

VOL. II. DECEMBER, 1885. No. 3.

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.

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OUR JOURNAL

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

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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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Very respectfully yours,

HENRY SLADE.

Ypsilanti, Mich., Dec. 11, 1884.

I have been completely cured during the past three months by drinking the Ypsilanti Mineral Spring Water. I have been troubled to a greater or less extent for two years. Two glasses a day is all I have taken. I have been surprised at the result.

Chicago, Dec. 21, 1884.

C. D. PAINE,

Manager of the Chicago religious papers for Lord & Thomas.

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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For Mind-Cure Journal.

→ Religious Intolerance. ←

NEW CONTRIBUTOR.

When I reflect upon my own experience with the world at large, and look out upon the experience of others with the same great world, I see how the evil that to me is the basic evil of all that we recognize as opposed to good, is the one that dominates every human heart without exception, viz., *intolerance of opinions*.

There is no subject barangued so incessantly by reformers in our own time as that of freedom. Especially do we hear religious reformers "shouting from the housetops" their disapproval of the old forms of church tyranny, and advocating violent wrenching away from them to espouse their new doctrines.

And so dear to even the heart of the weakest is freedom, these brave preachers draw multitudes of wise, good and thoughtful men and women after them, who find, too late, alas! since they have lost caste and friendships in the old brotherhoods, that they have only gone over to that subtler tyranny of leaders proclaiming "religious liberty," whose every unconscious, unintentional, but sure working practice is *religious intolerance*.

In my ardent "teens" I was enamored of the Unitarianism come down from Channing and Parker, and attended the church in a town where I was temporarily residing, which made the most points

against orthodoxy, and spread its phylacteries to the condemnation of all rites and ceremonies, the despising of atonement by one for another's sins, etc., etc. But there were some beautiful articles in the creed of the mother church, to which I yet clung as right and reasonable, and I so expressed myself to a large gathering of radical Unitarians. What was my surprise to meet, immediately afterward, the averted eyes and cool greetings of the radicals who had advocated most decidedly in my hearing the right to independent religious views.

Afterward I was thrown into the society of some very brilliant ladies and gentlemen of the Ingersoll school of thinking, whose demolition of the theological God, and arraignments of old church doings just captivated my growing enthusiasm for the grandeur of righteous conduct, and so I joined their brave company. But on a day it happened that I expressed, in the presence of the "powers that be" among them, my conviction that the Bible is an inspired book, written as representative, typical history, capable of spiritual interpretation and application, and from whose pages immortal truths for our salvation from error may be drawn. Then I found that the old God they had destroyed had sprung up again under another name—Free Thought—free to disbelieve the Bible, but not free to believe it.

Later, desiring to perfect myself in my profession, I spent two years in Boston, Mass., the old puritan city said to be

honey-combed by agnosticism, pessimism, Buddhism, spiritualism, and a hundred other heterodox "isms." There I fell in with some new come-outers from the old church doctrines, who believe that the moral and physical cures accomplished by Jesus are to-day practicable on a scientific basis. The doctrine fascinated me, nay, appealed to my highest reason, for its main argument is the omnipotence of good and the powerlessness of evil. There is no flaw or imperfection in its superb creed, which leaves no loop-hole for the entrance into our lives of evil thoughts of malice, hatred, revenge, sickness or death. So, without committing myself to the name, or even attending their church, I really espoused their sublime faith. I had several warm (as I supposed) friends among their number, and many hours of counsel, "nerving ourselves with incessant affirmations, chanting the beauty of good, speaking only words that would help," held we together. But, on a day, I chanced to ask what certain dissensions among their number reaching to the ears of the public could mean, and earnestly declared that I thought them very unchristian proceedings. To my surprise they defended the transactions and declared that it was not possible for them to be wrong, when acting as a unit in denunciation of dissenters. Whereupon I urged that no human being or beings can be infallible, and that I had really inquired into the character of some of the ladies and gentlemen they had been traducing, and had found that they, very fallibly indeed, *were greatly mistaken with respect to them.* Then they rose in wrath and left me. And so, holding to their belief in the infallibility of their convocations, not affiliating with my belief in the infallibility of God only, these dearly beloved no longer recognize my "right of faith," and we go our separate ways, to my everlasting sorrow.

And I, greatly desiring to labor for the advancement of the cause of God on earth, am still seeking for that body of people

who can set mortal self and its aggrandizements aside, and, permitting its members to hold whatever sincere views they may, will yet love each other truly, and lift up their voices in constant assurance of the omnipotence and omnipresence of good, which is universal liberty to the Elohim.

For Mind-Cure Journal.

Extracts From Lecture on Mind-Cure

E. W. BALDWIN.

In the past, mind has been dethroned and matter enthroned. A new light is reversing this order, and putting mind on the throne. The body is the instrument through which life acts. One of the products of life is thought. Through thought education comes. Through education we have been led into some unscientific beliefs. We are passing from an age of beliefs to one of understanding.

We are governed by what we know, and a knowledge of the true healing elements shall bring harmony and health. The greatest power in man is mind.

Sir William Hamilton says: "There is nothing great in nature but man, and nothing great in man but mind."

Fine and superior forces of nature play through the human organization, and these are coming to be better understood. These forces are a development, and unfoldment, or a bringing out of the latent mental powers with which we have not heretofore been familiar.

One of the best proofs of a truth is that it will fit every other truth. Thought moves the world; moves man; is the source of progress and is the architect of everything which is. What is this new Mind-Cure system? It is the education of the mind to employ its own powers and elements for the healing of all of our mental and bodily ills.

In a new method of cure we must obtain new premises. We should no longer subvert the great sanative power of the

intelligent mind to comparatively inert matter. A firm foundation must be our inheritance. The experiments in material remedies change annually, or oftener, whilst we are worthy of a correct or scientific system. In proportion as we take hold on the new, do we drop the old.

We know that sickness is unnatural, and as this thought is intensified the action of the system changes, and health-producing potencies within the mind are aroused.

As pain can be assuaged by diverting the attention from it, so by diverting thought from the ailment, and coming into a contemplation of the higher controlling powers, we live in accordance with them, and cause changes which harmonize with such perceptions. We have been piling up material remedies in the hope of damming up the stream of disease, until the discovery is made that diseases multiply with the increase of physicians, and increasing confusion results.

The new system teaches that disease is the product of wrong thought, and that the remedy should be to substitute thought producing health, and build up a right understanding. Acid fruit, a lemon for instance, will contract the muscles of the mouth; and a thought of it will do the same. Thus thought can produce wrong or right action of the system.

We have, then, a remedial agency that is educational. Belief regarding the correct means leads to acquiring the desired object. All physicians of every school, admit the great power of mind over the body, for good or ill.

An idea of perfection assists to produce perfection. The power of an idea is nowhere made more manifest than in a union of thought and feeling resulting in growth according to desire. A thought that we are well seeks to unite itself with feeling, and continues the activity until a perfect corporeal expression is realized. The past systems of medicine have gone so far as to recognize the power of injur-

ious ideas, but have stopped short of entertaining the beneficial ones. A clear idea produces a sensation, and this can be for as well as against ourselves. If thought and existence are the same, it follows that a change of thought will make a new existence. To think a change in our condition inclines the forces toward that result. Thought is the highest power of which we have knowledge, and it has both the right and the power to control all below it. Knowing no higher law than itself, it is free, and can think that which it pleases. In disease we can think that we are well, and in pain we can think that we have no pain, and this exercise of the mind diverts the living forces, like diverting the attention. Thought can change the feeling, and feeling quickly manifests new expression.

A knowledge of the innermost portion of man, which is a part of himself so remote from the exterior that it is beyond the reach of disease, is a conception of forces which it is the office of the Metaphysician to bring forth. To know that there is a part of ourselves, so high that it can be neither sick nor unhappy, is of itself a remedy, and this understanding makes to us a saving, healing strength. As we exercise this power, the energies within are intensified. The ancients proclaimed this power, unto the saving of souls, but it may be sought too far off, as though in a distant country. It is within ourselves and we are in it. To find our real self is to find it.

This is the first educational method since the dark ages. Most of the medical systems deal more or less in mystery, while the metaphysical science finds no room for such, as it is entirely educational.

