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SEPTEMBER, 1885.

No. 12.



THE

MIND-CURE



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EVIL;

INTELLIGENCE, THE RE-
DEMPTION.



SCIENCE, THE INTER-
PRETER;

INSPIRATION, THE
CENTER.

AND SCIENCE OF LIFE.

IN HOC SIGNO VINCES.

[IN THIS SIGN THOU SHALT CONQUER.]

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THE MIND-CURE

AND SCIENCE OF LIFE.

*"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the
of peace and truth."*

VOL. I.

SEPTEMBER, 1885.

To the Editor of The Mind-Cure and Science

→ Metaphysics. ←

MRS. E. P. BILLINGS.

MR. EDITOR:—I desire to make use of your periodical to say a few words to those who seem to be struggling over the question of metaphysics, and see a wide gulf between the spiritualistic ideas and the Christian Scientists.

I am speaking to those who have found the truly spiritual life, and to such only, and not at all to that class of persons who are of the earth, earthy, while believing or pretending to believe in a spiritual philosophy, the fruits of which are of the kind which the serpent presented with false promises to that Adam and Eve of whom Moses wrote.

To the truly honest and earnest man or woman who finds the development of the spiritual always somewhat at the expense of the physical, I desire to say a few words which may possibly give them new light, and enable them, as it has me, to settle a somewhat troublesome matter.

Taking the ground of the Metaphysicians or Christian Scientists, that a perfectly sound mind must ultimate a perfectly sound body, and *vice versa*, we have a platform of truth upon which to stand. We need no one to tell us that our highest ideal of man is that of a being with a sound mind in a sound body, and we in-

tuitively feel that it is so. If the is asked what constitutes a soul the answer will be an "evenly balanced one, or what is the same thing, a better expression of the same harmonious one. By mind, I mean, of course, that region of intellect capable of development, and while higher and higher into the sphere of intelligence, we come to recognize the spiritual nature of man. When the condition is one of perfect harmony, the lower condition cannot fail of being so, and thus the whole being is in a normal or healthy state. Now, for years, there was a stumbling block to my advancement. It was impressed upon me from earliest childhood, by teachers and preachers, by parents, pen and ink, that the body was a something which always had, and would impede the spiritual growth, and that if the body was healthy and strong, the chances were lessened for development toward the life. My own experience, too, during great bodily prostration, I made more advancement spiritually at times in my earnest desire to advance, I willingly, not to say eagerly, my bodily strength failing, and I lost all my courage to be willing to be selfish enough to make an effort to gain and keep my hold upon the body. I had always observed that those who seemed unusually devel-

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itually were, as a general thing, largely unfitted for practical life, usually in a low physical condition, and, reason as I would about it, there was a feeling still that in such conditions there must be something wrong, something unnatural, and therefore not as God would have it; for surely, nature and God could never be antagonistic, let the conception of either be what they may in the minds of men. Here, then, was a difficulty, and the more I considered it the deeper and stronger it grew until I found myself not only halting, but, as I felt, really coming to a stand-still in growth. I was strongly impressed at this time that I ought to be a well woman, and that what was good for the soul ought not to be antagonistic to the body. I missed greatly my spiritual elevations, at times, which came less and less frequently, as I grew in bodily strength, but never once lost my desire for a higher spiritual state, while obeying willingly my impressions that I ought to be a healthy person, and trusted in those impressions to lead me aright.

I need not tell you how at the end of two years it came in my way to take hold of the Metaphysical science nor how readily I recognized its truths. I *had* recognized the duality of my being, and lost sight of the unity. I reached out or upward, so to speak, into the realm of spirit, ignoring my bodily conditions, and considering those as only of minor importance. A study of the metaphysical ideas showed me that the bodily conditions must be but a counterpart, or shadow, or reflection of the mental, or spiritual, and that any growth of the latter, at the expense of the former, must be an abnormal or inharmonious one, and therefore ultimating detrimentally in the body.

If the source of all life is in the spiritual, and the bodily conditions but the expression, then it follows that a perfect, or correct, or natural spiritual condition can produce only a natural or healthy state of the body.

We may have much truth, and feel that we are making advancement, but we must not fail to recognize and remember that if God created us in His image, and that was the image of the spirit, for in no other sense can we be said to have been created, and that a perfect spiritual condition belonged to our first parents, we cannot fail to know, and realize, that their bodily condition was also perfect.

If sin and sickness are synonymous words, and Christ certainly taught that they were, then sickness, or an unhealthy condition of one part of our nature, cannot exist without the other is in the same state also.

Here lies the great mistake which it seems to me so many of our friends make. I am not speaking to any one class. Any who may be seeking to grow spiritually are likely to find themselves meeting, as I did, this question: To grow spiritually must I deteriorate physically?

No, my friends, it is just this prominent truth which is just now again lighting up the world. "For whether is easier to say: Thy sins be forgiven thee, or to say, Arise and walk?"

This ought to reply to the whole question, for what was true in the mouth of the Savior is not less true now.

A few words in relation to the differences and discussions among those earnest seekers who cannot reconcile the Faith or Prayer-cure with the Mind-cure or Christian Science either inside or outside the church. Recognize what is true everywhere, and under whatever name it is presented, and waste no time or strength in discussing *differences* only. Leave the things which you cannot appropriate, and take note only of those you can. With the others you have nothing to do, they are not now for you; but, if they are truly spiritual food, they may be yours in time to come; if they are errors, they will have no real and lasting hold, and must soon die out. Evil is only nourished by evil, and if you persistently seek truth you can

afford to let what you now feel to be evil, or error, alone. It cannot survive without nourishment, while truth is self-sustaining, and when "crushed to earth will rise again;" so, what you may now consider error in the teaching, or belief of others, need not trouble you, for if let alone it will die, while if it is truth it will live in spite of you, and for you, and you shall sooner or later take it to yourselves.

For The Mind-Cure and Science of Life.

