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VOL. I.

JANUARY, 1885.

No. 4.



THE

# MIND-CURE

Diagram of a human head in profile, facing left. The interior of the head is filled with various labels and lines representing the mind and body. Labels include: "Direction Attraction" at the top left, "Polar Forces in Brain and Body" at the top right, "Cal. Love Hope" in the upper middle, "Minor axis" and "Major axis" running vertically, "M. axis" and "Ind." on the right side, "We" below "Ind.", "Repulsion" on the right side, "Motor" at the bottom right, "Negative" and "Positive" in boxes at the bottom right, "Relax" below "Positive", "Sensory" at the bottom left, "M. axis" and "Com" in the center, "Mem" and "Regs" on the left side, "Per" below "Regs", "Op. Ne" below "Per", "The Cross" and "SIDAART, 1859" on the left side, and "Sensory" at the bottom left.

IGNORANCE,  
THE ONLY EVIL.

INTELLIGENCE,  
THE REDEMPTION.

## AND SCIENCE OF LIFE.

IN HOC SIGNO VINCES.

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

425 West Madison Street., Chicago, Ills.

SINGLE NUMBER 10 CENTS; YEARLY, \$1.00.

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## The Mind-Cure and Science of Life

was called into being for the welfare of humanity, and by the Supreme Intelligence, or God. Its mission is special.

We do not expect to voice any "ism," but to represent advanced thought. We neither deny the truth nor the utility of the phenomenal forces, but we see a ripeness among the leaders in the philosophy, that refuses to loiter. This proficiency *must move forward*. It must heed the order of signal advancement, or the high trust will be withdrawn. Not that the sentry should forsake the ship that has so nobly carried them, but that they may stand near the prow and beckon an advance.

It is in this spirit that we have invited able and progressive writers to lend us a hand, and we know that they respond through the same motive. Others will also aid us. With much pleasure therefore we present to our readers, the honored names, and the array of talent found in the earnest workers below.

Our space is so limited, that writers must of necessity, hereafter condense to the beauty of brevity—we take our share of this hint. We expect other good lady writers to grace our staff. We can not guide our bark safely without them.

We earnestly hope that our columns may become noted for true spirituality, for a spirit of kindness and brotherly love, and for the entire absence of personalities, or uncharitable charges. You who survey the orderly, advancing work of evolution, or God, and have "charity to all and malice toward none," but say, "Let us have peace," can aid in our work. The eye free of "motes," sees no "beam."

Though many of our church friends, many M. D.'s and some of the clergy are among our subscribers, we expect to advocate truth in firmness and candor, and will never compromise with the undeveloped "isms" of the past or present.

We advocate cure, only through the highest and purest spiritual truth, hence, it is in order for The Mind-Cure and Science of Life, and its contributors, to present various themes of *advance thought*, that it may become a light to all, even as "a city that is set upon a hill."—EDITOR.

## EDITORIAL CONTRIBUTORS.

PROF. JOSEPH RODES BUCHANAN, M. D.	Boston, Mass.	C. FANNIE ALLYN,	Stoneham, Mass.
DR. W. F. EVANS,	Boston, Mass.	J. H. RANDALL,	Chicago, Ill.
J. E. DEWOLF, M. D.,	Chicago, Ill.	WARREN CHASE,	Toledo, Ohio.
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A. J. SWARTS,

Editor and Proprietor of THE MIND-CURE AND SCIENCE OF LIFE.

425 Madison St., Chicago.





# 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.

JANUARY, 1885.

No. 4.

For The Mind-Cure and Science of Life.

### → Practical Hints, ←

OR EIGHT INTO TWO WONT GO.\*

CHARLES DAWBARN.

It is said that Napoleon insisted that the word "impossible" should be struck out from modern dictionaries. It is one thing to take a word out of a book, and quite another thing to take a fact out of nature. Pride of strength and mental power is manly in its proper time and place; but with all his pride, man is subject to the conditions around him.

The health bearing breeze brings new life to the invalid as it fans his fevered brow. Man commands that force to impel his ships from port to port. But he must take it as it comes. It belongs to nature. He does not own it, and every now and then he finds himself in the presence of his master.

We have in New York City a very lofty building that has a tower with a pole upon it stretching skyward. There are some of man's most scientific instruments; and hollow cups of metal that as they revolve more swiftly, tell you that the sleeping force has awakened, and that the servant

of yesterday, is the rebel of to-day and the coming master of to-morrow. And the warning beacon claspings that pole as if in shivering fear, echoes the alarm that the mariner may flee the danger. The Giant shakes himself, and the tale reaches us of towns devastated; vilages destroyed; crops blasted; and the forms of men, women and children hurled as feathers through the angry atmosphere, to be left food for worms in yonder burial plot. Every wave becomes a weapon, every blast a deadly foe; and wrecks upon the shore are the voice of nature, telling man that with all his pride he had better take notice that his success is dependent upon the conditions around him.

Nature's words have been written as well as spoken; graven upon the rocks in hieroglyphic characters, as a diary of days which were ages; of periods only to be thought of as cons of eternity. And in that distant past were heats and colds, convulsions, downsinkings and upheavals, in a dense and poisonous atmosphere in which man could not even have gasped the first attempt at life of a new born babe.

Turn over a page. Changes have come with passing ages. A little more quiet, a little better air, and man may at last appear. He swings from limb to limb, and comes down to run on all fours. With tasks he attacks his prey and slays his foe. He is a brute—only a brute,—but with the possibilities of a man.

\*Brother Dawbarn of New York City has kindly responded to our call for some of his practical hits. We give here his first in a series of articles under the above title. We will not raise the curtain, but when the reader gets third and especially the fourth he will see the point, and more than one; but *still* the young gent *will* marry.—Ed.



Another page. A few more ages and man has advanced to be a savage, because nature has been calming down from some of her early excitement. You must study "geology," if you would learn how slowly nature and man advance, and always hand in hand.

Tame a savage, and he is a savage still. In New Zealand the entire Maori race had been baptized; thousands were attending school; hundreds, members of churches. In a day, all but a few dozens relapsed in one wild fury into cannibalism. You see circumstances happened to favor that relapse.

The point is this. Clothe a savage in "breeks," give him thirty years of education in your schools, and you will yourself suddenly some day learn a lesson and it will be that NATURE NEVER HURRIES.

And how is it about the civilization of to-day? The savage fought and quarreled for what he wanted. Do we act differently? Watch the politicians and office seekers of the country. Watch every man in eager competition for the dollar he needs and hasn't got. Don't point me to the sleek pew holder—the fat bank president—the fast young men and women of diamonds and follies who hold orgies fast and furious every winter in our cities, and carry fashion to their summer revels in the country. Don't point me to them, for I shall tell you that the savage was at peace with all the world when his belly was full, and I don't see where the growth toward true manhood has come in.

You dare not point me to the lower deeps of society lest I show you men and women living lives with so little joy and so much sorrow; yes with the possibility of light and hope so far away, that no savage races on this broad earth—not even the miserable wretches of Terra del Fuego, who quarrel over a rotten whale thrown up by the waves—but have more of that which makes life worth living.

The rivalries of nations have replaced the rivalries of tribes. That is about the

amount of change in the last ten thousand years. As governments became more powerful, they allowed no one to kill but themselves; and a powerful nation stands to-day towards its factions and clans and unions and societies, just as the old Romans stood towards the little kingdoms subjected to their rule. That is to say a "Roman peace" is enforced. "No more fighting, gentlemen, or I shall punish you as breakers of the laws and disturbers of my peace." But does this affect human nature? The battle goes on though the weapons may change.

