

VOL. II.

JUNE, 1886.

NO. 9.

Mental Science
MAGAZINE

AND
MIND-CURE JOURNAL.



REV. A. J. SWARTS, EDITOR.

PUBLISHED BY
MENTAL SCIENCE UNIVERSITY,
161 LA SALLE ST., CHICAGO, ILL.

SINGLE NUMBER, 10 CENTS; YEARLY, \$1.00.

COPYRIGHTED 1885 BY A. J. SWARTS.

This material was copied
at the NLM and may be
Subject US Copyright Laws

CONTENTS OF JUNE NUMBER.

Mind and Matter.....	<i>Prentice Mulford.</i>	193
Love.....	<i>Annie L. Chesley.</i>	195
Faith and Works.....	<i>Addison D. Crabtree, M. D.</i>	196
Harmony.....	<i>Huldah P. Reed.</i>	197
Unity, Duality and Individuality.....	<i>Dr. C. D. Grimes.</i>	198
An Open Door.....	<i>Miss H. H. Stoddard.</i>	199
The "Unknowable".....	<i>J. V. Beneficio.</i>	200
Soul, The Healer.....	<i>Capt. H. H. Brown.</i>	200
Disease is Mental.....		202
The True Faith—Poetry.....	<i>William H. Burleigh.</i>	202
Come Unto Me—Poetry.....	<i>Georgia Fairchild.</i>	202
"Building"—Poetry.....	<i>L. B. Sunderlin.</i>	202
Salve Magister!—Poetry.....	<i>E. R. Knowles, Ph. D., M. S.</i>	202
Mind-Cure Drops.....		202
The Logic of Being.....	<i>Editor.</i>	203
Special to Mental Healers.....	<i>Pres. M. S. U.</i>	206
Convention Called.....	<i>Editor.</i>	208
The Work Increasing.....	<i>Editor.</i>	208
How to Do Good.....	<i>Editor.</i>	209
Spread the Truth.....	<i>Editor.</i>	209
Testimonials.....		209
Reviews.....		210
Mental Science Sanitarium.....		211
Books for sale.....		212
Advertisements.....		213

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.

Clergymen, physicians and scientists of every school are cordially invited to express their views on mental therapeutics and moral ethics through the open columns of the MENTAL SCIENCE MAGAZINE AND MIND-CURE JOURNAL.

The Hartley Reclining Chair Co.

MAKE THE BEST

RECLINING CHAIRS & LOUNGES

IN THE WORLD,

For Comfort, Simplicity
and Durability.



PRICES TO SUIT
EVERYBODY.

If you want either a desirable Chair or Lounge, see them, or send for an
Illustrated Catalogue, to their Office and Salesroom,

209 WABASH AVG., CHICAGO.

THE IRON HEART.

Encased in every human frame is a wonderful machine, or force pump, which drives the blood through the arteries to all parts of the body, from whence it is returned to the machine through the veins. The Machine is the heart, and, together with the arteries, veins and capillaries, constitutes the medium through which circulation is maintained in the system.

This wonderful human arrangement is of no more vital importance to man than are the railroads to the prosperity of the country—they are the circulating mediums of the nation's progress. Of them, owing to its geographical position, great length of lines, the large number of important cities it reaches, and the productive territory which it traverses, the

BURLINGTON ROUTE, C., B. & Q. R. R.,

may, in comparison with the physiological structure mentioned, be called the "Iron Heart." Like its prototype in the flesh, it receives and emits a ceaseless flow of material for the maintenance of vitality. To and from Chicago, Peoria, or St. Louis on the east, and Council Bluffs, Omaha, St. Joseph, Atchison, Kansas City and Denver on the west, it circulates all classes of travel between the prominent cities of the East, and intermediate points, on the one hand, and the

CITY OF MEXICO, PORTLAND, SAN FRANCISCO

and all Pacific Coast points on the other. From many of its numerous terminals it is also a strong factor in the maintenance of travel between prominent points north and south,—thus literally maintaining a circulation of commerce in all directions.

Unlike many human hearts, the condition of this one of iron is always strong and healthy, as the Burlington Route maintains elegant equipments, perfect road-beds, steel tracks, and, at important points, interlocking switches, besides adopting every modern device that will add to the comfort or safety of its patrons. For tickets, rates, or general information regarding the Burlington Route, call on any railroad ticket agent in the United States or Canada, or address PERCEVAL LOWELL, General Passenger Agent, C., B. & Q. R. R., Chicago, Ill.

The best Health and Pleasure Resort is



SANITARIUM and WHITE LICK MINERAL SPRINGS RESORT.

HAMILTON, ILLS., opposite Keokuk, Iowa.

Magnetic Healing, Movement Cure, Hot Water Cure, True Hygiene. Minds and bodies healed. Home treatment sent one week on trial \$1. "Sick" or well, Go. 5,000 treated. Circulars free. Address

THE SANITARIUM.

INK FOR THE MILLIONS!

We make the best ink from our powders that are used. For twenty cents in coins or stamps we will send enough to make *One Quart of Very Beautiful Black Ink*. Everybody delights to write with ink made from our **PREMIUM INK POWDERS**. Send at once for a package. Address **R. A. TURNER, Lone Oak, Itales Co., Mo.**

THE HEALTH SCIENCE MAGAZINE AND LAWS OF HEALTH.

32 pages, monthly, 60 cents per Year. ROBERT WALTER, M. D., Ed., Wernersville, Pa.; C. H. COLEMAN, Pub., Reading, Pa.

THIS MAGAZINE IS DEVOTED TO THE ELABORATION AND ADVOCACY OF A SCIENCE OF HUMAN HEALTH, ESTABLISHED UPON THE SAME PRINCIPLES AS THOSE WHICH HAVE MADE ASTRONOMY AND CHEMISTRY EXACT. The natural world is divisible into mechanical, chemical and vital, between which departments a perfect analogy exists. Sir Isaac Newton demonstrated the operations of a great primal law which controls the relations of masses of matter to each other. A corresponding law of universal influence is demonstrated in the chemical world with like results. It is a reasonable inference that the vital world is presided over by a correspondingly universal law, which produces, controls, and being discovered, will explain all vital phenomena. Such law has been discovered, and every problem of medical science has been simplified to the comprehension of the intelligent mind. This magazine is devoted to the elucidation of the science, and the law which makes it perfect is shortly to be disclosed and demonstrated. The nature of disease, the *modus operandi* of medicines, the law of cure, are now subjects of logical demonstration. This journal proposes to disclose the most important discoveries of this or any other age, by which medical science shall give place to a science of human health, just as alchemy was displaced by chemistry, and astrology by astronomy.

Address communications to ROBERT WALTER, M. D., and send subscriptions to the publisher at READING, PA.

WALTER'S PARK SANITARIUM, WALTER'S PARK P. O., WERNERSVILLE STATION, BERKS CO., PENN.

This best of all located Sanitariums is open for the reception of guests all the year. During the winter it is very comfortable and has an excellent patronage, while during the summer its facilities for rest, recuperation and health, are, perhaps, unequalled in the wide world. A natural park of 240 acres, dotted over with beautiful groves of pine, cedar, dogwood, birch, varying from boulder summit 200 feet above the buildings, to boulder creek an equal distance below, with orchards, gardens, vineyard; with shady nooks and sunlit banks, with hundreds of square miles of territory dotted over with cities, towns, villages, and traversed by railroads, all clearly in view, and with a climate unsurpassed in America; with air equal to Colorado, without its dust; with water from living springs, supplying one thousand barrels per day, soft and sweet—all these combine to give this place a very desirable reputation and patronage.

But the place is better known by the success of its practice in the treatment of chronic invalids. Its reputation is well nigh world-wide. Invalids from Europe and California, as well as from North and South, seek its shelter, and wherever it gains a foothold, the circle of its influence continually widens. Southern California has supplied its quota of guests during the winter, and mountain and seashore contribute to its numbers during the summer.

Circulars sent free. Address as above,

ROBERT WALTER, M. D., or E. C. WALTER, M. D., Its Founders and Managers.

THE FOUNDERS AND PRESENT MANAGERS of this best located of all Sanitariums, have, after twenty-eight years of study and experiment, established

A SCIENCE OF HUMAN HEALTH,

of which the Mind-Cure has for years formed no inconsiderable part. Our plan has been to acquaint ourselves with all the "isms" and practices of the day, and in the light of great first truths which no one can doubt, absorb from them their truth and reject their errors. Truth is the saving principle and the healing virtue of all systems, while their errors explain their want of complete success.

The system we practice is a comprehensive one. It rejects no truth; it owes allegiance to no error; it has discovered the great first principle which attracts truth but repels error. It has learned that men have bodies as well as minds, and minds as well as bodies—an indwelling spirit in a tabernacle of flesh, drawing sustenance and health from the eternal world on the one hand, yet ruled over by the laws of physical existence on the other. As long as men are held to earth by attraction of gravitation, are warmed by heat or chilled by cold, so long must they be held to obedience to physiological law. When men may drink poison or handle any deadly thing without injury, then they may eat as they please, drink water or whisky, milk or arsenic. But until they prove themselves beyond natural law they will be held to a strict compliance with its requirements. We sell THE NUTRITIVE CURE, 75 pages, 15 cents; THE BEST MEANS OF PRESERVING AND REGAINING HEALTH, 64 pages, 10 cents; giving an idea of the principles and practice of the system.

We manufacture and sell

GRAMILA,

a health food adapted to the wants of sick or well. Every invalid in the land should test the merits of this food. Sample pound sent by mail for 35 cents. HEALTH BY LIVING HEALTHFULLY is the true idea. We reject all poisons; we deny that what is injurious to a well man can be beneficial to an invalid; we rely on the God-given principle of life for cure, and not on the material poisons of the drug-shop.

Address for further information and circulars

E. C. WALTER, M. D., OR ROBERT WALTER, M. D., AS ABOVE.

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.

JUNE, 1886.

No. 9.

From San Francisco Chronicle.

Mind and Matter.

PRENTICE MULFORD.

In a Boston course of metaphysics, which I am now undergoing, the chief metaphysicker asks of his class questions like these: "Why, when two stores are opened on the same street, and near each other, and both alike as to quality of goods kept, does one succeed and the other fail? Why will one be crowded with customers and the other be bare of them?" Thus he answers: "Because one storekeeper has an inviting mind, and the other hasn't. Because, separate and apart from business, one storekeeper really likes to see people and be agreeable to them for the sake of making them feel pleasant, and the other doesn't. Because customers feel the thought of the inviting mind agreeably, and that of the uninviting mind disagreeably. Because, according to the present school of Boston metaphysics, thoughts are things, like many other things that can't be seen or touched, but nevertheless they are very fine, impalpable, intangible, airy, subtle things, and all of us have within us an almost unknown and certainly unnamed sense that feels these things as they come from the people about us, and this feeling will be agreeable or disagreeable according to the nature of the thought felt.

"The storekeeper who feels mean inside, who doesn't care a straw whether you are suited or not, or who only cares to suit you for the sake of the custom he may get of you, won't make you feel, and can't make you feel, as pleasant as the one who, with all his desire to draw custom, has a genuine wish that the ham, butter and eggs you buy of him will do you good, and rather than they should not, would at heart prefer you should buy them elsewhere, though he lose your custom."

