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MENTAL SCIENCE MAGAZINE

"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. IV.

OCTOBER, 1887.

No. 1.

For Mental Science Magazine.

A Lesson of Light.

DR. ADDISON D. CRABTRE.

The first rays of a morning's sun, bathed sea, sky, and rocky shore at Nahant, where it is my good fortune to sit down for a summer's vacation. The golden beams penetrated the open window of my seven-by-nine room at "Hope Cottage," when the first object which greeted my awakening eyes, was the sun-light falling richly upon an afghan carelessly lying on a divan.

The afghan was made in strips of various colors—blue, red, orange, and black—and the sun-light fell upon it according to these various hues. Being of wool, it absorbed the sun's rays, rather than reflected them, and thus greatly enhanced its own beauty by the process.

But what particularly attracted my attention was the manner in which the one color of the sun-light was appropriated by the variegated article shone upon. The blue stripe seemed an hundred times deeper and richer, the yellow as warm and golden, while the red glowed like the fires of the god of descending day. And while half reclining, I watched, studied and admired these variegated colors, my gaze fell upon a strip not before noticed; it was black. The same gorgeous and life-giving beams fell upon that as upon the other colors, but it gave out no response. It

was cold and black still! The light and warmth were as free to one as to the other, but this sombre hue gave no indication. "How is this?" I inquired.

And then I began to name these colors as individuals. How like life! Here is the bright, cheerful individual, in blue, with the smile of heaven on her face, catching more of heaven because of her likeness to it, and casting her enhanced cheerfulness upon all who look upon her. Emblem of heaven, my favorite color! How welcome you are to every honest, loving soul. Then here is the youth in radiant light; cheerful, hopeful, typical of rising day, no dark clouds on his horizon, no desponding reflections about his dawning world, but his light is shining for all others who are wanting and willing to receive what he so abundantly possesses. Welcome, ever, radiant Hope!

And thus I went over all the attractive colors shown, giving to the golden ones the character of those in life who abundantly receive good from every source around them, and as liberally impart to others who will accept.

But how about the black? Who are they thus represented in this cold, sombre hue? Why, on looking more closely, I believe it is blacker still for having light thrown upon it; yes, it is so. It is he or she whose face is shrouded in gloomy blackness, who, perhaps, meeting with some rebuffs, has not met them pleasantly; who when the world has frowned, has

frowned back; who meeting loss, has added thereunto by loosing cheerfulness—one of the most holy and heavenly possessions given man—and by giving back gloominess, has again received more of that kind until his life has become one of eternal blackness. Such are unlovable; youth avoid them, light and love seemeth not for them. Yet all these things are as free and open to them as to the others described. And it is not too late—never too late—to change for the better. First put on cheerfulness, as a garment, even assume it, and it will surprise you how quickly good responds to a call. Say, aloud, to despondent thought “depart.” Say to cheerfulness and light “come to me and dwell forever.” You can have in this life—yea, and in that to come—whatever you sincerely and perseveringly demand, and seek for! THIS IS TRUTH. This is the root of all conditions. Each individual makes his own condition. Here God and nature furnish material for all good, and what we have to do is to know this and appropriate it. This is a lesson many have yet to learn. The “I can’t’s” will never learn it.

“I am sick,” says one, “and cannot rise above the despair and gloom that sickness produces in me.” Pardon me, you can. You may need other’s help, others who are well and strong, to get you started aright. But you can begin and help. The least start in the right direction is a departure from the wrong. If I am your physician, help me by following my instructions in this,—begin to think, then to say, “I shall recover what is mine. Health and happiness—inseparable joys—are mine, and I will yet possess them; the means are at hand.” Thus you absorb light, thus you present a fairer show of returning self. To remain in a dark corner is to be absent from light. Light is life; darkness is death. To see and receive light, is the opening of a new day. Let this be your new day. If some tell you that you have nothing to do on your part,

don’t believe them! If they so deceive you, and by their magnetism *seem* to start you aright, you will too soon find it false, and as soon as their animal magnetism is withdrawn, you are back in the old rut. Do these things I mention, sieze upon light, use the means offered you; be cheerful and hopeful, so that you see health and life.

Boston, Mass.

For Mental Science Magazine.

“Omnipresent Good.”

DR. JEAN HAZZARD.

The question of “Omnipresent Good” is the burden of much discussion at present in Christian Science circles. It is repeated and reiterated, that “All is good, there is no evil.” One would think that all Christian, Mental and Spiritual Science consisted in the utterance of that phrase. And yet unexplained, it is the most erroneous, the most injurious, the most deceptive sentence ever uttered by human lips. Is it meant that there is no evil in any sense of the term? A person knowing nothing of Christian Science would naturally think so. But such a statement is infinitely absurd. *There is evil.* It is idiocy to deny it. But *what* is evil? *That* is the real question. It is a matter of interpretation. While evil exists it is by no means what people in the “slough of despond” of Mortal Mind think it is. Let me give some Christian Science ratios.

As finite is to Infinite so is evil to Good.

As shadow is to substance so is evil to Good.

As absolute is to relative so is Good to evil.

As eternity is to time so is Good to evil.

Evil does not exist to the Absolute Mind. God’s eyes are too pure to behold iniquity. But it does exist to the finite, relative, negative Mortal Mind. Then, why not say so? At least, why not explain? It is not necessary to deny the terrible magnitude

of evil in the domain where it is found. You can simply affirm the overwhelming, infinite superiority of good. "Affirm all the affirmations, negate all the negations." Good is Omnipresent as absolute reality. Evil is omnipresent wherever the finite is found as relative reality. It is said that "evil is the absence of Good." In every finite thing there is *absence* of something as well as the *presence* of something, else it would not be finite or limited. Since Good is infinite in every finite thing there must be absence of Good, hence evil. The true statement is, All is Good, evil does not exist in any such sense as Good exists. The new logic or Analogics of Christian Science as taught in our New York School of Christian Science, enables us to see that a half truth is worse than a lie.

Watkins, N. Y.

For Mental Science Magazine.

The Standard of Christian Science.

CLARA E. CHOATE.

When we are interested in any new idea, discovery or invention, we at once begin to measure its worth, to sound its value, and compass if we are able, its practical use and benefit. We explore and investigate its capacity for meeting the needs of man, and according to our understanding, fix upon this idea some standard of worth.

The standard of all science is unity and harmony, and these are as fixed laws of science, as that Life is God, or that God is Love. The standard of Christian Science is not reached until there is harmony and unity. The strongest element is lacking when these are left out. There is no science in incompleteness, and there is nothing complete where the whole is not present. This was the teaching of our Master. He lived this thought. It mattered not to Him whether the man was sick or a sinner; he belonged to God, and Jesus established to the man's convictions, the unity or oneness of Him with the

divine principle that made Him. This was science; this was Christ-like. The deed, the work accomplished, the demonstration, was His test of power, was His standard of love; not content to gather a few and and recognize them as the children, but the whole must be brought to the light of goodness ere He could be satisfied. None should be left out; all should be partakers of the Divine love which He so persistently preached to man, not by theory but by demonstration. It was not enough that He loved those who loved Him, but even His enemies did He forgive and bless, and the standard of Christian Science will never be reached till this is the life, the hope, and the happiness of those who would demonstrate its teachings.

Demonstration alone is the test that decides the standard of everything. Works and deeds are the criterion of all worth. The real value of all science is the infinitude of being, which embraces all; we may criticise, we may condemn, we may guess from apparent circumstances, but this is not the standard from which good thoughts should be gathered, nor from which they should be sent forth. To strike deeply into the consciousness of the people and rouse them from the slumber of the senses, we must have reality, we must have truth, we must have facts. No fact so stubborn as a cure, not the pretense of one whose case relapses at the discovery that their physician is not popular with certain people, but a *bona fide* cure that out-lasts all prejudice and animal magnetism, and through dark and bright days remains healed. Such a demonstration does more to advance the cause of Christian Healing, and establish the standard of Christian Science, than all the books ever written, or the assumption of power and place, that was ever enacted upon earth. If demonstration is dependent upon the real quality of thought, then this is the source we should guard from evil. If thought is the power that produces the demonstration then we should be

watchful of the quality of one thought. If demonstration is the standard of Christian Science, then this will betray one understanding, and reveal the true progress which may have been made in living the life which such a standard demands.