Greece expressed her highest wisdom in the two words, "know thyself." One of the cures for suffering is a willingness to suffer. This is education in the deeper laws of being. A noted American of our own time has said: "We should make health catching." He possibly may not

have been aware that a scientific system was already developing to carry that principle into effect.

The Mind cure leads to an understanding of the mental forces, and how to apply them. It gives the philosophy of the wonderful cures by charms. To think of healing elements in the unseen invites them.

From *The Laws of Health*.

→ The Mental Cure. ←

A LECTURE DELIVERED TO HIS PATIENTS
BY ROBERT WALTER, M. D., PHONO-
GRAPHICALLY REPORTED.

The influence of the mind was discussed by a medical college in Glasgow, and it was determined by a number of students to test the matter upon a strong and vigorous teamster. The students posted themselves along the road at certain distances, and as the teamster drove along, he was accosted by a student acquaintance, who, speaking familiarly, suddenly remarked that he did not look very well, and asked what was the matter with him? The man protested that he was never better in his life, and drove on. Another student met him, and in a more urgent manner suggested that he must be sick. The man said that he was feeling pretty well, though perhaps not quite as well as usual. He drove on and met the third student, who alarmed him by the announcement, that he looked very ill, and asked him what he could do for him. The man said he was feeling pretty badly, but he did not think there was much the matter. But there were two or three others that urged upon him his serious illness, when the man went home, took to his bed, and finally died, wholly under the influence of fear, and the belief that he was dangerously ill. That the man was well, under his usual avocations and conditions of mind when the first student accosted him, is undoubted; but that he was made ill under the depress-

ing influence of doubt and fear is equally undoubted.

I must cite another case. It is stated that a number of physicians desired of a certain German Prince, that they might experiment upon a certain criminal, who was under sentence of death, to determine to what extent the mind could influence the body. It was made known to the person that he was to be bled to death, instead of beheaded. At the appointed time the physicians repaired to his cell. Stretching him upon his cot and blindfolding him, they prepared a tin vessel with which to catch the blood. They pricked his arm, and allowed warm water to run over it, which dropped into the basin below. The blindfolded person believed he was being bled to death, and the physicians, to keep up the impression, remarked upon the state of his pulse, and the quantity of blood withdrawn, and his feebleness, all in his hearing, and in such a way as to impress upon his mind that he was dying. And he did die, from no other influence than that of the imagination; for he had not lost a drop of blood. Is it wonderful? Cannot you imagine how you would feel if you thought you were bleeding to death, or about to die from accident or force? How it would unnerve you! paralyze you; how all the vital processes would be weakened, circulation reduced, digestion destroyed, breathing interrupted, the secretions poisoned, and at length death. That noble animal, the horse, that most approaches man in courage and sagacity, has often been known to die wholly from fear. Now, if a strong man's imagination, his belief, his feelings, can be so wrought upon as alone to cause him to die, why cannot the contrary influences be brought to bear to make him live?

Ladies and gentlemen, I declare it to you as my conscientious belief that many invalids could recover health with no other treatment than such as will secure a continuous and abiding confidence that they are getting

well. What else does faith-cure mean? If doubt, hesitancy, fear, will paralyze a man, reduce the vital operations, obstruct the vital functions even unto death, why will not resolution, faith, courage and ambition develop an opposite condition? They will, as we have proved hundreds of times, and are daily proving. The prevailing feeling in this house is that all are getting well and will get well. And they do get well. The uniformity of results here obtained is something wonderful. The sick have been restored, the dying often saved, and the supposed incurables cured. All this is not the result alone of Movement-cure, or Water-cure, or diet, or air, or any other material influences which we bring to bear; for these are often applied in home treatment without success. You can have the air and the food and the water at home; you can have the exercise, the social influences and home-comforts, but you cannot or do not get the spirit of health. As there is an atmosphere of learning about an institution of learning, an air of piety about the monastery or church, so there is an air of courage, hope, faith, perseverance; in a word, of health about this institution. To secure this is the most important labor of your physicians, and one to which we bend our energies with a will. The lectures here delivered are fraught with encouragement. We have a system established on firm and enduring principles, and scientifically developed and elaborated. Every point is explained, every doubt cleared up, every question fully answered. * * *

We do not rest alone in theory; the facts are called upon to demonstrate its truth. And they are abundant and unimpeachable. Many of these facts you were personally acquainted with before coming, and your position here gives you a vantage ground for further observation that is very desirable. The success of the institution itself is unimpeachable testimony to the success of its methods. It has been built up, developed, enlarged, as by magic, and

you will agree with me that its chief commendation is its merits as a healing institution. * * *

We employ in our practice every plan known to science whereby the nutritive powers are invigorated, and health restored on natural principles, while we refuse to employ the plans so common of trying to build a man up by the use of things that tend to break him down. Let any one read our platform of principles, as set forth in *The Laws of Health*, and ask himself if they are reasonable. Then let him remember that we employ with discrimination the water-cure in all its varied forms according to the conditions of the patient. In addition that the system of diet is prescribed with care and precision to meet the needs of each case. Then that the Movement-cure, a system which has proved itself one of the grandest boons to debilitated humanity ever discovered, is systematically, carefully and daily administered. That sunbathing is also a peculiar and notable feature of the place; that magnetism and electricity are employed with equal skill and good results. But while I would not deery any of these; while I know them all to be very important aids towards health, I am compelled to declare that no one of them equals in importance the Mental-cure, nor is employed by us with more satisfactory results. The mind is the chief part of the body, and Mental-cure chief in the battle against disease. To bathe a doubting invalid, to diet him while mind is in rebellion, to exercise him or bring to bear upon him any one of the score of hygienic influences, while he is mentally uneasy, unsatisfied, restless, will be to fail; while to apply the same in courage, in faith, in hope, in charity, is to succeed. It is courage that steadies faltering hands; faith that renders firm unsteady steps; hope that buoys the invalid up and enables him to look beyond. * * * We refuse to do evil that good may come—to poison patients that health may follow; to cure one disease by pro

ducing another. Hence, this is not a hospital with the groans of the dying, the shadow of the dead, the hopelessness of the despairing, the feebleness of the unbelieving, or even the passivity of the discouraged, impressed upon it. The ruling spirit on the other hand is the spirit of conquest. The spirit of resolution, of courage, of faith, of determination to do and to dare, broods over us, and hydra-headed disease, bold and unscrupulous as he may be, sinks away into the darkness to trouble you no more, while the grim monster death yields the battle, unwilling to fight an enemy who never knows enough to be beaten.

[CONCLUDED.]

From Sermon delivered in Boston.

→ Mind-Cure. ←

C. A. BARTOL, D. D.

Right ordering of our active powers is a medicine, as well as that merry heart of which the preacher speaks. It is an error to fancy that an active brain or busy hand injures health or shortens life. The steadfast will is a life preserver, and buoys up from spiritual drowning. It is an antidote to excess of every kind. It sheaths over-keen feeling in work.

Novalis said the mind is an active poison. He must have meant the mind sadly occupied or overwrought, needing to be diverted from consuming tasks. Thought, sorrow, or love lacking peace wears upon and may wear out the organs and mortal instruments it chafes while it employs. In such case one should flee as for his life to some stint. Heal the mind, tired and sore with brooding on absent or unresponsive objects with labor that eases, while it wearies the muscles and makes the sweat, according to the old decree, run down the face.

As the girders and cross-ties of the bridge distribute the pressure on it of heavy loads, so various duty lightens by

dividing every burden of grief and pain. "Eat not your own heart," said Pythagoras, "let it be others' food." Nourish them with your sensibilities, friendly offices and fervent prayers. For such of us as require to be fed in turn, a board will be spread with some word of God from human lips for bread. But, if we hunger without such supply, if he or she be distant or dead who could bring us better than Solomon's apples of gold in dishes of silver; and if we cannot realize the familiar presence without the visible form, then let us, as does a surgeon with a sprained limb, reduce the uneasy emotion with a ligament of work.

Conduct is not, as Matthew Arnold says, three-fourths of life; but by true behavior life is deepened and blessed. Such practical considerations, which are beyond dispute, may show how far a sane body is not only inhabited, but made by a sane mind. The tendency of the medical profession has been to the material conditions that constitute or contribute to health or disease. In using the term "metaphysical," the new therapeutic practice disowns aught magical or lawless in its procedure, appeals to common experience to attest its claims, and plants itself on the base the Bible builds on, *fact and principle* in human nature; not despising but confirming God's recorded or unwritten revelation, coming like Christ, not to destroy but to fulfill.

