

# Mental Science MAGAZINE

AND MIND-CURE JOURNAL

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# MENTAL SCIENCE MAGAZINE

AND MIND-CURE JOURNAL.

*"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. III.

OCTOBER, 1886.

No. 1.

For Mental Science Magazine.

## Faith In Christ.

E. M. CHESLEY, M. A.

Through the Word of God men are led into the kingdom of heaven: and when any man is brought into a saving knowledge of God by the quickening power of the truth of the Word of course he comes into that knowledge through the one only way, the Christ. For we are taught that it was the Word which became flesh and tabernacled among us, full of grace and truth. The essential Christ may therefore be truly and properly regarded as the Word or Wisdom of God ever being revealed, manifested to our world. The written word of revelation of course rests in the larger, the universal Life of the Christ.

The Christ says of himself that he is the Way, the Truth and the Life. Salvation through the Christ therefore implies a salvation through him as the Truth. The Christ is the one only way of salvation because he is that spiritual Life which God graciously sends forth into our evil world. And we must enter into that spiritual life and be made partakers of it, not in name only, but actually. This spiritual Life, by its abiding presence with us, is to de-throne in us the world evil of selfishness,

and lead us out of the kingdom of darkness into the light.

This divine Life which is Spirit ought not to be restricted to any one phase in the mediatorial work of our Lord. We are to enter into the kingdom of heaven, not through the Cross merely, but through the Christ as the Truth and the Life and the Love of God. It is faith in the Christ as the divine Life of humanity which is the real demand of the Scriptures.

"And this is eternal life to know thee, the only true God, and him whom thou didst send, even Jesus the Christ." (John xvii.: 3). This is also the true spiritual life, this knowledge of God manifested to man. This knowledge of God implies the knowledge of the Christ, because the Christ is, in the largest sense, the one revealer and mediator between God and man, and he is at the same time essentially God. The worship of the Christ is the worship of God. In Jesus the Christ only do we behold God as our Savior and Redeemer, combating for us the powers of darkness and delivering us from the dominion of the kingdom of Satan which is the kingdom of evil.

And this knowledge of God means a loving relationship. It means a veritable *realization* or *understanding* of the Truth. It means a vital union with that goodness which is of God. "I am come a light into the world that whosoever believeth in me

may not remain in the darkness." (John xii.: 46).

Some very strange ideas have prevailed in the world as to the meaning of a saving faith in the Christ. Indeed this is a very old problem in the history of the church. The spiritual sense of our world has been opened slowly. It has been smothered by the material senses. It has indeed been practically supposed that a saving faith in the Christ signified a mere formal assent of the mind to the fact that Jesus the Christ was the Son of God and the savior of our world through his atoning death.

A saving faith in the Christ implies on the contrary a love of him as the Truth, an assimilation of the Truth, a life in the Truth. And the principal element in our love of the Christ is *our trust, our confidence in his presence and power and reality*. The true faith in the Christ implies the mind which was in the Christ in us, in close communion and sympathy with our minds. It does not imply perfect sinlessness: for I think it will be generally admitted that no man has ever lived a wholly sinless life. But it does imply that the deepest law of our being shall be the love and practice of righteousness and not the love and practice of evil. The truth of God is to be taken into our souls and is to abide there, because it finds there a welcome, because it finds there certain spiritual affinities.

The processes of the Spirit of the Christ in the souls of men are *vital processes*. The true salvation means salvation from evil and the true faith in the Christ always implies character. "But the wisdom from above is first pure, then peaceable, gentle, easy to be entreated, full of compassion and good fruits, without variance and without hypocrisy. And the fruit of righteousness is sown in peace by them that work peace." (James iii.: 17, 18). This whole matter is summarized in the words of St. Paul: "But if any man have not the spirit of Christ he is none of his." (Rom. viii.: 9). And his spirit is the

spirit of love, of truth, of unselfishness, of holiness. It is the spirit of all active goodness. It is emphatically not the spirit of envy, of dissension, of passion, of pride.

In order that we may enter into the understanding, the spiritual realization of the Truth of God, it is necessary for us to *endure temptations*, even as Christ himself endured temptations. It is needful for us to bear hardness as good soldiers of the Cross. These are the words of the Master to his disciples: "Ye are they who have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom." (Luke xxii.: 28, 29).