The people followed Jesus when they saw His works, although the spirit of vanity and envy blinded them to His Divinity; and his works alone, over which they marvelled, have established to all eternity the standard of Christian Science. The spirit of love, that could bear the burdens of those who scorned it; the infinite wisdom that lost no opportunity of impressing the lesson of patience, the sublime heroism which never faltered, even for life itself, to enlighten humanity from sin, and destroy the delusion of death; the divine inspiration born of the consciousness of sight; the unselfishness which brought no reward of earth, but led all up to light and harmony, this is the element of thought out of which the divinest manifestations of love have been demonstrated, and this is the standard of Christian Science. Up to these heights of goodness we must climb to reproduce the inherent power which all possess; with this spirit must we become acquainted that we may taste the joy of faithfulness and gain the reward of "well-done good and faithful."

Boston, Mass.

For Mental Science Magazine.

The Glory of the Hills.

A. T. BUSWELL.

"Let the floods clap their hands; let the hills be joyful before the Lord, for He cometh to judge the earth."

On our journey to the country we speed along in thought much faster than the iron racer that carries the flesh we are too sensibly bound to; we are anxious to knock at the door of Nature, listen to her beating heart, to learn and love her Creator, for we shall

"Look through Nature
Up to Nature's God."

The first of interest to greet the gaze as we alight from the coach, are the grand old mountains, skirted in rich shades of green, with here and there patches of scarlet and gold and purple, the white maple's foregleams of the autumnal glory-gown soon to be more generally put on; while their heads, bald and hoary with the frosts and fires of ages, stand forth as symbols of Eternity and its constant visual changes, although, fundamentally,

"Unchanged through Time's
All devastating flight."

Nature throughout suggests Divine power and wisdom far transcending human sense and thought. Translating her we come to understand with Jeremiah—(LI: 15) that: "He hath made the earth by His power, He hath established the world by His wisdom, and hath stretched out the heaven by His understanding," even in the mind and heart of man.

But this power and wisdom must lay hold upon us, we must feel and think by its force and character—allow it to move us to reverence, and thus assimilate itself throughout our consciousness, as food and drink through our bodies corporeal. And so we—mortals—bow in worship before the God of these natural glories, until the immortal imagery in us mounts up above the visible, and we come to rest in the invisible "spell."

Thus the Lord is with us, as with those on Sinai "in the holy place." If there is one monument that speaks of the constancy of our God, through Nature, it is the solid granite "pile on pile" pointing ever upwards, and carrying upon its craggy features the chiseling of a hand unseen.

But now that we have come to its summit, how can we higher go, after reading its messages along the way?—where now turn but unto that treasury of God in us—spiritual *understanding*?

Thus uplifted we can look down upon the world with its boasted civilization, its many systems of worship—mysterious and vague; we see the long line of organiza-

tions for the uplifting of man, scarcely uplifted, only ameliorating his woe, sometimes increasing it; its busy marts where men are pointed at as "smart," but who are now making the Father's house a house of merchandise, and need to be overturned as the Master Mind upset their ways in the old-time temple.

All this shows a current of depravity and spiritual dearth still lurking in the world of mortal thought about us, which makes the Christ in us weep, as did Jesus over Jerusalem.

Meditating on our winding way back, we come now to the little "Crystal Lake" lying limpid and low at the mountain's projecting feet. How silent and silvery! A mirror for the giant to behold himself in, a monarch aloft in this splendor.

The new-mown hay, the parent, the medicine men say, of "hay fever" (?), the fragrant mints, the waving grain, growing daily from green to gold in the radiant breezes; the merry morning songs of robin and sparrow, and the evening old-time lullabies of night-hawks and crickets are now revived, and we awake from the city's din and shake ourselves free from its conventionalities.

As Emerson says, "The world might be a happier place than it is; there is no need of struggles, convulsions, and despairs, of the wringing of the hands and the gnashing of the teeth; we miscreate our own evils. We interfere with the optimism of Nature; for whenever we get this vantage ground of the past, or of a wiser mind of the present, we are able to discern that we are begirt with laws which execute themselves.

Nature will not have us fret and fume. She does not like our benevolence or our learning much better than she likes our frauds and wars."

This suggestiveness of Nature, which points upward out of the narrow grooves of selfishness, would grow tiresome were not its features so vastly varied, and transient as the days all the year round; and still

they say we are Pantheists; no, it is God *through* Nature, *in us*; he who abides with us, a tower of strength and beauty, when we return from the sense to the soul of things in our kingdom of Mind.

We see no glory then in Nature apart from man; it is rather in *the mind*

"So marvelously constructed and conceived,"

that it does arise, high up, color and clothe itself with invisible forms of glory.

In the ascent is life and health. Arise!
Barton, Vt.

For Mental Science Magazine.

The Rational Basis of Mental Healing

CHARLES W. CLOSE.

FOURTH ARTICLE.

Sickness is a belief, a latent fear made manifest on the body in different forms of inflammation or disease.—*Mrs. M. B. G. Eddy.*

I know from my own experience with the sick that their troubles are the effect of their own belief.—*Dr. P. P. Quimby.*

We shall not go far from the mark in our diagnosis of any malady when we pronounce it a case of the *divergence of thought from a divine rectitude*—a deflection of the mind from the real truth.—*Dr. W. F. Ewins.*

Man being mental, the physical organization shadows forth or expresses the dominant idea of the Mind. In spirit man is perfectly healthy; but the Mind, in its action upon the physical organization, has perfect freedom. The physical organization being the lowest form of man's expression, man's immediate connection with it must of necessity be through the lowest degree of the Mind. This lowest degree of Mind has been termed "mortal mind," "the animal soul," etc. Mortal mind is not a separate Mind, distinct from the Divine Mind; strictly speaking there is no mortal mind, for all mind is immortal. Mind includes all from the highest to the lowest. The terms Divine Mind and mortal mind are merely used to represent the two extreme poles of Mind. The Divine Mind is the first and highest, and is per-

fect. Mortal mind is the last and lowest, and the harmonious balance between the two produces the perfect man; perfect in all things, spiritually, mentally, and physically. But mortal mind is a reflection, and like all reflections is liable to distortion. Something occurs that throws the mortal mind out of balance, and the harmonious relation between the lowest and the highest is destroyed. Inharmony takes the place of harmony, and what men call evil, sin, discord, take possession of the mind. Consequently the mortal mind, or animal soul, is said to be the seat of evil, error, opinion, belief, etc.

Mortal mind having a belief that certain material conditions will produce disease, when those conditions arise, disease appears in the body; *e. g.*, it is a very general belief that if a person who is perspiring freely sits in a draught he will "take cold;" but occasionally one will be found who will sit in a draught under such circumstances and will not "take cold." When such a person is remonstrated with for his carelessness he replies indifferently, "Oh, I never take cold." In the one case the person is ruled by a belief of mortal mind that he will take cold, and his body expresses his belief. In the other case he believes thoroughly that he will not take cold, and by the unchangeable law of his being his body expresses the belief of health. Both beliefs are beliefs of mortal mind, but the latter belief is in perfect accord with the health of the Divine Mind—a perfect and harmonious reflection of the *knowledge* of the Spirit that it is and always has been in perfect health; while the former belief is an imperfect reflection, is out of harmony, and consequently produces a disordered action in the physical organization.

The mind of man may be represented by two triangles, the one descending, the other ascending. The descending triangle may represent the Divine mind or Spirit of Man, while the ascending represents the mortal mind or animal soul of man.

