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Mental Science MAGAZINE

AND
MIND-CURE JOURNAL.

IN-HOC-SIGNO-VINCES

REV. A. J. SWARTS,
EDITOR.

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ASSOCIATE EDITOR.

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CONTENTS OF AUGUST NUMBER.

Points of Agreement.....	<i>Rev. C. A. Bartol</i>	241
Metaphysical Healing.....	<i>Dr. J. H. Randall</i>	243
Our Authors.....	<i>Mrs. Katie L. Swaris</i>	245
Hints on Metaphysics.....	<i>Julia Noyes Stickney</i>	248
Mind-Cure Drops.....		250
Poetry.....		250
The Evolution of Pain.....	<i>Editor</i>	251
The Convention.....	<i>Editor</i>	254
Why So Expensive?.....	<i>Editor</i>	255
Our New Associate.....	<i>Editor</i>	256
To the Workers.....	<i>Editor</i>	256
Miscellaneous Items.....	<i>Editor</i>	257-9
Testimonials, etc.....		259
Books for Sale.....		262
Advertisements.....		262

THE MENTAL SCIENCE MAGAZINE

is issued in the interests of the new science of *mental healing*. It does not voice any "ism," but advocates a revival of the "faith once delivered to the saints," whereby healing from sickness and saving from sin and death are made proofs of Divine favor.

While advanced thought in every department of Mental Science finds recognition in its columns, its *special* mission is the healing of mental and bodily sickness, and contributors to its pages will, so far as lies in their power, always trace the connection between cause and cure of bodily ills and cause and cure of mental states.

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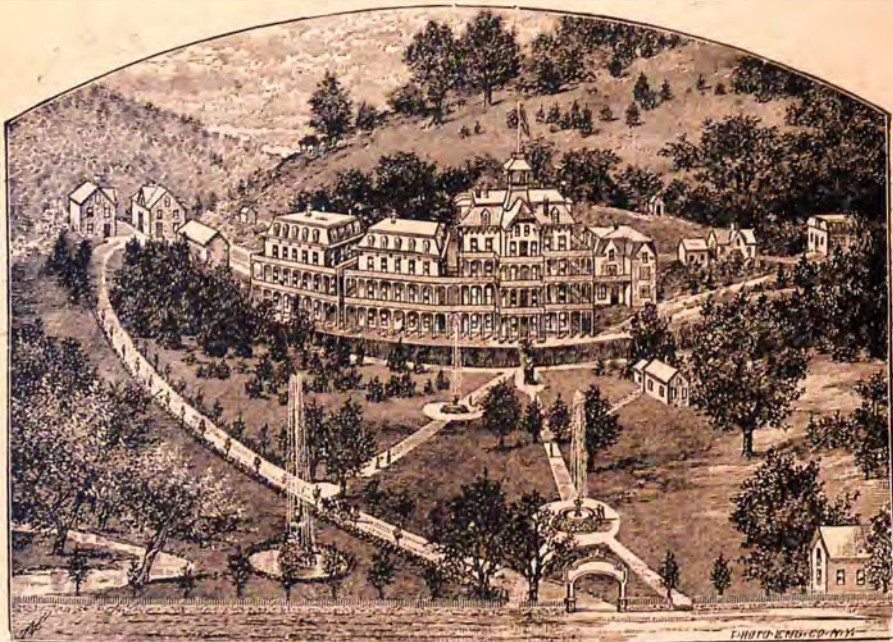
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MENTAL SCIENCE MAGAZINE

AND

MIND-CURE JOURNAL.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth."

VOL. II.

AUGUST, 1886.

No. 11.

Points of Agreement,

BETWEEN SPIRITUALISM, MIND-CURE, THEOSOPHY AND CHRISTIANITY.

[The Boston Herald reports an interesting sermon by Rev. C. A. Bartol, D.D., under the above caption. As Dr. Bartol is a divine of prominence, and is fearless enough to "render honor to whom honor is due," we give place to the greater portion of the discourse.—ED.]

This subject arranged itself in my mind and in my distinct preparation for the day under three heads: First, the agreement of all these systems and advocates in having a religious origin in the sense of faith in the being of God. Secondly, in the marvelous claims of a divine communication and power which they all set up; and, thirdly, in their common anti-materialistic tendency.

That I may not make such overdraft on the patience of my hearers as to turn it, possibly, into impatience, with regret and reluctance I omit the preparation I had made of the first two heads, and shall confine myself mainly to the third, namely, that Spiritualism, Mind-Cure, Theosophy and Christianity join hands against materialism as a common foe—not against matter, but against the theory about matter, that it is the cause and precedent of which mind is but the blossom and consequence. They claim that such theory is as preposterous as if it were claimed that the train that I came on this morning should push the engine instead of the engine pulling

the train. Or, that the cart, not only as the proverb runs, should go before, but actually drag the horses. The puzzle for the materialists has always been how the jumble of primeval chaos of atoms became arranged into beauty and utility. The surprise is as great on their theory as it was on the other theory. Nay, still greater. Like steel filings to the magnet, the primordial cause caused these atoms to fly to their ordained places, and like children answering the will of their high Creator. Their marshal took hold of them and directed them to their place. Note how he bids them go thus and thus and fashions them into every form, and strangely falls the sap which is the blood of manifold plants. Observe how he builds them up; in animal structures builds joints—the brick and stone of temples and pyramids—and with what vast power he crowns his work below with a glory beyond visions. No, we are not materialists. Materialism is not the principle, but a hypothesis without a base.

The materials are not the building; far less are they the builder. The pigments are not the picture; far less are they the painter. And matter is not the human body, and far less the human soul.

Christians believe in the recognition of friends in heaven, and Spiritualists believe also that they will, after a little time, meet their friends in this ante-room of the earth. While I do not dispute it, are not

friends the same, whether they be on the threshold, or within the porch, or within the palace of the New Jerusalem? My friend is my friend in the valley darkly or on Mt. Zion, at the table or in the long procession to the grave. For as a candle lightens up a cave, so a good soul lightens up and turns everything into paradise, for it is paradise wherever that dear soul is. That noble place is above imagination, though, I believe, the pulpit has overdrawn the theatrical part of it. But what is our body but like a heavenly form for the pure atmosphere in which it swims, and what is sin but sickness in the mind, and what is sickness but sin in the body? For every particle, invisible as it may be in this organism, is a preordained and infallible servitor of virtue or executor of judgment for transgression, an avenger of guilt, for the judgment seat of God is not in the skies awaiting the last trumpet for its erection as a scaffold in the jail yard is raised at the stroke of a bell, but its forewarning is announced now for every excess of passion or slothful neglect, and what are these but perverted operations of the mind. We stand every moment at the bar of our own bodies, sentenced or absolved, acquitted or held innocent, punished in person and by proxy, for offences.

Envy and jealousy and kindred passions paint themselves upon the human face on account of the distorted mind within. What is our brain but a publishing house, a sanctuary for good spirits or a den of devils and wild beasts? The soul is constantly editing the body. What means the Christian word sanctification but healing the body? How largely the army of maladies may be increased or diminished it is impossible to say. I greet as entitled to a place of recognition those newcomers who believe in different methods from those of the regular practice. I do not imagine these mental volunteers can at once, if they shall be able ever to cover the whole ground, to capture every stronghold of human suffering or entirely rout

the mortal foes we are assaulted by. No antidote has ever been discovered for death, no panacea for disease, but the giant castles in the way can, at least, be reduced, also that doubt and fear by which death is made dreadful and disease aggravated by being brooded over. In preaching the gospel of good news, the disciples, as we read, at the same time healed the sick, and the *modern* apostles, these men and women who would dislodge the evil in the body by removing the cause which is in the mind do more, I think, than any bishops in the church and are in direct line of the early Christians, and of their own, master, providing that in their own nature not by any ambitions, they are really summoned of God to the task.

The cure of disease should be assumed only by such as are called. This is my last point. That some had a call is as true as had our first apostles or the first mediums. For unmedical science, as well as medical, there is room for them to have leave to try it. And perhaps we may be able to get along without the crutches and the other things that we thought we could not get along without, and perhaps we may come at last to dispense with the dispensary.

The millenium has not yet come, but one of the signs, I claim, of its approach is the discovery of how we affect each other continually for good or evil. The mutual blessing not only by our looks, words, deeds, but by the sending of benedictions, unwritten messages from outer sight and far away. Nothing is pretended by theosophy or mind curing but the extension of that fact. That the messages shall be carried through the air, and they will know what you think of them, though you never tell your friends. Be not so anxious, my friends, for the moral of death; wisdom and goodness are the two ends in which the future is held. Our concern is with life and health now. Let us will to be well. Nor are they to be secured when we have simply pronounced the word mind.