→ Sons of God. ←

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

No doubt many who see this heading will smile at the idea of "sons of God," in this age of the world, yet we desire to develop the race to that point of excellency. Man is the most complex piece of machinery extant. The entire universe is found in him; that is to say, his soul and body is an epitome of the whole realm of law, matter and substance. His innerself, that part of him we call Spirit, is divine; is a finite God, or is God in a finite condition; is a spark from the great infinite flame we call God, the germ of power and greatness that is inherent in the organization of each individual. The effort of all reformers has been to develop that germ. There is an intuitive desire or recognition of the divine nature of the innerself. That which man knows more positively and certainly than every thing else is the consciousness of his existence, and that he has always existed, and will continue to exist. That real innerself, the I AM, is the living, active man, and is not dependent upon the material fleshly body for its existence, but that upon which the fleshly body depends for its form, shape and animation. One is the Creator, the other the Creature. We have the terms "God" and "devil" used by the so-called Christian teachers as two almighty powers in the shape of two large men contending for the race; the object of such teaching is to

formulate a system of dogmatic formulas, which, as a talisman, will placate the wrath of God and gain his pleasure and utterly incapacitate the devil from action by the magical influence of the faith, or the thing believed, not recognizing the fact that we have only the great law of the positive and negative forces or qualities of existence to learn and obey to make us grand masters in the Arcana of Divinity. There is really no royal road to knowledge or success, if you mean by that the picking up of truth or knowledge without an effort. Man may inherit wealth, may not know the real worth of a penny, by actual merit, yet come in possession of millions of dollars. But not so with regard to knowledge. To obtain that you must labor; the divine law is to *become perfect through suffering*. Self denial is the first lesson in the SCIENCE OF LIFE. Remember we have the dual nature, and the denial of the lower or animal nature, in its lusts and propensities, is absolutely necessary to the growth of the Spiritual.

Paul to the Gal., V. ch., defines the lusts of the flesh and also the fruits of the spirit, two states that cannot exist in the same person at the same time. "Ye cannot serve God and Mammon." If you sow to the flesh you shall of the flesh reap corruption, but if you sow to the spirit, life everlasting.

"Ye must be born again" signifies that ye were born wrong the first time, or have perverted your origin. Peter defines this being born again as not of the flesh, but of the will of God, not of corruptible seed, but of incorruptible. 1 John III., 9: "He that is born of God cannot sin; for his seed remaineth in him, and he cannot sin, for he is born of God." John I. ch. says: "To as many as believed on him" (the light that lighted every man that cometh into the world, that *logos*, reason, the self-centered consciousness of ourselves) "gave he power to become the sons of God, born not of corruptible seed, but of incorruptible." The great fight is be-

tween the Spirit and the animal man. Man has *all* the animal propensities, passions and instincts; he also has more; he has angelic and divine sentiments that go out into the beyond and into the hereafter for the principles of his being. The animal is exclusively sensual, and rises no higher than the gratification of mortal self. The Spiritual thinks not of self, only as that which is to aid and assist others. "Seek ye first the kingdom of heaven and its righteousness, and all these things shall be added unto you." That is, first learn your body, with its lusts and passions, to be subject to the control of your Spiritual self and you will have but little need for worldly goods, and what few needs you have, in that way, will find an easy mode of satisfaction.

"The kingdom of heaven is within you," resides in the inner consciousness. Its righteousness consists in knowing that fact and in applying the laws of that realm of your nature to the development of yourself in the Spiritual. The whole secret of the Christian science is unlocked with that key. The man who fully comprehends the situation is a power that cannot be dethroned; the gates of hades cannot prevail against it, for he has the key that unlocks said gates; he is Lord both of the dead and the living.

To-day, and for all the past ages, men and women have been living in *legal* adultery or licentiousness; they have availed themselves of the marriage ceremony to legalize their lustful acts and practices, hence we have born to us weaklings, half-made idiots called human beings. Why, my dear sirs, those now living and being born into this world are the result of all the vile passions that it is possible for people who live in vice and crime to make up, hence we see and hear of suicides, tramps, criminals, paupers, etc., such as were never heard of in any former period of the earth's history. No parent can give to his offspring what he has not, but such as he has will he give,

hence we cannot expect to see and have born to us as great men as Jesus with such conditions as most men and women make and have during the period of gestation.

In the history of Jesus' begetting and birth we learn of the best conditions possible: First, as the Father, the Holy Spirit, which represents the highest and best condition upon the part of the father; second, a Virgin, as his mother—virginity represents purity and perfection in the mother. Now with a father who has perfect control over his body and its lusts, and a mother of equal purity, together with peace and harmony during gestation, we would have as fine sons of God as Jesus was reported to have been. To such an end, with such results from the future development of the race, do I look. Those who are living below that standard have, as a duty, the development of themselves to as high a position as possible. And to accomplish that we must never yield to lust nor to the passions of our animal bodies, but learn the will of the Spirit and obey it.

This is no idle fancy picture, but is just what the Spirit saith to the churches. Purity, honesty and virtue are the great ruling sentiments of the Spirit.

It is hard to live to the Spirit and crucify the flesh with the lusts thereof, but the man who approximates nearest to the divine ideal is the best man, with the greatest power for good. It requires constant watching of self; pay no attention to others, but put your own self under the most rigid form of Spiritual discipline, and bring the powers of the innerself to bear upon the outer mortal self, and thereby overcome the world, disease, and even death itself, and let your regeneration mean something more than joining the so-called church; let it bring up to the surface all those gifts that were to be the sign of your "new birth." Let us who believe prove ourselves sons of God indeed.

For The Mind-Cure and Science of Life.

→The Mental Remedy for Pain.←

DR. W. F. EVANS.

That state of consciousness which we denominate pain, is not in the material body. Its location there is an illusion and a false belief. Pain, like everything in nature and in the human body, has a mental side to it. It corresponds to something in the mind, which is the cause of it. If we can find this mental or spiritual root of it, from which it arises, and without which it cannot exist, and can remove it, we cure it. To aid us in doing this, we would observe, that there are three classes of sensations which include all our possible sensational experiences.

In the first place is that large class of sensations which may with propriety be denominated indifferent sensations, because our mental attitude toward them is one of indifference. We do not care whether they go or stay. We have neither desire for them nor aversion toward them. They are consequently neither pleasurable nor painful. For this cause they are out of consciousness most of the time.

We become conscious of them only by a special act of attention to them. Such is the feeling of the air on the surface of the body when it is neither too warm nor too cold. Such also is the sensation occasioned by the contact of our clothing with the skin. The larger portion of our sensations belongs to this class. Our mental state in relation to them is one of indifference—an equilibrium of desire and aversion which we call contentment.

