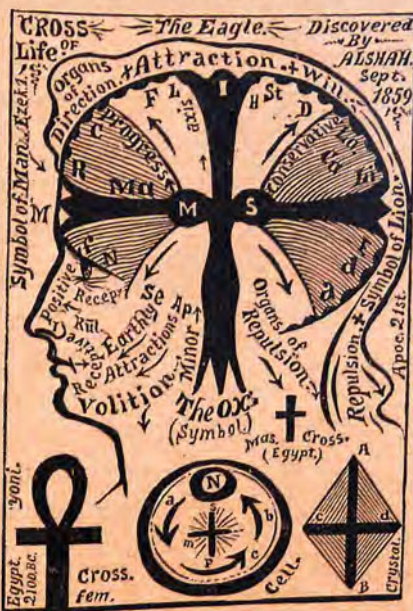


VOL. I.

FEBRUARY, 1885.

No. 5.

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,

425 West Madison Street, Chicago, Ills.

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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 It must heed the order of signal advancement, or the high trust will be withdrawn.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 cannot 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 Doctors 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.

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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.

FEBRUARY, 1885.

No. 5.

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

→ Physical and Mental Forces. ←

R. B. HART, C. E.

The past age has been one almost wholly devoted to and interested in the acquisition of physical and material advancement to the neglect, and we might add, to the utter rejection of the solution and development of the many marvels daily occurring of mental phenomena. The past generation has achieved a wonderful stride in the arts and sciences, and is rapidly familiarizing the public with a correct solution of the many heretofore strange and inexplicable phenomena of external nature, and their application to the every day affairs of life.

In many of the duties and labors of life, we often discover the almost omnipotent power of individual minds dominated by a persistent and resolute will force, executing the full measure of a score of men, unskilled in the lurking power of mental energy. Thirty years ago, the mental strain from the management of 200 miles of railway was supposed to be the limit of one man's capacity; to-day his ambition and indomitable will does not hesitate to grapple with the superintendence of 5,000 miles; though we must confess, it often results in mental catastrophe. To-day millions, under the stimulus of selfish greed, are accumulated as rapidly

in commercial and manufacturing enterprises as scores of thousands were one-half a generation in the past. Where can we find in the past a parallel to the practical inventions and applications of an Edison, and other compeers, in any new and mysterious science, which in a decade of years they have been enabled to crowd upon the world? Our mental athletes of to-day may more than rival the ancient Grecian athletes for physical sports, but such continued mental strains may not be conducive to a well rounded life of four score years, under any necessary medical treatment to be afforded under the guidance of our popular medical fraternity. How far "Mind-Cure" treatment may be able to furnish a "*vis preservative nature*," to tone and temper the nervous system to continued and excessive strains, future practice and investigations will soon disclose, with every probability that greater mental labors with safety may be persisted in.

Herein, Mr. Editor, we think lies the arch stone for the future structure of your "Science of Life." There is a limit to the endurance of all things material; to know this limit and avoid a transgression should be its cardinal principle.

There is a relation and parallel between the physical and mental strains and forces. In any mechanical structure, as a bridge, its weakest point is its limit of strength. Insufficient details in its connections for transmitting stresses barely sufficient for

its own weight, must preclude the safety of overloading it with a train of locomotives, until remodeled or reinforced; so, in the human structure, some weak or diseased organ is overtaxed, no opportunity is afforded for nature to make necessary repairs, and as this organ must supply its proportionate force for higher physical or mental labors there must result a destruction of the whole body, as in the weak and overloaded bridge.

Another problem in the Science of Life should be to determine how best to obtain the highest amount of energy from the minimum of food or fuel. That engine or motor best subserves its use which utilizes the highest amount of stored up heat or energy in its fuel. The food consumed furnishes from its stored up energy all the voluntary and involuntary forces of the body, and is the basis of every emanation or thought of the mental man. An engine is not permitted to develop and waste its energy by consuming fuel unneeded for its requirement, as it would be both a waste of fuel and an unnecessary wear upon its internal parts; its fuel is furnished, in quantity and quality, to suit the exigencies of the demand to be made upon it in order to maintain and economize its life and durability; nor does man at all times require all the food that his system can convert into the necessary forces and energy of the physical and mental man, as in the engine it should be administered and graduated, in quality and quantity, adapted to its peculiar requirements, and for the same reasons.

It may seem derogatory to compare the human system to a machine for developing power, but there is a similarity and relation between them which cannot be ignored and violated without similar retributive results.

Why should not man, gifted with reason and intellect, use his own physical powers with as much economy and circumspection, as to life and endurance, as he does the insensate machine which he

has devised to assist him by performing his bodily labors?

The advancement, of late years, in the hitherto recondite laws and relations of chemistry, electricity and magnetism, has opened the way for the higher investigations in the laws of mental force and energy and its development, and we can with reason anticipate as grand results and advantages to humanity by developing the untraversed field of mental phenomena to its endless results, as we have from the quondam obscure phenomena of chemistry and electricity. Mental energy being supreme to all the other forces of nature, the investigation of its phenomena will require more cautious study and careful analysis, and we can reasonably hope for more important results. In this analysis and investigation, Mathematics will play a more important and useful part than it now does in chemical investigations, and become no less an indispensable requisite than in electricity and magnetism. It may at first seem strange, that mathematical analysis could be made useful in the investigation of mental phenomena, and it may be difficult, thus early, to formulate its exact uses; this was formerly true in regard to chemistry and electricity, but its powers reached deeper and higher than any of the delicate or powerful instruments for chemical and electrical experiments, and it will probably be the only recourse to a satisfactory expression for the far-reaching powers of mind. By mathematical formulæ, only, we have been enabled to reach the "Absolute Zero" in temperature (461 Fahrenheit), a point at which there can be no radiation of heat; this absolute zero being indispensable in many problems of steam engineering. By the correlation of forces, the electrician, by inserting his electrometers in the current, and knowing the type of boiler and engine, can determine with great minutia the quantity of coal consumed, though miles from the scene of action. There is a confidence imparted

to any conclusions derived from mathematical analysis, in any of the forces of nature, more powerful than the faith imparted in ancient Hebrew times, by a "Thus saith the Lord," to a promise from the mouth of a Prophet. As man is a duality, or perhaps a trinity in powers, we can anticipate more use for the higher and varied powers of mathematics in mental than in physical science. His varied forces and forms of energy and the powers of the emotions will doubtless require the many differentiations of Calculus to be wrought out, and integrated, for a correct appreciation of the mental forces which make up the real man, or the energies brought into play to eliminate the germs of disease by the "mental hygiene."

[TO BE CONTINUED.]

For The Mind-Cure and Science of Life.

→The Duality of Life.←

PROF. HENRY KIDDLE.

It is a fact of universal experience that there is in each of us a twofold consciousness of being, of thought and will—one the tendencies of which are earthly, downward, while those of the other are upward, ever lifting and urging us toward a condition that we instinctively feel to be superior—to be pure, peaceful, heavenly. Thus, as the essential element of human life is self-consciousness, do we live two lives, the one outer, sensuous, earthly; the other, inner, spiritual, divine; and there is within us all, with a greater or less intensity, what the seer Davis has called "the fierce war of selfish intelligence and unselfish intuition."

