

VOL. II. NOVEMBER, 1885. No. 2.

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,
161 LA SALLE STREET.
CHICAGO, ILL.

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

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OUR JOURNAL

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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.

NOVEMBER, 1885.

No. 2.

For Mind-Cure Journal.

Is a Scientific Basis for Religion Possible?

DR. E. J. ARENS.

This subject has been very ably handled by some of our best speakers; but, as it is a question in whose answer all are interested, it seems to me fitting that all sides thereof should have a hearing. I have read with much interest Mr. W. D. Le Sueur's address before the Free Religious Association, hoping to find that the speaker was so far beyond the average thought as to be able to give a definite answer to the question, that would be in itself a demonstration. But, though an able discourse, it is evident from his whole cast of thought that the author has not reached that point; and his answer to the question is but another opinion, which leaves the question still unanswered.

What is termed *religion* is the beliefs and opinions of man regarding something (God) which they know nothing about. How, then, can there be a scientific basis for religion? When that something (God) is understood by all alike, when all ideas regarding the Creator start from the same perfect stand-point, as do all ideas in the understanding of mathematics, then shall we have a scientific basis for—what? Not religion. There will no longer be religion,

but a demonstrable understanding of God and his creation, which is theology—not what is termed theology to-day, but the old theology of Jesus' time; in other words, the science, not of man, but of God.

The word "theology" is now mis-applied, and for that reason liberal thinkers are more or less prejudiced against it. While I understand the feeling, and regret the misapplication of the term as much as any one can, I shall not on that account relinquish the word, but do my best to rescue it from its present position and place it where it belongs. Free religion means free opinions, and the Free Religious Association, if consistent with its title, is an association which encourages free expression of ideas and opinions regarding the Creator and man's relation to his Creator—a most excellent society, and one which cannot fail to aid progression, because it encourages earnest thought and study. But that is one thing, and theology, or the science of Spirit, is quite another. Let it be plainly understood that by *theology* I do not mean what the churches term theology to-day; for their theology is not theology, it is *religion*—the beliefs and opinions of man regarding God, his creation, etc.

Because some one may call a pear an apple, it is no reason that I should. If one should call a dream the reality, and the reality a dream, is that a reason that we should also?

The *old theology* taught and practiced by Jesus and his disciples, and by Paul, had a scientific basis, and consequently was demonstrable. The so-called theology of to-day has no scientific basis, and can have none, because it is in reality only man's opinions. When an opinion is found to be scientific, it is no longer an opinion; it is understanding or knowledge. Our object is, or ought to be, to elevate and make better our fellow-men; and I think the way to accomplish this is not to tell them what they ought, and what they ought not to do, but to give them a practical, demonstrable knowledge of God and man, the nature and origin of matter, etc.

The first step in this direction is to call things by their proper names; and, secondly, to define those names, so that we may all understand them and make a correct application of them. To-day, the term *religion* is understood to mean man's opinions regarding God and man, and regarding man's relation and obligation to God. These opinions have been found to be incapable of demonstration, and without a scientific basis, and are therefore entitled to no more respect than a man's opinion regarding mathematics.

Old theology (the science of God, the understanding of Spirit and its creation), not modern theology, is worthy all respect and reverence. It is a demonstrable truth which brings man to the realization of God and his creation, and to the knowledge of the origin of matter and all materiality. It shows man what he is, and how he can attain unto that perfect manhood accounted by Jesus to be both possible and desirable.

The religions of the day have, indeed, the form of godliness, but have denied the *power* thereof. Old theology acknowledges the power, and not only teaches that evil is not goodness, but destroys the evil in us.

Not until the people cease to reason from a material stand-point, and begin to reason from an opposite direction will they

come out of the darkness and perplexity of man's opinions. When man comprehends his relation to God and worships *self* less, he will be able to comprehend and worship God. Not, however, with words and forms: they avail not with God. True worship of God is doing his will; and we can neither do his will, nor teach it, unless we know it. And we cannot know it unless we are his children; and we are not the children of Spirit unless we have the understanding of Spirit.

A teacher of any branch of learning must first understand that which he professes to teach. A teacher of theology must understand God and his creation, the relation which man holds to God, and the origin of matter, in order to be able to teach it to others. Without a scientific basis for his views, they are worth no more than those his pupils may have. Old theology was in Jesus' time, and can now be taught and demonstrated as clearly as can mathematics; and the popular idea that God is *unknowable* has done more than all else to keep the people in the darkness of ignorance respecting their Creator and themselves.

This darkness is what Jesus, in his time, termed "death," when he said: "Let the dead bury the dead." The "life in Christ" was the release from the bondage of ignorance, through the knowledge of the law of Spirit; and, if man has in the past attained that knowledge, there is no excuse for supposing he may not in the present time, else where or in what direction is the much boasted progress of man?

[TO BE CONTINUED.]

To the Editor of Mind-Cure Journal.

→ Our Science. ←

E. W. BALDWIN.

EDITOR MIND-CURE JOURNAL: Is this a science or a sentiment? It is called Mind-cure Science or Metaphysics, but parties who write me ask if I cannot direct them to some author who treats it

more from the basis of true science and less from the stand-point of sentiment and religion. They say that Mrs. Eddy abruptly asserts "there is no matter," without giving solid reasons for her conclusions, as a Spencer or Huxley would do; that Dr. Evans, Dr. Arens, and Mrs. Julia Root have added further logic, still the amount of confusing sentiment remaining seems uncalled for in a pure science.

My reply is, that considering the science is yet in its infancy, all of the authors have done exceedingly well; that Mrs. Eddy, for leading it out to such prominent notice, is worthy of the greatest credit and the dignified expressions of Dr. Evans have commanded our admiration for years.

I have further stated that the connecting link between Mind and matter would yet be so clearly stated as to confuse no one; that the departure from existing medical systems is so great as to make it quite difficult to get just the right expression on all of its shadings until after more and continued trial. The critics tell us it is a principle of chemistry that when gases unite and form a new substance, there is also born a new property; therefore admitting that Spirit is substance, and so-called matter only an extenuation of Spirit substance, thus, according to the Metaphysicians' theory, making it all Mind, this principle of chemism interposes an insurmountable obstacle; for, if the world's concept of matter is a product of Spirit entities, the combination of various elements in this matter is sufficient to invest it with new properties; hence, matter distinct from Mind should still be recognized. To this we have further replied that in the past Mind has been dethroned and matter enthroned; that now the mental healers are reversing and restoring the right order, when Mind will be enthroned and matter dethroned, thus placing all power where it belongs, viz., in Mind, and that when the world grows into this understanding it will not be of the

slightest importance whether we call everything all Mind, or everything all matter, or recognize Mind and matter as existing in separateness, according to chemical principles.

I have read and studied carefully all the writers on this subject, and it is my opinion that somewhat of a new basis will yet be arrived at, not changing the principles as already expounded, yet with a form of presentation, commanding, in a practical sense, the universal sanction of all grades of scientific thought.

For Mind-Cure Journal.

→ Sense Claims. ←

"CONSTANT READER."

[We introduce this article as most thoroughly Metaphysical, and are glad to welcome such a writer to our columns. We shall look with interest for "Constant Reader's" December contribution. Let us hear from others who have been led into such light.]

Although we write about the senses or the body as we do, it is owing to the fact that we must not thrust out too far from the multitudes, but remain in bailing distance, and go up together to the land of promise. These purely metaphysical articles are highly valuable to draw from the extreme materialism or dark side of our nature to the light or spiritual side. Let us have more.—Ed.]

The writer has been a careful reader of the MIND-CURE JOURNAL and the *Christian Science Journal* since October, 1884. There has been enough of the theory or, better, doctrine of mental therapeutics elucidated by these two periodicals during that time to convert a confirmed pagan to Christianity, pure and undefiled; for the theme of their whole composition has been the revival of the Christ purpose; viz., the salvation of mankind from sickness, sin and death.

From you both I have learned that man is spiritual, not material, and that there are no senses material having any claim whatever to recognition.

This being true, it is easy to prophesy the future of the world, to understand definitely what are to be that "new heaven and new earth" seen by the revelator, and promised for our sure inheritance, under whose joyous laws all tears are to be

dried, and Truth to have sole dominion. Surely it is that state of mind wherein we recognize and know ourselves and our relations to God.

Then I insist that the new heaven and earth—the kingdom of heaven—or that state of mind, may be ours here and now; that we may here see God face to face, knowing that our Redeemer who liveth to make intercession, hath brought us to the fulfillment of His promise, and in our flesh we may see God. By “flesh” I do not mean “matter,” but present, conscious existence.

