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MIND-CURE JOURNAL.

IN HOC SIGNO VINCES.

[IN THIS SIGN THOU SHALT CONQUER.]



IGNORANCE, THE CHIEF EVIL.

SCIENCE, THE INTERPRETER.

INTELLIGENCE IS REDEMPTION.

MIND, THE REAL SUBSTANCE.

PROF. A. J. SWARTS, EDITOR AND PUBLISHER,
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OUR JOURNAL

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

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

With much pleasure we present to our readers, the honored names found below.

Our space is limited, hence writers need to condense somewhat.

We advocate cure, only through the highest Truth and the mental science, hence it is in order for the MIND-CURE JOURNAL to present various themes of *advance thought*, that it may become a light to all, even as "a city that is set upon a hill." It is understood that a publisher is not responsible for the sentiments put forth by writers in his journal.—EDITOR.

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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.

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No. 1.

From the Battle Creek (Mich.) *Good Health*.

➤ Mental Therapeutics. ◀

J. H. KELLOGG, M. D., EDITOR.

[We insert the following, not because it is a metaphysical article, but because it comes from an M. D. who, although quite liberal yet is held with a moderate use of drugs. At the head of so large an institution as the Battle Creek, Mich., Sanitarium, we are pleased to witness his progressive sentiments.]

Whatever may be the ultimate relation of the mind to the body, its influence over the latter for good or evil, in disease as well as in health, is certainly too great to be ignored in the consideration of the various agents by which the human system may be affected. Indeed, under some circumstances, the influence of the mind upon the body surpasses that of all other agencies that are or can be brought to bear upon it. Without delaying to furnish evidence for the influence of the mind upon the body in health, as this fact is so well and generally recognized, we will call especial attention to the effect of the mind in producing disease and also as an agent in the successful treatment of various diseases. Medical literature furnishes us with almost innumerable instances in which grave disorders as well as trivial affections have been cured through the influence of the emotions.

Numerous cases have occurred in which apoplexy has resulted from a sudden fit of anger or fear as also from intense pleasurable emotions, as a transition from a state of despair or grief to that of joy. It is stated that the man who invented the

means for applying steam in navigation, died suddenly of apoplexy upon learning that his invention had received favorable notice from a scientific committee to which it had been submitted. A mother fell in an apoplectic seizure upon meeting her daughter, for whom she was waiting at a railroad depot, but who she had reason to fear had been killed in an accident which had just occurred. History informs us that an ancient Grecian died of excessive joy from receiving his three sons returning crowned as victors in the Olympic games.

Insanity has not infrequently resulted from intense mental emotion, both pleasurable and the opposite. It is, however, well recognized that fear, grief, and other depressing agents are far more apt to produce serious results than are those of a pleasurable character.

It may not seem so remarkable that diseases of the nervous system should be produced in this manner, but instances are not wanting to show that mental influence may produce disease of almost every function throughout the body.

The phenomenon known as bloody sweating, which has by many been considered impossible, has been observed in several instances, in which the exciting cause was extreme rage or fear. For example, the case is reported of a sailor who was so affected by fright during a storm which threatened destruction to the ship and all on board, that he fell speechless on the deck, and broke out into a profuse perspi-

ration of blood. When wiped away from his forehead, it appeared again, oozing out from the skin like ordinary perspiration. Microscopical examination of the sweat in other cases has shown that it does not contain blood corpuscles, but only the coloring matter of the blood. It seems that this phenomenon occurs also in animals. A case is related of a hippopotamus, which, under confinement, manifested for hours the most intense rage. The whole skin became covered with a bloody perspiration. In this case a microscopical examination showed that blood corpuscles had actually exuded from the skin.

Several cases are recorded in which jaundice has been produced by rage and fear. Medical students sometimes become very yellow in consequence of mental anxiety which they undergo in the suspense preceding examination when failure is feared.

The effect of fear in causing cholera during an epidemic of this disease is so well known that it scarcely requires mention. Instances of this sort have been so numerous that there can be no doubt that during cholera times many persons have died of symptoms exactly resembling those of the disease, of which fear was the only cause.

A case is recorded in which small-pox, or a case exactly resembling it, seems to have been produced by the same mental influence. It is stated that a woman who was begging with her child, in an English city, stopped a carriage containing two ladies, requesting alms, which being refused, she threw her child into the carriage, declaring that it had the small-pox and would communicate it to the inmates, upon whom she showered the most horrible imprecations. There was no evidence that could be obtained that the child was suffering with disease of any sort, yet one of the ladies was taken with small-pox within twenty-four hours, and died.

Chorea, or St. Vitus' dance, hysteria, and other convulsive and hysterical dis-

eases, are frequently produced from the influence of the imagination, often as the effect of example. This fact has been observed in a number of instances in which diseases of this sort have actually become epidemic wholly through imitation. The effect of grief and disappointment in producing serious organic diseases, as consumption, is a fact too well known to need confirmation by examples. Every one familiar with cases in which persons suffering some kind of disappointment or great bereavement, have gone into a decline, and died in a few months in spite of all that could be done for them. Both rheumatism and gout have been produced by mental influence, either through severe fright, the agony of suspense, or from fixing the mind on a part of the body, as in the case of John Hunter, who is said to have produced gout in his great toe by prolonged effort of the will.

We might multiply to any extent instances in which diseases have been produced by the influence of the mind upon the body, but we will now call attention to some of the morbid conditions, of the cause of which, through mental influence alone, there have been well authenticated instances. Everybody is familiar with the fact that toothache frequently disappears as the sufferer from this painful affliction approaches the dentist's office.

Numerous instances have occurred in which persons have visited the office of a dentist for the purpose of procuring extraction, but have found themselves wholly free from pain when they reached the office door that they returned home without suffering the loss of the offending member. Many years ago an Italian physician was very successful in treating toothache by having the patient rub a secret between the fingers and apply it to the aching tooth. He claimed to cure at least three-fourths of his patients by this means, in which the imagination was the only active agent. Cases of painful joint in which patients have suffered, so

times for many weeks, months, or even years, with gout or rheumatism, or purely hysterical affections, have not infrequently been cured by the operation of some strong mental influence, as sudden fright from the burning of a house, the sudden approach of a mad-dog, or from some other cause.

The case is related of a patient who, while suffering from an attack of colic, received a prescription, with instructions to "take it." He obeyed the order literally, taking the paper prescription instead of the compound, and it had such a magical effect that in a few hours he was entirely cured. It is said that the physicians in Tartary very frequently treat their patients in this way, writing the name of the medicine on a piece of paper, rolling it into a ball, and allowing the patient to swallow it whenever the drug which they desire to administer is not at hand. An English physician relates a case in which a lady patient of his, suffering with a pain in the chest, or pleurodynia, was promptly relieved in a somewhat similar manner. He wrote a prescription for a plaster, and handed it to her, giving directions to wear it, meaning of course, the plaster. She, supposing that the paper prescription was the remedy intended to be worn, placed it over the painful part, with the effect of producing prompt relief.

Hysteria and other convulsive diseases, and even epilepsy, have been cured by severe fright, intense grief, and by affecting the imagination. The French committee appointed to investigate the claims of Mesmer, the first magnetic doctor, when he was exhibiting in Paris in the latter part of the last century, stated in their report that in their experiments they had succeeded both in causing and curing convulsive affections through the influence of the imagination.

Almost every one is familiar with anecdotes concerning persons who have for years been bed-ridden with paralysis or other diseases, rendering them unable to

walk, who have been suddenly cured by severe fright, as from a sudden fire or other danger. Sir Humphrey Davy had a case of paralysis which was entirely cured by the application of a thermometer to the patient's mouth. In taking the temperature of the patient prior to an administration of nitrous-oxide gas, he observed that the patient seemed to experience beneficial results. Indeed the patient was quite enthusiastic over the effects of the new remedy, which was applied daily without the use of any other means, with the result of wholly curing the patient in a week, although he had been for some time affected with the disease.

Herodotus tells the story of the sudden cure of a dumb person in the presence of great danger. He states that "during the storm of Sardis, a Persian, meeting Cræsus, was, through ignorance of his person, about to kill him. The king overwhelmed by this calamity, took no care to avoid the blow, or escape death; but his dumb son, when he saw the violent designs of the Persian, overcome with astonishment and terror, exclaimed aloud, 'O man, do not kill Cræsus!'" It is stated that the cure thus affected was permanent.