Though this duality of our lives has been always clearly discerned by introspective minds, the present spiritual revelation has brought it into more general notice and recognition, and given us a conception of its true source and cause in the conflicting activities of our material nature and of the soul—the highest and

innermost part of man's essential being. This duality exists, also, in a more or less modified degree, in the spirit life; for the spiritually-embodied soul must be dual, consisting of inner soul and outer spirit, the latter changeable and, probably, temporary.

Man is not like the "beasts that perish," that is, perish in their imperfect personalities, though he has much in common with them, in connection with the bodily life, arising from sensuous organization, feelings, desires and appetites; while, in his spiritual nature (soul essence) he may claim kindred with those beings who have passed on to the higher grades of spiritual existence—the angels and archangels of the heavenly hierarchy.

That life of supernal glory and purity, man the spirit, even here, in this earthly sphere, when he is not utterly engrossed in the things of space and time, looks forward to, and aspires after. He feels himself a prisoner in his house of clay, and longs to break away from the trammels that confine him and escape to his true element.

"O, how I long to travel back,
And tread again that ancient track!
That I might once more reach that plain
Where first I left my glorious train.
But, ah! my soul with too much stay
Is drunk, and staggers on the way!"

Or, as Pope says, echoing Vaughan's quaint lines,

"The soul, an exile from its native home,
Longs to expatriate in the life to come."

That is one way in which the soul's struggling existence is manifested; but oftener, and in a stronger manner, it shows its repugnance to materiality by its opposition to and influence upon the will, checking passion and appetite, and causing a determination to higher incentives. Thus, by producing an antagonism into the conscious life, it brings into prominence its duality. To this St. Paul referred in his well-known words: "I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." And then

he exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?" So also the author of that celebrated work, the "Imitation of Christ," expresses his personal experience: "The flesh still strongly lusteth against the spirit, still kindles the rage of war, and suffers not 'thy kingdom within me' to be at peace!" This illustrates the principle on which asceticism is based. It is the effort not merely to bring the lower animal or outward life into subjection to the interior and higher life of the soul, but to destroy utterly the activities of the former, and make the latter exclusive and supreme. This is rarely wholly practicable, and often ruinous. There are natures which readily yield to the influences that radiate from the inner life, and with but little difficulty effect a more or less complete subjugation of the physical instincts to the power of the soul; while in others the struggle is a prolonged torment, never ending in a total triumph. In most lives, the antagonistic principles keep up a continuous warfare, each alternately prevailing—sense and time controlling to-day, while the soul and eternity are the prevailing elements to-morrow.

It is the religious experience of mankind that especially illustrates this dual nature of human life. Religion is based upon the activity of the soul; for only through its agency can we hold communion with God and the spiritual beings who are in harmony with Him. Men in whom the inner soul life is subordinate to the outer physical life have but little, if any, real conception of what religion is. They often deny its existence. It is to them but a chimera of fanaticism. They have no experience to correlate with it.

Yet they are by no means insensible to the duality of their volitional nature, which conscience, if not wholly paralyzed for the time being, continually demonstrates to them; and they may exclaim, with St. Paul: "The good which I would I do not, and the evil I would not that I

do." They are thus conscious of the monitions of a pure agency within their minds, endeavoring to restrain their self-determination toward certain outward acts; and they are also ever conscious that those monitions are right, and ought to be obeyed, even while the reasoning of the selfish intellect is warring most fiercely against "unselfish intuition"—or beguiling the hesitating selfhood with the suggestion that disobedience will not be fatal; just as the serpent (selfishness) in the allegory said to Eve, "Thou shalt not die."

The pure soul must often, very often, be disobeyed ere it cease to utter its warning voice; and even when overwhelmed by the power of earthly passion—buried in the abyss of sensuality and crime—its resurrection is always possible. When that occurs, however, it arms itself with a whip of scorpions to lash the dark and guilty selfhood with which it is connected, and to chase away, in the agony of repentant tears, the demons who would again drag it down to darkness and shame. Thus is that selfhood, the result of material life, purified, and made a fit companion of the divine soul in its grander, holier existence.

The phenomenon of *regeneration* depends upon a restoration of soul activity. Whatever tends to bring the individual back to his pristine condition as a pure soul, obedient to the guiding light that ever radiates from Him who is essential Truth and Righteousness, is an important agency in man's regeneration, or spiritualization. Happy are they who have not to learn this experience in the intermediate spheres of the spirit world—who have passed through the many spheres of trial even in the embodied state, and prepared themselves for soul life, ere they pass from earth—who, sojourning in clay, have "prayed without ceasing" the beautiful prayer of the author of *Arabula*:—"O Father of All, help me to bear my part of life's work. Strengthen my heart with increasing love toward earth's wretched

some angel mind, so that I may be taught the lessons of infinite truth. Help all who struggle into the light; and bless, with the fullness of an everlasting blessing, all the children everywhere."

REGENERATION.

"The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar."

—Wordsworth.

Dark is the soul that has no light from God,
Low groveling on the plane of earthly things,
Like beasts that rage or feed on herbage, prone,
Knowing no pleasures but the senses' thrill.
Long, long my life was passed in godless gloom,
My soul imprisoned in the fleshly clay,
Blinded by lust, and willfulness, and pride;
Madly I revelled in the giddy whirl
Of passion's wild career, nor cared to know
Aught of that deathless element within
The soul, that, like a radiant star, below
Heaven's bright horizon sinks, to rise on earth's,
And learn the grievous discipline of sin.
From Thee, O God, I wandered, lost amid
The giddy mazes of my own self-will,
Learning of Evil by neglect of Good,
A reckless prodigal. But at last, from out
The murky clouds of earthly sense, emerged
My undimmed soul, piercing the darkness dense
With rays of light divine; and, lo! I saw
Myself—my earthly self—O, God, how black!
But on my tortured heart the accents fell,
As 'twere an angel's voice; O look above,
And see the destiny thou spurnest! See
The source divine; thy glorious birthright claim,
And worthy be of Him whose son thou art,
Whose image none can see except in such
As I am unto thee—thy life's bright star—
The inner essence of thy self divine,
Child of the Oversoul, Eternal Fount,
Exhaustless, whence all come; and are at last
Children in whom the Father is well pleased.
Learn, then, to do His will; and make thy will
Accordant unto His; for thus alone
Canst thou thy glorious heritage receive,
And claim acceptance 'mongst the sons of God,
Who, as of old, shall shout with joy, to see
Another join their holy throng, to be
Co-worker with Eternal Love and Good.
Enraptured did I listen to these words,
Nor did I vex the Holy Spirit blest,
That spake within me. 'Twas my Christ,
My Savior, my Redeemer, sent by God;
Nor did I sacrifice the lamb divine
Anew, by disobedience to the heavenly voice;
But, as the Master taught, whose life
Sweetly exemplified the light of Truth,
Thus shed on me, I left my darkened state,
And rose to greet the spirit voice within,
With the glad cry, "O Lamb of God, I come!"

Every evil to which we do not succumb is a benefactor. As the Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist.—Emerson.

For The Mind-Cure and Science of Life.

→ Practical Hints, ←

OR EIGHT INTO TWO WON'T GO.

CHARLES DAWBARN.

SECOND ARTICLE.