Our metaphysician asserts that genuine good will and kindly feeling is nothing more nor less than an agreeable, impalpable substance always being sent out from the person who possesses it, and that it makes all who come within his range feel better. If this theory be true, it is getting metaphysics down on something like solid ground. Hitherto, metaphysics has been based on foundations built of air. That is to say, no metaphysician has dared to assume that thought was as much substance as is a tree, only infinitely finer. But our metaphysician goes further, much further. Indeed, I dare scarcely tell how far he does go. He says that clergymen are popular and draw for the same reason that the storekeeper does. That is, if the minister be really glad to see his flock, be they few or many, he sends out to them, from his pulpit, agreeable thought. If he be a perfunctory, mechanical sort of preacher, who has in reality no interest in

his calling, and is only in it because, being an "apt scholar" and able to load his memory heavily with so-called facts and figures, his pa concluded he should go into one of the "learned professions;" or thought that for the honor and renown of the family one of the boys should shine (or try to) in the pulpit, and therefore put him through a perfunctory course of divinity, when the boy would rather have been a blacksmith, or a blackleg, or something of the sort, why, then, as the metaphysical or rather natural result, he can only when in the pulpit send out a blacksmith, or blackleg, or otherwise order of thought, no matter how much he may try to cover it up with good words and sentiments.

He says also that our thoughts can reach people a long way off, and so may theirs reach us and make us feel pleasant or unpleasant, as they are good or otherwise, and that any amount of this sort of unconscious telegraphing is constantly going on about us.

Say that a person is jealous or envious or otherwise down on you, and doesn't want you to succeed in any enterprise, then you will feel that thought; it will depress you, you won't know why or wherefore. It's just the same as though one of those diabolical so-called friends ever stood in front of you while engaged in some undertaking, saying: "You'll fail. It's all nonsense you're trying to do that. You ain't got it in you!" And the possible misfortune is that the thought of friend or enemy may at last discourage you and blind you as to your real ability. A current of thought directed on you, may make you see and judge things exactly as the person sending it sees and judges them.

He says also that all ugly thought poisons the blood of the person who thinks it and is the real cause of disease, and that the cleaner a person's thoughts the purer will be their blood, and that there is for human beings a condition attainable in which no disease could affect them. He asks us if we ever saw a sour or crabbed

nature, or a gloomy or despondent one, tacked on to a healthy body? He calls all kinds of thought that gives pain evil or impure thought, even to grief—for grieving at any loss, either of friend or property, will injure the body just as quickly as the thought of revenge or jealousy. Those people who are continually fretting and worrying are, he says, really fretting themselves to death, and in themselves manufacturing blood poison, just as much as are the jealous and envious. Ugly thought hurts at both ends of the line—both he who sends it and he or she who gets it. But it is *certain* to hurt the sender.

There is a way out for the other fellow. Good-natured people sending out good-natured thought help themselves and everybody else. Many an old-school physician, he says, does the patient more good by his cheery, good-humored, hopeful thought than he does by his medicines.

Our preceptor does not make a wholesale onslaught on any of the schools of medicine. But he does go after doctors who care at heart little for their patients. He puts them on the list with the uninviting storekeeper. He says they carry into the sick-room a kind of thought that kills the patient, or at least makes him worse. Because there is no real sympathy in it. That is the reason why one doctor will kill and another cure, though both may give the same treatment. Sympathy is the best of healing salve, and sympathy, backed by lots of will, will do far more than pills or powders.

"As a man thinketh, so is he," is the sum total of our metaphysician's pill, and he gives this a strictly literal, practical application. He asserts that the quality and strength of a man's muscle, the solidity of his bones, the clearness of his complexion, the strength of his digestion and the firmness of his nerves are built up more out of his thought than anything else. If a man or woman will be always thinking weakness or of weak things, they will themselves be weak.

This, to me, now accounts for the rigid, raw-boned, sour and severe look of the majority of the deacons of our church in the days of my youth. They had built themselves up physically out of the diabolical view of things they had unfortunately been all their lives taught to think both of themselves and others.

The kind of thought you send out to a person, far or near, you generally get back in return. It is blow for blow, a contest of mental pugilism, and, no matter who wins, both will get pounded and hurt. If you can get yourself in a frame of mind so as to think kindly of the meanest man you know, so much the better for him and you.

There is a beautiful consistency in the man's theory, and I think many of you will see it when you put your minds on it. Now there's the people who are always nursing their complaints instead of themselves. They never get well. Really they think more of the complaint than they do of their health—more of their weakness than they do of strength. Say to them, "Come, now, think of being well and strong," and they're riled immediately. They'd rather talk of how many gripes they've had during the last twenty-four hours, and where it most twisted them, and how many different remedies they've tried, or how many doctors they've had or expect to have. Well, what does this lead to? "As a woman thinketh, so is she." What is she perpetually thinking of? Swellings, pains and aches. What thereby does he or she get? More and more of them. You may say, "Oh, yes, it's all very well so to talk when you're well; have a pain or ache yourself and see how you feel." True, I know that, and you all know how it is yourselves. I know this also, that the more one gives way to pain, the more pain they have; the more they set their thought on strength the more strength will come to them; that the very thought and sound of health and vigor has an invigorating effect and

influence, and that whether it regard health or business, the more despite all untoward circumstances we set our mental magnets to the bright side, the more do they draw the bright side toward us. So far I am a convert to this system of metaphysics.

For Mental Science Magazine.

Love.

ANNIE L. CHESLEY.

Love is the highest of the graces, and is the "fulfilling of the law." It is the surest and best test of our spiritual development. St. John says: "We know that we have passed out of death into life because we love the brethren." All those who try to live and work in the Spirit live and work in love, for are not all our spirits emanations from the divine love?

The Spirit is deathless, unchanging and eternal. It is God's thought, God's idea. We belong to and live and have our destiny in the Infinite. In this fact, love to God has its foundation. It is difficult to fully realize this great truth. Let us, however, seize and use all the truth that we have and more and more will be revealed unto us from seemingly different sources, but in reality from our Father, the eternal Spirit, the fountain of all good. The more we know of the truth of God the finer, deeper and intenser is our feeling of reverence for God.

Let us go to the greatest teacher of spiritual knowledge. Let us go to the words of the Christ himself. He sums up the whole law and the prophets in two great commandments, love to God and love to man. Neither can exist without the other.

All the real love and help that we receive from the lives of others, and all the love and help that go out from our own are received from and go out from the Christ, the universal Spirit of Truth. When we enter into the realization of the love of God, and his government of love and har-

mony for the benefit of suffering ones, the work is not done through any power of mind or will so much as through the Christ within us, the eternal life principle. And surely the Christ Spirit within us is essentially the spirit of love. Is there not great joy in the thought that, in the realization of the brotherhood of all mankind through the all Father, we may be the instrumentality of restoring some to mental and physical health? God, of course, works directly through his Holy Spirit; but very largely through the lives of men.

The love that I speak of is not of the emotional nature, but is a deep spiritual principle, greater than conscience and justice because it includes these and more.

Christ said: "Love your enemies." This is a high moral ideal; but it cannot be impossible of attainment when we realize fully the difference between the flesh and the spirit, between the unreal and real. Dr. James Freeman Clark said in a recent sermon that we had not accepted Christ to-day if we did not believe that good was stronger than evil, and that finally the good would triumph and overcome all evil. We should not look at what a man seems to be, but rather at what a man really is in the potentialities of his spiritual being.

St. Paul in that wonderful chapter, the XII. of Cor., very forcibly, yet beautifully and tenderly illustrates the nature and power of love. All else grows dim in the light of love. He exalts it above all the Christian virtues. He reasons that all high moral endowments are as nothing without love. In the view of St. Paul knowledge, tongues, prophecies, shall pass away while love abideth. Because love is of the divine nature, it is the universal saving and healing principle. God is Love and God is Life. In this St. Paul is in striking agreement with St. John, who says: "God is love, and he that abideth in love abideth in God."

That noted seer, Emanuel Swedenborg, divides the kingdom of the heavens into

two grand departments, the spiritual and the celestial heavens. Of these the spiritual heavens are in his view the lowest. He peoples these with seekers after truth, with those in whom wisdom and its love predominate. The celestial heavens are in his view the highest. These he peoples with those who live and move and have their being in love, in whose nature love to God and man are the ruling principles.

Selfishness was the primal sin, is still the deepest sin. The essence of selfishness is separation from God. This is its inherent condemnation. Selfishness is opposed to love. Love restores the soul, unites it with its Maker. No man lives to himself alone. There must be love to God and love to the neighbor. All true metaphysical healing must be done in unselfish love.

Anger, hatred, envy, pride and revenge are most unlovely and unloving emotions, and ought to be shunned as poisonous, for they work quick and sharp evil in our own souls, alienating us from the love and life of God. And by the silent influence of mind on mind they injure the mental and physical life of our neighbors far more than we are accustomed to think. No true metaphysician can encourage dissension, bitterness and selfishness. If he does he must lose his power. St. John tells us that "he that saith he is in the light and hateth his brother is in the darkness even until now."

For Mental Science Magazine.

Faith and Works.

ADDISON D. CRABTREE, M. D.

The great inquiry respecting the Christian or Mental Science advocates is, "What are their Works?" and "Why do they not publish their cures that the world may know them?"

It seems quite clear to me that these are fair questions, and ought to be fairly answered.

When written to, as I am, from the "Far West," even as to what the C. S., M. S., M. C's., etc., are doing, and if they are really healing severe cases without the "clay and spittle," shall I point to the fact that some of the most prominent advocates and teachers of the faith will not touch a case, will not attempt a cure; and so advertise! What mighty strength and happy impetus it would impart to the cause, if their professors did as I have seen those do in Bellevue and other hospitals, viz., take severe cases before their classes of students, and there demonstrate their theory by practical experiments! This, then, seems to me, to be one sensible way of proving the Science. The next would be to publish (in some manner) cases of remarkable cures. Do we know that JESUS did very many and very wonderful cures by the power of the will and word? Certainly we know. How do we know? Because they are published to the world!

Now, there is a great repugnance on the part of the respectable and successful practitioner in exposing his cases to the vulgar gaze of the world. He knows that he can do these things, and despises to have to prove it to sceptics. Then there is the annoyance it may cause the patient cured. He, or she, is at the mercy of any sceptical scribbler who can raise a postage-stamp; it is not always that such see honesty in sending a stamp for reply!

Here is a case in point: I was called to a Miss M. W. Fitchburg, who was suffering from enlargement of the parotid submaxillary and sublingual glands, forming one immense tumor twenty-two inches around, hence wider than her face. She could hardly breathe, and could not live, in such a distressing state, much longer. I was the fifth physician called. I made but three visits, treated her at a distance afterward, and her recovery was complete. She is now living and well. The case seemed so marvellous that I got permission to publish it, and did, until I found that my word and her certificate were not

believed (by some) and that so many were annoying her with letters that I suppressed the certificate. Many suffering from tumors and scrofula came, or wrote to me for treatment, but only one came who had written her, though she told me that she had assured all that I had saved her life. One "convinced against his will, is of the same opinion still."