From *The Father's Love*.

→ Mental Healing. ←

MISS E. J. BENNETT.

The discovery and establishment of mental healing marks an era of the greatest importance in human progress. This is no mysterious power, limited to a special few. It is in every human being, active or latent, for mind is universal, and is the controlling force of the universe. The finite mind being in constant unison

with the infinite, is just as mighty to control the body as is the Divine to control the universe. This is law. A science has been deduced from this law. By understanding it all disease can be removed when there is sufficient vitality in the body to respond to the awakened mind. This is practically proved every day. Hundreds are learning how to heal, and practice very successfully. No other system ever taught the patient how to become his own physician. This science teaches how to overcome mental, moral and physical ills. So silently and deeply flows this current of thought that only those that are borne onward by it are aware of its power.

The reason all do not enter into the understanding that Mind controls the body is because the latter has been the main object of thought. The predominant idea is, how to nourish, clothe and gratify it. Even the intellect is most active in material creations. When man experiences intense joy or sorrow, he thinks that whatever causes these emotions is real and true; so, when he is told that he has mental powers that will overcome bodily pain, he does not comprehend it. To believe the truths of spirit or mind in opposition to the illusions of sense, is to overcome evil. No one can enter this life without a broad love for humanity. In this light all gravitate toward universal harmony. In just the ratio that man removes error from himself, is he prepared to remove it from others. Those who live purely, and seek earnestly for mental truth, develop powers so far beyond those that live only in the senses, that the works they do are deemed miraculous.

For Mind-Cure Journal.

→ Belief. ←

CONSTANT READER.

[E. I. Curtis.]

I judge by the tenor of discussions on mental science, that most Metaphysicians think that in scientific healing to steadily

believe one's self well is to finally get well, as to believe one's self ill is to finally become so. But actual health is realized only by those who understand themselves to be what they are in the "actual of their being"—the perfect image of a perfect God.

One may ignorantly believe himself well because seeming conditions of good health prevail with him, but this belief without the understanding leaves him liable to the opposite condition, when an opposite belief is unconsciously caught; (on the same principle that a child works out a problem correctly, believing that one-third of nine is three, because he has been told so, but if told it is four, before he understands the reason for its being three, he would believe that, and work out the problem to imperfection.)

In looking about the world as it appears to the senses we are to realize that it is not a real world we see at all, but a belief world, and subject to belief conditions, while the real world, the tangible, enduring world rests in the realm of intelligent Mind, of which Mind we are the perfect thoughts, not subject to imperfections, because He that formed us pronounced us and all things "good."

Personal senses tell us falsely at every turn. The sense of sight tells us that every object we look upon is inverted, but "pure reason" says "no; it is upright." The senses of smell and taste tell the Esquimaux that rank tallow is fragrant and palatable, but they tell us that it is obnoxious to smell and taste, while calm judgment concludes taste and smell to be matters of education. The sense of hearing of the Central American tells him that wooden sounding boards are inspiring musical instruments when violently pounded, but the Bostonian considers them discordant and nerve torturing. And so on with all the senses up to the point where they submit their decisions to the intellect, that temporary shadow of unerring spiritual perception.

The senses are not to be listened to whether they speak well or ill of external conditions or ourselves. We are to rely upon the judgment only. Now if it seems that judgment is taken away sometimes in our humiliation, when the claims of the senses are importunate, wait—do not listen to them—listen to your “privatest oracle,” as Emerson calls that spark of the celestial fire yourself reflects, your only true guide. Having entered into that closet of exclusion from personal sense, all truth becomes plain. No belief of pleasure or pain controls; we know him face to face who is our Creator, Teacher, Friend; all things of earth are subject unto us. *Understanding* in whom we have faith we cannot be shaken from strength, “though the earth be removed and the mountains carried into the midst of the sea.”

From Printed Lecture.

↪The Law of Perfection.↪

MRS. A. M. DIAZ.

In spiritual healing, the fleshy, or apparent, (that which appears), is made to show forth the perfection of the spiritual, or unapparent. It acts against no law, but in accordance with a spiritual law as yet little understood. It is the application of a truth found variously stated in the various religions and philosophies of the world; namely, that Life is One, and that this One Life is Spirit, is infinite perfection, infinite power, infinite good, and is all-pervading. God is Spirit. God, Spirit, creates man a living soul, and works in this spiritual creation to will and to do. Our real life, therefore, is spiritual; but we have fallen under the dominion of the fleshly or low, and need to return. We have wandered from our home, and dwelt in the sensual, feeding on husks; to regain our birthright, we must arise and go to our Father; that is, make it real to our uplifted thought that we, the real we, are one with our source. The life of Jesus

seems to have been a continuous consciousness of this oneness; and he yearned to bring others to the same consciousness—“that they also may be one in us,” “that they may be with me where I am”—that is, have His spiritual life and power, His conscious union with the Infinite One. Think of the possibilities for us all as implied by these prayers, and the obligations—obligations to work out this indwelling God-life.

Science, philosophy, and religion are agreed that the whole life of the universe proceeds forth from one Infinite Life. This One Life has been known under various names, as Final Cause, Energy, Being, or I Am, Allah, Vishnu, Buddha, Lord, Father or Originator, God—literal meaning *good*. From the Greeks we have, “There is one universal Soul.” “A spiritual substance is the cause of the universe.” Hindu: “Consider all nature as existing in the Divine Spirit.” “I am myself but an irradiated manifestation of the Supreme Being. There is only Deity.” Persian: “Soul of the Soul.” Mohammedan: “God is the All.” Our own scriptures: “One God,” “of whom are all things,” “filling the heavens and the earth,” “omnipotent, omnipresent.”

To the Editor of Mind-Cure Journal.

Life the Cause of All Action.

E. J. ARENS.

SECOND ARTICLE.

Having defined the term “religion” in what I consider to be its strict and correct sense, to me the question of a scientific basis for it no longer exists. If religion has or can have a scientific basis, the question so common and now considered so legitimate—namely, “What is your religious belief?”—would be as ridiculous as the question, “What is your mathematical belief?”

Anything having a scientific basis ad-

mits of no beliefs, but is a something which must be comprehended. Religion is composed of ideas or opinions conceived by man; and, as men's opinions differ, we have various religions.

I do not wish to be understood as affirming that there is *no* truth in religion. Just as it is possible for a person to produce harmony on any musical instrument without understanding the science thereof, or for one to be what is called a natural mathematician without a scientific understanding of the principle, so it is possible for a person to have a correct opinion regarding God and man; but whatever there may be of truth in religion will be found accountable to science, and capable of being taught as provable knowledge. It will, in fact, be found to be *theology*, and not religion. Theology and religion should not be confounded. The former means demonstrable knowledge, and the latter is man's opinions. A theologian should be one who understands the science of God, as a mathematician is one who understands the science of mathematics. Those who are termed theologians, however, are simply those who profess and teach a religion. A theological seminary should be an institution where theology—science of God—is taught; but, instead, it is an institution where religions—opinions of man—are taught.

The term Christianity should only be applied to the exercise or demonstration of the Christ principle—knowledge of the Creator—which Jesus taught and fulfilled, whereas it is applied to the adoption of and adherence to a religion or form of belief in and worship of God. The term Christian should only be applied to such as understand and demonstrate the Christ principle, and one who adopts and adheres to a religion should simply be termed a religious person. By *old* theology, I refer, not to that which is to day termed theology, but to the primitive knowledge of the Creator and the creation, which was restored in its harmony and power to the

world by Jesus in the beginning of what is called the "Christian era."

When man's opinions are called theology,—the science of God,—and when the adoption of and adherence to these opinions is considered as a means or condition of salvation, man is really worshipping the creature rather than the Creator. He is worshipping an opinion rather than a truth; and, therefore, his "kingdom of God" is identical with what Jesus would have called the "kingdom of man." Equally true is it that what is to-day called wisdom is what Jesus termed foolishness with God. Still, many good people are vainly trying, through this same wisdom, to search out spiritual truths, or the mysteries of the Creator and creation.

