

VOL. I.

DECEMBER, 1884.

No. 3.

THE

MIND-CURE



IGNORANCE,

THE ONLY EVIL.

INTELLIGENCE,

THE REDEMPTION.

AND SCIENCE OF LIFE.

IN HOC SIGNO VINCES.

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

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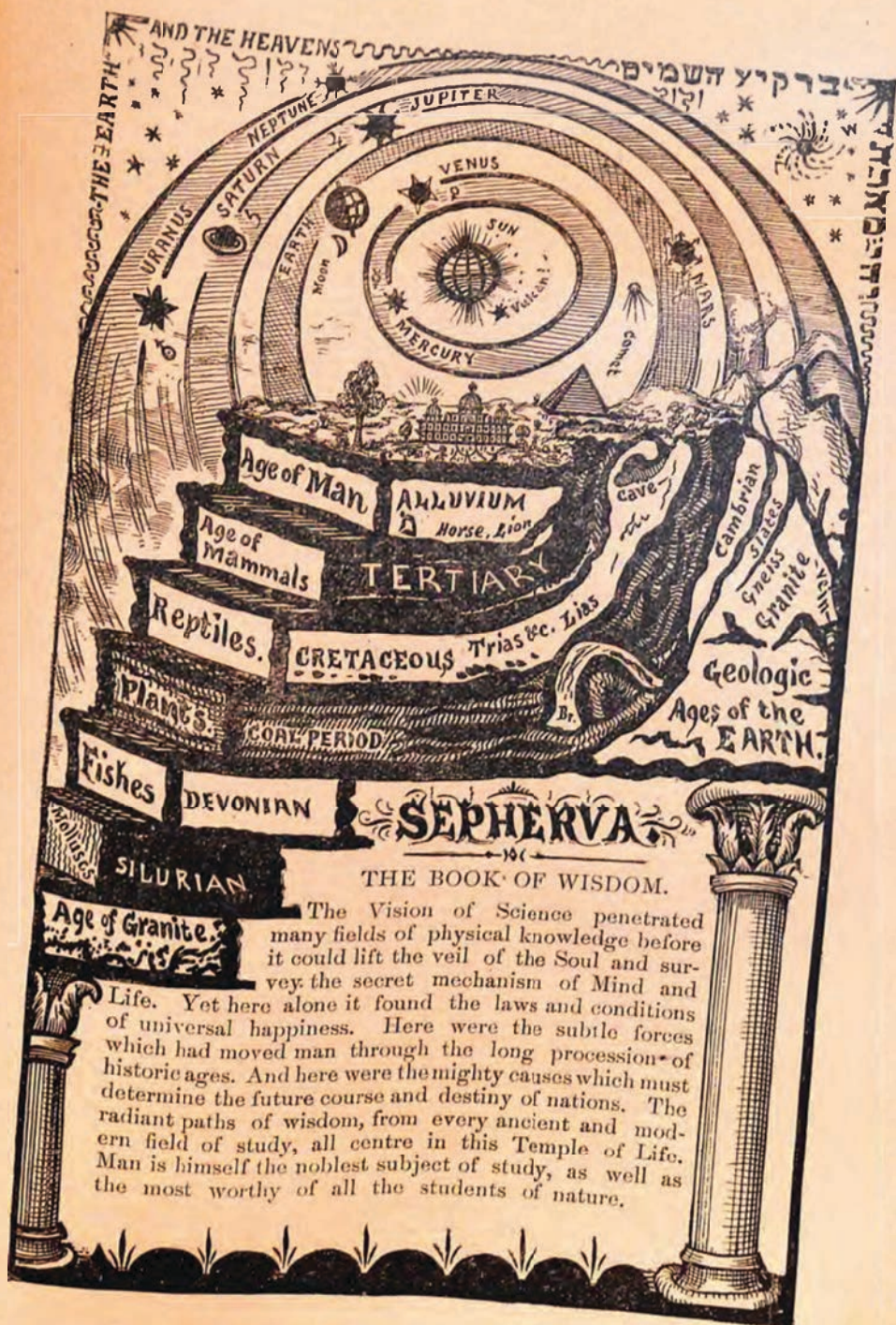
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THE MIND-CURE

AND SCIENCE OF LIFE.

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

VOL. I.

DECEMBER, 1884.

No. 3.

For The Mind-Cure and Science of Life.

→ Divine Trust. ←

DR. W. F. EVANS.

THE PRAYER OF FAITH THAT SAVES THE SICK, OR THE HEALING POWER OF SPIRITUAL TRUTH.

It is a principle taught in the spiritual philosophy of all ages and countries, that prayer is the most intense form of the action or influence of one mind upon another. As the *will* is the primal force in man, and is but the intensifying of *desire*, the highest effort of will, naturally takes the form of silent invocation. It spontaneously seeks to gain a higher level, a mightier strength to lean upon, and union with a Life that can lift us from our own, and rescue us from the weakness of an isolated individuality. It is confirmed and perfected by faith, which is, as both Plato and Jesus teach, a spiritual *cause*, and the will united with faith goes forth more in the form of *affirmation* than that of *supplication*. As Jesus—who is the way, and the truth and the life—affirms that whatsoever we ask the Father in his *name*, or that of the Christ, the Father will give us, and as our own spirit is the Christ in us, and is one with him, we use the following formula, as expressing the highest activity of the *will*, *faith* and *imagination*.

INVOCATION.

