

→ The Mind-Cure. ←

THE SUBJECT DISCUSSED BY THE BAPTIST MINISTERS.

The Baptists' meeting was opened by a prayer by Dr. Miller. The paper of the morning was by the Rev. O. P. Gifford on "Christian Science," or rather, the Mind-Cure. At the close of the paper a discussion of a lively kind followed. It was moved that if there were any Christian Scientists present they should be given an opportunity to be heard. The Rev. Mr. Hinekey objected, as he said one could read enough infidelity in the books and newspapers of the day, and made a motion to adjourn so as to stop the discussion. It was lost. Professor Sherman of the New England Conservatory of Music then spoke. He said he knew something about the subject, and had a son who had been greatly benefited by the Mind-Cure. He did not believe in the ministers dodging such questions, if they did, what did they meet for? It was suggested to argue it among themselves. Mr. Keyes said he thought the subject should be investigated, no matter where the information came from. So it was voted to let anyone speak. Mr. Bailey had a long illness of pneumonia and after he had suffered from the effects of the disease for three years, had been helped by the Mind-Cure and his daughter had been cured of consumption of the blood by the same treatment. This was really a case of Faith-Cure. The Rev. Mr. Mallory said the subject ought to be called "Science" and leave off the term "Chris-

tian." The public were apt to confuse Mind and Faith cures. Various others entered into the discussion, among them a lady parishioner of Mr. Gifford's church who had been cured. The discussion verged on the bitter and was almost personal at times. Dr. Gordon thought if there were those who were healed by the Mind-Cure it was all right, but he did not want Mind-Cure mixed up with theology.

We can assure Dr. Gordon that there is no danger of seeing Mind-Cure and theology mixed, as they are too distinct in their character. How easily principles move forward, and how difficult it is for the failing system of theology to read aright the inevitable, and to know that the old is being supplanted by the new, while theology stands powerless, God or evolution sweeps forward.—Ed.

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

Mind-Cure, Faith and Prayer-Cure and Christian Science Muddle.

MR. EDITOR.—The secular papers of late are filled with accounts *pro* and *con*, concerning the above named systems of cure, and the readers of them are puzzled to know where truth begins or ends in these things or issues. You edit a magazine devoted to your side of the subject, and kindly and properly insert opposing testimony; Mrs. Eddy, another one; Geo. Dutton, M. D., still another, all of them seem to be tending in one direction, and if all of them are supported, it shows conclusively that the people are alive to the issue, but I am free to say that I have not the brain to comprehend or understand what any of you are attempting to demonstrate. All of you seem to mix things up by the Metaphysical or so-called Christian Science, speculation in such a manner that it can be applied in as many ways as there are persons that read them. I hope you will simplify your teachings or knowledge in such a manner that the common mind can grasp what you as well as the others are attempting to inculcate as a new reve-

lation or *secret* from the Divine Mind, and thus make it so clear and plain that a child can understand the *modus operandi*.

If any of you have new revelations not included in the spiritual philosophy, do let the public have the benefit of it condensed.

In the year 1871 my attention was called to the Mental-Cure problem by the late Dr. J. R. Newton. He was desirous that I should obtain Evan's "Mental-Cure" book which was printed in the year 1869, and reprinted in England, and also in France of late. The title of the book expresses the objects and aim of the treatise, and claims to illustrate the influence of the *mind* on the *body*, both in *health* and *disease* and the *psychological method* of *treatment*. The book no doubt was written under spirit inspiration, and does justice to the cause it represents, and it seems to the writer that the author in *this* work goes about as far to demonstrate the *law* and the *philosophy* of Mental-Cure, in a common sense manner as can be done, and be practical. This book is free from metaphysical reasoning, to a great extent. Dr. Newton, without question, stood at the head of spiritual healers of this age in making remarkable cures, and will be remembered in history as a wonderful man, possessing remarkable gifts of healing.

He looked upon Evans' "Mental-Cure" treatise as harmonizing with his philosophy of healing, also as the power illustrated and recorded in the Bible.

My object in writing this is to see if there cannot be some way devised among you Christian Scientists or Metaphysicians that will harmonize so that the public will know *what* is *what* without being considered *non compos mentis* for teaching such.

