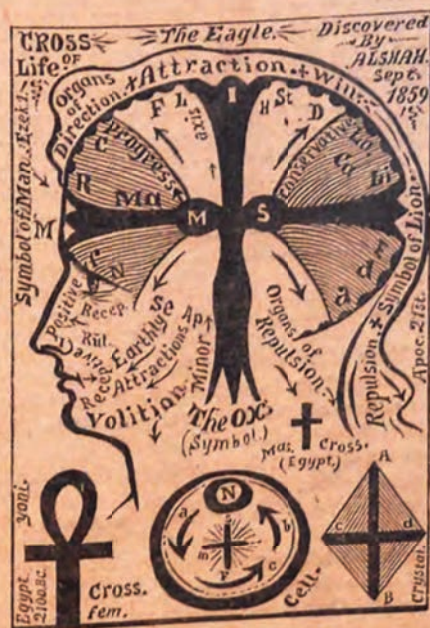


VOL. I.

MARCH, 1885.

No. 6.

THE MIND-CURE



IGNORANCE,
THE ONLY EVIL.

INTELLIGENCE,
THE REDEMPTION.

AND SCIENCE OF LIFE.

IN HOC SIGNO VINCES.
(IN THIS SIGN THOU SHALT CONQUER.)

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. Its mission is special.

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We admit the truth and the utility of the spiritual phenomena, but we see a ripeness among the leaders in the philosophy, that refuses to loiter.

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"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.

MARCH, 1885.

No. 6.

For The Mind-Cure and Science of Life.

→ Practical Hints, ←

OR EIGHT INTO TWO WON'T GO.

CHARLES DAWBARN.

THIRD ARTICLE.

In our last we noticed that reformers are hoping to change the selfishness of human nature by a system of instruction. Yet a moment's thought should show the fallacy of any such idea.

Is there a class in the wide world so thoroughly instructed in the physiologic laws of health, as the corps of educated physicians of to-day? Yet do we find any larger proportion of them refusing to eat that which they crave, though it be unhealthy food, than among other men? Are they more moderate in their enjoyment at the table than others? I knew a brave, noble-hearted Doctor of grand physique, who told me he was digging his grave with his teeth, and should tell any patient so who lived as he did. That Doctor repressed an inherited appetite for liquor because that meant disgrace, but his love of good eating involved no loss of caste. At last, with system choked and clogged, he died a cruel death by gangrene, agonizing into eternity an inch at a time.

Look at young Doctors, medical students, instructed every day by qualified instructors, just as our fair enthusiast hopes to instruct wage-workers every-

where. Are they not notorious for fast living, sanitary defiance, and reckless disregard of consequences? Some day perhaps, you find one careful of diet and habit, but then he has dyspepsia. Nature is flogging her pupil with the lash of consequences. That is always her way. Has sociology a better plan? What of instruction versus human nature now?

Take a glance at the clergy, thundering instruction on moral health from 30,000 christian pulpits every seventh day. Do you not know that their class offers its full proportion to the quota of shame and disgrace? And why should it not? Every black coat hides a man, and every man is embodied human nature.

What, then, is the instruction to which the enthusiast can appeal? Is there virtue in the multiplication table, or salvation in the grammar? The letters of the alphabet will spell "devil" as readily as "angel"; "thief" as easily as "honest man."

Just notice the different kinds of instruction that will be needed by different nationalities. Can you reach the excitable Irishman who loves a fight, by the same instruction as the phlegmatic German whose idea of enjoyment is to take his family to a beer garden and listen sleepily to good music? Nature's method of instruction is by experience, and experience develops into instinct. But instinct teaches adaptation to circumstances *just as they are*.

When first they stretched telegraphic wires along the country roads of England, the game birds—so dear to the heart of John Bull—were often found dead; killed by flying against the wires. But the next generation flew as safely as ever. It was not a battle against those wires and a glorious victory that secured safety. It was not a compromise between the metallic capitalist and the feathered worker, whose rights had been interfered with. It was simply an acceptance of the fact that those wires had come to stay. They were a fact, and therefore it was necessary to adapt one's self to that fact. Those who could not do so died out. Those who could, lived on practically just as well off as before.

We are surrounded by facts, as wires stretching across the pathway of man to-day. The point I make here is, *we cannot remove these wires*. If we want to make and sell flannel jackets and moral pocket handkerchiefs to the negro in Africa, we must manufacture as cheaply as another nation. That is a wire right across our road. If our objective trade and commerce based upon human nature, *as it is to-day*, then we shall fail utterly if we estimate human nature at its value in coming centuries.

What are the wires which commerce and civilization stretch across our path to-day, which we must learn to avoid or to use, but which we cannot do away with? The very first is the law of supply and demand. The world is now practically but one field of eager competition, and under this law the wage of labor-seeking employment rises and falls according to demand and supply, not of one district or country, but of the civilized world, taken as a whole.

I want to bring this law down to an individual basis, and then, perhaps, we may find some of the daylight we are seeking. There are hundreds of occupations in this good land of ours where demand for labor is local and immediate, but necessarily limited. I knew a country carpenter who

was an excellent mechanic of the driving rough and tumble kind. If a barn, a carriage house, or a pig-sty were to be built, send for George Smith the carpenter.

Here is a job of work that should occupy George and his brother six weeks, and there is no necessity for haste. But George is not that kind of a mechanic. He sends off for help, and puts it through in ten days. Since there was only about a week's work in that rural district, George was thus idle nearly one-third of his time. It was simply bad judgment. But that is exactly the point. It is bad judgment that makes the wage-worker, and good judgment that makes the capitalist.

So far all that I have written in these articles is as preface, for I must now begin to be very personal.

Here is a picture of a wage-worker's home in the city of New York. Two rooms; an unhealthy tenement house. Rent, \$10 a month. Family consists of husband, wife, six children and a cat. Wages \$8 a week, and irregular. Sometimes nothing. The man discouraged and discontented. The wife working early and late, scrubbing, cooking, sewing; no hour idle. Her soul set upon patches to keep her children inside the line of decency, and her husband so that he may keep his situation. Every day aching heart. Every day discontent. Ripe for strikes and violence. The man and woman have run against the wire, which we call the law of supply and demand. Food for two to be divided amongst eight. EIGHT INTO TWO WON?

I now appeal to the philanthropists to look this fact square in the face. Let them drop dreams of universal happiness that are achieved by turning man into an automaton, and look at the situation as it is, as it will be, so long as man and the world rest upon the twin machines they are to-day.

[TO BE CONTINUED.]

[Young ladies and gentlemen, you will not treat if you do not read Brother Dawbarn's article.—Ed]

For The Mind-Cure and Science of Life.

→ **Magnetism and Mind-Cure.** ←

LYMAN C. HOWE.