In that mysterious and sovereign name, that is above every name, and which signifies and represents the only saving principle in the universe, and before which every knee bows in heaven, and on the earth, and under the earth, and from the summit of our triune nature and the spiritual crest of our own being, we approach in thought the universal presence of the Father, the One and Only Life and Supreme Reality. In Thy light we recognize the truth that our *spirit* is a manifestation and personal limitation of the grand unity of *spirit*, and in its essence is divine, and included in the being of Him who is the Crown of all manifested existence, and the head of all principality and power, and the supreme source of all saving and healing influence. In our inmost and true existence and *real self*, we are not, and cannot be diseased, for we are one with Thee. Thou wilt cause the light and power of this great truth to penetrate the darkness of our souls, and disperse the errors, and illusions, and false opinions, and deceptive appearances of our irrational and sensuous mind, the only seat of evil, and Thou wilt enable us to see and *feel*, that as immortal and divine *spirits* we are well and happy, and in this region of our being we share the deep tranquility of the Christ, and thine own eternal calm. Thou art speaking anew to us and *in* us the creative word,

the still small voice, "Let there be light," and the darkness and blindness of the soul and of sense are becoming pierced with the radiance of a celestial day; and thou art reducing the *chaos* of our lower soul to the divine order of the spirit. We are not projecting our voiceless language of adoring thought into vacancy, but into thy Presence, from which we cannot escape, and the ineffable light of thy Life is opening and demolishing the thick wall of solid darkness which has hitherto enclosed us. From this higher position and diviner altitude of thought, to which thine abounding *grace* has raised us, we perceive that our true being has not been invaded by disease or any discomfort, but as included in the Christ, the Universal Spirit, is secure from all evil and free from all sin. In the light of the inner Word in us, which is the fountain of all spiritual intelligence, we perceive that our salvation in spirit, and in Christ, is not to be viewed as an event which is to transpire in a distant or near future, but is to be apprehended and appropriated by *faith* as a fact existing in the present, and an eternal reality. With the humble boldness which this divine truth gives us, we view ourselves therefore as now well, and already saved in Christ, who is in the bosom of the Father, and we with him and in him are sheltered in the secret place of the Most High, and here under the shadow of the Almighty, sickness and sorrow, pain and death, and the disturbing fear of them can never reach us. Thou wilt cause us to feel more and more the divine redeeming power and healing efficacy of this eternal truth, and thou art translating this true *idea* of man, and our high calling of God in Christ Jesus, into a bodily expression in us, that we may be saved to the uttermost, and from the center to the material circumference of our existence.

Awaken in us all the slumbering life of the spirit. Rend from our inner eye more fully the veil of illusion; remove from

our mental vision the bandage of *sense*, and free us from the dominion of the dull mass of the body and the limitations and thralldom of our material being. Break every link in the fetters of our soul; remove the bars from the doors of our prison; open wide the windows of our soul to the radiance of the spiritual sun, and the true light of life will penetrate and illuminate the gloom of our disordered condition. This sublime truth,—that as a *spirit* created into thine image, and indissolubly included in thine own being, we are exempt from disease and all evil,—is a ray in us of thine own Intelligence, and is inseparable from thine Infinite Mind, and as such partakes of thine own tranquil and saving omnipotence. To this fixed stake we would forever cling, however assailed by doubt and fear, or tossed by storm and flood.

In the name of the Christ, in whom and through whom our life is hid in Thee, the Universal Father and only true Being, we affirm by *faith*, in opposition to blind sense, that we are now freed from our infirmity. By the light and sovereign authority of the inner Word, we disown and renounce disease and sin as any part of our immortal and *real self*, and before the tribunal of the righteousness of faith, or divine rectitude of thought, we execute judgment upon them, and separate them from us in our conception, as something external and foreign to our true being. It is done. As to all that which constitutes our permanent and unalterable personality, *we are not diseased*, but are now saved in Thee. And we commit the keeping of our souls unto Thee, the God of peace, who canst save us wholly, and preserve our *spirit*, and *soul*, and *body* as a harmonious unity, unto the full revelation of the light and life of immortality. "Faithful is he who calleth us, who also will do it." We trust henceforth thy boundless wisdom, love and power, to give thine own *idea* of man a full expression in us. In the name of the Christ.

When we can grasp the meaning, and measure and weigh the full import of the above formula of faith, and it becomes in us a fixed mode of intelligent thought, and we can repeat it, not as a succession of empty words, but in the interior light of their deep significance, we are put in possession of the power of the inner Word and the Spirit through which Jesus healed disease and cast out demons. Spiritual thought can *penetrate* where words can never reach, for thought is a more real force than sound. It is an *arrow* that never falls short of the mark or misses its aim. It is the same spirit of truth which brooded over the original *chaos*, or unparticled and unorganized immaterial *substance*, and changed it into the *cosmos*, a word which primarily signifies order and arrangement. It is the same as the power of the Highest (or the Divine Inmost in man,) that overshadowed Mary. In our patients and in every human being, there is the latent germ, the spiritual *ovum*, the dormant but still living *idea* of man in perfect health and blessedness. Spiritual thought, the light of true intelligence, united with *feeling*, is the divine creative Wisdom-Principle and active potency which can "brood over" (or incubate, as the original word means,) this latent idea in man and impregnate it with a conscious vitality. The repetition in thought, or in a tacit verbal utterance, of something like the above form of invocation (or evocation) is one of the most effectual ways of doing this. Its influence will come upon the patient like the *deo* of heaven (the old symbol of spiritual truth) upon a withering flower. And prayer is rescued from superstition and a shallow, noisy enthusiasm, and made, as it once was, a *spiritual science*. The greatest forces in the universe are silent. The light of the sun falls in stillness upon the earth, and lifts countless millions of plant germs up towards the heavens, and slowly but surely elevates the trees of the forest into the embrace of the sky.