Rheumatism is surely and permanently cured, with very little medication. I cured Col. Ellsworth, father of Col. Elmer Ellsworth, the first martyr to the late rebellion. He had long suffered excruciating pains of back and hips. The cure was published, and people came hundreds of miles to be cured of rheumatism by me in consequence, but I discontinued the certificate because I feared he was annoyed by the faithless who wrote to him. How shall people suffer who might be cured if they knew where to apply, when we dare not publish our remarkable cures? Or shall our cured suffer annoyance after once certifying to their cure, by letters from sceptics? Only give me FAITH, O patients, and I will do the cures!

For Mental Science Magazine.

Harmony.

HULDAH P. REED.

Gazing on the beauties of nature arrayed so grandly before me, what can I recognize but harmony? Two months ago trees and fields barren and dead to personal sense are now clothed in a verdure of living beauty and grandeur. This state of transition is not deemed a miracle, and yet all confess God, the invisible cause or ruling power.

The harmonies of this picture present themselves with the force of new beauty and love at this season of delight. We awaken the silent echoes of thought and by the "still, small voice" we are brought into oneness with the Eternal Cause and

for a brief period we seem to claim that all is perfection and harmony.

Calamity, a sudden accident, or an attack of disease rudely changes the beautiful picture before us. Enshrouded in darkness, our mortal thoughts depart from harmony and from the invigorating, purifying charms of life to struggle with discord which now to material sense is so real. Like transits of the seasons we turn from the worship of Spirit to obey laws of matter. Yielding to error, and forgetting that we must be a tried people we recognize a darkness, an apparent inharmony and fail to understand the assurance "Lo! I am with you alway."

If the science of harmony is studied and practiced the proof will be in demonstration. To perpetuate harmony in mind and body it is very important to gain the understanding that must produce the desired effect. Having reveled in the atmosphere of classical music, it in no instance removed the power of physical discords for any length of time.

From my understanding through Christian Science of Jesus the Christ, and through this system having been brought nearer the Christ-like way of performing the noble work of healing or of harmonizing my mind and body, I would hold it forth to needy humanity, ever saying, "Come ye to the waters and drink." Preaching or teaching Truth to my neighbor, to the "poor in spirit," and by understanding, having learned to love its true nature and thus destroying the fears of very mortal mind, I cannot do otherwise than hold up this powerful system which contains the key note to solve and prove the fact that life in its great workings is harmonious and grand.

Jesus said, "If I be lifted up I will draw all men unto me." I feel this drawing and approach to Spirit in each and every article in the MENTAL SCIENCE MAGAZINE, all saying and singing the same song, while God is the listener and well knows that we are doing His work and ever striving to promote true harmony.

For Mental Science Magazine.

Unity, Duality and Individuality.

DR. C. D. GRIMES.

No question profounder does earth wrap around her,
Than the question of, What is man?

"And their work was as a wheel within a wheel," * * *
"and the spirit of the living creatures was in the wheels."—
Ezekiel.

"All substance and power are one, or a universe could never have arisen." Nature exists in unity and oneness. This is proven when in her complex correlations, through myriads of elements she holds the infinite circles of being in one grand circle.

All motion is polar, involving the action of opposite and dependent forces. Motion then arises from the spontaneity and aggressive qualities of positive Spirit, in responding to the negative, to material sense. These are the reciprocal relations of want and supply, attraction and repulsion. The essential facts of physical existence then is that from Spirit to matter, from matter to Spirit; action and reaction are equal, the unseen cause determining the visible effect. Therefore, whatever the harmonies of earth may be, they are but the cadences of higher spheres.

Thus one common bond of unity runs
From atoms to planets, from planets to suns;
From one life to another, like measure in verse,
"Till there's held in one bond this vast universe;
And may be others, as from sun unto sun,
Thus filling the measure of an Infinite ONE.

"Give me a living cellule and I will build a world." Necessity, the master of all conditions as well as all being, at some point demands a nucleus as point of procedure—a thought-germ cast in a cell, as a vehicle or basis from which evolves an individuality.

At this point differentiation commences, resulting in dissimilarity, for the purpose of action and reaction, resulting in changes, growth or evolution. Man is a necessity of God, as the image or expression of Himself. All else from atom to seraph live and move and have their being in Him.

The grand problem of human existence then is to establish order from chaos and individual harmony with an Infinite Father as the "Tree of Life," while yet remaining its branches.

The spiritual idea of substance is rising from science. All visible things are proved to be petrified forms of one substance, and their changes or transformability to be only its modes of action, Infinite, Eternal and Divine.

All life is the manifestation of the over-soul, for the fountain of all life, as it diffuses its life through all objects and forms, finds in the great varieties and diversities of creation only an expression of its own Infinite.

For Mental Science Magazine.

An Open Door.

MISS H. H. STODDARD.

"Seeking we may find, and finding we may still seek." According to Socrates, "happiness consists in the right view of things." "There is a great power within us," writes Herbert Spencer, "from which we can draw, by unlocking the human doors, and permitting the ethereal tide to roll and circulate."

As the beautiful paintings of the artist, the sweet songs of the poet, the grand melody of the musician originate in thought, so is Man the very thought and mental image of God, the Divine, the Invisible One, who is best worshiped in silence. This is our key to the true healing of the sick, the opening of the inward, spiritual ear to the still, small voice of truth.

As our teachers gently lead us on, step by step, and as we behold the full dawn of day, or catch rays of spiritual light, love and truth, our thoughts no longer "on doleful subjects roll;" we no longer fear sin, sickness or death, before so potent to fill our poor minds with anguish, for the Divine Principle rules out the apparent,

the unreal; and a flood of celestial light radiating from the Divine Spirit illumines the whole world for us. The illusions of our tired, weary bodies disappear forever in the glory of eternal light and goodness, and the so-called discords of life are blended in one grand, harmonious strain in the vast forever.

Appropriate to the experience and progress of the neophyte in the sublime science of being, as well as to the present age, is the following portion of a poem recently published here by Edward Randall Knowles:

"Through the long vigil of the night,
To greet the dawning of the light,
I wait in peace, 'mid silence deep,
By expectation held from sleep.

Sustine me, Domine!

Though dark and endless seems the gloom,
Like to the quiet of the tomb:
I wait contented, without fear:
The glory of the dawn is near.

Judica me, Domine!

The day is coming! Holy One,
Eternal God! Thy will be done!
Throughout a vast eternity
Thy glory shines triumphantly!

Gloria tibi, Domine!"

The following extract from a lecture delivered in this city on "Easter Day" antecedent the famous "resurrection" of Jesus, though not spoken by a Mental Scientist, is yet thoroughly in harmony with the gospel of metaphysical truth. It is concerning "intuition." "Jesus makes himself known to Mary by a word; he speaks to her, and though she does not recognize his outward appearance, she feels intuitively that it is really he. She answers him at once. Intuition is beyond reason; where reason fails, there intuition comes to the rescue; intuition is the all-embracing sense of spirit—the fount whence all the senses of the body flow; how often do we err, and that grievously, because we turn away from intuition to follow the uncertain light of reason; what we call reason is the lower reason—intuition is the higher reason, it is angelic, divine reason. Our intuitions tell us something more than our intellects can discover, with all their

searchings. Intuition detects love, truth; in a word, everything immortal; it sees through shams as easily as men look through glass; it reveals truth at once; it knows; it speaks with the authority of knowledge, and when we hear it we are convinced."

There is an ample field in New England for metaphysicians of the broad, comprehensive and scholarly type. Such seems to be the Mental Science University. Good people can safely seek their preparation and mission at its open portals.

For Mental Science Magazine.

The "Unknowable."

J. V. BENEFICIO.

The writer was once asked if he could "see God." Answering the question from the metaphysical stand-point he said: "I can see nobody else."

Thinking we can see somebody else than the divine, or infinite, in the forms or phenomena of Nature, is probably the base of the Spencerian idea of the "unknowable." As if the "unknowable," that is, the spiritual, were not the only thing that can be known, since, of necessity, all knowledge is of spiritual genesis. That is to say, if there were any other knowledge than the spiritual, no spirit could apprehend it. Hence when Herbert Spencer attempts to discourse with any other than the Spirit or Mind of nature, he attempts to fathom the unknowable; that spirit or mind being the only thing that is knowable.

The fallacious position, occupied by the best material scientists, that there can be such a fact as "finite knowledge," or such a phenomenon as "material" nature, is manifest when we discover that the genesis of all we know is infinite, and is demonstrable in many ways.

Do we know anything of mechanics, as, for instance, the principle of the lever? Then we know that the principle is *infi-*

nite; that is, unlimited. We know this because the principle is in us; that is, it is spiritual; and being spiritual, is knowable. The crudest farmer knows that the law by which he uses a rail, or long-arm lever, to pry under a building, or an iron bar to oust a rock, is infinite. He knows it would apply in the moon or in Saturn, if he were there, as well as where he is; or as well a million of years, past or future, as now. Otherwise there would be no base for mechanical science, and every machine-shop, with its circular, or combined lever movement, would be relegated to the realm of the indefinite.

Obviously, the unknown quantity of the Spencerian school is the only knowable quantity of any department of science; and though he, or science may claim for him, that he is not a materialist, his apparent oversight of the infinite proximity and consequent knowability of all truth, does not make him a spiritualist, or a really scientific revelator of the primal principles of being.

The "unthinkable" in science is the unspiritual; and the "unknowable" God of material philosophy rests on the same logical, or rather illogical premises of the theological God, who can only be conceived of as mounted upon an inaccessible external throne. As if the ultimate, or reality in either case, were not the only thinkable, or accessible reality.

For Mental Science Magazine.

Soul, The Healer.

CAPT. H. H. BROWN.

All reforms aim, in some particular, to let the soul have its way through us.—*Emerson in "The Over-Soul."*

It has been further shown that the perfecting of Man consists mainly in the ever increasing predominance of the life of the soul over the life of the body.—*John Fisk in "The Idea of God."*

These two sentences from two philosophers representing the two extremes of modern thought—one an intuitionist and

the other one of the chief disciples of Spencer and Darwin, shows the trend of modern Philosophy, *i. e.*, to the recognition of Soul as the power. The Mind-cure is only the *avant guard* of the great army of thinkers, who shall yet occupy the ground where it stands. A mighty philosophy is to be evolved! Many must be the contributors to its development, and much that is crude and unripe must be thrown away as valueless. Yet through it all will be seen in the future, as in the past, the one great fact, "The Soul goes marching on."

"God is Spirit." Spirit is the builder of all forms. Out of Spirit come *things* and to Spirit *things* return. Only the *perfect* thing abideth forever. That perfect thing is the human soul. Perfect because it contains endless capacity. "Be ye therefore perfect," was but a command, but the statement, from the Soul-side, of a fact.

According to Soul development is the outward form—the body—which the soul wears. As the Soul of physical man unfolds, he grows better and more beautiful in form.