It's a queer distinction that civilization attempts to draw. If my government declares war, I may attack my enemy with lead and iron, with gunpowder and gun-cotton and nitro-glycerine. I may bury shells that cut and tear and mutilate as your unwary foot presses on the hidden death. I may send them unseen under water to destroy a thousand in one fell explosion; or if I will, I may drop my missile from the hovering balloon; but I must not on any account kill you with an explosive or bullet, under penalty of being styled a barbarian monster.

This is modern life all through. The old spirit, the ancient human nature has not got more than an inch or two ahead yet.

[TO BE CONTINUED.]

To The Editor of The Mind-Cure and Science of Life.

**"The Lamb of God that taketh away  
the sins of the world."**

PROF. HENRY KIDDLE.

Your article in the December number of the MIND-CURE on "What is the Lamb?" seems, to my mind, to contain much spiritual truth, of a kind that the world needs to study. It is a part of the esoteric truths contained in the Christian and other sacred scriptures—the product of ancient inspiration. Superficialists and externalists



are casting away this truth, in the natural recoil from the absurd and shallow liberalism of the prevailing Christian Theology.

You will do a grand service by recalling the minds of men to a contemplation of the higher principles of spiritual science—the science of the soul—to which phenomenalism may help to show the way, but which, of itself, it can never attain.

The “Lamb” is truly, the Christ nature—the divine soul within us—which is “one with God” in its essence, and which by its intimations ever strives to keep us from yielding to the outer, earthly selfhood, and to induce us to surrender our will—the will of our earthly personality—to the divine will, so that we may be in harmony, or unity, with the Father. This is the state which Jesus the Christ represented, or exemplified in his life, and which all the Messiahs and avatars of the past have shown and inculcated. It is poetically described in Schiller’s beautiful lines :

“But fly the boundary of the senses—live

The ideal life free thought can give ;

And, lo! the gulf shall vanish, and the chill

Of the soul’s impotent despair be gone!

And with Divinity thou sharest the throne,

Let but divinity become thy will.”

This Christ within us, potentially if not actually, I understand to be the “Lamb slain from the foundation of the world”—that is, since the human soul came into matter—passing from the pure life of the paradise of unembodied souls (symbolized as the Garden of Eden) into the earthly, or Adamic state. In doing this it *fell* from its condition of oneness with the divine will into that of alienation from the divine, indulging its own will modified and corrupted by material desires, sensual appetites and earthly passions. It partook of the fruit of the tree of the knowledge of good and evil ; while, in its pre-existent state, it only knew God, or good.

Of that pre-existence intuitive minds, like Plato, for example, seem to have gleams or flashes of remembrance. This is the basis of Schiller’s “Mystery of

Reminiscence”, and of Wordsworth’s “Ode on the Intimations of Immortality.” “The Retreat,” by Henry Vaughan, a poet of the seventeenth century, embodies the same idea. The opening lines will serve to illustrate this, and show its quaintness of style :

“Happy those early days, when I

Shined in my angel infancy!

Before I understood this place

Appointed for my second race,

Or taught my soul to fancy ought.

But a white celestial thought.”

The Adamic state is, necessarily, an *evil* state, because it does not harmonize with God (good) ; but it is not essentially or absolutely, evil, since it is caused by man’s exercising that volitional freedom which is God’s highest, and in fact only, absolute gift to him ; for God will never forcibly deprive him of it. It is his own ; and he must, in the exercise of his own selfhood, surrender his will to God, so that while yielding it he may still retain it, and thus preserve his selfhood, or individuality, unimpaired, then does he become a perfected child of God ; and every soul must reach that state, sooner or later, because no design of the Supreme (and Perfect One can fail—no soul born of him can perish. It may in its erratic self-will, depart a long distance from its Father’s home ; but, like the repentant prodigal, it must finally return and know the blessedness of pardon and purification.

When man the Adam yields to the seductions of the Serpent, or Dragon, which is his corrupt self-will, or selfishness, he sacrifices the Lamb, which is his inward, Divine nature—offers it up as a victim to his base passions and appetites, just as Jesus, who was a personal representation of the Christ nature, was brutally and violently sacrificed to the vile passions of his insensate murderers. Thus was the divine drama of the soul enacted in real life.

But the “blood of the Lamb” offered on Calvary was not shed in vain ; for it became a cleansing stream, washing away, in repentance and a consciousness of guilt, the sin of that sacrifice, and bringing the



Lamb (the soul) again into its proper and normal activity. How many millions have been brought into this divine state by a contemplation of that terrible sacrifice of holy innocence to the gross, unspiritual passions of men!

So, when we sacrifice the Christ within us, we become conscious, metaphorically speaking, of the guiltless blood we have shed. We become, sooner or later, aware of our sin in disobeying the voice of goodness and purity within ourselves. We feel contrition; and from the sharp agonies of remorse—plunged in the blood of the lamb we have slain—we rise to newness of life, and are cleansed. Thus is it true that, “as in Adam all die, so in Christ are all made alive,” and it is the Lamb of God alone that can take away the sins of mankind; for only by the restoration of their soul activity can they be saved.

I write as enlightened by the New Dispensation, in which Christ *has truly come* to the world; but it may still be said: “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God.”

With your permission, I may refer to other points hereafter.

New York, Dec. 23, 1884.

For The Mind-Cure and Science of Life.

## →The Mental-Cure.←

B. S. HEATH, M. D.—FORMERLY PROFESSOR OF OBSTETRICS, PHYSIOLOGY, AND MEDICAL JURISPRUDENCE IN CENTRAL MEDICAL COLLEGE, N. Y.

After a thorough study, and ten years of medical practice, with an experience of three years' teaching in an Eastern medical college, and an extensive observation among the prevailing schools and systems of medicine, I was led to conclude, with Dr. James Johnson, Surgeon Extraordi-

nary to the King, to-wit: “I declare my conscientious opinion, founded upon long observation and reflection, that if there was not a single physician, apothecary, chemist, druggist, nor drug on the face of the earth, there would be less sickness and less mortality.” And with Dr. Benjamin Waterhouse: “I am sick of learned quackery.”

Although abandoning the practice of medicine some years since, for the foregoing reasons, I still had faith that somewhere in the realm of metaphysics there was a true science of healing the diseases to which humanity is subject, based upon the unerring laws of nature, for God never designed that a demand so important and universal should exist without the possibility of a supply. That this discovery has been made, and the lost art of scientifically applying it revived, I have full faith, based upon a knowledge of the fact. The remarkable cures of Christ and His apostles were accomplished in harmony with science and nature, for when this science is understood, the “wonderful works” of Jesus and his disciples cease to be miracles. It brings to light the hitherto occult force by which they were effected, and thus takes them out of the class of miracles by reducing them to the operation of natural law. It opens the secret chambers of knowledge as to the relation of mind, and its status to health and disease.

There is profound philosophy underlying the cures effected by Christ, and a distinct school of medicine has recently been established upon it. One of the marked characteristics of this system is the discarding of drugs and chemical agencies, and the placing sole reliance on physical forces and remedies. It recognizes the supreme controlling influence of mind over the body, the inner over the outer man, both in health and disease.

It is acknowledged by all physicians that medicine of itself does not cure; that Nature cures, and the true and only mis-



sion of the physician is to "*assist nature*." This proposition no physician will dispute. If, then, the office of physician is to "*assist nature*," it becomes of the utmost importance to understand what Nature's mode of healing is, what forces she puts forth to accomplish the work, so that the physician may co-operate through the same mode, and supply the same forces, to the end that he may, in fact, *assist*, and *not obstruct*, the silent operations of nature.