The cure of mental and bodily maladies by the influence (that is, as the word signifies, the *inflowing*) of one mind upon or into another, is no new thing in the world. It is not a new invention or discovery, but a *rediscovery*. It is a resurrection into life of the dry bones of primitive Christianity. It is based on laws of mind as fixed and uniform in their operation as any of the principles of chemistry—the naturally and essentially diffusive tendency of our mental states, and the absorptive and the receptive nature of the soul of a patient in a passive state, and actuated by a sincere *desire* of recovery. Under the influence of fear and unbelief, or rather *misbelief*, all diseases are more or less both contagious and infectious. Under other and better conditions, health of mind and body is equally so, for the Supreme Goodness has not in this respect given evil the advantage over us.

→What Is The Lamb?←

An earnest inquirer, a reader of our journal, writes under date of Nov. 18, 1884:—"Editor MIND-CURE—"What is the Lamb slain from the foundation of the world?" What was the 'Garden of Eden?'"

The former passage is found in Rev. xiii, 8. "Lamb" is written with a capital "L," and therefore the church interpretation of the term in this verse, is, that it means Jesus, and they claim that in the Bible this form of the word always applies to Him, while the ordinary form, lamb, applies to the young of the flock.

Before we give our explanation, we will say: the term *as written in this verse*, and many other places in the New Testament, does not apply to *Jesus* alone as the human-Divine man, born in Judea. He who interprets the Bible in its spiritual sense, cannot claim that it does.

In this verse, it does not refer to the cru-

cifixion of *Jesus*. It says that this "Lamb" was "slain from the foundation of the world;" but *Jesus* was slain less than nineteen hundred years ago. In Rev. v, 6 "and in the midst of the elders stood a Lamb, as it had been slain," etc. No one should claim that this refers to *Jesus*, because it says that this Lamb had "seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." Nor did Inspiration refer to *Jesus* in Rev. xix, 7. "For the marriage of the Lamb is come, and his wife hath made herself ready. The term "Lamb" in this place, does not mean *Jesus*, nor does the term "wife" in this connection mean a woman. As *Jesus* did not marry a wife, we see that He is not meant by the word "Lamb." In neither of these passages does the word "Lamb" apply to *Jesus*. We can cite various other places in the New Testament, where the word is used in this form, which shows that the personality of *Jesus* cannot be meant.

The phrase "foundation of the world," does not refer to the universe, nor to our planet, the earth, but it simply means from the beginning of human life. Only the *inhabitants* of the earth are meant, as we see it in many places in the Bible, such as, "Let all the earth keep silence before Him." Hab. ii, 20. "And He shall judge the world in righteousness." Psalm viii, 8. "And all the world may become guilty before God." Rom. iii, 19. "But also for the sins of the whole world," 1 John, ii, 2.

Nor does the phrase "*Book of Life*," in the verse upon which we are commenting, signify a literal book. When the term is met in Daniel and Revelations, it must be understood in a spiritual sense in nearly every case. The "*Book of Life*" means life itself, the book Life, the Spirit, the Divine Being, the Immortal Man, as we cannot in reality, separate these entities, for they are, as *Jesus* taught, *one*. We believe in the use of the form Divine—human.

The Lamb, then, that has been slain, as long as organic life has existed, and especially human life, means the good, the meek, the Divine nature of *self*. The lamb-like, the dove-like spirit, the *Life*, the Holy Spirit. From time immemorial, this Lamb has been slain, and is slain to-day. The lion that slays the Lamb, is the evil, the carnal, the base or earthly part of our nature, silencing and triumphing over the good, the Divine part of our nature. Whenever wrong-doing is presented to us in the form of a temptation, the Spirit, the Divine, or God, in and of us, pleads, "Do not yield to the wrong, cling to the right," but, as in the case of the drinking man, the murderer, or the thief; the carnal, the wicked, the lion often prevails by doing the wrong—by having its own way, and in all such instances, the Lamb is slain. It is the evil triumphing over the good, or, in other words, it is satan, the beast, the dragon, or what is usually called the devil, or the serpent, prevailing in the garden of Eden to-day, as in the beginning of the race. Of course, the Eden meant the innocence of human nature, which the first pair possessed as a state of purity, before they partook of the forbidden fruit; which fruit was the flesh. That which passes for the "fall of man," was not only the premature physical union of the pair, but it was chiefly the intrigue, the deception practiced by the man, whose seductive, subtle nature, was the serpent that talked with the woman, and beguiled her; and furthermore, for charging the cause of his disobedience upon the innocent one whom he deceived. As the result of this subtilty and delusion, and the carnal gratification of his selfish, animal nature, a wicked offspring was born unto them, in Cain, the murderer.

While, then, we have the "Tree of Life" and the "River of Life," in the human organism and nature, we also find therein the garden of Eden, which man was to "dress" and to "keep."