Probably the most familiar, and indeed one of the most remarkable, of all illustrations of the influence of the mind in affecting a cure of disease, is seen in the familiar method of removing warts by charms of various sorts. Plenty of instances might be cited in which persons having warts which had existed for years and had been treated by more tangible means without success, have had them quickly removed by the application of some such remedy as rubbing with a split bean, doing the bean up in paper, and leaving it out in the road for some one to pick up; or rubbing them with a piece of fresh meat stolen from the butcher shop, and then throwing the meat away to decay, the wart being supposed to disappear with the decay of the meat. It is impossible to believe that in these cases the remedies

employed can have any curative effect whatever. Whatever influence they may have must be attributed wholly to the imagination of the person employing them. That warts are often cured in this way, however, there can be no doubt, as hundreds of the most intelligent people are ready to testify. An interesting illustration of the effect of the imagination in curing disease, occurred in the siege of Beda in 1625, when large numbers of the soldiers were suffering extremely with the scurvy. The Prince of Orange announced that he would provide an invaluable remedy. Each physician was supplied with two or three small vials of balsam, a drop or two of which was stated to be sufficient to impart powerful medicinal properties to clear water. With this diluted medicine the soldiers were treated, and with a success which was most extraordinary, and which was wholly due, of course, to its effect on the imagination.

Gout has been promptly cured by fear. Abernethy says on this point in his lectures, "You may see a person with gout that is almost unable to move with pain; but produce a shock to the nervous system by telling him that the house is on fire, and he will scamper about like a lamp-lighter."

Ague has in innumerable instances been cured through the operation of the imagination of the patient. In this disease all that is necessary for a cure is to interrupt the regular paroxysms of the disease. We have known instances in which persons were cured by such novel remedies as going down stairs head foremost on all-fours, and other procedures incapable of producing any other than a mental effect. Without doubt, a large share of the results obtained in the use of quack remedies arise from the faith of the patient in the remedy employed. There are numerous illustrations of the employment with great success of remedies which are inert or nearly so, and which attain great celebrity until their inert properties are dis-

covered. Remedies of this sort are well represented by Holman's Liver Pad, Galvanic Belts, the much lauded waters of many mineral springs, etc. The cures effected by "magnetic doctors" offer plenty of illustrations of the power of the mind—that of the patient, not of the doctor—over the body. There is no probability whatever of the existence of any occult force which can be communicated from one person to another, as is claimed by believers in animal magnetism. All the results which have ever been obtained by this mode of treating disease may be fairly attributed to the influence of the will, and the imagination of the patient himself.

[We attribute such cures to the patient's real self, which is not will, but is their diviner nature, Immortal Mind.—Ed. MIND-CURE.]

For Mind-Cure Journal.

→ Personality and Individuality. ←

DR. C. D. GRIMES.

[The reader will find good thoughts in this article. If Dr. Grimes can make the next step and see that so-called matter is but a modification of Mind, and that the "Ego" is the mental conception, the invisible form made of thought and by it, we may agree about the eternal continuity of form, and he will become metaphysical in the science of being.—Ed. MIND-CURE JOURNAL.]

Is man "Impersonal?" Is he, "In his entirety, every where, an invisible sea of Life, as present in the rock, or in the impervious platinum, as in the air?" and are "Spiritualists, who hold to the separate individual existence of Spirits, far from the attitude of spiritual unfoldment enjoyed by the clear Metaphysician?"

The above appears in the editorial of MIND-CURE for August, as the sentiments of the Rev. Mary B. G. Eddy and Dr. W. F. Evans. As I am unable to see it in that light, I write this article in the expectation that a better understanding will come, as agitation and investigation are the royal roads to Truth.

For years I have been able to see, and fully realize, that the body I wear is not me, but simply a vehicle through which I,

the "Ego," manifests in motion, form and phenomena. Just as the Infinite Spirit manifests through motion and the phenomenon of a Material Universe, man manifests through a phenomenal, Microcosmic Universe, each working by the action of Presence, in every fibre of each. What is called "my body," is a Kingdom given me to rule, the atoms of which are my subjects; each having their polar relations, constituting an individuality peculiar to each—a habit or constitutional predisposition, due to prenatal influences. It is as a ship whose canvas I am to trim to the changing winds of Life's ocean, whose rudder I am to control and guide it safely through. Life cannot originate and become a reality to our interior consciousness in any other way than for spirit—the "Ego," to lay its foundations deep in matter, and step by step, hand in hand with it, ascend the ladder-steps of evolution together, evolving at each step the "Ego" and the physical senses into spiritual conscious existence.

When the infant makes its first appearance, gives its first wail of woe, observe its earnest stare, in an effort to take in the situation. Let your vision penetrate the depths of its anxious eyes. No force meets yours as is common with adults; all is blank. The real, the Spirit is about to assume command of its Kingdom. Starting out from zero it commences to win from the germ of Infinite possibilities at the base of its existence, through physical senses into conscious reality, the Divine attributes of its legitimate Father—the ALL.

Then, at every advance from this point, so far as we can learn, matter of some degree of tenuity, accompanies it.

Differentiation results in personality, individuality and evolution or growth, and the atoms of each personality are invested with a definite mission or constitutional proclivity, from prenatal influences, affording a basis of polar forces that originates action, reaction and friction, all of which are necessities of evolution, or formation.

Every action here is the work of the Infinite Father—the ALL, by the action of Presence, being the same in "the Cup" as in the Infinite Ocean of existence named in said editorial. "God dwelleth *in us* and His love is perfected *in us*." Yes, perfected *in us* through eternal ages of evolution. You *are* "partakers of the Holy Ghost." Yes, and will continue to partake throughout unending duration. The spirit germ at the base of that blank existence, is the ALL, yet, only in possibilities, through evolution from that which contains all. Suppose we call it "an influx," be the amount ever so large or small, it cannot be received, any faster than the receiver, "the Cup," is enlarged through evolution.

From the heights of the Infinite, to the depths of inertia, action and reaction are constantly transpiring, between every differentiated condition, or being, and the grand problem of Life, is to evolve from heterogeneity to homogeneity and harmony, all pointing to oneness and unity of the whole.

Necessity and dependence extend throughout the vast range of being. Our Father *must* have the universe, spiritual Man and angels, for a true expression of His image and likeness, and He depends upon all below Him for that negative action that calls His blessings out, as surely as physical man and all below the Father depend upon His positive action to bestow them. Electric and magnetic forces, charge every Life, or condition as positive and negative. The term "Man" includes male and female. "The twain *are one*." The male is the positive and the female is the negative side of that "one." Yet each have an individuality over their own household—Kingdom—that makes them positive and negative to each other. Each cloud has a positive and a negative side. The least positive turn their negative side toward the most positive, and the most positive turn their positive side toward the most negative. From these "Wheels within Wheels" come motion, change, disintegra-

tion and integration. Like man, they "die to live," and all from the Infinite Father in the action of Presence.

Yes, "God focalized is man," but focalization is not instantaneous, but commences in matter—zero—and continued focalization is the continuity of existence—is immortality.

Yes, "In His likeness and image we are made," but that likeness, and that image is duality, positive and negative, male and female, and differentiation, individuality, and evolution are fixed orders, and are the necessities of formation. In this sense, Man and God, Jesus and the Father, are ONE. "In Him as such, each live, move and have their being."

The water "in the Cup," is the bud, the scion, or graft, containing all the possibilities of a tree and of fruitage; but an inexorable necessity demands time. Man being more complex, demands eternity, for his perfection and fruitage.

I recognize that my Life and God's Life are as one, yet that this difference exists; that whereas He is in full consciousness of the ALL, and is by virtue of that Omniscient, I am not Omniscient, because but a trifle of the all has thus come to me at this stage, but is mine in possibilities. I cannot come into the secrets of my neighbor's heart now, but God knoweth all hearts. To obtain possession of the ALL, an eternal persistence and duration is necessary, hence immortality. I believe that I exist inside of my consciousness in full, to present capacity; but outside in possibilities only.

I cannot see that I—the "Ego"—am "without form," for the form shown by the shadow—material—is the exact form of the "Ego"—the "principles, the life, truth, love and intelligence," shown by and through my phenomenal body, as phenomenal worlds show the principles, etc., of the Infinite one. "That which may be known of God is the manifest material phenomena.

Again, society rests upon personality,

differentiation and individuality, as a basis of polar forces. Here again are the same fixed analogies, from the swarm of bees, the colony of ants, flocks of birds, or the sects of religionists, parties in politics, groups, and societies of humans, who, like those below, group, combine, and follow a leader, who is a leader for the same reason, a High Priest, who is the anointed, and whom Nature has set aside in the same way, otherwise he would have no following.

I have been a believer in the fundamental principles of Mind-cure for eight years, and I am not willing to give it up yet. I am unable, however, to see the necessity of sacrificing the fundamental truths laid down in the unelucidated proposition I have made in this article, neither can I see how they can be inimical to a rational Mind-cure system. By agitation and investigation, effort and trial, at some time, the truth will appear, therefore while in faith we labor and wait, let our prayer be:

Ever illumine with "Light, more Light,"
And to the uppermost, speed the Right.

For Mind-Cure Journal.

→ The Christ. ←

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

What think ye of Christ? Whose son is he? They say unto Him, *The son of David*. He saith unto them, How doth David in spirit call him Lord, Saying, the Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?