The first step toward a comprehension of old theology is the realization that *life*, not matter, is the cause of all action. This statement is contrary to man's philosophy; but it is a true statement, and cannot be gainsaid. All have life, and are interested in that life. Man's existence, all things, depend on life. Therefore, life is universal; and *life, the cause of all action*, is the scientific basis from which to work out the problem of life. This conclusion—*i. e.*, that life is the cause of all action—is not arrived at through the evidence of sight, but through the evidence of the understanding; and through this evidence alone can we discern spiritual truths. Life produces all changes in matter, matter being but the innocent instrument through which the life acts.

If this thought appear strange to those unfamiliar with it, they must remember that "truth is stranger than fiction." Let us suppose, for illustration, that a person is killed by a railroad accident. The life of man made the cars, laid the track, put the water into the boiler, kindled the fire, and opened the valve that set the engine in motion. Life did not make the track strong enough, or else caused some obstruction to be placed in the way, hence the accident. The person who was killed

was brought into or near the cars by his life,—the body has no independent action,—therefore life was the cause of the accident.

Brains have no action or intelligence independent of the life, and are simply an instrument for the life to act through. Wherever matter has been supposed to cause action, as in chemical actions, and in what are termed natural actions, in every case, life, not matter, is the cause. Strange as these statements may appear to some, they are no more strange than the idea that the earth revolved was to those who believed it to be stationary. They based their evidence on the material senses; and, had the material senses been an unchangeable basis, their belief would have become a knowledge. It was not, however, a reliable basis; and, through man's spiritual perception (an opposite source), he gained a knowledge of the earth and sun which we can neither see ourselves nor make evident to the material senses of another, but which we can comprehend through the spiritual senses, and can teach others.

We have reasoned mostly through the senses of seeing, hearing, feeling, tasting, etc.; and they, being fallible, have led us deeper into materiality. It is useless to hope, through such a course, to discover spiritual things. The course of reasoning must be reversed to attain that issue. My aim in succeeding articles on this subject shall be to show that old theology has a scientific basis, and that each may build for himself thereon.

For Mind-Cure Journal.

→ Oneness of Life. ←

MRS. A. M. DIAZ.

"Who can by searching find out God? Many will refer us to Revelation for this finding out; but revelation is no revelation unless it meets its correspondence. Light reveals nothing to the blind; sound nothing to the deaf. Revelation reveals nothing to brutes. Wherever it is a revelation

it strikes a responsive chord. Thus revelation reveals ourselves. And after all our searching what can we do? What do we do but carry our highest ideas to infinity and call that God? We can have no conception of an existence entirely outside of our own natures. Just enough of sunshine and of rain would be a flower's highest ideal. Our own is that of infinite love, truth, power, intelligence, energy, activity; in other words, infinite Life.

ONENESS OF MANIFESTED LIFE.

The universe is a universe, not a diverse. "From low to high doth one increasing purpose run." The ancient philosophers said: "Nature is always self similar." Modern science confirms this, so does modern philosophy. The former asserts that physically the beginnings—protoplasm—of plant, insect, beast, man, are undistinguishable in kind. Emerson says: "A man cannot tie his shoe without recognizing laws which bind the farthest regions of nature." "The whirling bubble on the surface of the brook admits us to the secrets of the mechanism of the sky."

We see the spine in animals corresponding to the stem in plants; the brain answering to the flower. Man includes what is below him with his higher nature added, but the oneness continues. Characteristics of man are seen in the lower creations.

Of the minerals some are as transparent as truth; others as opaque as falsehood. For honor we have gold, everywhere untarnished. In plants we have modesty, purity, innocence, sensitiveness, aggressiveness, simplicity, grace, stiffness; strength in the oak; cheerfulness in the birch; sadness and gloom in the willow and cypress. They have the self-sustaining, the clinging, the aspiring, the groveling. Plants sleep and digest.

Passing to animals, we have the fox, snake, chameleon, cat, dog, bear, monkey, ferret, donkey, dove, hawk, eagle, owl, bat, vulture, bee, butterfly, ant, gnat, and others, all finding in man their likeness of

character, and with some the likeness is of appearance. Wood, the English naturalist, has published a book showing that almost every tool and weapon used by man has its counterpart in some animal.

ONENESS IN MAN.

Taking man by himself the same sameness. Physically, the same combination of elements, the same hunger and thirst; spiritually, all effected by the same griefs, joys, hopes, loves. And it is worthy of remark that we find a delight in oneness, in and of itself. A striking instance is the enjoyment of the musical chord in which all tones join in the *one*, so satisfying to the musical ear, so satisfying indeed that when the strain stops just before that *one* is reached the listener is musically compelled to sing it, or hum it. There is a story of an artist who sprang from his bed of sickness, and from the piano brought out this waiting harmonious chord. The enjoyment of family re-unions, and of intercourse with congenial spirits, are other instances of our inborn delight in oneness.

ONENESS OF LIFE-SOURCE.

The oneness seen in manifested life denotes oneness in the life-source; and there are indications of a union of science and religion in the belief that this life-source is immaterial, spiritual. Says a prominent evangelical preacher: "As science progresses it draws nearer in all its forms to the proof of the spiritual origin of force; that is, of the Divine immanence in natural law." "The material ideas in regard to the great agencies, heat, light, electricity, magnetism, chemical affinity, are outgrown and abandoned, and in their place we have an order of purely immaterial forces." "The tendency of scientific thought is ever *from* the material and *toward* the abstract, the ideal, the spiritual." (Introduction to the Correlation and Conservations of Forces). Herbert Spencer speaks of the absolute certainty that we are "ever in the presence of an Infinite and Eternal energy from which all things proceed," and that

the "inseparable existence which science is compelled to recognize as unreachably by its deepest analysis of matter, motion, thought and feeling, stands towards our general conception of things in substantially the same relation as does the creative power asserted by theology." He also speaks of "the Infinite and eternal energy manifested within us and without us." It is now an axiom of science that "All life is derived life." Science has searched and experimented and found that not the minutest speck of animation begins itself; that back of life is Life, and that this Life is Spirit. Says Darwin: "I am willing to allow that the ultimate cause beyond all motion is immaterial; that is to say, God." Prof. Trowbridge: "From a purely scientific point of view we seem to require a source from whence can come the principle of life." John Fiske speaks of the "omnipresent energy" as a "personality," "everywhere present," a power of which all phenomena are manifestations." Swedenborg says: "The same divine life runs through the whole. What appears as thought and affection in the man form reappears as instinct in the animal; sensation, vitality and growth in the vegetable; attractive force, gravitation, in the mineral." Rev. Dr. Hedge says: " * * * There is but *one power* in the greatest and the least * * * that absolute life, that mighty solvent in which flesh and spirit are resolved, and natural and supernatural fused in one." The Bible gives the same truth in the text: "Of Him, through Him, to Him are all things." Life is one. This One Life being everywhere present and in persistent action, it would seem that we are not so much living as being lived, and that the whole universe is but the One Life's varied expression. Its lowest expression is what we call matter. The earth (or low) is His footstool. Our own spiritual life is its highest. His throne is the heavens (or the high). "The kingdom of heaven is within you," and there His throne is in the heavens.

For Mind-Cure Journal.

Mental Healing, and the Doctrine of Conversion.

DR. W. F. EVANS.

The system of mental healing which is exciting so much interest among the people in every part of the country, is no new thing in the world, either in its philosophy or practice. It is only the reappearance under the mask of another name of one of the fundamental principles of Christianity; the doctrine of salvation by faith, using the word faith in its primitive Christian and Platonic sense, of a higher degree of knowledge. By faith is not meant the mere belief of a dogma, but the cognition of spiritual realities and verities which are above and beyond the ken of the psychical or unspiritual mind of man. The cure of disease by the true phrenopathic method is only an illustration of the old primitive doctrine of *conversion*, by which is signified a complete inversion of a person's way of thinking and feeling, the turning about of the subject of it from the life of sense to the dominion of the spirit in man. The term employed in the Greek of the New Testament, and which is quite properly translated conversion, seems to have been used in the Pythagorean and Platonic philosophy to express a turning from the dominating influence of the illusions of the sensuous mind to the perception of the real truth, and the word passed over into the Christian system with that signification. If our modern system of mind-cure, call it by whatever name you please to give it, does not effect such a change or turning in the patient, it is of very little worth, and, in the language of the prophet, "heals the hurt of the daughter of my people slightly," or in part only. The term conversion seems to have been used by Jesus to express the mental side of the change which took place in healing the

diseased. He says of the sensuous Jews of his day: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and be converted (or turn about) and I should heal them." (Mat. xiii: 15. Mark iv: 12.)