It behooves all clad in the garment of this faith to hold firmly to the first principles of it, viz., no sensation of pleasure or pain in matter—only *belief* of sensation; no evil of any kind, neither sorrow, nor sickness, nor despair—for there is only omnipresent Good. There should be no compromise with the claims of personal sense for a single instant. The senses should each and all be named “non-existence,” and denied any requirements or rights.

Now, I say something hard to comprehend. Shall I stop eating? one asks. No. Shall we refuse to admire a landscape or a beautiful face? No. Shall I close my ears to the music of the voices of my loved ones? No, no. Yet we must not seek these enjoyments as *ends*. We must not *think* of the requirements of the senses at all; we must ignore them as having any rightful claims on our thoughts. Leave them alone. Let them regulate themselves, regarded the while by us as non-existing.

Some Metaphysicians speak of the “requirements of the non-intelligent personal senses,” and intimate compromise with them on terms of intelligent government not at all differing in treatment from the old conception of the rights and duties of the personal senses, which, when denied or interfered with, sickness or disease results—a reality to be cured.

By so dealing with non-existence, we

make a reality of supposition, and “pile Pelion upon Ossa,” for the mere purpose of tearing down mountains of error.

It is by the acknowledgement of the claims of material sense, that spiritual sense, the only reality, is lost sight of; and non-intelligent and unreal beliefs lead mankind into sickness, sin and death.

Assurance of the non-intelligence of material sense is not assurance of non-existence to anybody, and such views are calculated to mislead the critical student into misconceptions of the scientifically logical conclusions of the true Metaphysicians of the healing school.

For there are no personal physical senses to be compromised with or domineered over; and the simple recognition or understanding of this fact is dominion without compromise.

The discovery of the principle of health, or the principles of pure being is the “second coming” of the Christ, and by its perfect science these conclusions are reached, viz., that the claims of the senses are nothing but beliefs, suppositions, without rights or powers, mythical as the characters in the tales of the Arabian Nights; and that for men to be cognizant of this vital truth is for them to be healers of disease, teachers of morals and leaders of reform in all the old notions of sense powers and claims, uncompromising, fearless, efficient.

→How to Know God.←

In a recent sermon Rev. Henry Ward Beecher said:

“It is a feeble text to say that man is made in the image of God, and therefore capable of understanding him. The God that we understand is a God that has been reproduced in ourselves, not in regard to physical attributes, but in regard to moral quality. And the way we are taught to understand God is that he comes to us and works out in us goodness; he works in us patience, and then we begin to understand what divine patience is; he works

in us joy, and divine joy flashes to our view; he works in us all the qualities of the inner man, and in these we have the revelation in us of divine nature. No man could ever think out God. He is unthinkable. No man ever can find out the lines of divine being—the latitude and longitude. No man could ever mark out the circuit and orb of the divine nature by the percipience of the perceptive faculties, nor by the reasoning power of the intellectual faculties. It is not by philosophical investigation that men ever come to the knowledge of God. And system makers that attempt to limit and define and accurately set off here and there, of necessity they are bunglers. Great men and geniuses have wrought upon it for thousands of years, but their method is wrong. They fail to understand in the beginning that the way of understanding God is the way of our own interior life, and that we come to the knowledge of God through having the divine elements created in us, and the quarreling, fighting, snarling, suspicious, jealous theologian that runs hound-like after every heretic, he can understand the devil very well, but he cannot understand God. The men that are not known in the world—the humble men, the untaught men, but who are filled with the divine nature, rich in the inner man—they are the theologians, only they can't teach; but they understand because they feel, and we feel God before ever we understand him; and he that has not in himself the divine elements stands outside; and only just in the proportion in which Christ has come to us by an indwelling spirit, and wrought out in us something of himself, that something of Christ in us is the hope of glory not only, but it is the truest ideal that we ever have in regard to our God. His outward existence, which might be called his physical attributes, those are comprehensible, it may be by our ordinary and mundane reason; but that which is the glory of God, as the disposition, is the glory of man;

that which is reality, the interior God, as it were, that no man can come to, except he use the lens of experience, and that experience is to be wrought in him by the all power of Christ and the spirit of God. We should banish the idea that we are working on pay, and that God has said to us:

"If you will deny the flesh and develop the spirit I will make it worth your while. I have got a splendid mansion in the heavens, and if you will work for me on earth, in yourself, then over against it, when you die you shall go to heaven." Now, it is very well for every man to live for immortality, but there is a great deal between commercial computation in that way and the inspiration of a higher feeling. I rejoice in hoping and believing that my name is written in the Lamb's book of life, but it is not because I am going to heaven that I try to develop virtue, patience, faith and love, but because they are intrinsically beautiful, and because in doing so I shall please God. I would seek to live a pure and spiritual life if there were no God and if there were no life hereafter, for the intrinsic excellence and worthiness of these things. The higher life of the soul is the real life, and it is a life of real power, and when recognized, developed, accepted by faith, it dominates our every other, and sin itself is suppressed and trodden under foot. The power of Jesus Christ in the human soul is that which sets man free from the whole power of animalism in the human body, and we can do all things, Christ strengthening us."

From the Jackson (Mich). *Daily Citizen*, Sept. 15, 1885.

→ Reform. ←

MR. EDITOR:—After enjoying two weeks of hard work in your city, I go to Kalamazoo to have, if possible, a better revival.

I have not been understood by many of your city. I profess to be a reformer; why, therefore, should I be expected to

advance only the ordinary views of the day? I protest against the religious dogmas and absurdities of the creeds, and see in the mighty tread of science the death struggle of all "isms." I do not ignore the lives of good, honest adherents to the theology of to-day, either minister or member, but we who have had the inside view, and contrasted the emptiness and barrenness of these forms, with the better and more righteous ways of the outside, and so-called, sinful world, must give our indorsement for the latter. To find the men of charity, of true, magnanimous nature, turn to our business men, our bankers, our lawyers and merchants, our doctors, our men and women who dare to think for themselves, and dare to turn from the narrowness and bigotry born in the ancient days of ignorance.

We are in the dawn of a brighter day, and for its divine triumphs we are working. Cure is not the ultimatum, it is only a means that we use under God toward the great end. If we have not met signal and finished cures here, we have elsewhere, and will again. Our patients here are improving finely, and are entrusted to safe hands. If hardness of heart and unbelief have confronted us so that "many mighty works" have not been done, this is not the first time that such an experience has been known in the world. Truth has been sown and it will take root and bear fruit. At every step I have been feared because I teach that God is "All in all," that God is Love, Life and Truth, invisible and omnipresent; that "no man hath seen God at any time," and that "no man can see God and live." Contrary to the Bible it is taught by theology, that the term God means something about two by six feet, shaped like a man, and will be seen after a time and talked with as man talks to man. I charge such belief with ignorant views of God and the Bible, and while Truth is mightier than error these beliefs must go down.

To claim that God is seated in one place,

how can they teach omnipresence, if they know the meaning of the term? If God can be seen then He—or It—is not "immortal and invisible." The Bible teaches us that "God is Love." I ask these materialistic theologians who believe that the anthropomorphic or personal God is visible, to show how he can be both visible and "invisible."

The true, unadulterated metaphysical science harmonizes all these apparent inconsistencies and reveals the science of being. It solves the problems of life, and sees the truth of what Jesus taught, that God is in us and we in Him. It sees God as a Sea of Spirit and as extended as the universe, and knows, with Paul, that "in God we live, move, and have our being." I will leave it to those who decry us to tell their hearers how we can "live" or be in God if the "we" means our body, and if God means only a body about the size of ours.

If the "image" and "likeness" meant that God is just like the bodies of our poor, sickly, lame and crooked humanity, it is either a great discredit to God, or a mighty honor to some who go about on crutches or on their knees.

Mental Science is in the advance, and knows that the real Man, or "image," is our intelligence, our mind, our invisible thinking life, and that God is the same. We deny that the physical body is Man, for it is only "grass" or vegetation; but Man is Life, and here is the unity, oneness or likeness of God, for He—It—is not form, but is Life, Truth, Love, Spirit and Nature entire.

Thou Great, Eternal Infinite,
Thou vast and boundless Whole:
Where can we from thy presence flee,
Thou Universal Soul?

As Thou dost *All immensity*,
As Thou art "*All in all*;"
If Thou wast here before I was,
Can I be here at all?

A. J. SWARTS.

"If the world goes against the truth, then Athanasius goes against the world."

For Mind-Cure Journal.

→ A Trinity. ←

C. FANNIE ALLYN.

I believe in the Trinity. Not the Trinity called Father, Son and Holy Ghost, but that which I shall denominate as Soul, Mind and Form (or Body.) As terms are sometimes misleading, I herewith define, and, whether right or wrong from others' stand-point, my meaning will be apparent to the reader.