When they form a harmonious conjunction they form a perfect star, which may represent the real or ideal man. Now the Divine Mind always descends to meet the mortal mind, and as long as the latter performs its proper function of ascending, or of thinking upward toward the Divine Mind, there is perfect harmony, and consequently perfect health. But when belief of life and power in the physical organization, in contradistinction to the life and power of the spirit, takes possession of the mortal mind, then the ascending triangle of thought loses to some degree its proper function of ascension and is drawn downward, thus distorting the star or real man, and this distortion only awaits the proper conditions of belief to be shadowed forth or expressed in the body. But one may say, "I did not think of a cold till I felt it." This cannot really be so, for feeling is but the expression of thought, and we cannot realize a feeling without thought. But the first approach of disease may not be the subject of conscious thought, but may affect the body through the unconscious action of the mind. This is the natural action of the mind upon the body, for most actions of the physical organization takes place without conscious thought. They are none the less results of mental action. Disease, then, is caused by a belief of the mortal mind or animal soul. To change this belief and produce health is not the mere changing of the conscious thought, for this is only the beginning of the change to be wrought. It must be followed by a complete change in the action both of the conscious and the unconscious mind, until the idea of perfect health becomes the dominant idea of the mind; and this change cannot under ordinary circumstances be produced in a moment, but must be the gradual result of a fixed concentration of thought upon the perfect ideal man.

The question is often asked, "Are all diseases curable?" Dr. W. F. Evans says, "There is no method—at least I humbly

confess, after long and patient search, I have not been able to find one—that will cure everybody and everything without regard to conditions, that sometimes lie beyond our control.”—*Primitive Mind Cure*, p. 86. While it may be safe to say there is no class of disease that is in its nature incurable, it is evident that there may be individual cases that from the surrounding circumstances and peculiar conditions are practically incurable. It will generally be found, however, that cases of this kind occur only where they are of long standing, and have become firmly seated in the Mind—conscious and unconscious—of the patient, by an erroneous method of treatment. Finally, a Mental Healer cannot in reason be expected to cure in a few treatments diseases of many years’ standing. The fixed mode of thought—conscious and unconscious—of a life-time cannot, under ordinary conditions, be changed in a half-dozen or a dozen treatments, and it is unreasonable to expect it. Under the best conditions the Mental method effects a cure in much less time than any other known method of healing, and even under the worst conditions it cannot be said that the Mental method works with less rapidity than other methods under similar conditions.

Bangor, Me.

For Mental Science Magazine.

A Hint for Dr. McGlynn.

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

If we want to find a model for a genuine, practical and efficient Anti-Poverty Society, none better is to be found than that of the Divine Saviour and his associates. I say that of the Divine Saviour, meaning not a Saviour by the monstrous plan of vicarious atonement, but a Saviour by the true atonement of leading souls to Spiritual Truth. Was the Christ a poor man? In purse, yes; in reality, no. And, like those whom he enlightened and fitted for

the work of healing and sanctifying others, we cease to be poor, however mean our worldly lot, when we fully and clearly know our inheritance as children of God and heirs of eternal life. It is impossible for one enlightened in Spiritual Science to remain poor, even in a temporal sense; such an one will be guided by the Wisdom for his best interests. How slight are obstacles now in the light of Spiritual Science, that before were as impassable mountains! As the great Augustine wrote in his old age: “Too late have I known Thee, O Beauty, ever ancient yet ever new!”

What Messrs. McGlynn and George propose to do with the then far useless “Anti-Poverty Society,” I will not presume to speculate. As a thoroughly educated child of the venerable Roman Church myself, and one who has been led through great tribulations and severe sufferings to present peace and success, I am warmly interested in Dr. Edward McGlynn, and am unwilling to believe that selfish or political motives form the basis of his “Anti-Poverty Society.” But for the true solution of the problem he is so earnestly working to solve, I would refer him to Chicago or East Salisbury, or anywhere where is to be found a sincere and masterly Scientist of the Evans or Swarts type, since he has found that Rome will offer no remedy for the evils that cry aloud in our midst to-day for reform.

Hatfield, Mass.

The Scientific Basis of Mental Healing.

DR. J. H. DEWEY.

Science may be defined as a systematic classification of known or demonstrative facts, the laws which the facts involve, or upon which they are based, and the principles deduced therefrom, in any particular branch of inquiry. Science has been called

"organized knowledge." A whole class of analogous facts indicates the operation of a general law, and law is the manifestation of a universal controlling principle. Hence a general or established law of things, is understood to be of universal application. This forms the basis of faith or confidence in the general order and constitution of things which laws reveal.

Art is the practical application of the knowledge thus derived, to some specific purpose.

The true science of health and the complete art of healing through mental supremacy and control, must, therefore, be based on a clear understanding and practical application of the laws and principles involved in the relations of mind to life, and of life to material organisms, as legitimately deduced from the leading or governing facts in the case. Since life precedes mind in the order of manifestation, these facts should demonstrate: First, the actual supremacy of life—as the constructing power—over the organisms it constructs, and the material it uses in their construction; second, the actual supremacy of mind over the operations of life in those material organisms in which mind itself is enthroned—the intelligent controlling power.

Do the governing facts and principles in the case sustain this hypothesis, and thus furnish a basis for a demonstrative science of health, and a practical art of healing through mental supremacy and control? First, in the absolute supremacy of life over the materials it uses in building up, repair, and healing of organic structures; and, second, in a corresponding supremacy of mind over the forces of life active in the structures in which mind is itself enthroned, as in man. If so, we have an impregnable basis for the noblest and most important of sciences.

In this study we find that the primary or physical functions of life—those which are manifest in the building up, and repair of organic structures—are involuntary and

automatic; while the higher or psychic functions—the functions of mind—which are subsequently manifest in and through the brain—the great organic and controlling center of the whole system—are voluntary, the mind itself being endowed with freedom of choice and action. Thus the mind, in the constitutional order of the personal life of man, like its physical organ the brain—which, though the least in the order of development, when developed becomes the first in position and influence—sustains a similar relation to the body as a whole, that man himself holds to the kingdoms below him in the order of creation. He is the last in the order of development, yet when brought forth to take his true place in creation, becomes the first in position and importance. Being the highest product of the organic world—the ultimate of creation—he becomes the organic head and thereby rightful lord and sovereign over all the kingdoms of the organic and inorganic worlds, which by nature or the constitution of things are thus placed under his feet. For the same reason the human mind, by the necessity of its constitution and position in the sphere of the personal life, is ordained and destined to rule matter and control the forces of life in the handling of material elements in his own physical instrument, the body, though the instrument itself was first built by the automatic functions of the preconscious life before the mind, as such, could become enthroned and actually manifest in it, just as the kingdoms below man had first to be built by a pre-existent life, before man himself could be brought forth and placed over them. Hence as man is the organic head of creation, and mind is the measure of the man, as the brain is the organic head of the body, and itself but the organic instrument of the mind that rules the body, so it is plain that man, by virtue of his organic position in creation, and this supremacy of mind in him, is ordained and destined ultimately to attain complete control over the elements and forces of the

physical world to which his body relates him. "Thou madest him to have DOMINATION over the works of thy hands; thou hast put all things under his feet." Truly the "first shall be last and the last first."

To be accurate and clear in the consideration of these important questions, there should be an explicit definition of what we are to understand by life, *per se*, and, also, what relation mind, as such, sustains to it. Of the absolute nature or substance of life itself, it must be confessed we know literally nothing at all. This, however, is equally true of the nature of mind and also of matter. All that we do know or can know of either, with our present range of faculty, is from their behavior and characteristics as these become manifest to our consciousness. But in the study of these characteristics, we can determine the relative position which each holds to the other, and in the consideration of these several positions, can approximately determine the practical character of each, that is, of life, mind, and matter, so far as they relate one to the other, and this is all that is really essential to our present purpose.

All that we know or can observe of life is manifest to us in organic structures or living bodies, and the observation of its characteristics in these organisms compels us to recognize it as the organizing or constructing and repairing power, and therefore a living or spiritual energy, because it is always the transcendent factor of the organism in which it is manifest. There can be no organic substance or structure without the controlling action of this transcendent or living energy, as when this action ceases these bodies invariably come under the sway of the inorganic forces, and are reduced at once to the common level of inorganic matter. Hence life, as such, cannot be the product of organism, but is itself the organizing power, and, therefore, behind and above organism, and hence of spiritual, not material, nature and origin, since it is behind and above matter, as such. "Is not the life more than the

food?" said the Christ; that is, more than the elements it uses in the building up and repair of organic structures.