Math. 22-42-45.

This is the grand question to-day that is to be decided. To my mind the race of man is as ignorant of Christ to-day as they were then. I have not time nor space to give a lengthy treatise upon the subject in answer to the question. I shall therefore simply state, in as few words as possible,

my opinion of Christ, without attempting a full line of argument to prove my position.

FIRST. Jesus, the man, was the son of David after the flesh, just as any person is the son of another, *i e.*, he was a human being belonging to the race in common with others. He was a reformer, pre-eminently so, well adapted to develop a higher standard of virtue, to bring himself nearer to God than any who had preceded him. This standard he attained by an effort of will. The attainment of that standard constituted him the Christ. When he had attained to the standard of the "Royal Priesthood" he became the Christ, that is, he now assumed a different position to the race, he was now Lord, he could now "Speak as never man spake" before. He was now a representative, not only of the race from the ties of the flesh, but now, having completely overcome the flesh, by fasting and prayer, he was master of the body—the Adamic nature—and had become a fit, a true, representative of the Spirit, Soul or metaphysical nature. He was now the son of God. He was now able to speak to the sick and they would become healed. He now could say that as many as believed on him he would give power to become sons of God, and that they could do what he did, and "greater things than he did could they do," because he would go to God or die, and the conditions would become better in the future than they were then.

SECOND. Jesus was the first, if we are to believe the record, who ever attained so great eminence in metaphysical science, but he said others should become as great as he.

The true reformer is the man who is trying to develop men and women to the Christ standard.

THIRD. The Christ standard discards all the lustful propensities, it crucifies the fleshly appetites. Lust is left off. To-day those who claim to be Christians are as full of lust as any who do not make such

claims. You cannot tell a "Christian" from a "Sinner" from appearances.

FOURTH. Those who are truly developed, *taught* in the Christ principles, are "a peculiar people" "a royal priesthood" unto God, they are "Sons of God" equal in power with Jesus, being Christs themselves.

FIFTH. All such can heal the sick, cleanse the lepers and raise the dead, and know the thoughts of others as Jesus did.

SIXTH. Co-habitation with such is only to increase power and beget the highest type of men, men that when they are born into this world will take to the Metaphysical Science as a duck takes to water.

Now the marriage relation is in the majority of instances an alliance whereby man may be able to gratify his lusts according to the statute laws of the land he lives in; no higher thought ever enters his mind, his conversation in every association of men you find him in is vulgar, coarse and obscene, whether he "professes religion" or not.

"Brethren, these things ought not to be." "He that is born of the Spirit will mind the things of the spirit."

From *Christian Science Journal*.

→ Thoughts, ←

K. L. C.

It is not the thought that we hold that has power, it is the thought that holds us. The thought is in a way to become powerful when we adopt it, but it is not a power until it adopts us. The first condition is that of activity of personal will—the will holding the thought. The second is that of surrender to Divine will—thought and will are one.

In one, our house is built upon the sand. In the other, the crumbling sand is turned to rock, and the gates of hell shall not prevail against it. Perception belongs to the spirit. It is a flash from the light of

that world where "God himself is moon and sun."

How beautiful to *rest* in the Lord—not to toil upward to him, but only to rest, to subside into the truth. "Be still, and know that I am God." Warfare is not the truest Christianity. Struggle is wrong, as fear is wrong. For as there is nothing to fear, so there is nothing to struggle against. Only be still—rest. I know it seems as if we could not be still. We are like spent swimmers, and the waves will close over us—it seems—if we relax for an instant the terrible strain; or we are fleeing the trampling fire; its hot breath almost licks our faces as we plunge madly on for life. How can we stop? How can we rest? The sweet words seem mockery in our ears. Oh God! we cry out of our wild terror, if we only *could* rest! If only this terrible burden that taxes our thoughts so to bear would roll away from us for only one little moment, for one single quiet breathing moment, just that we may gain strength to go on again! But, listen—"At the foundations" of one's being God is. Only give up, let go and sink into the safety of the "everlasting arms." "Be still and know." With that knowing the waves cannot close over, the fire cannot touch. In that knowing is eternal rest.

In friendship there is generally the one who takes the initiative and the one who follows. The French say: "*Il y a toujours l'un qui baise et l'autre qui tend la joue.*" The one who loves finds himself in his love because he loves. The one who is loved finds himself in the love bestowed upon him. The one who loves sets himself free by loving. The one who is loved feels himself caressed, warmed, and drawn out of prison into freedom and manifestation. But the whole secret of the charm lies with the one who loves. Let him be passive and the other is powerless.

It is the privilege of the one who loves to unloose the prison doors of the one loved.

From *The Laws of Health*.

→The Mental Cure.←

A LECTURE DELIVERED TO HIS PATIENTS BY
ROBERT WALTER, M. D., PHONOGRAPHICALLY REPORTED.

LADIES AND GENTLEMEN: From time immemorial the cure of disease has been a matter upon which thought and effort have been expended in immense degree. In the beginning the plans adopted were exceedingly crude and unsystematic; but from Hippocrates, 500 years before the Christian Era, down to the present time, systems, varied in number and character, have been established, advocated and applied, only to prove unsatisfactory and be discarded. System has followed system with a most bewildering rapidity, each generation of men repudiating the theories, and denouncing the practices of the preceding generation, so that for two thousand years medical systems have had no rest. We have had allopathy in a hundred varied forms; we have homœopathy, Thomsonianism, Eclecticism—systems which have opposed each other with the most startling facts and arguments—each charging the other with destroying its victims. But though these systems have been in deadly opposition to each other in many ways, they have all agreed and do now agree in one fundamental respect, viz.: That disease is to be cured by the use of things which if administered to a man in health would make him sick—by the use of substances destructive to the vitality of the patient. Old school says, "*contraria contrariis curantur*;" disease is to be cured by the production of an opposite disease; homœopathy declares "*similia similibus curantur*;" like cures similar, and the late Dr. Hall, in "Health by Good Living," page 35, explains quite fully the practice of all the schools, when he says:

"Medicine, even the mildest, is essentially a poison, and effects a desired result in proportion to its poisonous qualities;

it cures by setting up a disease greater than the original which it seeks to cure," and Dr. Martyn Paine declares, "Institutes of Medicine," page 542: "Our most violent poisons are our best remedies."

But we cannot describe these systems fully, but must call your attention to the fact that for the first time in the history of the world, a system has been established and urged, radically different in thought and practice from any that has ever preceded it—diametrically opposed to all the systems in this fundamental respect, viz.: That it repudiates the employment of all agencies that are naturally destructive to the vital powers of the patient. This system has been the outgrowth of the last twenty years, during which time greater progress has been made in the True Healing Art than in twenty centuries previously. This Hygienic System, a system of healing the sick by the use of means only which tend to keep them well, has existed in its incipency in very crude form under the names of Water-Cure, Movement-Cure, Diet-Cure, Mental-Cure, Sunbathing, Magnetism, Vitopathy, Electropathy, etc., and during an experience of twenty years with their varied forms, we discovered that though each was good in its place, no one of them would cure all curable cases—that though none could be relied upon as having curative power, each was serviceable as a curative condition, and hence that all combined formed a complete, successful and scientific system. Our idea is that as the mechanic gets the desired mechanical action by supplying the conditions, and the chemist the desired chemical action in the same way, so the physician will get normal vital action, which is health, if he supplies the conditions of health. All curative power is in the organism, and we apply conditions for its expression, and not forces to take its place or overcome it. Water-cure, then, is a misnomer, because it conveys the idea of a curative power in water, and therefore has often been em-

ployed as a great cure-all, by which it has been brought into disrepute. So with diet-cure, movement-cure, sunbathing, magnetism, electricity; as supplying conditions for health they may all be serviceable, when all are properly employed.

* * * * *

I shall now call your attention to the Mental-Cure. * * * *

Those physicians who look upon the organism as a mere machine to be patched and plastered and tinkered at, make a woful mistake; for man is constituted of soul as well as of body, of mind as well as of matter; and to deal with men as one would deal with a timepiece or a locomotive, or even as with horses or cows, is to prove one's self ignorant of the first principles of medication.

In the American people, as a rule, the brain is abnormally large and active, and to such an extent that the mind dominates the body.

Indeed the chronic diseases so prevalent in this country often originate in mental influences, and are always aggravated or relieved by them. It is care and thought and worry and fret that wear us out; it is fear and doubt and anxiety that depress the vital forces; it is hate and jealousy and anger, it is unsatisfied longings, ungratified ambitions, uneasy dreamings of future disaster or victory that strain to its utmost tension the sensitive nerves. Anger is well-known to have a powerful depressing influence upon the secretions. The milk in a mother's breast has often been rendered poisonous by a passing burst of passion. Hate, jealousy, envy, scorn, are all equally destructive; and hence are to be avoided as one would avoid the evil one. On the other hand, love, joy, peace, contentment, charity for all, sympathy, kindness, have within them healing virtues that are in no respect to be despised. "Length of days is in her right hand, and in her left riches and honor."