Form—That which is called tangible and material—the outer life, its anatomical and physiological construction.

Mind—That which is expressed in and by literature, art, science, speech, etc.

Soul—The inner holiness which each individual possesses sacred to themselves; known in loves, joys, griefs, ideas, aspirations, etc., never expressed or formulated in words, because too deep, high and broad for earthly language.

Spirit, thought and nerves are to me the telegraph wires or atmospheres conveying messages to the outer world. The first, Spirit, speaks from soul to mind; the second, Thought, from mind to brain; the third, Nerves, from brain to speech and deeds. [I am aware that Spirit includes all, as water is snow, ice and rain, but we are confined to terms for awhile.]

Psychometry appears to be one soul coming *en rapport* with another one, and through these different departments become able to know each other here.

The first degree gives the examiner of glove, handkerchief, or handwriting, the experiences of the body, such as earthly events, characteristics, diseases, etc. The second degree enters more completely to the mental realm, and things forgotten are exhumed, and names and emotions are resurrected. How often some one says, "It wasn't mind-reading, for I was thinking of something else," or, "I had forgotten entirely the event given." But the speaker forgets that experiences are retained

with the same tenacity that rocks keep the marks of fire and water through which they have passed. Geologist and Psychometer simply read the record already written, if they open or can see that page of experience.

When the third degree is attained, then comes more minute revelations of the dear departed, and past and present are not only discerned, but some of the future that belongs to the inner life; for in *this* kingdom love holds supreme sway.

This brings me to another thought of the Trinity theory. Those who are phrenologically mirthful, or solemn, find themselves moved by these elements readily. Thus, an erratic person becomes more so by sensing the atmosphere of another of like tendency. Insanity, intoxication, murder and suicide are in the air, and affect sensitives. These conditions puzzle many, and newspapers refer to the situation as an "epidemic." Calls for help, for food, for drink, are constantly rising from hovel, mansion, cottage and cell. We hear but do not realize; or, hearing, ascribe the sensation to the "influence" of those disembodied; and this belief intensifies the condition, and victims are numerous to so-called obsession. Strict investigation has often proven the power of the spirit *still clothed with flesh*; for mental and physical exhalations are as potent as miasma. Students of this idea realize the practical good that will yet arise from these laws. Prisoned by form, fettered by circumstances, we have too often condemned and restrained, instead of teaching and guiding. We have looked too far for causes, as mankind have looked too far for God or Good; viz., at a dinner-table one day in Cleveland, Ohio, I sensed strongly the cry of "mother," accompanied with a despairing, frightened, wordless call for help. Chills and fever came in rapid succession. "Spirit wants to control" was the verdict of those present. I said "No! If I were not so fallible I should rush to the

gate." A minute later a child rushed in, exclaiming, "I am so frightened; a boy is in a fit out here."

After we had rendered assistance we found the reason of the call for mother.

Form speaks to form, mind to mind, soul to soul. The progressive tendencies of the Mind-cure will yet deal with this, and inaugurate its home practice. Fathers and mothers will realize that false words and deeds hurt their children, even though it is "respectable," and that mental malaria is as injurious as the physical.

Children and mediums are either blamed for acting out the conditions of others, or disembodied spirits are credited with influencing them to drink, and to other unnamable deeds, when the cause is nearer and more physical. [Yes, the malicious influences of earth-mind.—Ed].

The world is full of sensitives; sweet, young girls, brave, young boys inheriting the triune nature, and being acted upon and continually influencing others. Believing that much wrong can be conquered, help can be given, diseases cured, children born more happily, reared more truthfully, and marriages made more holy, by a closer study of the Trinity, I rejoice to see the interest growing in its investigation.

Praise Love from whom all blessings flow;
Seek Truth ye souls that live below;
Arise by deeds that guide above,
O' Triune Justice, Truth and Love.

For Mind-Cure Journal.

Can't.

"He preached to spirits in prison."

CAPT. H. H. BROWN.

Among all the errors that afflict mankind, there is none worse than unbelief voicing itself in "Can't," "Impossible." It is this want of faith in human ability, and in divine assistance that has ever been the great stumbling block to human progress. These have been obstacles ever confronting the reformer, and the Metaphysician is constantly finding them in his path.

When one is fully assured a thing can-

not be done, all effort ceases; then comes a paralysis, and "the spirit is in prison." There is no prison so strong as this. It is the bastille of the soul.

The only grave possible to man is unbelief. Doubt is a frost that kills all the young aspirations, and persisted in, the man is dead. The angel of the resurrection must sometime come to buried souls, and, rousing their slumbering energies, bid them come forth to life and labor.

Hope gives birth to faith, and faith to effort and success, "According to thy faith," is the promise. "He that believeth and is baptized, shall be saved;" baptism rolls off of the unbeliever as water from the back of a duck, and the whole volume of the "River of Life" could not penetrate the soul of one in the paralysis of "Can't."

No one should dare to limit the possibilities of the human soul. There are millions of faculties yet undreamed of in its latent possibilities; great mines of wealth and fountains of power as yet untouched. "Immortal as its Sire," it is also endowed with all the attributes of the Father. To dream, to hope, to aspire, is only to project the soul in the line of its development, and in the evolution of its powers, all dreams, aspirations, and ideals shall be fulfilled. It may be now, if one has faith enough. It surely will be, for time will bring the faith.

When I was a young man at school, I was checked by my teacher when I said, "Impossible," by his asking me how I knew? I answered, "Because man never has done it." Consider the wonders of steam and electricity from the stand-point of one hundred years ago. Yet they are facts to-day. Failures only prove that they did not, not that they could not. Hereafter say "don't," but never say "Can't." Napoleon truly said, "Impossible is the adjective of fools!"

Would we be free in spirit or in the liberty of the Sons of God, we must be full of hope and faith, and banish from our purposes the word "Can't." In re-

gard to anything we do, say "We do not;" but rarely say, "We cannot." This method of speaking and thinking will make new channels for the divine influx; and will lead to new effort, and effect a greater influx until through this belief in our possibilities and the sure divine aid, we have accomplished our dream. By this method the human soul unfolds its divine powers. Lowell well says:

"The soul forever liveth,
Nearer God from day to day."

The liberator of these "spirits" in the "prison" of "Can't," is one who shall reiterate "Can," in their presence until they catch the inspiration of new life, and, believing, burst their prison bars, and in their newborn hope, find powers hitherto unknown.

Our constant prayer should be, "Lord, I believe; help Thou my unbelief." I know nothing better as a formula for those suffering with this malady of "Can't" than for them to commit to memory this saying from Emerson's essay on "Success," and use it for health by repeating it in every hour of weakness:

"Don't hang a dismal picture on the wall, and do not daub with sables and gloom your conversation. Don't be a cynic or disconsolate preacher. Don't bewail and bemoan. Omit negative propositions. Serve us with incessant affirmations. Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good. Set down nothing that will not help somebody."

From *The Laws of Health*.

→The Mental Cure.←

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

SECOND ARTICLE.

The influence upon health of great and sudden fear is too well known to require lengthy statement. No one has failed to experience its unnerving power at some

time in life. Men's heads have been known to "grow white in a single night" from fear. And doubt is its twin brother, while hesitancy is a close relation. To eat in a doubting mind is to have the dyspepsia. To drink, work, engage in any of the varied activities of life in this condition, is to have failure instead of success. Despair itself is but an aggravated condition of fear and doubt, and how terrible it is to get into a despairing mood, some of us know. On the other hand what a wonderful power there is in courage, faith, resolution, not only in the fight against disease and death, but in all the labors and conflicts of life. How can a man succeed whose courage has departed; whose faith has given way to doubt, and steady, stern resolution given place to hesitancy—to unsteady, flickering, fluttering, weakly, cowardly impulse? As well expect victory from a mutinous, cowardly and skulking army as health from a fearful, unbelieving, hesitating patient; as well expect success in any conflict where one believes himself beaten, as to expect it in a despairing invalid. Every invalid who seeks the shelter of this home has engaged to fight the battle against disease and death, and if he is brave, bold, courageous, resolute, guided by a skilful commander, he will succeed, while to the coward, skulking along the lines, hanging upon the verge, and in doubt and fear of results, failure is written in unmistakable lines upon every lineament of his countenance.

Sometimes such persons visit us; doubting, hesitating, fearful, pale, unbelieving, watching, questioning, examining, criticizing. Such an one is curable, but usually so only by becoming infused with new ideas, new thoughts and new ambitions, whereby he is changed from the doubting, hesitating invalid, to the brave, courageous and confident convalescent. A worse case is he, who, driven by the stress of disease to seek for help, yet despises the means, would like to be cured, but

would like to have it done in his own way. The way of self-denial he has not known, and does not wish to know it. He casts his body at us as one would throw a bone to a hungry dog, saying, "there, take it and cure it if you can, as I don't believe you will." He don't want any of our new-fangled notions; has no interest in the great problems of life and health that are here discussed; no desire to get or maintain health by living healthfully; he wishes simply to get well that he may have more strength for self indulgence. He looks upon this system as a system of cure but not as a system of living; as one suitable for an invalid, but detestable for a well person.