We know that ninety-nine hundredths of all physical derangements are healed without the aid or administration of medicines. What does the healing? The body of itself has no power to heal. A flesh wound in an embalmed dead body will never heal. In the live body it may heal in a week, without the use or application of medicine. What does the work? Medicines cannot heal, for they are as dead and powerless as the body after the spirit has left it.

From the earliest days of medical practice, physicians have recognized and acknowledged what is technically termed the "*Vis Medicatrix Naturæ*," or the healing power of nature; the unconscious power of the soul to maintain harmonious relations between the spirit and its material or earthly temple.

Nature cures, when the vital force of the patient is strong enough to do the work, and when it is not, it is the mission of the physician to assist nature, on nature's plan, and by nature's means and no other. That man possesses an occult force, and that it can be transmitted to other persons, and utilized in healing all manner of disease, are established facts. It has become a part of the science of the new age upon which humanity is entering that one person can influence another person, mentally. The influence thus imparted is either identical with the vital force or has the power of affecting its action. The power to cure disease without the administration of drugs, but simply by the

Psychic force imparted by one skilled in the knowledge of its control and effects, has been demonstrated by such an array of proof as to require no argument in its support. The old school practitioners look on with dumb amazement and silent impotency. The old works on Therapeutics and Materia Medica are of little more use in the treatment of the diseases of to-day than is a last year's almanac in navigation. To meet the demand, a new school of medicine is springing up, scores of whose disciples are applying its principles with wonderful success, "*curing all manner of disease*" without administration of medicines, and simply by the Psychic force imparted, either through the *mind*, *will*, or *touch of the hand*. To understand the law by which it is done, is to be able to do it.

276 Idaho Street, Chicago, Ill.

To The Editor of The Mind-Cure and Science of Life.

## → Cholera. ←

E. W. BALDWIN.

EDITOR MIND-CURE:—Powerful as are the theories of disinfectants, floating germs, oriental old rags, quarantine, defective sewerage and unsavory streets and alleys, there is another theory yet more powerful.

To successfully restrict and resist cholera, we must begin nearer home. It is already nearly universally conceded that disinfectants are deceptive and utterly unreliable. Thus far the search and investigation for causes have been principally limited to the external world—external to the interior of man.

It has been quite clearly proven that a perfectly healthy person can live in an ague infected district with impunity. Like seeks like, and is attracted only unto like. Evil turns from the good and will seek a lodgment with that which is congenial. As the external and internal act and react



on each other, it could not be maintained that an observance and care of the external are devoid of merit, and this presumption is not entertained, the claim being simply that the inner is of greater importance than the outer, the unseen more potent than the visible forces. The work of congress, and of State and local authorities to ward off Asiatic cholera, will not find its sole value in the improvement of sanitary conditions; the movement will have the effect to largely dispel and overcome fear, and this increased fortitude alone will save hundreds, perhaps thousands of lives.

First, therefore, the immediate treatment should consider, as of the highest importance, the mental state. A merely negative, thoughtless, careless mind is insufficient; it must be absolutely positive against the cruel invader. Children may be its victims from two principal causes; first, that their minds are in a negative condition, and second, inherited or acquired unsound states may favor its reception and entrance. In these respects, however, children have an advantage over purely negative adults, inasmuch as they are not yet grown into so many of the world's corruptions; and this advantage over timid adults is still greater, though the sovereignty is awarded only to that degree of adult intellect which is sufficiently enlightened to be possessed of elements reaching to the heroic.

It is clearly certain that if our fifty-five millions of people could all, as one mind, become entirely positive against this apparently approaching scourge, it would be effectually beaten back from our shores. It is quite a common saying with many, that doctors have a preventive which they carry about their persons, in times of small-pox and similar contagions. That saying is wholly erroneous. If the medical profession was possessed of so valuable a secret, they would most gladly give it to the world, for there is no sensible physician that ever courts a call to a case of small-

pox. All the facts about this preventive lies simply in the doctor's mind. He knows his profession compels him to go, and, almost unconsciously, he arouses his energies to resistance, and the effort proves equal to the necessity. Where the doctor becomes a victim, it is not until loss of sleep and exhaustion have unfitted him any longer to be positive. Some physicians may say they are not conscious of this effort to positiveness. Such are still positive unconsciously. Their teaching in the medical didactic courses, and all of their preparation from the first thought of entering the profession, has, insidiously as it were, gradually accustomed them to a condition of successful resistance of contagions. After the consummation has been made so thorough, in often an unconscious manner to themselves, they are full of confidence to walk harmlessly through the danger, and may scarcely be aware of being possessed of such confidence.

This manifest demonstration of the medical profession is evidence of the possible power of mind over epidemical maladies, and proves what is possible to every one as a preventive. While then it would be exceedingly unwise to speak the slightest word disparagingly of every effort to purify the world externally, it is simply suggested that another and more important means, is to have the mind in the right state.

We have reason to believe the epidemic will be with us next summer, but that it will not be at its worst till the year following; and while it may be very bad, its greatest severity will be confined to certain places, where it will go by the law of attraction—the operation of the same law making other places entirely exempt from it. Also the same law will exempt certain individuals, of the progressive kind, while the greatest share of victims will be claimed from the old, sluggish and laggard ranks.

Chicago, Ill., January, 1885.



For The Mind-Cure and Science of Life.

## The Physical Degeneracy of The Human Race.

DR. J. H. RANDALL.

I rejoice at any discovery that will relieve the human body or mind from pain or annoyance. Anything in my estimation that will lessen the amount of human misery, or that presents a reasonable promise of it, deserves the careful and candid consideration of all intelligent men and women; hence I am prepared to welcome any power at the command of the human spirit, that can overcome and cast out the causes of human suffering.

Human vice, crime, poverty and misery are facts; whether they are the result of abortive efforts on the part of God and nature for the betterment of conditions, under which being is individualized, or of the imagination, makes no difference with my present point, that they exist; they are abnormal to harmony, to good health and happiness, to peace, prosperity and contentment; they are, in my estimation, conditions of disorder and disease, and can be overcome. The majority of the intelligent who reflect upon them, entertain the idea that they are the result of negativity, and that they are curable by the action of the positive mind; and this is the foundation on which the Metaphysician rests his system for the treatment of human suffering. Any man or woman who has a remedy, or who is trying to find one, that will relieve a single case of pain or sorrow, has my profound respect; therefore, I welcome MIND-CURE on its mission of mercy, for the art of healing needs all the *truth* it can give.

There are a few things in relation to the human family that ought to be very seriously considered. Medical and social science statistics prove that the physical, mental and moral tone of mankind, induced by the present state of civilization,

is undermining the natural strength and vigor of the human race—that we are gradually deteriorating. It is caused by a large percentage of the people being over-worked, under-fed, or fed on inferior food, and being indifferently clothed and miserably sheltered. Besides this they are so ignorant, weak and utterly helpless, that they cannot do anything to better themselves; and it is a fact that very many persons whom nature and circumstances have endowed with intelligence and abundance of means, seem wholly unconscious of their existence, and of the danger to their children and the general peace and good health of the community in which all are involved, growing out of their condition.

Pauperism and misery, and the barbarity inseparable from them; drunkenness, insanity and crime, and a growing morbidity in relation to them, as though they were not preventable; and an alarming rate of infant and adult mortality, are the tendencies surrounding us. The race is overweighted and drudged into degeneracy by demands on eighty per cent. of it in toil and twenty per cent. of it in dissipation and debauchery that exceed its powers. The eager pursuit for wealth, and the exhaustive toil for a bare subsistence, cause the people to be depressed with anxiety, exhaustion, and fear, and they easily become the victims of intoxicants, narcotics and licentiousness, all of which lead to insanity.