Dr. P. P. Quimby, of Maine, was a powerful healer in his day, and he had a theory of his own, which, it is alleged by some, that Mrs. Eddy embodied in her philosophy, to a great extent, and the facts show that many of his theories are in Mrs. Eddy's books, and were advanced before

he ever met her, while others were the reverse in theory. Dr. Quimby is said to have been a practical man in all of his acts, and did not sell his secret to the people at various prices. I received a letter dated May 10, 1885, from a reliable lady residing in Maine, which contains the following words in relation to Dr. Quimby's mode of treatment. "I can well remember of hearing them tell about the ministers delivering long and serious discourses on this subject in connection with Dr. Quimby, because he called himself a 'Prophet' or as he would say, 'I presume I am a prophet, I have *Christ power*.'" I know of his making this remark, and as I have always understood never attended any church or believed in any 'isms' whatever."

It is well at this time, when the Baptist, Congregationalist and Methodist ministers, of Boston and vicinity have publicly expressed their convictions against the philosophy advanced by the so-called Christian Scientists or Metaphysicians, and one branch of the Faith and Prayer process of cure, as being nothing more or less than spiritualism, under another name, to have the issue met in a common sense manner, and clearly expressed. I cannot understand your position with Mrs. Eddy, and I am satisfied that a large number of your readers are in the same predicament, as myself. Do you quote her writings, and does she speak and write against you in an unfriendly or unchristian spirit? How is that you and she are in one sense so *wide apart* and still so very near?

Would it not be well for you to divorce your work from hers, unless both of you are working in the same direction? Let your readers know your position toward her, and why you quote her in your writings, as it is alleged of you. Explain your attitude that we may have light. Have you or Mrs. Eddy, or any other Mind-Cure philosopher, discovered any *new* law or *principle* not advanced in the Evan's "Mental-Cure?" "Let us have peace," but above all let us be clearly understood

before the public when teaching new doctrines.

A. S. HAYWARD,
BOSTON, May 16. *Magnetic Physician.*

Brother Freeman B. Dowd, who writes our "Rosicrucian Musings," and who is the author of several very excellent works, says: "Brother Swarts, the MIND-CURE has just reached me again; it is a valuable publication, in fact the best that I know of. I will prepare another article for you in a few days. Brother Swarts, how do you happen to get such ideas? Your editorials are truly sublime."

I ought to retaliate, I presume, and shall expose the fact that many have expressed great satisfaction over reading Brother Dowd's "Musings;" they are very highly complimented, and deserve to be.

After we have entered the gardens of sorrow and been through the fiery furnaces of affliction and strife, and the dross is gone, we may then have some crumbs for hungry souls, hence we regard afflictions as blessings.

Sister A. M. Slocum, of Boston, has our thanks for many of the little gems that have appeared in our "Mind-Cure Drops" and elsewhere. If afflictions have assailed her it is for the Master's cause.

From Socrates and Plato she calls bright hope;
From Dante, Swedenborg and Schelling draws,
From Coleridge, Spencer, Longfellow and Pope,
And Emerson to cheer and aid our cause.

We wonder if she realizes that she is gathering choice bouquets to fill with the fragrance of love many rooms wherein troubled and afflicted souls await these flowers so rare.

Her letter of April 29, with rich gleanings and kind words closes thus:

"We Boston people, as far as I know are taking the MIND-CURE chiefly for your articles and those by Dr. Evans. Your articles I read again, and again, and again. You and Mrs. Swarts both have my hearty and best wishes."

Julia A. Root, San Francisco, Cal., author of the fine work, "Healing Power of Mind," writes, "I thank you for your letter, and for the words of encouragement that it contains. I was much pleased with your article in your April issue, 'Let us Have Peace.' The remarks were much needed, and your advice is sound and good. I am more than pleased with the position that you take regarding those who differ from you."

A graduate of Princeton, a good thinker, Edward R. Knowles, Ph. D. LL. D., while referring to the attitude that we are advocating as the science of being says: "Thoroughly comprehending your expressed theory of the nature and condition of being or spirit, I can sincerely say that it is a grand one, and true, I am prone to believe."