In this series of articles my hope and desire is to show to young men that they are to a certain extent masters of their own future, and may reasonably expect that good fortune can be outwrought by a little self-denial. But before we can become practical in the personal sense, it is necessary we should understand the situation as it is to-day. In our last article we saw that much of manhood is molded by surroundings, and that you and I have even to-day much of the original savage in our human nature.

I saw in a morning paper that Nicholas Muller, a congressman of New York City, told a reporter that no Italian bootblacks were allowed in his ward, "as the regular boys go for 'em and bounce 'em quicker'n lightning." Do you say that is the conduct of ignorant boys? How is it with every trades-union in the country? Is there one of them established with any other object but the particular and private interest of its members? Did you ever hear of one being established just to enable its workers to give you and me better service at a lower price? Would not that be to turn the world upside down?

What was the object of the recent gathering of plumbers in New York City? First, that no dealer shall sell to you or to me a brass tap, or any single thing I may want that comes under the head of plumbers' supplies. Second, that no plumber shall do any work for me lower than the trade price, no matter what advantages I may offer him in "cash down," or in a large contract.

I don't murmur. It is human nature. Our present civilization is built up on the principle of nature's law, "the survival of the fittest." Every man is obliged to millions. Guide to my side the feet of

battle for existence whether it be alone or in combination with others.

Why are the druggists combining to prevent dry-goods men from selling proprietary medicines? Just to make you and me pay more for a box of pills or a bottle of tooth wash, that Mr. Druggist may put the difference in his pocket. Are we going to stop this by learned talks about the duty of capital and labor to each other?

The builders and carpenters and wage toilers everywhere combine each for his own interests and for the interests of his union because it is his interests, and for no other reason. He leaves the laborer below him and the capitalist above him to do his own fighting. I repeat that this is human nature, and human nature counts its changes not by mortal lives, but by geologic eras, for the world and man can only grow old together.

Why do I write of all this? Because I find in every city good, kind, loving, philanthropic souls, both men and women, who judge mankind as a whole by looking within their own hearts and observing their own unselfish lives. "Know thyself" is a most thoroughly unpractical rule. Man is a microcosm of the whole creation, but the man who happens to have evolved more of the lamb has no criterion by which to judge the man who has evolved mostly from the wolf. And since his own nature would almost be content with grass and a vegetarian diet, he cannot understand the carnivorous fighter who wants meat three times a day.

One of the leaders in the movement for encouraging and developing co-operation throughout our land expressed to me her hope and belief that within five years she can so change human nature as to induce the capitalist to share his profits with his wage workers, to a greater extent than he is now forced to do by the law of competition.

Of all unwelcome tasks save me from the attempt to repress the enthusiasm born of unselfishness, that halos the woman

who has a project for blessing all humanity. Why should I wish to cast one shade of possible foreboding on to the brow of the fair leader who stands bravely to the front with her all-absorbing idea? Every such design is a labor pain, and every such organization is a child born to work for humanity.

But—and oh! that irrepressible "but"—human nature won't down. Like the ghost of Banquo it meets you at every turn. This lady feels the royalty of knowledge and claims that the only necessity to success is *to educate the ignorant*. Because probably to herself to know is to obey, she fondly thinks that mankind everywhere holds his appetites in subjection to his will.

I pointed her to the failure of the kind intentioned promoters of the wagon manufacturing company of Wooster, England, to induce one workman to purchase a share of that company's stock, though paying ten per cent., and offered to him at par in small monthly payments. The average wages were twelve dollars a week, which represented a larger purchasing power than it does in this country, yet after two years of waiting the idea had to be relinquished, and the thousand shares reserved for the workman were withdrawn and sold to the capitalist. But the lady president of that society repeats her refrain and says, "Oh! that was ignorance, and the remedy is instruction." I say no; a thousand times no. It was the incapability of self-denial belonging to the average human nature of to-day. In our next article we will see how far "instruction" molds human nature in this nineteenth century, and then take a look into Dame Nature's school of progress, where possibly we may learn a lesson or two of practical value in this work-a-day world of ours.

[TO BE CONTINUED.]

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For The Mind-Cure and Science of Life.

"To Another, the Gifts of Healing by the Same Spirit."

MRS. J. C. BLODGETT.

In Therapeutics there is unquestionably an improvement, but still the regular schools of practice are far behind the actual state of healing in the world. While three-fourths of mankind distrust the regular practitioner. From every school of drugs unto the gifts of Divine healing the writer has been truly converted. It appears to me now that there is to be but one future school of healing, namely, that of the spirit. Spiritual healing is to take the place of all else. Study and long experience have discovered to some, that most of the ills of human life are traceable to the mental or spiritual condition of the individual. Now this being the case, the true source of healing is to reach the mind of the individual, and I claim that no one has a right to call him or herself a true physician, unless they are able to do this. No matter what means they may employ or remedies prescribe, they must first of all gain the confidence and good will of their patients.

The psychological influence of personal presence goes far towards securing this end. Then, the true healer must occupy the position of adviser, counsellor and friend. Remedies prepared and conveyed personally, invariably produce beneficial results. This is why simple remedies prepared by the wife for her husband, or by the mother for her child, and administered with a gentle loving spirit produces at once a magical charm. It is not so much the simple remedy that has the magical power as the silent subtle influences that reach the mind full of faith and loving confidence. I would not have my readers understand that I do not believe in "Magnetic Healing." I think that there is but one greater

power of healing than that contained in the human hand.

Jesus, the great Metaphysician, in the ages of the past in very many instances performed his miraculous cures by the laying on of hands, while at the same time he made direct appeal to the mind, declaring "That as their faith, so be it unto them," and that they had firm faith and full confidence, was apparent from the results. So great was this faith that many pressed close even to touch the hem of His garment, so desirous were they of being healed.

What is possible to one age, is to another. In this "Era of Progress" and spiritual unfoldment, with Divine gifts of healing so freely bestowed, what marvelous cures might be performed by our Healers had they and the people this same firm faith and confidence.

That this great Metaphysician healed many of His patients without the laying on of hands, speaks volumes for the metaphysical cure, the application of which is of recent discovery, although the principle is old. I candidly admit, although I fully endorse this principle, that I do not think that all can make this application with successful results. I believe the Metaphysician must be possessed of this Divine gift of healing by the Spirit. But "there is so little we know, and so *very much* that we do not know," which future progress may reveal, that it seems idle to fix upon any one method exclusive of all others, for, in the grand march of reform with Divine gifts of intelligence so freely bestowed, who can tell what star in Therapeutics will be the seven pointed one that will dazzle all others with its resplendent brightness?

Let us encourage every Divine gift. Let the schools of medicine depart with the ancient schools of theology. Let us live on a higher and more spiritual plane. Let Truth and Love take the place of error. Let our lives be true, noble, helpful. Then the angel world can better use us in this grand work of philanthropy.

If all is Spirit, Truth and Love
Which makes our Earth and Heaven above,
Why need we doubt that Spirit power
Can heal all ills within the hour?
This principle was hard to find,
Which leads directly to the "Mind,"
The "Science," too, of "Life" and "Soul"
Which opens to the heavenly goal.

For The Mind-Cure and Science of Life.

→ Mind Over Matter. ←

DR. C. D. GRIMES.