From the cradle to the grave the unfolding Soul is writing its development on the body, even as the unfolding soul of the world has been writing its unfoldment in strata, in fossil, in plant, in animal and in different races of men.

Says John Fiske in the article quoted above: "It has been shown that the genesis of man was due to a change in the dissection of the working of natural selection, whereby psychical variations were selected to the neglect of physical variations." And we think that when still closer application is made in the study of evolution with reference to psychical changes, it will be found that all variations, even in plant and mineral is due also to natural selection in direction of psychical rather than of physical variations. Aye, that natural selection itself, is psychical in its origin and that evolution is only the

manner, method or law of psychical development. Every reform, even in the structure of plant and animal, is an effort to let the soul have more perfectly its way through it. And the philosophy of the future must say with Emerson—"Soul is the only fact." He then who studies Soul—or Spirit if you choose that term—studies all things.

The diseases that afflict humanity under so many names—and the names are the worst infliction of all—are only names ignorantly applied to one and the same thing, *viz.*:—inability of the Soul inhabiting the body, to care for it.

God is the fountain, and each Soul, if it keeps in harmony with him, shall have all its needs supplied. To keep this channel between the individual Soul and the Over Soul open is the great desideratum of faith life. Let God flow in continually. This is inspiration: This is life!

The method by which we keep this channel open is by prayer, and prayer is not the hybrid monster bearing the name in modern orthodox thought, but is the Soul's cry for food, for companionship, for nearness to God, and it only finds utterances in words, when the soul is too full to keep silent.

"Let thy Kingdom Come. Let thy will be done," first it cries, recognizing all human needs; then the prayer of faith and rest, from which comes the influx of life and love to the soul, "Give us this day our daily bread!" The mind thus renewed builds its body anew, and the "Great Healer," "The Comforter" has come as promised. All who have felt this can sing with Charles Wesley:—

"Thou, O Christ, art all I want!
More than all in Thee I find.
Raise the fallen; cheer the faint;
Heal the sick and lead the blind!"

"All my trust on Thee is stayed;
All my help from Thee I bring;
Cover my defenseless head,
With the shadow of thy wing!"

"Truth is God's word, and the Rock of Ages."

Disease is Mental.

A gentleman addicted to severe attacks of pain and to difficult breathing aroused his strange friend while sleeping with him, and urged him to open a window quickly. His friend got up in excitement, but could not readily find a window. The sick man grew worse, and said that he would soon be into one of his severest attacks if fresh air was not let in at once. His friend working at the glass assured him that the window would not open. "Then," said the sick man, "take a chair and break the window, as I must have air immediately or I cannot live through this spell;" whereupon his friend struck the glass with a chair, and as the sick man heard it shatter he took a long fresh breath and called his friend to bed with assurances of perfect relief. Both passed the balance of the night in quiet rest. Imagine their surprise in the morning on discovering that it was the bookcase broken in instead of a window.

The True Faith.

WILLIAM H. BURLEIGH.

I deem his faith the best,
Who daily puts it into loving deeds,
Done for the poor, the sorrowing, the oppressed,
For these are more than creeds;
And, though o'erblinded reason oft may err,
The heart that loves is faith's interpreter.

For Mental Science Magazine.

Come Unto Me.

GEORGIA FAIRCHILD.

Come unto me, the Truth, and find
That which will satisfy the mind:
My yoke upon you all is rest,
Take it and prove His way is best.

Give up your fears and learn of me,
The Truth that helps you all to see
The meek and open door of Love,
That leads the soul to joys above.

Meekness of heart will find the goal,
The rest imparted to the soul,
Which proves we're master over sense,
And God our present recompense.

"Building."

L. B. SUNDERLIN.

We are building, ever building,
Day by day the structure grows;
One by one the parts uniting,
Truly as the builder knows.

We are toiling, ever toiling,
Baring brow, and arms, and breast,
And our sure return for toiling,
Is the blessedness of rest.

Courage, brother, though the tempest
Gathers darkly o'er your way;
After storms, the golden sunshine
Brings new beauty to the day.

Onward haste, from doubt to conquest,
Armed by faith, sustained by prayer;
Strive, press on, you'll gain the contest;
Never waver, ne'er despair.

For Mental Science Magazine.

Salve Magister!

AN ACROSTIC.

E. R. KNOWLES, M.D., M. S.

All hail! Brave leader in a noble cause!
Jehovah help thee to make clear His laws!
Success attend thee grandly in the healing art;
While Truth arrays disciples on thy part.
Author, Preceptor, Healer, Friend,
Rightly to thee our homage thus we send.
To thee and thine be triumph finally.
Salve, Magister, ducens optime!

Mind-Cure Drops.

Science is certainty, is truth found out.—*Coles.*
Equity knows no difference of sex.—*Herbert Spencer.*

"Man receives according to his power of appropriating."

"God is Spirit and must be worshiped in Spirit and in truth."

Death makes no change in the spirit, morally, or intellectually.—*A. R. Wallace.*

The highest exercise of charity is charity to the uncharitable.—*J. S. Buckminster.*

Do what you know to be right, without expecting any glory from it.—*Demophiles.*

The soul may pause an instant in its march, but it never goes back.—*Louis Figuier.*

The mind may be as much cramped by too much knowledge as by ignorance.—*Layard.*

"As light is for those that have eyes to see, so truth is for those who have souls that can comprehend."

MENTAL SCIENCE MAGAZINE.

161 LA SALLE STREET, CHICAGO.
 PUBLISHED BY MENTAL SCIENCE UNIVERSITY.

SUBSCRIPTION IN ADVANCE.	
One Year,	\$1.00
Six Months,	.50
Three Months,	.25
Single Copies,	.10

Advertising rates, 10 cents per line, of 9 words each. For standing "ads." and special rates, address the Editor. Publishers wishing to exchange paper or "ads." inform us.

Publishers who insert the above Prospectus in their journals, as a reading item, will be entitled to a copy of the MENTAL SCIENCE JOURNAL one year for themselves or for any friend, provided a marked copy is forwarded to this office.

Published on the First of each Month.
 Entered at the postoffice in Chicago, Ill., as 2d class matter.

EDITORIAL.

[Selections from manuscript under preparation by the editor for his forthcoming book, "Mental Healing, its Principles and Rules for Practice."]

The Logic of Being.

As the observer notes the multitudinous operations in the material or visible world he reasons that anterior to all this display was the great universe of invisible reality, of thought, intelligence or Spirit. Out from this realm of invisible being and design, this sea of universal activities and possibilities, the visible or material world comes forth. The visible universe declares the being and presence of universal intelligence.

While all the activities of the invisible and visible universe are employed for the highest endowment of man, it is proper that he should solve the problem of being by finding the source or causation.

In this age of transit from the lower to the upper brain; in this day of progress when the race has outgrown the institutions, religious, commercial and political, it is not strange that we witness a departure from an almost universal belief. Nearly the entire race has held that the visible world is the real. * * * * * If the visible objects were produced or formed they are secondary, and hence the invisible is first, is causation or the real. If the visible world is not thought and intelligence, but is the result of these, then

the realm of intelligence is wholly invisible.

Something cannot be produced from nothing, therefore God or Nature did not form the worlds from naught, but formed them from the invisible, hence it follows that the invisible is the real or essential substance. That from which all visible objects proceed is the first. It is the realm of reality or the universal sea of intelligence. This real or invisible substance is the empire of universal Spirit. It is omnipresent Mind or causation, and it may be called Soul, Life or Deity, so long as its universal being is not limited to a personality visibly expressed. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made." From this it is evident that Paul understood the invisible realm as first or the real, and in this immediate connection he rebukes the narrowness that views God as limited or a personality when he says: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man." The "uncorruptible God" is this realm of universal invisible Spirit.

Three general classes represent the disputants upon the claims of mind and matter. The first class believe that mind and matter exist as two separate or distinct substances. The materialistic scientists, or second class, assert that there is naught but matter, while the spiritual scientist, or third class—the metaphysician—hold there is naught but Spirit. The chief controversy rests between the two latter classes of thought.

The materialistic scientist asserts that matter is self-existing and eternal. He holds that thought or the invisible is imponderable matter, while all visible objects are matter, are real substance.

The spiritual scientist holds that Spirit is self-existent and eternal. To him all is Spirit, whether invisible or visible.

The former or first class believe that

every *visible* object in existence is matter, while they also believe that much which is invisible is matter; yet believe that there is invisible mind or thought, but have usually regarded these as "nothing," or quite unimportant.

If the premise of the materialist is correct when he asserts that the invisible, the imponderable or thought is matter, then his conclusion is correct when he asserts that all formed objects emanating from the imponderable are matter.

If the premise of the spiritual scientist is correct, when he holds that the invisible and imponderable is Spirit, his conclusion is correct when he holds that all formed objects emanate from the invisible and are Spirit. Both of these conclusions are logical deductions, and must hold good. It only remains for thinkers to choose between the opposite premises of the opponents.

* * * * *

Our general conclusions are these: The second and third classes of thinkers will continue in opposition in the great controversy or struggle for supremacy in the ethics of being, and these two will in time absorb the first or larger class who believe in mind and matter.

Pilate asked: "What is truth?" To ask a believer in mind and matter relative to the science of being is to strand in darkness without the solution of the problem. It is in order for *him* to believe them two and opposites, but science knows that he belongs to the beliefs of the past or the age now yielding to higher thought. In a period like this, when old beliefs are passing away, we should expect great commotion in the thinking world.

The masses of mankind having held to the reality of matter, having held that the visible world is the real substance, having stood upon this hypothesis as a universal belief, until it ceases to advance them, now use its failing character as the basis of a general departure or as the rebound toward the higher, even to the altitude of spiritual science.

That nearly all the race were lukewarm or believers in the two substances, it simply follows that the remedy or redemption will be as general, even as broad as the race. Marked periods or epochs of progress accompany terminable systems and always rank as the beginnings of a higher plane or a new civilization. Such a period is upon us to-day, and from this time forward the second and third great classes of thinkers in moral reform will rapidly augment. To be found with either of these is to be found in the order of general advancement. Opposition is the innate rule of development, hence even in the highest or the divine government there is to mortal sense apparent wrong or an opposite. It has ever been thus.

* * * * *

It is proper now to assist the honest inquirer toward the science of our position that all is mind. If we can aid him even slightly in this direction he will gain victories over impaired health, for while he holds to mind and matter as opposites, the failing order of this belief will hold him in confusion and inharmony with their pernicious results on the mental state or health.

All who believe that mind and matter exist as two distinct substances, hold that mind was first, and that in eternity past, matter also came into existence. While I would not antagonize those trying to come with us into the understanding of being, but would aid them, I may relate the reasoning which occupied my own thoughts, until to me it became a verity that so-called matter does not exist *per se* nor can be separately considered from Spirit.

Believing as I did in Spirit and matter, I held that Spirit is intelligence, Life, purpose, design, thought, etc., and that it was first, or existed before matter. I could not proceed a step beyond this conclusion that Spirit was first. If first, there was no advance to a second, because there could be no second. I asked, from what did God or Nature produce matter in eter-

nity past when there was naught but Spirit? That something could be made from "nothing" was too absurd to be true. If any visible object was produced, it was produced out of that which existed. Spirit, thought, intelligence, design, etc., were all that did exist, hence if any object came into visible form, it came from Spirit, was made of it, therefore logically, it is Spirit, for a thing is that of which it is made, regardless of its form or of its invisible or visible appearance.