There is another class of sensations which we denominate pleasurable. The pleasure may exist in a thousand different degrees of intensity, all depending upon our varying mental states in reference to them. Our mental attitude toward this class of sensible experiences is not one of indifference or neutrality, but of desire. We like them and cherish them. It is to

be observed that the more of this desire we have, the more intense is the sensation of pleasure, for the pleasure, when we get round to the spiritual side of it, is nothing but that desire; and the pleasure cannot exist without the desire. As a familiar illustration of this general principle in the philosophy of human nature, we know that the more thirsty we are, that is, the more we desire water, the more pleasure we experience in drinking it. Without the thirst in some degree, there is no pleasure in drinking the purest water on earth. The more hungry a man is, that is, the more intense his desire for food, the better his food tastes to him. Without appetite, which is only a name for desire, the richest viands afford no pleasure in the eating. Desire is the ground of all pleasurable sensations. This is the reason why the same thing may be pleasurable to one person, and painful or unpleasant to another. It is owing to the difference in the feelings or mental attitude of the two persons toward it. The one *likes* it; the other *dislikes* it, which are only other names for desire and aversion. What is pleasurable to us at one time may be unpleasant or painful to us at another time, from the law of sympathy and antipathy, or desire and aversion.

There is another class of sensations which we designate pain. The pain may exist in a thousand degrees of vividness or intensity. The too great sourness of an orange or an apple is pain. Anything we dislike is painful to us, and in exact proportion to the degree in which we dislike it. Our mental attitude toward this class of sensations is not one of indifference as in the first class, nor of desire as in the second, but of *aversion*, and oftentimes an *impatient haste* to be rid of them. We consider it a fixed principle, as immutable as any law of geometry, *that the more of this aversion and impatience we feel, the more intense is the pain.* The one is the exact measure of the other. The pain on the spiritual side of it is nothing but this

feeling of aversion, and impatient haste to be delivered from the sensation. If we can bring ourselves to feel that the pain is not an *evil*, but a good, and that all good is desirable and delightful, and remove from our minds the repugnance to it, and replace it by a state of perfect patience, and tranquil endurance, the pain will subside and finally cease. Swedenborg defines pain to be a feeling of repugnance arising from *interior fakes*, for that which is repugnant to us is painful. (*Apocalypse Revealed*, 697). In its spiritual essence pain is a feeling of repugnance, and the aversion we feel toward it arises from a misapprehension of its nature and use. It springs from our falsely viewing it as an *evil*, whereas it is always a good. The correction of this deep seated delusion is the cure of it. All men love and desire what is good, and we cannot avoid this, for it belongs to our nature. And what we love and desire affords us delight, and never pain. If we can remove from our mind the aversion to what we call pain, under the mistaken notion that it is an evil, the pain will go with the aversion out of our consciousness. There is not a law of nature or mind more certain in its operation than this. Pain is caused by our interfering with and obstructing the optimism of nature. The divine life in the world, and in the human body, always works in the direction of our supreme good. And when we can say, not as a prayer for something we have not, but as a state into which we have entered, "Thy kingdom come, and thy will be done in earth (or in the material body) as it is done in heaven," our pain will cease. If the pain we feel, as that of a boil, is a good thing (and it certainly is not an evil or a disease, but an effort of nature towards the renewal of our life), then by viewing it as such, and laying aside our aversion or repugnance to it, and our impatience and the divergance of our will from the Supreme Will, it will change the nature of it, for all good is pleasant to us.

In regard to any painful disease, when we perceive and affirm that what occasions the pain is not an evil, but a good, and when by the light of the supreme knowledge which dispels all our illusions and sensuous fallacies, we view it as a good, our repugnance or aversion to it ceases, and as that is the causal source of the pain, that also disappears from consciousness. For an effect must cease on the removal of its cause. The principles of this brief article will stand the test of experiment. I have known persons in the deepest agony to find immediate and permanent relief by an application of them. Let us remember that our real self, the spirit of man, is included in the Divine Being, and into this great habitation never tear or sorrow came. What we call pain is an illusion. It is a positive good, and all good is delightful. When we view things in the light of the supreme truth, or as the Divine Mind views them, and bring our will into line with the will that creates and governs all, our pains and petty sorrows fall off "like drops of rain from a lotus leaf." An eternal rest, a solid and enduring peace, closes round the soul of him who dwells in God.

For The Mind-Cure and Science of Life.

→ The Manufacture of Success. ←

CHARLES DAWBARN.

FIFTH ARTICLE.

In our last we suggested how one class of toilers might avoid physical injury from their daily labor, but the greatest obstacle in the way of this or any similar improvement is that so few of us are willing to make an immediate sacrifice for the sake of future good. In other words, you cannot change human nature any faster than it grows by the laws of its own existence, which seems to be at the rate of an inch in about a thousand years.

Take the case of the men who work at occupations that shorten life, such as the fork grinders of Sheffield, or the arsenic

crushers of our own country. I have recently read with great care a labor catechism prepared by Osborn Ward, which I am told is acknowledged as the voice of many wageworkers of to-day.

Mr. Ward recognizes the fact that science could save the fork grinders and arsenic crushers from dying at 30 years of age, as they do now. But he says, their trades-unions dread even the slightest innovation, because a disturbance of the existing state of things means a liability to loss. But with the utmost deference to the experience and ability of Mr. Ward, I submit to you a very different explanation of the refusal of these workers to accept protection from disease and death.

You all know they would accept a rise of wages in a moment, and their union would offer no objection; which proves they are not afraid of disturbing the existing state of things in that direction. The fact is, they know—and they are right, too—that to make their business healthy is to lower its rate of wages. They deliberately choose bad health and an early death rather than lessened wages. They are paid now for the work they do, and *something more*. Take away that “something more,” which is sickness and shortened life, and they will be paid for what they do, as in all other trades.

Human nature gives them the option, “take money or health,” and they choose money every time. I claim that choosing premature death is suicide, whether it be in ten seconds by a bullet; in ten hours by laudanum, or in ten years by grinding arsenic. Of course I am in favor of stopping suicides as far as possible, but I recognize that it must be done largely by individual action. All that the law can do is to punish you for committing suicide, *if you don't succeed*.

Now when we come to sum up we find that our individual action depends upon our organism. If a child is born right, that is to say, born with good health in a sound body, with a level head and a

determination to go to the front, he will in every case travel a road that is as clearly marked out as the path which leads to wretchedness and sorrow.