Mind is of various measure. There is mind cure and mind kill. There is a species of mind that verifies the maxim of the German writer Novalis that the mind is an active poison. "Let the same mind," says the apostle, "Be in you as was also in Christ."

But, you say, I am surprised with any such countenance from my minister for mind cure, that Hagar of the wilderness, whither she was cast out and where she belongs. Surprised are you? So were some human fossils before. I remember them well. There are great merchants among us surprised at the notion of the submarine cable. Many were surprised at homœopathy and hydropathy. History is a series of novelties. Every novelty, like a new-born child, has caused surprises. Emancipation was a great surprise, and heaven, should I ever get there, will be but a glorious surprise—not just what we forecast—and many who have nothing but their creed will be surprised very greatly to find the door shut.

For Mental Science Magazine.

Metaphysical Healing.

DR. J. H. RANDALL.

There are so many persons engaged in treating the sick and in teaching some system of healing who are groping in the dark, that there will be plenty to do for the pure minded spiritual reasoner, animated by a desire to do good for some time to come. Notwithstanding the numerous lectures that have been given and the articles and books written and published that contain elaborate explanations of metaphysics, yet we come in contact every day with people who are entirely ignorant and mystified over the term metaphysics; to them it is a system without land, sea or sky—a sort of a vague idea of incomprehensible transcendentalism that leads to everlasting nothingness. Out of

curiosity to learn the diversity of opinion entertained in a party of a dozen or fifteen persons that were together a short time since we introduced the subject of metaphysics, one said: "Metaphysics, Metaphysics; has the dictionary got it?" "Certainly," we replied. "Well, then," continued our victim, "metaphysics is a—is a—well I know but I can't tell anybody." Another person came to the rescue and said: "Why, its a new disease, and very catching." Another said: "It is the thing that Jesus used to cast out the devils." Another said: "Metaphysics, why, it's a new kind of cathartic that meets the system half way." Another said: "It is a great incomprehensible branch of science." Still another: "Metaphysics is a lot of words put together on something about which nobody knows nothing." A lady of Scottish extraction said: "I don't know much about metaphysics, and farther more I don't want to, because I had two uncles in the old country that never were together but a short time but what they would argue and get to quarreling, and I was always told that metaphysics was the cause of it." One more said: "Metaphysics is questioning nature on how everything happens to be, and guessing the answers, then proving that they are right by assumption and affirmation."

Metaphysics is a plain, common sense term, and all mental science healers who desire to restore health, mental harmony and happiness, to those who think they are diseased, demoralized and unhappy, must effect their patients through the understanding—must teach them the law of cure—of self-vitalization. To do this they must comprehend the source or cause of pain and inharmony, and to be able to use intelligently the means that God has placed within reach of their own spirit's power for the removal of the cause or source of distress and trouble. Metaphysics means the science of the principles and causes of all things existing; it is the science of mind, and the exercise of intelligence in

all departments of the realm of being. The true metaphysician or mental scientist is one who is seeking to know the cause and to understand all things for the purpose of increasing harmony, health and universal happiness; his desire is to know, comprehend and apply the truth to life.

With an absolute knowledge of our environments we realize our sphere of being, our power, and the purpose for which it was given to us; and as we intelligently understand that the predominating attributes in all nature are for goodness and harmony, we naturally will co-operate with them. The divine characteristics embraced in the organism of human beings are for peace—the harmonious adjustment of all elements and qualities to insure happiness; affirmations in this direction may have to be made over and over again; but the work goes on until the Master's object in the individual's existence is fully accomplished. The human mind is the emblem of the eternal mind, whose will constantly courses through the universe, whose thoughts are the immutable laws through which suns, solar systems, their worlds and the conscious beings in them exist. The external forms of planets, men, women and children are perpetually moved upon, they fill the realm of mother nature, and she lives, moves, and is animated to give all the divine expressions of life known to us by that one eternal presence we call God. The attributes on which all being depends, and in which it all exists, are sufficient to warrant and account for every effect in the external world; through these God is known to all his creatures that it is necessary should know Him. His will—thought—is Law. It is the principle that molds matter—that unites certain elements, and keeps them uniting and separating, until the divine purpose of each atom, governed by His will, expressed by attraction, repulsion and gravitation, has been accomplished. In proportion to his intelligence, man, consciously participates in God's work and lives in Him.

Marcus Aurelius long ago said: "Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts." It is very generally conceded that the ethical culture to which we can attain, indicates that our thoughts will express more of the attributes of the Divine and less of the brutal instincts. A time will come when Goodness only will enter the mind, and acts, deeds and effects corresponding to its perpetual presence will follow through all our lives. In the great struggle for existence scenes of craft, cunning, cruelty and bloodshedding have made the external picture that was constantly in the mind of mortal man, yet all the time these scenes were revolting to man's inner nature. He naturally turns from disorder, disease and war; the Divine will is in him to exercise the spiritual light, truth, within him, and thus abolish sin, sickness and death—make the lion nature of brutal destructiveness in himself lie down and be in subjection to the constructive and creative power of the spirit. These things must be taught by the metaphysician.

The general science, embracing the facts of physical nature show us the long road that man has traveled to reach his present sphere of mental activity. He has passed through all the phases of being that have preceded him; he embodies fish, reptile, bird mammal; he is all of these—yet more; in him these are subjugated to the Divine order. The brute marches onward through its whole animal life to destroy—to kill, and to eat; as the Gorilla advances from infancy to old age its breathing power and eating power increases, the skull of the fore brain grows thicker and thicker, and the jaws grow stronger, and project more and more. As man advances from infancy toward manhood and old age the thinking power is increased—the brain is pushed upward and outward; he thinks less of eating and more of the divine possibilities wrapped up in his destiny. In a physical sense man is an ani-

mal, in a spiritual sense he is the embodiment of psychical, principles that are at one with God. The animal's destiny is earthward, the dross to be reincarnated to uses a degree toward a higher form of expression. Man's destiny is heavenward; in him psychical forces reign; these are God in the human soul. In nature's domain there is no such thing as wisdom, justice, mercy and love; immutable law in the external realm of our lives compels all that is, but in man's inner nature the word "ought" is constantly before him, and around it are wisdom, justice, mercy and love; these are the adjusting, harmonizing angels, the Saviors and God—Incarnated that will heal the nations, subject the bad passions and beliefs, and overcome the sins of the world, so that peace shall reign in all human bodies on earth, and good will among all men and women whether on earth or in heaven.

It is the mission of the metaphysical healer to teach and practice in harmony with its divine injunction and pour it out on our weak, sinful and suffering humanity in need of knowledge, will power, sympathy, love and truth. These are all knocking at the door of our inner natures. Let them in, and spread the glad tidings that God, the Christ principle, has come; is here, to cast out devils, heal the sick, restore sight to the blind by enlarging their understanding; and raising the dead, whose beliefs have buried them from the light and truth of the true and everlasting life, but whose resurrection to a divine knowledge of being and its uses is now assured.

For Mental Science Magazine

Our Authors.

MRS. KATIE L. SWARTS.

I have often been impressed and invited to contribute for our MAGAZINE. Many friends at home and abroad have asked why they do not hear from me, but I assure them that my silence has not been

owing to any lack of interest in them or the cause so dear to me. A thought occurred that I could perhaps meet their wishes and serve the cause of Truth by selecting brief extracts from various authors on mental healing and teaching.

The afflicted and the interested may not know that there are so many earnest and able writers in this field. From our office there are sold about thirty different books and pamphlets put out by writers on metaphysical subjects. We are much pleased with the noble efforts they have put forth to enlighten and cure humanity. Many are reading these works and are being led by them toward Truth and Life. We hear many words of praise from their numerous friends. I have been blessed by meeting a number of these writers, and it would afford me much pleasure to meet each of them, that we might mutually express words of greeting over the cause that is to accomplish so much for the purification, uplifting and spiritualizing of humanity.

Dr. W. F. Evans has probably written more on the subject of Mental Science than any other person. His works are fine and charitable. No one could fail to be highly improved by reading them. After he passes from labor to reward the world of advancing thought will continue to immortalize his name for the six volumes containing his work dedicated to humanity. From many gems of truth in his last volume—"Esoteric Christianity and Mental Therapeutics"—we quote:

"Health or wholeness is represented by the scales of justice in a state of equipoise. In all diseases there is a loss of balance. The principle here unfolded is one of great practical importance in the treatment of diseases by the mental method. The opposition of the flesh to the reign of spirit—this schism in human nature, the rending asunder of the higher and the lower degrees and their coming into antagonism, is the fundamental idea in disease which is first in the mind and then by derivation in the body.