By means of truth from the Word, which the apostle calls the sword of the Spirit, we are to fight against and overcome the evils of our natural man. By perseverance in well doing we are to rise superior to the mortal ills and delusions of that world of appearances in which we live. *The simple denial of all evil is not by any means its subjugation*. In supreme reliance upon God we are yet to cooperate with God in a life of consecration to the highest ends. The Christ says: "To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." (Rev. iii.: 21). In this way are we sanctified through the Truth as Christ was. In this way are we washed, cleansed, redeemed, saved by the blood of the Christ. For the blood stands for the life and represents the divine Truth which is the divine Life.

By a true faith in Jesus the Christ we enter into that life which is hidden with him in God. In the true faith in the Christ there is contained the love of God and of all that is of God, *the love of God and the love of our neighbor*. And this love of God and our neighbor implies duty fulfilled towards God and our neighbor. Through a true and abiding faith in the Christ are always manifested in the heart



and life the peaceable fruits of righteousness, the fruits of the Spirit. By a true and abiding faith in the Christ we enter into that eternal life which is now and hereafter.

The grand purpose of the new dispensation of the Spirit, of the Incarnation, the perfect life on earth, the death on the Cross, of the Christ, was the purification unto himself of a people zealous of good works, was the gradual destruction of the evil which was in the world, was the deliverance from the power of that evil, was the drawing of all men unto himself, that is, unto the Truth. Herein was the Will of God that all those who should henceforth be kings and priests unto him should bring their offerings *in righteousness*. These only are the true worshipers in his spiritual temple. The service of the people of God is to be in spirit and in truth. It is to be real. And all this is in perfect accord with the words of St. John in that wonderful First Epistle, which has in it such depth and richness and tenderness of meaning, which so harmonizes all apparent contradictions of the truth, and which is so full of the light, the life and the love which are of God.

"And this is the message which we have heard of him and announce unto you, that God is Light and in Him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth."

"He that saith he is in the Light, and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the Light, and there is none occasion of stumbling in him."

"If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the vain-glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the Will of God abideth forever."

The true faith in Christ is no simple as-

sent of the mind to any facts of the life, death or character of our Lord and Master. It on the contrary involves *a full surrender of the will and the affections*.

In the explanation of the Parable of the Sower as given by the Christ there stand revealed two things: the regenerating power of the Word and the possibility, nay the quite imminent danger of the sad lapse into evil which is death. And these words of the Christ are not surface words: they discover the deepest laws of the human mind, and are of the profoundest spiritual significance for all of us. And with these words of the Master perfectly accord those other and later words: "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit he cleanseth, that it may bear more fruit." (John xv.: 1-3).

It has been said that evil was death. Is not the conscious surrender to the power of evil the beginning of the process of spiritual death in a soul? Is not the continuance in evil death progressing in the soul? May not the final result of evil be death consummated, death victorious? "Sin when it is full grown bringeth forth death." (James i.: 15).

The only medicine which can arrest the processes of spiritual death is the Life of the Christ, obtained by the only true faith in the Christ which is *the fruitful or obedient faith*.

Boston, Mass.

For Mental Science Magazine.

## Liberalism.

DR. E. B. HAZZARD.

Liberalism is a principle. "Let alone," "Hands off," "A fair field and the best man wins," are expressions of it. The MENTAL SCIENCE MAGAZINE has achieved an enviable distinction for the broad, catholic geniality with which it welcomes all

divisions of "The Psychical Wave." People are never more mistaken than when they imagine Truth to be simple. It is many sided and very complex. Consequently, each side of a subject is one of its many sides. A person who can see but one side is what Charles Fourier was wont to call a "simplist," which is next door to a simpleton.

When we affirm, we tell what we see. When we deny, we declare that something is not true because we do not see it. We thus make our minds the measure of the universe of Truth. What is this but the most pathetically ridiculous egotism?

Suppose some Mind-Curer or Mind-Scientist should claim that *their* view of this wondrously enormous Truth of mental healing was all the view there was; that any human being who did not accept it, from the standing point of the claimant, was a heretic and a pretender. Could any position be more superbly silly? To think that this broad, high and deep verity is to be cooped up and carried around in any single person's vest pocket!