Doubtless the bare suggestion of Mind-Cure, to those who have never investigated the occult side of that mysterious thing, life searching, as for hidden treasures, would provoke a smile. But to those who obtain clear vision, or soul-perception, facts are revealed from the so-called unknowable as palpable as any coming through material senses, and to some extent all may obtain these by living for them. These would lift the skeptic out of the hazy regions of doubt into assurance and certainty.

Who have not in their silent and contemplative moods, or semi-sleep, had new and strange thoughts (apparently unbidden) take possession of their interior consciousness, "that will not down," but seemingly say—"Come to stay, sir."

We are timid in venturing on them, to voice them, until some one more reckless gives expression to similar ones (perhaps obtained from the same thought-wave) then we can venture. What and from whence all these? Why, "it's the stuff we're made of"—thoughts, "dreamy imaginations."

As the ambient air, around and within all, is acting and reacting, changing and exchanging, forming and re-forming, thus there's a world of thought, psychic forces, around, above, within, without all. Then this thought-ocean of different grades, qualities and kinds, as clouds in the atmosphere, act and react, change and exchange, form and reform, and in all cases,

the stronger governing the weaker and molding to its likes.

The analogies in Nature have no end, and, like those of color and music, not only reach down and include all others, but aggregate and glide over to the higher, to octave after octave above. In all, the farther the remove from the gross elemental, the more complex and potential all become.

Thus, Mind, not only reaching down to the semi-material, as acting and reacting clouds for analogies, but to the ultimate atoms that in their cosmic elemental passions are found loving and choosing, hating and rejecting, integrating and dis-integrating, organizing and disorganizing, thus furnishing patterns of the ways and societies of the human in all spheres and conditions.

There can be but *one* law of *one* Life, running through all grades and conditions. In every condition each must occupy its fittest, or that one and only place that it can fill, to answer the great end of Life. This is as arbitrary as that each pulley, shaft and lever, in a perfect mechanism, has but one place, and that the one answering the end of the mechanism.

Imagination first outlines a form (as in organisms and inventions), reason weighs and determines, and mental energy magnetizes the muscles to form or materialize to these outlines, and thus the organic form is produced, and *Mind* is monarch of all. Then, a *seen and known* is brought from the *unseen and unknown*! Created? "Is it not written in your law, I said ye are Gods?" Granting the unseen forces as material, the beginning of which no mortal mind can form a conception, what is there beyond this to form a rational, creative idea, bearing in mind *ex nihilo nihil fit*? [out of nothing, nothing comes].

Parents convey their thoughts to their offsprings hourly and daily during childhood and youth. Their negative natures readily drink in and appropriate them as soul-food; and as the child unfolds they

are delighted to discover their own likeness on the face, for—

Traits of Mind we easy trace,
In ways it fashions up the face.

"Let us make man in OUR IMAGE. In the image of God made He THEM." There is but one Father of all, and all thoughts are emanations from one *Mind*, and all will receive this stamp—"OUR IMAGE," clear and distinct, in proportion as God-like, Grand and Noble Thoughts are woven as warp and woof into their being.

Then in some way, I can't tell how,
There's lofty hearings on the brow,
That mirrors forth what's understood
To be a temple of the Good.

Did not the Great, Universal, One Mind create "in our image" in the same way? Then, as the greater includes the less, if Mind can create by molding to an ideal, it can restore or heal to one.

ADDENDUM.

This matter-world, a copy is of a world of Mind,
Because by the greater things all lesser are outlined;
What's found within the one, in the other we'll expect,
For they sustain relations close of causes and effect.

Yet, there's lesser and there's greater, controlling and control'd,

Male and female, good and evil, there's body and there's soul,

With which to work Life's problems out in quality and kind,

And yet all are governed by one o'erruling MIND.

As Queen it sits in Regal State, exalted o'er all other,
Leading and protecting, as Father and as Mother;
And ever in the van of all, expanding and unfolding,
We'll follow only Mind's behest, in molding and controlling.

Mind can create, cure, kill, depending on condition;
When in good-will and harmony, yields full fruition,
For there's a chemistry of forces in its subtle art,
Depending on the state of Mind, acting then its part.

That pathology that makes no count of powers of the Mind,
Is no science, never was, but is quite too far behind;
The practice founded on such will not do for this day,
But Mind, which conquers all, will surely clear its way.

"Trifles are not to be despised. The nerve of a tooth, not so large as the point of a cambric needle, will sometimes drive a strong man to distraction. A mosquito can make an elephant absolutely mad. Drops make up the sea. Acorns cover the earth with oaks, and the ocean with navies, and little things in youth accumulate into character in age, and destiny in eternity. It is the close observation of little things which is the secret of success in every pursuit in life."

Proverbs.

We lose the good we oft might win by fearing to attempt.

The thinking man becomes strong, deep and wise,
And solves that mystery which around him lies.

No man ever regretted that he was virtuous and honest in his youth, and kept away from idle companions.

Be not so greedy of popular applause as to forget that the same breath which blows up a fire, may blow it out again.

Believe me, every heart has its secret sorrow which the world knows not, and often times we call a man cold when he is only sad.—*Longfellow*.

Those who befriend genius when it is struggling for distinction, also befriend the world, and their names should be held in remembrance.

If we look through all the heroic fortunes of mankind, we shall find an entanglement of something mean and trivial with whatever is of joy or sorrow.

"A golden rule for a lady is to converse always with your female friends as if a gentleman were of the party; and with young men as if your female companions were present."

The capacity of sorrow belongs to our grandeur; and the loftiest of our race are those who have had the profoundest grief, because they have had the profoundest sympathies.—*Henry Giles*.

The first step toward greatness, is to be honest, says the proverb; but the proverb fails to state the case strong enough. Honesty is not only the first step toward greatness, but it is greatness itself.

How much better to be the stream that keeps itself pure by carelessly dashing and boiling against the rocks, than to be the green, slimy pool, never ruffled by a breath, but stagnating calmly and helplessly into mud!—*Lord Beaconsfield*.

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

"Sweet are the uses of adversity,
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.
And thus, our life, exempt from public haunt,
Finds tongues in trees, books in the running
brooks,
Sermons in stones, and good in everything."

—*Shakespeare*.

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-> Let Go To Take Hold. <->

To take hold usually means first, to let go. If mercury fills a tube, air must be crowded out to give room. If you fall into a cave with an armful of goods, and expect to be drawn out by a rope, you must let go of the goods in order to take sufficient hold. If Peter walked upon the water, he had to let go of the boat. When he let go of material aid, and when a purely spiritual perception dispelled fear, it was as easy for him to walk upon the water as for Jesus. You cannot grasp the new, until you let go of the old. While you cling so, to error in religion, or in therapeutics, it is impossible for you to grasp the newly discovered truths. In the higher truths of the Mental-Cure, Mind-Cure, Spirit-Cure, Divine-Cure or Metaphysical-Cure—take your choice of these terms—neither theological absurdities nor errors claiming curative properties in drugs will avail to impede Truth. You cannot climb up some other way; there is but one door. "You cannot serve God and mammon." Your drugs will never pass the gate that leads to the Holy of Holies in cure. He that cannot let go of them can neither practice, nor teach the Mental-Cure system. You will neither deceive nor bribe the sentinel that guards the gate-

way. Let go of the old. Lie at quarantine until Truth can admit you. No admission to the feast without the wedding garment. Do not try to put our new wine into your old bottles. Friends, it will not do, for as Brother Dawbarn says, "Eight into two won't go."