The cures effected by Jesus, the Christ, were no half-way affairs, but were a radical change in the mental *status* of the patient. They did not consist in a superficial mending of a worn-out and broken-down physiological machine, but the introduction into it of a new and higher motive power. The body was saved from disease by redeeming the soul from the dominion of sin, or the illusion of the senses, and the life of iniquity to which it led. This was the system of spiritual cure eighteen centuries ago, and it is returning to the world again. But the Christ, as the personification of the principle of spiritual enlightenment has so long been absent from the various warring systems called Christianity, through the prevalence of materialism, or what Hegel forcibly denominates "the dirt philosophy," that when he comes to his old home in the church and the world, it has seemed proper to introduce him to the modern members of the ecclesiastical family under another name, as the old names had become empty of meaning. But the skillful botanist would recognize the pink, the *Dianthus* or flower of God, even though the people should call it a lily. As Christianity comes to have a deeper meaning in the minds of men, the old names, as the appropriate vessels for containing and expressing the truths of the Kingdom of God, will come back into use, and the ancient wine of spiritual truth will again fill out the old empty bottles. And the new patch that is now being inserted into the old threadbare church garment will grow into a complete and connected whole, the robe without a seam which Jesus wore,

and which in the divine science of correspondence signifies a harmonious and perfect system of spiritual doctrine. As it was in the days of yore, so will it be again, that he who touches but the hem (or fringe) of it will be made whole. In the mental cure system of the present day I know of no principle which bears the signature and seal of truth, that is not found in the New Testament and in the spiritual philosophy of all ages and nations. It would be a difficult, and even impossible achievement to find an absolutely new truth in religion or philosophy. The mental history of the race repeats itself in regularly occurring cycles. In the revolving wheel of life the early Christian method of cure has turned uppermost again as a system of phrenopathy or mental healing. But it is the same old redeeming angel, the Raphael or physician of God, under a new name and in a modern dress. There is really nothing new under the sun. He who carefully studies that development of Christianity which we have in the writings of Emanuel Swedenborg, will find all the truth there is in the various schools of mental cure. And Swedenborg's philosophy is very far from being new. It is, in its central principles, as old as the human race.

All who would study with advantage in any art whatsoever, ought to betake himself to the reading of some sure and certain book often times over; for to read many books produceth confusion, rather than learning, like those who dwell everywhere are not anywhere at home.—*Luther*.

The severe schools shall never laugh me out of the philosophy of Hermes, that this visible world is but a picture of the invisible, wherein as in a portrait, things are not truly, but in equivocal shapes, and as they counterpart some more real substance in that invisible fabric.—*Sir Thomas Brown*.

"If we had lost our own chief good, other people's good would remain, and that is worth trying for."

"Character is not cut in marble—it is not something solid and unalterable. It is something living and changing; and may become diseased as our bodies do."

It's well we should feel as life's a reckoning we can't make twice over; there's no real making amends in this world, any more than you can mend a wrong subtraction by doing your addition right.—*Eliot*.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*Eliot*.

Intellectual without moral education simply increases the dangerous and corrupting elements of society. It gives the sceptre of knowledge into the hands of the social Lucifers.—*Buchanan*.

The university should properly be the mother of genius and of character.—*Gubernatis*.

Practice is nine-tenths; the man of medium talent who pursues diligently his calling will tower above the superior man who practices his talent but seldom.—*Emerson*.

❧ Winter. ❧

Under the snow-drift the blossoms are sleeping,
Dreaming their dream of sunshine and June;
Down in the hush of their quiet they're keeping,
Thrills from the throstle's wild summer sweet tune.
—*Harriet Prescott Spofford*.

❧ Christmas. ❧

God rest ye, little children; but nothing you afright,
For Jesus Christ, your Savior, was born this happy night.
Along the hills of Galilee the white flocks sleeping lay,
When Christ, the child of Nazareth, was born on Christmas day.

—*D. M. Mulock*.

For Mind-Cure Journal.

→The Sacred Temple.←

"Know ye not that ye are temples of the Holy Spirit?"—
I. Cor. 7: 16.

Afar down the isles of the misty past,
Away in the silence of years,
There were builders who reared to the Living God
A temple, with prayers and tears.

Garnished the walls without and within
With wealth of beauty untold,
Which looms of the east from their treasures supplied,
Draining the Indies of gold.

There's a temple of God not builded with hands—
A place where His Spirit may dwell,
And the joy and the life of the Beautiful
Ye never can purchase or sell.

Not builded in pride or shadowed with sin,
Which selfish of earth have defiled;
Its dome is beyond the farthest bright star,
Its foundations the heart of a child.

If each would live for others' weal,
And brother, brother's faults conceal,
Nor but for good a sin proclaim,
And always shield an honest name,—
If every man as on he goes,
Would help to lighten others' woes,—
If when a maiden goes astray
Her sisters would but kind words say,
If we would worship idols less,
And with true love our fellows bless,
This world would be a paradise,
And virtue thrive instead of vice.

—Selected.

From Boston Investigator.

→Watching Your Words.←

Keep a watch on your words, my darlings,
For words are wonderful things;
They are sweet like the bees' fresh honey,
Like the bees they have terrible stings.
They can bless like the glad, warm sunshine,
And brighten a lonely life;
They can cut, in the strife of anger,
Like an open, two-edged knife.

Let them pass through the lips unchallenged,
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind.
If a bitter, revengful spirit
Prompt the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on the heart like lead.

Keep them back if they are cold and cruel,
Under bar and lock and seal;
The wounds they make, my darlings,
Are always slow to heal.
May peace guard your lives, and ever,
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

Mind-Cure Drops.

Silence never betrayed any one.

He that wants hope is the poorest man alive.

The education of the human mind commences
in the cradle.—*T. Cogan.*

No one who cannot master himself is worthy
to rule, and only he can rule.—*Goethe.*

The region of the senses is the unbelieving
part of the human soul.—*Mac Donald.*

"Towers are measured by their shadows, and
great men by those who are envious of them."

Justice is not to be denied nor delayed; justice
knows neither father nor mother; justice looks to
truth alone.

"Never reflect on a past action which was done
with a good motive, and with the best of judgment
at the time."

Silence never shows itself to so great an advantage
as when it is made the reply to calumny
and defamation.—*Addison.*

There is no work of reform; no labor of love, to
which we should not be united in sympathy and
in labor so far as lies in our power.—*Rathbun.*

"In the pathway of life only great obstacles
are seen, and yet it is a little hindrance which
overcomes us. A wall may stop us, but it is a
little stone which trips us up."

Every great scientific truth goes through three
stages. First, people say it conflicts with the
Bible. Next, they say it had been discovered
before. Lastly, they say they always believed
it.—*Agassiz.*

"The science of medicine is a barbarous
jargon, and the effects of our medicines
on the human system in the highest degree un-
certain, except, indeed, that they have destroyed
more lives than war, pestilence, and famine
combined."—*John Mason Good, M. D., F. R. S.*

An individual cannot be crushed by events or
overwhelmed by adversity, if in the wreck and
ruin of his fortune the character of the man re-
main unblemished. That force is elastic, and
with the help of resolution will raise him again
out of any depth of calamity.—*Sir Philip
Franks.*

To sound every question to the bottom, never
to allow our convictions to outstrip our evidence,
to throw aside all prejudice and all interests in
the pursuit of Truth, but hold Truth, when
found, in all charity and with all consideration
toward those who have been less fortunate than
we—these are the lessons which, faithfully trans-
mitted through two centuries, by those who had
eyes to see and ears to hear, Locke has bequeathed
to us and our posterity.—*T. Fowler.*

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Personality and Identity.

In our last I promised to take up this theme. it may not be wise to spend time in attempts to determine problems which Omniscience has left shrouded in doubt; but progressive mind is ever asking, "What am I? whither tending? and what will I be in eternity?"