Such a person would soon begin to be loftily mysterious; would hint of a great mission; would whisper about a supernatural authority; would assume Pontifical airs.

But Mental Science is altogether too large to be long burdened with any such incubus as that, and if any one should attempt it, the sudden dislodgment he would experience would add one more sadder and wiser man to the world's population. Let us welcome every variation and new interpretation as a distinct spangle on the glorious "cloth of gold" of Infinite Truth. Let us detest the narrowness and bigotry that dandles its little abortion on its self-satisfied knees and would fain induce the beholder to believe that the immature bantling is the sum and substance of the universe. "In essentials, unity; in non-essentials, liberty; in all things, charity," said the great and good St. Augustine. A great American philosopher has improved the

rule of the Saint. "In things proven, unity; in whatsoever can be doubted, free diversity; in things not trenching upon others' rights, liberty; in all things, charity."

New York City.

To the Editor Mental Science Magazine.

## Mind Over Matter.

DR. C. D. GRIMES.

Your intelligent correspondent at Winsted, Connecticut, in the September number of the MAGAZINE, reminds me of him to whom it was said: "One thing thou lackest," and with him it appears to me to be, "That, seeing, he sees and does not perceive." That is, he has not yet evolved or attained percipient powers sufficient to comprehend spiritual verities: for there are such verities, which do not and cannot impress the physical sense, but can and will in all, at some stage of an unending existence. Through the evolution and unfoldment of each life, these avenues of light and life will become the *summum bonum* of all good to all being. At the change called death, matter or the physical sense go out and the reliance then is upon the spiritual sense. Bear with me in an effort to throw some light upon these occult but most important subjects.

Mind and Spirit are synonyms with Life, and their verity is Life *per se*. This universal, invisible Life-force permeates all. Each and every atom and the most minute microlite, as well as the highest and loftiest object of the one vast whole, constitute the unity of existence. Each expression feels a pulsation upon its own plane, which pulsation must beat in harmony with the Infinite Whole, of whom all are but fragments, as the heart pulsations are as one beat from the crown of the head to the soles of the feet. The pulsations of the atoms constituting the rock are of the fixed and eternal orders, like those of animal, man or angels. The analogies of



Nature—God—are full and complete, for all come of an influx from the same universal Spirit-fountain, and through interaction ONE BECOMES ALL and ALL BECOMES ONE.

But perhaps the mode of this becoming may afford the most light upon Life, in and of itself considered, after gazing into the darkness and blackness of the physical sense and finding no God or persistent Life-forces there.

To me Mind or Spirit is the only real substance, cause and power that exists. Matter is merely a condition of this substance and power, and is real while remaining in bonded existence or chemical equilibrium; but when disintegrated by the same force that integrated it and held it in such bonds, it slips your grasp as by magic, and like a "will o' the wisp" goes into the Infinite and invisible Ocean of forces, where it is ready again for externalization or phenomenal existence.

The universe is made of force-substance. Forces are positive and negative, for, "Male and female created He them." Not anything exists without these necessary qualities. Among all forces then, through an inherent affinity arising from these qualities, atoms, just as clouds, plants, animals and humans are constantly grouping and combining, are bonded, each having a choice and each demanding terms or conditions, thus constituting the intelligibility of the Universe—the ALL the ONE. Thus, "the twain," as positive and negative, "male and female," become as one in holy wedlock. Two such opposite forces unite to make an atom, having, as clouds and all else, a *positive and negative side*, and each are either positive or negative to all others. Then, as one atom is a resisting force, should two be united and held in this bond, "the twain" constitute a greater force, which increases as this bonded union extends. Then as Mind or Spirit is the bond, bringing the single atom into existence, the extended compound, by adding atom after atom, is held in bonded

equilibrium by the same unconscious mind, making each a co-creator with the Infinite Father, as far as objective phenomena can extend. In this way "function" or involuntary mind secretes and builds a body. The oyster and snail, as well as man, create the external plasma or phenomenal body and build the body to its needs.