It is about time for Doctors and the afflicted to learn that all the fine work wrought by the Divine-Cure in this transitional age is not for the patching up of the drug art, nor for any compromise with the practice of using the same. Evolution, or God, is now transferring the kingdom of Heaven to new hands. It all means the establishment of new religious discoveries. History shows that all of the great reforms that ushered in a new age, a higher civilization, attracted the people more through entirely new methods of cure than through any other consideration. No narrow or groveling aims become the Mind Physician. He may respect, but he cannot practice the notions of the old theories, or he will be jostled aside.

As the progressive thinkers are leaving the creeds and the isms, so the Doctors and their drugs are being forsaken. We will stand to Truth. Some may regard the Mental Healers as "narrow," but they are measuring us by themselves. We do not profess to be eyes for them.

It is advance thought that we need. God, or Spirit, is the only agency of cure, and when many, aside from the creeds, shall advance to the knowledge of being, they, too, will let go of errors that must yield to a better understanding. The terms "spirit-life" and "spirit-world," used by so many to designate the *ideal place*, meant by the yet older term, heaven, used by the masses, are not up to the best thought. These terms simply indicate *location* rather than *being*. Let go of these Semitic and Christian ideals or fancies. The yielding of such notions means the grasping of better truths. There is no "spirit-life" nor "spirit-world" separate from this, as a *place* to which any so-called spirit

ever did or ever will go. The going to heaven, to "spirit-life," to God, is a comforting thought, but it is all incorrect, even absurd. The whole idea is reduced to simply mean evolution, unfoldment, or the advancement of the race to true understanding. It matters not to me that the Bibles or believers teach a belief in spirits, angels, or souls of what they call the departed, as permanent lives or separate individualities.

I have often witnessed *every* phase of phenomenal manifestation through many and the best mediums. My present wife was a good clairvoyant, psychometrist and healing medium for eighteen years. She has now fully advanced to a more satisfactory understanding, and is one of the best metaphysical or mental healers.

I do not deny one of the various phases of phenomenal manifestation, but confess them God's way of repeated assurances of immortality. I *never* expect to go to *any place* nor find a physical body or entity of any one who was called my friend, not a continual spirit body; yet, as we can to-day meet that which passes for our friends who lived, so forever we will receive comforting assurances. But we will no more need to gaze *constantly* upon the form that is produced by the concentration of intelligent force through natural laws, to convince us that Life cannot die, than that we need to gaze constantly now upon the body of a friend in order to know that their bodies are in existence.

Now instead of denying immortality, I admit of no death. You may imagine that Life died when physical breathing ceased, but you will yet see how erroneous this belief. Those dear *bodies* I loved so much were not my friends. *They* never spoke; *they* never kissed me; *they* never clasped me in embrace; but Spirit, Life, Love, spoke by the temporal existence of those lips, and with them, *it* kissed not me, but the lips that I control; with those dear arms the one universal Spirit of

nature embraced not me, but the body which I move about, that you wrongly call me.

One of your chief difficulties in understanding being, existence, is the common error in applying the pronouns. It is so natural to regard the body as Life, and to believe that *it* was your friend, that we call the body he or she. Tarry here and think. You cannot speak audibly to a body except by great misunderstanding. You can only speak to the one Spirit or Life that fills every atom in the universe. He or it is the only one that ever spake. He speaks with or by every tongue. No matter if a billion tongues speak at once, it is the one and self same Spirit that speaks. It is as easy for the one Life or God to have its billion tongues as for a tree to have a thousand branches, or for the human body to be one, yet to have many members. When you say I, must we understand that you mean the material body, or do you see that it applies to Intelligence, correctly speaking? There is but one I in the universe, and this is the I AM. It formed its own bodies and fills them with itself. The *bodies* are the mortal, the earthly, organic forms, flesh, grass, "wonderfully made," and *they* express or declare the one Father who formed them, and is the only Spirit that is in them and in all things, and is the one consciousness of all. The one Mind saw all material bodies as ideals *before it formed one of them*, hence the *body* which you unwisely call Life or yourself, is only God's idea, as the mechanic sees his invention or idea before he forms it.

When He, the one Spirit, spoke by the use of one of its ancient tongues, and said "I and Father are one," it was a true expression of a purely metaphysical truth. The speaker was the Father, or God, or the one Spirit in everything, and it had a right to declare the *unity*. Your misunderstanding says it was Jesus who said that. Now what do you mean? Do you mean that a mere body of flesh said it, or

do you fancy that a separate or an individual spirit that existed only in that body said it? Can you now drop such erroneous views and see that it was the one and only I, the one omnipresent Spirit that used the tongue in that body to speak it? The body never did speak, no more than a piano can give forth sounds; yet we know that an operator upon either can express music and voice.


There is no Jesus, no Moses, no Paul, no Napoleon, if the four *bodies* that you now think of were they, as those bodies are not, none of them *is* nor ever will be. If you fancy four separate spirits and hence a distinct spirit now in each material body, and that as many such are in existence as there have been bodies, you will meet difficulties in the advancing light of this day. Try to think of the total number of such entities or spirit forms maintaining a separate individuality with the form and size of the human body. Remember Spirit cannot be seen, but you have assumed the ambiguous attitude of spirit bodies, and now will you place them? Are they all standing? Upon what? Sitting? Upon what? Are they lying down? Upon what? Thought can pass through anything, but if you allow it to pass through these imagined spirit bodies, you spoil your *theory* of distinction.

"All flesh is grass" or dust, because formed of the substance of the blade, the corn, the tree. All vegetable and animal forms have the one Life in them. As one disappears so do the other, never to be seen only as Nature reproduces the same, or rather similar ones successively.

I claim no distinct spirit entity now nor hereafter. The whole is but one Sea of Spirit, or universal being, and its own laws of focalization produce the material bodies for a brief time, as also by its own inherent laws it produces the phenomena of a more spiritualized form for a brief time; and as the one dissolves or resolves back into its constituent elements, so does the

other, and in support of this position I have the force of analogy relative to the physical body, and the further fact that a materialized form does not remain in form.

If I, he or she means the body one day prior to what you vainly believe to be death, it means the body one day after it. If you—that is Spirit—look upon a body three days before this belief of death and say, "This is my child, my mother, my companion," why not look upon the body three days after and say the same? Think calmly and wisely. It is Truth that we seek.

As you hold so to the past, will you in support of my position of one Spirit, please read 1 Cor. XII., 1 to 10 v.—which verse proves divination or clairvoyance—and then will you go through the chapter?  Please do so.

➤Wait.◀

MATTIE E. HULL.

Sometimes Life's sweetest cup will hold
The bitterest dregs to human lips;
The glorious sun at highest noon
By strange, dark shadows be eclipsed.

Those that we love may bruise the heart
And wound in dearest, tenderest spot,
May pull its velvet leaves apart
And spill its precious blood for naught.

But hold the cup with steady hand,
Wait! for it must surely fill;
The golden sun will shine again,
Though but to gild the western hill.

Some higher power will lend a hand
To heal the wound and ease the smart;
A holier life will press thy own
And leave its seal upon thine heart

When all's fulfilled and harmony
Has reached thy soul—in every sense,
Thou wilt have learned Heaven's minstrelsy
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→ Rosicrucian Musings No. 1. ←

FREEMAN R. DOWD.