That which was called God's voice in

the garden, is the conscience, the Divinity, the God essence united with the human, the mortal in us all. Also, the "Book of Life" being Life, or Immortal Man, Spirit, Deity, we readily see that the Lamb is the Life, or the Divinity, which finds its most perfect expression in the organic human being. That Jesus possessed this Lamb nature, and that the Christ was the Life, the Spirit, or God, we readily affirm, but we should as plainly see that the Holy Spirit, the Christ, or Life, is the Life of each and all of us. But as Love is the essential essence of Life, it is in and through woman that we expect most to see the Lamb prevail. Redemption, not as theology blindly has it, from early papacy, through the physical dissolution of *one*, but redemption through knowledge, as soon as we come fully into the Life and understanding. Woman is coming rapidly to the development and leadership of the race. Yielding her body, however, to the carnal desires of sensuality for self, instead of for the Divine purpose, as Mary did when Jesus was begotten, is death. Flaming swords of fierce vengeance have slain her, even ostracism, or the sentence of death by society. Through the irretrievable loss of her virtue, she, and she only, commits the sin that is never overlooked nor "forgiven," because she, acting for self, sins against the Holy Spirit of God, or of her Divine nature, the Lamb. As in Adam, which means the ground, or the dust-man, the mortal or earthy, all have died this death through lust, or through the carnality of the flesh, even so in Christ—which means not the man Jesus, but the Holy Spirit, the Life he had, and the Life we have, which is God—"shall all be made alive."

This day of reform, is the general judgment day. The Lamb, or Christ, is now judging the world, or the great whore, "which has made the nations of the earth drunk with the wine of the wrath of her fornication." Of course this means the

present system of creedism which is slowly being displaced by the will of God.

Woman's day is here, and no longer does she need to be the slave of man, nor be subject to his desires, or carnal demands. The "Lamb's book" is *open*, and we *are* entering into the new. Soon the Lamb will be slain no more. In the noble, self-sacrificing women and men of real reform, or of paradise regained, we have to-day perhaps more than the "hundred, forty and four thousand, redeemed from the earth;"—the earthy, or carnal—"which are not defiled with women, for they are virgins." There are both women and men living in the virgin state, "redeemed from among men, being the first fruits unto God and the Lamb." This is the true Redemption, and the clean life of Jesus stood in redemption, as the example for male virgins. These are the first-fruits, the children of the resurrection. These who never marry nor are given in marriage are the angels of God, and these are the true spouse, or the Lamb's wife. Their ways are the righteousness or fine linen of the saints. These of virgin life have the promise of seeing the face of God, or the Lamb, and of having His name in their foreheads, which name is the great, the sacred, the awful name, the "new name" given unto them and for which the ages have been seeking *Yehovah*. Can we, will we see the truth, and will we overcome? Blessed state, or heaven.

— The Mind. —

SELECTIONS FROM A LECTURE ON MENTAL
HYGIENE.

JOHN STOLZ, M. D.

— WHAT IS THE MIND? —

The mind is to a large extent, a mystery. For ages, the most profound thinkers have attempted its solution. The problem is still before us, and we may

consider ourselves as searching for the truth. Perhaps the most comprehensive, as well as the most brief explanation that can be given, is, that the mind is a phenomenon of an intellectual character, constituting the thinking principal of man. Mind can be resolved into nothing more fundamental than itself. Mind is simple and homogeneous, having functional complexities in its activity and relationship to matter. We may know the mind's capabilities, but as to its essence, we know not any more than what matter is in its essence.

DOES THE BRAIN THINK?

No; the brain, nerves, and ganglionic centres are organs of the mind, and do not think. The mind plays on them as a musician on a musical instrument. Maudsley observes that there is a mental and physical organization, and that the hemispherical centres of the brain are organs of the mind. The mind is, doubtless, closely related to matter; but its function is higher; far removed from the common properties of the corporeal, which now takes us into the plane of ideas. The late philosophy of Carpenter and others, who claim that unconscious cerebration is the only source of mental action, is most successfully refuted when the facts are known. A. Wilfred Hall speaks of the thinking principle as an incorporeal entity. It must be that the intellectual is an *ego principle*, beyond a mere mode of molecular motion or change of position of the brain, or else all is hushed in eternal silence at death.

PRIMARY CELL.

All physical life evolves from a cell. The primary cell is formed out of a homogeneous mass called the plastema. The life forces that actuate the primary cell formation, are light, heat, oxygen, water and albumen, as a base. These combine and form electricity and magnetism as forms of motion and force, and finally life, which is simply another, and more subtle form of motion. The life-giving forces in the formation of the primary cell are the

same in the plant, the flower, the tree, the bird, the lamb, the lion, the horse, the dog or the man. The ultimate object of cell growth is the formation of a body, and this is accomplished by a process of a simple cell aggregation. It is at this point we pass out of the physical and go in upon the plane or realm of genii. Ideas are not furnished by the simple aggregation of cells. It is a *genii principle* that directs the course of the cell. *Life is a shuttle that weaves the web, the Genii the weavers who plan.*

MENTAL FUNCTION.

In the study of the mind, we are constantly passing from the simple to the complex. The suggestive power, the intuition, the philosophical, and the power to reason from cause to effect, or *vice versa*, are some of the attributes of mentality.

In all of the intellectual transactions of life, we are governed by circumstances and antecedent experience. All of our surroundings affect us, and we must learn how to overcome any unpleasant or injurious results, and as much as possible, entertain the right.

These are the starting-points in strengthening and educating the mental functions. Everything in nature contributes to the mind, that we may have something about which to think.