Mind, in its highest interpretation, is the center and source of all phenomena. Spirit may be regarded as the atmosphere of mind. In developing its possibilities and expressing its qualities through matter it must touch those elements nearest to it in constitutional sympathy and radiate by successive stages through all intermediate degrees to the lowest forms of matter. The most subtle of these elude our senses. We know of them by results. We name one ether, another electricity, another magnetism, and so on through the entire class. But these names neither make nor modify the principles or facts they are used to express. If we could reach an ultimate analysis we might find *nothing but mind* in its dual unity, out of which all phenomena flow; but we *cannot*; and therefore these terms and distinctions are needful. It is demonstrable that a delicate aura, having qualities to impress and modify the lives of others, surrounds every human being. This aura has a character dependent somewhat upon the life that evolves it. Through it Mind acts upon physical bodies that are chemically attuned to its energies and motions. "Magnetic healers" have recognized and *demonstrated* this personal atmosphere. But they have also at the same time demonstrated a mental atmosphere pervading the physical, and acting with it to change the conditions of those who came under its power. In all of this Mind has ever been a recognized center of power, using these subtle physical factors as agents in its work. But they have also done *much* in the way of cure without any *known physical agency*. These are doubtless due, more or less, to the concentration of *post mortem* minds using a more subtle, delicate, intense and therefore more potent aura through which as their medium to

impress and mold the life in charge. In the history of medicine there have been many fanatics and hobbyists who have discovered that all disease come from torpid liver, or impure blood, or some *one* functional derangement, and their panacea is to cure all by *one process*. The same repeats itself in the higher phases in the way of Prayer-Cure, Will-cure, Mind-cure, Faith-cure, etc., and each bigot despises all other methods. If prayer is to do it God needs no clerk or apprentice to apply the Divine unction by finite *will*. If faith is to cure, no will or medicine is needed, and prayer is superfluous. If the *Mind* by imagination is the Cure all, then Will power, prayer and God need no Diploma. Magnetism, chemistry, mediumship and the Spirit World may be ignored or annihilated, and the *Mind* can do its own independent work. But all that Mind can do must be done within the laws of life, and they must include both mental and physical with all the subtle blendings and delicate connections by which each individual is made a compound unity. To me it seems exceedingly doubtful if *any* cure is ever performed by any mental processes, without involving the cooperation of those delicate forces and chemical atmospheres in which all the atoms and molecules that build the organic structure float and play in rythmical order, and find their appropriate place in accordance with the law of atomic motions and spiritual affinities. We little realize the influence exerted upon us by the boundless sea of life in which we "live, move and have our being." Every instant solar and sidereal energies are breathing all around and *within* us. If our minds may mold or modify physical conditions, and banish disease from the body, physical forces in turn modify and limit the powers of the mind. Any theory which ignores the reciprocity of actions and the influence of all the factors which make up the individual, both seen and unseen, and the universe that environs and holds us, with all its subtle powers and

combinations must be faulty and incomplete. If "Mind-Cure" ignores Magnetism and all kindred factors, it must be short lived and leave no valuable record, and few to weep over its grave.

For The Mind-Cure and Science of Life.

→ What is the Lamb? ←

W. F. LYON.

Prof. Henry Kiddle says, "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;" and he says a good deal more of the same sort, which viewed from my stand point seems like the most arrant nonsense. As I view nature, "The Lamb" is the infant of a genus of ruminant quadrupeds of the family *Capridæ*, and naturalists say, so nearly allied to the goat, that the propriety of generic distinction is very doubtful. When the male Lamb comes to be a year or two of age it is a breach of decorum in polite society to speak of him. It is remarked in the encyclopædia, that a combat between two of these innocent lambs who have arrived at maturity is a terrifying sight—"The two warriors go backward, each some fifteen or twenty yards, and then meet each other with great violence, their heads cracking loudly and their beam ends rising in response to the collision of the heads." Now, this is nature, but Brother Kiddle is talking about something that has no existence in nature, as I can learn. Things that are only found somewhere in the broad realms of a vivid imagination. What is this "Christ nature" that he talks about so flippantly? Is it some peculiar element that was introduced into the natural universe at the beginning of the christian era which was not here before? Is this Christ nature a part

and parcel of the universal nature, or is it something from the outside? What I have learned about this matter is simply this, the universe of nature embraces all there is, and what did not originate within its limits is mythical, and has no real existence. Whatever exists, either in the material or spiritual realm, does so in accordance with natural law. I am not aware that Brother Kiddle, or anyone else, has authority to determine one part of the sum total of existing things to be any more divine than any other part, or to say there is one particle of substance which is not capable of development to higher conditions. Intelligent spirits inform me that man is a microcosm of all there is in nature—an epitome of every element, that he is organized body and soul from the materials found in nature, and it required a modicum of all that nature affords to produce such a marvelous piece of machinery. They utterly deny that any man ever came upon our earth who was organized and constituted any differently, who had any more elements in his person than properly belongs to the human race. If it requires a little something of all there is to organize and develop an ordinary specimen of the *genus homo*, where shall we find some elements more divine to produce a special individual with the "Christ nature" or some wonderful essence or effluvium that he can impart to others?

It is this expectancy of receiving some grace or divine assistance from a superior being whom we, in our ignorance, have endowed with exalted qualities and powers not in our possession, that has held the human race in leading strings, and prevented the natural unfoldment of those powers each individual has within himself. This prevalent idea has been a millstone hung about the necks of suffering humanity, and as long as the popular clergy can persuade the people that their help must come from some outside source, they hold them under their control, and can use them for their own purposes, and

mankind is in a condition of mental bondage.

The church will no doubt continue to teach that man in his own person is entirely helpless and dependent upon some superior beings for all his growth and advancement, but it is high time that persons who have been redeemed from the thralldom of church dogmas should learn that man is individually in possession of all possibilities, and that, when he is properly cultivated, is abundantly qualified by nature to work out his own salvation.

One thing is sure, that individual salvation never will be attained until each one passes through the experiences necessary for his own personal unfoldment.

The universe of nature contains all the good spiritual things of every description which the most highly developed soul is capable of receiving or appreciating, and all those things are ready in rich abundance for every individual soul who is prepared by suitable experience to receive them, without any medium or mediator.

It is quite probable that the person called Jesus Christ was a harmoniously organized man, but it remains to be proven that he had incorporated in his selfhood any possibilities not properly inherent in each individual man or woman who has inhabited our planet. All that was needful for the people who lived in his time, or for those who live in the present age, is proper unfoldment to a higher moral condition, and that must depend entirely upon individual effort.

There are millions of good, pure minded, upright men and women upon our planet to-day who are filling their stations in life properly, who are acting in obedience to the highest dictates of morality and who are daily preparing for all the enjoyments they are capable of appreciating in Spirit Life, and still they place not the least dependence upon Christ whatever. It can hardly be possible that any one supposes that the universe of nature was changed the least particle in any respect when

Christ made his appearance in the world. That he brought anything upon our planet or took anything away—that he changed in any respect a single natural law then existing or that he enacted new ones, or made one hair white or black any more than the humblest citizen who has lived.

It will be a brighter day for the human race when every child is taught that they have the best elements which nature has provided wrapped up in their own organisms, and all that is necessary in order to rise ultimately to the highest pinnacle of celestial glory is to properly cultivate and improve those powers which are within themselves.