"To cure disease is to restore to the soul that state of health which we mourn as lost, but which is still in the higher department of our being. Our immortal self is included in the life of God."

"Right thinking and right breathing are the two things most essential to happiness and health."

From Mary B. G. Eddy's "Science and Health," a standard work among Christian Scientists, we extract the following:

"Matter and disease cannot destroy Life. Neither do sin, sickness and death reflect God, in whom we live move and have our being. Maintain the facts of Science: that Mind is God, and therefore cannot be sick; also that what is termed matter cannot be sick; that all causation is Spirit acting through spiritual law."

"A moral question may hinder the recovery of the sick. Lurking revenge and malice may perpetuate or even create disease."

"Suffer not an illusion of sin or sickness to grow upon the thought."

"Truth is an alternative of the entire system, and can make it 'every whit whole.'"

"By the truthful arguments you employ, and especially by the spirit of Truth and Love you manifest, you will heal the sick."

From the elaborate and most excellent work, "The Journeys of Jesus," by Dr. Addison D. Crabtree, I select from its preface the following:

"This work is NOT SECTARIAN; neither does it discuss knotty, useless questions of theology, nor does it pretend to explain miracles."

"The writer may not always be found drifting on the pleasant stream of popular belief, but sometimes pulling his bark across the current; or, turning her prow against the popular tide, be found plying a sturdy oar in an opposite direction."

"It is only after many years of careful and untiring research in this direction that the author of these pages places them before the world."

I extract from the interesting pages of "Spirit as a Power," by Mrs. A. M. Diaz. The title indicates the refining and uplifting nature of the work, but the reading confirms it:

"As temples of God, we must be fit temples; nothing mean or low must enter in. Our attitude to others must be one which recognizes the oneness of humanity, and the divine in all; for all take equal rank as children of the Highest."

"Have we griefs, anxieties? Still, show a light. The Persian proverb says, 'Let every thorn which people sow in thy path bloom in the lustre of thy smile.' If unhappiness befall us, restore the general balance by creating happiness for others."

"It is whatever of bitter or of sweet a vessel

is filled with that flows over in cases of sudden jostling. * * * Though abuse be heaped upon us, injustice done us, though we be ridiculed, maligned, love must still flow forth."

From Mrs. A. B. Newman's excellent work, "Trust in the Infinite," I glean:

"Both fear and trust are mental states. Is it a more difficult act to think one thought than another? Fear in the one case made its distorted, contracted image in the mind; and body (the reflection or shadowing forth of the mind) worked it out, and death resulted."

"Trust made, or rather held its image of health, and the body remained well. Fear, either conscious or unconscious, produces all discord; while faith and trust carry us unscathed through all things."

We extract from an elaborate work on "Healing Power of Mind," by Julia Anderson Root, the following:

"What is disease? It is the result of a departure from the spiritual laws of God. Its true cause is not to be attributed to the presence, absence, or decay of any part or parts of the human system. * * * To remedy this state of things we have not to seek to build up materiality, but to aim at once to call to our aid the power of spirit. * * * It is mind that controls and moves matter. * * * As this matter in itself has neither sense, feeling nor will, it can have no dynamic power over mind, and can make no departure from God's spiritual laws, so that we entirely put aside and ignore it as a curative agent."

Prof. E. W. Baldwin's "Mind-Cure; Its Philosophy and Methods" contains among its terse statements these words:

"The new system," Mind-Cure, "teaches that disease is the result of wrong thought, and that the remedy should be to substitute thought producing health, and build up a right understanding."

"The power of an idea is nowhere made more manifest than in a union of thought and feeling resulting in growth according to desire. A thought that we are well seeks to unite with feeling, and continues the activity until a perfect outward corporeal expression is realized."

From a very logical work, "Personified Unthinkables," by Sarah Stanley Grimke, we quote:

"Our highest conception of an active agent is the conscious *ego*, or mind."

"Now there is certainly nothing in the Universe so utterly unpicturable as mind."

"It is impossible to conceive of a mind without thoughts.

"On the other hand, thoughts have no independent existence. They are not a community loafing around waiting for some mind to think them. Neither are thoughts mind, nor mind thoughts. There is an ultimate dualism between the two. Yet mind implies thoughts. They are therefore what may be called Real or Polar opposites. They mutually imply each other."

W. T. Nichols, M. D., "Mind-Cure; Its Truths and Fallacies, From a Common Sense Stand-point," presents many practical suggestions, from which we make the following selection:

"It is necessary for one to constantly match his thoughts and actions and compare all conclusions he may have hastily formed on any subject with all other truths or facts he has or can acquire in all possible directions."

"If you have sorrows or troubles, don't think too much about them. Consider that if you can not prevent, help, or remove their causes, you can do nothing, and worry is not only useless but the most exhausting of all mental conditions. * * * Cultivate pleasant thoughts by thinking of pleasant subjects, for like begets like."

From "True Christianity: The Basis of Healing With Mind," one of the well prepared lecture's by Mrs. Clara E. Choate, we select:

"Faithfully has man leaned upon matter, diligently has he searched, and persistently has he investigated its mythology of error, but not in this direction has he found the divinity that with a thought, a breath of the eternity can say, 'arise, take up thy bed and walk.' * * * Man is a thought of the Eternal Mind, and his body is as eternal as himself and expresses only what mind entertains."

"He who believes that life is in matter, and holds himself subject to its dictation, is making 'other idols,' and having 'other gods' before the true Spirit."

"Man should be taught that obedience to divine law is the only release from suffering and disease."

"Mind in Medicine," by Rev. Cyrus A. Bartol, D.D., contains these lines:

"Would you be well or make others well in the body, which is but the form or shadow of a being, be well in the essence, the mind. A brave thought may not instantly drive out rheumatism or croup but it will mitigate all troubles."

"In any and every given case, the healing Spirit of Truth, when allowed to govern man, is

more than a match for the 'bad spirits' supposed to be in man."

"Among whatever other remedies, the new practice lays stress on thought, or mind-thinking. 'As a man thinketh, so he is,' well or ill. We are in danger of having the disorder we imagine or picture to ourselves."

"A wise and loving faith is the great specific for body and mind."

Emil M. Kirchgessner in his "Mind over Matter" says:

"True love is manifested by its readiness to suffer all things for goodness (truth's) sake. * * * So when man loses himself in the all Good for goodness' sake, because it is goodness, he will have entered into a state of mind where he will see that sin and all its results are false beliefs—the deception of his own mind—and having entered that state he will 'love his neighbor as himself.' After reaching this realm of mind man lives in principle."

"Were we to cease to think, we would cease to live."

"It is mortal mind which says I am tired, not the muscles."

"The body is but a passive instrument of the mind; it is the phenomenon of the mind, and wholly dependent upon it. Matter cannot make its own conditions; it is what the mind makes it."

We select from Mrs. E. G. Stuart's "Healing Power of Thought" these words:

"This troublesome 'I will' ought always to be the obedient servant of Thought, Judgment and Reason; never the master."

"In *Ethics* it is not the results of an act which are judged. It is the *Thought*, the *motive* back of the act which is right or wrong, guilty or not guilty. * * * By wiping out effects the cause is still left in full force. Just so in wiping out effects of disease of which the cause is mental, the source of the difficulty is left untouched."

"That there is an intimate connection between *morals* and disease every one acknowledges. Biliousness and Dyspepsia, Hatred and Revenge, all write themselves upon the face, and not the face alone; for the whole body responds to a thought of malice, revenge or sensuality,—as surely as to *Rheumatism* or *Malaria*."

George Dutton, A.M., M.D., in "Ontology, or Science of Being," puts the subject in a light that the materialistic skeptic can not fail to find it an inviting study. He says:

"We have long known that the voluntary muscles—six hundred and fifty in number—are

under the direct control of the human will. *
* * The mind acts consciously through the cerebro-spinal nerves; unconsciously through the sympathetic. We might adduce many facts which serve to establish the proposition that the mind controls all the functions of the body."

"All disease is in the mind. It can be nowhere else. The body as such has no sensation, and cannot sense disease. That of which we do not think has, to us, no existence. Get disease (want of ease) out of the mind and it no longer exists."

"Disease is mental, and must be treated mentally, or it cannot be eradicated."

"Selfhood Lost In Godhood," by Kate Taylor, among many practical suggestions expresses the following:

"Every man must experience a thing for himself before he will know it to be a fact."

"God is the only immortality; the Devil is temporal, and lasts just as long as we continue to believe in him, and fear his power to tempt us. * * * We believe in commencing to be in heaven at this very present moment, instead of waiting for death.