It has been observed by eminent thinkers that to educate well a mind to greatness, is to make its surroundings and conditions of a character having that tendency. Again, a good body is a starting-point for a good mind. There is nothing great on earth but man, and there is nothing great in man but mind. The body, without mind, would sink into nothingness.

MIND IMPULSE.

Mental impulse gives energy beyond the inherent bodily powers. It is by a determined will that an extra amount of strength is imparted to the body. Though temporary in their effects, still the fact proves that the mental energies are ana

ogous to the physical. A current of electricity applied to a bar of iron, increases the power of cohesion, and in every way the iron is stronger while thus charged. A person during a fit of anger, or under great mental excitement, sometimes becomes almost superhuman in strength. The insane often furnish examples of great strength, where the body is very weak and emaciated. At the time of the great Chicago fire, a lady, an invalid for several years, became so excited that she rose, packed her Saratoga trunk, carried it down one flight of stairs and pulled it along the street a block or more, to a place of safety. It was afterward learned that the weight of the trunk was such that it required two men to lift it into a wagon.

In the face of facts which are demonstrable, there can be no doubt as to the mental force imparted to the body in addition to that which is simply the force produced by organic life.

→Deplorable Facts.←

SELECTED FROM "DETERIORATION OF THE
PURITAN STOCK, AND ITS CAUSES."

JOHN ELLIS, M. D.

While the wasp waist has, in a measure, disappeared, we have at present, unfortunately, the steadily vanishing chest and abdomen. Tight dressing is now carried up on the chest, over the breasts and down upon the abdomen, as never before. It is often carried as close down to the hips as possible, with a triangular position of the corset, extending over the abdomen in front; and thus the abdominal viscera are crowded down upon the reproductive organs, as never before. It is this general compression which is so rapidly preventing the development of our women and impairing their vitality, and which is immeasurably worse than the tight dressing of fifty years ago.

It does seem, that at this day, in the

light of this new age, every intelligent man and woman cannot but see and understand that it is wrong to use poisonous fluids like fermented wine, beer and distilled liquors, which are causing so much crime, poverty, unhappiness, drunkenness and insanity; or tobacco, which, even in small quantities, will cause such deadly nausea, irregularity of the heart's action, disease of the heart, stomach or brain; or opium, which will cause stupor and death, or if taken in moderate doses for any length of time, will, like a demon, hold a man in a grasp from which it is almost impossible for him to be rescued, and never without great suffering; or, again, for a woman by the use of stays, corsets, or any other means, to strive to contract her waist, and thus destroy the symmetry of form and gracefulness with which the Lord has endowed her.

When physical transgressions are either too great or too long persisted in, there comes a time when death therefrom is inevitable, and the sufferer dies; prayer cannot save his life, the physician cannot rescue him, and the inflowing of life from the Lord, through nourishing food, air, light and heat, do not revive him. He dies from his transgressions. The penalty for sin, if a man does not stop sinning, is death. And more than this, the penalty of transgression is death, to whatever extent we carry our transgressions, for in youth they prevent development, and forever destroy the chance for the highest development; and during both young and adult age, they impair the vitality and cause the deformity and disease to the extent of the transgression, and the man can never be what he might have been if he had lived an orderly life; and even his children cannot be what they might have been if he had lived a true life.

Such transgressions as are named above, are violations of natural laws of life, and will surely bring with them the penalties attached to them, even though

we may transgress ignorantly. And, when knowing such habits to be dangerous and injurious, we deliberately commence indulging in them to gratify our sensual appetites or vanity, or persist in such habits after we see that they are wrong, they become sins against God; for we have no more right to destroy our own health and lives, than we have the health and lives of others.

Doctor Holcombe, a distinguished American physician and writer says:

Look at our own country, the freest and most favored, and which ought to be the wisest and happiest on the globe, if the civilization of modern Christianity were productive of happiness and wisdom. What do we see?

The spiritual desolation of the age in all its most painful forms.

The differences, contentions, disintegrations, decadence and helplessness of Christianity, associated with the most enormous pretensions and self-delusions.

The alarming increase of intemperance, opium eating, debauchery, the social evil, insanity, suicide, embezzlement and all other crimes; insanity alone, increasing proportionately faster than population in every civilized country.

The waning power of duty; the apotheosis of pleasure; the reign of buffoonery.

The astonishing fact that Christians can consent to be rich, and to grow richer, amid all the want and suffering that surround them.

That they squander in ostentatious displays and selfish appetites more money than would relieve all the necessities of the world.

The official statement of the annual expenditures of the people of the United States for religious purposes is one dollar and ten cents per head; for educational purposes, two dollars and two cents per head; and for alcoholic liquors, seventeen dollars per head! The nation consumes seven hundred millions of dollars' worth of intoxicating drinks every year! Can any one imagine the moral and physical evils, present and prospective, which are involved in that terrible fact? Are we tending, in the midst of our fifty thousand churches, to become a nation of drunkards, paupers, criminals and lunatics?

The crime against the unborn child, which destroys the parental instinct, encourages sensuality, and suppresses population, is as common to day in the most enlightened Christian communities, as it ever was in pagan Rome. "Of this detestable deed," says Dr. Storer, of Boston, who has collected an enormous amount of evi-

dence on this subject, "the statements made, though simple and true, appear so astounding as to shock belief, and so degrading as to tend to lessen all faith in natural affection and general morality."