→ Mind-Cure Drops. ←

The life of man in nature is but an appearance.
—Swedenborg.

The Lord as the Divine natural man is the soul reality.—Swedenborg.

The individual has no independent status, no selfhood unqualifiedly his own.—Swedenborg.

"The physical organism is only the soul made visible."

For of the soul the body form doth take,
For soul is form, and doth the body make.—Spencer.

Who learns, but acts not what he knows,
Is one who ploughs but never sows—*Oriental.*

'Tis the sublime of man, our noon-tide majesty,
To know ourselves, part and proportion of a wondrous whole.—Coleridge.

Disease has no existence as an entity; it is a condition of mind, and must be treated mentally.—Geo. Dutton, A. M., M. D.

You alone are to blame for the hell in which you live, and you alone shall have all the glory of the Heaven that you create.—F. B. Dowd.

A true righteousness is a perfection of life which conquers gloom and disease, as well as vice and crime.—Prof. J. R. Buchanan.

The pure soul must often, very often, be disobeyed ere it cease to utter its warning voice.—Prof. Henry Kiddle.

Health is the Divine Life within us coming to a free activity and expression in all our voluntary powers.—Evans' "Divine Law of Cure."

Then of what is to be, and of what is done,
Why queriest thou?—

The past and the time to be are one,
And both are NOW.—Whittier.

Some of your griefs you have cured,
And the sharpest you still have survived;
But what torments of pain you endured
From evils that never arrived!—Emerson

Nature's words have been written as well as spoken; graven upon the rocks in hieroglyphic characters, as a diary of days which were ages; of periods only to be thought of as eons of eternity.—Charles Dawbarn.

Mind is individualized by the physical body, but is not limited by it. It travels immensity, and holds the universe in its thought. There is no line of demarcation, no actual separation between one mind and another except as pertains to the intellect.—Geo. Dutton, A. M., M. D.

When we see the body and Spirit, the entire being is embraced. Body is the boat launched on the sea of existence by the concentration and individualization of forces, and over that sea it is propelled by the winds of purpose and desire.—Hudson Tuttle.

THE MIND-CURE AND SCIENCE OF LIFE.

425 WEST MADISON STREET, CHICAGO.
 PROF. A. J. SWARTS, Editor and Publisher.

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Published on the First of each Month.

Entered at the postoffice in Chicago, Ill., as 2d class matter.

→ Who Plagiarized? ←

WORCESTER, MASS., April 27, 1885.

"PROF. A. J. SWARTS—DEAR SIR: In last September number of the *Journal of Christian Science*, you have an article in which you quote from Mrs. Eddy's book, 'Science and Health.' Will you inform me where in her work this sentence can be found? 'Hence if matter was produced out of spirit, it is spirit, it is that out of which was made.' I do not ask you because I doubt that it is there, but because I cannot find it, yet desire to very much. You quote the above statement in said article.

"Very truly, DR. O. S. BARR."

Our inquirer is not the only one who has asked this question; various others have made similar inquiry, and at a social gathering where it was discussed, I was informed last February that it was queried why "Mr. Swarts, who professes to be a writer, could not write an article without quoting so much from Mrs. Eddy." Candid reader, please allow me to say that I cannot show you where from Mrs. Eddy's writings I quoted as shown in the article in question, which I wrote for her journal last July, and which appeared in her September issue, from the simple fact that I did not place the quotation marks as shown in the above letter. Mrs. Eddy is at liberty to show any of us where in her writings this quotation can be found, or the other thirty lines of print in various places in the same article which she appropriated as her own and around which she placed the quotation marks in full. Furthermore, she inserted her name twice,

and the name of her book, "Science and Health," three places in the body of my article, and over my signature.

I will here insert one extract from the article, and shall place the quotation marks and the name of her book exactly as she used them, but I wish you, reader, to understand that the quotes and book do not belong in it, nor were they placed there by me: "If spirit, or mind, was first it was the Life, the potential, and being first and the only substance, it created matter out of itself, as there was nothing else to create it from, (Science and Health, by Mary B. G. Eddy); hence if matter was produced out of spirit, it is spirit, it is that out of which it is made;" therefore mistake or error named it wrong when it in human blindness called it matter.