Theology has conjectured and asserted for ages that man means the fleshly organism, and although it had no voice in its advent, that it sinned and fell. It has taught that man was created pure, noble, wise, and so high and God-like that he was the likeness and express "image" of Deity, and then it has taught that such a nature sinned and died. It has held that it was God's purpose to have this man make the earth his home, but that after God lost his power over the ancient two because they ate some apples or peaches, and thereby fell to a most degraded depth, that he walked about in an orchard which he had planted like a gardner of to-day, and that he held a trial against a snake and the wicked ones for eating fruit; that he talked to the three in curses upon each, and that thorns, thistles, etc., were to grow as a curse to all the earth, and that the helpless woman was ever to be the slave to the lustful demands of the wicked man. This ancient legend was

the origin of the orthodox personal devil of to-day, and it introduced the ignorant belief in a visible, small, personal God. It taught that the race was to have a home but a short time on this earth, then to emigrate, or be conveyed infinitely far away and very high up from the earth, which they all believed to be flat and stationary. From that terrible fall, *so low!* they were to be lifted to a world so distant that no one has ever yet reached or beheld it.

This legendary or cabalistic theology has, by representations which are contrary to Nature's laws, fostered in the human mind from great antiquity a belief that visible human bodies ascended from this earth to a world above. Thus Moses, if he wrote Genesis, conjectured concerning Enoch; or he borrowed it from the Chaldeans. The writer of Kings claimed it of Elijah, and a similar surmise or ignorant belief concerning the body of Jesus was started by pagans in the reign of Constantine, the Roman emperor, in the second century, when the New Testament records were chiefly written; and to this day Christians believe that the visible body of Jesus went up somewhere—and echo answers, "Where?"

Our creedal Christianity was born in "times of ignorance which God winked at;" born when they knew nothing of astronomy, the rotundity of the earth, nor of its swiftly revolving flight. Believing that the earth was flat and motionless, they could see but one direction of egress from it, and this was regarded as up, or above, and hence to this day the deluded theologian—not of the independent pulpit—characteristic of his own mental contraction, holds to materialistic idolatry as held 15,000 years ago. He stands or kneels in ignorant prayer, looking and thinking upward and in one direction toward his small, angry man-shaped God, whose dimensions in his mind are about two by six feet.

Mighty thinkers! who imagine that the

Universe obeys you, let me ask you to kneel in prayer at twelve o'clock, M., and look up toward your imagined God, "whom you ignorantly worship," and, holding your thoughts in that fixed direction, kneel again twelve hours later, or at midnight, after our earth has whirled you around to the antipodal or exactly opposite point, and looking up at that hour, are you not looking an exactly opposite direction from that you looked or thought at noon?

How is it now? Has that anthropomorphic belief which your idolatry or ignorance saw only in one direction, seated on a golden throne, changed places to accommodate your ignorance? or have you turned your back upon God and lost your bearings while looking in this opposite direction?

To serve your ignorance which holds to a stationary or local world containing heaven, angels, spirits and God, Nature must either whirl them around with most cruel rapidity, or it must stop our earth in its flight, else light must enter your chaotic mind and change your misdirected views and lead you to look down and every other direction for the Almighty, and to admit that Nature entire is the only omnipresence, omniscience and omnipotence, and that a belief in the supernatural is an ignorant myth.

Nature, or God, in its immutable laws is very cruel and destructive of this blissful ignorance, the pillar of theology, which made its God, its devil, its hell, its heaven, its meeting place with angels and spirits, too soon; yes, long before any intelligent understanding could be arrived at. Now we must change entirely all the movements of the planetary worlds, so that these dull theologians and their deluded followers can die at noon and take a definite air line for their city of God, their New Jerusalem, where the aerial mechanics have been erecting mansions within mighty walls "great and high," where the little communistic home of God and old ship Zion's crew are all to be housed at

last; where "every several gate is one pearl: and the street of the city pure gold, as it were transparent glass." This would seem a richer field than California, and it might be well for gold seekers to change their meanderings and take the air line up, or down, or whichever direction these theologians and other believers in spirit emigration can locate it.

The theologian in succession or in orders is such an antiquarian, and holds with such tenacity to old things, it is a wonder that he has any inclination to seek the *New Jerusalem*, or to believe in the confused aerial bearings in search after it. It must be beyond our solar system or independent of natural light if it means any location in the astral realm, for it says: "The city has no need of the sun, neither of the moon to shine in it." And further, this city of God where all the "saved shall walk in the light of it: and the kings of the earth bring their glory and honor into it," does not mean heaven, a place, it seems, for it says: "And he showed me that great city, the holy Jerusalem, descending out of heaven." Again: "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven." To which place are these blind leaders to have us embark; to heaven, or to the city of God, the New Jerusalem?

The theologian in his failing theory is much like a certain mechanic's sign, "All kinds of turning and twisting done here," and he *may* tell us to go to the New Jerusalem and thus be sure, as it now seems to be, not heaven, as they had thought, but a big building in heaven, and "St. Pater" has "the keys of the kingdom of heaven," and all who worship him will get in. I suggest that no papal turnkey need be consulted relative to admission, if one arrives during solar light, as it says: "And the gates of it shall not be shut at all by day."

If the city of God and the New Jerusalem do not mean heaven, then we must have some other explanation; but if these

do mean heaven, then to which place do you intend to go after the city "comes down from heaven?" Will you choose a home in the New Jerusalem on earth, or will you go to heaven after the city of God and the New Jerusalem have left it?

All this confusion comes through the ignorant interpretation of Truth. I have never met any solution as reasonable as that we find in the "Book of Life" by Sidartha, concerning this whole matter. As this entire conjecture of a local heaven has been thrown into confusion by science in its astronomical discoveries, so it is with the ancient and mythical assumptions relative to the angelic inhabitants of those whose bodies fall here.

We have the New Jerusalem, or city of God, now on earth, hence there is no use of believing any more in the long journey—no distant home or God to find; no separate self to go anywhere; no life of our own to lay down; no sickness or death to harm; being a connected part of the one Life, the one complete Whole, there is no time, for we are in eternity now; no supernatural, and naught but Nature, harmony and Good; no evil, no fall, but all is right when rightly viewed.

We have ceased to believe the heathenish claims that omniscience could have been deceived; that supreme Good could have allowed evil to result anywhere, if there was omnipotence or supreme power to prevent it. We reject the superstitious myth that a devil made himself while a God was opposed. If, as theology teaches, a devil could prevail over a God, we incline toward the former as the mightier, for we believe in Force as the supreme.

There never was, nor is there now, any devil nor any God in the sense which theology holds, for there is simply Good.

Misguided mind, failing to see that Nature's order is always to produce a *seeming* opposite, and that thereby the highest Good is obtained, reasons to wrong conclusions: *i. e.*, the conclusions of error or misguided mind are as faulty as

its premises. The erroneous beliefs and conclusions of this mortal mind are, however, in accord with the highest Good, hence to believe in the reality of pain, sin, sickness and death—so called—and to believe that the opposite of Good exists, is, after all, the sure method to the highest. Although so-called evil, disease and death do not exist as *real*, the supreme Intelligence or evolutionary purpose is secured only through these beliefs or delusions. This being true, the objector will say: "It is wrong then to oppose these beliefs, else we are against Nature's wisest designs." Not at all, as any correct thinker can readily see that the greatest redemption, salvation and up-lifting of the race from ignorance to an infinitely higher altitude, will be effected by and through the almost universal belief in the reality of evil, sickness and death, for then only can the entire race have a base, a footing from which to start toward the other extreme. As the ship can tack and run against the wind that seems to oppose, and as the tall willow top comes more than back when the gale is over, so, from this universal delusion, or belief in error, this low and extreme side sway of the race, the discovery of the error is the sweep the other way and upward. It is the heterogeneous mind lifted up now to the plane of Truth or understanding as only the few grasp it to-day. As the "whole creation groaneth and traileth in pain together," so the discovery of the unreality of evil and that all is good is the reaction or redemption from delusion; as the intelligent masses begin to discover this great Truth, it will be the rebound and upward movement of the race from the seeming, or claims of sense.