To the Editor of The Mind-Cure and Science of Life,

→ Egotism. ←

DR. E. W. BALDWIN.

MR. EDITOR:—Is a martyr an egotist? Are the days of a self-educated man, whose whole existence is one continuous struggle, a life of inglorious ease? Are impossibilities possible? Intelligent people are governed by facts, while the less enlightened may be controlled by opinions, and in the absence of either, what would be our plight? The best form of genius is the ability to plod, and this is the most efficient quality for a true reformer. Merely spasmodic efforts, followed by tedious inaction, would do little towards world building.

The ancients believed in sacred numbers, the number twelve being one of their most significant ones. They had a vague, indefinite idea that the brain or mind was naturally organized into twelve groups, seven above and five below, that in the infancy of the race, the latter only were brought into requisition, and, gradually, by the laws of evolution and the solutions of science, every part of the brain would be equally exercised, resulting at last in a perfect day. Also, a very distinguished modern writer—who is not known as well now as he will be a hundred years hence—has revived the idea with great elaboration and emphasis; and altogether, it is at least a plausible theory that we are already started on a new path to greater and greater happiness, solidity of judgment, more enduring, and pleasant fields before us, endless to contemplate. The writer above alluded to, has outlined the education of the future, but a synopsis of it here could not do it justice, and the book itself should be read by all who are

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For The Mind-Cure and Science of Life.

→ Pathology of Inflammation. ←

CHARLES J. LEWIS, M. D.

I am fully impressed with the great responsibility that rests upon an author who undertakes to read out in plain words an abstruse truth concerning which he is supposed to be conversant. That the process of inflammation is abstruse will be admitted after the slightest reflection; and in order that the thought expressed may be of practical use to the busy practitioner of the healing art, the question will be clearly stated and closely defined as ordinarily understood.

The Arabs called inflammation a "blazing-up," a "heat." It was also called a "burning." Such an idea has adhered to the word from that ancient time to the present, and it is to be found running through all of the medical literature of to-day.

Among the comparatively recent observers of inflammation may be mentioned Virchow, Cohnheim, Stricker and Paget. Not one of these renowned pathologists, however, have given such an intelligent account of the course of this process that it is in all of its parts faithful, accurate,

true. Nor has it been the fortune of the writer to meet from others such a description of the process of inflammation as to be wholly acceptable to him. Therefore, to make the pathological narrative acceptable, he will supplement it with his own deductions which are here published for the first time. Firstly, however, what is at present taught will be presented, and the results of his own observations will be delineated lastly.

Inflammation has been regarded, 1st, as a perverted nutrition: Or secondly, molecular change in the arteries and veins: Or thirdly, a poisoning or changing of the blood by direct action of a lethal drug, *e. g.* arsenic, or disease-germs. The great breadth of idea contained in these concentrated expressions do not loom up into the intelligence, only after a close application of the mind. Hence, it becomes a duty to begin the description of inflammation as near to the border line of health as our medical science will permit, and continue the description line by line, that the reader may have at the end a well rounded word picture of the present knowledge of the subject in hand.

Take a male frog and securely fasten him on a plate of glass and inject under the skin about $\frac{1}{2000}$ of a grain of curare.

In about one hour he will be so paralyzed that to keep him alive it will be necessary to employ artificial respiration. A vertical incision about one-half inch in length is now made in the wall of the abdomen extending downwards from the lower border of the liver. Through this opening gently draw out as much of the intestine as will be needed to get a sufficient area of the mesentery to conveniently furnish a field for the microscope.

It now will be seen that the arteries are smaller than the veins.—The artificial respiration maintains the heart's action. The current of blood in the arteries passes with such velocity that the shape of the corpuscles cannot be made out, but they—both the red and the white corpuscles—can be made out in the veins. At first, the circulation is notably accelerated in the arteries, capillaries and veins, but after the lapse of about two hours it will be observed that the venous current is so much retarded that the term stasis—stand still—is applied to it. During this slowing process the white corpuscles hug the lining of the veins, and thus continue to loiter until they by their numbers densely pack the vessel, though most generally allowing a fine stream of blood through the centre. Presently, some of the white corpuscles that have been cleaving to the lining of the vein will pass out, from overcrowding, into the meshes of flesh the vein passes through. Some of the serum or water of the blood will also pass out.

We will now set the microscope aside.

The above described disturbance in the circulation arose from the manipulation needed in the investigation and exposure to the atmosphere. In general terms, then, the first known stage of inflammation is the period of irritation, then the stasis, and lastly the effusion or passing out of the veins of the white corpuscles and serum. Having now learned that the normal circulation can be impeded or fully interrupted we are prepared to consider the definitions that are given above.

As to the first, or perverted nutrition, it is to be observed that the analogy between it and normal nutrition is very close. In both, there is excess of blood, a slowing of the blood-current, an exudation of a part of the contents of the arteries and arterio capillaries in a certain stage, through their walls to repair and cause growth of the body in the one case, and in the other, to be transformed into pus; so, also, there is redness, swelling and heat in both. The principal phenomena of inflammation are pain, swelling, redness and heat; pain not being present in normal tissue feeding. And it will be farther borne in mind, that the redness, heat and swelling of nutrition are less prominent than they are in inflammation. Yet, after all, the difference between tissue feeding or nutrition and tissue destruction or inflammation is so inconsiderable in their general phenomena that to draw a line of demarcation between them would be exceedingly difficult.