If I receive anything of value from Jesus Christ or any other person, and appropriate it to my use, I become indebted to them, and justice requires that all such demands should be cancelled; but in view of the fact that nature has provided each individual the means, and made it obligatory upon them to work out their own development, such obligations are entirely unnecessary.

I challenge the proof that the man Jesus had wrapped up in his person any element, essence or mental power, or any endowment whatsoever, other than those which every member of the human race possesses in a certain degree of development; or that he now occupies an exalted position in the celestial spheres that may not be attained by any other individual. And further I say it cannot be proven that any person has ever experienced an emotion or any sensation whatsoever except it was in perfect accordance with natural law—such experiences were made possible and provided for in the realms of nature entirely independent of Christ or any other person who has lived or died. If they were not in nature they could not be produced again. We are informed that all intelligent personal beings inhabiting the spirit spheres were at some time residents upon this or some other planet in a materialized form, that everyone, without exception, has been

dependent upon the principle of evolution or progressive unfoldment for their advancement and spiritual growth, and they claim there is no condition of exaltation above them, to which they may not legitimately aspire. All started alike from the same level. All have within their own organism an inherent something of all there is in nature, and by passing through the whole routine of individual experience may arrive at the highest round of the ladder of eternal progress known to intelligent beings.

The machinery of the universe by which this is accomplished has been intact from all past eternities, and will so remain during those to come.

We are satisfied from all the evidence in the case that "The Lamb of God which taketh away the sins of the world" is a mythical allusion which has no meaning in fact.

For The Mind-Cure and Science of Life.

→ Is Health Catching? ←

WARREN CHASE.

Col. R. G. Ingersoll has somewhere said if he had been God making a world and mankind he would have made health catching instead of disease. It has long been known that disease in many instances was catching, as it is popularly called, thus admitting that some invisible particles of matter sufficient to affect a human system did pass from one body to another even without physical contact, but it seems to have been left to a much later day for man to discover that health was as much catching as disease, and the Colonel seems to have overlooked this later discovery which is now being largely made useful in the various modes adopted by modern healers largely outside of the medical faculty. Phenomena are largely witnessed in all departments of life before we discover the laws on which they are based, and which produce them; such, at

least, has been the case in nearly all of the discoveries of natural laws.

The rainbow and the eclipse, the day and night and the seasons were long observed and mostly attributed by man in his ignorance of law to the direct agency of the gods which he made, or imagined, to control them. Such, for a long time, was also the case with pestilence and contagious diseases; but man having long made these a study discovered the causes and laws to a certain extent—sufficient, at least in all enlightened society, to no longer rely on prayers to the unknown Gods to remove them, and long since began a system of natural protection, but often adopting inefficient and injurious preventives, as in the case of vaccination, at least as I think from long observation and critical examination. I trust we have at last found a far better and safer preventive in the Mind-Cure and the mind preventive. It has long been observed and well known that a sensitive person feeling sad and dejected on being introduced into a company filled with mirth and pleasure and joy and hilarity soon partook of the general feeling, and was lifted out of the sadness. It has also long been known that almost every person on going into a company of sad, sorrowing and weeping persons were, if no local or personal interest exists between the visitor and the party, he or she will partake of the prevailing feelings. How often we have noticed that a single person coming into a company that is silent and thoughtful can fill the whole room with mirth and life and jollity. I have long known from experience, as well as believed from testimony of physicians, that a personal visit to a patient, even without a prescription, furnished a tonic, and lifts the patient up far more than medicine usually does. Mind certainly does transfer some vitalizing element from one body to another. The crowds that go to the pugilistic combats are greatly demoralized by partaking of the feelings of the sluggers, and

this is the greatest evil which we see cropping out in pugilistic exercises on the streets among the boys who take it second hand from reading and hearing. Now, is it not time to utilize this discovery of a law in nature which proves that health as well as disease is catching? Is it not time that our asylums for the sick and insane were based on these laws, and that the old remedies of force either by medicine or physical power were modified accordingly?

We are as yet in the early stages of this important discovery in which Mind is a potent factor in removing disease and imparting healthy circulating currents, and no doubt many important principles will yet be discovered and made applicable in removing and preventing the diseases which under our old system afflicted nearly all persons in some corroding form. So far as my observations go it seems that two persons mentally harmonious, whose physical systems are positive and negative to each other, if one is in health and the other not so, can either exchange vital magnetism or the one impart to the other, and my observations do not lead me to conclude that the well one need be the positive to impart a healthy magnetism, nor that in all cases the negative, if a healer, will take the disease, or be affected by it, at least for any length of time. How we are to discover who are positive and negative to each other (except by impression, on which I rely), I cannot tell. I have for many years been able to affect favorably from my healthy system persons both positive and negative to me without being affected injuriously, which I attribute largely to the mind.

A certain clergyman was sent for suddenly to go to a cottage, where he found a man in bed. "Well, my friend," said the pastor, "what induced you to send for me?" The patient, who was rather deaf, appealed to his wife. "What does he say?" "He says," shouted the woman, "what the deuce did you send for him for?"

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

→The Mind-Cure Theory.←

FLETCHER WILSON.

MR. EDITOR: I have received every number of your MIND-CURE AND SCIENCE OF LIFE, and perused them with a deep personal interest. The prominent idea advanced in them, that materiality, sin, disease and suffering are as naught, compared with mind, goodness, health and happiness, and that spirit is the Alpha and Omega of existence are most gratifying thoughts to me. That the religion of Christ relates to-day to the healing of the body, as well as to the salvation of the soul, and that a preacher of the Gospel is a teacher of the Science of Life, and a healer of all manner of disease, precisely as was Christ and his Apostles, is a rational conclusion; but in carrying out your theory, it seems to me you have wandered into mazes of darkness. I do not introduce my pen for discussion, for I dare not presume myself competent for such a work, but to present certain objections for publication in your Journal, so that, by one single effort, your explanation will reach the wants of all your student readers like myself.

The whole fault of your theory is embraced in the one idea of individual nonentity. To state it in your own language: "All this is enacted or fulfilled in each individual at the moment of dissolution * * * * * 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 waters taken from it,"—(Mind-Cure No. 4.) Again: "I claim no distinct spirit entity now nor hereafter"—(in No. 5.) I still trust that, somehow, your explanation may remove the literal meaning of the above language. But if not, then I have to say, first: It denies the fact of unlimited individual attainment, based, though it is, on the other

equally unquestioned fact of unlimited endowment. Who will dare say that man, "at the moment of his dissolution," has expended the last spark of his spiritual or mental endowment? Or can you conceive of a thought without a thinker? and to be healed by the power of thought, is it to deny the existence of that which thinks? Still further: What if, when the leper is cleansed, he "is resolved back into the one and only Life, as the ocean may receive back the waters taken from it." Where was the good of his healing? Surely the Ocean is not enlarged nor purified; God is not added to nor diminished, neither is the creature benefited, for he does not exist.