The objector will say that this reasoning will not allow us to put milk through a process and call the result butter; to put clay through a process and call the result earthen or brick; to reduce the sap of trees until hardened and then call them sugar or resin. Right here is where I wish to aid the thinker to understand us. All of these processes by which certain things are changed in texture and shape to other things and other names, are brought about by the laws of specialization. Nature is replete with these laws, as seen in the mineral, vegetable and animal kingdoms, where many forms, plants and species in their beginnings have certain names, but when they pass through changes or to maturity, they are known by other names and their appearance is very different. The caterpillar or larva passes into the chrysalis state, and here it changes into the butterfly. Through the chemistry of Nature water turns to ice, while by other natural laws ice turns to water. Through Nature's laws, grasses and vegetables are changed into flesh, bones and teeth; while water is converted into the flesh, bones and blood of a fish.

As these elements when forced into different forms and appearances have received different names, so it is when objects are produced by Nature from invisible substance or from the realm of Spirit.

If, now, during the lapse of time, the butter, the resin, the brick, the butterfly, the ice, the fish decompose and turn back to the beginning or primary state, my an-

alogy holds good when I say that visible objects commonly called matter having returned to invisibility or to the real, to their source, now lose the name matter, and must be known as Spirit. We know that all do decay and cease to be the objects they were, and this is true of all the sixty-six elements in chemistry, for all are resolvable to a liquid, or to a gaseous state, even to invisibility.

As the brick goes back to clay, or the flesh and bones to dust and rises again to grass, and are therefore entitled to their former names, so visible objects which you call matter, decompose and return to their source, their original state of invisibility, which we call Spirit. We see then that there is really but *one substance*, and it is error to hold otherwise.

If we start right when we say that Spirit, intelligence, thought, design, Life, etc., are invisible, and that this invisible realm is far more extensive than the visible universe; and further, if visible things come forth from the invisible, then the conclusion that formed objects are Spirit or Mind is irresistible. To hold that the visible is the real is to ignore the realm or universe of intelligence from which all things come.

Right here the senses or the visible man judges from its plane. These are the "sense claims" which leading Mental Scientists refuse to call the real. These are the seeming, the mere beliefs of reality. In these claims of the senses all pain and disease seem real because judged by the senses or the unreal. As the sense claim of physical sight demands that anything to be real must be seen by physical sight, so the senses of hearing or of feeling belong to the visible or sense plane, and they demand visible objects to produce sound, or visible flesh to feel pain and to suffer. Here again the material or sense man judges that pain and disease are the real without being able to understand the unreality of itself as the judge. Removed from the highest or the real, it is secondary, hence its judgment is secondary or

untrue, because it and its judgment belong to the domain of the senses only. This is neither science nor right judgment.

This claim for the reality of matter is the claim of the earthy or sensuous mind. It is simply the visible expression which mortal sense has ever claimed to be the all. It is the monster called error which has always ignored the invisible, the real, or causation. It is so-called visible matter, or, in other words, carnal, visible mind, which is at enmity against God, Spirit.

In its dream of being or of reality so-called matter is the creature, while the realm of invisibility, the sea of universal intelligence is the real, is Spirit. To bring forth, causes pain, hence in the realm of Spirit, or causation there are the myriads of forces, activities or desires to come forth to the birth, to visible expression; thus it is that "the whole creation groaneth and travaileth in pain together."

All forces, all intelligence and all being inhere in the one, and only Spirit which is the omnipresent All. Here Mental Science refuses to be called Pantheism, for it denies that the creature, or that which the senses call matter, is any part of being. Here the bases of judgment widely differ, as follows: He who professes to understand Pantheism says, "It holds that everything that is, is God, and that God is everything;" but the use of the word "everything" from his material plane embraces only the visible, hence this is what he thinks the Pantheist calls God. The Spiritual or Mental Science does not allow error to judge for it. It denies that the visible or secondary objects are the real or that they possess any element of existence, hence it is far from holding that everything visible is God. This science enters the domain of the senses and with its invisible weapons of warfare, its swords of truth, it cuts right and left, and removes the creature, the seeming or that called matter so far from the real that it ignores it as error. Intrenched as the real, as be-

ing, as Life, ignoring the claims of sense, pain, sickness, death, evil, matter, Truth permits them to dream on even to assert their entity or reality, and, to personal sense it permits them to rise in seeming conflict. This opposition, this belief in the reality of matter is error or materialism wherever found. It is the opposite of the real, the opposite of Science, the opposite of the spiritual, of Life, of invisible substance or God.

[TO BE CONTINUED.]

SOME at a distance have queried relative to our name and nationality. This of itself would not justify any explanation, but when correspondents allow our name written incorrectly on drafts or on envelopes there is liable loss, as the Chicago Directory shows over 300 persons with our name and variations. While we request all to be correct for business safety, we may say our name as far back as we can trace kinship, even prior to our grand parents who were born in New York, was spelled SWARTS. Our ancestors were all of American birth; yet while the name is of Teutonic origin, we hope to prove worthy of its integrity and strength of thought.

Special to Mental Healers.

THE MENTAL SCIENCE UNIVERSITY wishes to say to all healers who have received a course of instruction in any of the systems known as Mental Cure, Mind or Spirit-Cure, Christian Science, Sarcognomy, Metaphysics or Mental Science, that it recognizes them all. It does not discard any of these as out of order, but in the line of general march, and approved of God.

Many good people have been instructed by competent teachers in these varying names of the Mental system, and all such heal disease and have rights that charitable and true leaders will respect.

Our University is a legal institution, not under a special act, but its permanence is

guaranteed in common with other universities in Illinois by the State Constitution, and therefore gives its students diplomas and confers the title, M. S. [Mental Scientist]. When its President, or any other teacher its Directors approve, imparts the complete course of twelve lessons to students, it does not require them to get their diplomas renewed, or upon failure to do so, to consider them as ostracised or without authority.

While we endorse the good work of all these as well as the work of reformers in general, we do not recognize any of them nor any individual as the head. We do not thus claim for ourselves, as it would be too narrow and too personal. Truth, Principle or God must receive all such recognition.

We are glad to see the many competent teachers East and West opening schools of their own in which to impart this truth, as it attracts the public attention. We kindly ask all such to let us know of their schools, etc., and our JOURNAL will gladly inform the interested free of charge, and will also give room for such to advertise at low rates. None such need feel that our JOURNAL is closed to them, for it is theirs, and all is God's.

Remembering that Dr. W. F. Evans and Dr. Quimby, over twenty-five years ago, were curing every form of disease by Truth or mental force only, and that Dr. Evans wrote and issued the first work on the subject, we think it was proper for others to visit them for cure and also to issue books thereafter or to name and teach systems of mental cure. Following in order as God has led, it was proper for journals to be established to spread the truth, but it presents itself as arrogance and a weakness for any such journal at this date to publish even the psychologized remark of another person that Dr. Evans should "come and learn, sitting at the feet of"—well, pass it by. We know that the noble Christian man and author needs no defense while he lives so grandly in

his works, but it provokes our smile and reminds us that a Church of England clergyman in Wesley's day asked another clergyman if he ever expected to see John Wesley in heaven. The reply was "No, I do not." This pleased the irate man; "but," continued the former, "the reason that I do not is that I dare not hope to gain even a glimpse of the great, the noble and the holy Wesley in his endless flight toward the throne of the Eternal."

It is customary for universities to confer titles upon worthy persons on receipt of evidence of fitness; either the assurance of others or their own views expressed in writing, and of course free of charge. The Mental Science University not only authorizes but invites the free use of the title M. S. by every one desiring it, who has taken a course of instruction under any teacher in either of the above named departments of Mental Science. Respecting each of the several names, yet time may show it wise to avoid a sectarian or local title, and in the establishment of a system of Truth or a science we are quite safe in adopting something in accord with the command: "Go ye into all the world and preach the gospel to every creature." The people of all nations and religions have mind, and as God Himself is Intelligence or omnipresent Mind, and apostolic cures were mental and the system of cures that we are all advocating is mental, we were led under God and prayer to adopt the title Mental Science. He impressed us that the first work out—the one above referred to by Dr. Evans, "Mental-Cure"—had the most appropriate title. We are glad to see a general disposition among mental healers to approve this term, and it will not be long until they will see that certain success attends it.

We are ready to welcome lecturers, healers and teachers here; also we are ready for the establishment of other publications in the science. Come on teachers and writers of Boston, of California and elsewhere, as the field here is inviting and

needs you. We hope soon to have a church or hall to which we will welcome the true charitable worker in the Mental Science field.

PRES. M. S. U.

Convention Called.

Since we suggested last October that it would be well for the mental cause in general to hold a national convention at Chicago, or further East, quite a number have written us that they regard the move an important one. Recently we have been urged by distant able workers in the cause to "call such a convention to meet in Chicago this Summer." After consideration due the cause, we have decided that the fall will be the best time to hold it; therefore, the Mental Science University makes this general call, and gives this notice:

On Wednesday, the 8th day of September, 1886, a general convention in the interests of the Mental-Cure will meet at Chicago, Illinois. It is not called in the name of any special school in Mental Science, but is designed as a free invitation to all interested in the general spread of the Metaphysical, or Mental-Cure system.

The convention will open on Wednesday night at 8 o'clock, with a welcome and an address by the President of the Mental Science University; and will close on the Sunday night following.

If the various associations East and West will send their own representatives, the convention will welcome them as such, but every friend of the cause in the United States or abroad is invited to come and take part in this convention, to present such views as he or she may deem proper, and vote on each question.

Among the various interests to be considered, there will be kindly mention and endorsement of such authorities and teachers in Mental Science as the convention may recognize, and for this reason it is

hoped that there will be representatives of each in attendance. It is not designed that any special school will dominate, but one shall be as welcome as another. As we can name no basis of representation, there can be no limit, hence all who choose may come and take part. A generous program for speakers, meetings, etc., will be prepared.

Those expecting to attend from a distance may inform the President of the Mental Science University in time, and he will endeavor to find suitable homes for all who desire, free of charge.

All who favor this movement will please thus write us, even if they cannot attend.

Publishers are kindly invited to copy this call and thus aid the cause of reform.

A. J. SWARTS,
Pres. M. S. U.

The Work Increasing.

The May class for the Mental Science University opened on the 18th inst., and is under instruction by the President, in the Lecture Room of the First M. E. Church. Centrally located, and the class consisting of forty-five students, it was best to procure a convenient place.

This is one of the finest classes we have had in the science. It is composed of very intelligent ladies and gentlemen, representing progressive thought, and all are coming into a clear understanding of the science.

Several clergymen and five or six physicians are among the number. We are glad to note a willingness on the part of our church friends of all denominations to investigate the new claims of Truth.