Matter is the substance of which living bodies are composed, previous to the appearance of life in the organic structures of the vegetable and animal kingdoms, existed in an organic or unorganized condition, the nearest approach to organization being crystallization. But there was no life in crystalline bodies, or in any of the specific formations of the mineral kingdom, at least with its special characteristics as manifest in vegetable and animal structures. Living bodies, for instance, grow and unfold from within by the appropriation and transformation of elements from without, while the bodies of the inorganic world—the mineral kingdom—are formed by the deposit and simple aggregation of like elements. As soon, however, as life appears in the formation of the primary protoplasm, the substances of the inorganic world have become appropriated and transformed by the vital chemistry and transcendent power of that life into the higher organic substance of a living structure in which it loses all its characteristics as mineral substance, while it remains a constituent element of vegetable or animal tissue.

With the first appearance of a vegetable or animal organism, a new world or kingdom of life is born into being, and within each kingdom come forth advancing orders or genera of life in rising gradations of structure from the plant, through the animal to man.

The purely physical functions of life as manifest in the development and perfection of organic structures, are, growth, repair, and reproduction. These are invariably manifest in all living bodies. In every individual organism the functions of construction, reconstruction and healing—where there is need of healing—are never absent. These processes never have been, and never can be, separate from life. The manifestation of energy without these

functions and processes would not be life. It is these functions in activity, which constitute life in its primary manifestation.

These physical functions, it will be observed, are wholly automatic and constitute the sphere of what may be called the involuntary or preconscious life, since it comes to full organic activity and development prior to the evolution of mind, or the coming forth of organic consciousness and volition.

Life thus far is purely vegetative and practically the same in plant, animal and man, the vegetable kingdom being wholly included in its sphere. All that we know of life up to this point is by the manifestations of these physical functions—growth, repair, and reproduction—which, in individual organisms, are always present and spontaneously active wherever life is manifest, whether in plant, animal, or man.

Thus the physical functions of life, in their automatic action, which were first manifest in the simplest organisms of the vegetable and animal kingdoms, remain but to become the more fully established as we ascend the scale of organic structures from the simple to the complex, or from the earlier plants and animals to man.

This distinction between the automatic functions of the involuntary and preconscious life and their physical sphere of activity, and the sphere of the self-conscious life and its free powers of thought and volition, is very important to the careful consideration of this subject, and should be kept constantly in mind. It will prevent much confusion.

By the very exhibition of these primary physical functions of life in the transformation of inorganic substance into organic, and the building up thereby and repair of living structures—prior to the advent of organic intelligence and volition—the absolute supremacy of life, as life, over the material elements it uses for this purpose, and, therefore, over the organism it constructs, is fully demonstrated.

If life, as such, through its purely automatic and physical functions, and previous to the advent of thought and volition, had not absolute supremacy over matter, taking from the inorganic realm its elements as needed and returning them when they have served their purpose, the inorganic structures which constitute the vegetable and animal kingdoms would have been an utter impossibility. The rude forces of the inorganic world would forever prevent the existence or building up of organic structures, as well as destroy at once all living organisms and reduce them to the level of inorganic substance.

But this transcendent energy of life takes the elements of that world out from under the sway of its rude forces, and through its own vital chemistry, lifts up and transforms vast masses of matter—as in the mighty trees of the forest—and holds it thus, sometimes for centuries, against the power of gravitation and the destructive influence of chemical force.

The very existence of the organic world stands as a living and perpetual demonstration of the complete supremacy of life over the elements it uses and the organisms it constructs through its purely automatic functions; and this independent of thought and conscious volition.

The body of man, like that of the animal or the plant, is built up, sustained and repaired by the purely automatic functions of the involuntary life, which act spontaneously and entirely independent of thought and volition, as perfectly in the idiot and plant as in the most enlightened man; as perfectly when the will and consciousness are asleep as when awake and active. This is not saying that thought and volition may not and do not affect the automatic processes of life in man for good or ill, but it disposes completely of the claim that all living bodies are the direct product of thought, which is not true in any sense save as it refers to the thought of God.

Matter being thus subordinate to life,

and completely subject to the transforming power of its vital chemistry, the consideration of its actual nature and source, is unnecessary to the practical understanding and application of this science.

[TO BE CONTINUED.]

Buffalo, N. Y.

Charity.

ADA B. AYERS.

We are in sad need of charity. If humanity could only rise above the narrow conventionalities of petty socialistic creeds, and one eternal strife for social distinction, we could educate ourselves to a higher sphere of living. Minds of more than ordinary calibre, full of noble thoughts, and hearts ready to do them duty, are only waiting for the opportunity when they will come out of their chrysalis and awake to useful lives. O for broader charity! charity for those we condemn without understanding.

There *are* natures that need troubles as steps to lead them above and beyond all the narrowness they once lived in. This refining process, almost unbearable we think at times, gives us our noblest men and women with their great hearts and beautiful souls. If our opportunities are limited, we can create a little world of our own and live for the happiness of those we love.

How much happier we would be if we would only put charity in all our thoughts before they are uttered, and speak in kindness of others, or *not at all*.

"Speak gently, you do not know
What chain of circumstances may
Have wrought the sad result
That takes an honest name away."

Men are too few who hold their word high; a word should be a pledge, to say is to do, for all time.—*Harry Barton*.

Nature has given man one tongue, but two ears, that we may hear twice as much as we speak.

Gems by Spurgeon.

Humility is to make a right estimate of one's self.

It is when the mind is happy that it can be laborious.

The Lord gets his best soldiers out of the highlands of affliction.

He that stands on a pinnacle needs a clear head and much grace.

The doorstep to the temple of wisdom is a knowledge of our ignorance.

We are not trees by ourselves, but we are branches fixed on the living vine.

God will not make you a mighty warrior, if He does not intend to try your skill in battle.

Men get few medals to hang upon their breasts who never know the smell of gunpowder.

Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious.

Only let thy heart be full of sweet, generous love, and the stream that flows from thy lips will be sweet and generous.

We cannot make great soldiers in the barracks at home; they must be made amidst flying shot and thundering cannon.

The axle of the wheels of the chariot of Providence is Infinite Love, and Gracious Wisdom is the perpetual charioteer.

Sometimes our soul is full of bloom and blossom, and the bees hum pleasantly, and gather honey within our hearts.

Trials teach us what we are; they dig up the soil and let us see what we are made of; they just turn up some of the ill weeds to the surface.

Young men do not become midshipmen altogether through going to the school at Greenwich, and climbing the mast on dry land; they must go out to sea.

The way that God keeps His people in security is not by shutting out their enemies from attacking them, but by sustaining them while engaged in the conflicts.

O for a heart full, deep, and broad! Find the man that hath such a heart, and he is the man from whom living waters shall flow, to make glad the world with their refreshing streams.

It is not much to preserve one's self behind a wall which cannot be scaled, but to stand where arrows are flying thick as hail, where lances are being pushed with fury, where the sword-cuts are falling on every part, and in the midst of all to prove invulnerable, invincible, immortal, this is to wear a divine life which cannot be conquered by human power.

THE MOTHER'S LOVE DEPARTMENT.

"Our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

From The LAWS of Life.

Life Partnerships.

"What do you think the beautiful word 'wife' comes from?" asks Mr. Ruskin. "The great value of the Saxon words is that they mean something. Wife means 'weaver.' You must either be house-wives or house-moths, remember that. In the deed sense, you must either weave men's fortunes and embroider them, or feed upon and bring them to decay. Wherever a true wife comes, home is always around her. The stars may be over her head, the glow-worm in the night's cold grass may be the fire at her feet; but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar, or painted with vermilion, shedding its quiet light for those who else are houseless."