Secondly. The twin brother of hope in immortality is the inherent desire to recognize our friends, both here and here after, but your theory is: There is no Jesus, no Moses, no Paul, no Napoleon, no Father, no Mother, no Wife, Son nor Daughter, for "the whole," as you say, "is but one Sea of Spirit," whose "laws of focalization produce the material bodies for a *brief time* (the italics are mine)," as also by its own inherent laws it produces the phenomena of a more spiritualized form for a *brief period*, and as the one dissolves back into its constituent elements, so does the other."* And yet the analogy you use in support of this theory is the physical body, which you claim is naught outside of spirit. Is it possible that the "true understanding" you hold up to view consists in not expecting ever to find "a continued spirit body" whom we can call our friend, but only to "meet that which passes for our friends who lived," and in this way only "receive comforting assurances?" and can you "confess them God's way of repeated assurances of immortality?"

Again you say, "I do not deny one of the various phases of phenomenal mani-

festations, but confess them God's way of repeated assurances of immortality." Do you assume that "God's way" is to trifle with his children? What is it to the creature to be assured of immortality, if, as you say, "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." It is no wonder, then, that God uses deception in trying to "assure" his creatures of immortality, for, by the true understanding you present, they know it to be a falsehood to them. You refer to 1 Cor., 12th chapter, in support of your position. Well, I will not say with you "it matters not to me" if it does; but I am quite certain it does not teach the "One Spirit" in the sense that there is no creature in heaven or earth but it. Besides it speaks of the discerning of spirits (verse 10th), and when we compare this chapter with the declaration elsewhere, that it is "in Him (God) we live, move and have *our being*," it becomes evident that the Scripture teaching is not, that "every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them" are to be swallowed up of God, as the ocean may receive the waters taken from it, but rather, it requires all the creatures in existence to constitute the Perfect Whole. You truly said, that "it is as easy for the one Life or God to have its billion tongues,"—and you might have said, living, thinking, spiritual and immortal creatures—"as for a tree to have its thousand branches, or for the human body to be one, yet to have many members." And why not, after all, establish your Mind-Cure system upon this basis? The poor, sin-sick soul would have all the higher regard for the All Spirit to be assured of an unending and perfect existence, where friend can meet friend, and forever partake together of the bounties of love, than to be impressed with the idea of his individual annihilation at death, and that there can be no afterward to his present sufferings, and

*The following were my exact words in Feb. editorial:

"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."—*Ed.*

no good to be realized as the outcome of his afflictions. Cheer us diseased, helpless and despondent ones up, if it is in your power, with the revelation of a better understanding.

→ About the Premiums. ←

Quite a fair number of friends have informed us that they are working for some of the premiums. This pleases us. Some are a little confused over the former offer to agents to retain 25 cents and to sent us 75 for a yearly subscriber. Please note that we cannot give agents any cash commission in cases where we give a premium. We prefer that our canvassers will work for the premiums, and they can rest assured that they will get them. Considering the high cost of our magazine it is very low when we accept 75 cents for a year. However, in any case where friends of the cause do not wish a premium I am willing to have them work as they have been, and retain the 25 cents.

Please remember that *every subscriber* who sends \$1 to me, and also sends a 2 cent stamp will get the Gold Tooth Pick named in the premiums free; or by their paying the same to my agents they will get it as soon as the \$1 and a 2 cent stamp is received, if we are informed that the stamp is for this purpose. This will assist agents to get subscribers. I will not allow this extra gift to interfere with premiums to agents, except that agents who work for a cash commission only cannot promise this Pick.

A New York physician says he has a patient who has a horror of words containing the letters "ch." This horror, it is presumed, is at its height when the patient thinks of the physician's "ch"arges.

Mrs. Ada S. Wilmeroth, of Chicago, accompanied by Mr. A. B. Dobson, of Maquoketa, Iowa, and Mr. D. M. Bowman, of Cleveland, Ohio, made us a friendly call and left their kind wishes.

→ Mind-Cure Drops. ←

There is no death where love lives.—*Freemartin B. Dowd*.

"Man cannot make principles; he can only discover them."

Health of mind consists in the perception of the law.—*Emerson*.

The glory is not in never falling, but in rising every time we fall.—*Confucius*.

The world of appearance subsists in, and by, a world of Divine Thoughts.—*Plato*.

Socrates said: "Never do I tire of telling the wise men that the body is not the man."

"As the grace of man is in the mind, so the beauty of the mind is eloquence."—*Cicero*.

Souls are not saved in bundles. The Spirit asks of every man, how is it with thee?—*Emerson*.

If you value good health and prize Truth, read THE MIND-CURE AND SCIENCE OF LIFE one year.

"The ear may catch the sweet slight sounds around,
But Mind will teach where harmonies abound."

"Benjamin Franklin was married at the age of twenty one. He discovered lightning shortly afterward."

In England and Italy there are several physicians who hold the view that cholera is merely an aggravated form of ague.

Every mind is but the image or reflection of the Eternal Mind. Every individual reason, the exemplar of the Divine Reason.—*Schelling*.

The peculiarity of our scientific or physical habit of thought is, that it ignores the metaphysical method altogether.—*Chicago Inter Ocean*.

The external world is a reality, but a reality which rests solely upon prior evidence we have of the existence and perfection of God.—*Des Cartes*.

Men must grow up to new beliefs before they can profit by them. They must outgrow old beliefs before they can safely dispense with them.—*O. Frothingham*.

"To discover means by which that perfect balance of mind and body which constitutes positive health could be secured, would be to discover more than the fabled fountain for which Ponce de Leon went in search."

All nature is but art unknown to thee,
All chance, direction which thou canst not see,
All discord, harmony not understood,
All partial evil, universal good,
And spite of pride, in erring reason's spite,
One truth is clear, whatever is, is right.

—*Pope*.

THE MIND-CURE AND SCIENCE OF LIFE.

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-> Explanation to Questioners. <-

Many Spiritualists and other thinkers have written us at various times, but frequently since our February issue, relative to our attitude in several particulars. Nearly all of these friends have endorsed our new views, some, however, have expressed misgivings, while others have said: "You have thrown a damper upon me," "you have set me to thinking anew, and I wish to hear further upon these thoughts."

Friends, I admire you as philosophers and thinkers, and have many views that I would like to put forth, and may in time, but the mental telegrams from many of our subscribers say: "I would be cautious, and not 'go back' upon your friends, nor strike out so boldly that you will lose yourself in the fog."

I regard those who are well inducted into the Spiritual Philosophy as the finest thinkers in the world, and over two-thirds of my readers are of this class. I have good reason to believe that each issue of my Journal is read by over 25,000 thinkers. I would not appear to disregard the views so long held by these friends, and it is very probable that beautiful harmony might prevail if we could converse together. This is a day of many new dis-

coveries, hence I justify myself, and at least must be honest.