The June class promises to be well attended, and will be instructed chiefly by Mrs. Swarts at our new residence, 566 Lake street, fronting Union Park. It will consist of twelve lessons. The true metaphysics and the deeper spirituality will be clearly imparted in this class. This course

will open June 16th and close on the 30th. The President of the University will deliver several lectures to the class and each student desiring it will receive the diploma. Mrs. Swarts is fully approved by the Directors as a very competent teacher.

How To Do Good.

From many who are sceptical, the inquiries come, "Why don't we hear more of the cures performed by mental healers?" As Dr. Crabtree says in his contribution herein, so it may be, that some who describe their cures are annoyed by many letters of inquiry. Even if this be so, it seems a duty and pleasure the cured grateful one owes to Truth and to the afflicted. If you who have been cured through any healer or teacher can see that the cause needs your testimony, and if willing to endure some inquiries from those who may enclose stamp, will briefly write us of your cure and whom by, we will gladly name them. This will do much good and will lead others to cure. Remember how Jesus looked upon it when ten were cleansed but only one was willing to confess it for the glory of God, Truth.

Spread The Truth.

Will each friend who receives our MAGAZINE this issue be kind enough to send us a subscriber? We enclose a blank for them to use. A little effort will obtain the name and \$1, and all who do so may retain 30 cents. After they get six subscribers as above, they may retain 40 cents on each and send us the balance, in postal note or stamps. All who thus extend the JOURNAL can be assured that they are introducing Truth, and leading many afflicted ones to obtain cure. Please loan your copies and forward to us the names of all interested parties.

TESTIMONIALS.

Mrs. Dr. Clark, of Brooklyn, writes: "I feel happy to do everything in my power to increase the circulation of your valuable MENTAL SCIENCE MAGAZINE. I have most of the books on Metaphysics; have read and studied them well, but I frankly confess that as a real educating medium I have not met with anything that brings things down to as fine a point as your MAGAZINE does. The diversity of thought, and the contributions, short and to the point, are never tiresome. One does not have to wade through mistiness before reaching a gleam of light. God bless and prosper the good work, is our sincere prayer.

BOSTON, May 21, 1886.

MR. EDITOR:—I have read several numbers of your MENTAL SCIENCE MAGAZINE, and have found them very enjoyable and instructive. You have invited readers to send testimonials, and I think this Divine Science deserves mine.

I can with truth say I am perfectly well in every sense of the word, spiritually, morally and physically. Is it not a beautiful truth when one can say they are in harmony with their Creator and all His creatures? I came into this harmony through the glorious Mental Science.

I was a confirmed invalid for more than fifty years, and had names for seven chronic maladies; very painful, though not helpless. A lady called to see me one day, and told me she had been made well by Mind-Cure. She asked to explain to me the science, and to give me silent treatment. Her explanation was brief, but it brought me out of my long dream, and my eyes were opened, and the result was I was well from that moment. It is now three years and a half since, and I have never had a return of any of those old beliefs since.

Mrs. A. M. Diaz, one of your good correspondents, knows me, and could affirm my statement, for we studied together in a class taught by Mrs. A. B. Newman.

I am successful as a healer, but little known except among the poor. I live very plain, but no money could buy this knowledge that gives me health.

Respectfully,

MRS. M. A. L.

TOPEKA, Kan., May 25, 1886.

I have been suffering from rheumatism, and not able to work for twenty years; I could get no help until I took Mental Science treatments of Mrs. E. R. Swezey, of this city. Now I can do a day's work as well as any young man. My wife was troubled with fainting spells, and Mrs. Swezey has cured her also.

SAMUEL MYERS.

1323 Monroe st., CHICAGO, May 28, 1886.

This certifies that I was badly afflicted for ten years with chronic and very complicated diseases, ulceration of uterus, spinal disease, and heart trouble. Four surgical operations were performed without relief. Hyperdermics caused that which the doctors called blood poisoning. Over twelve physicians had tried to cure me, but I grew worse.

I was urged to call on Mrs. Prof. Swarts, in October, 1885, for cure; and I now say for the cause of Truth that I was perfectly cured by five treatments in Mental Science. I am enjoying perfect health as the result of those treatments.

Mrs. M. BUTTS.

REVIEWS.

Among the many appreciated exchanges that come to us we rank *The Day Star* very highly. It is edited and published by A. Delmont Jones, 935 Fourth Ave., New York City. It is a weekly, "independent liberal family journal" of eight pages, on excellent paper, large clear type, and its mechanical execution is faultless. It is \$2 per year; six months, \$1; three months, 50 cents; sample copies free.

We find it sound and level on the labor question as well as on other important reforms. It deals in no petty flings, or disrespect toward any public interest, but with lofty bearing and with an eye to the right, it speaks for the beauty of freedom and principle, and agreeable with its name, rays of light scintillate from every page to illumine the error, even the darkness of this day when old systems are yielding to the diviner methods of in-coming light.

As it is progressive, it seems willing to present thoughts on Mental Science from the pens of leading minds. May this *Star* shine on and ascend to the magnitude of a Sun.

THE BANNER OF LIGHT.—Ever willing to favor reform, draws to its columns many of the ablest minds. It has proved one of the best publications to introduce the able and scholarly works of Dr. W. F. Evans. Its world-wide circulation has assisted toward the establishment of Mental Science, by thus keeping its leading author before a progressive public.

Some of its writers show an appreciation of the gaining side of this cause. It quotes from writers in our *MAGAZINE*, and frequently makes kindly mention of our issues.

THE CYNOSURE.—Published quarterly at Boston, by the CYNOSURE PUBLISHING CO. and edited by George Dutton, A.M., M.D., is a neat

little paper of four pp. well printed, and abounds with much strength of thought and scientific knowledge.

Dr. Dutton is able and is proving to be of value to the cause of true Mental Science. His paper contains some of the finest thoughts with which we have met. Order it of him at three cents per copy and you will find something rich.

THE EASTERN STAR.—Edited and published by C. M. BROWN, Glenburn, Maine, is a new paper of four pp., issued semi-monthly. Per annum \$2. Single copies 5 cents.

The first issue looks well and we hope success will attend it. It claims to be philosophic, religious, scientific and reformatory.

The March issue of *The Father's Love* has a long Constitution to govern the "Church of the New Age." We hold to the earnest and progressive spirit of the publishers of this fine paper and other earnest friends working with them, but while we are forming an Association and Science Church in Chicago and such moves are being introduced elsewhere, we need not say anything that amounts to judgment upon the special features set forth further than to say these moves are in the right direction.

THE Religio Philosophical Journal was the first of its class to ask in 1884, Contributions on Mind-Cure. Since then it has contained well written articles on the subject. Of late its productions of this class increase. It shows a due appreciation of the fine writings by Dr. W. F. Evans, who was the first author in the Mental Science system, and continues to be the ablest in the field as yet on this subject. In issue of May 29th, the *Religio* gives over a page to a reported lecture by Prof. J. R. Buchanan of Boston, entitled "The Mind-Cure and its Delusions." The Professor says many good and many true things in this lecture. Of course he has a right to ignore nonsense or deific claims, even by a Bostonian. One reason why his lecture is good is that it will attract attention to Rational Mind-Cure, and further it has many charitable sayings about many Mind-curers.

"THE ORDER OF CREATION THE CONFLICT BETWEEN GENESIS AND GEOLOGY." The above is published by THE TRUTH SEEKER COMPANY, 33 Clinton Place, New York, 179 pp., handsomely bound in cloth. Price 75 cents. Paper 50 cents. The further title of this fine work is: "A controversy between the Hon. W. E. Gladstone, Prof. Max Muller, Prof. T. H. Huxley, M. Reville, E. Lynn Linton."

As the title indicates the work is very able and interesting.

Among its seven chapters of interest the investigator of Truth will be specially interested in the one entitled, "The Interpreters of Genesis and the Interpreters of Nature."

"ESSENCE AND SUBSTANCE:—A TREATISE ON ORGANIC AND INORGANIC MATTER: THE FINITE AND THE INFINITE: TRANSIENT AND ETERNAL LIFE." BY WARREN CHASE. Published by COLBY AND RICH, BOSTON, 1886. Pp. 126. This is a neat work, in cloth 75 cents; paper 50 cents.

The author treats essence as mind; and substance or visible things as matter, and holds to the separate existence of each as opposites.

"Historical Revelations of the relation existing between Christianity and Paganism since the Disintegration of the Roman Empire." T. C. BUDDINGTON. Published by COLBY AND RICH, BOSTON, 1886, pp. 86. Nicely bound in cloth, 75 cents; Paper 50 cents. Its title indicates its drift.

The diploma given to those who attend our University course is very tastefully ornamented, and in the following language:

MENTAL SCIENCE UNIVERSITY
DIPLOMA

Witnesseth, that has received a Course of Thorough Instruction in the Therapeutic System taught at the Mental Science University, to qualify h..... for successful practice in Mental Healing, and the title M. S. is hereby conferred. Chicago, Illinois, U. S. A., the day of 188.....

An appropriate device, the signatures and the Corporation seal follow.

The diploma is imitation parchment, 14 by 16 inches.

Hereafter dealers and friendly persons who read this are authorized and desired to obtain subscribers for us. We will allow them to retain 30 cents on each yearly subscriber. After they get six subscribers at this offer, they may retain 40 cents on each. Remit as fast as obtained to A. J. Swarts. Send no private checks.

MENTAL SCIENCE SANITARIUM.

Our call in May for a good party to come and open a Mental Cure enterprise in Chicago proved to be well timed. Since that call a gentleman of New York City, in possession of plenty of property there and elsewhere, has come, and after

two weeks consideration is now identifying with our University and MAGAZINE, so that all the interests will come under the control of the University corporation. He is to share the stock with us and to furnish the chief portion of the means to erect suitable buildings for the Sanitarium or Cure.

Our next issue may be able to give something more definite about this important enterprise.

For the time being, and until we can furnish the said Cure, with ample rooms and boarding accommodations for patients, students, etc., we will say that at our new residence, 566 Lake street, Mrs. Swarts can furnish a limited number of students with board and rooms at moderate rates.

If distant patients who desire to come to Chicago will write us to that effect we will give them by correspondence some information about cure and a present convenient home near us, where they will be cared for and will receive daily the best possible treatment under the Mental Science system.

All readers who would aid their friends to find cure can let them know of these fine prospects at once. Let the word be generally circulated that invalids of every class may now turn their attention toward Chicago for cure and for comfort, as there are many very successful mental healers here ready to cope with disease in its worst forms, and teachers ready to enlighten all who seek the true ways of life.

"Maple Villa," Van Sicklen Station, Coney Island, N. Y. Most desirable house for genteel private board on the Island. Location combining both country and sea shore; only five minutes walk from the beach. Best references given. E. PORTER.

A few persons who are interested in Mental Science can obtain board for the summer in a delightful home where this science is taught and practiced. Address P. O. Box 357, Watkins, N. Y.

DR. E. J. ARENS, of Boston, Chancellor of the "University of the Science of God" and author of "Old Theology for Healing the Sick," will lecture before the June class at the Illinois Metaphysical College. Class will be organized June 18. A class will be formed about the middle of each month in the year. Tuition, \$100 in advance. For further particulars address President of the College,

GEO. B. CHARLES, B. S.,
Room 37, Central Music Hall,
Chicago, Ill.