Sadly I walked upon the sea shore. The fog lay thick upon the waters; and the breakers rolled with a hollow moan upon the beach,—as I mused. Roll on mighty ocean! Eternally roll! Symbol of Infinity! Fathomless mysterious being! Who taught thee this dull monotonous song, which thou singest eternally? Who gave thee voice since time was, to speak in all languages, and in tongues unknown to mortal man? We are told that all things are dual. Which art thou, Masculine? No! Feminine! for thou art prolific. From the darkened chambers of thy body came all that walks or flies. Thy strong arms encircle the earth, as a tender mother her babe. No! the sun is masculine, for he kisses the ocean's face eternally. He watches over her by night and by day, with his warm bright smile. As I spoke a rift came in the fog, and another sound came from the far distance, mingling in the water's roar. At first it was like a hiss, but as it came nearer it seemed like a moan, then voices loud and shrill screamed upon the breeze—like the roar

of countless multitudes. Astonished I listened.

Then something seemed to whisper in my ear—" 'tis the voice of the Infinite—listen!" At this my Soul was lifted up. I no longer heard the breakers roar, I no longer saw the fog, and the shrieks and moans and hisses blended into one voice; and that voice was like the voices of all the women upon the earth, and of all that ever have existed, combined; and this is what it said: "Oh, give us Love! That is all we want! Of all rights, the right to be loved is chief. We have given the world men with minds that outshine the sun in splendor, but they evolve only the malaria of love—passion. Their heat is death to us! Oh, give us Love!" "Write! friend of thy race—write!"

Then in the mail there came a box containing paper, envelopes and a gold pen and holder, from a lady friend, whose voice I have never heard and whose face I have never seen. What can I do then but write? And what shall I write about? "Reform!" Alas! where shall I begin? At the very foundation of existence! If the roots of a tree are rotten the branches cannot flourish. If Man has no life in him he cannot give life to woman. If he has no love, how can he bestow any?

Reform must begin with the men. They are the rulers—the builders of the race. *The soul comes from the Father.* How do you know? Because the Male only has the visible element, and this element contains living conscious beings. A drop of healthy sperma contains several spermatozoa, which indeed are invisible to the naked eye; but under the microscope they are living conscious beings, and swim around in active life as a whale swims in the ocean, and the stronger ones fight with and devour the weak. It is these beings which make their way into the womb, and there become incarnated in human form. It is well to pause here, at the threshold of our subject, and ask ourselves where do these beings come from? Not from the Mother, for, as I said before, she is vacant of the seminal element. But where does the Father get them? Before undertaking to answer this question I will present the following basic principles of being for your consideration. I am fully alive to the herculean task involved in the Idea of Reform. To Reform Man is to make him new. As if God has left him incomplete, and we are called upon to finish what He began. And so it is, kind reader. We certainly are creatures, as well as *creators* of habits. If man were complete he could not be free, but would be a mere machine, without volition or will power of his own, and without responsibility. The opposite is the truth, and we worship nothing but truth. *We are creators;* and herein consists our kinship to Him who said, "Let there be Light," and as creators we must work as the creator of the universe works—with Light. Light in all its conditions is a creative force or power. Physical light or sun light is the first the Infant is ushered into as it comes from the darkness of the waters. Before this, all was chaos, no forms of beauty, no colors, no variety, no time with its changing seasons, presented themselves to the embryotic God who dwelt in the watery darkness of nothingness. Human lan-

guage cannot portray, nor can the imagination conceive, the wonderful influences of physical light upon mundane things. It is the pressure of light upon our atmosphere which holds atoms of matter in their places and presses them to a center, thus compelling the earth to take form and revolve in space. This pressure and passage of light through the atmosphere causes heat to exist, the air to move, the waters to rise up and fall down, rivers to exist in the earth and upon it, and the ocean waves to roll eternally. Light calls all vegetation from the darksome earth, and clothes them in beautiful garments. All colors are due to the refraction of light. Rich red blood takes its color from the same source as the blushing rose or the pale lily. To light is due the warmth of the body, and its power of life and resistance. *But there is another Light within physical light* into which the infant comes, just as important to it, and in another point of view of far greater importance—viz: Mental Light, or the Light of intelligence. There is no value, no beauty, and no use without comprehension. All things, all sights, sounds and sensations are of use to the infant only as they add the Light of intelligence to its vacant and darkened soul. All space is full of Mental Light. The earth moves with an intelligent motion. The sands on the sea shore arrange themselves in order and intelligently. Every form is a thought of an Infinite, all comprehensive Mind. And these things are of value only as they become part and parcel of *our* minds. Thus the Infinite joins himself to us, thus God becomes human, and humanity becomes GODLIKE. Herein consists man's progressive nature. In Mind or not at all.

All things, and all phenomena, are our teachers. There are sermons, poetry and song in the silent night, and in the howling tornado; and he who has Mind hears the voice of the stars, and feels the harmony of the countless worlds of space, as they wheel around in the eternal waltz,

keeping time with noiseless tread to the music which we help to make.

There is a mental universe within us which corresponds exactly with the outside universe. Were this not so, nothing outside could be visible, or exist *for us*. We exist in Mind or not at all. This mental universe has its sun—the soul—from which the mind receives its light, which indeed is FIRE. Light from the sun is light to us only *after* it has entered our atmosphere. Before it enters our atmosphere we know nothing of it. If it were possible to ascend above the atmosphere, do you think we could see the wonders of space? No! Not a thing would be visible—nothing but an impenetrable night! No sensation would be possible there—no heat and no cold. This unknown substance which pours forth from the sun, surrounds the earth, enters the atmosphere, becomes refracted, broken up, reflected, thus giving birth to colors, then to heat, then to chemical combinations—thus slowly descending or being “*transmitted*” into vegetation and all forms and conditions of matter. The stars have something also to do in God’s wondrous crucible—the universe. These bodies are nothing but condensed or transmitted light. Now apply the foregoing to Mind. The infant begins in the sunlight of experience to surround its mental being with the atmosphere—intelligence. Its sun—the Soul—is constantly pouring its rays of thought into this mental atmosphere, where they become luminous or refracted into colors (according to the nature of the intelligence receiving it). Out of Mind comes ideas of literature, art, science, mechanics, etc., and are fashioned with much labor and skill into forms of matter for use. This pen was first a thought and existed in soul-world before it came here. Cities, railways, steamboats, and all things that man makes exist in his mentality, and are discovered as astronomers discover the stars of space. They are now studying sun spots; I am studying soul

spots. After a thing is discovered, if it can be made of use, it is generally materialized—*i. e.*, fashioned in matter for use. These bodies are for use, and not for abuse. All parts thereof are sacred and holy. If there is anything vulgar or obscene in existence it is in the mind of man. If there is anything unnatural and devilish in existence it is in the mind of man. All low and fiendish acts are first generated in the mind before they become material facts in this life. Diseases do not spring from use, but from abuse, or the violence we do to ourselves. These all originate in mind, and being born into the world in acts become material facts, or habits of action, which become hereditary and engender disease or death—for disease is only another name for death. All souls are not alike, as all suns and stars of space are not alike. We have existed from all eternity, and been incarnated in various forms very many times; all this time creating by our acts an atmosphere for our mental world, through which the soul must send its rays of spirit. For we bring from previous lives the disposition and character we had there, incorporated in the unconscious spirit which clings to the soul, and which becomes the body of the gestating child. This explains in part why some are born diseased and of peculiar mentality. Our lives show what we have been about for countless ages. The poor, much abused and suffering parents are not altogether responsible for what their children are. Many a poor mother has acted like a demon while bringing a child into existence, and never dreamed the cause. Here it is. The spirit of the unborn—being in process of condensation, or the formation of the infant’s body—must pass through the mind of the mother while in process of gestation. Thus the child’s spirit controlled the mother’s mind—in part, not wholly. No God is responsible for what we are. We are all creators. Every act you do is a breath, a zephyr, a breeze or a

tornado upon the ocean of eternity. The circumstances we call into being are the waves of our own creation. Some are submerged by their own acts, and are lost to sight and conscious existence as froth on the billows. Others again, though submerged for a time, rise high upon the crested wave—master of themselves and the stormy deep.