I will touch a few points that have given unrest, and I may be better understood:

1st. *Matter*—I have said that matter does not exist, and that it is no part of being, but that Mind is the all of existence. I think great mental conflicts will be fought over this question. I must drop this soon, and can only say that Mind is supreme, the potential, and that it, or Spirit—I use these terms as synonymous—is being or Life. Matter is inert, and has neither life nor intelligence as an inherent property; yet Spirit, being omnipresent, is *in* matter, but not *of* it. Spirit is absolute existence. Matter merely proves that Spirit is, as it is the expression of Spirit. "For the invisible things of God are seen, being understood by the things that are made." Rom. I. 20.

2d. *Disease*—I hold that we have seven senses, and that all of these are mental; that the exercise of each sense is Mind action only. They inhere in Mind, and are properties of it. They do not inhere in matter, else a dead body is capable of exercising each action. Mind, then, expresses disease by the abnormities it produces in or upon the body. The body as matter cannot feel any disease. All feeling and action is mental. When the conditions of breathing are suspended by a tumor, a cancer, or any other disease which Mind in any form of operation fixed upon the body, it is Mind using the body to express the disease. It is a lack of sagacity to deny the existence of disease, and then to turn around and present a theory for the cure of disease.

3d. *God*—I do not believe in the anthropomorphic or theological idea of God. I confess no being in the form of man who is above man. What I mean by the term God can be expressed by over a dozen other terms, yet each meaning the same, and one is as sacred to me as the other. A few of these terms are: Good,

Life, Nature, Love, Spirit, Mind, Force, Law, Wisdom, etc. We say granite, stone, rock—three words—yet we mean but one thing; soil, earth, dust, ground, clod, loam, etc.—six words—yet they mean but one thing. I cannot admit that any one being in human form is God. If I admit it in one case, I shall claim it in as many instances as there are human beings, and thus make the words of the serpent—man—true: "Ye shall be as gods." If God, as theology teaches, means an individual form, or body, then he is nowhere except where the said body is. The entire Spirit substance in its multiplied modifications is the only God that I confess.

4th. *Individuality*—This is the block of stumbling to many friends. In my classes many good Spiritualists, and others, have been led to see this in the light in which I hold it, but I do not hope to clear this matter up in the short space here allowed. I can only try to impart "more light." We will be individuals to all eternity as truly as that we are individuals now. The best understanding does not apply *me* or *I* to the body.

I believe that everything that is is in a one universal sea of Spirit or Life, and that it always will be, in some sense; but we know that the *form* of everything that the eye can behold will, *and does change*. I can admit of naught that is unchangeable, unless it is a spirit atom. The same or similar form of anything can be, and is reproduced, hence resurrection simply means *rebirth*. You cannot maintain that *Spirit* is shaped in the form of the human body, for to argue thus, is to argue that the *body* is Spirit; neither can you in fact nor in thought arrange Spirit atoms in any form that the eye ever beheld, else you claim that you can see Spirit. Now, I say that Spirit, which is Life, produces all the vegetable, animal and mineral forms, and if you must say that it forms them out of matter, neither I nor anyone else can disprove it. Now carry this thought to the future. After the body is

dissolved there is no less of life; simply an original form is minus. I have admitted a belief in *every phase of phenomenal action*; I heartily believe in them and none but cowards and slaves of superstition will refuse to investigate these sublime truths, nor can they be explained away.

As nature forms the physical body, so the same natural laws produce materialized forms out of substance; but I claim that there is no evidence that the *form* which thus appears to physical view continues either in form or in sight. I also claim that it is not Spirit which the physical eye beholds, else you claim that you can see Spirit. You may conjecture that Spirit atoms, which no eye can see, are continuously in the human form in eternity—which simply means time, here and now—but such you cannot maintain. I admit that the one Life is in everything, but we cannot maintain that our child as a departed spirit is continuously in the human form, for you know that you believe this moment that the *organic body* was your child. If the *body* was Cicero, Jesus or Paul, then you deny immortality, while I do not; for we know that their *bodies* are naught. Neither the physical body nor their name was Life nor Love, yet both expressed Life and Love, and both live in Mind or memory, and this is the only way that they do live, so far as the original *form* is concerned. I do not deny that Spirit or Life exists right along, but I deny that it remains in the *form* of the body. The word immortality is too indefinite. It fosters the old belief that intelligence or Life is matter which the eye can behold. It is not immortality that ceases; the only difficulty is the wrong conception of the term. To you the immortal must be seen, but I say that the very opposite is the truth, for all that we see decays, while it is that which we cannot see—the unseen—that is real and immortal, or Life. Who can see Life, electricity or magnetism? We cannot see

thought, and yet it, as a part of Mind is the tangible substance. All thoughts or Mind-waves have forms as science now demonstrates; yet thoughts—and by this I mean angels or spirits—are the real, and are sent by the human brain, which is the chief seat of intelligence, of good or evil in the universe, and these thoughts or spirits are the forces that effect us, and that disease, cure, or kill the body. Study the Mind-waves to learn Spirit movements.

I feel that I must not carry the argument further, as but few of our readers are fully ready yet for these thoughts. Of course, many of the dear church friends are far from a readiness to consider views so thoroughly spiritual. I know of many thinkers who, with myself, oppose materialism, and yet stand clearly in light upon these matters, and the knowledge is most comforting.

From Nature or the one Mind all actions emanate. The sun is one, yet billions of rays go out to every part of our solar system. A carriage wheel is one, yet it is composed of various parts. Any whole is made of parts. A tree has many branches, leaves, etc., yet, though many, it is but one. One grove may consist of many trees. The body is one, yet it takes many parts to constitute it. It takes many atoms to constitute the ocean, yet the ocean is one. A building is one, yet it has many parts. The United States is one, and yet many. "*E pluribus unum*" declares the theory. I admit that John Jones is not James Brown, and that one branch upon the tree is not any other branch, yet both exist *in* the tree, and are *of* it. The one sea of Spirit is the total of Life in the universe, and the same Life is in every thing. That which you call us, or our life, is neither distinct nor dis-severed from Life. "No man liveth unto himself." In this *Life*—Paul has it in *God*—"we live, and move, and have our being." We have to admit individuality to be understood, yet my attitude is like the above. A large sponge consists of

protuberations without and within, and of its various connecting fibres. Now to illustrate this truth, let the sponge be filled with water; while we may call it but one water, yet you see it goes in every direction, and fills every projecture. Study this. Let the water represent the one Life or Spirit, while the protuberations represent the human or organic bodies. These are individual, yet they are *in or of* the sponge. They are sponge, and they and the water in them is a part of the whole, yet the one is not the other, nor are they dis-severed.

If my writing is too materialistic or not just right, it may be that what you call "I" or "me" is not responsible, for several very fine clairvoyants and clairaudients have claimed for a long time that they see Theodore Parker in my aura and that he directs my writing.

MIND AND SPIRIT.

The Latin for Spirit is "*spiritus*," from "*spirari*," to "breathe, to blow." Webster's first definition is, "Air set in motion by breathing; breath." He defines it further, "The intelligent, immaterial, and immortal part of man. Intellectual or moral state."

The Latin for Mind is "*mens, mentis*." Its root in many languages is "memory." Webster's definition of it is: The intellectual or rational faculty in man; the understanding; the power that conceives, judges or reasons; also the *entire spiritual nature*; the soul; memory; remembrance.