The very first step he will take will be the opposite of that recommended by Mr. Ward. He will make his demands upon himself, and not upon others. He will practice self denial, regardless of being called mean; and instead of playing the good fellow at balls and picnics, and taking his girl along for a good time, he will draw a rigid line between the “may haves” and the “must haves” of life. He will begin by trying to save, and will determine never to marry until he is sufficiently “forehanded” to be his own master; or to be reasonably assured against the accidents of life.

Whether he fight his way to a home of his own, out on the broad prairie, or choose to become a mechanic or a merchant; whatever be his position, his prudence and care will ennoble manhood, and by so much enrich his country. He begins by saving pennies, and when they grow to dollars and eagles, that man becomes a power, because he is a power; born so that he must be a power in every direction where manhood is needed.

It is granted of course that any power can be misused. But nevertheless you cannot destroy power. You can take force as it comes to us from the sun, and you may change it into heat, or magnetism, or light, as you choose, but the power is there all the same. And manhood may be made to change its expression, but it will go to the front every time. You can determine that a man's accumulation of land and money shall be limited. A graded taxation will accomplish that. You can enforce an equal division of a man's property when he dies, which I think both wise and prudent, but you cannot equalize manhood, or bring human nature to a level.

I contend that all progress is founded upon these inequalities, for human nature won't labor, except from a personal motive.

I have shown you that I believe in co-operation, but only in certain directions, and for such work as a man cannot do within his own resources. If a man have a tree to cut and burn, he needs no co-operation. He saves time and money by doing it himself.

If our post-office system were for New York city alone, private enterprise would bend public arrangements. Only a few months have passed since the Government prosecuted people here for getting their postal work done at half price. The private school gives a better education than can be acquired in our huge public schools; but as a whole, national education is too large for individual enterprise. The remedy for existing ills demands not that we trample out private energy, but that we supplement it by co-operation when necessary.

The object of these articles has been accomplished, if we see that it is possible for parents to give their children a better start than is usually the result of giving large wealth and an unbalanced brain. Let the child be begotten right, and you may safely risk its being born right, with abundant power of fighting successfully its own battle of life.

[CONCLUDED.]

From *The Alpha*.

→ The Cure of Sensualism. ←

CAPTAIN H. H. BROWN.

"There is nothing great in Nature but Man, and nothing great in Man but Mind," said Sir William Hamilton. He would have been wiser if he had said: "There is nothing but Mind!

All things are but thoughts externalized—materialized.

In mind then lies the cause of all things. In mind lies the cause of vice. In mind lies also its cure. Man—Mind—manifests himself through the trinity—Will, Love, Imagination.

Imagination is the creator of the Ideal. The Ideal materializes itself into the Real. The Ideal is therefore the Real, and is eternal.

Things, then, are only efforts of Mind to externalize or realize the Ideal.

Our acts, our vices, our virtues are things born in Mind.

Out of Imagination all man-made things come.

Therefore they are Mind made.

The Imagination is the Creator of Civilization and of Character. It is therefore Truth, that "As Man thinketh so is he."

Nature is everywhere biune, and all things balance.

There is motion, the effect of external nature on Man, emotion—out-motion—the effect of Man on external nature.

Emotion, then, is the flow of the Soul of Man out from himself as a centre, upon the universe in which he dwells.

Emotion is therefore Life, and life is supplied by involution from the infinite fount of Force (or God), and evolution from man outward must follow as its balance.

All thought, affection, passion, action, is the utilizing of this soul-force as it flows out through the machine physical Man.

"When it breathes through his intellect it is genius; when it breathes through his will, it is virtue; when it flows through his affections, it is love," says Emerson in his "Over-Soul."

Thus Mind determines soul-action. The only question is, whether the loves which the Will obeys in controlling this action are elevated and pure or debased and low.

There has ever been a contest in Man between the higher and lesser loves, resulting in sensuality or spirituality, and this contest must continue until the higher loves prevail, and then Man will be at peace within or be spiritualized.

These two, Spirituality and Sensuality, seemingly so opposite, are therefore one in origin. The difference being in the deflection of the soul-force in its evolution

by the Will, and the action of the will is determined by the higher or the lower loves, and all these loves are born in the Imagination.

If these are not self-evident truths to the reader, then I talk in vain to him or her. I cannot demonstrate them, for they to me seem to belong to the realm of Axiomatic Truth, and on these as axioms, the Religion, Art, Government and entire civilization of the future must rest.

The cure then of all vice lies in the understanding of a Higher Ideal.

The world will be redeemed through the Evolution of Love.

The Imagination being the origin of all action, it will be seen at once that what a man is in action he was in thought first, and that the thought was born in the loves that controlled him and fired his imagination.

Many opposing writers will be in unity when once it is seen that Mind is all!

Man, bred upon sensual thoughts must necessarily give expression to those thoughts upon the sexual plane, just as the thoughts of the poet must find expression in a poem, the musician in music, the inventor in his machine. His Ideal has been: Woman for Man! His dream of pleasure was to find its climax in sexual gratification. From the cradle up, his sex-nature has been cultivated. The boy has been constantly reminded that he was a boy, and the young man never allowed to forget that he was a male, until sex became paramount, and sex-love became his nature. Society has constantly, by its restrictions, taught the young, by the most potent of all methods—example—that sexual pleasure was the highest, because the most jealously guarded. From childhood, Curiosity—the chief of all artists of the Imagination—has been stimulated in regard to sex, and has painted the Ideal purely upon the sex basis. Love has ever been mentally associated with sexual pleasures, and thus has the channel for the out-motion of the soul been prepared for

its passionate expression alone. And as legitimately as the mountain spring flows into the channel prepared for it, does the emotional nature of the average man and woman express itself sexually.

The teachers of young men, Reverends, doctors and their own fathers have told them that sexual gratification was a physical necessity, and that it was impossible through the reason to control sexual passions, and this thought has made the act necessary.

This must be outgrown. There is no prison so strong as the acceptance of a past ideal. There is no grave so deep as a fixed opinion. And Man—"Male and female"—is to-day dead through sensuality, because the ideals and opinions of our fathers have become our jailors and our graves.

The cure comes through a new and higher ideal!

New thoughts will bring new manhood.

"What man *has been*?" "What man *now is*?" are two dragons in the path of progress. The Ideal must slay them with the prophecy of a Better, and point Man in Mind, to what he can and must be and really is.

The cause being thus in the Imagination the cure of sexual vices lies in the teaching of a *Higher Ideal of Sexual Purity*, and here alone! Continence, except for procreation, is the redeemer of the race. Its Ideal is the highest and the purest, possible. Through Mind it would control soul-force to development of the highest in man.