"Be happy in the surety of a restoration to the reality of your existence."

"Place the highest standard for yourself; the higher you place yourself, the higher you must live in order to be yourself.

"Never use will-power, mistaking it for divine Truth, to say you will not be conquered by sickness. Will-power is of self, and there is no strength in self. Power stops not short of the highest and only source."

C. W. Barrows in "Bread Pills" explains Mind-Cure in a very practical manner. He says:

"Every one has observed that when the heart is filled with a new joy the eye brightens, the step is elastic, and rosy health overspreads the countenance. Good news and happy thoughts soothe restless fever of manhood, as the mother's lullaby stills the infant's wail. Sudden anger, on the contrary sets the pulse bounding, shortens the breath, and stiffens the muscles. Poignant grief whitens the cheek and blanches the hair. Horror petrifies, and shocking news produce swoon. Convinced by such reliable testimony, can we for a moment doubt that every wave of passion that disturbs the spirit's equipoise sweeps on through mind to matter, and spends its ultimate force on the delicate tissue of the brain."

"Physical maladies are the counterparts and sensual expression of passions and discords that rankle within the breast."

Dr. E. J. Arens in "Theology; or, The Understanding of God as applied to The Healing of the Sick," says:

"What is the Union between God and man? A constant perception of the Infinite Understanding, and a continual working in harmony therewith."

"The Scriptures say that God made all things, and that all he made was good, real and eternal. Therefore, if God made sin, sickness, and death, they would be good, real, and eternal: no man could destroy them; and it would be wrong for any one to attempt to do so."

"After The Transfiguration," by A. T. Buswell, C. S., says:

"The evil heart of unbelief in the children of men has led them into by-paths devious and strange, away from their real selves, to seek among the bones and the ashes that knowledge of themselves as physical beings, never true at any point of its 'returns.' And so guarding earnestly and anxiously against possible errors in all their calculations, they have feared, multiplying imaginings, till terrified humanity in the valley, cries over again, 'what shall we do to be saved?'"

In "Hints On Metaphysics," by B. J. Butts, we read:

"Now, if we do not geometrize in the direction of God's thought; if we have not grown out of the limitations of our material sense, or rather, non-sense, what is the extent of our 'I am?' How much spirituality have we? How much do we know of life? of love? of truth? of goodness? that is, of God? * * * Do we live full and square lives? or are we dodgers? Do we drink in the life of nature, or do we stint ourselves, and breathe less and less, until we reach the graveyard, where we belong—in our ignorance. Immortality consists in the *I am*; in the sum of our experiences; in what we think."

"If, then, the basis of all real being lies snugly coiled up in a 'pure thought,' it is obvious that to state what is to be, is to *be* what we state."

"The Word of The Lord Concerning Sickness," by G. W. McCalla, is valuable for reference and instruction, as it contains all the scriptural verses about healing.

"Truth crushed to earth shall rise again,
The Eternal years of God are hers,
While error wounded writhes in pain
And dies among her worshippers."

For Mental Science Magazine.

Hints on Metaphysics.

A TEXT BOOK FOR STUDENT, TEACHER AND HEALER, BY PROF. B. J. BUTTS.

JULIA NOYES STICKNEY.

In the author's preface to this manual of subjects so valuable to the scholar, he speaks of the healing of the sick, and of the preparations for this benevolent work, which has a marked revival in the present century. He is in sympathy with all modes of thought which recognize the spiritual basis, but he is bound to no special school. He quotes many ancient and modern philosophers and their principles of Mental Science which have been stated in different ways, from Aristotle to Berkeley. He is still seeking for Divine Light and for the treasures of thought from the unmeasured well of Truth.

The several chapters or lessons of his book bear titles like these: "Statement of Being," "Genesis of Being," "Reflection and Deflection of Being," "Genesis of Knowledge," "Transportation," "Major and Minor Scale of Being," "Retrospective Views and Questions in Review."

The lectures on the conjugation of the verbs "to be" and "to love" elicit the knowledge which will, when fully understood, raise the moral and social scale of society and promote harmonious marriages and highly developed families.

The definitions of the terms are concise, as follows:

- Spirit—Breath of Life in Life Eternal.
- Soul—Sense of Spirit, "ego."
- Mind—Understanding of Spirit (Intelligence.)
- Health—Wholeness, Harmony.
- Disease—Misapprehension of Harmony.
- Evil—Misunderstanding of Good.
- Growth—Inspiration of Spirit.

The Socratic dialogue between teacher and student, which constitutes the main part of the book, is so complete in itself that it should be opened for daily study.

In his lectures on "To Be" and "To Love," he declares that the actual and the possible are one in principle, extending in all directions; they are spiritual, and therefore infinite. In the direction of intelligence, a man's being is limited only by his mental grasp of the Universe. In the direction of the poetical or imaginative, his actual experience is measured by his ability to apprehend the real rhythm of the Universe, which cannot be overdrawn.

In the higher sentiments of religion and justice the Professor declares that only a misapprehension of the being and attributes of God can limit our powers, or produce discord in body or soul.

The Appendix closes with "Points of the Compass or Principles of Being." The student is entreated to rise to the spiritual height of these immortal principles of Life, Love, Truth and Good. Herein is the key to Health and Happiness, for Life, as a Divine principle disproves disease; Love, as a Divine principle, rules out hate and fear; Truth, as an Infinite principle, disproves the being of evil, and affirms Universal wholeness, health. These four points of the compass, he declares, sweep the horizon of thought, and constitute a logical affirmation.

"Retrospective Views" gives many ideas from the ancient writers in reference to God and the human soul. The Hindoo Scriptures are quoted, as also Zendavesta or "Living Word;" the Greek and Egyptian writers and the Christian Fathers; Spinoza and the German and English Philosophers.

The human body is an organic form composed of a great number of organs which act together as one. But no organ has any self-existent and independent power of action. Every one is dependent for action and sensation upon forces which reach it from within as well as from without.

The eye plucked from its socket cannot see though placed in a full blaze of light,

The ear severed from the brain cannot hear though placed in the midst of all harmonies. Every organ loses its power when severed from the soul. These facts demonstrate that the power of the body to perform its functions does not originate in it. The material body though performing such a variety of miraculous offices, is nothing but a series of organic forms, possessing no life and no power of action inherent in themselves. It can receive life, and is dependent upon the constant operation of those forces which flow into it for all its power of sensation or action.
—*Clarence Giles.*

If we consider the mind merely with a view of observing and generalizing the various phenomena it reveals, that is, of analyzing them into capacities of faculties, we have one mental science or one department of mental science: and this we may call the *phenomenology* of mind.—*Sir W. Hamilton.*

DISEASE itself is but an appearance, a phenomenon, a sensation, whose cause is in the mind as the disease itself is. It appears in or upon the body because the body is the exponent of the mind; but it cannot be in the body, for the body itself cannot feel; it has no sensation. The mind expresses itself by ideas; and ideas are symbolized or materialized in matter. Matter and all forms are effects only; ideas are the causes. Replace false ideas with the true, and the effect will be wholeness, soundness, health. To come into unity, or harmony with the perfect mind, is called by the Hindoo, "Nirvana." It is a state of unbroken peace and health.—*Geo. Dutton, A.M., M.D.*

"Friends are not pebbles lying in every path, but pearls, gathered with much gain and rare as they are precious."

"All substance is Spirit; there is but one Spirit, God; man is God's idea, hence he is immortal; good is eternal; evil is transitory; punishment for sin limited and remedial."

For Mental Science Magazine.

To Faithful Wife.

HUSBAND.

Mary the loved and loving wife,
Rocked on her breast the Son of Life;
Still she was pierced by sword and strife.

Katie, thy gentle ways are known,
And all confess thy healing power;
Truth claims thy magic wand its own:
I share the amaranthine flower
Enshrined so true in love's fair bower.

Lowly and meek pursue thy way.

Serene mid strife and calm in mind,
We know thy love toward all mankind,
And while the poor thy deeds repay
Riches divine will bless thy way.
To share thy love and burdens here
Shall be my joy each passing year.

For Mental Science Magazine.

What Is Heaven?

MISH M. H. DARROW.

Heart trusting heart would banish doubt,
And Paradise regain;
"Laus Deo" would the angels shout,
And mortals cry, "Amen!"

The seeds of hate we sow on earth,
Shall bring us bitter pain;
The seeds of love shall spring to birth,
And bear us golden grain.

He who his brother man exalts,
Nor tries to crush him down,
Extols his virtues, hides his faults,
Shall win a glorious crown.

Glad tidings of great joy will yet
To every soul be given;
And "Peace on earth, good-will to men,"
Make all the world a Heaven!