This is no factional, sectarian redemption, or resurrection, nor is it the myth of the "second coming" of a man, the Christian's Saviour, never heard of by four-fifths of our noble race, but it is the mighty, universal redemption or uplifting of the world; the rising by the omnipotent mastery of belief, which in its groveling,

blinded sense, cannot see or know, hence only *believes* in error, in evil, in disease, and death. It is the complete understanding that dethrones the gigantic delusion; that robs death of its prey; that leads captivity captive. It is that gained here and now, which breaks the power of this world-wide delusion, and this is the dethronement of matter, and death to the claims of sense or to the carnal mortal mind. This discovery gained is the chaining and binding of the Satan, the devil, the deceiver, the delusion, the error or the unreal—the belief in the opposite of Good.

This discovery that blesses some of us to-day is itself the casting into the "bottomless pit," which also means the unreal, a delusion, and the "pit," which is only a belief in error, may well be without a bottom, as it will never have anything to contain. It only lurked in the mind as a delusion, and now the bottom has fallen out and we see through. This is the triumph over the belief in sin, death, hell and the grave; this understanding is the key to all. It is the angel, or Truth, soon to be world-wide, and already it has one "foot upon the sea and the other on the land."

We have been led by Truth as herein to show the fallacy of believing in a personality or tangible form, whether called saint, angel, spirit or individual, as ranging through the universe to find a strange and nameless home. You are not a personality now, and never will be, and when we say "you," "I," or "we," it simply means that nature, or the Supreme, is speaking as one of its myrial voices—many voices, but one speaker, many branches, leaves, etc., but all are connected parts of the one tree; many rays of the electric light, still each ray a connected part; many lines of light from the sun, yet none of them individualized in the sense of being separate; many crevices and bays for the ocean to fill, yet all connected with the ocean, and a part of it; many individu-

alized parts on the exterior of a large sponge, and when full of water each individual part filled from the main body, yet each part is connected, not separate. Thus it is that the "you," "we" or "I" means Intelligence, Mind, Spirit, Love, and cannot be separate from the cause or source, which is invisible Deity or Life. You will meet difficulties so long as you believe that the visible body is man, but when with Metaphysicians you give up such materialism, and see that man is invisible, is Intelligence, or Mind, you will then see with us that it is a connected part of omnipresent Mind. While you believe that the flesh is you, it will be impossible for you to grasp the light so satisfying to the truly spiritual. You believe that a tangible form of flesh, or matter, is you; and yet you should know that it is not, and that you as Mind, Intelligence and Life, will never go into a grave.

The next great delusion of the past was to imagine that an intangible form called a spirit, shaped after the fleshly form, would, at so-called death, leave the body, or go out of it to some distant place which theology calls heaven, and which others call "spirit-life," or the "spirit-world." Because the creative character of Mind has formulated, and to the sensuous man has uttered sounds or voices, and because that mortal mind has seen the independent writing, or so-called materialized forms, and been reminded of things long past, it has concluded that all the manifestations are the works of departed spirits, and that there are such as entities or individuals. I have investigated every phase of the phenomena, and I am not prejudiced, nor do I lack charity, but I see its delusive character. We have a solution of it all in our science of being, and whoever comes into this understanding will see it in its true light.

We shall be spirits to all eternity as truly as that we are spirits now; but we are not now. There is no separate per-

sonality now, and there never can be. There is no death, and there is no departure to any place. Even if the body of flesh is a verity to the senses, it is not real to the highest, and the solution of this problem can only be found in our higher spirituality, which is above philosophy.

Thus I hold to the continuity of life, but deny the possibility of any separate existence or personality now or ever. Every voice, every action, every manifestation is but the expression of the one mind, and it is the all. It can never be absent. It knows no past, no future. It is the AM, the eternal continuity of NOW. In it the real is; beyond it not anything can go or be; nor is anything separate from it. Memory is Mind, and holds the real, and not anything can be lost. Do not ask us to pander to "sense claims," for they, as such, are the *unreal*.

~*~Another Glass.~*~

Several of the students in our Kalamazoo class of October promised to form classes at their homes for us. Mrs. Annie R. Smith, of Colon, Mich., wife of the railroad agent at that place, was the first to succeed. Through her earnestness and efficiency she was able to induce a good number of friends to enter the class for instructions. After our arrival on the 9th we gave a free lecture in the Baptist church, and succeeded in increasing the class to over one dozen.

Several of the leading citizens of the place were members of the class, among whom were Dr. Godfrey, a graduate of the Chicago Medical College, and his wife.

Several ladies attended from other places, and all came quite clearly into the understanding of our Mental Science.

We ended each session with a powerful treatment of all afflicted ones present, and great good was accomplished.

We feel satisfied that several of these

students will soon develop into good healers and workers.

Much credit is due Mrs. Smith for her untiring zeal in this work, since we cured her at Battle Creek last July. She will soon visit other points to either form classes to be instructed there, else she will obtain students to attend the class at our university course at Chicago in January, as per notice herein.

~*~A Just Tribute.~*~

Last month when we reviewed the work "Old Theology, Healing the Sick," by Dr. E. J. Arens, it was due to our friend, Prof. Geo. B. Charles of this city, who is the active western agent for the work, to have mentioned the fact. Overlooking it then it is now our pleasure to call the special attention of our readers again to the merits of the work, as also to ask them to order it of Prof. Charles, Central Music Hall, Chicago, and you will be promptly supplied in large or small lots. Price \$1.25 post-paid.

Please see again our remarks about this work in last issue.

Prof. Charles was an early student from the Arens school in Metaphysics, Boston. He was one of the first to open the practice in Chicago. Upon our visit to his office we usually find many patients in waiting, and we hear only success of his treatments. He is assisted by his wife, who is also a good healer.

It is said that he is a good instructor in successful healing.

~*~Christmas.~*~

December rings in the merry songs and grateful hymns of Christmas tide, natal-time of a once despised Nazarene. Born of humble parents in a stable, obscure, unlearned, yet in memory of his birth the great and mighty, the learned and gifted of the nations pay joyous tribute when

the circling days lead up the hours of his nativity.

What did this man do, what mission had he on our earth that from his ignominious conditions, never bettered while he lived among us, he yet commands such kingly honors?

He simply loved us.

And as was the measure of his love so must love be measured back to him. He loved a world and a world must love him in return, thus answering the law, "As ye mete it shall be measured to you again."

As is the measure of any man's love for his fellow men, so will they respond sooner or later. If the extent of his affection be narrowed to his own family circle only, he must not count upon sincere love from others outside that circle.

Time weighs and places in its own unerring scales the quality of our gifts to the needy world. One after another of the men and women adored in their own time, and perhaps for generations thereafter, as benefactors, is being forgotten by our clear-seeing, accurately-measuring age. Distance loosens their hold upon our gratitude; but the lowly young prophet of Nazareth, dying for the truth that should set a world free, hanging from the cross of shame promised, "I will draw all men unto me;" and each century proves the nearing fulfillment of his prophecy.

Yet he gave no measure of compassion and tenderness that any one of us may not bestow. All his acts were the outcome of self-sacrificing earnestness for the dissemination of a principle, the understanding of which would bring health for sickness, joy for mourning, and set prison captives free. In this earnestness he was our example, and now that step by step of his way has been explained for our time that we may not err in knowledge, not one can hide under the shadow of ignorance and hold back from the call to love and serve as he loved and served.

Service reaches no higher in naming

than feeding the hungry, clothing the naked, healing the sick and cleansing from sin, and only they who are bent upon this mission can be truly called followers of the Christ and consistently keep his Christmas.

None accomplish more of these ministrations than the silent workers called mental healers, whose hearts reach out to all the earth with earnest desire to impart to all the knowledge of the way out of trouble, sickness and sin, and so they of all others may joy most rightfully in the blessed return of Christmas time.

→ "The Father's Love." ←

"*The Father's Love*," from whose pages the MIND-CURE has made some clippings this month, is meeting with the success its beneficent purpose merits. Mrs. T. H. Hale, the successful Christian science practitioner, in a printed communication to its November issue, says: "It is in advance of any publication I know of, in regard to the fulfillment of Scripture, and the second coming of Christ 'without sin, unto salvation.'"

As advertised in its columns, "MIND-CURE JOURNAL" and "*The Father's Love*," \$1.50 per year for both.