Let no such an one deceive himself. The elements of failure are written all over the case in unmistakable characters, and unless a better frame of mind can be secured we surrender it as hopeless. Even God himself cannot save a man in such condition of mind, and we are not mightier than God. If, however, by exercising whatever of charity, of kindness, of attention we may, we can secure an honest hearing, perhaps we can convince the judgment, quicken the conscience and secure willing obedience, whereby the elements of failure give way to the elements of success. To show you how this matter operates I will cite a case or two in my own practice as well as a couple from medical history. Such an one came under treatment a few years ago, reduced to helplessness. He could move about only on crutches, and in desperation was willing to do anything. He followed our prescriptions for a few days and was relieved so that he could walk several miles without difficulty, when he said to me, "Doctor, I don't want to live as a sick man lives, I am well." I argued, and protested, and warned; but secretly he had his tobacco, his wine, and other "good things," and in less than two months was as badly off as ever, and he went to Germany because he understood they would cure you there and

give you all the wine and tobacco you wanted.

I once undertook the cure of an opium-eater, the wife of a minister of the gospel, who in addition was reduced to the point of death. So thoroughly was she a victim to the habit that she would hesitate at nothing to satisfy her cravings. We gradually reduced the quantity of morphia to a minimum, adulterating it with starch, until she was really relieved. During all this time her general health was steadily improved and she was in a fair way to get well. But we had all along contended with a great difficulty—she had no interest in the plans. Neither had her husband. He was intensely anxious to have her cured, but he cared for nothing else. The result was, neither of them chose to inform themselves of the *modus operandi*—of the theory of practice, they only wanted health, and didn't care how they got it. My lectures were foolishness, and they could not get up ambition to attend them. After six months of the most arduous labor and treatment, the lady was relieved of the opium habit, and was rapidly gaining, when her husband, thoughtless and headstrong, insisted that she was not going to get well, and that he must take her home to die. I told him if he expected to get rid of her so soon he would be mistaken; that he would find her more vigorous than he expected. She returned to her home, and much to his astonishment possessed a degree of strength that she had not known for years. They wrote back delighted letters of her ability to work, as well as her freedom from the opium habit. But after a few weeks her newly acquired vigor was dissipated, and the craving began to return, when she saw her mistake and begged to try it over again. But we could not receive her; the golden opportunity had slipped by never to return; and all from want of a little knowledge that was easily obtained.

Another case ended more encouragingly. A patient who had lain upon her bed for

one year, and had apparently improved but slightly, and though she had not walked ten rods in that year, I insisted that she should be brought to my lectures. The first lecture delivered in her hearing was particularly applicable to her case, and she came to me afterwards with tears in her eyes, saying, "O, doctor, why didn't you tell me that before?" I have told you the same a hundred times in the year, but not in the same way. I was unable before to convince you, to bring to bear the arguments that would convince you; but I trust you now believe you can and will get well. "I pledge my word that you will get well, if you follow my advice." That lady walked to every lecture thereafter, and seldom a day passed that she did not walk down stairs and around the institution; wholly the result of mental influence brought to bear upon her. And though a desperate case, she is to-day strong and healthy.

That the results in these cases were decided wholly by mental conditions we know. For lack of faith—of honest conviction, the former were lost, and I have no doubt are dead, while the other, a far worse case, was saved by her honest desire to succeed at whatever cost. * * *

[TO BE CONTINUED.]

From Kalamazoo (Mich.) *Daily Telegraph*.

→ A Mysterious Gathering. ←

IT IS VISITED BY A TELEGRAPH REPORTER—
DR. SWARTS, OF CHICAGO, IN KALAMAZOO
—A LARGE AND INTELLIGENT CLASS.

Dr. Swarts and his work in this State, and the success which has followed his treatment and visitation have awakened a very great interest in the minds of the people, and, as a consequence, his work and his methods have been a chief topic of conversation. His lectures at the opera house interested many, and his rooms have been thronged by people from near and far, and those who have come have departed

much gratified with what they have learned and experienced.

At the request of a large number of ladies and gentlemen, who had witnessed the work he has done, Dr. Swarts has formed a class in Mind-Cure Science which meets by permission of Mrs. Judge Sherwood and her family, at her house, corner of Cedar and South Rose streets. Yesterday afternoon a reporter of the *Telegraph* visited the house and was present during the afternoon exercises, which were very interesting. A very large class was present, over forty in number, including many persons of prominence of this and other places, and some from other States. Among them were the following:

Joseph Sill, M. D., Mrs. Joseph Sill, Mrs. Judge Sherwood, Miss Marion Sherwood, Miss E. Gertrude Thayer, Mrs. Rev. A. Wakley, D. D. Brown, druggist, Rachel Sterling, E. Van Sickle, Mrs. J. S. Holman, Mrs. J. M. Seymour, Kalamazoo; Mrs. Chas. E. Barnes, of the *Sunday Morning Call*, L. C. Sykes, Miss Emma L. Sykes, Battle Creek; Mrs. J. H. Moores, Mrs. O. A. Jennison, Lansing; A. L. Johnson, M. D., Leavenworth, Kansas; Mrs. Dr. J. M. Copp, Mrs. L. E. Drake, Mrs. A. M. Otis, Mrs. L. R. Walker, Miss Grace Otis, Plainwell; Dr. A. J. Kinne, Decatur; Mrs. S. J. Warner, Chicago; Mrs. A. M. Smith, Mrs. Etta G. Smith, Sioux City, Iowa; Mrs. Dr. C. H. White, Reed City; Mrs. Annie R. Smith, Mrs. Chas. Clement, Mrs. Eliza Bower, Colon; Mr. C. Gilham, Mrs. E. A. Gilham, Mrs. R. Sturgis, Mrs. Mina Parker, Wm. Sturgis, C. D. Grimes, Sturgis; Mrs. Laura Sparr, Salem, Mo.; W. H. Lash, Mendon.

Kalamazoo citizens have read of the developments in the metaphysical movements in Chicago, Boston and the East, and some of our progressive thinkers have been investigating the works and movements of leaders and teachers. Dr. Swarts charges only \$25 for a course of instructions, and seems to impart a knowledge

that brings his students into successful work. This seems more just toward the people than the charge of \$200 and more, as at Boston. We are not specially interested, but the new cause, whatever it is, seems to have a calm leader in this man, whose movements may become national ere long.

For The Mind-Cure Journal.

A Lesson in Humility and Love.

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

On one occasion, as Jesus, the great Metaphysician, was journeying with his disciples, the twelve disputed among themselves as to which of their number should be greatest. They thought that Jesus, as the promised Messiah, would set up an earthly kingdom, and reign in Jerusalem on the throne of his ancestor David; and John was no less anxious than his brethren to secure the highest place in that kingdom. The disciples did not let their words reach the ears of their master, but the Great Psychometer knew their hearts, and embraced this opportunity to give them a lesson in humility.

When they were come into the house, Jesus asked, "What was it that ye disputed among yourselves by the way?" The presence of Jesus and his question put the matter in an entirely different light from that in which it had appeared to them while they were contending by the way, and they were silent. They could now see that selfishness and pride of mind were at the foundation of their desire for pre-eminence. It is no wonder that shame and self-condemnation kept them silent. But a little while before, Jesus had told them that he was to die for their sakes, and their selfish ambition was in painful contrast to his unselfish love.

There was a radical defect in the characters of the chosen twelve, which must be shown and remedied. And Jesus sat

down, and called the twelve, and said unto them, "If any man desire to be first, the same shall be last of all, and servant of all. And he took a child and set him in the midst of them, and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me." Those who possess the Christ-like spirit will have no desire to occupy a position above their brethren; and those who are not self-conceited and inflated with vanity are the ones who will be accounted great in the fellowship and communion of the all-pervading, infinite, Eternal Spirit.

This lesson was not lost upon John. He saw his character in a new light. An act was brought to his mind which he had supposed was right, but which he now questioned. "Master," said he, "we saw one casting out devils in thy name, and he followeth not us, and we forbade him." James and John had thought in forbidding this man "to work miracles" in the name of Christ, they had had their master's honor in view; but they began to see that they had been influenced by wrong apprehensions and a jealous desire for self-preferment. They acknowledged their mistake, and meekly accepted the mild reproof of Jesus: "Forbid him not; for there is no man who shall do a miracle in my name that can lightly speak evil of me. For he that is not against us is on our part." How this incident puts to shame the lofty presumptions and claims of impotent priesthoods and effete hierarchies, and silences the shibboleths of sects, teaching on the authority of the great Metaphysician of Galilee that the true validity of holy orders is to be measured and judged by the merit, power, and worth of one's ministry for good, and a true mission is found wherever there is a demand for such ministry. "Where two or three are gathered together in my name, there am I in the midst of them."