And what is Heaven? 'tis love of right,
'Tis truth, and peace of mind;
Progression from dark error's night,
And good-will toward mankind.

'Tis not a place, nor yet a time:
'Tis neither here nor there.
Yet love and harmony sublime
Doth make it everywhere.

In the nature of things there can be no rivalry between men and women; no question of superiority of one sex over the other. Neither is complete in itself, because each needs the other for its full development and perfection.—*Alice Bradlaugh.*

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EDITORIAL.

The Evolution of Pain.

The healer having received correct instruction so that he knows the real man is Spirit, is mind, thinking principle or vital force, and that the body is the exponent of the mind, that it feels pain merely because the mind thinks so, is prepared to proceed with all cases of disease. To regard the body as unreal, to deny that it exists, and to claim it a mere belief is extreme foolishness. No disease or pain can be known in the Spirit, but the effect can be present and known in the visible body.

It is no violation of spiritual science to regard the body and all visible objects as real, so long as we understand that mind, *i. e.*, intelligence, evolved the body, keeps it in motion, and will after a time abandon it or cease to express itself through the body. The body is entrusted to the mind, and these united are the "garden" given to us "to dress and to keep." It is our nature to maintain it as long as possible, and hence we guard it from exposure or accidents. In order that we may know it is liable to dangers or decay our mind must feel pain, or that which is called disease, in the body. Looking at it thus as guarding us, we may better understand that pain is a blessing, and not a curse.

Now seeing the body as our second self, as the Sun or visible flesh which declares

the invisible Source, Father or Spirit, we must not ignore it as "unreal," nor deny its important office. We must know that the mind is in charge of the body, that it owns it and moves it about. While thus intimately blended together we are not to confound them, but simply to know the distinction. The body exists, is pushed out to sight; Spirit is—the FATHER with whom is no variableness or shadow of turning," but when from its invisible substance it causes anything to exist, *i. e.*, when anything assumes a visible expression, it ceases to be cause, since of necessity it must become visible and negative, in order to declare mind, or to be that by which we may know that there is substance or Spirit from which it came.

We are now ready to treat disease wisely, not by denying its existence as some do, but by knowing it to be something. If it is not something such had better admit that they are firing at nothing. We hold that it is something, and that we merely need to make its acquaintance to handle it and to get it in shape to move forward with spiritual understanding.

Healers in the mental system of cure should be thoroughly devoted to the welfare of humanity and be strictly honest. If they are "discoverers of the thoughts and intents of the heart"—mind—they will be much more successful.

A patient comes to such a practitioner for relief or cure, and naturally expects him to proceed in a diagnosis, mentioning various diseases, recognizing and declaring all the malignant conditions. Right here the patient is disappointed, for a true mental healer, knowing that mind only can feel pain, begins to address his thoughts to it, by way of assurance or affirmation, and by knowing that he—or she—can soon relieve the difficulty. It is unwise and unsafe for a doctor or any other healer to tell people that they have this or that disease; simply read the mental state and control it.

No matter what the condition is, its

cause can be traced to mind, for every first cause is invisible. Fear is very often the cause of disease, and through it all classes of contagion are contracted. There is no truth in the "germ" theory of the schools except that the germs are but mental atoms, and this is the true philosophy of disease. People should know that mind is something, and that when disease or sin is inherited or transmitted, it is through mind only.

After the mind continues a time under the influence of fear, anger, hate, jealousy, revenge, discord, disappointment, etc., it transfers a condition to the body popularly called disease. It may be pain, inflammation, swellings, tumors, cancers, scrofula or eruptions within or upon the body. The disease, which is always in the mind, and is caused by it, can only gain expression in the body, and then it is not matter that feels the pain or discomfort for it *cannot feel*.

Feeling or sensation, is material to the extent that air, sound, light, odor, heat, etc., are, hence it is not an "illusion" but it is the invisible something; the sensorial consciousness of animate existence. When feeling is cause it is invisible and conscious mind, but coming forth to existence, in a visible state, it becomes effect, proper, hence that which feels is not Life—Spirit—nor any part of the body, but it is rather the mental or invisible substance occupying a mediate state uniting the two.

To be understood on this important point which has not been elucidated to my knowledge by any metaphysical author, I may say that while Spirit or Life is the prime cause, or the eternal real, and is that ocean of substance from which all visible things come, it is not to be regarded as identical with the visible. It is however the starting point of all visible objects, but when any object that exists becomes visible to mortal sight, it is so far removed to the polar opposite or to the other extreme that it is now beyond the condition of conscious-

ness or sensation. Having asserted that no part of the visible body or flesh *ever feels*, let it be remembered that the condition which experiences either pain or pleasure is the sensorial mind which connects these two extremes.

It is the evolving energy, the mediate state or the link connecting the cause—Spirit—and the effect, visible expression. For convenience of *designation* allow the term matter, yet *know* it so inseparable that it has no entity, feeling or life. It is not a distinct, a separate or a second substance. Here *Science* bars the door to the schism, the erroneous belief that asserts the entity or being of matter, and then asserts that Spirit is another entity. In other words the two beliefs are shut out of the higher domain where *no belief can enter*, but where Science—*The One*—reigns alone. Away with the nonsense of physical causation, there is but one Force, and that is Spirit. You can no more make Spirit and matter two, and separate entities or different substances than you can make modern Christianity and Science one, for Evolution or God has decreed that both attempts are doomed at the bar of Truth to speedy overthrow. Neither of these mongrel assumptions will stand, hence they only are safe who foresee the evil portent and hide themselves in the strongholds of Spirit without matter, and Science without theological Christianity.

We should understand that while the organic body is real, and while it came from its cause or source, that we cannot ignore the mediate state or that condition that is neither Life, nor Spirit; nor is it organic or visible, but it reaches and connects both ways. Here we see the union, the blending, of the extremes, but that which unites them or gives over from invisible cause to visible effect is neither of these, and yet it partakes of both. The consciousness or mental vibrations that constitute this unity of being or the mediate state between cause and effect may be called the sensorial motion, or if it suit

better, the sensorium, but it must not be thought of as belonging more to Spirit than it does to the condition called matter, nor must it be thought of as belonging more to matter than to Spirit. It is as invisible as the equator or the imaginary line that divides between the North and the South poles, and yet there can be no North or South pole without there being the mediate or centre which connects both and yet is no part of either.

To use illustrations we fall short of the real or spiritual, still it may aid us somewhat, hence, again, *e. g.*, I will use steam, vapor and frost as a comparison to impart the thought I wish my reader to possess. Steam of course is always invisible, except when it comes in contact with the atmosphere it creates vapor, which is usually, yet ignorantly called steam. As vapor it is visible only a brief time, and if there is no obstruction for it to lodge against as a terminal point it will vanish from sight and resolve back to air.

Now we will suppose a boiler or a steam engine complete working at full head. From the boiler a pipe extends out through a wall into a cold room of freezing air. The steam in the pipe is invisible as demonstrated by passing it through a glass tube, but a little removed we see the vapor forming which is simply a chemical process of uniting the invisible gases and forming them, not into water, but forcing them into the intermediate state between steam and water. Now we have the illustration I wish to use. The heat or steam is the prime or invisible cause of the vapor. While the vapor is effect, and the most of it visible, yet it is not the perfect effect, nor can it be until it changes to a more permanent condition, but, it readily does so when it comes in contact with freezing atmosphere. It congeals on the ceiling, the walls, or the windows, and as the steam continues, the effect increases until icy frost results as the polar extreme. If the force, the cause, continue the visible effect will increase.

The formation may now represent the material body; the steam may represent causation or the invisible which we call Life or Spirit, while the vapor represents the connecting or mediate condition. The beginning of the vapor belongs neither to the invisible nor yet to the visible, but is between the two. The terminal point of the vapor is also invisible for there it ceases to be vapor while the effect proper is produced.

Now while the ice and the steam are the polar opposites, the one visible and the other invisible, who can ignore the mediate state or the necessary condition to cause the formation to exist? We seem now to rule it out because we cannot see it; so the invisible forces working out the problem of mortal visible existence are themselves invisible, yet they are the sensitives or sensations of motion.

These are the invisible vibrations that feel pain and pleasure. They are forces removed far enough from Spirit so that they can feel or be conscious, yet not far enough removed to become the visible, the effect or flesh, for it cannot feel. Here then we claim the argument or understanding in favor of the correctly taught Mental Scientist, viz., that disease is felt only by mind through the sensorial vibrations; it is not felt by matter, yet many forms of disease or mental states produce a visible effect in or upon the body.