The article was so mutilated and so largely appropriated that I lost interest in it, and lost confidence in the lady who had treated it thus. If she needed reason or logic, it was kind perhaps not to refuse her, but still she should have got it in an honest way.

Our journal was then projected, and appeared in October, but still it remained a query to me how it was that the lady in question could approve and claim as her own and as metaphysical, a large portion of my contribution, and then how she could consistently publish a card in several Chicago papers declaring me "very far from having sufficient understanding of it to teach the science of Metaphysical Healing." I allowed these little advertisements to pass in silence as I did the mutilation of my article, for I still regarded Mrs. E. as a good woman in many ways, and I respected her as a reformer.

All the quotation marks in my article in her September number, after the 27th line, were inserted by Mrs. E., and I have often felt compromised, and am made to appear in a false or ignorant light. Those who search her work for any of the six separate quotations she forced into my article, and fail to find either of them, will

regard me as false, ignorant or presumptuous, and I wish the facts were known to her readers. I have inclined to make this explanation several times but it has looked like jealousy and personalities, and I concluded that it may be better to "suffer wrong than to do wrong," and now I kindly ask my readers to overlook this space given to self-vindication, if it is in bad taste.

While quoting, plagiarizing, etc., is the subject in hand, and while part first has been played, it may do to introduce part second, provided we stand by the text. In my January number I mentioned her paper as follows:

"Volume 2, No. 14, of the *Journal of Christian Science* for January is on our table. It is published at 571 Columbus Avenue, Boston, Mass., by Mrs. M. B. G. Eddy. Mrs. Emma Hopkins is the genial editor. The *Journal* is printed in the interest of the Metaphysical cure. It is a neat little eight-page paper and well edited. We wish it abundant success. Price, \$1 per year."

In Mrs. Eddy's paper of February we found the following about us:

"A pretentious little publication, called THE MIND-CURE, has appeared in Chicago, and copies of the same are freely circulating in other cities. Its editor, while yet not disclaiming Spiritualism, mediumship, mesmerism, etc., etc., still quotes enough from the pages of 'Science and Health' to mislead the uninformed into the belief that he is in accord with its teachings; or, as pompously implied—the author of them."

"Careful scholars and readers of widest range have acknowledged the supreme originality of the contents of the work 'Science and Health'; hence all unacknowledged quotations from its pages, giving its ideas in language, verbatim or otherwise, are *plagiarisms*. The manager of the new compilation issue, MIND-CURE, is running large risk, therefore, in his daring transfers, and ought to be kindly 'booked up' by somebody on the history of the Aren's plagiarism (of 'Science and Health') and its fate, as noted in the United States Circuit Court record in Boston, case 1850."

The above charge that I quote from the pages of "Science and Health" was *knowingly false*. For twenty years I have been in public life, in the ministry and in the lecture field, and have corresponded for many papers. This charge was never made upon me before. I know the rules and the law upon quoting and plagiarism. *I have not quoted a half line from her book in any number of my journal*. If Mrs. E. will show me a line that I have used in my journal from her book I will make due

apology to her in my next issue. Ingersoll said, "and now put up or shut up."

I neither seek nor require any matter from her book, and I would not be apt to plagiarize after her last letter said to me, "I shall defend every infringement of my works, for God, the good of the race bids me do it." This I received last September after I intimated to her that I might write a work ere long. I lay this assertion before her as maliciously false, and invite her to name in my journal or her own any quotations, and to cite where. And now remembering her deliberate appropriation of over 30 lines of my own writing, which she approved enough to honor (?) with her name; I now challenge her in the name of veracity to cite a line that I have quoted in any issue of my journal from her book, and if she cannot do so, then a verdict as to which of us has "plagiarized" will be in order.

Readers, my respect for you will hardly allow me again to be drawn into any personalities. I do not believe in contentions, and I waited long before I could justify myself to explain as herein.

Brother Hayward's questions can only claim a brief reply. We endorse all he says about Dr. W. F. Evans, and we say that he is the best author known on the Mental or Mind-Cure system. His "Primitive Mind-Cure" is immense. No writer is equal to him on the Metaphysical cure.