Many industries in factories and mines are productive of metal, mineral, vegetable and animal dust, and gases, very destructive to physical vitality. Some of the most powerful poisons in many kinds of business have to be handled, such as arsenic, acids, alkalis and phosphoras, whose fumes impregnate every tool, building, the clothing and the air breathed by the man, woman or child, working from necessity among them. Many manufacturing processes require more heat and moisture than the human body can bear;



and often the toiler is compelled to work in such a position as to interfere with the healthy action of one or another class of organs or muscles, which very early in life breaks down naturally vigorous constitutions. Damp cellars, low, small inside sunless rooms in tenement houses, poor sewerage, filthy lanes, narrow streets and alleys, occupied by large populations, are breeding-hells on earth, in the form of a spirit of fear that enables pestilence, crime, mobs and death, as devils to thrive among the abodes of men and women, who otherwise would be angels of light adorning the world, and their spirits filled with gladness for the gift of conscious existence. Tobacco, opium, absinthe, and cheap liquor compounds of cheap poisons manufactured to make temporary insensibility as quick as possible, are all powerful aids, and are precipitating the race to moral degradation and physical ruin.

Morel, a writer of authority, says: "The increase of misdemeanors, crime against property, juvenile criminality, and a physically degenerated community that has not men enough fit for the military service, are incontrovertible facts alarming European governments and engaging their attention."

But a short time ago out of 613 men who were enlisted in Birmingham, England, only 238 were approved for the service; they were very generally found to be stunted and rickety. A recruiting officer whom I knew in New York in 1883, stated to me that only one out of seventeen who offered to enlist in the United States army or navy was accepted; the reason being deformity, incipient disease, drunkenness, and more than anything else, squatty physical proportions. The same thing is corroborated by the recruiting officers of France and Germany. In many of the large manufacturing communities of France, it is noticed that the faculties of children are early arrested; they learn but little, and what they do learn they soon forget; their language, conduct and mor-

als are low and loose, and they appear to have no conception of shame. Their faces are pale, the lines of the feature are hard and resolute for evil; in many localities such is the imbecility of their intellects that the priests over and over again defer their confirmation. It must be conceded that such a state of things is more indicative of danger to modern society, and the healthy development of the human race, than the invasion of Rome by the barbarians.

Recent vital statistics prove that the average value of human life is greater now than during the last century, but not so great as it was twenty years ago. It was at its maximum from 1811 to 1820, and since that time has decreased. It is also a melancholy fact which should arrest the attention of thinkers, that 43 per cent, or nearly one-half of the deaths which have taken place in the last ten years, are of persons under nine years, and the proportion of mortality at this age is increasing. Among the destitute of New York, the average mortality among children under five years is 50 per cent. In Manchester, England, of 21,000 children, 20,700 die before reaching the age of 5 years; in Lille, France, 94 per cent die before they reach 5 years.

These are facts. Metaphysics undoubtedly will deal with them, and as an agency to deal with and stop human suffering, or any part thereof, I rejoice and am glad that it has teachers and students; books, journals, and magazines to arouse the human will, stimulate human energy, and make mankind lift themselves out of the slough of despondency into the one life of unity, harmony and progress.

"I believe Thee to be best Being of all, the source of light for all the world. Every one shall choose Thee as the source of light. Thee, O Mazda, most beneficent spirit. Thou created'st all good, true things by means of the power of Thy good mind."—*Pursee Bible*.



## When the Mists have Cleared Away.

[Reader, if you wonder why a poem so common appears here, we ask: has your heart been softened by afflictions and losses? Deep in memory does the past remain the living present? Do you regret pangs which you have caused the innocent to feel? Does a void live in your heart? Then, as life's experiences are common, you know why these lines are precious to us. Again read and note every word. To ponder in submission the anomalies of life, proves God is working in you to mould you in His fires of Love.—Ed.]

If we err in human blindness,  
And forget that we are dust,  
If we miss the law of kindness  
When we struggle to be just,  
Snowy wings of peace shall cover  
All the pain that clouds our way,  
When the weary watch is over,  
And the mists have cleared away.

When the silvery mists have veiled us  
From the faces of our own,  
Oft we deem their love has failed us,  
And we tread our path alone;  
We should see them near and truly,  
We should trust them day by day,  
Neither love nor blame unduly,  
If the mists were cleared away.

When the mists have risen above us,  
As our Father knows His own,  
Face to face with those who love us,  
We shall know as we are known.  
Love, beyond the Orient meadows,  
Flows the golden fringe of day;  
Hearts to heart we hide the shadows,  
Till the mists have cleared away.

## →→Pure Love.←←

CARLOTTA PERRY IN BOSTON TRANSCRIPT.

Both bird and cage were fair,  
And both belonged to me:  
Yet ever with tearful eyes  
The bird looked over the sea.  
Within their tender depths  
Shone ever a wild unrest:  
Ever against the bars  
It bent its beautiful breast.

I said, I will make its cage  
So bright and glad and gay,  
With all that love can do,  
It cannot choose but stay.  
In vain! With all my art,  
Still it was plain to me  
That ever with longing eyes  
My bird looked over the sea.

Then I said, I will hold it close—  
Surely it is my right—  
I will keep this precious thing,  
If not by love, by night.  
In vain! Though mine the power  
To hold or set it free,  
Not mine to hold its heart—  
That could escape from me.

Then I said, be free, O bird,  
To spread your beautiful wings,  
Who cares for a song, unless  
It's also the heart that sings?  
For the glance of eyes that shine,  
If shining they also rove?  
For the snowiest breast, if ne'er  
It beat with the pulse of love?

Wide I opened the door,  
But I turned my face away,  
For men are weak sometimes,  
Whatever the world may say.  
A thrill of joy rang out  
From a happy, songful breast—  
A flash of wing—alas!  
My heart told all the rest.

My bird will never come back;  
Yet why should I weep or sigh,  
If only the thing I love  
Has entered its native sky?  
'Twill never come back, I know;  
But who, his love to prove,  
Is willing to be forgot,  
Stands on the heights of Love.

## →→Mind-Cure Drops.←←

Charity suffereth long, and is kind.—*Paul*,  
The spirit of a man will sustain his infirmity.  
—*Bible*.

Heal the sick, cleanse the lepers, raise the dead,  
cast out devils.—*Jesus*.

Understanding is a wellspring of life unto him  
that hath it.—*Solomon*.

The eye may see the objects here below,  
But 'tis by stirring thoughts that mind must grow.

The means that Heaven yields, must be embraced,  
and not neglected.—*Shakespeare*.

"Whoever leads us to clear thinking concerning  
the deep truths of the spirit is a benefactor."

"I see more good than evil in humanity. Love  
lights more fires than hate extinguishes."

Professor Young has discovered some new  
wrinkles on the face of the planet Venus. No  
doubt she is growing old.—*Lowell Courier*.

A gentle ray of light is more beneficial, some-  
times, than the Sun's glare; so a gentle tone may  
wield a power which a torrent of argument may  
not.—*Cora Coral*.

Give us a man, young or old, high or low, on  
whom we know we can thoroughly depend. In  
such a one there is a fragment of the Rock of  
Ages.—*Dean Stanley*.

"God is our guide—No sword we draw,  
We kindle not war's battle-fires,  
For truth and justice, reason, law,  
We claim the birthright of our sires."



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## True Healing,

OR SECRETS EXPOSED.

THIRD IN THE SERIES BY THE EDITOR.

Reader, please pass this by entirely, unless you follow me to its close.