A cancer or tumor may be external or internal yet visible, but they were produced by waves of motion or mind sensations which are invisible.

Physiology has stoutly claimed that the brain is the centre of motion or sensation in the fleshy organism. It is true that the brain is of finer structure than any other organ, but it is not true that matter or the visible can feel pain or any emotion. The earlier physiologists were inadequate to declare the true character of the facts which were hidden, until science should demonstrate through the mental mechanism and structural polarity, that the subtle

nerve force which so often aids or baffles the physician is mental or invisible. We admit that it acts in the brain more correctly or consciously than it does in any other part of the body, but we claim its presence in every atom of the organism.

It is these nerves of sensation that feel. Of course they are the mental invisible forces. It is worse than folly to assert that there is no pain while your consciousness feels it. To say that there is no grief, no pain, sorrow or distressing fear, no agony of mind, is to assert against the evidence.

On the other hand to claim that pain is of evil origin, or that it tends to evil, is erroneous. Pain and trial usually lead to rightness, to health or wholeness—holiness. When pain acts on memory to reprove, or to guard against danger, it may then be regarded as a messenger of good or an influence toward right doing.

While pain cannot be regarded pleasure, it can be recognized as a blessing, and Paul seemed to understand it in these two characters when he said: "No chastening seemeth to be joyous for the present but grievous, nevertheless afterward it yieldeth the peaceable fruits of righteousness."

Having now seen that pain or feeling is something, and that while pain is not pleasurable it is nevertheless of wise origin, we now proceed to ascertain its office and utility.

Pain is not only the sentinel on guard, it is the evidence of consciousness. It cannot declare itself in Spirit—by which term I mean unconscious mind—nor can it declare or express itself in the visible flesh even of any living thing, as that has passed beyond consciousness, but it acts as the invisible connection of the two extremes. Without the feeling of pain and pleasure there can be no mortal or animate life, as these are the natural boon and being of such existence.

Painful and pleasurable sensations are our legitimate, godgiven, and rightful legacy, and our only consciousness or evi-

dence of physical existence. Not to understand that pain is of good origin and import, as I am told Dr. Evans holds, is to be outside the strongholds of understanding in Mental Science. To ignore it and the body as "illusions" is to utterly fail before advancing thought, and it means that Truth must seek vindication elsewhere and the verdict of acquittal and approval in the purview of *Science*.

The Convention.

Teachers, writers, healers and friends of metaphysical science, and the Mind-Cure system, are you considering the great importance of the National Convention of Mental Scientists and Metaphysicians to be held in Chicago from the 8th to the 12th of September next? We are pleased to announce that we have heard from many in the East, California and elsewhere, who favor the project, and signify their intention to be present.

Several very talented and able speakers, who are advocates of the cause, have been engaged to be present and participate in the work of the convention.

All who are in accord with the general principles of Mental Science, and those who class themselves as Metaphysicians, Mind-Cure healers and teachers, and who have no motive but the success of Truth for the benefit of humanity, are invited to come and co-operate with us.

The object of this Convention is not to promote any selfish, sectarian and close communion class of people. We want all of those with us who are broad and liberal in their own views, and charitable of the opinions of others.

The growing diversity of propositions that are being put out, clearly indicate that lines will have to be drawn between consistency and its opposite. This is the divine order of things, and it will always be so. It is useless to expect in the present condition of the different schools of

thought that all Metaphysicians can work together harmoniously. In the process of time every Mental Scientist will see the order of *apparent* opposition. With Patrick Henry we say: "Why cry peace, peace, when there is no peace?" Let us grasp the situation and be fully determined to establish certainties, and rid our science of all propositions involving uncertainties, then we can march on to victory for Truth and Humanity on the only basis which will bear scrutiny at the bar of progress, viz.: "With charity to all and malice toward none."

The spirit of this convention will be to recognize all, but it may decline to work with pharisaical bigotry or to worship the god of mammon.

If other standard bearers in the field of reform for the extension of human freedom and happiness are led here by Divine wisdom, to assist in unifying the common effort of all workers in our line for good, we shall be glad to meet, welcome and listen to them, and help to lay the foundation in friendship and truth, for a glorious fraternity that shall grow into goodness with the passing years. We are in full sympathy with woman suffrage, temperance, and a thorough reform of the conditions under which the toiling millions now exist, and workers in these several fields of labor will be cordially welcomed, and shall have equal rights and privileges.

It will be a convention of Metaphysicians devoted to the work of dealing with such subjects as properly come within the scope of teaching and healing according to metaphysics—or better Mental Science—for physical, moral and social improvement of the human race.

As our workers appreciate the divine order of good thoughts we know that order will prevail among them; that the lectures and essays we will listen to will generally be solid and instructive, and our conference of a pentacostal type. The ice cream will be cold, and if we take a ride on the lake the road will be wet, yet we

anticipate that we can come together and have a happy time and be strengthened for the work of the future.

Why So Expensive?

Many healers and others are writing to us to explain the cause of the high price asked for the books and pamphlets by Mental Science authors. We select from many letters, one under date of July 12th, 1886, which contains the following paragraph:

"Why do we have to pay so much for these little books? You would sell more if they were cheaper. If we are to understand this to be the work of Christ the literature should be as cheap as any other. I have great faith in the science; have done considerable healing. I think we will succeed as long as we do our work in the right spirit, but if done for the love of money we will fail."

We admit that *some* of the works referred to appear to be held at high prices, but all friends should bear in mind that the general subject treated under the head of Mental Science and Metaphysics, now attracting so much attention, are quite new and their readers limited. Perhaps the prospects of a comparatively limited circulation has caused authors to put a higher price on their works than they would had it been otherwise.

Our trade in these works is constantly gaining, and this is a healthful sign for the cause. The army of readers is rapidly increasing the demand for our literature, hence other authors may make more liberal terms with their publishers and dealers so that the price of some future editions can be reduced. We intend to keep on hand and be able to supply our friends with all the works in this line; if any are omitted from our advertised list it is on account of good and sufficient reasons, and not because of any personal feeling.

The Mental Science University was

chartered a publishing company as well as an educational institution in which to teach the metaphysical system of cure, hence part of our work is to publish and disseminate valuable books and treatises in this line of thought.

We would like for the welfare of the cause to be able to offer some of these works at less price, that they might have a wider circulation and be more generally read, but the present margin on part of them to us barely meets the expense of the outlay in handling them. So friends be very patient with our authors, we must ever be willing to make some sacrifices for Truth's sake and for each other, and we have no doubt the most of the writers for our cause have not nor cannot for some time to come receive any reward in money, commensurate with the labor they have done and the sacrifices they have made.

We have in process of preparation a work which when done, we feel will commend itself to every friend and investigator of our science as a clear guide to its enduring truths, and it will be put on the market at the lowest price that it can be afforded. The spread of truth is of greater importance than the accumulation of money, yet we recognize that "the laborer is worthy of his hire."

OUR NEW ASSOCIATE.

It is with pleasure that we announce to the readers of MENTAL SCIENCE MAGAZINE that we have secured the services of Dr. J. H. Randall as our Associate Editor; he has been long and widely known as an able lecturer and writer on philosophical, moral, political, spiritual and recently on Metaphysical questions, and is a graduate of our last January class. With his aid, even though we are greatly absorbed in work on our book, we feel assured that the high character of our Journal among its constantly increasing readers will be preserved. We would also say we have on sale a lecture entitled "Some Myths and Beliefs We've Left Behind," and another "The Prospect For Humanity, In The Light of Science," by Dr. Randall, nicely printed in one pamphlet, price 25 cents. These lectures were delivered here, and before several liberal

societies, during the past few months, and being full of clear, terse, logical points, showing the extensive research and practical thinking power of the author they have been published in the interest of education at the request of his friends.

TO THE WORKERS.

The Mental Science University and Publishing Company is fully prepared to do all classes of job printing in the line of professional cards, circulars, pamphlets and books, and can assure its patrons first-class work at reasonable prices. We would be glad to hear from Workers in the Woman Suffrage, Temperance, Labor Reform, Political Economy and the general reconstructive movements, as well as Mental Science, now going forward, and having for their object the physical and spiritual improvement of humanity, who contemplate publishing anything in these several fields of thought, for the cause of education.

Some may protest and seek President Cleveland's veto to our self-imposed increase of duties, but it will make no difference; we have been solicited by those having wants in this direction and it seems in order that we should supply them.

In the work now in preparation, and soon to be issued by the President of the Mental Science University, the Principles and Rules for the Practice of Mental Healing will be clearly defined. Already, and in consequence of the direct course of the MENTAL SCIENCE MAGAZINE friends are sending orders for the new book; one very kindly assures us of twelve purchasers, and sends in the names, regardless of price; it is a testimonial of appreciation of our work in the cause of truth that we shall not forget.