→ An Acrostic. ←

[Addressed to Dr. E. R. Knowles by members of a Lodge of the order of Knights of Pythias.]

Knight of a noble order rare,
Now old chivalric days are past,
Of one thing always have a care;
Where'er thy lot in life be cast,
Let thy great aim perfection be;
Endeavor always earnestly,
So thy best work may be thy last.

→ People Will Talk. ←

ANON.

You may get through the world, but 'twill be very slow,
If you listen to all that is said as you go;
You'll be worried and fretted, and kept in a stew—
For meddlesome tongues must have something to do,
—And people will talk.

If quiet and modest, you'll have it presumed
That your humble position is only assumed,
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited—keep perfectly cool,
—For people will talk.

And then, if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain;
But keep straight ahead—don't stop to explain,
—For people will talk.

If threadbare your dress, or old fashioned your hat,
Some upstart will surely take notice of that,
And hint rather strong that you can't pay your way;
But don't get excited whatever they say,
—For people will talk.

If you dress in the fashion, don't think to escape,
For they criticize then in a different shape;
You're ahead of your means, or your tailor's unpaid;
But mind your own business—there's naught to be made,
—For people will talk.

Now, the best way to do, is to do as you please;
For *your* mind, if you have one, will then be at ease.
Of course you will meet with all sorts of abuse;
But don't think to stop them—it ain't any use,
—For people will talk.

FOR MIND-CURE JOURNAL.

→ Ever Near Us. ←

MRS. E. R. SWEENEY.

When we feel our friends have left us,
And are snatched by death's cold hand,
And no more they walk beside us;
But have reached the other strand:

Though their forms lie coldly sleeping,
Dust to dust do they remain;
But 'tis Jesus whom they follow,
And in heaven they live again.

Christ then comes to cheer and comfort,
And He bids them "follow me."
In His presence we find solace
When tossed about on life's dark sea.

So He bids our darlings follow—
They are angels sent by love;—
And with love's sweet tones they beckon
Us to yonder realm above.

Oh, how precious is the knowledge,
Thus to know our friends are nigh,
And to feel their tender touches
While they know our every sigh.

All our burdens do they lighten,
For our cries they always hear;
And our path they always brighten,
While our hearts they come to cheer.

Oft their presence soft as dew drops
On our pillow near doth speak;
And their breath with cooling softness
Fans our troubled, fevered cheek.

Thus they walk the same beside us,
Though their forms we do not greet;
While their gentle, loving presence
Strews sweet flowers about our feet.

→ Mind-Cure Drops. ←

"Let a man restore order within himself, and chaos without ceases."

"Nothing possible will ever be attempted if all possible objections must first be overcome."

Respect your wife. Heap earth around that flower, but never drop any in the chalice.—*A. de Mussett.*

It has been the plan of my life to follow my convictions at whatever personal cost to myself.—*Garfield.*

"He who does not know those things that are of use and necessity to him to know, is but an ignorant man, whatever he may know besides."

"Those who disbelieve in virtue because a man has never been found perfect, might as reasonably deny the sun, because it is not always noon."

"The truest help we can render to an afflicted man is not to take his burden from him, but to call out his best strength, that he may be able to bear the burden."

"We are looking to-day through dim shadows; hence we only get partial views of each other. To-morrow we shall see in the clearer light—a more glorious sunshine—yes, in the white light of charity, which thinketh no evil."—*A. B. French.*

Every human being is a center of influence for good or for ill. No man can live unto himself. The meshes of a net are not more surely knit together than man to man. We may forget this secret, silent influence. But we are exerting it by our very thoughts, and he is wise with a wisdom more than that of earth who seeks to put forth the highest power for good.

MIND-CURE JOURNAL.

161 LA SALLE STREET, CHICAGO.
 PROF. A. J. SWAERS, Editor and Publisher.

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Published on the First of each Month.

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

→ Evolution. ←

THE GARDEN—THE SERPENT—THE TREE—
 A NEW THEORY ON THE ORIGIN OF EVIL.

Some would-be leaders in science ignore the body and reject all the claims of physiology, arguing the unreality of all things visible. While I admit that all visible things are expressions or modifications of Spirit, yet it is worse than nonsense to attempt to deny the fact that the body is an important something, or the earthly self. Mental scientists have discovered the erroneous teachings of the popular physiology, but through a correct knowledge of the mental mechanism, new and important discoveries have come to a scientific standard, as the mental physiology, or the true; hence, if you can be taught by the scientific or mental physiologist, you will become truly skillful in both the laws of disease and the correct cure, which is the mental or scientific method.

It is proper, then, to impart some scientific and anatomical facts by which a better understanding can be obtained relative to the Eden of the past, as also of the present.

From the above remarks it should not be inferred that we are voicing the defective physiology of the schools, nor that we hold to the utility of such in the knowl-

edge or cure of disease. It may have been ours to study the discoveries of a scientist not generally known to the students of medicine, and to have obtained through him many important facts which qualify us for the correct understanding of the human mental mechanism, even before we gave attention to metaphysical teachings, which we prize very highly, and place as *ne plus ultra*.

Commentators and prelates have vainly tried to impart light relative to the obscure transactions in oriental Eden. No one has been satisfied with their interpretation of the mysteries, so held from past ages, as their clouded work is seen in every attempt to explain. They pronounce it "hidden in mystery," and veiled from human ken.

The genius of prophecy and of inspiration ever brooding over the destiny of man, imparted to the ancient seers and writers some of the initial facts in the grand unfolding of mortal life. The ages had evolved the lower order of animal and human life, but their history may remain unwritten forever.

Conjecture by Buddha or "Oahspe," may never pass at par with the reflective mind, as it scans the panoramic unfoldments and marks the tragical acts on the stage and in the play from the early dawn, while no historian's pen could sketch the scene when the curtain first arose. Passing from this unwritten history, shut out from the struggles of our ancient brothers while they lived on barks and browse, and burrowed in the earth, we rise in imagination to the day, when, emerging from the low, the crude, the ignorant, we see the race coming up through the black, the brown, the white phases, while at each step the earthy traits grow less, and the diviner ways are taken up.

It is now clearly demonstrated by science that the basic, or fundamental law of liquids, is to form in tree shape. This can be seen in many ways. Put a small amount of water in a plate, and gently

pour paint or India ink into it, and it will form itself into a leaf, a tree, or sea-weeds. A river with its tributaries resembles a tree in form. The same law is seen by the action of water in its formation of fern-shaped plants between the layers of lime rock. Footsteps with rubber shoes upon pavement stones, when wet, make the leaf and the tree forms. Frost on the window-pane is an example. The skeleton of a fish is an illustration.

The Tree of Life is the human body, and is formed throughout by the fixed law of liquids. The lungs are a tree; the kidneys are in tree shape; so also is the liver the pancreas, the stomach, the heart, and all the vital organs; but the brain is a most beautiful tree, in the strictest sense of science. Sidartha says: "The palm tree is the prince among all the floras of the earth. In its general form the brain resembles the palm more than it does any other tree. It is far more complex, however, for its many connecting bands have no type among the trees, but only in the leaf structure. The brain of man is the great Tree of Life spoken of by the ancient poets and seers of all nations. In all ages man has instinctively felt that in the tree was a type of himself."

A tree has two centers of growth; from one the growth is downward, into the soil, while from the other the growth is upward, forming the trunk, the branches, foliage, fruits, etc. This is true of the human body or Tree of Life, *i. e.*, of animate or moving life.

The Bible says: "All flesh is grass," and so says science. The entire animal kingdom came forth out of the vegetable, and all vegetation came by and through the liquid forces, all of which came from the gaseous or invisible state, commonly called "Nothing," but which we denominate essential substance, because the source of all things visible. It was the evolutionary order for the vegetable forces to produce every variety of insect or animal life, and each distinct; hence, the "missing link"

between man and the monkey will not be found, as a link never existed, for it is not true that the physical man came as the progeny of other animals. Nor is it true that the human species were produced from "dust or mud," in the sense that it was suddenly molded or shaped thus, but the first were slowly gestated as "male and female" in a watery bed, as God or Nature possessed the power thus only to do.

Water is the basic force or connecting link between Spirit or invisible Life, and visible or animate Life, both in the vegetable or animal, and is also the basic force of all minerals. There are hidden and very important reasons why Nature has made three-fourths of the earth's surface of water.