A true teacher should always be honest. We do not use the term "secrets exposed," in order to excite wonder, nor to hold the reader; we simply intend to rebuke the practice of some of the Mental Healers and teachers, who, either ignorantly or artfully mislead the inquirer. We intend further, to give you, reader, the correct rules for mental healing, or Mind-cure. There are some who will complain of us for imparting freely to humanity, that in which they wish to speculate. They appear to use it for avarice. They hold out the idea that the rules of mental cure are secrets, so sacred that they must not allow themselves drawn into any conversation upon the subject. The Healers who act thus, are either ignorant or dishonest. They can impart no correct idea of this system, which plainly shows that their

knowledge of the subject is inadequate. Else they would inveigle the poor soul into the payment of sums ranging from \$50. to \$300. for about twelve lessons, or twenty-four hours time, in order to fill their own pockets with the scanty earnings of the poor. This is extortion and fraud. It is wrong to hold out a false idea to those whose hearts God has inclined to this simple, beautiful truth. Designed, as it is, for enlightenment, and for a blessing to the race, heaven cannot prosper this Patent-Medicine-Spirit of covetousness.

A fair and moderate charge for time, and for instructions in this system is perfectly proper. We neither mislead the inquirer, nor demand unjustly. We have just ended another course of twelve lessons. Our charges to those who were able to pay, were \$12. for the course, but to more than one-half of the class, we made no charge whatever. The rich blessings which rest upon us all, go far towards reward.

We would now state the *theory* of the Mind-cure had we not promised, in our last article to come to its practical workings in this. Many differ regarding the theory, and we will reserve this part of the subject for a future time.

There is no class of disease from which the Mental Physician need shrink. He can heal any case that can be cured by any other practice, and can generally cure the very patients whom the doctors have given up.

There is no set rule requiring the Healer to handle each and every case in a particular manner. He should not become mechanical by adopting a sameness. Some have maintained that the Healer must sit with his *side* to the patient. Others claim that the Healer's back should be toward the patient, but the back being the repulsive side of the body, it would seem out of place to sit thus. Those who heal most successfully, will act naturally, and will not violate any good rule of society.

Regarding the time that should be giv-



en to a treatment, there is no invariable rule. From ten to twenty minutes is sufficient. In order to effect a *cure only*, no conversation is necessary. The patient may be unconscious, or may be an infant, in which cases conversation would be rendered impossible. These, however, can be cured quite as easily as any other. This fact proves that it is neither the patient's faith nor prayer, that causes the cure. If the Healer has advanced to the *true understanding*, and has time for conversation, it is well, as he may not only perform the cure, but might impart truth by which the patient could learn to benefit others.

It is not right to assume that you can explain this system because you may have heard a lesson, or held a conversation about it. You must be truly taught of the Spirit, and be in the understanding of true being, and be able to discern to a fair extent the changing order of advancement, and the fact that we are in a transitional period, and that God's present methods are adapted to the new, and to the present unfoldment of the race.

No doctor of any system should ever mention to the patient, nor to the attendants the name of any disease that he believes the patient to have, nor that the patient believes himself to have. The wise and honest Physician who desires to cure will not talk about the disease to any member of the family. Any doctor with ten grains of common sense, knows that fear not only increases disease, but is often the only cause of it. Doctors have often caused the almost instant death of delicate women by telling them that they have cancer, cholera, etc. If they had neither of these prior to the doctor's unwise assurance, they now fear and believe that they have, and this *belief, is the disease*. How many deaths are chargeable upon the

doctor's unskillful management of the patient's belief.

Doctors, please do not give drugs, nor foster your patient's belief in them. Go in love and honesty, and if you are in Truth, and the knowledge of Life, you will silently rebuke the disease, and will allay the fear of all. In order to expel the disease, call it by name *mentally* and bid it *depart*. From the immediate improvement of the patient, you will discover that it is the fear and belief that you are treating. Be faithful to this process and you will cure. This is one of the secrets.

A little observation ought to teach these simple lessons in the science of mind.

Doctor, teacher, or healer, you surely know that you can and do infuse your own mental condition into the thoughts of another. If one with whom you are conversing becomes aroused to anger, or to blows, you may rest assured that he is simply acting your own mental state. You threw your own anger upon, or rather into him, and its natural rebound upon you, in word or blow, is your own action. If, through some misunderstanding, he approaches you in anger which you do not resent, but, in true mental poise you remain quiet and without blame, then his positive force is spent upon your negative condition. You need not speak a word, but will control him by your mental bearing alone. *This is a true law*. If, however, a current of resentment had run along your spinal cord, and you had stiffened your neck and elevated your chin, thereby assuming a positive state, without uttering a word you would have caused a reflection of his own fury, and hence the force of his own mental action would have terminated upon himself.\* If you throw a rubber ball violently against a solid, and stand in the line of its return, you will be struck by the force of your own action, in contact

\*This law better understood will largely exonerate the so-called murderer, and will show that he who provokes, or causes the deed, is the *murderer of himself*. He set in motion the action that was in itself the cause of his own death. He whom the civil law treats as the murderer, is often unconscious of having committed any wrong.

Humanity is unfolding to better laws, and justice is demanding a hearing before higher tribunals; even before those sanctioned of God, and born in intelligence and love, rather than in the ignorance of former days. When the imperfect Christian civilism shall have given place to the God-like system now fixing itself so universally in the diviner race of this



with the solid or positive. If, however, you throw it against a snow-bank, it remains in the snow, because there is no repellent quality.

We know many Magnetic Healers who are very ignorant of the basic laws of cure. While they consistently ignore the practice of using drugs, and claim that their own method is more spiritual, we, while admitting the correctness of their position in contrast, must, in truth and charity, produce here another contrast.

To hold the belief of the sick, in the material, even to the inherent efficacy of the magnetized paper, the lock of hair, their hand-writing, or to the necessity of rubbing them is to be as material, from a standard of true spirituality, as *Materia Medica* is in its domain.

To cure the very worst forms of disease without the use of any material thing, even without any conversation, by simply sitting quietly with the patient, or for both to sit at the same time, though two thousand miles intervene, is to perform that which is entitled to be called Spirit-cure, which means Mind-cure.

The M. D. cures disease by the use of medicine, the Magnetic Healers, generally by using the means above named, therefore, we must endorse both methods as being perfectly proper in their places. When, however, the latter urge a purely spiritual method, yet resort to material means, it is time, then, for the *purely spiritual* or *Mind-cure* to speak out aloud that little line about "consistency."

But one system can claim to be *purely* spiritual, and it is making itself known.

Medicine does not cure, but when a patient recovers after it has been administered, it is owing to the effect of Spirit or Mind upon the doctor, the patient, the

attendant, as also upon the Pharmacists who prepared the remedies.

In the same way, it is Mind in its workings, that cures in the magnetic methods.

Mind-cure under lies it all. It is the Alpha and Omega. It is fruit higher up on the tree of knowledge, and will hold its sway after all other systems end. It is Truth, and will maintain its omnipotent right, until "death shall be swallowed up in victory." When the belief of sin, sickness and death,—so-called—is overcome, and each shall cease to be, then its mission is ended, and this, though divine in character, will become subject itself to Life, to God, to the Father, and then, when the belief of death,—the last enemy—is destroyed, this cure will itself become unnecessary or subject, that God may be *All in all*. This Truth is the Son that is to reign until it "hath put all enemies under its feet," and yet, though all be put under its feet, or made subject to Life, to God, it is to be excepted from among the subdued, because it is itself the Truth, the Conqueror, and hence the exception. All this is enacted or fulfilled in each individual at the moment of his dissolution, when he,—not the body—returns to God, *i. e.* when the belief that he *is*, is destroyed, and when he finds that he is naught, because, resolved back into the one and only Life, as the ocean may receive back the water taken from it. No individuality, absolute, here nor hereafter, because absorbed *now*, and *then*, into the one whole, the universal *one* Spirit, *one* Mind, *one* Life, *one* God or Father. *Immortality now, and forever.* To *be* hereafter, to *live*, to *know*, to *act*, are all to be found in the *then* fact, as well as *now*, that we *are not*, because GOD IS.

age, our Gallows and State Prisons, together with our barbarous laws, will all become only relics of the ignorant and dead past. Heaven speed the happy day.