When these forces constituting the bond by holding the atoms as one, are canceled, and the mind or spirit withdraws from the body, then the integrating, the building process ends and the disintegrating process begins, which changes the phenomenal body to invisible Life-forces again. There is no loss by all this, but there is gain in the evolution of the forces. This abundantly proves that matter *per se*, by itself considered, although apparently real for a time as bonded atoms, is unreal because it lacks a persistent and an enduring existence. [A point well taken.—Ed.] Thus matter merely serves as a vehicle of objectivity and as the basis of a dual existence whose innate law is interaction.

Bonded atoms constitute all there is of matter *per se*, but a single atom is spiritual substance, that never was and never will be seen by physical vision aided by the most powerful glass, all of which physical science admits, and in this admission they yield all there is of their unnatural theory.

Occasionally one, perhaps unwittingly, lets slip a grand truth, such as that of Prof. Youman's, on page 175 of his work on chemistry, published in 1867. I quote: "The chief use of atoms is to serve as points, or vehicles of motion. Thus the study of matter resolves itself into the study of *forces*. Inert objects, as they appear to the eye of sense, are revealed to the eye of intellect, percipient powers. The conceptions of gross, corrupt brute matter are passing away with the progress of the past, and in place of dead matter we have a living organism of spiritual energies." This covers all that is claimed by occult science as opposed to physical

science, viz., that the atom is an invisible substance and cannot address the physical sense, therefore it is spiritual force, or of "spiritual energies." The universe is not a mechanism involving the necessity of a mechanic outside of it, and from there building it as a master mechanic, *ex nihilo*, but as quoted, *a living organism of spiritual energies.*"

The forces that vibrate the atom are living, intelligent and unending forces, thus constituting the atom unending and intelligent, capable of selecting and making its terms in the organization of compounds, and thus establishing the intelligibility of the universe *per se*, for the atom acts as the basis of both a physical and spiritual universe—a mite from the invisible Ocean of Being.

There is no necessity, Bro. Winsted, for you to "give up either mind or matter;" for each is as necessary to the other as spirit is to body and body to spirit in interaction or transformation.

"He doeth all things well." "Look deep enough, and there's harmony everywhere."  
Sturgis, Michigan.

For Mental Science Magazine.

## The Cipher in Mathematics Reveals the Science of God in Nature.

S. HART.

[Is the Logic of Being or Mental Science to be rendered invulnerable by the exact science of Mathematics? The following speaks for itself.]

If the invisible sea of universal Mind is the substance of all visible things, let the teachers in mathematics change their theory in reference to the cipher, for if the cipher represents anything, it represents its Principle. If it represents "nothing," how in the name of reason could it increase something when placed at the right of a figure? The proof that it is something, and the Principle lies in the fact that it cannot be increased by multiplication. That in Na-

ture which cannot be increased must be the Principle or Creator of all. One, of itself, cannot increase itself. There are but nine figures in all, and if these are the only something, as material scientists hold of matter, how are we to get ten if the cipher is nothing? Can something make itself out of nothing? If that which is called matter or the valuable is something, did it not come from something? It came out by virtue of its Principle or multiplier. As the cipher increases the value of the figures, and is necessary to manifest the Principle of mathematics, so Spirit or God, which many reject as naught because invisible, becomes the possible or source of all.

A circumference cannot exist without its diameter, for it is the diameter which reveals the greatness of the circumference. All numbers are embraced in their Principle, and yet they reveal their Principle. These numbers are but the unfolding of their multiplier.

The cipher when placed at the right of any figure increases it tenfold. How could the increase or value appear if the cipher is "nothing?" Its office is to multiply, for it cannot divide. In addition its value is not seen, but when we say one from ten, nine remain, it had the power to evolve nine, because of its relation to the one. This seems like the intimate relation or unity of God and man.

There is no tenth figure, and yet by the process of extension or evolution we connect that which has been called "nothing" with one and call it ten. The figures are to the cipher what Abraham's tenth was to God. As mathematics illustrates it, the visible in Nature is related to the invisible the same as figures are to the cipher. The figures are in the cipher, and the Principle or cipher is in the figures, else how could a cipher be evolved from the multiplication of five fours? Does not this prove that the visible and the invisible are one and the same? The invisible or God is revealed through the visible or



man, and there is no way to declare itself, except by assuming the visible.