We are against Brother H. about the matter of charges for instructions in the Mind-Cure science. It takes time and expense, and "the laborer is worthy of his hire."

I am not with Mrs. Eddy on the matter of high charges, nor with her in the term "Christian Science." Nor do we respect her claim as to the first discovery of the Mental-Cure system, as Dr. Evans and Dr. Quimby were in its principles before Mrs. E. was cured by it in 1866; also Jesus and others were Mind physicians. To class her discoveries as contemporaneous with Evans, Quimby, etc., may be charitable.

I understand the Metaphysical system perfectly, and can bear an examination by Mrs. E., or any other author or teacher any day. I am with her in her system of cure, and in holding that true being knows no matter, and that there is but one Mind, one Spirit or one Life, absolute, in existence. To endorse Dr. Evans' method of cure is to endorse hers.

The system that we practice is not magnetism, mesmerism nor spirit-cure in the sense that a departed or separate spirit does the work, as we do not believe that there is a spirit in existence separate from the one Spirit that is everywhere. In the Divine Spirit is every spirit, in the Divine Mind is every mind, in the Divine Life is every life.

→ The Birth of the New. ←

Out of the old the new arises. From the prehistoric the Egyptian civilism arose. Next came the Mongolian, the Hindoo and the Semitic civilizations. Under the last the Hebrews became a distinct race, and then our old Bible arose. Improving man demanding the new, the Greeco-Roman age stood forth a mighty ally. Agitating and fruitful, the tree of humanity thrust its powerful arms in many directions; old usages and forms went down, and in their place the new came to light. Sweeping upward in the race another signal step must be taken, and now the Christian or the sixth civilism arises, a branch higher up the tree of unfoldment.

All these great forms were born through pain, conquest and blood, yet rising in might and grandeur, they stand out today the mighty work of evolution. The throes and agonies sufficient to place the great race where it now stands, has drenched our world in blood. Each step was marked and distinct. Swept upward through suffering and sorrow, the divine race, the great and mighty ocean of humanity emerges from the dusty past, and

Godward it rises from the Adam, the earthy, the crude, and amid the upheavels, the troubled waters, the windings of death, the seething furnace of souls are purified in the mental fire of hells, we see the morning light. But upon pyramids of human woes, climbing out of selfhood, rising from chaos standing upon the eminence gained, the noble race feels its redemption near, sees the possible, the diviner height, the altitude of human greatness. To go higher, to scale the mount, to pass the glittering line, is the entrance into the new, the seventh civilism, the hebl or seven, the spiritual number, the home of the soul.

Each one finds his own heaven within his life all is harmony; when he has crossed above or across the magic line. This is redemption, and it is the new, or resurrection. While this is grand for one, the sublime the picture that shows a multitude of the nations just ready to cross the line. Reader, this is the transitional period, the race has come to the transit line. A great multitude that no man can number which have come "up out of great tribulation" from every nation and clime to brush the shore-line of redeemed humanity. Close your eyes and think of your brother; take a deep and concentrated look, my sister, at the spectacle which presents itself; see the mighty ship of humanity which is every soul, with anchors weighed, with cords loosened, and while the new of life and floods of spiritual light break beneath, while charity, the white dove of the soul, in streams of love and goodness permeates the whole and binds us into one, see our great humanity rise. They are now to the great belt, they hear the music just over the line a little higher. Oh! this redemption, this upturning of human faces, this letting go of the clinging earthy man, and this climbing heaven each for himself by growing out of selfhood into Godhood, or into the light that embraces all.

Behold the enactment of the great drama, see the problem of life being solved by the doctrine of universal brotherhood, by the coming into the great one family, and by reading aright that *we are one*. When the wail of grief goes out from the soul of a true and noble wife, see a world of humanity share her sorrows as she bends over her loved and dying. When calamity overtakes a part of our land, see the forgetting of feuds and the filling of the empty baskets of want; see us to-day bound together as one, and hear our hearts throb with distant brothers falling in local strife. Deep in the soul of every person looking at the race is the thought, that we are one. Remembering the loved ones of the past, who like sunbeams of our home, shine now in realms of light, we still claim no separation, but that we are one.