Locke says: "*Spirit* is a substance in which thinking, knowing, doubting, and a power of moving do subsist."

Now, candid reader, if the above are good authorities, why labor so to show that Spirit is of greater importance than Mind? It means chiefly "to breathe," while Mind means memory, intelligence, understanding, the power to conceive, judge; reason. If Mind means the *entire spiritual nature*, then the *entire spiritual nature* means Mind.

An oyster or a young infant can breathe, but their memory does not amount to much, and they have but little understanding, or power to judge or reason.

Recently from a Spiritualistic rostrum in Chicago it was said: "There is no such thing as mental cure; it is a misnomer to call the healing of the Spirit, Mind-Cure." While for peace I could admit that Spirit means as much as Mind, yet as a matter of fact I think that it does not.

As theology holds to its ideal God, so do the tenacious for Spirit, or Spiritshold to *this* term, but the former has been supplanted by other and better terms, hence if thinkers intend to keep up with the age they will do well to heed the inevitable, for Mind now asserts its supremacy, and is coming to the front, and Mind may keep it there.

Mind is understanding, and memory, and embraces all that Spirit means. What would you know without memory? If alone in a room without a window you would not know that there is a single person in existence except yourself, and further you would not know of the existence of *anything in the universe* from a grain of sand to a stellar orb. Will some one tell us why Spirit is of more importance than Mind? Suppose left to your choice to surrender your spirit or your mind which would you retain? Friends, if we cannot learn it before, I think that we will find at the moment of the event we call death that our spirit—as some say—will not be at all, simply because breathing has ceased, but I hold enough to individuality after that and forever to say that you, as mind, memory or thoughts will not cease and although in the one whole Mind, yet each thought or memory now your own will intermingle, yet remain distinct from every other thought to all eternity. Mind will never cease, but in its workings it will communicate with mind. I make but little use of the term soul, because so allied to the body. When the body is no more, the soul is naught, but your mind is immortal.

Christian Science or Mammon?

To the Metaphysicians in general we bear the most friendly feelings. We have endorsed their curing method from the first. We believe that they are doing good work, but we would like to see greater charity among them toward other true reformers and toward good upright Spiritualists who have stood in the smoke of battle and made the people ready for the various forms of cure now used by magnetic healers and by the metaphysicians as well. One reason that mediums and magnetic healers do not allow themselves to turn fully to the mental cure is because they know that they are in methods that have been honored of heaven and earth and still are. They have cured all forms of disease. They feel that they have as much right to the mental cure as any others have, and that it came to them and is their own right as far as they feel disposed to practice it. Many of them do practice it and others will as soon as they believe that reform asks them to.

We regret very much to see the spirit of mammon and avarice figure so prominent a part with *some* of the so-called Christian Scientists. Our objection is not general but limited to a very few. I know that \$100 is a stiff sum to charge those who desire to learn this science, but when "\$300" are charged it is the most shameful extortion.

I have been a mental healer for many years, although I never took special instructions until last May in a class taught in Chicago by the President of the Metaphysical College (?) in Boston. I taught two classes in July and August last of thirty students each and used her books and system chiefly, but at their close I closed her books and sold them and have not had them since and have no use for them. Her last letter to me was in September, 1884. I did not reply to it. In my April issue I shall justify myself in giving a review of her dishonesty as a journalist and of the known falsity of several statements to which she affixed her signature. When I give them they will come straight, and it will be her privilege to try to clear the matter up in the public mind.

I believe in "charity toward all and malice toward none," but so far as honest people can be protected I give my pen to it.

Mr. S. D. Slayton, of Lebanon, N. H., gave us a pleasant call. He reports a growing interest in his city in the Mind-Cure science. We have quite a list of subscribers in Lebanon, the most of whom Mr. S. is acquainted with, and he speaks of them as among the prominent citizens of the place. Their fidelity to the cause of reform indicates this.

SCIENCE
IS THE
INTERPRETER.



INSPIRATION
IS THE
CENTER.

SCIENTIFIC DEPARTMENT.

Revised for The Mind-Cure and Science of Life.

Nature of the Existence of Matter.

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

[This article was substantially written *extempore* by the author three years ago, self inducted into a semi-clairvoyant state, during a sitting just long enough to put it on paper, and since then it has been laid aside without any importance being attached to it by the writer, who has only recently carefully considered it, and never having had much experience until within two years with clairvoyance, has himself been surprised at the clearness with which he set forth therein concisely a bold theory and one of the highest importance.—The writer.]

"We feel but the pulse of that viewless hand
Which ever has been and still shall be,
In the Stellar orb and the grain of sand,
Through Nature's endless paternity."

Philosophers are now obliged to refer all the phenomena of the universe to the action of a substance occupying space, which communicates light, heat, electricity and gravitation from one body to another, and mental emotion and imaginary ideas from one mind to another. This omnipresent medium is called "ether." Its reality is now fully proven, understood, and generally admitted, also the fact that there is a peculiar form or modification of ethereal force, which has, with some propriety, been denominated *Animal Magnetism*, and which is concerned in producing

all the phenomena of animal life, and the wonders of Etheropathy and Mesmerism, and that this modification of ethereal action can be directed by the will of intelligent being, as well as the electric can habitually and instinctively direct electricity by its will, still another modification.

In view of these facts, the only way whereby to account for certain incontrovertible facts is to refer matter, as well as light, electricity, etc., to the immaterial substance called the ether. All the difficulties with which philosophers meet in explaining various phenomena, the action of the ether arise from their not explaining the very existence of matter by ethereal action.

"That which truly is, or essence," is the proper meaning of substance. *Substance* is "the ultimate point in analyzing a complex idea of any object. *Accident* notes all those ideas which the analysis excludes as not belonging to the mere being or nature of the object."

The substance of all matter is the eternal "creating and informing Spirit, which is with us and not of us." The accidents of any object are its peculiar modifications of ethereal action.

The ether acts in space, directed

compelled in its action by the Divine Will. There are:

1. Simple modifications of ethereal action.

2. Combinations of such modifications.

The accidents of objects are constantly sustained by the Divine Will in accordance with fixed and permanent laws. This theory explains the phenomena of matter by the action of the ether; but it teaches, neither that the ultimate reason of all movement is a force primitively communicated at creation, a force which is everywhere present in all bodies, but differently limited; nor yet that force is transmitted through the ether; but that the Divine Will constantly sustains by sympathetic induction all the modifications of ethereal action which constitute matter.

At any point in space the ether is constantly governed by the Divine Will in such a way that an object there situated has a real existence *there*, whether anyone perceives it or not; as its real existence is a combination of certain modifications of ethereal action. And the same object is presented to every spirit who happens to come into communication with that point in space, the presentation being governed by fixed laws. Any one who has already perceived a particular object knows that upon going again to the place where it is, the same object will be perceived by him, *i. e.*, the same combination of modifications of ethereal action will be communicated to his soul by means of this same ether as a medium and by certain other combinations and modifications, of ethereal action.