It would seem as if the true wife who makes home a haven of rest, a "sweet island of refreshment" to her husband, were entitled to an equal share of all the worldly goods with which he promised to endow her. Perhaps she was herself a wage-earner before her marriage, carried her own purse, and spent her money as she pleased. This she gave up when she became a wife, no doubt joyfully, expecting to have her wants supplied and to be tenderly cared for. The disappointment must be great when she finds her independence gone, and herself a pensioner on her husband's bounty. He *gives* her what she has, *when she asks for it*, instead of cheerfully sharing it with her as an equal partner. Many a man who loves his wife expects her to account to him for the money he doles out to her, even when it is spent in clothing for their children. Many a wife

who truly loves her husband denies herself numberless little luxuries, and stints her charities rather than ask for the money they would cost. It is not unlikely her husband is, at the same time, spending on cigars a sum which would make her feel gloriously independent. It must be painfully humiliating to a proud, high-spirited woman to be obliged to ask for that which she cannot help feeling is in common justice hers, to be dependent on her husband, when in "looking well to the ways of her household," she renders more than a full equivalent for all that she receives. Why should there not be a common purse, as well as a common name and an equal share in all the other interests of life?

College Revisited.

GEORGE BIRDSEYE.

He was a guileless college youth,
That mirrored modesty and truth;
And sometimes at his musty room
His sister called, to chase the gloom.
One afternoon, when she was there,
Arranging things with kindly care,
As often she had done before,
There came a knock upon the door.
Our student, sensitive to fears
Of thoughtless comrades' laughing jeers,
Had only time to make deposit
Of his dear sister in a closet;
Then haste the door to open wide;
His guest unbidden stepped inside.

He was a cheery-faced old man,
And with apologies began
For calling, and then he let him know
That more than fifty years ago,
When he was in his youthful bloom,
He'd occupied that very room;
So thought he'd take the chance, he said,
To see the changes time had made.

"The same old window, same old view—
Ha, ha! the same old pictures, too!"
And then he tapped them with his cane,
And laughed his merry laugh again.
"The same old sofa, I declare!

Dear me! It must be worse for wear.
The same old shelves!" And then he came
And spied the closet door. "The same—
Oh, my!" A woman's dress peeped through.
Quick as he could he closed it to.
He shook his head. "Ah, ah! the same
Old game, young man, the same old game!"

"Would you my reputation slur?"
The youth gasped: "That's my sister, sir!"
"Ah!" said the old man, with a sigh,
"The same old lie—the same old lie!"

A Happy World.

SELECTED.

This might be, and probably would be a happy world, if mankind were taught to be satisfied with it, and were not constantly thinking of another. But while they are instructed to believe that this life is only "a vale of tears" and a scene of trial and trouble, and best that it should be so, in order that they may be fitted and prepared for "heaven" or happiness hereafter, when they are dead, it is not very surprising that they should rather object to being happy while they are alive.

This feeling seems to be the necessary consequence of such kind of teaching; and hence, though it is difficult to see what great advantage there is in being unhappy here, yet many people appear to imagine that it is the most effectual way by which to be happy in another world. "Woe unto you that laugh now, for ye shall weep!" seems to be the governing impulse of many, and, therefore, the more miserable they are the nearer they feel themselves toward heaven. Anyhow, mirth and merriment, however innocent and rational, are seldom if ever mentioned as at all compatible with a religious or Christian life, while to be gloomy, dismal, and melancholy, is looked upon as a virtue, and expected as a matter of course. It is the dividing line, in the estimation of the multitude, between sinners and saints.

Men do not seem to act so simple in other matters as in those of religion, and if it be owing to the "foolishness of preaching," it is very desirable that it should

come to an end, and that the day may soon arrive when every honest man will say, in regard to religious follies: "Is it possible that men have spent their time in maintaining such absurdities?"

Good Advice.

SIDNEY SMITH.

Never give way to melancholy; resist it steadily, for the habit will encroach. I once gave a lady two-and-twenty recipes against melancholy:—One was a bright fire; another to remember all the pleasant things said to her; another to keep a box of sugar plums on the chimney piece and a kettle simmering on the hob. I thought this mere trifling at the moment, but have in after life discovered how true it is that these little pleasures often banish melancholy better than higher and more exalted objects; and that no means ought to be thought too trifling which can oppose it in ourselves or in others.

To a Child's Memory.

Little white blossoms, so faintly flushed,
Delicate petals, so lightly crushed,
Leaves of a laughter so quickly hushed;

Little white sails on an endless sea,
Passed from the ken of the eyes that be
Straining, ashore, for a glimpse of thee;

Little white star on the night's blue strand,
Into bowed souls of this lower land
Shine thou forever from God's right hand.

A farmer, whose cribs were full of corn, was accustomed to pray that the wants of the needy might be supplied. But when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him, "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. The child replied, "I would answer your prayers."

Men are disturbed not by things, but by the views which they take of things.—*Epictetus*.

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EDITORIAL.

The New Theology.

Now that the great Truth of Mental Spiritual Science is rapidly fixing itself in the thinking mind as a spiritual, or religious system, it is important that its tenets and its principles in moral ethics be clearly defined. Progressive spiritual thought is looking to this Science for the solution of the great problem of immortality and for the lifting of the veil from clouded mortal vision. Hope is springing while the spiritual sun is illuminating perceptive mind, and while true growth advances the prepared onward and upward to the altitude of spiritual understanding.

The combined liberal thought of the last three decades has largely removed from the present generation all respect for past beliefs and teachings which both degrade and belittle the character of the Great Supreme. Church sects are deserted to-day by the young men of thought whose higher views of God and heaven forbid them from aiding to maintain the errors of the dark and misty past. While their magnanimous souls would be indulgent, and would bear with the theological interpretations of religious ranks, their better thought demands that they accept the interpretation of science relating to God, heaven, punishment, Satan, evil, affliction, cure, etc.

The writer hereof has been accustomed to all the usages and beliefs of orthodox Christianity from early childhood; he has given years to the regular ministry, and received, while thus engaged, into church fellowship, over one thousand communicants, and after receiving upon his own request a parchment of his honorable dismissal, was free to consider other views of Truth.

Turning from a belief in God as the anthropomorphic expression of man, we looked out upon the broad expanse of universal Nature, and seeing intelligence everywhere, we asked: Where is there any God beside the basic invisible principle of Life as manifested in the divine works of universal phenomenal expression?

From this broader and diviner footing we were free to consider for a time the materialistic claims of Agnosticism, and to try from its solution of life to solve the great problem of being. Though it liberated and led from bondage to the broad expanse of all, still its negation, its common "we do not know," its claims for the all of matter as the foundation of being, presented a cloud by which affirmation, or the blessing of assurance, was veiled before material claims. Among these we found the men of evolution and of giant mind who had been shaking and shaping the world of thought, who had through the natural order of opposition spoken through the pulpit and the press, and whose dreaded skepticism seems the true emancipator of many from the thralldom of religious tyranny or worshiped error.

To remain here was to possess many beauties in Truth, but it meant the renunciation of Spirit, and to say concerning our eternal entity, or rather identity, "we don't know," and while considering immortality in the darkness of such uncertainty, God opened to us the investigation of claims presented by spiritual philosophy, and for two years we investigated with honest motive the claims and all the phenomena of this rapidly spreading system.

We frankly considered and noted its evolutionary order as matched against the aristocratic mightiness of materialism. Finding in it a host of noble men and women whose early days in the churches had taught them to esteem honest convictions wherever found, we saw it unwise and unchristlike to condemn any professed reformer, or to ignore the honest motives of any worker for humanity.

To be a slave is not to be free, and to be under the bondage of religious opinion for popularity, is neither to be an honest nor a brave defender of Truth. It cost something eighteen hundred years ago to be a Christian; to obey the Highest today; to endure the ordeals and the pangs; to labor for Science so that the establishing Truth now set at naught by builders of religious error may become the chief head of the corner, costs reformers more of mental pain than did all the sufferings and throes of anguish which executed the "Man of Sorrows" and deprived the early disciples of all the chosen apostles of Jesus.