[TO BE CONTINUED.]

For The Mind-Cure and Science of Life.

The Religious Trend of Spirit-Cure and Practice.

PROF. JOSEPH RODES BUCHANAN, M. D.

The word Mind-Cure is but a poor representative of the recent movement for the use of invisible agencies in the place of drugs. It comes from the agnostic spirit. The agnostic materialist does not recognize the soul, yet is compelled to recognize mind as a fact or phenomenon. But the word mind does not really represent the soul. It refers to the intellectual rather than the ethical nature, and contains no hint of immortality or transcorporeal action. Hence the word mind-cure suggests a mere thinking process, which even the materialist would recognize, and ignores the ever present and potent relations of the soul to its divine origin and affinity. The influence of such a word in constant use must be to diminish our sense of the reality of soul life, and to encourage that animalized condition of human nature which lives in the external senses and material life, to exalt mortality above immortality, and pander to the spirit of Mammon and to that Pharisaical religion which is satisfied in ceremony and ecclesiastic pomp, and knows nothing of the spirit of Christ. It is a cunning adaptation of a noble truth to the present state of society by giving it a name which belongs to the lower plane of life, and may therefore facilitate its introduction, as

Christianity was accelerated in diffusion by its union with the Roman empire. But the ultimate effect was injurious to Christianity, and such will be the *ultimate* effect of the use of the word Mind-Cure in the healing art, unless those who accept and use the term are very careful at all times to make it known that by mind-cure they mean soul-cure.

The efficacy of the so called mind-cure, the real soul-cure, lies in the spiritual relation between the healer and the healed. The passive patient submits to the strong and benevolent influence of the physician, in whom is embodied the conception of transcendent health—the revivification of the divine interior of human life. The realization of this in the healer is his ascent into the heavenly sphere of serenity, in which there is no disease nor any of the conditions of matter, and his power to do good depends upon his power thus to enter into correlation with the spirit world, and then to impose this condition on his passive patient. Passivity in the patient and spiritual power in the healer are then the conditions of success, and hence an intensely selfish nature cannot be successful in such healing.

A true school of spirit healing should be intensely religious—not in the orthodox and sanctimonious sense of devotion to creeds and churches, but in the sense recognized by the founders of Christianity—unbounded love to God and man. Hence I maintain that the trend of spirit-cure is to a higher religious life—bringing in an era of peace on earth and good will among men. It is Christianity practicalized in the healing art, into which it introduces the same saving heavenly influence as into all the affairs of life—government, business and social relations, from which it has been almost excluded. The introduction of these divine principles into the healing art will greatly assist their introduction into education, government and business relations, and will do much to thaw the icy barriers to human progress,

established by the dogmas of the old medical colleges.

Selfishness and avarice should be excluded from the soul-cure treatment. It requires no long and preliminary studies, but finds thousands of ready made physicians, enough to supply the popular demand in every community, and among these too there will be found the intuitive psychometric power which penetrates the condition of the patient and evinces the understanding of his troubles, which secures his confidence.

Body and soul are not to be separated—they advance together in healthy normal life; and hence the healing of the body and healing of the soul should not be isolated as distinct unconnected occupations. Their wide separation heretofore has developed an immense quackery. The priest without science abandoned to superstition, the physician without spirituality or religion confined to a barren mechanical routine, and both deprived of the inspiration of divine love—laboring for the honor and profit of their own class, instead of the introduction of a nobler life.

The introduction of the methods which are in harmony with divine benevolence should be carefully protected from the partisan spirit and iconoclastic rudeness which so commonly appear in all reformations, and which rudely deny the merit of all that has been known before. Mankind have been in error, it is true, but not in general ignorance. Medical science is grand in its massive accumulations of knowledge, and presents a vast array of successful cures as well as failures. Neither physician nor priest has entirely failed, and thousands of both classes will welcome the new light when it is courteously presented in connection with a true science and philosophy, explaining the soul, brain and body, and thus satisfying the demands of an investigating mind.

I do not deny that cures may be made without the spiritual power and exaltation of which I have spoken, but they will be

relatively limited in number and power. The mere process of eliminating morbid conditions from the mind of the patient, even if the higher condition be not fully introduced, will have a restorative power, such as we find in sleep and in the delightful occupations and amusements which make us forget our pains. In this healing method music will be found a powerful aid, and I would urge those who practice the spirit cure not to neglect its co-operation.

Prayer, too, is a powerful co-operation, and has achieved many triumphs. It is ever beneficial when sincere, and every act of *true worship* brings us into closer relations with the Divine sphere of health for the soul and body.

Washington Correspondence of the Boston Journal.

Lieut. Greeley--Com. Schley's Opinion of Him.

Lieutenant Greeley is warmly welcomed here by his old army associates. Three assistants have been assigned him to aid in the completion of his report. He could not make very satisfactory progress away from Washington, as all the records and materials necessary are on file here. He to-day visited Commander Schley, his rescuer. The meeting was a cordial one. After he left, Commander Schley said of him: "That man is all pluck. He never had much of a physique, but he lived for six weeks at Cape Sabine on will power. A strong physique is a very desirable adjunct for successful Arctic exploring, but a strong will, with plenty of mental resource, is much more essential. That is the reason educated men fare best when entirely isolated in a starving condition. The ordinary sailor or soldier having but little to divert his mind soon allows it to feed on his body, as it were. A student like Greeley has a hundred avenues open for his thoughts, and they could travel in every direction. You would be surprised

at the correctness of the theories he worked out from clues gained from scraps of paper. Shortly after he was rescued he asked for news. I told him that the Czar of Russia had been killed by Nihilists. 'I knew that,' he replied. 'How?' I asked. 'Saw a picture of the explosion on a piece of an illustrated paper left in a cache by the Neptune expedition,' he replied. I found that there was nothing more than the picture to guide him, but he had the whole story straight in his mind and knew how it all happened as well as if he had read columns about it. The Howgate matter was genuine news to him and he could scarcely realize it."

Mrs. A. M. Slocum, of Somerville, Mass., writes: "Mr. Editor—I send you an extract from the writings of Henry James, Sr. I think it apropos to your article 'Origin of Evil.'"