But I do not design to urge lengthily these qualities of the human mind; for you

all well know the importance of restraining the evil on the one hand and of cultivating to good on the other. The low passions of human nature must be exorcised from out the human breast, if we would have health or long life; while the nobler emotions are to be cultivated that we may inherit the earth according to promise. How strenuously these ideas are urged here, by "line upon line and precept upon precept," you well know; and I wish now to call your attention to a still further application of the mental-cure; and particularly to contrast the influences of fear, doubt and hesitancy with those of courage, faith and resolution. These stand opposed to each other as light and darkness, life and death, good and evil, as a careful investigation will show; and their power over human health is so great that they must never be ignored in the treatment of invalids.

[TO BE CONTINUED.]

For Mind-Cure Journal.

Night and Day Sides of Our Existence.

S. HART.

Self existence is changeless, therefore does not revolve. That which is dependent upon another for its existence has none of its own, but is a part of its own self-being. That which trusts in another for its existence may make a mistake in its decision, and bring upon itself an inversion. Night cannot be day, nor day night; yet there could be no night without day. It is that which stands between the day and night, which is the secondary cause of night, but its primary cause is day. This which is the secondary cause of night is that which revolves and changes. That which is the primary cause of both night and day is the changeless. Human existence is not the day, neither is it the night, but all the night there is is caused by human existence, and human being could not be

without the Divine. The cause of the day is not the day itself, neither is the cause of night the night itself. The cause of night will never be the cause of day, or *vice versa*. Human existence will always be human existence, but the Divine will never be human, yet the human will not always revolve. The human and the Divine are alike, only one is cause and the other effect. The cause can never be embraced in its effect, and the effect is as eternal as the cause. The product of Divine being must of necessity have a Divine side, but the devil, or dark side, is not necessary to its existence. The devil side of the human is the night of its own being, and the moon and stars are its only light. The devil sinned in his decision for want of evidence. All the light that ever shone from the Divine to give him an understanding of his own being was secondary. Having never seen the light of day he concluded on what he could see. He knew no life beyond his own realm, and that seemed to him to proceed from his surroundings, or so-called matter. His life, however, did not proceed from this source. His life was not in the star itself, or in the moon, but it was in the sun of his being. He himself being sense he employed reason his mediator to solve the problem of Life in favor of sense from the evidences given from his own plane. The life of the star was not its own, and was the same as that of the moon and earth, and this was reflected from the sun or its own self being. The belief that life proceeds from matter was not the conclusion of reason, but was the decision of the indomitable will of blind sense, who would not hear the evidence given by reason from the day side or cause of his own being. Thrusting reason aside he placed in its stead his own belief, the product of error. This belief was the preponderating power of his mind, and was transmitted to his offspring, and the race called man, so universally demonstrated in our world to-day, is the product of this blind decision. For this sin of the

devil man has suffered untold agony, and God was obliged to send his own Son in the likeness of sinful flesh to deny the claims of sense, or the devil, and wrest from his dominion and power that which he claimed his own. Maddened with rage, he struck at the Prince of Life, and suspended between the Heaven and the earth that which he supposed was Christ, but was only the body of sin and death he gave as a ransom for that which was lost in the decision made in the garden of Eden. The decision in the garden was not made by man real, but by man unreal. In the controversy between man and the devil the evidence given by man through reason came not from the matter side of being, but from the spirit side; and the devil knew full well that unless he could psychologize man to his belief that it would be of no use to him to start a government of his own. Comparing the evidences of both sides he knew it required at least an admission on the part of man to secure anything like success. The statement of the devil that man's eyes would be opened carried a supposition to his mind that the devil knew more than he did, and the insinuation that he was blind might be true as the cause of his not seeing the evidence presented by the devil. The positive proof that he was or was not blind could have been tested on one side as well as the other, but the thought that he would be God and know something more than what he already knew induced him to try the experiment, and believed the lie of the devil. The consequences of such an act are recorded on the pages of history, while to-day earth's teeming population speak in agony the sad tale of sin and doom. Will it always last? No! There is no more proof of its continuation beyond the night of its own existence than there is that our solar night will never give place to day. The womb of Eternity bears within its maternal folds its own ideal offspring. Struggling in the embrace of Life's placenta, man has passed the night of his ex-

istence, while down through the umbilical chord where flows Life's affections I feel the quickening spirit of immortal being, changing my gross nature from nights blinded sense to the sunlight joys of undying soul. I am awakened now to Love's sweet Life. The stars are paling in the East before the rising sun. The moon long since has set behind the rising horizon of earth. The clouds of unbelief roll up the Western sky, but all along the East the morn appears. How can I sleep? My dream is broken, and only on my memory now appears the devil's blind illusions, like the fading rainbow on the blackened Heaven before the rising sun. Our solar sun emits light, and reflects it on all objects alike which exist within the solar realm, but because of their dissimilar elements and of their untransparent qualities it is necessary either to have more than one sun, in order that each object may realize to its fullest capacity the beneficent rays of the solar monarch, or else each planet must have a revolution of its own that will bring its whole surface in contact with the sun's light. Unless each planet receives the direct rays of the sun the product of said planet will express only its negative light, in reciprocation with the elements of its own realm. As each planet without the sun cannot produce any formation recognizable to sense, so man without God can produce nothing. Man without God, to some degree, is but the silent dust, and expresses nothing. This is not man. Man is the thought of Infinite Intelligence, forever embraced in Infinite Mind and reflected on body. There is no negative side to Life's idea, as it is embraced in its substance. It is body that expresses the negative life. Life and its idea are absolute perfection. They are self-existing, therefore unchangeable. Life would not be negated on the body unless something intervened between the body and it. This which makes Life comparative on body is the cause of human night, where inharmony exists, and where alone death reigns.

What is this cause so untransparent through which the Infinite cannot reflect itself, or reciprocate with? Can Truth and error mingle? Is sunlight and darkness the same? Can two positive dissimilar elements unite? What is it which lays our bodies in its own familiar dust but its own familiar spirit? Trusting in the changing for existence, we darken Life on us with our supposition that life is in matter. This error, standing between body and Life, is reflected on body, which negatives life's reflections, and necessitates a change either in the body or its beliefs. If the body is negative to its beliefs the body returns to dust and is expressed on the other side. If our Life is more positive on body than its beliefs its beliefs will die instead of the body, and body will express its comparative life.

It is the preponderance of Truth which saves the body and destroys its errors. It is the positive of Life which destroys the negative of error. Life is not coupled or linked with death. There is no constituent that unites, under the tree of knowledge, Life and death; if there was, death would be as eternal as Life. Death is not real. If it is, then life is unreal, for one is opposite to the other. If death is real, then the grave is our last resting place. Let such a belief enter the mind and become predominant over our affections, then let death tear from our bosom our loved ones. What heart can endure the loss? The thought constantly roaming in our affections, that never more so long as the stars shine in the Blue of Heaven, or the surging waters of old ocean dash against its shores, I shall never see my loved again. No, in reality there is no death. It is ignorance which hides from our vision the possibilities of Life, and make our heavens dark, with not a star to cheer our forlorn hope. The dust on which our feet tread each day is more real than such a hope. Fading like the meteor it flashes across our vision, and is gone, leaving us to further conjecture or accept the reality

of being. The evening and the morning was the first day, and so on until the last. The day ends not in the night, but in the morning. Let it be remembered that with God there is no night, therefore no shadow of turning. Life's shadows are the undying reflections of the changeless essence of the universe, and man, therefore, he who abides under the shadow of the Almighty, cannot die. The night of human existence is where the evening shadows and the midnight darkness, and the grey dawn of morning exist. This phase of human being is the comparative side of human life called the sensuous or material phase. The spiritual is the sunlight called day, where no night of sensuous ignorance will ever cast a ray of gloom. Ignorance, with all its evils, are generated in the realm of sense, and expire before they reach the sunlight of wisdom, where Life is understood. Conjectures proceed not from the understanding or morning side, but from the evening side, where the morning starlight has not appeared, but where the midnight hour of gloom marks the grave as the last resting place of man, or death, the gate to Life. All this is error, and is the product of ignorance.

All human bodies are like a delicately constructed Eolian harp, moved by the lightest airs that blow upon it; and our varying moods and frames of mind, our shifting joys and sorrows, and often even our volitions, are under the influence of powers to us altogether imperceptible, but whose subtle effects we cannot escape.—*Rev. W. F. Evans.*

In order that the human race may progress, it must have proved lessons of courage permanently before it. To attempt, to brave, persist and persevere, to be faithful to one's self, to wrestle with destiny, to hold firm and withstand—such is the example which people need and which electrifies them.—*Victor Hugo.*

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Do as Near Right as You Can.