While as Mental or Spiritual Scientists we turn from the theological belief that God is "a spirit" and local, we also turn fully from all belief in the mission of so-called spirits, and hold that Spirit, or the one universal Life, as the omnipresent invisible Principle, is the true conception of God.

Standing now on the sure foundation of this Natural Divine Science, we are free to be broad enough to admit honesty and good in all the Christian sects of this day, free to be charitable toward all systems now urging their peculiar tenets or claims upon the thinking mind. Though we feel thus we do not intend to stand specially for any one of these systems, because as Scientists we are too broad to confess allegiance to *any one* or to *all* of the foregoing systems. We have gathered good from each; we honor all the steps in the great ascending scale, and while we have no thrust at the honest convictions of any de-

tachment of God's great army or race, still it is true that this broader and diviner system of Spiritual Science refuses to look to any of them for guidance. Our Science represents no sect, its methods are its own; it asks the use of no religious ceremony to advance it toward God; it claims no phenomena or belief in the verity of "materialization" as its foundation for immortality. It extends its power and influence in all directions, and hence is gathering to its higher understanding the advancing mind in all these other ranks.

The Catholic, the Protestant, the evangelical worker, the advanced Mohammedan, the Hebrew, the Unitarian, the Universalist, the Quaker, the Adventist, the Spiritualist, the Knight of Labor, the capitalist, the advancing clergyman, the physician, the lawyer, the poor, the afflicted, and the noble young men of reason and thought, are all gathering to this Logos, this Word, this Science or "second coming," this grand culmination of cycles, seals and ages, even to the nuptial or marriage festivities of Science and Religion. Spiritual Science is the "bride" and to it the smiles, the wreaths, the worship, the homage and the gathering shall be; it is health, happiness, harmony and heaven. Its enthronement in the human mind is the understanding of the "new heaven and new earth," also the New Theology of righteousness or rightness.

Science is the judgment or the Judge of all. It is the Christ, the "appearing," and to it these other systems are coming. It is approached through a "strait gate" and none of these past systems can enter with their errors and beliefs. While charity and peace crown with divine aura its open arching portal leading to the "gathering" of all the tribes and sects, still the entrance is to Science, to understanding or heaven, and hence it is guarded by Truth, by cherubim, by the elders or apostles of Science guarding its throne of power, so that none of the "isms" can enter, nor can anything that "corrupteth or maketh a lie."

This mighty system is the conqueror; it will receive no dictation from church, state, nor earthly ruler. It admits to its realm or kingdom no ambitious mind claiming to be a "messiah," a "branch," or a "stem of Jesse," for it denies the personality of both Good and evil—*i. e.*, of God and Satan—hence it will admit no mortal "leader" to its inner court, its "holy of holies," be he man or woman. It is the way, the Word or power of God; it is Truth, and hence it forbids one and all from claiming to be its discoverer or founder; such will be jostled out of the way or "ground to powder," for the Ancient of Days, the Supreme and Invisible, has the rule. It "openeth and no man shutteth, it shutteth and no man openeth." We listen no more to God as a person nor as "a spirit;" we have no "angry" Jehovah before whom we bow; we confess no "spirits" as our "guides;" we depend upon no blood, nor trust in *any other* material consideration for the salvation of soul or body; we deny the reality of sickness or of so-called death, and we know that the acceptance of Science as heaven or as the Christ appearing, is the end of the old, the end of belief in "death." Through Science, the Emancipator from the religious thralldom of ages, we are conquerors, for it is the power that leads captive both "death" and "hell;" it lays hold of the deception, the belief in matter, in evil, in "death," and as Truth, as God, it casts the old deceiver, *i. e.*, the system of orthodox dogmas—not its truths—into the "bottomless pit" of nonentity.

We declare not as an individual, but as the voice of Science, the voice of the Highest in the hearts of honest men and women, that religious fetters shall be broken, that those in slavish chains sold under error shall be set free. We proclaim by that which is Power and whose name is Truth, that religious intolerance shall not much longer hold sway. The "beast" or boasting system of theology which has made the nations "drunk with the wine of the wrath of her fornication," and which in

her hidden fate says in Revelation, "Behold! I sit a queen and am no widow," is doomed soon to experience upon her own head the plagues therein pronounced. She is to be hated and "left desolate," and is to be "burned as with fire." Honest, fair, clothed with jewels and fine linen, yet thy glory is to depart suddenly, for *thou* art the "Babylon" of ancient prophecy; *thou* art the great city or system to be deserted as in a day.

To our friends and all the brave within and under thy trembling walls, we say in words of kindly warning and in the saving invitation of God, "Come ye out from her and I will receive you." Oh! honest toiler, cease to plant there; spend no more your strength for naught, and your labors for that which "satisfieth not." Come to the feast, to the crowning, to the rest or heaven long held out as the ideal, distant, located place, but found now by the multitudes pressing into its kingdom to be *here* and *now*, to be the home of the soul on earth.

Men through inspiration saw the triumphs of this day. The book of Revelation is no blessing to the great "beast" or system of Christian theology, for as the sealed book, mystery or declaration of its fate, this inspiration of grandeur belongs specially to this age of Science. Its understanding or interpretation belongs not to materialistic science, the system of agnosticism which denies inspiration and God, but it applies to the spiritual side of science. The writer of the book of Revelation was a spiritual seer, and he saw the great wonders of this age. He swept the radius of two thousand years and declared the victories of our day. It was then the purpose of God or Evolution to prepare the race of man for the great events now opening, and hence the early Christians were permitted to misconceive the meaning of a few words attributed to Jesus about mansions in the Father's house, and his going to "prepare a place" for them, etc. From these few words and the traditional

history which claims that Jesus the Christ ascended, together with the spiritualistic phenomena which asserted that a spirit or an angel then appeared and told them that the same Jesus would descend again, the entire Christian religion has for over eighteen hundred years believed in a distant located heaven as a place among the stars or other worlds.

Although the spiritual seer, John the Revelator, declared four years before the opening of the second century, the descent of the holy city, and that the New Jerusalem had come down from God out of heaven, yet this was a sealed book and is such still to the church. The angel directed John to seal the sayings or meanings, "for the time is not yet," *i. e.*, eighteen hundred years must pass, and then the men of thought, the millions of liberal progressive thinkers, will be raised up of God to know what it means. Now it is opening; now the revelation is understood; now the mystery is being unsealed with the opening of the seventh seal, which means the age, the work and the universal acceptance of science spiritual, not material. Theologians are looking for the millenium, but now that it appears under the name Science, they reject it, believing that God is subject to the words and terms of man.

God or progress has raised up two hundred millions of liberal thinkers in Christian lands, and this great mass of thought, of influence and wealth, is rapidly increasing, and in order to overthrow the error, the false belief that heaven is a distant place, God, *i. e.*, Truth, is revealing to this mighty mass of mind the fact that heaven and God are not local on another planet, but are here as *spiritual power* or understanding. Within five years the Christian population of the earth will cease to teach that God is a person and that heaven is a place among the stars, for they will know that heaven is spiritual understanding and here. The best thought of this day, even millions and multitudes know it now, and we declare this understanding as the truth

of that long-sealed revelation. The city of God is not a city, the New Jerusalem is not a distant place. As God is omnipresent or universal Spirit, he can neither be, abide, nor remain in a mere city, nor even in a world. The coming of the Highest, the appearing of the Judge or King of Terrors is simply the mission of Science. This is the power that is to smite the image—a personal God—and is to break into fragments the great Babylon of Christian sects, and for this reason the term *Christian Science* is losing power and will cease.

The candlestick is being divinely removed from sects to Science; the kingdom of God is transferring to-day from the old to the new, as certainly as did Jesus the Christ declare his system taken from the old church of his day and given to those who bore "the fruits thereof."

[TO BE CONTINUED.]

From Aurora Daily Express.

Christian Spiritual Science.

A POINT DEFENDED.

REV. A. J. SWARTS.