Concerning the change that occurs in the walls of the small vessels which permits of the passage through their pores of more blood than the tissues demanded; the strong tendency of the white corpuscles to aggregate on and to adhere closely to the lining, and their subsequent self-limited migration into the tissues outside of the veins, the present status of information is very vague and in some respects quite unsatisfactory.

As to the third idea of inflammation—that it might arise through poison having entered the blood—for example, arsenic. This drug is used topically by surgeons as an escharotic to remove morbid growths in some instances, in some, to cut short a rapidly spreading inflammation on the surface of ulcers. When an excess of arsenic gets in contact with healthy surface granulations, it has been observed that so much of it has been absorbed as to induce an inflammation in the stomach the same as if it had been swallowed. What seems inexplicable is that such

quantities of arsenic could be carried by the blood to the mucous membrane of the stomach as to literally destroy it, and to cause no apparent injury to either the blood or its vessels.

I will now consider the action of disease-germs on the blood. The germ theory of disease is at present, both in Europe and America, so widely discussed that it can be designated the prevailing or fashionable medical creed. This creed as generally understood is the entrance of these disease-germs into the blood or tissues at a time when they are in full health, and by their presence in and action thereon, set up the inflammation they are the special *gardiens* or *originators*, *the Butcher's* *gift*. Thousands of instances through the centuries and in our midst demonstrate the certainty of healing through the magnetic touch or laying on of hands, yet great majorities of the people treat the subject with scorn and derision. The medical profession, who have for so long a time ignored its valuable aid, are still fighting against its claims, as evidenced in their efforts to pass laws in many States to suppress all manner of healing, except through their fossilized modes of treatment. The question is one of vital import to the people; candid investigation is demanded; grand results in healing by manipulations through the magnetic hand are rapidly occurring at various points throughout this country and Europe. The gift of healing, as Christ predicted, is falling like a mantle over hundreds of noble men and women in this age, and our opposers stand murmuring, one with the other, in the synagogues and market places. Suffering humanity, physical and mental, everywhere need to be healed; therefore, all barriers to health and progress should be removed. A law restricting one from using the powers vested in him for the relief of the sick is an outrage and insult to the intelligence of the age.

W. H. VOSBURGH,

Magnetic Physician, Troy, N. Y.

rapidly accumulating putrefactive elements. Putrefaction is the decomposition or rotting of complex material like albumen, gelatine or vegetable substances. This always takes place when moisture and heat are present. Hence all animal as well as vegetable refuse decompose or ferment. There being no power behind the venous blood to drive it on to the depurating organs, any check applied to it is more effective in staying it than the arterial. The blood being normally a "corrupt fluid" holding in solution dead and offensive material, it is always susceptible of fermentation to arise out of the refuse and thus set in motion a disturbing process. This is always to be looked for where the blood stasis is of sufficient duration to allow of the entrance into it of bacteria. These bacteria or germs belong to the vegetable kingdom and *cannot exist upon the animal kingdom, excepting in so far as they can find dead and useless tissue*. These microscopic organisms infest and thrive upon the waste and effete material commingled with the blood until they have set up a fermentation which further impedes the flow and thereby further dilate the walls of the veins, thus more fully opening the pores of the vessels, permitting the extravasation of the serum into the cellular tissue, resulting in redness, swelling, pain and heat. Closely following the slowing of the venous current the above mentioned fermentation commences, and is called the irritative period, while the dilatation and extravasation represents the stage of congestion—swelling. The deleterious influence of germs, as stated above, is, as far as I am aware, here presented for the first time.

What has now been said of inflammation is to be understood that its process takes its rise in the veins. Having thus related the pathology of internal inflammation, the reader is prepared to learn that all inflammations whether the result of trauma, of cold, of heat, of diphtheria or

of chemical action such as that of corrosive sublimate, or of whatever cause, are entirely dependent upon an inefficient or too slow a process of removal of the dead and effete material from the immediate vicinity and contact with living tissue and blood.

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→ A Remarkable Cure. ←

A short time ago we gave an account of the remarkable healing powers possessed by Mr. Myers, of York, Pa. This week we have the pleasure of again chronicling another of his wonderful cures as set forth by the *Philadelphia Times*. Mr. James Kennedy, of Philadelphia, was the sufferer. When he called upon Mr. Myers, he was a complete wreck. For more than nine years he had been crippled by what eminent physicians of Philadelphia pronounced sciatica and for which they had applied all the known remedies without avail. Mr. Myers began by making a number of inquiries of his patient. After satisfying himself in regard to the nature of the trouble, he then began his treatment, which is remarkable only for its simplicity. After making a few delicate passes over the afflicted parts, the operator placed one hand upon the patient's forehead and the other upon the back of his head. This was continued for a few minutes and then the operator said, jocularly, but with an assurance which was indicative of his own confidence: "Instantaneously cured! I must now say, in the language of the Scripture, 'Take up thy bed and walk.'" Mr. Kennedy obeyed, hesitatingly at first, but more boldly when he discovered that the task was not difficult.

Marvelous as it may appear, it is nevertheless a fact that a man who has been for years a helpless cripple, who labored painfully along with half paralyzed and useless limbs, now walks the streets and promenades the office of the Central Hotel with the vigor and buoyancy of youth

without a perceptible halt in his gait.—*Religio-Philosophical Journal*.

"Far in the deep infinitudes of space
Upon a throne of silence, when chaos reigned
Was the Lord of the center of the Universe."
—*Japanese Religion*.