The world stretches widely before you—
A field for your muscle and brain;
Though clouds may often float o'er you,
And often come tempests and rain,
Be fearless of storms which o'ertake you—
Push forward through all like a man;
Good fortune will never forsake you
If you do as near right as you can.

Remember the will to do rightly,
If used, the ill will confound;
Live daily by conscience, that nightly
Your sleep may be peaceful and sound,
In contests of right never waver—
Let honesty shape every plan,
And life will be a Paradise savior,
If you do as near right as you can.

→Live to Do Good.←

Live to do good—this world should be
But one united family,
One holy brotherhood;
Where each should for his brother feel,
Helping along the gen'ral weal,
The universal good.

Live to do good—an idle wail
Is useless—an action must prevail,
A living pattern teach;
Invoke example's potent aid,
And that to which you would persuade,
Practice as well as preach.

Live to do good—if fest'ring sores
Humanity with tears deplores,
Strive all you can to heal;
Direct the young and comfort age,
Boldly for right and truth engage,
And for suffer'ing feel.

From *The Southwestern Railway Advocate*.

→Waiting.←

Learn to wait! Life's hardest lesson,
Conned perchance thro' blinding tears,
While the heart throbs wily echo
To the tread of passing years.

Learn to wait! Hope's slow fruition!
Fail not, though the way seems long!
There is joy in each condition;
Hear'st, thro' suffering, may grow strong.

Constant sunshine, how'er welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempest's power.

Thus a soul untouched by sorrow
Aims not at a happier state;
Joy seeks not a brighter morrow—
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from Life's sunny side;
Heroes must be more than driftwood
Floating on a waveless tide.

→Mind-Cure Drops.←

"Soft words scald not the mouth."

"If you sow thorns you will not reap roses."

"All that live must die, passing through nature
to eternity."

"We are all too ready to forget kindnesses and
remember injuries."

"Censure is the tax a man pays to the public
for being eminent."

In things of the mind we look for no compul-
sion but that of light and reason.—*Cromwell*.

A thought embodied and embraced in fit words
walks the earth a living being.—*E. P. Whipple*.

There is no man, however wicked or however
vulgar, but naturally loves virtue.—*Mad. de Gen-
lis*.

Does man desire to rid the world of sin?
He'll find some work who turn his eyes within.
—*S. Carter*.

O, that by this love was understood
The love of God is but the love of Good.
—*S. Carter*.

"If you desire success, do not expect to get it
by chance, but seek it through the open doors of
the things that lie next to you, and seek it as
though your soul depended upon your finding it."

The manly veracity that stands on reason and
intelligence and gives honorable entertainment
to all opinions, awarding praise or blame accord-
ing to their claims, commands respect.—*O. B.
Prothingham*.

"The beginning of hardship is like the first
taste of bitter food—it seems for the moment un-
bearable; yet, if there is nothing else to satisfy
our hunger, we take another bite and find it possi-
ble to go on."

"There are very many true and noble women
in this world who would be quite willing to give
up all for the sake of the man they love, and
there are many worthless and selfish men who are
willing to accept that sacrifice."

Stand for the right! though falsehood rail,
And proud lips coldly sneer,
A poisoned arrow cannot wound
A conscience pure and clear.
Stand for the right! and with clean hands
Exalt the Truth on high,
Thou'lt find warm, sympathizing hearts,
Among the passers by.

—*Occult Magazine*.

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→ All is Spirit. ←

SO-CALLED MATTER, AN ERROR—ENTITY CONSIDERED.

Theorists may speculate on the beginnings of animate life, but while to this day it is impossible to separate between the vegetable and animal in some water-mosses, etc., it is reasonable to conclude that all animal life came through and from the vegetable. I refer here to all flesh, and not to Life in its invisible quality, as Mind, Spirit and Intelligence. Although intangible, this latter is the essential Substance, and it is eternal and unchangeable being, void of form or decay. This Substance, or invisible force, is the one Life or Source of all objects beheld by the physical eye, all of which are modifications of the one invisible Substance, the sea of Soul, or Deity, as extended and as omnipresent as Nature or the Universe. This invisible All, or everywhere present Sea of Life, is eternity itself, and its omnipresence obliterates time, as there is no such thought except in human ignorance.

Yet in this Universal One all visible things exist. It is the sum of Life, the All of Being. Above or separate from it is no thought or existence. In and by this invisible omnipresent Sea is every so-called material object from the grain of

sand to the largest world. All the billions of varying objects are the ideas of this Grand One, the universe, Spirit or shapeless Father, and It, as the One and only Wisdom, first had a mental conception, or mental idea, of every visible atom or expression. Its only quality is Mind, Spirit or Life, but this being the true Substance, it alone can impart of itself or assume visible expression, and it clothes the mental invisible ideas with visible shapes and forms. When, from its essential, invisible, star-dust Substance it forms into its own visible expressions, the ignorance of man has called these clothed ideas "matter," and thus it is that "matter" is claimed to have independent existence, and to be an opposite of Spirit.

All these visible or formed objects came forth out of the Sea of invisible Substance, which we call Life, Spirit, and being formed out of the invisible atoms of Spirit, they are *Spirit*, whether they are formed into the mineral, vegetable or animal expressions. To assume a form for a time, even that of mineral, metal, vegetable, wood, grass, flesh, bones or enamel, and then by natural chemical laws to be reduced, dissolved and resolved back into liquids, and into the gaseous or invisible state from whence they came, is the unanswerable proof that all is Spirit, and the mental scientists are correct, and we are able to defend our system and science against the materialist, the theologian, the Spiritualist or the angry man who believes in "matter" as something entirely separate or opposite from Spirit.

We are unflinchingly opposed to the materialist who holds that "all is matter," but seeing that Spirit and so-called "matter" is essentially the same, he is more scientific in calling mineral, wood, flesh, Mind, thought, etc., "matter," than the thinker is who believes in both Mind and "matter." This last class are in the large majority, but their false theory must die. Now we challenge *materia medica*, theology, or any believer in "matter" to a vin-

dication of their error, and we deny the right of anyone who believes in "matter" to assert that they are Metaphysicians. Your coupons will be rejected by our sentry, as you are not up to the highest thought.

Every believer in Mind and "matter" holds that Mind or Spirit was *first* at some remote period, and that "matter" came into existence afterward. I challenge him to show what "matter" came from at the time when *nothing but Spirit was*. If Spirit was first, and the *only something*, nothing else in existence, what did "matter" take absolute existence from? Did it create itself, if so, out of what, when there was nothing but Spirit? Did God or Spirit create it, and if you say "yes," please name what it was created out of, when there was *nothing but Spirit in existence*. Perhaps you, like the strange theologian, believe that everything you see was made "out of nothing," but will you or he attempt to describe "nothing"? Nature did not make everything out of "nothing" and this term is an absurdity. Now, in your unarmed condition you face our Truth, our Principle, our Substance, our one, invisible, impersonal Life, and I challenge you to name any mortal, angel, spirit, entity or thought beyond, above, beneath or separate from the one Whole, the "ALL in all." Here you are arraigned before our scientific statement of being, so firmly declared by Mrs. B. G. Eddy, that "*all is Spirit*," regardless of its chief quality of invisibility or its modified forms or ideas that stand out as visible objects before physical eyes.

Steam is only oxygen and hydrogen, water is the same, ice is the same, and yet here are three visible forms. I request the man who sneeringly asks the Metaphysician to allow a stone two feet square to fall upon his head, to allow a cube of ice as large, to fall upon his own head the distance of fifty feet; and while we would both shrink from each object, I ask him if he cannot, with the natural chemical force of a hot fire, soon reduce his cube of ice

into steam, and into the invisible gases? I ask him further, is not the rock resolvable, and can it not be reduced to liquid, even to clear fluidity, and be drunk as water? Can it not be reduced then to an evaporated or gaseous state, even back to its essential invisible Substance as so much of this great intangible force or Spirit? Being invisible, or having lost its unreal or changeable form, has it gone to "nothing," or has it returned to its great real, its Source? When thus resolved to invisibility we call it Spirit, Life, Substance. When visible you called it "matter," but what do you call it now? We say it is essential Substance, and that in this condition it cannot break our head, not until it again assumes tangibility, but when it does it is Spirit, for "matter" cannot exist *per se*.

How many are deceived to-day by a vain belief that for anything to be immortal it must remain visible, while the very opposite of this is true, that the immortal is *invisible*. The physical body was once invisible, and it can all be made as invisible as Mind. Its form can be annihilated, but its substance cannot. After the cubes of stone and ice are made invisible to physical eyes, the mental ideal forms live as the real, as immortal, because in memory, which is Mind, and hence the mental conception or idea is the real, and is not subject to decay, and as all the faculties are mental, not one will ever be lost, as Love, memory or Life cannot die, or ever be absent; hence, my child, which means Love, intelligence, Life, does not die, nor is any faculty lost when the body loses its form, nor can my child as the invisible real, go to a distant place, a located heaven or "spirit world," and thus be absent from me; that could neither add to its happiness nor mine, beside I hold it in memory—Mind—and it does not go.