Starting with one in the masculine how can it increase without its Principle? One with its Principle are two halves, is a whole one. Thus a complete one is two, or two are one, as male and female. Without the Principle how can you evolve or multiply, and thus fulfill the command of Life? From the "twain"—two—or complete one, another as yet invisible, is evolved. While the cipher is not lost in the multiplication of figures, God is not lost in the evolved man, neither is man lost in God, but is secure, and by the union or bond embraced in the invisible Principle will come forth anew, and in this way we have eternal being, and this is "the restitution of all things spoken by all the holy prophets since the world began." The visible is the masculine or positive, the Principle or the feminine is invisible and negative, and this is the Love or Life. Thus it was with the race. Though Christ was in man for four thousand years, the masculine half needed a multiplication by five to reveal the fact. The visible Christ was a production of an incomplete circle, therefore not a whole Christ, therefore not all of Life or God. All of Life is not in man, but all the Christ in man is Life as a part of God. Christ was revealed once when four was multiplied by five. When five is multiplied by six then we have a whole Christ-man as masculine and feminine. While it took four thousand years to reveal the masculine Christ it takes only two to reveal the feminine. Then will begin the multiplication of man, or the beginning of the creation of good. Thus far evil has ruled our world, and "sin reigns unto death," but death will be destroyed by Life, and the jewels of immortality shall be evolved from dust.

Unionville, Conn.

Confucius anticipated the spirit of modern science when he said, "When you know a thing, maintain that you know it; when you do not know it, admit the fact; this is wisdom."

For Mental Science Magazine.

## Duty, Truth, Principle.

MRS. VIOLA GILBERT.

[We welcome this earnest lady of whom we have heard much from others to her credit. Her husband held an honorable appointment for seven years under Lincoln. Mrs. Gilbert took Metaphysical instructions at a popular independent school in Boston.]

Thinking readers of the MENTAL SCIENCE MAGAZINE, I beg to ask your attention\*again to the article "Logic of Being, or Metaphysical Idealism," by the editor, in the July, 1886, number.

I feel it my duty to urge every one who is interested in Mental Science to re-read and ponder it. I do really think it the most reasonable and nearest to good, sound sense of anything yet written on the subject. I am led to believe that the editor is a *sane* man, not a wild enthusiast, who jumps at a conclusion, denies the effect, the visible, yet says there is a cause. How can there be a cause without an effect? How can the invisible find an expression or declare itself unless made visible? All matter is used as the only means through which Spirit can express itself.

Spirit only is the real, it is the substance of all that exists; all else is but shadow through which Spirit must develop character. Oh! the height, the depth, the unsearchable riches! Who by searching can find them out? Away with this ignorant, wild enthusiasm! it only harms. It keeps thousands from accepting. The world is full of cranks, both men and women, who hunger for something; who have great zeal but little judgment. At last they grasp something, they know not what, and run out to declare to the world the new truth they have got, when priest and church must listen, else they are injured. First get the truth, pray over it, be steadfast; spiritually discern all things; live pure, holy lives; then go forth not in one's own strength, but in the name of Christ and humanity. Be careful. "Cast not

your pearls before swine." Get right, keep right, then face a frowning world.

Also, dear readers, please re-read in the same issue the article "Something From Nothing," by our great worker of Boston, Dr. Addison D. Crabtre.

New York City.

For Mental Science Magazine.

## Gloria in Excelsis.

MRS. BESSIE THOMAS.

Emancipation full and free has come unto us. Aye, emancipation from a thralldom worse than that from which the blacks of the south were rescued, even a slavery of ignorance and fear. In our blindness we called our God divine, and then robbed Him of His divinity. We declared that He was good, and then robbed Him of His goodness. We proclaimed Him to be infinitely powerful, yet denied His supremacy over an east wind to hinder it from giving us a cold. We admitted that all food was a gift from His hand, and before partaking of it asked His blessing upon it, and then refused to partake of some portions of it, lest it hurt us. Is this consistent; is this the way our innocent children trust us? And did not Jesus say: "Except ye become as a little child ye cannot enter the kingdom of heaven?"