If there be a theological conjecture, there certainly is no scientific reason for ignoring the fact that the first human pair came from an incipient germinal cell of Spirit or invisible force. All vegetation, "grass" or flesh came thus, and Nature is the father and mother of all.

The brain, in its delicate structure, although folded in convolutions and encased in its bony habitation, is the rich foliage of the Tree of Life, which also is the "tree of knowledge of good and evil." As each hemisphere of the brain has 300 square inches of surface in its folds or convolutions, it would be a fair top or foliage if the total surface of 600 square inches were spread out, for this would give us over four square feet.

The human body is not only the Tree of Life, but it is the Garden of Eden. The Hebrew definition of Eden is "pleasure," "delight," "paradise;" hence it meant the Garden of Pleasure. In this garden are found the Tree of Life, the River of Life, the serpent, the fruits, the swords—*i. e.*, the mental cutting forces—the Good or God, the evil, the judge, the trial, as also the accuser and the acquittal. The "driving out," or "sending forth" from the Garden, signifies the expulsion of animal or carnal

ways, which Paul meant by "the flesh lusting against the Spirit, and the Spirit against the flesh."

Ingersoll is not a scientist, hence he demands light on the "snake story," and asks the theologian to "show us the river from 'four heads'; and flowing in four opposite directions."

The theologian is not a scientist, hence he cannot vindicate the true interpretation of the Bible.* The theologian is looking today in oriental lands to find the traces of the river, but, veiled from the ages, it required the keen eye of science to behold it as inspiration first saw it.

The Bible says: "Out of the heart are the issues of life." The blood is the life of the flesh, and it is the River of Life, arising from the four chambers of the heart—the right and the left auricles, and the right and left ventricles. We know that the blood flows to the brain and to the feet, as also to the fingers; hence, extend your arms and you readily see the four exactly opposite directions in which the life-river flows.

If you cannot see that the blood flowing from the heart to the brain is flowing to the north, as science claims, you can so regard it when a man is lying on his back with his head northward, his arms extended to the east and the west; you can now see the flow from the "four heads," out to the four opposite directions.

"Pison," or the north river, went to the "land of gold," by which it meant wisdom of the highest Mind, the most valuable. If Ethiopia, which the river "Gihon" encompassed, meant that country in a literal sense, then that river or its bed should be found, as it would be 3,000 miles long. A river of water never surrounds a nation in its flow, for that is contrary to the laws of Nature. The hand is the servant of the whole body, hence I shall define this to mean that the river coming within the hand sweeps or "compasseth" the radius

of the whole body, which is the opaque, the Ethiopic, the dark or "dust" Garden, the earthly or physical body.

Sidartha says: "The greatest of all the branches of this river are the aorta and vena cava, reaching southward to the trunk and lower limbs. In branching over the body this river divides into four parts at seventeen different points."

Blood is three-fourths water when seen under the magnifying glass; hence, when the same intelligence that outlined this river in the II. Ch. of Gen., spoke through John in the XXII. Ch. of Rev., and said, the river was "clear as crystal;" it was significant; for blood, chiefly, is the clearest water. The "proceeding out of the throne of God and of the Lamb," means as herein taught, that the heart, the inner sanctuary, is the throne of Love, or of the spiritual and physical life principles, of the human-divine temple.

Throughout the Bible human actions are called fruits, and we so understand it today: e.g.: "By their fruits ye shall know them." "Filled with the fruits of righteousness." "Full of mercy and good fruits."

The fruits of the tree are the actions performed by the mind in the body. Its good deeds are the fruits of the Spirit: "Love, joy, peace, gentleness, goodness, faith, meekness, temperance," etc. The substratum or lower mind of this tree, the body, are the polluting deeds, or fruits of the flesh: "Adultery, fornication, uncleanness, idolatry, witchcraft, hatred, wrath, strife, seditions, envyings, murders, drunkenness, revilings," etc. If you perform these deeds you are "sowing to the flesh," or to the propensities of a debasing mind, and hence, the fruit will be "corruption;" but if your life tends to the pure and good, then you are sowing to the Spirit and bearing the fruits that are "life everlasting."

The serpent in the garden is there still, for it meant the subtle, wily, sly, crafty, artful and seductive mind of mortal or physical man. The race, at first, were not

*In using the word Science, herein, I do not restrict it to the Metaphysical field.

as to-day, but were low and groveling. They never fell as theology pictures it, but from the first they have been coming up through Evolution, and growing more divine. The condemnation, or disobedience, or origin of so-called evil, was found simply in the gratification of the animal mind—the flesh—after there had grown up within them a voice that condemned, or a sense that it was wrong. The reason it is so difficult to reach the origin or beginning of wrong, is owing to the fact that every moral action is determined by the motive or the intent of a clearly enlightened understanding, and that our first parents, like innocent childhood of to-day, had no law or sense of wrong to guide their infancy or to condemn, until maturity and experience brought the light.

The fruits, the deeds of the mind, or the acts indulged in before God, or the reproving voice of conscience ever rebuked, were those we now call the carnal, *i. e.*, the deeds were all animal or sensual before God or Good ever gained possession of the mind or Garden; but there was no wrong, because there was neither knowledge or motive of wrong. After the sense of right began to implant itself in the crude animal mind, or as soon as the animal man became human, then he began also to be divine, and to have the first faint ideas of right and wrong, and thus he became the "tree of knowledge of good and evil," *i. e.*, he now decides, "this is right," or "this is wrong."

Instead of the fruitless search after the "origin of evil," in man, thinkers would better search after the beginning of Good or God in man. We cannot use *our educated* sense of right or wrong to pass judgment upon the deeds of the first pair, for we must know that the measure of light is always the measure of responsibility. After light began to grow in the mind, they, especially the female, questioned the moral of continuing in the loves or carnal acts, or fruits of the "tree," the flesh, and now her diviner nature sees it wrong to act

for physical or animal motives, and she decides it impure or evil, and that it can be pure or divine, when observed for procreation only.

Now, the subtle serpent nature of the carnal man grows artful and cunning, and he reasons with her, and deceives her by arguing that knowledge will be gained.

Here is the Garden for man to "dress and to keep." In it the deeds of the body or mind, prevailed, but were not sinful, because no standard of condemnation existed until the moral questioning of these deeds arose, and then we see the dawning of the Good or the divine in Eden, the *body*, the Garden of "pleasure" or "delight." The trial arose when the domain of mortal, innocent, yet carnal paradise, was invaded by the moral questioning, or the divinely assumed right.

In a question of legal inheritance who was the intruder? That which our better natures call the evil, or the serpent ways, claimed the right by virtue of priority, and in its subtle plans it prevailed against the weaker Good. But now, after the old ways prevailed again, the "deceiver" was clearly realized for the first time, and then the Good, the virtue, or God, was first enthroned in the human-divine mind, and sentence was pronounced by it, for nakedness and shame appear. The nakedness was not so much the nude condition, but meant largely the utter barrenness of the fleshy, groveling desires to satisfy the Mind, or divine principle, now also gaining its abode in the Garden of carnal "delight." The hiding now of the condemned, lustful mind in the garden, *i. e.*, among the trees or internal parts of the body, is the first belief or view of evil. The "voice" calling it forth for sentence was the conscience or divine enthronement in the human breast. Here was divine usurpation.

Then it is plain that there is neither a personal God nor a personal devil, nor is Man any more personal, for the trinity of Man, God and so-called evil are Principle or Mind, hence invisible. Here, then, is

the blending of all, or the meeting of the evil and the divine nature in Man. Both claim the Garden or the body, and it is not true that the serpent nature or carnal mind was ejected from the body, which is in its entire self, only mortal perishable mind, while Man is intelligence, immortal or invisible, because the express likeness of invisible Deity.

The extremes of Good and of so-called evil can be sensed by the sensuous mind or physical body, which has in error, and by physiology, been called Man; but while these extremes may be called the mortal and immortal mind, yet considered together, is the one whole, and the blending or meeting of mortal and immortal mind are about as difficult to separate as it is to separate ink from water when it is thoroughly mixed.

Mr. Ingersoll, the "serpent" was not a snake, as you infer, but it meant the carnal mind, and the carnal or mortal mind ever was and is the sole enemy of God.