MR. EDITOR:—Having remained in Aurora nearly a month engaged in the interests of Christian Spiritual Science, and having heard of many remarks *pro et con* during our four public discourses and the teaching of our class here, we feel that it is due to both our cause and to honest persons in your city, to explain, with your permission, in what understanding we use the term Spiritual Science. We need not herein attack any belief or claim in the interests of theology, nor have we space to attempt the presentation of our science. We might give some satisfaction by condensing a few points in our doctrines proper, even in a short newspaper article, but we see no demand for any defense now, excepting such as bears upon the title, as we think this is all that has been attacked either in a public or private way.

Without discussing the seeming variations between those who prefer the term Christian Science, Mental Science, Metaphysics, or Spiritual Science, it may answer here to say, the differences are no more than the variations between the Presbyterian, the Congregationalist, the Baptist and the Methodist denominations. As all these agree upon salvation through Christ, yet vary slightly on doctrinal points, so it is with these schools in our religious science.

Christian was applied by the Eddy school in Boston under the claim that it is founded on the principles which Jesus taught, and that the cures are wrought through the same understanding and power which he possessed. The term Mental and Metaphysics mean that their methods are not to be regarded as material or as physics, but rather as by mental or mind power only.

All of our schools reason to the conclusion that God is to be regarded not as matter, nor visible, but as omnipresent, invisible Spirit, hence as extended as the universe. In asserting the basis of being we deny agnostic materialism which claims that there is nothing but matter as the starting point, and hence that "all is matter." We assert that the invisible source of all things, or, in other words, that the basis of being is God, is this universal principle of invisible Spirit, and hence that all visible manifestations are formed of and by Spirit.

All of the sixty-six elements known to chemistry are easily reduced to an invisible state; therefore, if the invisible, even air, oxygen, hydrogen, etc., are Spirit and are the substance and source of all existing things, then logically all visible things are mind rather than matter. If God or Spirit is to be regarded not as air, breath, ether, etc., but is back of these as something more attenuated and is their producer, still we ask what they are produced from, or of, except of that which is assured to be back of them or first? If the premise of the materialist is correct, that these invis-

ble things "are matter" or material, then his conclusion is correct that "all is matter," and that "there is no God or Spirit, no primary principle except matter." If, however, the premise of theology is correct in its claim that "God is a Spirit," or if we are correct when, in our science of being, we claim that God is limitless, universal Spirit, the Creator or source of all, then our conclusion is correct that the first cause or principle is Spirit or spiritual. As we profess to deal with the science of being, and cannot admit that God is ever a visible expression or matter, because that such is pantheism, we maintain our divine science or Truth, which asserts that God is Spirit or spiritual. As our system is the opposite of materialism and of pantheism, and holds to God as spiritual, it is consistent in its claim when it uses the term Spiritual Science as the exact opposite of material science. To this term all these mental schools will drift; to Spirit or to the spiritual all true defenders of God and of immortality must come, else be left as the supporters of infidelity and materialism, to take their place with Spencer, Mill, Huxley, Ingersol, Tyndall, Parker and other infidels who assert that Life or the first cause is matter. To support the error that Deity is personal, material, or even visible, is to support the foundation of pantheism and rank materialism.

We wonder that any who profess to believe in the Bible and in Paul should approach our students, who possess the legal diploma of the Spiritual Science University, with the remark, "I did not know that you were a 'spiritualist.'" If, because of the use of this adjective, "spiritual," when applied to the Spiritual side of science, one is a Spiritualist, then the use of the same, when Paul says so much about "spiritual gifts," is evidence that the book and the "gifts" are spiritualistic. If Spiritual Science means spiritualism because we use the term spiritual, then, according to Paul in the tenth chapter of 1 Cor., Christ was a supporter of spiritualism, for Paul says:

"They did all eat of the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ."

Paul says: "If a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness." If the term "spiritual" here means to be a Spiritualist, then you force Paul to mean, "ye who are Spiritualists restore such an one in the spirit of meekness." In the first chapter and third verse of Epesians, Paul says: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." If spiritual healing or Spiritual Science means the spiritual philosophy, then these "spiritual blessings in Christ" were such blessings.

These objectors who profess an understanding of the Bible, yet would deride and tantalize those whom God is leading onward to higher and diviner truths, object to our imparting Spiritual Science, *i. e.*, spiritual understanding, to those hungering for Christ, Truth. They do not like the term spiritual understanding. Suppose we ask them to object to the same term, or call it spiritualism, where it occurs in the Bible—when, *e. g.*, the apostle says: "We do not cease to pray for you, and to desire that ye might be filled with all wisdom and spiritual understanding."

When the Bible says, "Ye also are built up a spiritual house; a holy priesthood, to offer up spiritual sacrifices acceptable to God," do our religious sects claim that it means here that it is the "house" and "sacrifices" of Spiritualists that are "acceptable to God?" If the term "spiritual" describes so many things which the Bible endorses and which are "acceptable to God," how do these objectors know but what the term Spiritual Science may be "acceptable to God?" It is acceptable to God and to those in the best understanding of the true evolutionary order of divine or natural laws.

While now our justifiable defense of spiritual truth or Spiritual Science has led us to use the term spiritualism, etc., we leave it with the objector by saying that if he is willing to conclude that all the above and other Bible uses of the term prove that such is spiritualism, then we will be willing to admit that our science is such, but not till then. Spiritualists must fight their own battles, either when theology or Spiritual Science attacks their errors, for our system is no more theirs than is the church.

Fourth Volume Greeting.

Kind readers, we are glad to express our gratitude to you and to all who have stood so nobly by our MAGAZINE until we are able to see it enter now upon its fourth year. Though we launched it without any experience in either editing or publishing, it has met a steady growth, and its friends say that it constantly improves. The way has seemed rather rough very often, and the task to voice Truth as we see it and yet to please all readers has been difficult.

If we have met sawyers and bars in the current stemmed, these were in order. We are out from shore now, all is prosperous, and we intend to give our readers a MAGAZINE second to none in this science. They can depend upon a continuance of able contributions by the most progressive writers. We do not depend upon conservatism but claim to be aggressive and radical.

We shall continue to respect all true workers for humanity, and do not intend to fling petty arrows at any.

We shall be free to defend the great system of Mental Spiritual Science against the attacks of friend or foe.

We have no time to engage in contentions nor to thank the unemployed for the benefits they bestow by that little undercurrent of jealousy and gossip. God bless all our work, and we act under his favor and approval. Let those little judg-

ings, fears or trade winds continue; we are both above and beyond their harm; we see their frowns but mount higher, conscious that our Captain is at the helm.

We shall never sheathe the sword God has put into our hand for firm, yet tempered onslaught upon the sink of iniquity and the irreligious dogmas of the old or common theology. Many claims for Truth are the basest error; such must come down and this MAGAZINE will vigorously do its part toward dethroning them.

We invite all to stand by us, and we promise ever to be found battling for the poor, the laborer, the oppressed, and against error with our face always toward the enemy.

Summer Resorters.

Many of the efficient workers in our great cause visited various resorts during the heated term. These were fine opportunities to meet many, and to interest them in the system of salvation or Science.

From the ideality and sublimity sparkling in the fine contributions by Boston scientists and others in this issue of our MAGAZINE, we conclude that rest and satisfaction came to the aid of many. We thank them for remembering our readers so promptly on their return home to resume their arduous and earnest toils. To one and all we say: Heaven bless and speed you in your work.

The Boston Convention.

As this gathering nears, the interest increases. We hope that all who have the cause at heart will make extra effort to attend. The motive is for the cause at large as we understand it, and not for any mere section. It is very proper for representatives of the science in New England to take these steps to plant this divine system in the public mind.

Now that the brave defenders have risen

up to guide the true Israel of Science and have used their God-given right to ignore narrowness and close communion, and have declared to the world their purpose to plant and build upon the broader and diviner basis of liberty, we are with them.

It meant great gain for the cause when under several able leaders a new and independent movement ripened into a thorough "exodus," a departure toward the promised land of freedom.