Children are taught that they can, instead of cannot, control themselves. SELF-MASTERY is the watchword.

The sexual ideal exalted out of the selfish and passionate to the plane of the fraternal and affectional.

Taught that sexual gratification is never to be indulged, even in thought, save under those conditions that make it right and desirable that a child should result, and the mastery is won.—[I fully concur.—Ed.]

For as thoroughly as hand or tongue is under control of Mind should thought and sexual desire be. And they will be when we *think* they are.

To hint by word or look that this is not so, is to make it as you hint.

To tell the boys and girls, youth and maiden, that they cannot associate without lewdness in thought, or action, to suspicion them, is to sow in them, in Mind, those seeds that produce just what *you* think, for *you* weaken their resistance, and plant the desire in them. This is taught by every psychological law. Society is all thus psychologized, and only by the understanding of a higher Ideal can the wrong be undone.

No free association should or could arouse such feeling in youth properly educated. When they are taught nothing either way, or when this higher ideal is theirs, they will forget sex in such association. A higher pleasure will kill the lesser one. Teach them that you expect pure thoughts under all conditions, and you will have what you expect.

To say that young people *cannot* thus associate without lewd thoughts is to me more obscene than those works which the Society for the Suppression of Vice condemns, for the teachings sow the seeds that grow the productions. I condemn the seeds. They produce the poisonous flowers which come later.

Sex should never enter into our thought in our association in life, save under those rare conditions where procreation is desired and proper. At all other times there should be in thought no sex.

"How did you like consulting with a woman?" asked the sister of an M. D. as he returned from a consultation with a lady practitioner. "Why, I never realized that she was a woman until this moment, as you called my attention to the fact!" O glorious man! The Ideal of what all men can and must be in all departments of life. "I never realized that she was a woman!" To what height of womanhood had she

grown that could make men forget her sex! To this must all women come by and by.—[Amen.—Ed.]

Schools for one sex or business whence one sex is excluded, will, by that very exclusion, stimulate sex-power to result in sensuality. "I am a male!" "I am a female!" are germ thoughts breeding effects in sexual passion.

"I do not like Miss —," said a young friend of twenty-two to me. He was a fine young man physically, and the life and pet of his social circle. "Why?" I asked. "Because she is constantly reminding me by her actions that I am a man. She thus constantly insults my manhood by her suspicions that because I am a man I cannot be trusted." He had struck a deep Principle that made him Man. I once placed his picture in the hands of a very sensitive and intuitive lady, and she said: "A woman could trust herself with him anywhere and under any circumstance as safely as with her own mother!" I know that she told the truth, for he had been tested, tempted, and found pure.

The secret of the matter was, he never doubted his power to control his passions; had cultivated his affections rather than his passions; built a chaste ideal. "I never think of the sex of my companions," he said to me. "Mary and James, Emma and Frank are the same to me, and if I cannot thus forget the sex of any person, I am never friendly with them. Under these conditions I have no business with sex!" And yet he was by nature as full of sexual life as any young man I know.

Here lies the cure. Be this the Ideal, and the world is redeemed from Sensuality, and has become Spiritual. From Passion Affection has been evolved.

My ideal manhood and womanhood, that by practice and precept, line upon line, that I would have taught at all times from cradle to grave is:

He is the true man who, under all circumstances, can associate equally free with men and women and have no thought of sex,

save when with love and propriety he can become a father.

She is the true woman who, under all conditions, can associate equally with men and women without thought of sex, save when through desire and propriety she can become a mother.

Through this Ideal comes our Salvation.

→ Shelley. ←

(An Acrostic.)

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

Peer of noblest poets bright,
Eternal Truth's undaunted knight,
Rich in energy of love,
Clear in imagery of mind,
Yielding to none in genius grand,
Battling midst a world unkind,
Shelley did his life devote
Human welfare to promote.
Eternal Spirit, Power of Good!
Let inspiration high our natures flood,
Leading our minds by stormy doubtings whirled
Enlightening them, and this unhappy world
Yet will become a paradise of good.

TESTIMONIAL AND HONOR-FUND TO DR. JOSEPH RODES BUCHANAN.

The Committee for this purpose is constituted as follows:

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A pamphlet, with Dr. Buchanan's portrait, containing his biography and the eloquent address delivered by him before the Massachusetts Legislature and defeating the Medical Bill, June 16, 1885, has been published by the Committee, in aid of the fund. Price, 15 cents. Donations may be addressed direct to any member of the Committee, or to Marcellus S. Ayer, Honorary Treasurer, 189 and 191 State street, Boston, Mass.

List of donations will be made public.

Liberal papers, friendly to this movement, are requested to reprint this in their next numbers.

Dr. H. G. PETERSEN, Honorary Secretary.
Boston, July 15, 1885.

→ Mind-Cure Drops. ←

Whene'er a noble deed is wrought,
Whene'er is spoken noble thought,
Our hearts in glad surprise,
To higher levels rise. — *Longfellow.*

Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken, is, like the sword in the scabbard, thine; if vented, thy sword is in another's hand. — *Quarles.*

When men ceased to torture each other for their religious beliefs and disbeliefs, they took the first step toward ceasing to believe that God would torture human souls therefor. — *H. Doolittle.*

True joy is a serene and sober emotion; and they are miserably out that take laughing for rejoicing; the seat of it is within, and there is no cheerfulness like the resolutions of a brave mind that has fortune under its feet. — *Seneca.*

There is never a garden growing!
With roses in every plot;
There is never a heart so hardened
But it has one tender spot;
We have only to prune the border
To find the forge-me-not.

— *Selected.*

A noble deed, a noble thought,
A motive pure and high,
The throbbing of a great warm heart
Can never, never die;
They pass on through the ages—
Through their dim and troubled flow,—
And fling a ray of happiness
Upon the hills of woe.

— *Arion.*

Rev. Henry Ward Beecher, in his letter to Rev. Wm. Kennedy, says: "Evolution strikes at the root of all mediæval and orthodox modern theology; the fall of man in Adam, and the inheritance by his posterity of his guilt, and, by consequence, any such view of atonement as has been constructed to meet the fabulous disaster. Men have not fallen as a race—men have come up. No great disaster met the race at the start; the creation decree of God was fulfilled. Any theory of atonement must be one which shall meet the fact that man was created at the lowest point, and as I believe is, as to his physical being, evolved from the animal race below him, but as to his moral and spiritual nature, is a son of God, a new element having come up in the great movement of evolution at the point of man's appearance. Man is universally sinful, not by nature but by voluntary violation of known laws. In other words, the animal passions of man have proved to be too strong for his moral and spiritual nature. Paul's double man—the old man and the new man—is a grand exposition of the doctrine of sin." — *Ex.*

THE MIND-CURE AND SCIENCE OF LIFE.