MENTAL SCIENCE MAGAZINE and The Father's Love, \$1.50 per year for both.

HOTEL COLFAX, COLFAX SPRINGS,
IOWA.

A fashionable summer resort and finest sanitarium in America. 333 miles west of Chicago, 24 miles east of Des Moines. All Rock Island express trains stop there. Will open May 20, for summer of 1886—that prince of caterers, Geo. Christian, manager. Accommodations for 350 guests. Parlors and rooms elegantly furnished. Tables sumptuously provided. Wide, open verandas on all sides, and windows admitting light and fresh air. Grounds in fine order. Swings, hammocks, bowling alleys, croquet, billiards, and every auxiliary to healthful amusement. Pleasant walks and drives in shady groves. Mineral baths under direction of a competent physician. "Old M. C." water, a great restorer and invigorator. Beautiful scenery. Facilities for boating and fishing. Thayer's Northwestern Orchestra engaged for the season. Informal "Hops" and evening concerts. Good society and congenial surroundings. The temporary abode of cultivated and refined people. Write or telegraph at once for rooms before "THE RUSH" commences.

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.

BOOKS FOR SALE AT MIND-CURE OFFICE.
ON MENTAL SCIENCE.

ESOTERIC CHRISTIANITY AND MENTAL THERAPEUTICS (Dr. W. F. Evans), just out; the best yet. Cloth, post-paid.....	\$1 60
PRIMITIVE MIND-CURE (Dr. W. F. Evans), 215 pp., cloth, post-paid.....	1 60
DIVINE LAW OF CURE (Dr. W. F. Evans), 302 pp., cloth, post-paid.....	1 60
MENTAL MEDICINE (Dr. W. F. Evans), 216 pp., cloth, post-paid.....	1 25
MENTAL CURE (Dr. W. F. Evans), 364 pp., cloth, post-paid.....	1 60
SOUL AND BODY (Dr. W. F. Evans), 147 pp., cloth, post-paid.....	1 00
HEALING POWER OF MIND (Julia Anderson Root), 157 pp., cloth, post-paid.....	1 60
MIND-CURE; ITS TRUTHS AND FALLACIES (W. T. Nichols, M. D.), pp. 76, cloth, post-paid.....	75
..... paper.....	50
HINTS ON METAPHYSICS, class-book (J. V. Beneficio), 118 pp., paper, post-paid.....	55
THE UNFOLDING; or Mind Understood, the Healing Power (Mrs. Clara E. Choate), lecture, 21 pp., paper, post-paid.....	20
TRUE CHRISTIANITY: THE BASIS OF HEALING WITH MIND (Mrs. Clara E. Choate), lecture, 27 pp., paper post-paid.....	20

SELFHOOD LOST IN GODHOOD (Miss Kate Taylor), 39 pp., paper, post-paid.....	27
THE WORD OF THE LORD—Concerning sickness, from Genesis to Revelation (G. W. McCalla), 64 pp., paper, post-paid.....	12
THE LAW OF PERFECTION (Mrs. A. M. Diaz), 19 pp., paper, post-paid.....	11
SPIRIT AS A POWER (Mrs. A. M. Diaz), 24 pp., paper, post-paid.....	25
PERSONIFIED UNTHINKABLES, an argument against Physical Causation (Sarah Stanley Grimke), 36 pp., paper, post-paid.....	30
MIND IN MEDICINE (Rev. C. A. Bartol, D. D.), post-paid.....	25
TRUST IN THE INFANTE (Mrs. A. B. Newman), post-paid.....	10
CHRISTIAN SCIENCE IS NOT PANTHEISM (C. M. Barrows), post-paid.....	10
BREAD-PILLS (C. M. Barrows), post-paid.....	38
AFTER THE TRANSFIGURATION (A. T. Buswell), post-paid.....	10
MIND OVER MATTER (Emil M. Kirchgessner), 32 pp., paper, post-paid.....	25
MENTAL OR CHRISTIAN HEALING (Emil M. Kirchgessner), 8 pp., paper, post-paid.....	06
ONTOLOGY (Geo. Dutton, A. M., M. D.), post-paid.....	25
THEOLOGY, OR THE UNDERSTANDING OF GOD (Dr. E. J. Arens), post-paid.....	10
HEALING POWER OF THOUGHT (Mrs. E. G. Stuart), post-paid.....	10
MIND-CURE, a new Healing art, its Philosophy, Principles, and Practice (E. W. Baldwin), 50 pp., paper, post-paid.....	25
..... cloth.....	40
GUIDE TO THE SICK (Rev. A. J. Swarts), printed circular, post paid.....	5

MISCELLANEOUS.

BOOK OF LIFE (Sidartha), 419 pp., paper, post-paid.....	60
..... cloth, post-paid.....	1 10
PSYCHOMETRY, the Dawn of a New Civilization (Prof. J. R. Buchanan), 3 parts, 500 pp., cloth, post-paid.....	2 16
TEMPLE OF THE ROSY CROSS (Freeman B. Dowd), 253 pp., cloth, post-paid.....	1 50
THE SPIRIT OF THE NEW TESTAMENT (by a woman), 525 pp., cloth, post-paid.....	1 25
MYSTERIES OF THE HAND revealed and explained (Prof. R. A. Campbell), 203 pp., cloth, post paid.....	1 50
WOMAN'S MANIFEST DESTINY AND DIVINE MISSION (Elizabeth Hughes), four parts, 61 pp., paper, post-paid.....	25
PERSONALITY AND IDENTITY (Rev. A. J. Swarts), 16 pp., paper, per dozen, post-paid.....	24
..... Single copies.....	03
IS GOD A PERSON? (Rev. A. J. Swarts), 16 pp., paper, per dozen, post-paid.....	24
..... Single copies.....	03

PAY IN ADVANCE.

Various persons have ordered books, etc., promising to remit on receipt of same, and some have ordered C. O. D. Neither plan is satisfactory, as remittance is too long delayed, and C. O. D. goods not always claimed. We pay in advance for all the books we handle, and hence cannot afford to deal differently with others. Remit to A. J. Swarts the price given above and you will be honestly served.

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.

SPECIAL NOTICE.

Friends, do not send private checks on your banker, as we lose 25 cents on each for collection. Do not make drafts, etc., payable to any name except A. J. Swarts. Remit to him only, and address him on all matters pertaining to instruction in the science, as also to the books, Magazine, etc.

A little thought will show the necessity for doing as above. Drafts and letters are coming to this office under a half dozen styles of address, which cause inconvenience at the Postoffice and liable loss. Mail of every description designed for the University or the Magazine, should come to Mr. Swarts only. He controls all the interests and expects to be faithfully at his office. He may make an occasional brief trip for a lecture or two. By observing the above all will be faithfully and promptly served.

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 25 words or less, six insertions, \$3.50; one year, \$6.50.

PROFESSIONAL CARDS

-IN-

MENTAL SCIENCE.

Mrs. Annie L. Chesley,

12 Union Park, Boston, Mass.

Has healed difficult chronic diseases by the Metaphysical system. Has had special success in treating patients at a distance.

MRS. E. S. ROBINSON, M. S.,

153 MADISON ST., TOPEKA, KANSAS.

Treats all diseases successfully by the Mental Science method. Office hours, 9 A. M. to 12 M. "Science and Health," by Mrs. Eddy, and other science works on sale.

MRS. S. M. LOSCH, M. S.,

Proprietor Sanitarium, 88 Harrison St., Topeka, Kansas. A reader of Mr. Swarts' journal from its first, and now a student of his course. I turn fully to Mental Science and will treat all diseases by this system.

MRS. E. R. SWEEZEY, M. S.,

126 Van Buren St., Topeka, Kansas,

will treat all diseases through Mental Science. Correspondence solicited.

DR. J. H. RANDALL,

78 Secley Av., Chicago, Ill.

Practitioner of Mental Science. Gives home and distant treatments.

DR. GEO. E. WHIPPLE,

318 WEST 34TH ST., NEW YORK.

Treats all diseases with

MENTAL SCIENCE.

Hours 8 to 11 A. M.; 3 to 8 P. M.

TEACHER AND PRACTITIONER.

MENTAL SCIENCE WORKS ON SALE.

CHRISTIAN SCIENCE.

Having availed myself of the advantages of a Normal Course at the Massachusetts Metaphysical College, Boston, under the supervision of Mrs. Mary B. G. Eddy, I am prepared to teach Christian or Mental Science, as directed by her. Consultation relating to healing, FREE.

CLASSES FORMED MONTHLY for instruction in mental treatment. Address,

MRS. H. P. READ,

19 Quincy St., off Warren,

BOSTON HIGHLANDS, MASS.

A. E. WILBUR, M. S.,

SAC CITY, IOWA.

Correspondence solicited regarding patients or students.

DR. A. D. CRABTRE,

EGLESTON SQUARE, BOSTON, MASS.

Mental and Physical Healing at a distance. Dr. C. has made many remarkable cures. He is also author of the "Journeys of Jesus," 703 pp., \$4.00; "Mysteries of Medicine," 816 pp., 250 illustrations, \$5.00, by mail.

Mrs. Amelia Lockwood,

MARSHALL, MICH.

Cured by the Metaphysical system, is devoting part of her time to the treatment of disease in others. The afflicted who wish to correspond with her, may be led to a perfect cure under this successful method.

MRS. G. W. BALCOM, M. S.,

Box 622, - - Marshall, Mich.

Office at residence; treats from 9 to 11 A. M.; 2 to 5 P. M. Distant patients who describe their diseases can be treated at their homes. Write, inclosing 6c. in stamps.

A. R. TAYLOR, M. S.,

Lock Box 5, - - Marshall, Mich.

Treats all diseases under the strictest rules of the Metaphysical system. Correspondence solicited.

Mrs. Katie L. Swarts, M. S.,

Teacher and Practitioner in

MENTAL SCIENCE.

At Residence, 566 W. Lake St., Chicago, Ill.

Office hours: 9 to 12 A. M.; 2 to 6 P. M. except Sundays.

Instructions given for successful Healing and Teaching at reasonable charges, payable in advance.

MRS. ELIZA A. BOWER, M. S.,

COLON, MICH.,

Will give treatments in the Mental Science.

GEORGE D. CHOATE,

CHRISTIAN SCIENTIST,

No. 208 High St., - PROVIDENCE, R. I.

Office hours, 1 to 5. All the books and pamphlets ever printed on this subject are for sale at this office.

MRS. SARAH L. ELDREDGE,

METAPHYSICIAN.

Residence, 750 W. Lake Street, - CHICAGO.

Gives home and absent treatment. Correspondence solicited.

New England Metaphysical Institute.

ORGANIZED BY

DR. EMIL KIRCHGESSNER.

Receives both students and patients. Mental Healing taught on a practical basis. For further particulars, address EMIL KIRCHGESSNER, 49 Chester Square, Boston, Mass.

"Preliminary lessons in Metaphysics or the Science of Christian Healing * * * " (a pamphlet) sent by mail on receipt of 25 cents.