Learn from these laws now so well understood by correct thinkers, how to control disposition, etc, in self and others. If you have not come to a fair understanding of the psychic, or soul forces, to know that a knowledge of them is God's rich boon to man, we suggest that a great field of usefulness might be opened to you by procuring a good work upon the subject. As first in the field, we would recommend the last published work, "Therapeutic Sarcognomy," by Prof. J. R. Buchanan, M. D., 29 Fort Avenue, Boston, for \$2.50 post-paid. Or "The Book of Life," by Sidiartha. As authority it is very high. Post-paid \$3.50. Remit this amount to A. J. Swarts, 425 Madison Street, Chicago, and you will receive this elaborate, fully illustrated work promptly. Or a smaller edition of the same for \$1.



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## SCIENTIFIC DEPARTMENT.

For The Mind-Cure and Science of Life.

### The Reality of the Unseen World.

PROF. JOSEPH RHODES BUCHANAN, M. D.

The intense materialism of the present age is both a symptom and a cause of its moral degeneracy. The selfish animal nature sees nothing beyond the material, and scorns the thought of any higher power or greater intelligence than that of man.

The medical profession of Europe and America (exclusive of the liberals who do not believe with the dominant majority and are not tolerated by them) inherits and perpetuates as faithfully as the Roman Catholic Church the despotic spirit which presided over its European organization under tyrannical governments. Its unwritten creed everywhere is a gross materialism, every departure from which in the study of the psychic constitution of man is treated as an unpardonable offense.

The modern demonstration that man is an immortal being, whose body is but his temporary environment, necessarily leads to the conclusion that if man is essentially a spiritual being his life must be in at least as close a relation with spiritual causes and power as with material agencies.

Hence a system of therapeutics which ignores the spiritual and is rigidly confined to material agencies, must be unphilosophic and unscientific.

The psychic world appears utterly unreal or imaginary to those who are educated into the artificial ignorance of medical colleges, and the immense amount of clinical experience showing that psychic treatment may proceed where medical treatment has failed, is scornfully ignored by the regularly allopathic school. But as the graduates of such schools are sometimes men of liberal minds, willing to examine the great mass of scientific and therapeutic knowledge which their professors have discarded, I could offer a few suggestions for their benefit, to show that the unseen world and unseen powers which they have been taught to ignore are as real, as influential and as truly a subject of scientific knowledge as anything that has been taught in the colleges.

I could compare the physical and the spiritual sciences. The word PNEUMATOLOGY expresses the science of the spirit world, and in its largest sense includes the Divine as well as the human spirit. But knowledge of the Divine is usually designated by the term theology. Theosophy, which should be synonymous with



theology, has of late been applied merely to the science of the occult.

Let us compare pneumatology and theology with chemistry and mechanical science or dynamics. The materialist objects to pneumatology and theology, that they relate to things which are entirely invisible and intangible, and therefore presumably non-existent. Such an objection comes from superficial thinking. These sciences relate to the prime causes of all that is visible and tangible, and although these causes are invisible we intelligently grasp them in their effects.

Chemical and mechanical science stand in the very same position as the spiritual sciences. Chemistry is the science of atoms—of their affinities, laws and phenomena. Yet who ever saw an atom—who has any hope of ever seeing one—who in fact has any positive, absolute knowledge of the existence, form or dimensions of atoms? The atom is just as inaccessible to human knowledge as the soul or the Deity; all three are known by their effects, and their existence is known by reasoning from effect to cause.

Yet this statement concedes far too much to the materialist. Atoms are completely invisible, but souls are not. Human spirits have been distinctly seen and described by millions in all ages of the world, and this intercourse with visible spiritual beings is in progress now to an extent never before known. In every hour of the twenty-four it is in progress in this country or in Europe. Pneumatology, therefore, has a more positive and visible basis than chemistry; and when we study the operations of the human soul in the expression of the countenance, the actions and the vital processes, we have a more intelligible basis for the phenomena of our biology, than the chemist has for the changes and transformations that he records. At every step of experimental investigation, the pneumatologist has as positive and definite parts before him as the chemist. The latter observes

that when the latent caloric (which is as intangible as the soul) leaves a volume of steam, the gas is reduced to a liquid, and when an additional quantity is lost the liquid becomes a motionless solid, unfit for chemical or vital action. In like manner the pneumatologist observes that when the spiritual energy of will and hope is reduced, life power declines and yields to disease which impairs all functions. When the spiritual element of life departs from the brain, the body at once begins to undergo chemical transformation. The chemist traces the vanished caloric, which he can neither see, hear, nor handle, as it becomes apparent in other bodies by the testimony of the thermometer. The pneumatologist traces the departing soul power by the eye of clairvoyance, and recognizes its presence and influence by the psychometer, to whom a spiritual power is as appreciable as caloric to the thermometer.

Thus does the unseen world of pneumatology exhibit its scientific reality as clearly as the science of the laboratory. Nor does the inconceivable grandeur of theology carry it beyond the realm of positive science or diminish its verifiable certainty. Of course I do not mean the absurd theology of orthodoxy when I speak of scientific truth. I refer to the great positive power and intelligence which reason compels us to acknowledge as the great cause of all the effects that we see. Of that power we have as positive a knowledge, as the mechanical philosopher has of his own basis of science. All mechanical science is but an exposition of force, and its laws as inferred from phenomena or experiments. But what is force? Is it not as inscrutable as the Divine power apparent in the Universe? Who has ever seen it—who could ever hope to see it, to handle it or to know it in any way but by its effects from which its existence may be known by inference or reason, as we know God by reason. We infer the existence of atoms which we can-



not see or define, we infer the existence of force which we cannot see or define, and we infer the existence of the human and the Divine spirit which are not as inscrutable as the basis of material science.

All causation—all basis of phenomena and science are invisible; and if the Universe be divided between matter and not matter, that is between matter and spirit (for we have no other word but spirit for potential existence which is not matter), then *spirit is the basis of all science*; in other words, *the unseen world is the only world of potential realities*; nor is this contradicted by admitting the existence of atoms, for the deepest propensity of science recognizes the atom as nothing but a center or form of force which is invisible.

It is manifest therefore that only they whose philosophy embraces the unseen world can be called philosophers, and only they who understand its operation can be rational masters of the healing art, which operates upon life,—itself a portion of the unseen world coming to man by influx. I think I have fully demonstrated in "Therapeutic Sarcognomy" that life in man is but an influx, and does not really reside in any of the tissues or organs, though it operates through them while it holds the body together. I shall not repeat that argument here, but would call attention to the fact that there was a time when the cooling earth was incapable of life. Life had not yet arrived in that Azoic age, and we know that dead matter has never been able to originate life by chemical action. Whence, then, came life to a dead world? Manifestly it could only come from some great sphere of life beyond the earth. Hence we know that the unseen world alone is a realm of life, and as the rain-drops tell of the ocean, whence they came—as the stone tells of the cliff from which it was broken—as the leaf tells of the tree from which it fell, so does life evolved on the dead earth tell of the vast sphere of life which is unseen to common eyes, but not unseen to the

seers who in all ages have recognized its existence and its power over man.