Be hopeful, friends, as we have cut the exorbitant rates for teaching the Science, and as matters are shaping with good facilities at the Sanitarium on the same basis to cure and care for those who think they are sick, so our book will be within the reach of all.

OUR NEW CLASS.

A class was organized and appropriately opened for the Mental Science University course in Metaphysics by Prof. and Mrs. Swarts, July 21; for the season of the year it is a large class. The States represented in it are Connecticut, New York, Michigan, Wisconsin, Iowa, Minnesota, Illinois. Students designing to enter the August and September classes should correspond with us or call at our office at once. The next class commences August 18.

Errata.

The following letter from our friend, A. D. Crabtree, M.D., is inserted as our first correction since we launched out:

DEAR BRO. SWARTS:—In the article "Something from Nothing," in the July Magazine, you "wonder who the writer is firing at." Nobody: the article is not personal, but general. It does use one individual, to illustrate a whole class who may claim to heal as Christ healed, and are totally ignorant of his life and work. "But," it added, "*The galled jade will vince*," and the types made it read as it did. Another error, I regret, is to be found in the second column; it should read thus—not in smaller type however as it appeared—"Reader, don't expect it; therefore, Thought is something, I repeat." Some good, Boston Scientists have pronounced the article sound in a Metaphysical view. I do not know that any one has before given "thought" a basis, *i. e.*, defined it as material. If I am able to continue the subject, I may produce some sound argument to illustrate the truth that "Thoughts are things." All my leisure from healing is devoted to writing "*The Birds of Palestine*" for Houghton, Mifflin & Co., Boston.

Faithfully yours,
ADDISON D. CRABTREE.

TAKE NOTICE.

Since our last issue, wherein we announced our Sanitarium ready for patients, quite a flattering number have arrived. It was thought best at first to have mail relating to all University interests addressed to it, but the way it starts in we have decided to request all who wish to write us about Sanitarium matters, *i. e.*, the rates for rooms, board, treatments, conveyances by carriage, etc., to address such mail, Mental Cure Sanitarium, 54 Throop st., Chicago. Kind parties there will answer all inquiries about such matters.

Do not mix anything in such letters about the MAGAZINE, the University, the books or classes, for such matters must be written in another letter to Mental Science University.

While we give place to the article herein, "Hints on Metaphysics," which to many will seem too much an advertisement or a review, it may after all be regarded the worthy desire of a student to endorse her teacher, and to aid those seeking light or cure. There are so many of Prof. Batts' work ordered from our office, we

have for sometime been inclined to place it a little stronger before our readers.

When devotion to principle leads other students to briefly endorse their teacher's success and works they will not be apt to be denied the free use of our columns to do so. Let merit be known.

THE BOOK TRADE.

As Mrs. Swarts has made her debut to our friends in a way that introduces anew the larger portion of our Mental Science works, it is very likely that readers will wish some of the books, but may not notice that the price of all is given in our list on page 261; please see there. Inform your friends that they can get any of these works quickly of the Mental Science University at the lowest price by remitting the amounts. Stamps will do for the smaller sums, 75 cents or less.

SOCIABLES.

Sociables will be held at the Mental Cure Sanitarium, No. 54 Throop st., Chicago, on the second and fourth Thursday evenings of each month. Friends and those interested in Metaphysical healing are cordially invited to be present at each gathering, as they will hear a few remarks on the science, and enjoy other entertainments.

"BODIES WITHOUT SOULS."

We have examined and read a book of 414 pages with the above title. Mechanically and artistically it is a great credit to the publishers. The author, C. C. Post, was formerly editor of the Chicago *Express*, and is now editing a department in the *Woman's World*, under the head of "ROLL CALL," devoted to economics. The work is in two parts. The first entitled, "From Sea to Sea; or, Just A Campin," is a story of human life, as true to nature as the needle to the pole. It puts clearly before the reader the trials, disappointments, hopes, fears and sorrows, of a class of people who are too numerous for the general peace and comfort of the conscience of society. In it one comes face to face with those who have endured grave wrongs, suffering and grief, in consequence of qualities exercised by bad rulers in creating corporate bodies that enjoy special privileges and franchises, which have a tendency to create human victims that have to suffer and die, that the corporations may live. It pictures the struggle of the true man and

pioneer to secure a home, and brings out in a clear light many heart-touching and tender scenes in domestic life, contrasted with the greed, selfishness and robbery, too often perpetrated by the cunning, with legislative privileges, on the ignorant and honest, in the struggle for existence. As a story it will move the hearts of those who read it deeply, and cause moral and political resolutions for reform in the business and legislative methods that have so long been practiced to the detriment of our common humanity.

The last part of the work, "Bodies Without Souls"—the sequel—is a clear statement of certain facts relative to railroad corporations, and how they have acquired such vast tracts of land, and great legislative influence, almost granting them the privilege of running the whole country, and ruining or building into wealth and affluence any man or community that they take a notion to through which their lines pass. It is a work taken as a whole that will be widely read, and must influence its readers for good.

We have just received a pamphlet containing many terse and clearly defined statements in Metaphysics that were reported from the course of instruction in our science given in Boston, by W. J. Colville, who is justly recognized as a spiritually inspired speaker, of a very high order. The subject is well handled, and every student in Mental Science should have it for reference.

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Special attention given to long standing and hopeless chronic cases.

The very best Mental Healers will be present to treat invalids in the Sanitarium, and to visit patients in any part of the city.

For terms, or any other information relative to the Sanitarium, address us above.

MENTAL CURE SANITARIUM.

ONE HUNDRED WILL.

We wish every earnest worker to get us four subscribers at \$1.00 each for MENTAL SCIENCE MAGAZINE, and we will send them post-paid Dr. Evans' new work—"Esoteric Christianity and Mental Therapeutics," worth \$1.50. For eight subscribers we will send two books, and so on.

Come friends, push this work lively, for it is worthy. Let all the interested know at once about the new book, and that the agency at which they can get it quickly is with A. J. Swarts, 161 La Salle street, to whom remit.

PERSONAL.

Mrs. Julia A. Root, of California, accompanied by Mrs. Hill, of Peoria, Ill., recently gave us a pleasant call *en route* from Minneapolis to Toledo. We wish these earnest workers a continuation of the deserved success that seems to attend their efforts at healing and teaching in Mental Science.

Dr. Cora Ellison, of California, called and gave an excellent and encouraging report of the work in her state. The cause of Mental Science healing she informs us is gaining public approval rapidly on the Pacific coast.

Dr. B. F. Flower, a fine appearing gentleman and a very successful healer of disease, gave us a very pleasant call.

Dr. E. B. Weeks, of Battle Creek, Michigan, gave our sanctum a brief visit. Many of our readers will remember his name, as one of the earnest workers in our campaign in Michigan last year. Since then he has cured hundreds of suffering people. He has opened a suite of nice rooms at 72 Dearborn street, this city, which we have discovered from our own observation are thronged with the afflicted daily, and he is meeting with that success which his devotion to the truths of Mental Science merits.

Mrs. T. H. Hale, C. S., late of Washington, D. C., made us a friendly call; she has been actively engaged in teaching in Michigan for some weeks past, and reports cheering news of progress for the cause and great success in her work.

PICNIC.

Since our last issue the Mental Science Association gave a most profitable and enjoyable Picnic at Garfield Park. Many were in attendance and partook of the fine dinner furnished by the ladies.

A novel feature was the elocutionary exercises participated in by Prof. Griffith, a fine elocutionist of this city; Mrs. A. L. Lord of Georgia, an elocutionist and able public speaker in reform rendered several interesting declamations, while Mrs. L. A. McCarthy interested us with the rendition of a selection from Longfellow's *Hiawatha*.

Mrs. Swarts and Dr. Baldwin made speeches which highly pleased the company. Some of these names are coupled with the enjoyable exercises of the September National Convention.

When you show me a church based on the Golden Rule as its only creed, then I will unite with it.—*Abraham Lincoln*.

RAPID GROWTH.

Not only are the University classes largely attended but its students are doing well in the great work. The prospects of the Sanitarium could not be more promising, and the MENTAL SCIENCE MAGAZINE is getting to be the chief publication in the field for general distribution. To meet the growing demand for it we shall publish 4,000 copies more of the August number than our regular issue; one of its friends who is devoted to the work of educating the people in the truth has ordered 1,000 copies of the September number which he will distribute for the general good of the cause. Who is there that will go and do likewise?