Highland School of Mental Philosophy

21 Worcester Sq., BOSTON.

PROF. B. J. AND MRS. S. B. BUTTS,

TEACHERS.

Free Parlor Lectures are given every Monday evening at their Rooms.

Private Lessons, by appointment, to such persons as wish to become teachers.

-ALSO,-

SCHOOL OF HEALTH AND ELOCUTION,

FOR WRITERS AND SPEAKERS.

Taught at their Rooms, or by Correspondence, using the Phonetic Signs as in the table.

(See "HINTS ON METAPHYSICS," p. 96.)

DR. E. J. ARENS,

Teacher and Practitioner

-OF-

OLD THEOLOGY HEALING,

33 UNION PARK, BOSTON, MASS.

-AUTHOR OF-

OLD THEOLOGY FOR THE HEALING OF THE SICK.

The most readable, as well as instructive book on the subject of Mental Healing yet published. It gives a clear, satisfactory explanation of the problem of life and of the apostolic healing. It enables the thoughtful reader to prevent, as well as to heal, disease. 318 pages. Price by mail, \$1.23. By the same author:

THEOLOGY, or the UNDERSTANDING OF GOD. Questions and answers (pamphlet), 10 cents.

The Illinois Metaphysical College

is chartered under the laws of the State as a School of Therapeutic Metaphysics. Instruction thorough; Diplomas granted. The title C. M. [Christian Metaphysician] is conferred. Graduates after two years of successful practice may receive the higher degree D. L. D. Students received on second Tuesday in each month. Patients taken daily. Special arrangements made for Private Lectures. "Old Theology for Healing the Sick"—price \$1.23 by mail—is for sale with other Metaphysical Literature. Moral people and good thinkers are invited to investigate.

For particulars address

GEO. B. CHARLES, President,
Central Music Hall, Chicago.

MRS. KATIE L. SWARTS,

MENTAL SCIENTIST,

With several years of successful experience as a Mental Healer and Teacher is instructing many fine thinkers in the Science.

For the sake of introducing the work in other cities, she will be pleased to correspond with anyone who wishes her to visit their place to teach or heal difficult cases at reasonable charges. Or write her at residence, 568 W. Lake St., relative to instruction by her in Chicago.

MRS. CLARA E. CHOATE,

CHRISTIAN SCIENTIST,

Has on sale her lectures: The Unfolding, or Mind Understood, The Healing Power. True Christianity the Basis of Mind Healing. Classes formed and engagements received to lecture from September to May. Patients and students boarded at residence. Absent treatments a specialty. Office hours 9 to 12 daily. Address

3 WELLINGTON ST., BOSTON, MASS.

The above are fine lectures, 20 cents each, and for sale at Mental Science University Pub. Rooms. Remit to A. J. Swarts.

SPIRIT AS A POWER.

BY MRS. ABBY MORTON DIAZ.

A book with marvelous power to imbue the sick and faint-hearted with health and courage.

PRICE, 25 CENTS.

For sale at Mind-Cure Journal Office.

"TEMPLE OF THE ROSY CROSS,"

BY

Freeman B. Dowd,

Author of various other works, is one of the most instructive and important books written by any reformer. Every woman of progressive thought would procure this work if she knew the grandeur of its character. It contains 253 pages, and will be sent post-paid to any address on receipt of \$1.50. Address, F. B. DOWD, Hempstead, Texas.

ESOTERIC CHRISTIANITY

-AND-

MENTAL THERAPEUTICS.

By Dr. W. F. EVANS.

Just out. Price by mail, \$1.50. Address the author, EAST SALISBURY, MASS

THE FATHER'S LOVE,

Treats all subjects of human interest from the standpoint of the Mind-Cure. We believe in the divine right of the Spiritual to reign and rule in all things. Published monthly at 1049 1/2 Market St., San Francisco, Cal., by W. A. Spurlock and Franklin Rhoda.
Subscription price, \$1.00 a year. Club with Mental Science Magazine, \$1.50.

THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to mutual assistance, united labor, common property, community homes, and equal rights to all. 50 cents a year; specimen copy free. Address

A. LONGLEY, Editor,

712 Chestnut St., St. Louis, Mo.

NOTES AND QUERIES, WITH ANSWERS.

This monthly *Bizarre* of Scientific, Historical and Fanciful Literature has entered its third volume. Commenced July, 1882. The volumes contain much information from "many a quaint and curious volume of forgotten lore," for professors, teachers, and pupils. An endless variety of the odds and ends of literature. *Know for thyself.* Back numbers furnished. Vol. I, \$1.50. Vol. II, \$1.75. Both fully indexed. Terms, \$1.00 a year in advance. Sample copies, 10 cents. Address,

S. C. & L. M. GOULD, Manchester, N. H.

THE MONTHLY MAGNET,

BELIEVES

That Disease is abnormal, unnatural, sinful and avoidable, and pledges its best efforts to point out a way to prevent human woe.

Price, 75 Cents per Year.

We absolutely guarantee the afflicted who seek and the well who would maintain health, that the MAGNET will be worth the price charged, and we will positively refund the 75 cents to every subscriber, who, reading every issue, thinks he has not "value received," in serviceable economic information. An elegant line of novelties (never yet offered) as premiums.

A Delightful Surprise

AWAITS

READERS, AGENTS AND CLUB GETTERS.

The five cents postage required for sample Copies and terms to Agents will be refunded to those who think they are not worth it.

THE MAGNET,

DES MOINES, - - - IOWA.

PROBLEMS OF NATURE,

The most original and important scientific publication of the country. Price \$1.50 per year.

"Work of Electricity in Nature," a compendium of the phenomena of nature in which the operations of electricity are observed. Price \$1.50.

"Offices of Electricity in the Solar System." Price 25 cents.

"Offices of Electricity in the Earth." Price 25 cents.

"Offices of Electricity in the growth of plants." Price 25 cents.

"Offices of Electricity in the Human Body." Price 30 cents.

"Origin of Species." Price 75 cents.

"How to Foretell Weather." Price 10 cents.

"Evidence of Character." Price 10 cents.

PROBLEMS OF NATURE,
New York.

THE DAY STAR,

An Independent, Liberal Family Journal,

ISSUED WEEKLY.

Contains the Sermons of Rev. R. Heber Newton, and articles by advanced thinkers on religious, moral and political questions. Also departments on Science, Hygiene, Household and Agriculture. Yearly subscription, \$2.00. Single number, 5 cents.

A. DELMONT JONES,

Editor and Publisher,

335 Fourth Avenue, New York City.

THE NATIONAL VIEW.

THE ONLY INDEPENDENT PAPER
PUBLISHED AT THE NATIONAL
CAPITOL.

\$1.00 PER YEAR,
IN ADVANCE.

Sample copies sent free. Address,

LEE CRANDALL,

207 41 Street, N. W.,

Washington, D. C.

THE CHEAPEST IN THE WORLD!

ONLY 12 CENTS FOR SIX MONTHS!

THE HOME,

A 16 page, 64 column, regular \$1.00 family paper, containing in every issue 1,000 Hints and Helps for the housewife; Cooking receipts, Laundry notes, Fancy Work, interesting stories, an illustrated page of the latest Fashions, &c., &c. Only 20 cents per year, or 12 cents for six months. Address

PEOPLE'S PUB. CO.,

Boston, Mass.

THE SOCIAL DRIFT.

A LIBERAL, INDEPENDENT PAPER,

A. B. WOOD, Managing Editor.

Published Every Sunday Morning. Office on 2d Street; Miller's Steam Laundry Building, Muskegon, Mich.

Subscription Price per year.....\$1.00

" " Six Months.....50

" " Three Months.....25

Advertising rates made known on application

MANUAL OF PSYCHOMETRY.

THE DAWN OF A NEW CIVILIZATION.

By Prof. Joseph Rodes Buchanan; published by the author, 6 James St., Boston. Price, by mail, \$2.16.

Of this new publication the language of the press is highly eulogistic. The *Banner of Light* says: "The literature of America and Europe during the present century has produced no work superior to the MANUAL OF PSYCHOMETRY, either for originality and profundity of thought, elevation of moral principles, revolutionary power or practical utility."

Psychometry gives the power of exact medical diagnosis discovery of character, investigation and rectification of history, biography, religion, philosophy and science in all their departments; hence it is regarded as the dawn of a new civilization.



WHO IS UNACQUAINTED WITH THE GEOGRAPHY OF THIS COUNTRY, WILL SEE BY EXAMINING THIS MAP, THAT THE



CHICAGO, ROCK ISLAND & PACIFIC RAILWAY

By reason of its central position and close relation to all principal lines East and West, at initial and terminal points, constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and traffic between cities of the Atlantic and Pacific Coasts. It is also the favorite and best route to and from points East, Northeast and Southeast, and corresponding points West, Northwest and Southwest.

The Rock Island system includes in its main line and branches, Chicago, Joliet, Ottawa, La Salle, Peoria, Geneseo, Moline and Rock Island, in Illinois; Davenport, Muscatine, Washington, Fairfield, Ottumwa, Oskaloosa, West Liberty, Iowa City, Des Moines, Indianola, Winterset, Atlantic, Knoxville, Audubon, Harlan, Guthrie Centre and Council Bluffs, in Iowa; Gallatin, Trenton, Cameron and Kansas City, in Missouri; Leavenworth and Atchison, in Kansas; Albert Lea, Minneapolis and St. Paul, in Minnesota; Watertown in Dakota, and hundreds of intermediate cities, towns, villages and stations.

THE GREAT ROCK ISLAND ROUTE

Guarantees its patrons that sense of personal security afforded by a solid, thoroughly ballasted road-bed; smooth tracks of continuous steel rail; substantially built culverts and bridges, rolling stock as near perfection as human skill can make it; the safety appliances of patent buffers, platforms and air-brakes; and that exacting discipline which governs the practical operation of all its trains. Other specialties of this route are transfers at all connecting points in Union Depots, and the unsurpassed comforts and luxuries of its Passenger Equipment.

The Fast Express Trains between Chicago and the Missouri River are composed of well ventilated, finely upholstered Day Coaches, Magnificent Pullman Palace Sleepers of the latest design, and sumptuous Dining Cars, in which elaborately cooked meals are leisurely eaten, "good Digestion waiting on Appetite, and Health on both." Between Chicago and Kansas City and Atchison, are also run the Celebrated Reclining Chair Cars.

THE FAMOUS ALBERT LEA ROUTE

Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route, Fast Express Trains are run to the watering places, summer resorts, picturesque localities, and hunting and fishing grounds of Iowa and Minnesota. It is also the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINE, via Seneca and Kankakee, has been opened between Newport News, Richmond, Cincinnati, Indianapolis, and Lafayette and Council Bluffs, Kansas City, Minneapolis and St. Paul and intermediate points.

For detailed information see Maps and Folders, obtainable, as well as Tickets, at all principal Ticket Offices in the United States and Canada; or by addressing

R. R. CABLE,
President and General Manager, Chicago.

E. ST. JOHN,
General Ticket and Passenger Agent, Chicago.