Our perception, therefore, of real ideas or material objects is the result of the action of the Divine Will on our minds, and the Eternal Spirit constantly sustains and presents these real ideas for the contemplation of created spirits, but they exist *out of* the minds which perceive them.

This theory does not merge the creature into the creator, and does not make God the agent or power in everything that is done,

nor does it lead us to adopt Hume, viz.: that the mind is but a mere series of impressions, and that we can have no knowledge of it.

For The Mind-Cure and Science of Life.

→ The Morning of Eclecticism. ←

C. FANNIE ALLYN.

We are again beginning a new age of thought, as, indeed we always are in some department. The selection of good from various systems of medicine is antique, and now that eclecticism is making itself known in mental forces, we are realizing its effects in moral, social, religious, and political life.

Nature is not a hot-house. The law of growth is apparently of slow and sure development. The larger and more valuable a tree or idea, the more time it takes for development.

The cure for ignorance is mental action. As this power has exhumed the buried beauties of Pompeii, so will it resurrect from the ashes of theology and thoughtlessness, the facts of the past, and added to present unfoldment, give us a future of glorious growth. As long as any *one* system, claims to have the *only* remedy for abnormal conditions of mind and body, the age of eclecticism is only dawning.

Truth is not an isolated steep mountain to which there is but one route, and that monopolized by one system. It is universal, and in all places sends its rays to the keen observer.

It has been, and still will be needed for awhile, that concentrated thought should develop certain single ideas to their blossoming point. Then, they must take their place co-incident with, and relative to others, and the best points of all, be merged again into higher unfolded facts. No one science is understood till it uses and realizes the value of others.

I think the Mind-Cure has been born in this manner, and will be studied under vari-

ous names, till it comes to signify the power and mastership of the unseen over the seen.

The term, Mind, is eclectic, and takes up points of various phenomena. It appeals to our understanding, through our mental and physical senses, and belongs to this primary department of Life. (I hope and think my superiors will pardon me if I say, Spirit is untranslatable in material language, and I fear the term is used too freely.) Mental eclecticism dealing now with the kingdom within, will give us a better understanding of life's laws, seeming impossibilities will be accomplished, and the world will realize it can minister to "mind diseased."

It is related that Ingersoll said: "If I were God I would have health as catching as disease."

When this modern apostle of homelove, *es.* theology, understands himself more fully, he will *know* that health is contagious. I notice that his anathematizing hearers, little realize how keeping seated despite their scorn, they unconsciously absorb health, and whatever thought conduces to their mental growth. If this had been understood, 171 years ago, it would not have been recorded how T. Britton lost his life. At a literary society in London, a ventriloquist sounded to him, "Thomas Britton, go home for thou shalt die." Despite a well-balanced brain, "Honest Tom became depressed in spirits, took to his bed, and died."

To day, an essayist writes of electricity; "what astounding discoveries await the future world we know not, it may unveil the mysteries of so-called spiritualism; which the very mediums themselves declare they do not understand; by its mesmeric power, the door of the mind is opened to the brain of another, and who knows but that the time may come, when we shall not need wires; when mind can communicate with mind a thousand miles away; when even the thoughts of mankind will be known, and such a thing as a secret cannot be kept."

So the work goes on. The gray dawn is with us. The Mind, its laws and powers, will be acceptable to the masses, as a beautiful system to be studied. It will select that, which shall be best adapted to the needs of humanity, for this is one of the laws of progress, which we neither wish, or will to, or *can* avoid.

To My Spiritualistic Friends.

JAY CHAAPEL.

Three weeks ago I arrived in this Western Metropolis, which was fanned a little too keenly for comfort by the breezes from Lake Michigan.

I have been studying her rapid growth, enterprise, and busy streets. Naturally I sought out her public libraries, art galleries and advanced thinkers. I have heard Mrs. Richmond, Dr. Thomas and Prof. Swing. Mrs. R. is as interesting and eloquent as twenty years ago, when I first heard her. Dr. Thomas and Prof. Swing I had never heard before. The former speaks in Hooley's theatre, the latter in Central Music Hall each Sunday morning.

What would our grandmothers have said to hear sacred songs sung and the "Word of God" read and preached from, on the stage of a theatre where "the devil and his imps" dance and play pantomime every night and Sunday afternoons? The wheels of progress move rapidly and Chicago follows close upon the heels of the Modern Athens (Boston) of whom she borrowed so much capital; perhaps brains also. Spiritualism is one of the greatest forces that is sending us ahead so rapidly. It is penetrating all the avenues of society, and has so softened the ironbound creeds of the past that a Methodist of 1830 could by no possibility recognize his brother Methodist of 1885. Old theologies are melting away under her steady blaze, and in nothing is it more noticeable than in the mode of curing diseases of the mind and body. The citadel of the old and

new schools of drug medication are being invaded and must ultimately surrender to more natural methods. In this general agitation all kinds of cures are being put forward for recognition. Faith-cure, Prayer-cure, Christian-Scientist-cure, Grape-cure, Hot water-cure, Mind or Mental-cure, Rest-cure, and Massage or Magnetic cure. The poorest and most inconsistent of the above (of which I name the first three as most prominent) are far better than the *best* of the drug systems.

Having read Dr. Evans' books with much interest, the first several years ago, I called upon the Editor of MIND-CURE AND SCIENCE OF LIFE to gain any new evidence of the advance of his methods of curing disease.

With genuine frankness and freedom he allowed me to examine his subscription lists, and it was a pleasure to note so many reformers, especially among the Spiritualists, from Maine to California, among his patrons, and who had also written many letters commending his enterprise and his work, which he seems to have entered upon with so much zeal.

The people are fully awake to the necessity of better methods of curing the sick. This is evident from the deep and wide-spreading interest manifested in many of the various phases named above of curing disease.

The mental conflict going on between many of these rival cures will no doubt ultimate in good. Those most useful will be retained as the others sink out of sight.

I call the special attention of my friends to the articles in this number by Charles Dawbarn, Lyman C. Howe, W. F. Lyon, Warren Chase and C. Fanny Allyn. They seem to me well worthy a careful perusal. The Editor assures me that he intends to spare no pains to make future numbers still more readable to all advanced thinkers.

He is receiving numerous letters of invitation to go into other towns and cities and teach the system of Mind-Cure, and

solicits me to aid him on the paper, and for the present I shall do so.

There is no doubt at all that the general principles undertaken in these new methods of curing disease must succeed.

Direct all letters and papers to me at this office.

→ Explanation of the Diagrams. ←

Several have written to the editor to know what the cuts upon our cover and the one within signify. He replies that these were designed by Sidartha, alias Alshah. He is one of the most accurate Physiologists known, and is a most wonderful thinker and scientific discoverer. Harvard University uses one hundred maps and charts made by him in teaching several of the sciences. It would be impossible to go into details touching the researches of this discoverer. His works are used by thousands of first-class physicians, and by the best colleges in the land. Mrs. Swarts and myself have heard him in about forty of his lectures and have studied well his fine work, "The Book of Life" [Book of Wisdom], an elaborate work on the Mental, Social and Physical redemption of man. They are the most remarkable discoveries ever made in Scientific research.