425 WEST MADISON STREET, CHICAGO.
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Published on the First of each Month.

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Watchman, What of the Night?

The perfect success of THE MIND-CURE AND SCIENCE OF LIFE is now beyond a doubt. The demand for it by the intelligent classes, by reformers and progressive physicians, guarantees its rapid growth.

When first I was led of the Spirit to start the journal I saw that the new and untraveled road over which it would be led was one of trial, as it was to open a way and do a work specially its own. I often remarked at first that my journal was to be a bridge to span a great chasm; again I said, it is the "gang plank" over which many will pass into the promised land of milk and wine, or higher Truth. It only asked the humble privilege of becoming a guide to the multitudes, or a portal through which they might pass to the inner chamber, where all selfhood is lost in Godhood, and thence out to the Jasper sea of Truth and Love.

Although the *Religio Journal*, the *Banner of Light*, the *Olive Branch*, etc., gave us a friendly greeting and kind endorsements, and, although the able writers who have graced our staff for the year, and stood so nobly to our work, may have wondered at times where I stood, and been at a loss to know, let me say it was meant from the first that THE MIND-CURE might

borrow help from every good source, but it was to open its own road and move on in the accomplishment of the work which Heaven had assigned it as an INDEPENDENT JOURNAL. It has voiced no ism, and has aimed to borrow no journalistic eclat by which it might march to worldly honors. It sees the struggling race, it hears the united cry of our great brotherhood of man, it highly respects the laborer, and adores the toiling mother in the honest support of her little ones. It has had charity for all reformers, and has uttered kind words all along toward the "spirit healers" and the large, earnest hosts they represent. It has differed from them in its method of cure, but it has felt a steady charity, and has not made an unkind fling at them, and never intends to. While it is unpopular even to speak kindly of magnetic healers, I can say that they and thousands of their intelligent, honest friends have aided me all the year, and yet they knew that I have been consistently devoted to the Mind-cure or the Metaphysical system. I say this to their credit. They wish me to be honest, and now I will trust them while I say frankly, I must draw the lines closer, and following my honest convictions I must voice the clear Truth into which I have been led. I must advocate only the purely mental-cure. I ask you, kind friends, to come with me into this higher spiritual attitude. The Father, or Truth, is sending me sufficient means to issue regularly a large number monthly in excess of my list, hence it is not a mercenary motive that leads me to say, I need you and Truth needs you with me to make THE MIND-CURE a pure and able journal of the only system of cure that takes my heart fully to it, viz., the Metaphysical or Mind-cure method.

I now ask you to send in your renewals for one year, and I will increase its pages and will give you the only representative organ of the Mental-cure on the broad and liberal basis which Truth wishes us to.

work. Its price will continue at \$1.00 a year.

The leaders in pure metaphysics are good, honest people, and they do not toil so hard for self; they know that they are doing only for Evolution, God or Truth. They have seen that I have advocated only the Mental cure, and that I have been very emphatic for it, but they could not see me fully into their ranks, but saw me as between the two great powers. I ask not the honors of citizenship with either contending army, but I am willing to build the bridge over the chasm, and try to make peace between them. If neither will pass into the other's camp we may and we will see many of them meet and shake hands ere long nearly midway or in the valley of humility, where both had better abide; and if God and the masses who are gathering for the great feast are to arrange a compromise, and if it must be that the term "*Mind-cure Science*" is the harbor for which the multitudes are making, we will keep the gates open and let the inevitable have its own way.

Not to prolong this article I will omit remarks about the multitude who hold the power on the other side of the chasm, but will introduce them in the opening of my second editorial herein, and will then follow with the solution of some exploded theological dogmas by answering them in the light obtained from the growing aggressive army of Christian Science.

→ The Chasm Bridged. ←

The Christian Science leaders have been very reserve, but I have respected them in this, for I have known as well as they that the discoveries by their leader, Prof. Mary B. G. Eddy, are deeply important, and that as a system of Truth they are distinct from all other systems or isms. I have explored the depths of theology, I dared to investigate the truths of the spiritual philosophy, but never until I drank deeply

at the fountain of Life opened to me by the wonderful discoveries of Sidartha, Prof. J. R. Buchanan, Dr. W. F. Evans, Mrs. Eddy and Miss Abbie Fletcher, of Chicago (who will be heard from), have I been able to solve the great Bible mysteries. While the discoveries and claims of Buchanan, Sidartha and Mrs. Eddy differ materially, it is well, in order to become a guide, to gather in from various able sources.

These scientists have been led to cut entirely through the orthodox absurdities, and to furnish us with the full solution of the most gigantic obstacles in our line of march. They are so far out in reform and in exact Truth that those who understand them are able to vanquish every dogma. All doubters might do well to know to what depths these have been led before they judge. I think Mrs. Eddy has opened to me the highest solutions of Being, and I fear that many of her students do not yet see the fullness of the depths, nor the grandeur of the heights to which she has been led. I am an ardent believer in woman, and see no reason why, in this day, the keys of Life may not be entrusted to her. She is surely a more correct guide in morals than her masculine rival has been.

We have to-day the Christian Scientists under Mrs. Eddy, the Metaphysicians and the Mind-cure Scientists, all doing about the same work. They are crafts laden with very similar goods, and all moving in the same direction, while the ships and crews bear different names. The ethics, Truth or principles represented by all three terms are the same, and the mode of cure is exactly the same. No true Christian Scientist, Metaphysician or Mind-cure Scientist comes in contact with their patients in any way, nor do they believe that matter exists, and when rightly inducted and true to the advance teaching and discoveries of Prof. Mary B. G. Eddy all know that Spirit is the only substance, and that Life is one; *i. e.*, that there can be but one Life, one Mind, one Spirit or

Principle, and that this Principle is Truth or God, not anthropomorphic or personal, but the Universal One, who always was and ever will be invisible; whose essence is the all or the boundless sea of Good, of Life. They also, who have passed into this divine understanding, know that all manifestations of Life are connected parts of the One, and that this Universal One is Supreme, and hence that no sin, sickness nor death ever did nor ever can exist as verities, but are only seeming ills; and now if all can see that the Supreme Wisdom permitted the seeming evil, and that in this mortal belief in evil the true redemption lies, then we have the highest light for humanity. We shrink from the low and vile, and rising from it, we enter into the true understanding or Redemption.