Theologian, the garden was not a lot, in a literal sense, and there was not a personal God engaged as a horticulturist, planting fruit-trees; but the fruits were actions. Adam did not mean Man, the wise or spiritually unfolded being of to-day; but its best signification is found in its ancient meaning—"red clay," "earth," "a damn," "a curse;" and that which cursed it was born through the pain which it caused. This is true to-day, and the sinful mind is hiding in its shame within the human body, but carnal, serpent mind, or physical man, beware, for woman rises anew, and holds a firmer protest; and although you may crush her heart, withdraw support, or wound her pride, her "head," she will ere long bruise your "heel," or strike the omnipotent blow at your lower or carnal nature. She suffers the weakness, the pallor and disease of your excessive demands, and a diviner "voice" not only calls you from your hiding in the Garden, but in her rightful search we again hear her voice, "Adam, where art thou?"

and, rising superior to the evil, the devil in man, she demands expulsion and purification of the Garden, the body, and *Evolution has decreed her success.*

→ The Great Problem—Identity. ←

Since our espousal of the metaphysical ethics, which teach the oneness or unity of Spirit, that Spirit is substance, disease a delusion of mortal sense, and death unreal; that life is one connected Whole; and hence, that there is no separate existence now or hereafter; that God is Life, Love, intelligence, invisible; that there can be but one Life; and hence, all that is real is included in, or is a connected part of the One. And further, having taught that all Life, manifestation or action, is by, in and through the one omnipresent and only Being; that there is no personal God, devil or man; no angel or spirit as a real or separate individuality, many have written to us letters similar to the following, from a prominent lady in New York City:

New York, Aug. 18, 1885.

Prof. A. J. Swartz, Chicago, Ill.:

DEAR SIR:—Enclosed please find \$1.00 for the renewal of my subscription for your Journal.

I would like to know whether you believe that when the body is laid away and "you simply cease to animate it" (as you state in your editorial of "Man is Spirit and Invisible," in your August issue), that conscious identity is obliterated; that is, whether we cease to exist as individualized forms of God's iden, or is identity destroyed? If conscious identity continues after the change, will you state why it is impossible to communicate with such identities since "all is mind, there is no matter" after the change as well as before?

Yours very truly,

To this inquiry and to all, let us say: It is our purpose to answer these questions in our December issue. We shall not evade in the least, but will bring forth that which our best students accept as the true theory. We shall not, in the question of individuality, specially advocate the theory of the churches, or of Spirit-

ualists, nor confine ourselves to any attempted explanation of this point by leading Metaphysicians. Our theory will not be agnostic. If it shall seem too iconoclastic, it will, nevertheless, bear the closest thought and criticism.

The thinking masses are slow in accepting the assertions of theology, or the phenomena of Spiritualists on this problem of future Identity, and it is very evident that the leading Metaphysicians have not yet satisfied the honest inquirer. We will attempt it, and shall hold ourselves ready for criticism.

Be patient, friends, and do not turn away in this unsettled age of thought. You are good thinkers, and your force of mind is a great inspiration to us. There will be many new views given for your consideration on various theories.

While on this point we will say: Very many have praised our October issue for the changes noted in the opening of our second year, and many new subscribers have come to us, and yet they invite us to "throw out the *Banner of Light*, the mineral water and artificial limbs advertisements, and make it a strictly metaphysical journal," etc.

Friends, do not be too hasty, but remember that you profess a divine system; then let all see your charity. You may not have realized the benefit that we obtain from exchange of advertisements with strong publications, and that they are doing a grand work in the broad field of reform. If you want them to investigate and come to our system, why then is it not right for us to act and feel kindly toward them? Besides we have nearly 1000 paying subscribers among them who are very much interested in the mental cure, and are now buying the books of our authors, and will soon look to our most charitable teachers. We must crucify this pharisaical spirit, and get self under our feet.

When we took the others named above, we needed very much the money to aid us,

beside we cannot even offer an apology, for God or Nature made the mineral water, and it leads away from drugs out toward us. If you had but one limb, you might allow the artificial limbs to be made, advertised and sold.

Ah! Metaphysicians, some of you need much more of the spirit of Love or Christ. You cannot successfully practice divine things unless you have the meek, true, Christ principles within. May our Father give us all a great measure of justice, and cause the scales which shut out God and light to fall from our eyes.

Friends, patients, students, subscribers, and readers, we wish to convey to you our fullest expressions of gratitude for all the kindly interest you have manifested, as also for the charitable words you have uttered to many about us. We thank you and trust for continuance. We would gladly become useful to you or befriend you in any way in our power.

You, no doubt, feel life's burdens as we do. It seems to be in order for human hearts to bear heavy weights in this trying period. We must endure it all as life's best school. "Whom the Lord loveth He chasteneth." "The trial of your faith is more precious than gold."

The work into which God has called us leads many to ignore and even to believe and speak unkindly about us. This is all in order, yet it is hard to bear; but this period is to give to the world the highest love, patience, goodness of heart, etc. We can remember faults and follies in our lives which it were better, perhaps, to have omitted.

Some who do not see aright are ready to judge and condemn us and ours, but if they are led to feel unkindly we will not revile nor hold one evil thought of them, but will befriend them if we can. We cannot enter into any strife. The clergy, the doctors, reporters, etc., feel that it is God's will to decry us, and they say many things, forgetting to look into the heart as God does. We will not resist them, but

submit, and go only lower in meekness and trust. God lays this work upon us, and if we continue to obey, you may expect to hear many malevolent attacks; but we will work on. We feel as kindly toward our enemies as toward our friends, and we wish them all well.

→ Our New Organization. ←

"MENTAL SCIENCE UNIVERSITY."

Personal aggrandizement may become the hero in war, but it can never enter the life of a true reformer, for with him all ambition must be subordinate to Truth, and it only should receive honor.

Convinced that the Father was calling us to the organization of a movement that will maintain a charitable, broad and scientific basis, and believing that the general good of humanity will be enhanced thereby, we came, under the guidance of the Divine Spirit, from our Michigan work to invite the co-operation of some of our able and excellent friends, whose aid the Father seemed to promise.

Obtaining a charter from the State, we secured an efficient and harmonious board of directors, as follows:

ALICE B. STOCKHAM, M. D.,	MARY H. PLUNKETT,
BENJ. S. HEATH, M. D.,	KATIE L. SWARTS,
PROF. GEO. B. CHARLES,	JULIA A. ROOT,
C. E. TIBBLES,	J. S. STAFFORD,

A. J. SWARTS.

The following were elected as officers:
A. J. Swarts, President; Prof. Geo. B. Charles, Vice-president; _____, Secretary; Hon. Moses W. Field, Treasurer.

[Secretary named in the next issue.]

The board created the offices of Chancellor and Vice-chancellor, Dean and Registrar, and have certain competent men and women in view, both in the East and in Chicago, but will take further time to deliberate before these officers are elected.

The non-resident directors and officers are Mrs. Mary H. Plunkett, of Detroit, Mich.; Mrs. Julia Anderson Root, of San

Francisco, Cal., an untiring worker and a good author; Hon. Moses W. Field, of Detroit, Mich., ex-member of Congress from that State, and now a Regent of the State University of Michigan. Mr. Field is a noble and kind gentleman, ever active in all true and consistent reform. B. S. Heath, M. D., formerly President of the Central Medical College, New York, and for years a live journalist in the East, but now editor of the *Chicago Express*, is a valuable aid. He is quite clear in the metaphysical science, and will be heard from. He highly esteems Dr. Evans' works.

We have moved into new and larger quarters, and feeling now the humility of increased responsibility, we have no boast over honest reformers, but offer our hearty recognition to all the various schools and teachers in the Metaphysical field, both East, West and world-wide.

We congratulate the students coming out from the several schools over the success that seems to attend them, and we shall be glad at all times to aid them in every proper way at low charges. Our columns are open to any of them, free of charge, to make brief statements of cures in special cases.

We wish to assure all Mental Scientists that our present movement has no spirit of opposition to any true, charitable worker. If some have recognition by the eastern college, and by the *Christian Science Journal*, others who are correct teachers, true and successful healers, may not have. To them we look specially for charitable assistance in the circulation of our journal, and we now offer it to them as the willing herald of their interests, and shall be glad to turn the attention of our many readers toward them; hence they are welcomed to our columns.

We kindly invite authors, teachers, etc., to contribute to our journal articles compatible with our science, and thus let our readers become acquainted with them.

Now that we have organized as above, it

does not mean that we can for a moment allow any spirit of rivalry or worldly ambition to enter our hearts, nor have we time to pay much attention to any who fail to see that our true motives are for the greatest good to the largest number.

We cannot afford the selfishness or narrowness of personal aggrandizement; we cannot afford even to attempt this great work without a deep sense of justice toward all, nor without the sanction of God. We cannot afford to be influenced by the emptiness of pride, envy, jealousy, strife; and further, we can never afford to be unable to impart at all times as correct and as high a standard as any in the knowledge of this divine science.

→Identity←

In our December issue will be found an important article by the editor on the question of future Identity. He will give a new and reasonable theory on the continuity of the spirit body, and will show what we are now and will be after so-called death.