Brother and sister, toil on in the grand work of redemption. Do not fold your arms in the vague belief that another of our race ever redeemed us. Noble and true, he met the sublime privilege of suffering for Truth, which he knew, and which we know is greater than any man. His examples of love and tenderness we may emulate, and in the practice of good deeds for others, we, like him, may become Saviours of Self and them.

Faith in humanity is good, and to trust your brother man is divine, but the Romish dogma of an impossible faith in mortal blood to take the place of duties which God requires of each and all, is dying with the enlightened and diviner race of to-day. One good deed is worth more to Truth than is all the mystic faith of blinded sight. The brow of no monk or religionist who retires from the activities of life shines with the lustre that beams from the eye of the most humble one who is active for others. Be your own saviour, and let your words and your works justify and save you, for then you will find acquittal at the human court of conscience, and this is the highest tribunal that you will ever face.

Honest reader, you who are too poor to bestow riches upon the needy, go in the name of Truth and give a cup of water or find the sufferer languishing and faint, and if you can do no more, sit by them and smooth their brow and sing gently some comforting air, and speak hearty words of cheer, and the tear of gratitude will be your reward. When called to pass through deep waters and trials, lose sight of self and see the tender hand of love amid it all. The keener the trials, the greater the reward. A moderate fire will melt lead, but a hotter is required for steel, while for platinum the hottest of all; hence, would you be free from dross, shrink not from the deepest affliction. A flowerless herb may lack beauty until it is bruised and mangled, but then its aroma may fill and bless a mansion. To erect a new home, where the old one stands, we must remove the old one first; so, to build up the new man the old must be crucified.

The morning breaks; the new day is here; the dark night is retiring; the books are open; the judgment is set, and the Christ or Love, the Lamb's bride, claims the throne; the great multitude, the nations, are coming to the feast. Hear the swelling notes sublimely grand as a world is born into the new, as nations awake, not to behold a limited or bodily Christ, but to augment his character to mean the universal love "shining out of the east even unto the west;" and now hear the conquering hosts, as they make war with the "beast," the old or superstitious religions of the hour: "Lift up your heads O ye gates! and be ye lifted up, ye everlasting doors; and the King of glory shall come in."

We wish to know how many of our readers are inclining to investigate and to come into the Mind-cure science. It does not cost much to use a postal card to let us hear from all our readers who are interested in the subject, and we hope therefore to get a frank word from all who will favor us with the same. We trust that you will speak for or against, but hope that you favor it.

It is our wish to make the MIND-CURE the representative organ of the metaphysical or mental-cure system, much after the character of Dr. W. F. Evans' teachings, which we do not regard as in any conflict with the general metaphysical teachings. Will not the friends of the true mental-cure method aid us to make our journal a staunch advocate of the system? We need your help and encouragement, and trust that you will contribute some of your experiences and such other views as you feel to offer.

The mode of treatment is so distinct from magnetism, mediumship, mesmerism, etc., that the mental healers lose interest in our journal in proportion as we have been charitable toward the former, and have endeavored to lead them into the elysian fields; also those who practice magnetism, etc., withhold their heartiness when we stand to the mental healers. What other argument does one need to convince themselves of a marked difference between the two systems?

If they are one, as too many assert, why then the antagonism? and if, as some claim, the mental-cure is an offspring of magnetism, etc., why argue the oneness any sooner than to hold that the child is the parent? If the Mind-cure is a child, it has assumed distinction and very manly proportions, and its food is found high up in the tree of knowledge.

When, in our February issue, we made a bow to *The Social Drift*, edited by Brother Wood, at Muskegon, Michigan, and expressed our purpose only to "recognize him as Drift Wood," we meant well, but he has struck back several times, and now in his May 17 he hits us again as follows:

"See advertisement of THE MIND-CURE AND SCIENCE OF LIFE in this paper. Its contents are always new, liberal and progressive. It is a leader in a new branch of the science of cure, and is said to be gaining rapidly in popular favor."

Each reader who will induce three friends to subscribe for our journal, will, on receipt of the \$3 by us, be entitled to the same one year free; also his friends will get the Gold Tooth Pick, or in its stead, as they may choose, two extra copies to send to friends, providing that a 2-cent stamp is sent us with information, why it is sent.