Can we rationally understand the life in man, coming into his constitution only by influx, without understanding the unseen world and the laws of his relation thereto, if that is the real source of his being and the good to which he returns from his existence in a material environment?

Is it not, therefore, a necessary step in science, and the most philosophic thing to be done to-day, to determine to what extent man's life may be elevated, to what extent he may be enabled to resist and to conquer disease by reinforcing his life from the unseen realms whence life first came to earth; in other words, by so elevating and directing his soul power that the Divine influx may be increased and all the evils of our material environment conquered by an increase of the same power that sustains us every hour against the tendency of matter to death and decomposition?

There is a rising tide of spirituality all over the world which turns away from the grossness and the failures of Allopathic medicine, and welcomes the methods that deal with the soul power and invite the world of life to reinforce its out-posts on the earth.

The belief in divine inspiration as regards the manifestations of genius, of holiness and of heroism, has long been established in the human mind, and it would not be doubted that the inspiration of life and power is equally possible and equally attainable by meritorious effort. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." A true righteousness is a perfection of life which conquers gloom and disease as well as vice and crime.

The vast number of cures which are now being made without medicine by invisible agencies, are fast completing the demonstration that the unseen world is the most potential source of life and hope for mankind.



For The Mind-Cure and Science of Life.

## → Mind and Body. ←

DR. W. F. EVANS.

" 'Tis the great art of life to manage well  
The restless mind."—*Armstrong*.

" On earth there is nothing great but Man:  
In Man there is nothing great but Mind."  
—*Motto of Sir Wm. Hamilton*.

" We must be here to work;  
And men who work, can only work for men,  
And, not to work in vain, must comprehend  
Humanity, and so work humanly.  
And raise men's bodies still by raising souls.  
As God does, first."—*Mrs. Browning*.

The method of cure which is now attracting so much attention, is based on the principle that the mind is the most *real* department of our complex nature, and that all diseases, especially of a so-called nervous type, and of a chronic form, arise from some antecedent mental disturbance, and are only the outward *expression* of that spiritual inharmony. These sustain to each other the perpetual relation of cause and effect. The one can have no existence without the other. By a law of correspondence, the mental abnormality records itself in the morbid condition of the body, which is a perpetual creation of the mind. The mental condition of the patient is not as it is usually viewed by the medical practitioner, a mere symptom, of secondary importance, but it is the prime element, the underlying *reality*, of the disease.

The morbid condition of the body is symptomatic of the unsoundness of the mental state.

This invests the mental aspect of disease with an importance that is entirely overlooked, or at least undervalued, in the prevailing systems of medication. Few persons are aware of the extent to which the mind influences the physical organism. The mind creates the body, and always in its own image and likeness, and is the body's health or malady.

All the physiological processes, and all the vital movements are affected by a conscious or unconscious, a voluntary or involuntary, mental force. Given a particular morbid action of the mind, and a corresponding bodily condition follows with undeviating certainty; for as Schelling affirms, what the soul predicts, nature fulfills. A feeling of shame injects the capillaries of the face with arterial blood, and a blush is suffused over the countenance. Fear blanches the cheek, and weakens the action of the heart. Melancholy, anxiety, remorse, and all the depressing mental states are invisible sculptors that form the body into their outward expression. If these mental states become permanent, the corresponding bodily condition will be chronic.

Such being the influence of the mind in the inception and progress of disease, the true physician will inquire for the spiritual side of the malady first, and look at the tongue, feel the pulse, and examine the excretions afterwards, as matters of minor consequence. All diseases, as dyspepsia, rheumatism, and a functional disturbance of the liver or kidneys, have their special mental states as the root of the malady, without which they could not exist; and it is a general law, that where a disease is accompanied by a particular morbid mental action, to teach the patient how to induce upon himself the opposite mental *status* and to aid him in so doing, will restore him to health, and is the divine method of cure. As an effect can exist only in its cause, if you correct the mental state, the tap-root of the malady is sundered, and the poisonous plant we call disease, dies of itself, and the patient, or sufferer, lives in health and blessedness. The successful healer of men's bodies is not a mere physician, a dispenser of drugs, but a *doctor* or teacher, as the word signifies, an instructor of the souls of men, as was Jesus, the Christ; and his method of cure will be a *school*, not of medicine, but of health.



It has been the aim of Medical Science since the days of Hippocrates to find a therapeutic agency or sanative device that in the cure of disease shall act *cito, tuto, et jucunde*, that is quickly, safely, and pleasantly.

We claim for the Mental-cure system that it comes nearer the attainment of this ideal than any other system does or can. The mind of man, by divine right, is the absolute sovereign of the whole physiological domain. By mind we mean that which *thinks*. This is the signification of the sanctified word from which our English term mind and man are derived. Man is mind (not body) and mind is the thinking principle. It is an absolutely fundamental principle in our Mental-cure system, *that thought and existence are identical*. To say that *I am*, and to say that *I think*, are one and the same. This is as immutably and eternally true as any of the principles of geometry. Hence it follows that as *I think*, so *I am*. This is a doctrine of philosophy as old as the human race. More than a thousand years before the commencement of the Christian era, it was affirmed by Solomon, and is a truth which he derived from the Jewish and Chaldean Kabala, that "As a man thinketh in his heart, so is he." (Prov. XXIII: 7.) We find also in the Dhammapada, one of the books of the sacred canon of Buddhism, among the proverbial sayings of which it is made up, these golden words: "All that we are is the result of what we have thought; it is founded, on our thoughts, it is made up of our thoughts." If this is true, then it irresistibly follows, that all diseases of mind and thence of the body are the product of a wrong way of thinking, or if you prefer it, of a wrong way of believing, which amounts to the same. To educate a patient into a right way of thinking, is to cure him of his malady. Spirit is the creator of its own environment. The mind makes and governs the body. The physical organism is not the result of a fortuitous concurrence, or running together, as the word

signifies, of atoms. The mind in its unconscious and instinctive action, is the intelligent plastic principle and formative force, and the body is perpetually organized and crystalized under its controlling influence. Hence a patient should be instructed and aided to make an intelligent voluntary use of all those mental forces that most effect the physical organism, as *faith, imagination*, and the creative power of *thought*. By a volitional effort, these can be made to modify the action of an unruly organ and cure its disease whether organic or functional. The system of cure practiced in the various schools of Boston, under the misuse of the name of metaphysics, has as its fundamental method the opposing of your thought to the morbid thinking of the patient. You combat in thought, and by verbal utterance, his false way of thinking—saying to him in thought what you would have him think and believe. Thus arguing him down, and combatting by the silent power of thought all his illusions regarding himself. There are other methods, and better ones, but this is the one common to all the different schools. It has an effect, and is the old principle of magnetic science denominated "silent suggestion," and was practiced by the ancient Magi, and also by the Jewish prophets. Its efficiency depends upon the degree of the susceptibility of the patient to impression from your mind. In a future article, we may discuss the question, "In what does that *impressibility* consist, and how best to induce it?"

We believe with the force of a full conviction that the time is not very far in the future, when men will be educated into the use of the now slumbering and dormant psychological energies, which are able, when intelligently employed, to cure all the diseases and ills that flesh is supposed to be heir to. And publications of a character like this, are contributing an influence towards that "consummation so devoutly to be wished." What is needed is for some of the master minds of the age



to become imbued with this old philosophy, and then come to the front and give intelligent guidance to the movement, and make it something more than a shallow, superficial popular "craze." This, in a few years at most, will come to pass.

Boston, 80 Montgomery Street.

For The Mind-Cure and Science of Life.