We now see the greatness of the Wisdom and the universal harmony as God views it. When we grow out of the carnal and mortal into the divine or spiritual realm, then we see as God sees. Theology in its weakness and mortal character does not vindicate or harmonize these great plans of the Supreme. It does not answer the objector in such passages as these: Amos III. 6, "Shall there be evil in a city, and the Lord hath not done it?" and Isaiah XLV. 7, "I make peace and create evil: I the Lord do all these things." When you know God or Truth as the true scientist knows, then you are not driven to the theological inconsistency of believing in a God who was Supreme or All Power, and in a devil who, after all, had greater power, which is as absurd as the mathematical absurdity that 1 is 3, and 3 are 1—excuse the figures, but look at them in the light (?) of this theological dogma about God. The mortal man of the earth, earthy, holds to the reality of evil and of sickness, but when he is redeemed by wisdom he then knows that it was only *seeming* evil, and thus he vindicates the work of the Divine Wisdom; and instead of God creating evil as a real, He only creates or permits a mortal belief in evil, and the

mortal or earthly man, as a free agent, is simply having his own way about it, until he ceases to be the mortal by rising into the redeemed or Second Man, where he becomes a Son of God here on earth. The vail taken away, he is "changed into the same image from glory to glory, even as by the Spirit of the Lord." This is Life or the true Redemption.

In your carnal ways, serving the animal demands of the sensual man, partaking so lustfully of the fruit in the midst of the garden—the body—prostituting the body under the sanction of man-made marriage, and crowding upon society the millions of unwelcome children, so imbecile, so robbed of spiritual beauty and health, is the great curse of this age. You cannot be in redemption, or the fullness of healing power while held in bondage to these fleshly desires. To live in the mortal, the animal, the carnal ways, and thus to be depriving the body of vitality is not to live as Jesus did. He who would be a healer in Truth must stand in a higher knowledge and practice than that at first crowded upon woman or wife by the serpent or carnal man nature, "in sorrow shalt thou bring forth children: and thy desire shall be subject to thy husband." Holding her in this servile bondage, subject to their passions, under the assumption that it was the will of God, we have the maimed, blind and sickly offsprings of these shrivelled and depleted bodies. Woman to-day rises to the knowledge that *procreation only* was the law and glory of God, while the constant demands of the flesh were the laws of the carnal man. A brighter day is dawning in this regard, and the redemption of the body draws near. Could parents understand the science of Life we might have a redeemed race in one generation.

The mere title or name of these systems does not amount to much, but the life and Truth, the true inward preparation of the workers is what God looks upon. The iron rule can grow the weakest of all.

Nothing but purity, and above all, charity, the white dove of the skys, will meet the sanction before the court of the Highest, even that in the noble, true, honest hearts of this trying day.

→ "The Combat Deepens." ←

The work at Marshall, Michigan, far exceeds that at Battle Creek last month. It would be useless even to try to impart any correct idea of the work here or the agitation in this fine staid city. It was not intended that a cyclone should shake Marshall, but from the rage of some so-called Christians, and the ire of some of the doctors over the results of Truth in its purity, it seems that something has happened.

There were so many for treatment it proved impossible to meet any patients singly, or to fully learn their ailments, hence I held a meeting at the parlors of Mrs. Peter Lockwood twice each day for instruction and cure. These meetings were crowded with earnest people, and wonderful cures were manifest to all. The instructions are of a nature to arouse from sins against the body, and to turn away from the dead forms of creedal religion, a personal God or personal devil, and various other absurdities, and to come into Science or Truth; to turn from every drug or external appliance, and to accept cure in the true Metaphysical healing. Various Catholics attend the meetings, and are being cured.

Although I have, in some cases in the past, come slightly in contact with patients while treating, I have decided never to touch one again in any way, except with the mind, as many of my best cures in the past have thus been accomplished. My students are instructed to practice the pure Mind-cure, and not to touch their patients in the slightest way, and they are meeting with wonderful success, and are curing many given up by the doctors. The patients at these meetings are largely

members of the various churches, and they are fearlessly turning to the acceptance of this higher Truth or to the spiritual life and ways of Jesus. We ignore publicly the dead faith in the material blood, and in all other dead forms, but we exalt the invisible Christ, and build upon the Love and devotion to Truth instead of upon the blood.

The forenoon meeting has now given place to a class of true and intelligent citizens, who are being clearly inducted into the most successful principles of healing and of Truth. This class consists of over thirty members to receive the complete instructions. In the crowded Opera House I informed all that I would refuse any who come through mercenary motives, or to use the science merely for a living; that I wished neither such nor their money, but that I welcomed only those whom we saw as ready to become standard bearers of Truth and workers for humanity. A majority of the class are of the best citizens of Marshall, and of several surrounding towns. Mrs. Swarts may teach a class while we move on to Jackson or Kalamazoo.

The day is upon us when Truth and Reform call for earnest hearts to come to the great battle against the beast—the creedal religion of this age. Although she boasts "Behold I sit a Queen and am no widow," yet we see her the Babylon of Revelation, whose glory is to pass away, and the thunders of judgment to come upon her, because of her institutions which oppress the widow and the laborer, while her millionaire communicants, who observe the lifeless forms, who eat "bread and wine," turn the needy from their door. "How dwelleth the love of God in them?"

The kingdom is now being transferred into new hands, and creedal Christianity, in her defective character, is the mother of harlots, and is failing rapidly, while the Christ principles rise on pinioned wing in the hearts of millions in Reform, whose mighty tread shakes heaven and earth.

You who would learn her doom, read and understand the XVII. and XVIII. of Rev.; but as Jesus said of the Jews, "these things are hid from their eyes."

I am assisted with the truest corps of workers one could ask. Miss Abbie Fletcher, of Chicago, in her firm, yet modest reading and interpretation of the Bible, is a rising power. She holds hundreds in earnest silence while the Divine Spirit gives its own utterances to the hungry "sheep." Dr. E. B. Weeks, a light in the M. E. Church, of Battle Creek, Mich., who so readily came into our science there, is one of our consistent and earnest helpers here. He is a full-grown Metaphysician, and is a powerful healer and public speaker. He will be heard from.