"The original sin of the creature—sin from a Greek word which signifies wandering away—from which all his evils flow, is that he feels himself to exist *absolutely*, and this is a sin he may well be unconscious of, since the boundless love of His Creator is at the bottom of it. At least if God gave Himself to His creatures in a finite manner, there would be no danger of the sin being committed. But He gives Himself to the creature without stint, in *infinite measure*; and the creature cannot help feeling that His life is in himself. So profoundly unconscious is he of falsifying the truth of things by this estimate of himself, that here, after ages of experience, scarcely any one has yet attained to the right ideas upon the subject."

→ Our Offer to the Afflicted. ←

Many of our afflicted subscribers and friends who reside in New England and the various States have accepted our recent offer and written to us a statement of their ailments. We replied to each, directing them to name the time that they could sit about fifteen minutes each, or every other day for treatment, and that we—Mrs.

Swarts usually—would sit the same time in our treating room for their restoration. We named our charges for seven treatments, which are very moderate, and gave some private instructions. We offered to treat them with the "Metaphysical" or Mind-Cure system as above, directing them to then remit and report frankly their condition; and that, if from improvement they desired to continue for the reduced charges named, to inform us. Nearly all of them accepted, and some of them remitted in advance. At the close of a week two-thirds reported very satisfactory improvement, and are continuing, while several state that they are cured. We may print some of these letters after a time in cases where cures are effected, giving address of each, and thus the patients will themselves state the diseases the Doctors believed them to have, and the fact that the Doctors had unwisely pronounced them beyond cure. It is chiefly this class who apply to the Mind Healer.

We believe all who thus apply for cure are burdened, honest and confiding, and we trust them willingly, and they must trust for our fidelity.

Some of these patients, nearly 2,000 miles distant, write us that the treatment is too severe, and that it causes much pain. This is largely owing to the fact that they exert an unnecessary mental effort to commune with us at their own imagined distance. If they could grasp the understanding of being, or existence, as the true Science of Life sees it, they would know that Mind, Life or Spirit is a unit, but one, and that it knows no distance. The communion, then, is easy because of immediate presence. "*Devo knows how to operate on men by this spirit can heal, and this at any distance he pleases.*" [*Ennemoser's History of Magic*, Vol. II., p. 258.]

Remember that it is *belief* we treat. Beliefs, ignorance and fears are mental conditions, and of necessity they inhere in the one Mind, but are *allied only* to the lower, the substratum, the mortal or sensuous mind. The higher or the Divine part of Mind rebukes the fears, the beliefs, which are themselves the diseases. Now you may call this "Spirit-Cure," if you can see that it is the one and only Spirit, the Omnipresent Mind or God that cures, and will not claim that it is done by individual spirits, either in or out of the body. I deny the existence of such or the possibility of an entity separate from God or Life.

Mrs. Swarts holds a firm and cheerful conversation with these distant (?) patients, and when they tell her mentally how sick they are she answers back to such states of mind as only the Mental Healer can.

If others afflicted with any disease whatever

wish to know our charges and instructions, send 30 cents in stamps to meet the cost of hiring a stenographic scribe for the purpose and you will get our reply. We need no lock of hair, nor anything more material than your beliefs. We see you sufficiently as soon as we read your letter.

It matters not what diseases the physicians in drugs say that you have. They do not know the laws of Divine cure.

Mental Healers cannot cure every case, but they rarely ever fail where the patient follows instructions. Act freely, we cannot urge. If you are to honor Truth, you may be cured.

→ A Partner Wanted. ←

Owing to the rapid growth of THE MIND-CURE AND SCIENCE OF LIFE I have decided to take a partner in the interests of the same, provided that I can obtain one of proper qualifications for this class of work. I refer not so much to experience in editorial life, but chiefly to moral habits and a good fund of common sense. I wish a gentleman of harmonious nature, a faithful worker, and one who is able to see that the Mind-Cure system is a great and potent agency for the welfare of humanity. Literary proficiency, coupled with good business tact and the qualifications named above, will, provided they use neither strong drink nor tobacco, entitle such applicants to favorable consideration, and the right one will be permitted to step into a situation that will sufficiently remunerate and will enable him to accomplish much good.

I trust that some of my subscribers in the East will aid me to get a suitable party who can preside over the office work during my visits to other cities to instruct classes in the science of cure. I need a good partner, else one I will hire as soon as April 1st.

Any one applying must furnish good references and a little money.

DO RIGHT.

From the first we began sending our magazine free to nearly 300 Lecturers in Reform, and intended to keep on doing so for a year, but we need light. A few of these have informed us that they are receiving, and highly appreciate them. From the greater portion of these we get no word. We presume some have changed their residence, and that our journal may be lying unclaimed in various places. We shall not send to any more of these after this issue, except to such as furnish us a permanent address, and inform us that they are receiving them. Printing and

postal service cost money, and we must know that our visits are welcome or they "stop, short, never to," etc.

→ Miscellaneous Reviews, Etc. ←

That noble work, "Therapeutic Sarcognomy," but recently published by Prof. Joseph Rodes Buchanan, M. D., should be studied by every Doctor. No physician can succeed properly in his work until he is in harmony with the new principles with which the Professor so ably treats. For reformatory principles among the physicians of every school, and for a willingness to recognize new remedial agencies in therapeutics, greater credit is due to Prof. Buchanan for his able discoveries and scientific experiments the last fifty years than to any other living person. Educated and concise, he was Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and was Dean of the "Eclectic Medical Institute," the parent school of the Eclectic practice. Truth needs his keen Damascus blade to cut through the medical maze; also his great discoveries as a scientific footing upon which the many thousands of medical men are advancing to greater success.

We think very highly of this, his latest and best work. It is a large, well bound and beautiful book, of nearly 300 pages. The demand for it in America, Europe, India, Australia, etc., will bring it out in several languages. It is now being translated and published in Spanish. For \$2.50 remitted to the author, at No. 29 Fort Avenue, Boston, he will send it post-paid.

If we inclined overmuch to acidity of nature, or believed ourselves better than any one else, we now find the perfect remedy by opening this gem of books just published by Dr. W. F. Evans, "*The Primitive Mind-Cure*." We congratulate the Doctor upon his choice of names, as Truth, in its multitudinous appliances, is ready for a new name. Its further title appears on our last page.

It is a beautiful book, with beveled edge cover, most excellent paper and print, with over 200 pages.

As to its contents, they are so reformatory and scientific that it is difficult to give the reader even a faint idea of the very logical, spiritual, and able manner in which the author handles his subject.

For ability and perspicuity, the world has furnished no writer upon the Mental-Cure system who equals Dr. Evans.

The first edition of this work is so eagerly sought that it is going very rapidly. Words

cannot express its merits. Price, \$1.50. Send \$1.62 and get it of the Doctor at 80 Montgomery Street, Boston, post-paid.

THE SOCIAL DRIFT.

Among our various exchanges we find no one evincing more native adroitness than that manifested by the editor of "The Social Drift." It is a neat, spicy, six-column paper, and though started only in December, 1884, it bears evidence that its manager is no new hand at the business. It is "independent" in principles. Only \$1 per year; six months, 50 cents; single copies, 3 cents. Send and get it. Printed at Muskegon, Mich.

Brother Wood, you said good things about our journal, and put your soul in what you said. We thank you.

Should we chance to see you in a social way, I presume that no special offense will arise if we simply recognize you as Drift Wood.

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