In these cuts are shown the major and minor axis through the brain forming a cross. Very much can be said upon this, but time forbids now. The Professor proves by indisputable facts that man is the "Tree of Life," and that in him are found the "twelve manner of fruits" and in him "the river of Life," with its four heads flowing in four directions. In him is the "Throne" and also the "New Jerusalem." The garden of Eden is the human body; the "serpent" was man. He proves what the fruit was, and opens the way into the whole mystery.

This fine work of 320 pages is very fully illustrated with Sidartha's wonderful drawings and paintings, to elucidate his

discoveries; is elegantly bound, and sells rapidly at \$2.50. Reader, if you had any correct idea of this most progressive, sublimely scientific and scholarly work, you—at least one hundred reformers—would remit the above price to me, and I will send it at once with great pleasure. Please order it, as I handle it, and am sending them out to thinkers.

Sidantha is here now, and I say as Rev. H. W. Thomas, D. D., said to me: "The world will hear this man yet."

As a thinker and philosopher I place him first. If you read him you will know what to do with Jesus, with Resurrection, the Cross, Heaven, Hell, Redemption, etc., and he will teach you a self-salvation and a knowledge of *divine manhood* that covers from a progressive mind forever the dogmas and ignorant superstitions of ancient Catholicism handed down the dusty ages to the mammon-worshipping clergy of to-day, who still try to delude and frighten souls to embark upon their creedal ships, that are doomed to be more thoroughly overthrown with all their falacies than was Judaism and its temples of worship in the long-ago.

→How it Is.←

We are receiving numerous letters of commendation from many of the most progressive and intelligent in the land. We extend our hand anew to all earnest workers in reform, and especially do we say to every true Spiritualist that we mean well toward you, and we need and expect your aid. Please do not regard us as unkind because we have been led in the most honest of motives to write some things that seem to differ from the generally received views of Spiritualists. We are as free from dogmatic orthodoxy as any of you are, but ask of you our privilege not to abuse its honest adherents. If they can overthrow our writings let them meet us as men. When they cannot

do this they go to their tottering castles and fire at us under cover. We have never severed our membership from the first society of Spiritualists here, to which Mrs. Richmond discourses, nor from the Iowa Conference, and see no reason yet why we should. We had sooner join others than to sever any friendly relations.

Spiritualists are in science and reform more actively than any other people, and we wish to endorse them as a whole, and see no reason why our journal should be drawn into the special endorsement of any one part of the large intelligent class. Whatever our private opinions may be, we need not make our journal a judge between brothers.

→A Lecture Tour by the Editor.←

Many persons have written to us relative to visiting their locality to teach them the science of Mind-Cure, and they wish to know the charges, etc. We now have an experienced foreman to preside over our office and journal, and we are expecting soon to start toward the east to teach classes at several points, and to lecture on Sundays. We understand the system thoroughly and have instructed over one hundred students, among whom were various physicians.

We would like to hear from all our Michigan friends who might desire to attend a course of twelve lessons at \$50 per student at Kalamazoo, Grand Haven or Battle Creek. Also we wish to visit Cleveland, Ohio, and various other cities. Will some willing friend please correspond with us about the matter so that we can engage one to work the interest up at their place?

AGENTS and those intending to subscribe for THE MIND-CURE will please us by beginning with our first issue, October, as we have of it about 100; of November, 75; December, 250; January, 375; February, 450. We issued 2,000 the first month, and the same nearly every issue since.

These are all very fine and instructive, and it will be better for you to have them from the beginning. Many of our late subscribers would begin with No. 1 if they knew that we can supply them. Any friend who will order back numbers to give away to others may have them at 4 cents each. Please order for your friends.

I will send the Gold Tooth Pick and a thoroughly Spiritualistic lecture by the Editor, "The Supernatural Impossible," also another nice pamphlet by Sidartha—both 10 cents each—and THE MIND-CURE AND SCIENCE OF LIFE one year, for \$1 to every friend sending the same with address and a 2 cent stamp for postage. You must name each in your order. You will appreciate these and we have plenty of them.

→ Mind in Nature. ←

This is the title of a monthly magazine, published by the Cosmic Publishing Co. 171 West Washington street, Chicago; J. E. Woodhead, manager.

We have just received the March issue, which is the first of Vol. I., and notice among its "Special Contributors" the names of the Rt. Rev. Samuel Fallows, D.D., H. W. Thomas, D.D., Prof. David Swing, Galusha Anderson, LL.D., G. C. Lorimer, D.D. Various noted names of the medical profession are among the contributors.

Its further title is, "*A Popular Journal of Psychical, Medical and Scientific Information.*" Its Prospectus sparkles with high purposes, and promises to give attention to many good interests of advancing truth, and among other things, says: "It will summarize all the cases worthy of note recorded in different journals, and met with elsewhere, which come under the head of Mind-cure, and also of faith or prayer-cure, presenting the latter in a reverent as well as in a scientific spirit."

We welcome this new messenger to public favor. It is a move that truth and progress cannot fail to sanction, and the popular names which grace its staff guarantee its success. The mental forces tell us that other names are in the arena whose experience and adroitness will never fail to guide this white-winged messenger or head-light of truth.

Good articles by Dr. Thomas, Bishop Fallows, Prof. Butler, Dr. Lorimer, Prof. Swing and others appear in this first issue.

We can only speak well of the magazine and its purposes. It contains sixteen pages, is \$1 a year, or 10 cents per copy.

The *Carrier Dove*, edited by Mrs. J. Schlesinger at 854½ Broadway, Oakland, Cal., comes to us regularly, not only bearing a branch, but usually the pendent fruit. It has been kindly telling the afflicted some good things about THE MIND-CURE AND SCIENCE OF LIFE. When first it came we opened our window and received it

kindly and listened to its narratives of the land of fruit and wine. Its Mistress does not succeed in impressing us that she is lacking in charity to all. Really it is a messenger of Love and Truth. Upon our last page, just above the "Olive Branch," and near three "life-saving crews," while the old Boston "Banner" throws its light upon all, it speaks again. We trust it will never be said of the "Dove," "it returned not again unto him any more."

Several other reviews are laid over until next issue owing to lack of space.

The "Primitive Mind-Cure," by Dr. W. F. Evans, is for sale in this city by the Sanitary Publishing Co., Room 93, 159 La Salle street, in single numbers or by job lot. Price, \$1.50. This house is doing a good work introducing literature that meets the demand of the times. You will also find "*Divine Law of Cure*," "*Mental Cure*" and "*Mental Medicine*" at this same house. All of these works are by Dr. Evans, and are very able.

The Children's Progressive Lyceum of Cleveland, Ohio, will celebrate the forthcoming anniversary (the 37th) of Modern Spiritualism by a grand exhibition and full dress ball, on Sunday and Monday, March 29th and 30th. The West Side Lyceum of the city has been invited to participate in the exercises, and we hope that the friends in the neighboring towns will join them.

THOMAS LEES, Conductor.

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

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