As the inventor first forms his machine in his mind, and then brings the materials together to express his mental conception, so Nature, or the Supreme Intelli-

gence, saw the mental model first, and from itself, its substance, it formed the human body after the pattern it saw. This mental idea, before it is clothed upon, is spiritual, and will never lose its form; as it is made of Mind or Spirit, and now after it attracts atoms from the *invisible*, that can become *visible* to mortal man or sense, it still retains its form. It was formed by the Divine Mind and in it, as a focalized center or expression of the One and only absolute Mind. Formed of, by, and in this one Sea of Mind, it is a connected part of the whole, and always will be, and it is no less a part after it takes flesh or visible form than before, and it will be no less a mental form after it allows the resolvable mortal atoms of flesh to fall. The body is shadow, changeable or unreal; it is the "vapor which appears for a short time and then vanisheth away." This is annihilation of the fleshly form only, every atom of which can, by chemical force, be resolved to invisibility, or to its source, which is shapeless Spirit or boundless Life, but the pattern after which it was formed will never be annihilated; because it—the "Ego"—is mental or the real, the quality beyond decay. If our disturbed friends can see that this mental invisible conception is the spirit-body they talk so much about, and which Paul means in XV. ch. of I. Cor., I can agree with you; but to hold to a separate personality or entity as "a spirit," with any more tangibility than the mental pattern at first conceived by Mind, I cannot.

Your chief difficulty lies in your being so material; you hold to the reality of "matter;" you believe, as the theologian and physiologist do, that the body of flesh—"grass"—is you. The truly inducted Metaphysician is far more spiritual than are those who believe in the reality of "matter."

The materialism of this age finds too hearty a support in theologians and Spiritualists, for many of these are believers in "matter;" the latter are much farther out, however, and are tending in many respects

to a knowledge of the highest. They have aided so earnestly in the breaking down of papal and ignorant dogmas, and have made the acceptance of our science of being so possible that I invite them to us with a willingness to learn of these higher truths. You have said all the time "investigate," and some of us have, but now that we have passed on and come into the true science of Life, will you come? To get into the depths of pure science you will have to turn from many beliefs and errors. You condemn those who hear you once, and misjudge your theories; why then do you misjudge us before you hear? If you will allow a competent teacher in the Metaphysical science to impart to you a course of instructions, and thereby come into our understanding, you will endorse it as the grandest and highest Truth, and you will tell all your friends that the difference in the two systems is as wide as the East is from the West.

Where is Moses? A Change Coming.

Many reformers have cultivated the field and made it possible for our Metaphysical or scientific system of cure to come into popular favor. Farther removed from drugs than any other system, it is far more successful, having accomplished so many wonders already the whole land is coming rapidly toward it, and yet we have only the drop before the coming shower.

A great field opens, and God is calling the faithful to the grand work of establishing His higher cause in the hearts of the multitudes. He is introducing a new and great system of knowledge or salvation to which humanity has been swept by the workings of the mighty past.

Much credit is due to those who first were led into the dawning light of our great system of Mental-cure, and no honest heart would withhold honors justly

merited. While this is true, yet it seems lamentable, that in this day it must be so like it was under the leadership of Moses, who first led the way out of bondage, and for whom the great waters were stayed to let him pass. The divine power was doing wonders through him while he maintained proper humility, but after the water came from the rocks at his bidding, he accepted the honor when they said "Glory to Moses," and then the divine justice decreed that he might continue to be leader for a time, but that he should not enter the Promised land of milk and wine. Detachments went up to view it, and bore out some of the inviting fruits, but Moses and his followers wandered around, preferring to be conservative or alone. He would put forth his edicts, and then go away to the mountains or to some resort until they applied to others to become leaders. To Aaron they said, "Make us gods to go before us; as for this Moses who brought us up out of Egypt we wot not what has become of him." Then the idolatry; the golden calf; the lack of allegiance to the old leader; the hilarity and dancing; the return of Moses with the tables of stone he had been chiseling out in private; his anger; his cutting rebukes to Aaron and to his other captains followed until they all lost heart and looked back toward their old bondage and mud huts as better.

So to-day large flocks are wandering around with no leader whom they can follow. What is wrong down East? We see a vast multitude who have come out of Egypt. Upon their brow is the sign of conquest, their good name has gone abroad, and like the voice of many waters, they are now asking for wise and magnanimous guidance. Many have been bitten by the fiery serpents or enemies in their midst. Is there no one to erect a proper standard, or to open the way to the vast army marshalling for victory?

Did our armies under their incompetent leader tarry long while the South was en-

trenching? Oh! in the name of Truth and humanity, where is a Grant to come to the rescue? Shall the glory of all that has been gained through heart-aches and tears; shall the star-decked banner of Truth which has spread dismay in all the entrenchments of the enemy now trail in dust? Shall our good be evil spoken of? Shall we lie upon our arms while our enemies are whetting their blades? Who will be called to the helm to guide these hosts? Is there a woman or man on the Atlantic coast who can, under the inspiration of self-denial and chivalrous heroism sound the call that will summon the flocks now without a shepherd, to meet ere long in a general convention to define our purposes? If you of the East have a plan let us hear it soon, or some "slow-thoughted westerner"—as the *Christian Science Journal* put it at us—will give the call, that will be responded to by more than both armies combined who pitched at "Shunem" and "Gilboa" the day before Saul lost his kingdom and his head. If you read the XVIII ch. of I. Samuel you will see why God withdrew from Saul, and you will see how He pronounced his fate through a woman.

Who is this McClellan and this Saul whose ways have displeased God and the people, who is so filled with despotism, fear and incompetency that we can hear no clarion note, no marshalling call, no siege-gun of uncertain sound?

A movement may be inaugurated ere long that will furnish the means, the hosts of brave women and men, and the word to "charge" the strongholds of darkness. If such a national call is made in the name of Charity and Truth, it will be answered by the earnest and true who were led out of Egypt, but have not been fully led into the land of promise. The iron rule and self-exaltation will not long bear sway in the hearts of men and women who love Justice, Goodness and Truth. Principle is mightier than individual.

Our eyes are upon many in Boston and

elsewhere who have not assumed imperious sway, nor have they bowed to the worship of gold or golden images. We look to you for true, earnest work; we might aid you and work with you. Your names and deeds of kindness have gone out to many hungering hearts, and upon one of you the mantle of Elijah must soon rest. Seek not the honor of chief seats, but toil on, you noble women and men, as standard bearers of Truth, and you will be called up to higher truths in this great work before long.

If I can aid you of the independent lines I will swing your Metaphysical interests to the gathering hosts at low rates that will recognize your rights to live. I, no doubt, have twice the circulation of any other journal in Mental science.

Metaphysicians, why has it been so difficult for you to see the trend of my work? You have stood aloof least the term Mind-cure should cause you to appear too much allied to the magnetic, and to the large class of reformers who have endorsed the latter. They and I have not agreed at all upon the term I use, as they have insisted that "spirit-cure" should prevail for purely Mental healers. I have never yielded, and do not intend to, nor has anyone seen me inclined to. I have been charitable toward them and toward all, and intend to live the immortal sentiment, "With malice toward none, with charity for all, I intend to pursue the right as God gives me to see it." No sentiment by me could be construed as against the purely Metaphysical method. If I am clear in the science I should give much credit to the President of the Massachusetts Metaphysical College, as she was my chief instructor in her class and by her books. Some of my friends have regarded me as too charitable in *that* direction, but I regard her system of cure as correct.

Had I endorsed the title "Christian Science as acceptable to the religions of the earth, or seen it compatible with the command, "Go into all the world," etc., and if I

could have harmonized with some other ways, and taken private passage on the "C. S." ship, I would be regarded by them as in the line of succession.

I wish to be known as against no one who is toiling for humanity, but I am willing to be known as kindly disposed toward Metaphysicians in general. I meet their students as successful healers, kind, charitable and true, and I like them. I would like to meet them and their teachers in a National Convention during the coming winter in Boston. I think the cause would be greatly benefited by such a move, and hope to hear from our Eastern friends about it. If we meet as friends at large and make our principles known, adopt wise and wholesome measures of definite purposes, we will, under the guidance of Love and Truth, open a door at which many, very many, true hearts will knock for instruction and admission. How I wish you to see the advancing multitude who will come to us and accept our system as Metaphysics or Mind-cure science if we have a general convention. After such a move the teachers will have plenty to do.

I ask you all to see as some far-seeing ones do, and do not demand of me an unkind or uncharitable course toward nearly 10,000 honest readers of my Journal, whom I highly respect. I fully believe that very many of them will come with us under proper treatment and learn our science, as we cannot ignore the fact that they have broken down the dogmas and absurdities of the ages, and made our higher system possible. They have some rights as honest reformers; they are coming rapidly, and ere long they will know the doors at which they will enter.