"What God shall we adore with sacrifice?
Him let us praise, the golden child that rose
In the beginning, who was born the Lord—
The one sole Lord of all that is—who made
The earth and formed the sky, who giveth life,
Who giveth strength, whose bidding gods revere,
Who hiding place is immortality, whose shadow
Death, who by His might is King of all
The breathing, sleeping, waking world—
Who is the breath of life of all that lives."
—*Bible of the Hindus*.

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From Miller's Psychometric Circular.

Healing by the Laying On of Hands.

Healing by the laying on of hands, although practiced all through the past, is unfortunately but little understood in our day. There is a vast amount of ignorance and superstition regarding its claims and philosophy; Christians in all of the various church organizations believe Jesus healed the sick by the laying on of hands, claiming, however, that the power was of a miraculous nature, notwithstanding he said there would those follow after him who would perform even greater works, showing conclusively that he did not regard it as a miracle, but simply a natural gift. Thousands of instances through the centuries and in our midst demonstrate the certainty of healing through the magnetic touch or laying on of hands, yet great majorities of the people treat the subject with scorn and derision. The medical profession, who have for so long a time ignored its valuable aid, are still fighting against its claims, as evidenced in their efforts to pass laws in many States to suppress all manner of healing, except through their fossilized modes of treatment. The question is one of vital import to the people; candid investigation is demanded; grand results in healing by manipulations through the magnetic hand are rapidly occurring at various points throughout this country and Europe. The gift of healing, as Christ predicted, is falling like a mantle over hundreds of noble men and women in this age, and our opposers stand murmuring, one with the other, in the synagogues and market places. Suffering humanity, physical and mental, everywhere need to be healed; therefore, all barriers to health and progress should be removed. A law restricting one from using the powers vested in him for the relief of the sick is an outrage and insult to the intelligence of the age.

W. H. VOSBURGH,
Magnetic Physician, Troy, N. Y.

Editorial Announcement.

We congratulate all our subscribers and kind readers, but especially the many medical doctors who are taking our journal, over the fact that the Divine Intelligence has enlisted the interest of many ripe and experienced thinkers in THE MIND-CURE AND SCIENCE OF LIFE, who are to become contributors direct to our columns.

In this connection we are glad to mention the staunch name of PROF. JOSEPH RODES BUCHANAN, M. D. See commendations elsewhere in this issue. Our Science Department of January number is now expected to open with "*The Reality of the Unseen World*," by Prof. Buchanan.

DR. W. F. EVANS, whose books have led thousands to utilize the MENTAL SYSTEM of cure, is rendering us valuable aid. We honor the name.

The exact and scientific HUDSON TUTTLE promises also to aid in leading to the higher. In past years when we were investigating the claims of the Spiritual Philosophy we heard him deliver several able lectures, which were as nails driven by a master hand. We like him and know that we offer him a list of advanced thinkers, many of whom are very far out in spiritual unfoldment. Our January readers will hear from him, as also from DR. J. H. RANDALL, late of New York, and from other able writers.

Our staff is to be further graced with several lady writers of culture and of marked spirituality. We will in our next classify, as far as received, those whom we feel inclined to accept as contributors.

More than two hundred and fifty talented lecturers are on our list for one year *free*. We have not taken time to inform them of this fact: This mention must suffice. We trust that they may be led to aid our cause.

Many medical doctors and Magnetic Healers are among our subscribers.

The Metaphysicians are beginning to understand us better, and are kindly aiding by subscribing and by circulating our magazine. We shall continue to stand by the Mental Cure as the purest, safest and best system of practice. Our journal is the bridge to span the chasm that seems to exist between the claims of the Magnetic and the Metaphysical Healers. The last named are the more spiritual in their method. We are curing patients at a long distance, without the use of any material means.

Our issue each month is, without doubt, read by twelve thousand thinkers. It is gaining so rapidly that we have arranged with those who were associated with us to assume, ourself, the entire control. In this capacity we are free from hindering dictation. We have removed to 425 West Madison street. The kind wishes of our former associates, and of all our friends in reform, will assist in making THE MIND-CURE AND SCIENCE OF LIFE a first-class publication in every respect. Do not fail to procure our January number, as able contributors will fill its columns with articles of strength. Also, definite rules will be given for healing the sick. January number will be well worth 10 cents.

This month we issue 10,000 beautiful folios for free distribution, aside from our magazine. News Dealers and others who will agree to distribute them judiciously will be liberally supplied free of charge. Send in your orders for the number you will distribute.

A merry Christmas to you all.

A Presbyterian doctor of divinity once said to me at a general assembly, says a writer in the *St. Paul Pioneer Press*: "You newspaper men must have queer views of things. You are always looking on and never taking part. Your knowledge and habits of thought must be very circumferential and superficial. I suppose, now, your idea of the day of judgment is that you will have a table off at

one side and report the proceedings for the morning paper."

Doctor, you are right; the day of judgment is now in session. Truth is judging, and the men of the press are doing their legitimate part of the work.

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

Of this work the *Eclectic Medical Advocate* (of New York) says:—"Upon the psychic functions of the brain, Prof. Buchanan is the highest living authority." * * * Every Physician who desires to meet with more than the average success in the practice of medicine should procure and study this valuable work." *The American Bi-monthly* (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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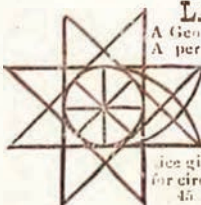
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