If the reader's theory is asked to yield somewhat for the only true solution of this problem, be ready.

Those who wish the December issue should send in orders early.

Removal.

Subscribers, readers, etc., will please remember that we have removed to 161 La Salle Street, and will please address us accordingly.

We are now in the business centre of the city, and in one of the most commodious six-storey buildings, and ready for increasing business. Prompt attention will be given to all orders.

We have received another call from Julia A. Root on her return from her recent work in Peoria, Ill. We have seen several extended and very high endorse-

ments of her by the Peoria papers, relating to her great work there.

We are glad to see our earnest and successful co-workers obeying the voice and spirit of Truth, "Go ye into all the world, etc."

We will welcome all true, good workers and teachers out to these inviting fields with charitable purposes to impart light and feed the hungry. If the object is chiefly money-making or a great personal name, we think they had better remain at home.

We receive many letters from New England from parties who wish instructions in the Mental Science and inquire about teachers. Instructors can speak in our Journal if they wish.

Rates: 35 words or less, one inch, six insertions, fair display, \$3.00; 17 words or less, one-half inch, six insertions, \$1.50, in advance. One insertion 10 cents a line.

OUR MIND-CURE JOURNAL has gone one year free of charge to many friends. We would like to continue it thus, as we wish them further to consider our views and the work we have taken in hand, but it costs a good deal monthly to publish and circulate it; we may not therefore feel able to continue it as a gift.

To urge for subscribers is in as bad taste as it is for preachers to urge people to attend their ministrations. If our Journal is worthy, our friends will renew, if not we cannot ask it.

NOTE herein the organization of the "Mental Science University," and remember that it is on a broad, liberal basis. No "ism" or sect can control it. It is for Humanity. No narrow views or selfish ends must be found in it. Money-making is not its mission. We open its doors to all.

New subscribers should begin with October, 1885, as we have plenty of these, and it is the beginning of Vol. II. We cannot supply many prior to this.

"THE LAW OF PERFECTION," by MRS. A. M. DIAZ, Belmont, Mass., is a ten-page pamphlet, filled with most excellent truth. It really is a very rare production, and all who order it of her, or of the MIND-CURE office, will be glad after reading it. Price ten cents; stamps will do.

Book Reviews.

"THE JOURNEYS OF JESUS," by DR. ADDISON D. CRABTRE, pp. 793 1884, is a large and beautiful book. The type is large and clear, and the paper is the best quality of cream tint, ornamented with over 100 illustrations. Western publishers, MENNONITE PUB. CO., Elkhart, Indiana, of whom it can be obtained, or at our MIND-CURE JOURNAL office. In several styles, substantially bound. Cloth binding, gold letters, \$3.50.

This is a very fine work, and selling so rapidly that the third edition is now being disposed of. It is a book that would grace every household, and commend itself to the lofty and pure. The Mental Scientists in the East are buying it as a great aid in their work of healing.

Dr. Crabtre is a noble and generous man, and is fully devoted to the great interests of humanity. One of his recent works, larger and more expensive than this, reached its 12th thousand edition.

His style is attractive and easy, as may be seen in the following extracts from its preface.

"THIS WORK IS NOT SECTARIAN; neither does it discuss knotty, useless questions of theology, nor does it pretend to explain miracles.

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

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

"The work brings before the reader in VIVID REALITY and complete order, every known Act and Walk of OUR BLESSED LORD from the Manger to the Sepulchre, and the 'Forty Days' after the resurrection."

"THE FATHER'S LOVE" is the title of a new spicy monthly eight-page paper, printed at East Oakland, Cal., W. A. Spurllock and Franklin Rhoda, editors.

Its motto is, "One Lord, one Faith, one Baptism, one God and Father of all." \$1.00 per year.

Its prospectus says: "The Father's Love is published in the interests of the poor and needy of every race and be-

lief. It is devoted to the development of the truths and works of the *New Age*, the coming of the Lord in His people to seek and to save all the lost children of the Father."

We gladly welcome this new "Love" from the Pacific Coast, and its perusal shows us that its mission is of the Father, for it is turning kind attention to the little helpless ones, and to the poor and needy. We hope many of our readers will order a sample copy, and then subscribe for it for you will readily see its projector's hearts are full of the divinest and highest motives by stooping (?) the lowest down.

Bros. Spurllock and Rhoda, we extend our hand and bless you Godspeed.

"MANUAL OF PSYCHOMETRY: THE DAWN OF A NEW CIVILIZATION," BY JOSEPH RODES BUCHANAN, M. D., pp. 500, 1885. Holman Brothers, Boston, Mass. Price \$2.00.

Prof. Buchanan is so widely known through his scientific discoveries and his able works, that it seems almost unnecessary to attempt to name anything in higher commendation. Among many works he is the honored author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education"—Professor of Physiology and Institutes of Medicine in four medical colleges successively, from 1845 to 1881—and for five years Dean of the Eclectic Medical Institute, the parent school of American Medical Eclecticism—discoverer of the impressibility of the brain—of Psychometry and of Sarcognomy. *The Democratic Review*, New York, January, 1847, presented a long article upon his early discoveries, from which we extract the following:

"The earliest knowledge that we have of these discoveries in 'Neurology' on the part of Dr. Buchanan is, that in April, 1841, he was giving public lectures and experiments on the subject at Little Rock, Arkansas."

"To Dr. Buchanan is due the distinguished honor of being the first individual to excite the organs of the brain by agencies applied externally directly over them, before which the discoveries of Gall, Spurzheim, or Sir Charles Bell—men who have been justly regarded as benefactors of their race—dwindled into comparative insignificance. This important discovery has given us a key to man's nature—moral, intellectual, and physical; for, by this means, in 'impressible' subjects have become discoverable the various cerebral organs which are not only connected with the phenomena of thought and feeling, but control the corporeal functions. As man is pervaded by the imponderable and invisible fluids, which radiate from him unceasingly, such as the electric, galvanic, magnetic, and (according to Dr. Buchanan) 'nervanic,' the laws of these he would seem also to have demonstrated."

The endorsements of this last work—Psychometry—by faculties and press are numerous, and of the highest character. From them we can name but a few:

A work of vigorous style and fascinating interest for every reader.—*Rochester Advocate*.

The author of this work is a man of large experience, eminent scientific and professional attainments, especially skilled in the physiology and functions of the brain.—*Index—G. B. N.*

The more considerate would be inclined to look upon

him as a century in advance of his time.—*People's Health Journal, Chicago.*

The like of this work is not to be found in the whole literature of the past.—*Home Journal, New York.*

The author, Dr. Buchanan, has been an investigator and an ardent student along this line of thought for nearly half a century. He has written several works which have shown evidence of research and profound thought.—*Chicago Inter-Ocean.*

"OLD THEOLOGY: In its Application to the Healing of the Sick, the Redemption of Man from the Bondage of Sin and Death, and his Restoration to an Everlasting Life," is the title of an excellent book, by Dr. E. J. ARENS, Boston, pp. 318. ALFRED MUDGE AND SON, Boston, 1884. The type is large and clear and the paper is of the best quality.

While many may not incline toward this book because of its chief title, it is after all a very able work in the Metaphysical field. It has but little to say about the popular theology, but uses the term in a restricted sense as seen by the author's following remark: "In using the word 'Theology,' we take it in its strict and true sense, which is the knowledge or understanding of God; in other words the science of God."

Dr. Arens is a man of deep thought, and his work shows that he is able to think for himself, for he has brought out many important points in the true metaphysics or rather the Mental Science.

That he has been stoutly opposed at Boston, and traduced by a selfish spirit of usurpation when his power as a worker and writer began to be felt, is, to the reflective mind, a potent indorsement of his ability, for an armor of steel is more to be feared than is the defenseless garb.

"HINTS ON METAPHYSICS," by J. V. Beneficio, is a work worthy the consideration of all thinkers. It costs but 55 cents by mail. Order of him from Boston (or of the MIND CURE JOURNAL, Chicago) and you will not regret it.—A. D. CRABTREE.

BOOKS FOR SALE AT MIND-CURE OFFICE.

ON METAPHYSICS:

PRIMITIVE MIND CURE (Dr. W. F. Evans), 215 pp., cloth, post-paid.....	1 60
DIVINE LAW OF CURE (Dr. W. F. Evans), 302 pp., cloth, post paid.....	1 60
MENTAL MEDICINE (Dr. W. F. Evans), 216 pp., cloth, post-paid.....	1 25
MENTAL-CURE (Dr. W. F. Evans), 364 pp., cloth, post paid.....	1 60
SOUL AND BODY (Dr. W. F. Evans), 147 pp., cloth, post-paid.....	1 00
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