I think highly of my subscribers; they stood by me through my first year, and now all are kindly renewing, and my office help write me: "Money is coming in rapidly, and we are to have all our friends for the second year."

MIND-CURE JOURNAL, \$1.00 per year.

→Our Second Greeting.←

Our only experience with a printer's life or in journalism, is found in the year we have just ended. It has been a year of hard work, but it has been full of hope. When the Father called upon us to undertake the work, it was a trial of our faith, for at the time we consented to obey \$12 were all that we then commanded. Friends aided with about \$40, and in two weeks from the day that we promised to enter the work for humanity our first issue of 2,000 was ready, as bread for "the waters." The greater portion of these were given away, yet enough funds were obtained from these to meet the balance of cost.

Enough subscribers were obtained by the next issue to meet its expenses, and very many throughout the land wrote the most encouraging words.

Some decreed its sudden death, and resolved that it would "go down." This was strangely true, for it has gone down throughout New England and the East, and it has found its way into many thousands of homes all over our land, as also in Australia, England, etc. It is prized by the pure and good, and thousands of kind ladies and gentlemen of finest culture read each issue, and many write that it is the most welcome visitor from the literary field.

Dr. W. F. Evans, Prof. Buchanan, Freeman Dowd and many other able writers have contributed all the year, free of charge, and have been very kind.

It has worked its way against doubts, jealousies and opposition of many in the East from whom encouragement should have come, but if "Christian Scientists" feared it because it would not speak against Spiritualists, it has won its way to prosperity by omitting the unchristian deed of speaking against any class or religion. He who reads correctly sees among these feared ones, as true, as good, as

bright and Divine deeds as we meet among their enemies, who, to appear popular, must hurl their pointless arrows at the "upright in heart." While we differ from them, and have maintained an independent course, still there is no reason why we should forget that "charity never faileth, but suffereth long, and is kind."

Our Journal sought the popular channels for advertising patronage, but being young and feeble, it was promised such "when better known."

Shortly after its advent, the *Chicago Blue Magazine* was launched as the organ of "psychic research," and to report the "best things about Mind-cure," etc. We noted its galaxy and tone of staff as it sparkled with stars from under medical domes, from prelates in order and from the popular Independent Pulpit, and we kindly welcomed it to the field as "the headlight of Truth," etc. But its "phylacteries" were broad, and its mission too high to reciprocate least it would head off the gathering clans. We were allowed, however, to work on, "as a matter of course." That was kind.

Called then of God to go forth to the helpless and dying, we were led unto "green pastures and to living fountains of waters," so that our way is now clear to an abundant harvest.

Before we obeyed this call to "go out in the by-ways and hedges," the burdens fell heavily, and we would have passed the humble columns into other hands, but under these trials an earnest one was sent to us with assurances that all would result well if we "hold on and trust." Her words and work were in season, and proved "as apples of gold in pictures of silver." She tried to show the incredulous in Chicago and those of her own city, and the East, the grand opening before it, but in their worldly ambition they could not believe, and withheld their aid to see first if it could live.

A bright boy wished to unite with the church, but his father said, "you are too

young; wait and see if you can remain faithful, and if so, you may join." That day the father directed the boy to "take this little newborn lamb into the house, for it will freeze to death this awful night." The boy said, "Let me make it a little bed on this snow-bank, and if I see that it can live through the night, it will be worth saving, and I will then take it into the house." The father said, "Take the lamb in now, I am willing for you to join to-night."

Our night has passed, and to-day thousands of outside means are tendered us, which we do not need, as the Father has made His promise good, and we have plenty of means from our own fields to increase our work tenfold.

Now we invite the good and true to aid us with their pens and kind words. If you want to assist the needy to get our Journal, you may have all that you are willing to give away of this October issue at cost, five cents each. We have issued largely to make this offer for this month only. Send 50 cents for ten, or \$1.00 for twenty copies and we will meet the postage; or you may send the addresses and we will mail direct.

We have discontinued many advertisements, and given room for other writers on our staff.

We wish our friends to aid us by sending their own contributions, as also selections from others on the science.

No cost or pains will be spared to make this the best journal in the field of Mental science.

Stand by it and we will please you.

Editor at Jackson and Kalamazoo.

At Jackson, Mich., by the aid of two valued workers, Mrs. Mary H. Plunkett, of Detroit, and Dr. E. B. Weeks, of Battle Creek, we secured and instructed two classes of very excellent citizens; about twenty-four in all.

A Mrs. Field and Mrs. Robb, estimable ladies of Jackson, had instructed quite a number of students fairly in the science. There are some very earnest workers in Jackson, and although the way seems blocked for a time, it will open, and Metaphysics will triumph there yet.

Invited by the Warden of the large prison there to address the prisoners on Sunday forenoon, we accepted, and enjoyed the occasion for the welfare of the 600 in bondage. They enjoyed the service. Mrs. Plunkett and Dr. Weeks joined in a few very happy remarks.

The Warden, Mr. Hatch, is a fine gentleman, and while he gave some introductory remarks, it was very evident that all the men under him hold him and his kind lady in very high esteem.

They offered to us one of the prisoners, a case of rheumatism and paralysis long given up by the doctors. His jaw was set for eighteen months, so that a tooth had to be extracted to feed him. In four treatments the jaw was put in perfect motion. The limbs bent at right angles and the knee joints perfectly stiff, began to yield, and we saw him nearly straighten one of them at the seventh treatment. The Chaplain's kind lady, who attended our class a few times, took him in charge, who, with the aid of Mrs. Robb and Mrs. Clark, of the popular Hibbard House, will see him well.

Hon. Moses W. Field, of Detroit, ex-member of Congress, and now holding a State office, came from his home to attend our first discourse at the Opera House. Invited there by Mrs. Plunkett, he, at her request, went upon the stage to introduce us, which he did with some very kind and eloquent remarks.

We wish all the Metaphysicians of Jackson the brightest success.

Tuesday night, September 22, was our first opening at Kalamazoo, in the Opera House. A good audience of the most intelligent citizens were present. We cannot say much of ourself at these meetings, etc.,

but we want to speak well of the many kind ones who endorse our work.

We had three of our good Battle Creek students—Dr. E. B. Weeks, Mr. L. C. Sykes and Miss Emma Sykes—accompany us, as Mrs. Swarts had to go to headquarters to hold the forth and instruct our October class at Chicago.

Within four days after opening at Kalamazoo about fifty citizens had called, and may have become the patients of these healers. So pressed with the general work, I cannot give single treatments, but may hold parlor healing meetings.

The result of our work at Battle Creek, Marshall, etc., creates a great demand at surrounding cities, and I am booked now for six discourses in as many towns for the next eight nights.

I will open my class in the science, at Kalamazoo, on Oct. 7, and all who desire to pass through and come out successful healers, can do so at \$25.00, payable in advance. Some of the leading citizens here are intending to take the course, and many, no doubt, from the adjacent points will come in also.

Kalamazoo is a fine city of very intelligent people, and we expect to have a long and successful work here. We may visit many other cities if they will wake up and open the way. Write to me.

→A Good Worker.←

We were much pleased to form the acquaintance of Julia Anderson Root, of Oakland, California, who made us a very friendly call last month, while on her way East for a rest after two years of hard work for suffering humanity. She is an earnest, noble woman. During her sojourn on the Pacific coast as a Mental healer and teacher, she has instructed over two hundred persons in the Mind-cure science, many of whom are now demonstrating the same successfully in the vicinity of Oakland and San Francisco. Realizing the

necessity of having a simple and more comprehensive work on the subject of Mental healing for her students than the one she was using, she was led to write "Healing Power of Mind," price \$1.50, a most valuable book for beginners, as well as more advanced pupils. We would heartily recommend it to all earnest seekers of this great Truth. We are receiving many orders for it. Remit the above amount to us.

We hope to have the pleasure of meeting this estimable lady on her return from the East, and trust that she may gain encouragement and strength during her absence, and return to her many friends in California prepared to do the great work to which she has been called.

From a long and excellent article we have just read in the *Oakland Chronicle*, consisting of many questions and her replies, we decide that she is true to our system. We glean from it the following:

THE MIND-CURE.

WONDERFUL SUCCESS OF A GREAT SCIENCE.

Having learned of a number of people who were loud in their praise of the Mind-cure and its beneficial effects in healing bodily ailments, a reporter called on Mrs. J. Anderson Root, the well-known exponent of the science on this coast. The rap was answered by a handsome and elegantly attired lady of middle age, whose kindly smile, sympathetic eyes and lady-like aspect at once interested the visitor. Announcing simply that she was Mrs. Root, she courteously invited her caller to enter and be seated and soon impressed him very favorably with her affability and extremely intellectual conversation.