Strictly mental healers, and other proper business advertisers should avail themselves of our low rates for advertising, for with our increasing circulation they can get larger returns for their investment with us than elsewhere. A word to the wise is sufficient.

COMMISSION TO AGENTS.

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

"THE MOTHER'S LOVE."

Our next issue will open a corner entitled, "The Mother's Love," and will be edited by Mrs. Swarts. If the future so indicates she may publish a paper under the above title. Friends who favor this new feature can aid it in several ways if so inclined, and they are kindly invited.

It behooves every earnest mentalist to write as much and as often for these columns as he or she can find time to do, for every word carries balm to some wounded mind and healing to some physical disorder.

Letters are received daily thanking our authors; especially the contribution "Obligations," in the April issue, has received unusual mention.

The healing at a distance of cases by scientists associated with us is meeting with marked success. The following testimonials from such

patients may encourage other sufferers to hope for relief through the same agency:

"The speed with which I recovered the use of my right arm, which I had not used for many years before beginning absent treatments in Mental Science, has astonished myself and delighted my friends."—S.

"Nobody can tell how gratefully I acknowledge the recovery of the eyesight of my child through absent treatments in Christian, or Mental Science."—J.

"Immediately upon your commencing treatments my son ceased the serious cough that alarmed our family."—L.

"My mother's indigestion was completely cured two weeks after she put herself under the care of one of your practitioners."—W.

MINNEAPOLIS, MINN., JUNE 30, 1886.

DEAR MR. SWARTS:—In the June number of the MENTAL SCIENCE MAGAZINE is an article in reference to the advantages and benefits derived from personal testimony, and if any one will be encouraged through mine, I am only too happy to send it to you.

Three years ago I fell, injuring both my knees, which aggravated by malarial fever afterwards contracted, resulting in additional troubles—dyspepsia, rheumatism and a severe back trouble, which left me in an almost helpless condition, although I was able to be about.

After persistently trying many climates, and the best physicians of different parties, and gradually growing worse, I was directed to the mental scientist, Mrs. J. A. Root, of San Francisco, who in three days set me on my feet, a strong, well and hearty man, bound no more by the heavy chains that held me, but freed by the powers of God.

Yours very truly,

WILL Y. CHUTE.

24 Willard Place, CHICAGO, May 21, 1886.

This certifies that in 1884 I had a severe affliction of both eyes so that on a cloudy day light had to be shut from them, because of the painful inflammation, and paralysis of the lower lids. I visited Prof. A. J. Swarts for cure. He made me agree to abandon the remedies I was using, after which he talked to me and then gave me a silent treatment. This did the work and cured me perfectly; of course it established Mental Science with me and I have since taken the instructions.

MRS. SARAH A. WAKEMAN.

A much afflicted lady of Brooklyn, N. Y., writes: "A wonderful strength comes to me through your MAGAZINE. I think you have

many able writers, for many times I have been placed on my feet through the strength and illumination my spirit has received therefrom; I know I would be on my bed now if I were not controlling fear."

Miss Minnie S. Davis, Hartford, Conn., says: "The MENTAL SCIENCE MAGAZINE is admirable; in it I find golden thoughts. I hope soon to send you some new subscribers."

TELL THE SICK.

After we started our JOURNAL various parties of other States wrote to know about our facilities for boarding and treating patients, but we had to reply "not prepared." After we became a University organization other inquiries came to the same effect, and we had again to refuse the suffering. We are happy to announce now that very satisfactory arrangements have been made to open a Mental Cure Sanitarium, where Health seekers can be furnished board and treatment. A building has been secured fronting on Jefferson Park, with large rooms for patients. The location is convenient to Madison street horse cars, and by the new changes, several other street car lines, connecting with Centre avenue, one block from the Sanitarium, will make it easy of access to all from every part of the city.

Healers in Mental Science who can command disease and it will obey, will be associated with this Cure. The building is furnished throughout and ready for patients.

Now, friendly readers and workers, the way is open for your afflicted friends, and while the management may not urge attendance at the Sanitarium, it will trust the Father to incline you to name it kindly to all, and to guide those here whom He will cure.

A carriage will convey patients of Chicago to and from the institution free of charge. While not practicable to meet patients and students from a distance on their arrival, they will be conveyed to the depots on departure free, and all possible attention will be shown them and visitors.

Healers of the Institute will treat patients at their homes in Chicago when desired.

This new feature of our work is fully dedicated to humanity, and to the afflicted, and it will permanently cure and restore to usefulness and society more invalids than all the doctors and all the drugs of Chicago together will cure.

Cases given up by the medical profession are especially invited to come. Particular attention will be given to the care of children and youth who come for treatment.

DO NOT FORGET

MENTAL SCIENCE MAGAZINE is only one dollar a year.

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

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

JUMP THE BABY.

If mothers could imagine what the "Shaw's Perfection Combined Chair, Crib and Jumper" would do for them they would want to see a cut of it and learn how reasonable it is. See cover. For the health and comfort of the little ones and for relief to mothers I will send a circular giving price and telling all about it to every one who will send me their address with a two-cent stamp enclosed. I will send something else of interest at the same time, free.

This is not an offer by me to reply to questions as that would be extra mail and require too much time. Simply write and request the descriptive Circular and leave me free to send it and such else as I choose. Let me be kind to the little ones and to mothers.

MRS. KATIE L. SWARTS.

566 Lake St., Chicago, Ill.

DUTCH BULBS FOR FALL PLANTING FREE.

The publishers of *The Housekeeper*, Minneapolis, Minn., introduced a novel premium, sending a certain number of imported Holland bulbs to each subscriber for one year at \$1.00. They sent out in this way over 60,000 bulbs, although the offer was made late in the season. These lilies, hyacinths and tulips proved so popular that they have made a much larger importation this year and make this offer early, in time for fall planting. For instance, the premium given to one subscriber for one year at \$1.00 is four named hyacinths or thirteen named tulips or two choice lilies, and a variety of other offers is made which will attract every lover of flowers. A specimen copy of *The Housekeeper*, with full particulars, will be sent free to any address, or if 6 cents for postage is sent with request for sample copy, a bulb of the handsome "Narcissus Poeticus," suited for house or out-door culture, will be sent by mail as a specimen of the choice floral premiums.

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Dealers outside of Chicago who wish to know our rates to them, will receive them by informing us that they are dealers and enclosing reply stamp.

Metaphysicians and Mental Scientists of every school will realize great advantage by inserting their cards in our columns. We offer the following rates: For cards of 17 words or less, six insertions, \$2.00; one year, \$3.50. For 35 words or less, six insertions, \$3.50; one year, \$6.50.

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His seven Lessons and Lectures (now published in his book) treat the subject exhaustively.—*Boston Courier*.He is delivering a course of lectures weekly in this city (Boston), and is an able speaker.—*Roxbury Advocate*.There is in the book a poem on "Divine Love," which we venture to say is one of the finest of its kind in English literature.—*Cor. of Boston Commonwealth*.The lecture on the "Conjugation of the Verb To Be" is ingenious and interesting to lovers of philosophy.—*Ed. Christian Register*.

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- AND -

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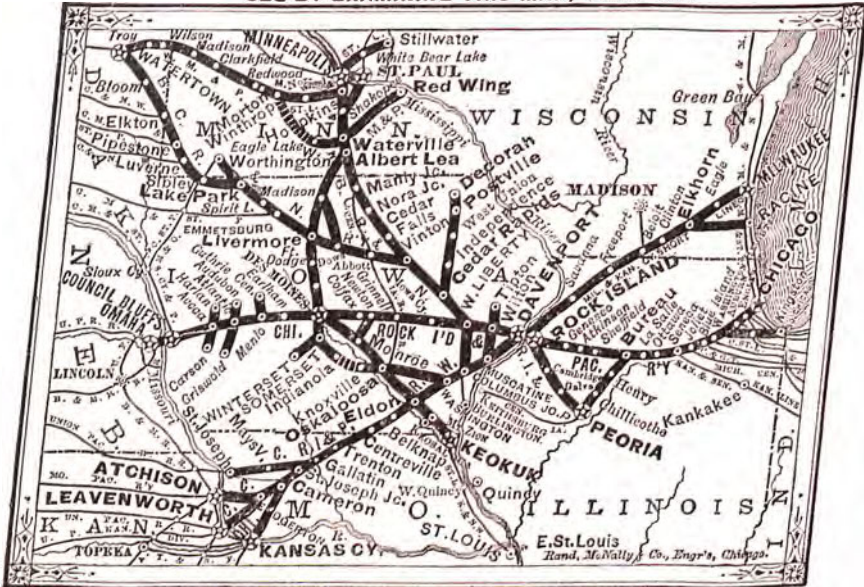
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