The sermon by Rev. H. W. Thomas, D. D., at the People's Church, May 31, was one that every true reformer could heartily endorse. There was no uncertain ring about it, no fawning to gain popular applause, but it was fearless, erudite and evolutionary.

The New Thought of May 23 says the following: "MIND-CURE AND SCIENCE OF LIFE" for May, is here. After carefully reading the leading editorial, entitled, 'Science of Being or One Spirit,' we decide that when the

editor is understood, his ideas are neither so novel or so wild as many supposed. Other articles both from the editor and correspondents are quite up to the standard erected in former numbers. The paper is superior, and the typographical execution faultless."

We would as soon have our writings judged by the senior editor of this paper as by any thinker we know of, as he has the unfoldment and ability to see deeply, and is frank enough to speak his sentiments. We duly appreciate his kind expressions. May *The New Thought* think on and through.

Clay City (Ind.) Independent says:

"The May number of MIND-CURE AND SCIENCE OF LIFE is the most interesting issue of this monthly which has yet come to hand, and this is saying a great deal as every number is full of interest and philosophy. Its editorial matter is attractive and instructive. A. J. Swarts, 425 West Madison Street, Chicago, Illinois, Publisher."

After we had given several public lectures, and instructed a class in the Mind-cure science in Lacon, Ill., the *Lacon Journal* said as follows:

"Prof. A. J. Swarts, the editor of THE MIND-CURE AND SCIENCE OF LIFE has been lecturing in Lacon recently, and instructing a class in metaphysics. He is a pleasant, well-educated gentleman, and his pupils are very enthusiastic in their belief. They have formed an association, and will meet regularly, and admit new members."

From many endorsements by writers and publishers we give place to a letter from Brother S. Hart, of Unionville, Conn., relating to our May editorial:

"I know not what to say. I can only feel the gushing fountain of my deathless nature, breaking through the barricades of my sensuous existence, overwhelming me with breathless Love. Can it be possible that in me Heaven and earth have met? If so, then let thy will be done. O, Eternity! Have I come to Life? If so, then there is no death. Why should I lose my body? Let me simply change. How can I die in the presence of Life? Please give me some more 'Science of Being, or One Spirit.' O, how I hunger for the Infinite!"

Our call at Dr. Tenny's fine rooms, at 471 West Madison street, resulted in a magnificent display of the most perfect appliances that we ever saw. The Doctor presides over the manufactory department to know that the work is properly done. His imported goods of many grades are very fine, yet his prices are moderate. He is prepared at any moment to supply all and to give the Oxygen treatment. An examination of his goods will convince you that he uses only superior qualities. Catalogues free.

In our last issue we quoted the book "VITAL MAGNETIC CURE," for sale by *Banner of Light* Publishing House, Boston, at \$1.50. We learn since that it is \$1.00 only.

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The lessons which should have been taught by past experience, have fallen on stony ground and have borne but little fruit. A few advanced thinkers in the profession, failing to be recognized in their efforts for humanity, have broken the bonds which galled them, and recognizing that nature was the best chemist, have resorted to nature's forces for aid in the restoration of man's physical nature.

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As **Magnetism** is the force which controls inanimate nature, so also is **Oxygen** the living principle on which all animal life depends. So by these **Twin Stars of Hope**, Magnetism and Oxygen, acting in harmony, each performing its proper function, disease is eliminated, and the victim of disease bids adieu to the tortures of the past. Scarcely an ailment that flesh is heir to but what has been cured by our method, after endless failures and experiments on the part of physicians. When your physician proposes to you to change climates he usually means that he don't want you to die on his hands, and he wants you to get away. He remembers, perhaps, that he made a mistake and gave you the wrong medicine, or he diagnosed your case at the start wrong, and of course gave you the wrong medicine. Physicians are human and not infallible. Then why not employ an infallible agent? Nature never makes a mistake.

Magnetism and Oxygen are the only physicians that never make mistakes. Throw aside, therefore, your pills and powders, and let nature restore both mind and body to a new existence.

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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."

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