These independent metaphysicians were wise and saw the real trend of things when at Boston recently they banded together and organized the Spiritual Science Union. In this term all the other titles center, and to it all will become tributary. Invitations in every city to attend the local meetings of the S. S. U. will be common, and the abbreviation as familiar and euphonious as Y. M. C. A. In fact the gatherings under S. S. U. will supercede, for they will increase while the latter must decrease.

We are sufficiently in harmony with this term to work with those who thus recognize its order and leave it general rather than to claim its head as local. Should it be held as radiating from Boston or from Chicago, and that all unions formed are tributary or under any allegiance to either of these, or to any locality, it will then be doomed to the fate of such folly. We think our friends at Boston were wise in not proclaiming it local. In this understanding we hope a Spiritual Science Union will be formed wherever enough students can be found to organize it.

The Boston Convention to convene on the 19th and continue through the 20th of October can do much good, and if its management show a disposition to unite all the liberal progressive Metaphysicians, the Mental and Christian Scientists into a general union, the MENTAL SCIENCE MAGAZINE will aid such movement. It is our present intention to attend this convention, and if we can be spared from the urgency of our work we will be there. We again invite all our friends to go and

swell the attendance to a multitude worthy the occasion, the locality, and the cause.

The Aurora Campaign.

Through the voluntary offices of an able Christian Scientist from the East who also received a course from us, a Miss Mary A. Hunt of Aurora, Illinois, a fine healer and teacher in C. S., of several years experience, was led to identify fully with our school. A capable teacher formerly in the High Schools, she defended the cause of C. S. so ably against the attacks publicly made by the Congregationalist minister of her city, that when we read her six-column reply in a leading Aurora paper we regarded her another pillar to be added to the work under the title of Spiritual Science.

She made us a large parlor meeting and filled the popular "People's Church" of Aurora twice with intelligent audiences for our defense of this cause. After this the Opera House was obtained for two successive Sunday nights, where we addressed large audiences, and answered many questions demanded. A class consisting of thirty most excellent citizens was then formed, composed largely of members of the various churches, including the Catholic. Eight or ten were healers or students of other schools, but after the course of twelve lessons by us, twenty-five received our diploma of graduation. Several of the city papers were represented and said good things.

As this class neared its close a second was set on foot, and it was invited to meet at the residence of a Congregationalist family. This class is composed of nearly twenty students of culture, among which is the wife of a leading editor, and ladies from several other States. Mrs. Swarts is instructing this class.

We organized a Spiritual Science Union with thirty-two members which number will be increased in a few days. None are received except instructed students.

We exhort all workers thus to instruct in the pure Science and the New Theology, and then to form S. S. Unions.

Our MAGAZINE and various science works go now into many homes in Aurora. This is a thriving city.

The October Class.

Our October course for the University will convene on Monday the 17th at 2:30 p. m. We desire to meet the students and give them a free lecture at this hour, settle with them, etc., and leave for the Boston convention the same night. We are to have a large class for October from various States, for a fair number have sent in their names. Mrs. Swarts will carry this class through in her earnest and correct manner of teaching. All will be served with our Text Book and diploma free of charge.

We trust that others who are "almost persuaded to become a Christian" Scientist will decide fully and come to this October course. We give the science straight; we discard every atom of drugs; we set the example of giving a treatment at each session, and if any come in afflicted they nearly always leave perfectly restored.

WILL friends and all who desire exemption from the monster of delusion "Disease," please notice the change made in the Card of our able correspondent, Dr. Addison D. Crabtree of Boston? The Doctor has resided during several years in Roxbury, a suburb of Boston, but owing to the large increase of his practice both local and by correspondence, he has secured a long lease of the more central location *No. 10 Park Square, Boston*, where all future communications are to be sent.

From various eastern papers we note the fact that Mrs. Clara E. Choate, of Boston, is faithful and active for the cause. She does not seem to allow trifles to daunt her, but uses every jealous attack as a stepping stone from which she mounts higher. We wish her and her college abundant success.

Items.

The MENTAL SCIENCE MAGAZINE is receiving heavy daily mails, and we have now a good many distinct plans of work, all of which are carried on perfectly by our trusty office assistants, but some persons forget and write such long letters that they cannot receive prompt attention, beside, some points are overlooked. Let all correspondence be to the point, omitting the unnecessary details.

Every subscriber who renews their subscription for MENTAL SCIENCE MAGAZINE one year and sends the dollar, will receive it and another magazine published in New England. By special arrangement both will be sent one year for the one dollar. The other magazine is *Daughters of America*; it is an illustrated monthly. This magazine will be sent also to each subscriber who renews for one year. This offer applies to renewals after October 1st, 1887.

Our work is gaining rapidly in every department. The MENTAL SCIENCE MAGAZINE must be recognized as authority in this great Science, for it extends its circulation grandly. The public mind is being directed to it beyond our most sanguine expectations, considering that Chicago has five magazines already in this system. We receive now from twelve to twenty-four subscribers weekly. During the third week in September we received over forty new subscribers who have never taken it. Thanks, friends. Let the good work go on.

We learn from that active worker, Helen Wilms Post, now in Georgia, that she is teaching students on a non-resident plan, *i. e.*, through the mails. We do not understand how extensive her system is, but we will venture that she doing good work. When she owned and edited *The Woman's World* of our city, we found her an able defender of human rights, but she always leaves us men to fish for ourselves. We are glad that the progressive are led to see the order of absent teaching as well as absent healing. Great caution, however, must be exercised, and the system used to teach must be thorough. No careless work should come in here.

The MENTAL SCIENCE MAGAZINE is invited by Dr. Marston and the committee to be on sale at the Convention of Mental Veterans at Boston. A Boston worker will represent it, and friends can obtain it per copy, or subscribe for it and receive the premium. Kindness toward it will be appreciated by its friends. Though second in the constellation of ten Mental journals—this means second in date of establishment only—it sees no good reason for antagonizing any. It esteems the *Mental Healing Monthly* and the *Woman's World* as aggressive and liberal. It will continue to demand pure Science and the yielding of personal laudation and hobbies. Truth and the needy are to be served, while the "messiahs" or martyrs must look out for themselves.

That pamphlet, "Materialism Dethroned," by A. J. Swarts, issued during the past summer, is meeting such favor, that a German scholar in another State has voluntarily written us that he will translate it into German, as also some of our other works, free of charge. We accepted the offer as directed of God. The said work is now undergoing translation with the understanding that this gentleman may send it and a few copies to certain German publishers; one to a reverend, the publisher of a strong paper in Berlin, the capital of Germany.

This work is only ten cents per copy, or sixty cents per dozen. Of course it proves or establishes the truth of Mental Spiritual Science by mathematical principles. They are going rapidly, but we have plenty.

The calls during September at the office of our MAGAZINE and University by prominent parties and physicians from the East and the West, is evidence that the public mind is turning rapidly to this system. We now say frankly for the satisfaction of independent scientists East, and for the benefit of the hesitating or more timid, that since we incorporated in June under the new title, Spiritual Science, we have received a very marked increase of success or patronage in every department of our work.

Not one letter has come to us disapproving the title, while hundreds have come that commend it. Competing scientists may deride the term "spiritual" and draw that little deduction when they converse with the interested; the progressive workers feel the benefits and rather enjoy it; *please continue.*

Another attempt has been made to buy the MENTAL SCIENCE MAGAZINE by Mental Christian Scientists. It is too sacred a trust, too good an investment, and God directs us to hold it alone. We could not entertain an offer to pass it and its list to new keepers. Friends, why try the hidden hand by sending a mediator to one of our friends for us to name through him the amount we will accept? When he remarks, "The cash is ready," but is not permitted to name the desired takers, the mental telegraphy comes readily to our aid and we reply to them in the "science of silence." It is highly proper that a college should have a journal, but how can our modest columns hope to bear from ocean to ocean and score a quick return of Alexandrian conquests, while from gilded dome and blazing turret aerial and national bands peal forth, "See! the conquering heroes come." On a lonely isle John saw angels flying through the air in the last days, proclaiming the new gospel; it was, however, but recently made known to us how this applies to the "coming," or mission of Science. Let the "flying" and the "proclaiming continue, for we believe that God will protect the angels.

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