Mrs. Mary H. Plunkett, of Detroit, who two weeks past was visiting the chief Metaphysicians of Chicago, and noting the trend of matters, is here as the most efficient worker as an organizer. Her ripe experience in Reform for years, and her rapid development in this mental science, together with a good education and suavity of manner, mark her as one of the able and desired ones in any place in the field of mental science.

Others are here who never flinch in the ranks, but are tried and true.

Mr. A. C. Stowe, of California, has come from Chicago to join us. He is fine in his unfoldment. He has been a powerful magnetic healer, but like many such he turns fully to the true Metaphysics. As a speaker and earnest worker we welcome him to our Mind-cure science, and he will turn his friends to this higher way.

Mrs. Swarts, than whom none are more spiritually unfolded, and by whom the finest views in the later and higher Metaphysics come, is sharing the last days of the work here.

Many cities invite our visit and our work. If this force of helpers would go with us we could push the battle, and win many for Truth. When the Father or Reform gives us orders to do so, we will

visit Boston for an earnest campaign, and will co-operate with all true reformers who seek not the greetings in the market places and the chief seats at feasts. Metaphysicians, let us live for others; let us be pure in life and in thoughts, so that the evil toucheth us not; let not our good be evil spoken of; render good for evil; be spiritually minded; love your enemies; be charitable to all, and the healing power will never be taken from you.

Kind reader, may I count on your continued support? You have been true and trusting. Do not turn from me now, when I want and need your spirit to aid me in my work. The Journal will be more interesting as the battle rages. I promise you that it will not flinch. Dogmas must go down, and we seek the hottest of the strife. Cowards and creeds, with their little personal god and personal devil, their material hell, their personal second coming, their distant heaven, their three in one, must go down. I hail every reformer. I have fully deserted the sinking craft; the unbeliever to-day is the churchman.

Give us your renewals, and I will give you the war news, and will report battles won.

Please get a friend to subscribe for it, and thus aid us.

All are renewing, so far.

Among many fine endorsements of our Journal we can only mention a few, as follows:

Ira N. Mason, M. D., of Massachusetts, writes:

"I like the matter in THE MIND-CURE AND SCIENCE OF LIFE, and I hope the time is not far distant when drugs will be banished from the agents used in curing disease."

The noble and true Dr. W. F. Evans writes:

"If you desire it you may generally calculate on an article from me in each issue. Long live THE MIND-CURE AND SCIENCE OF LIFE! It grows better."

Mr. Julius Ashman, a staunch German in Pennsylvania, writes:

"The Mind-cure subject has my entire interest, and has occupied my mind for years. It is the true science of Christianity that begins at last to dawn on mankind."

"That somewhat novel, able and interesting magazine, 'THE MIND-CURE AND SCIENCE OF LIFE,' Published by Prof. A. J. Swarts, at Chicago, is rapidly pushing to the front of magazine journalism. The last number, which has just come to hand, contains many new and good things, among which 'Pain and its Cure,' by Dr. W. F. Evans; 'The Manufacture of Success,' by Charles Dawbarn; 'Potencies and Their Evolution,' by Dr. C. D. Grimes; and 'Man is Spirit, and Invisible,' by Prof. Swarts, we deem worthy of special notice. 'THE MIND-CURE' has evidently come to stay, and, we trust, to do a good work."—*Social Drift*.

Sarah P. Thompson, Rock Island, Ill., although 84 years old, writes in her own hand an interesting letter, from which we extract the following:

"If a few thousand more people were as anxious to investigate as I have been for years, you could not supply enough extra copies. I have been studying religious dogmas of every kind I could get at all my life, and am very sorry I know so little of what I believe to be Truth, and this little has come to me in most cases without study. I hope you may be successful in your undertaking, and that you will be given wisdom and strength to pass through the battle that must and will come."

→ At Jackson, Michigan. ←

Over fifty of the most intelligent ladies of Jackson have been giving earnest attention to the study of Mind-cure or Metaphysics, and some of these have been taught to an extent in the science. The authors they make use of are Dr. W. F. Evans and Mrs. Eddy.

Over a dozen of these ladies met and welcomed us here for an earnest campaign, and on September 2d in the Opera House a full audience will greet us. Two or three more discourses will follow in the same place, and the work will open. Jackson is a fine city, and we expect to bring many here into the full understanding of

the science. One class is already formed, and is to begin receiving instructions on September 1st.

It is well for those East and West, who contemplate the study of the Metaphysical science, to note the fact that the public mind to-day is drifting to it under the term Mind-cure.

I cordially welcome all purely mental healers to a place in my columns. Any of you may have space at reasonable rates, and the best and clearest are invited to write brief articles for the cause. Some names on our staff who do not attract to this great system of cure nor aid us any can give place to those who do. Eastern Metaphysicians will find patronage, from cards in our journal, that they have not thought of. Contracts now are cheaper to you than after a time, as the growth of our journal is one of the wonders, and it is sought by the best. "Instant in season." "A word to the," etc.

Subscribers, renew if you want the news from our line of march. Error shall go down, and theological dogmas must fall before the battle-ax called *Mind-cure*.

Jackson, Mich., Aug. 29, 1885.

The Mind-cure teaching in the Hamilton Church parlors, Oakland, and at the Nucleus in San Francisco, is having excellent results. It is awaking the people to their need of a system of Home Service—or mutual insurance against home demoralization.—*Joyful News*.

This is the time to renew, so that you may hear the news along our line of march.

"Give light, and the darkness will disperse itself."

Solitude, the safeguard of mediocrity, is to genius the stern friend, the cold, obscure shelter where moult the wings, which will bear it further than suns or stars. He who would inspire and lead his race must be defended from traveling with the souls of other men; from living, breathing, reading, and writing in the daily, time worn yoke of their opinions.—*Emerson*.



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Very respectfully yours,

YPSILANTI, MICH., Dec. 11, 1884.
HENRY SLADE.

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. 24, 1884.
C. D. PAINE,
Manager of the Chicago religious papers for Lord & Thomas.

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The lessons which should have been taught by past experience, have fallen on stony ground and have borne but little fruit. A few advanced thinkers in the profession, failing to be recognized in their efforts for humanity, have broken the bonds which galled them, and recognizing that nature was the best chemist, have resorted to nature's forces for aid in the restoration of man's physical nature.

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

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

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