→ La Salle St. ←

The new office of the MIND-CURE JOURNAL, 161 La Salle St., is on the same floor with the UNION SIGNAL, the SANITARY PUBLISHING CO., the SMITH, MILLER PUBLISHING CO., the WOMAN'S FOREIGN MISSIONARY and WOMAN'S CHRISTIAN TEMPERANCE UNION headquarters. All interested in Mind Cure, or the Science of Mental Healing, are cordially invited to give us a call.

Arrangements can be made at this office with the President of the MENTAL SCIENCE UNIVERSITY for entrance to the classes in formation for instruction in the practice of mental healing.

If "good healing is a test of honesty of life and purpose" the students of the new western university stand equal in actual worth to the students of the eastern schools, for no cures reported from the east rank superior to the miraculous work done by the earnest hearted westerners.

→ New Writers. ←

We are pleased to welcome to the list of constant contributors to the MIND-CURE JOURNAL the widely known authoress and philanthropist, Mrs. A. M. Diaz, of Boston; also the young but efficient editor of *The Young Folks' Guest*, Miss I. I. Curtis, of Killingly, Conn. Thoughts from the classic east will blend well with the thought of the free, fearless west, and the future of our little "Journal" looms grandly up with assurances from all sides of support and continued patronage, thus,

"Ever the right comes uppermost,
And ever is justice done."

The Conquering Force.

Editor Caroline B. Winslow, of *The Alpha*, in an editorial note urging women to unite in a nonpartisan organization for the dissemination of great principles and the election of better men to political offices, says: "Woman has at her command a mighty resistless force—a moral force—a force the mere politician never dreamed of. If women could come up to the point of standing by each other, setting aside jealousies and prejudices, would unite upon a broad platform of principles, controlled by reason, firmness, and justice, all things that are pure and righteous would be ours, and Satan's kingdom would be overthrown."

Mental Healing in Brooklyn.

Brooklyn (N. Y.) papers are speaking in high terms of the work of Mrs. Viola Gilbert in healing the sick of that city by

the metaphysical method. Mrs. Gilbert is the wife of one of President Lincoln's staff, and the sister of Mrs. M. H. Plunkett, President of the Michigan Mental Science College.

Mind only can overcome evil. The Master overcame all the so-called immutable laws of matter. In order to do so, he first destroyed the belief of them in himself. He has taught us by precept and practice that we can do the same. We never could have learned the way without his aid. The Mind-Cure is founded on his teachings. It shows you what immortality is. It is a higher state than simply a never-ending existence. It is the state man attains when he has breathed in eternal Life (John iii: 16), overcome the world (John v: 4), and is redeemed in mind and body (Ro. viii: 23).—*The Father's Love*.

The MIND-CURE JOURNAL is by far the best publication in the world upon the great system of Mental Science Cure. It is charitable and progressive. Upon its staff are the ablest authors in the world on the Mind, and on Psychic Laws. Per year, \$1.00; six months, 50 cents; single copies, 10 cents. Order a copy and you will see a very scientific Magazine.

Statement.

We, the undersigned, certify that we have received much benefit from the Mental Science System applied by Mrs. Annie R. Smith, of Colon, Mich., and also that she is a lady of truth and integrity, and of high social standing: Mrs. I. W. Pierce, Mecosta, Mich.; Mrs. May West, Katie Pierce, Leonidas; Mrs. Mary Whitehead, Mrs. Ella Arney, Mrs. Eliza A. Bower, Mrs. Chas. Clement, Colon, Mich.

The MIND-CURE JOURNAL has every mark of success.—*The New Thought*.

The final volume of Dr. William M. Thompson's great work, *The Land and the Book*, just from the press of Messrs. Harper & Brothers, relates to the Lebanon, Coelemyria, Damascus, Barshan, Gilead, and the regions "beyond Jordan Eastward."

The general plan of Mr. Thompson's work is well known. The first volume of the series related to Southern Palestine and Jerusalem, and the second to Central Palestine and Phœnicia. The last of the series is by far the most interesting of them all. The author's long residence in the East gives him mastery of details respecting its habits and customs, and he explains with great clearness Bible references to them. It is recommended to our readers as an admirable companion piece to Crabtree's *JOURNEYS OF JESUS*.

THE SERMON ON THE MOUNT, published by Messrs. Roberts Brothers, of Boston, is a large folio volume, illustrated by engravings from the pictures of Mr. Harry Fenn, and designs by Messrs. Landham, Harper, Taylor and Fraser.

Mr. E. E. Hale introduces the volume by a helpful preface applying the lesson of the Sermon to the daily needs of modern life. It is one of the books that sell well at all times of the year, but especially at Christmas time it makes a desirable gift to old or young.

Enough cannot be said in praise of the clever little book with the Cassell imprint, a newly illustrated edition of Wordsworth's *Ode on Immortality*, and the *Lines on Tintern Abbey*. The illustrations are delicate and clearly of a popular order, mostly sweet bits of landscapes, fan-shaped, square or oval in form, according to the fancy of the artist, who evidently is adept at designs.

The book has many buyers and many lovers of Wordsworth will rejoice that the holidays have brought out this "present from the publishers."

Reader, as you desire to see light imparted to humanity, and wish to be instrumental in spreading truth against error, please order one dozen or more of the 16 page pamphlet—"Evolution," by Prof. A. J. Swarts, and sell or give them to your neighbors, also the pamphlet "Personality and Identity" by same author; 2000 of each are now in stock at the MIND-CURE JOURNAL Office, 161 La Salle St., Chicago. Single copies, 6 cents; per dozen, 40 cents, post-paid.

"ONENESS OF LIFE."

The article under the above title (p. 58) is part first of a pamphlet soon to be published in Boston. We hope to give our readers the benefit of the remaining pages in later issues of the JOURNAL.

Press Comment.

MIND-CURE JOURNAL.—This is a monthly journal devoted to metaphysical science. It is edited by Prof. A. J. Swarts and its list of editorial contributors includes some of the ablest writers on the mental science in the United States. This is a valuable publication to all who have become or may become, interested in the subject. It is published at 161 LaSalle street, Chicago, and the price is only \$1.00 per annum.—*Peoria Transcript*.

The MIND-CURE gives many signs and assurances of a successful future.—*Social Drift*.

Mrs. H. D. Miller has just returned from Colon, where she attended a course of lectures given by Prof. Swarts on "Metaphysics and Mind-Cure." She is quite enthusiastic in his praise.—*Coldwater Courier*.

The MIND-CURE JOURNAL seems to be succeeding. It has removed to No. 161 La Salle St.—*Chicago Times*.

The MIND-CURE JOURNAL seems to prosper, and has removed to No. 161 La Salle St.—*Inter-Ocean*.

The MIND-CURE JOURNAL, November, has an interesting series of articles revealing the magnitude of its cause, and the ability of its editor and his co-workers to promote it; 10 cents; 161 La Salle St., Chicago, Ill.—*The Word*.

"WOMAN'S MANIFEST DESTINY AND DIVINE MISSION," by ELIZABETH HUGHES, San Francisco, is a very instructive and interesting work, in four parts, viz., "Woman Before Christ; Woman After Christ; Woman in the Transitional Period; The New Dispensation." Order it from the author, 197 St. Ann's Building, San Francisco, or from the MIND-CURE office; 25 cents, post-paid.

"IDEOLOGY: Mental Anesthesia Self-Induced, Miraculous Cures Self-made, Involution and Evolution in the Human Mind, as in the Whole of Things," vol. I, pp. 144, and "IDEOLOGY: The Romance and Miracle in Ideal Contagion and Mental Epidemics," vol. II, pp. 219, by DR. LARROY SUNDERLAND, both volumes in one book, published by J. P. MENDUM, Boston, Mass., at the office of the *Boston Investigator*, 1885. Price, \$1.50.

Frontispiece—Engraving—Portrait of the Author. Dr. Sunderland for years a Reverend, has often been heard of as a breaking plow in the field of reform, but not directly with us in the Mental Philosophy. While we cannot mention this, his latest work, as an aid to the student in our special field, but rather with the materialistic reformers, yet there are many fine things in the work. Issuing from the Publishing House of the *Boston Investigator* is sufficient to show that it has an important mission in its bold, dashing style against theological dogmas, but we regret to see it against the spiritual ranks of reform.

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