"I came to ask you about Mind-cure, Mrs. Root. Will you tell me about the science?" was first asked.

"Certainly, sir. I shall be most happy to give you any information in my power."

"How long have you been engaged in this work?"

"I came here about two years ago from the East, where I received my instructions from one of the most successful graduates of the college where the science was first taught. I was the first to introduce Mind-cure on this coast, though a number of spurious practitioners have since then claimed this honor. My tuition cost me

\$100, so that you can readily appreciate the great reduction I have made to my own pupils."

"What are the leading principles of this science?"

"Well, the profound truth that underlies the whole subject is this: That all human disease emanates from the mind, that is, from the lower form of the mind, and that another or higher form of the same mind, which cannot be infected by any disease, or bodily affliction, has a supreme control over this lower form. Now we say that certain conditions, acting through the physical senses, affect this lower order of the mind and is transmitted to the various organs or portions of the body, which are then acted upon and in turn develop abnormal symptoms, which is called disease. But if our higher mind has been properly instructed we can control all of this abnormal action, and by eradicating the cause from the mind we at once remove the effect as manifested in the body."

"Is your system a form or a species of spiritualism?"

"No, sir; emphatically, no, sir. Please understand distinctly that we have nothing to do with spiritualism in any manner. We believe absolutely in God as the Supreme Intelligence and ruler of all things. We believe that Christ, the greatest gift to man, was so to instruct the human race that they should be enabled to heal themselves physically as well as morally, and that this was the mission of Jesus on earth. He told his disciples to 'go forth and preach the gospel and heal the sick,' to perpetuate these teachings, but they and their successors to the present time have remembered only one portion of their work—they have preached a gospel, but alas! the healing of the sick has been turned over to the doctors."

The open Bible lying on a side table, where it had evidently been placed by the lady when interrupted in her Scriptural researches, attested that modern infidelity as well as spiritualism was not included in her doctrines.

"THE UNFOLDING; OR MIND UNDERSTOOD THE HEALING POWER"—is a very fine lecture by Mrs. Clara E. Choate, 3 Wellington street, Boston, Mass. By invitation she recently delivered it before the American Legion of Honor, in Tremont Hall, Roxbury, Mass.

Mrs. Choate is known to be one of the best Mental Healers in the East, and her wonderful cures have created much interest for more than seven years in Boston.

This lecture, which is nicely bound in pamphlet form on excellent paper, large clear type, should be read by all reformers. It deals earnestly with Truth in its grand march, and in a broad, liberal sense. No narrow creed holds her, and to no dogma does she bow. It fills one with "thoughts that breathe and words that burn" to read her writings; and we must say she will be heard from as a very useful writer and a feeder of hungry souls.

Reader, it is of no personal interest to me, but please allow me to induce you to send 20 cents in stamps to Mrs. Choate and order this lecture. I ask it for yourself, and I know you would go without food a day to have this food for the spirit, if you, who are in trouble, who seek a brighter day, a better religion and good health, get and read this lecture. I will write her after a little to see how many of my readers order it, so please tell her where you saw this voluntary notice. It is all sublime, yet we can only quote its closing lines:

"Like travelers in darkest night who have lost their way, and without chart or compass to guide, does man wonder about fettered by infirmities, groping in fear, and frightened of the very light that brings relief and would lead him to that ultimate in which all life lives, all reality grows more real, and all being expresses only that which made it even Good.

"Sailing across the stormy seas of sense, waves of difficulties run high, and storms of trial await the hero and his labor, clouds of darkness hang about, mutterings of envy, malice, jealousy and hate mingled with ill-omened pride and ignorance that would assail but to destroy.

"Standing like children on the threshold of time, fearing we know not what, we still cling to matter and its idols, dwelling upon suffering as real and sickness as a necessity; but, already is Mind unfolding the truth, and its demonstrations are opening the doors and lifting the curtains of sense that the sunlight of Divine thought shall dissipate the ghosts of error and limits of ignorance, showing man his true and rightful freedom.

"Already has the cry for a new method of healing as well as a new religion been answered; already has a new interpretation of the power of God been comprehended; already has the new dispensation of the word and its truths been dem-

onstrated in relieving the suffering and healing the sick; already has death been cheated of its prey, and hundreds of homes and hearts made happy by the restoration of its loved ones in the Divine resolution of higher purpose and determination, until man, absorbed in worship of the love unchanging, of life immutable and of truth eternal, forgets the weakness of the senses, the delusions of mortality, and finds himself linked with power and spirit, which are immortal.

"Man may hail this dawn with thanksgiving, he may welcome with rejoicing the benefits it brings, and with hope and courage he may work and wait, for with this unfolding comes harmony and health, and with mind understood, the healing power."

We have heard many good things of Addison D. Crabtree, M.D., of Boston, Mass., author of the "Journeys of Jesus," a work said to contain very high merit. It is very probable that our next issue will review the said work, and give our readers further light about it.

We trust that our readers may have the pleasure of seeing some of the Doctor's valuable and direct contributions.

We are in receipt of a very kind letter from him, dated September 24, 1885, from which we take the following:

"I have seen, and examined several numbers of the MIND-CURE JOURNAL, and am intensely interested in it, and its mission. It presents *prima facie* evidence of much ability, and steps boldly upon that firm basis laid with the foundations of the world, but, buried in the darkness of ages, was brought to light again by the Great Master, Christ, and lost sight of again in the ensuing centuries, to be at last, and I hope forever, laid bare for the erection of this building of God and Humanity. For this we groan, long desiring to be sheltered by it, and for which many active laborers are rapidly being prepared. * * * I substantiate my faith in this by sending my subscription for the MIND-CURE JOURNAL.

I have the great honor of knowing the Christian Scientists of Boston and the East, and find them noble, Godlike and all doing their best for the holy cause. I bid you Godspeed now and always."

We quote the following from the Kalamazoo (Mich.) *Daily Telegraph*:

The postmaster at Olivet, Mich., is also an M. D. On the 17th inst. he wrote to Dr. E. B.

Weeks of Battle Creek: "In justice to truth, I make the following statement, which you are at liberty to use if you wish, relating to Mrs. Eliza Winegar, who has been confined to her bed and not able to walk or speak a loud word for the last three years, until you gave her one treatment in my presence with the Mind-cure system. She has been treated by myself and four other physicians, until we were convinced that nothing in the line of drugs would ever cause her to walk. Her difficulties were completely overcome by you with one treatment, which I witnessed, and then she was able to converse aloud and walk with comparative freedom within the short space of 30 minutes. Wishing you God speed."

Yours truly,

CHAS. MEAD, M. D.

Dr. E. B. Weeks is one of the students instructed at Battle Creek by Prof. A. J. Swarts in July last, and he is one of the several Metaphysicians now assisting Prof. Swarts in Kalamazoo. Call upon him or L. C. Sykes and daughter at 214 Main street for consultation, as Mr. Swarts will not consent to meet many single patients as he will conduct about two meetings weekly for public cures. Let all the difficult cases call on them, as the cure is through divine power.

"HINTS ON METAPHYSICS," by Bryan J. Butts, 7 Mount Pleasant Place, Roxbury, Mass., pp. 118, paper cover, is reported to us by several who have read it as being a good work. Price 50c, and 5c postage. We have looked it over briefly and see some good things in it, and think it may aid in search after light. It quotes fine sayings from Bishop Berkeley.

Some of the attaches of our office inclining to aid all, have some of the work on sale, which can be had by remitting the price.

BOOKS FOR SALE AT MIND-CURE OFFICE ON METAPHYSICS.

SCIENCE AND HEALTH (Mrs. Eddy), 2 vols., 476 pp., cloth, post-paid.	\$3 17
HEALING POWER OF MIND (Julia Anderson Root), 157 pp., cloth, post-paid.	1 60
PRIMITIVE MIND-CURE (Dr. W. F. Evans), 215 pp., cloth, post-paid.	1 60
HINTS ON METAPHYSICS, class-book (J. V. Beneficio), 118 pp., paper, post paid.	55
WOMAN'S MANIFEST DESTINY AND DIVINE MISSION (Elizabeth Hughes), four parts, 61 pp., paper, post-paid.	25
THE UNFOLDING; or Mind Understood the Healing Power (Mrs. Clara E. Choate), lecture, 21 pp., paper, post-paid.	21
SELFHOOD LOST IN GODHOOD (Miss Kate Taylor), 39 pp., paper, post paid.	16
THE WORD OF THE LORD—Concerning sickness, from Genesis to Revelation, (G. W. McCalla), 64 pp., paper, post-paid..	12

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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 353 pages, and will be sent post-paid to any address on receipt of \$1.50. Address, F. B. DOWD, Hempstead, Texas.



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The above work has just been published by the author, Prof. J. R. Buchanan, 29 Fort Avenue, Boston, of whom it may be obtained by the remittance of \$2.50.

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

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