## Relations of the Body and Spirit.

HUDSON TUTTLE.

Man is a duality in unity. He is formed of two natures, that of the earth, earthy, and that of the heavens, heavenly. The physical body is of the earth, the spiritual of the heavens. His correct study is from this standpoint of duality. In the light of present knowledge, a trinity does not exist in his composition. The middle term of that trinity is soul, which has no distinct place or office. When we say body and spirit, the entire being is embraced. In this, man is an image of nature, which in its grand way has external phenomena, and internal force. As phenomena are the expressions of such internal energy, so is the body the expression of spiritual force.

The nautilus has within itself the possibilities of a shell, so arched and curved that it will float boat-like, and by extended sails drift over the water. These possibilities of the animal are expressed in boat-like shell and extended sails. Like the nautilus, the spirit expresses in matter its possibilities, and we have the physical body as a direct outgrowth of the contact of that spirit with physical matter. The body is the boat launched on the sea of existence by the concentration and individualization of forces, and over that sea it is propelled by the winds of purpose and desire; yet its sails are set and its course guided by a spiritual motive toward the immortal shores, gaining which the deserted vessel is left to moulder on the strand, while the spirit goes onward to its destiny.

The spiritual forces build from within, outward and the body is the staging by which they complete immortal individual existence.

### CONNECTION OF BODY AND SPIRIT.

The nervous system is the bridge spanning the gulf between matter and spirit. Through it the spirit gains knowledge of the physical world.

The sensations of light, sound and feeling traverse the nerves to the brain. There all sensations meet; from that point the movements of the body are directed. The sensitive brain is the instrument for receiving the waves of thought from others, as the sensitive musical chord responds to the waves of sound.

The gross appetites, hunger, thirst, and sexual passion, spring from physical wants. They are necessities of earthly existence. The spirit is like the pure forces out of which it springs. From it come wisdom, love, truth, power and intuition; and its voice is clear and silvery with the sweet music of perfect harmony. But in this contact it is prostituted to the capabilities of physical matter, and in this stage these appetites, desires, and passions obscure and often eclipse its light. Out of this antagonism come wars, strife, crimes, and the selfishness and depravity of human life.

The terrible history of earth life is enwrought into the constitution of the spiritual being and indefinitely preserved on the immortal shore.

Berlin Heights, Ohio.

In his work entitled *De l'Imagination*, Damangeon tells us that Nebelius, lecturing one day upon intermittent fever, and lucidly describing ague, noticed one of his pupils to become pale, to shiver, and to exhibit at last, all the symptoms of ague. This lad was laid up for a considerable period with a true attack of the fever in question, and recovered under the usual treatment of the disease.

If it is found that the influence of the mind and the vain imaginings of a morbid fancy, may induce disease, it is no less certain that a like action of the mind may occasionally cure an otherwise stubborn malady.—George William Curtis in *Harper's Weekly*.



## → Miscellaneous Reviews, Etc. ←

Through the generosity of that noble lady and earnest worker, Mrs. Emma Hardinge Britten, of New York, we have upon our table, her new and interesting book, "*Nineteenth Century Miracles.*"

The work is large and highly ornamented.

All who desire further particulars about the work, can have them by addressing as below.

From the extended notice that sister Britten carries in the *Religio-Philosophical Journal*, we take the following concerning this valuable book.

This work forms a full and exhaustive account of all the main incidents of a Spiritualistic character which have transpired in every country of the earth from the beginning of the Nineteenth Century to the present time.

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This volume contains nearly 600 pages, royal octavo, fine tinted paper, handsomely bound in cloth.

In order to ensure to this invaluable work a wide and rapid distribution, Dr. Wm. Britten, the publisher, has put the price at the simple cost of the book namely, \$2.50. Postage, 25 cents. A few copies containing both sets of the original illustrations can be procured, at the charge of \$3.50. Postage, 25 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

The Physician or Scientific Thinker who desires to know and understand the mysterious union of soul, brain and body, should write to Prof. Joseph Rodes Buchanan, M. D., 29 Fort Avenue, Boston, for his "Psycho Physiological Chart of Sarcognomy," just published by himself. It is 21 x 31 inches, mounted and varnished.

Some visitors at our office think it must be the "Phrenology of the body," because, upon the bodies of the two full forms they see so many terms used in Phrenology. This is, of course, very instructive, and is owing to the fact that the Professor's scientific discoveries have enabled him to show that each faculty of the brain is traced to a corresponding and definite location upon the body.

The Chart is only \$1. A Pamphlet describing it is 25 cts.

Many are anxiously awaiting the event of a forthcoming work by Dr. W. F. Evans, "The Primitive Mind-Cure." It was to be out about the first inst. We presume it is now ready for the trade.

We are all eager to see it. It will no doubt prove to be a master work.

Volume 2, No. 14, of the Journal of Christian Science for January is on our table. It is published at 571 Columbus Avenue, Boston, Mass., by Mrs. M. B. G. Eddy. Mrs. Emma Hopkins is the genial editor. The Journal is printed in the interest of the Metaphysical cure. It is a neat little eight-page paper and well edited. We wish it abundant success. Price, \$1 per year.

Reader, send 10 cents in stamps to W. T. Thompson, 686 Fullerton Avenue, Chicago, Ill., for a copy of his enterprising eight page paper, "Heart and Hand," formerly the Matrimonial Globe. However, if you do not wish to marry, you had better not read the hundred spicy love-letters in each issue. Its circulation is over 10,000. Bro. T. you are marrying off the old maids and bachelors too rapidly for these times.

From the success of THE MIND-CURE AND SCIENCE OF LIFE, it is not expected that the price will be increased. Orders are coming in lively. Price, \$1.00 per year; six months, 50 cents. 425 Madison street, Chicago.

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The "Temple of the Rosy Cross, The Soul: its Powers, Migrations, and Transmigrations," is the title of a handsome little book of 253 pages, by that man of ripe experience, F. B. Dowd, of Hempstead, Texas. It is a fine work. Price \$1.

E. W. Baldwin, 2200 Michigan Avenue, Chicago, is authorized to obtain subscribers for THE MIND-CURE AND SCIENCE OF LIFE. Bro. B. is a jolly, who could gentleman, and we believe his many friends who may incline to take our Journal, will knock at his door and patronize him. Write him about it. PUBLISHER.

→ A LECTURE by the Editor,

## The Supernatural Impossible,

also another neat pamphlet by Sidartha worth 10 cents, each. Both will be sent to the reader of this item on receipt of 6 cents in stamps. By enclosing 6 cents more you will receive a specimen copy of the December or January number of MIND-CURE AND SCIENCE OF LIFE. ORDER FREELY. News Dealers, send in your address for our gift proposition to you. We wish to write you specially.

MANY afflicted persons have written to the editor of the MIND-CURE to instruct them how to get well. He has replied to these dear ones, and has received notice direct of entire cure in cases that doctors had given up. Those writing him about coming to Chicago for treatment, may come on, and he and his wife (who is an excellent healer), will render them due attention and treat them for only \$1.00 per treatment. He is now situated so that he can reply to all worthy cases who will write plainly and briefly, and will enclose 10 cents in stamps for time and expense. He will arrange to treat you successfully, through 2,000 miles distant. Write if you wish his instructions. He can answer 100 daily.



## Therapeutic Sarcognomy.

An exposition of the mysterious union of soul, brain and body, and a new system of therapeutic practice, without medicine, by the vital nervaura, electricity and external applications. By Professor Joseph Rodas Buchanan, M. D., the Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and formerly DEAN of the *Eclectic Medical Institute*, the Parent School of Medical Eclecticism.

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

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

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

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