Fear is inverted faith, and every time we fear anything we doubt the Lord, both as to His goodness and power. Just think what it is to have perfect confidence without a touch of fear! To feel that whatever comes we are safe. In the midst of a tornado, or freezing cold, or a blazing fire, naught can harm. You are safe in the hollow of His hand. Wind cannot harm the real, though it tear your body limb from limb; cold cannot freeze, or fire burn you, for you are Spirit, and Spirit cannot be destroyed, for it is of God.

Think to what a height a realization of this fact raises us. To destroy fear is to remove the cause of all annoyance and

nearly all the trouble and sickness in the world.

I think very few, in fact none, who have not accepted the light which "Mental Science" has brought, realize how largely fear occupies the mind. How often we refuse to gratify ourselves by a trip on a steamer, lest there be an accident. Many dislike to travel by rail, lest there should be a collision; they dare not go out of doors in the wind or sit in a draft for an instant, lest they take cold; they would not dare to eat a hearty meal at even, lest they should suffer from dyspepsia. And yet many of these people believe sincerely that they are Christians, and mean to do just right. They are Christians, so far as accepting Christ as their Savior and trying to be good is concerned. Theirs is the external Christianity. It is the living faith which they seek; the perfect confidence and trust that brings with it the tranquility and restful calm of perfect security.

It is not trusting God to ask Him to watch over us and keep us safely through a journey, and then worry all the time lest there should be an accident, and we should be killed. It is not trusting God to ask a blessing on food, and then refuse to partake of a portion of it lest it should hurt us. This is not the way a little child trusts its parents. It says, I know my father will take care of me, because he has said so. And have we not far more cause to trust our "Father," who is possessed of infinite wisdom, love and power? Oh! let us not limit ourselves, but come up into a full realization that we are made in the express image of the Father, and are sons and daughters of God and co-heirs with Christ to the Kingdom of Heaven.

Melrose, Mass.

Is there anything which is more certain to sap the foundations of morality than the public maintenance of a creed which has long ceased to command the assent and even the respect of its recognized defenders?—*F. W. Farrar.*

Perfect freedom of thought and utterance are essential to progress.



## THE MOTHER'S LOVE DEPARTMENT.

"That our daughters may be as corner stones."

Edited by KATIE L. SWARTS.

### "And God Said, Let There Be Light."

We mean to follow somewhat the good example of our noble sister of the *Woman's World* and her lovely daughter. Their unselfishness in giving out their understanding of Mental Science healing and the way to practice it will enable thousands of sick and afflicted persons to rise out of darkness into light and health.

"A city that is set upon a hill cannot be hid." To-day we find many ready to let their light shine; they are going to and fro and reading the signs of the times. They are laying the ax at the roots of the trees that are not bringing forth good fruit. The books are being opened, and the dead are being judged. Not those who have passed beyond mortal existence, but those who are living in the reign and shadow of disobedience, sin and death; those hiding their "lights under a bushel," living only for self and the pleasures of carnal mind. These are called "dead" while living, because the "light in them is darkness." They are saying unto us, "give us of your oil for our light has gone out, and we are not able to see the bridegroom, the comforter of the soul. We are suffering and dying with pain. We have heard the voice crying in the wilderness, but we have not been able to heed it until now." Darkness is disappearing before the shining light of our Divine Science. Metaphysics or Truth is preparing the way. To those who look for him—Truth—shall he appear the second time without sin unto salvation. We should give credit and praise to those who have been able to lead us out of darkness into such marvelous

light. Go in whatever direction you will, the light is shining to guide you all in the straight and narrow way. As you grow more spiritual the beliefs of sense will disappear, and the light will reveal the power for the spiritual healing of the sick. Aid those whom the Lord has raised up and made ready. With their lights trimmed and burning, they are searching the land of Egypt for those who have been tarrying. When the true Moses power comes to march them safely through the Sea of Error they will leave the Pharaoh hosts behind, for they are receiving the true light that lighteth the pathway of every worker for humanity.

### Correspondence.

Some ladies with pure and loving hearts have already written us very cheerfully. This encourages so much in our humble undertaking. We cannot promise rhetoric or the "wisdom of this world which perisheth," but we want to respond in love to the hearts of mothers. We kindly invite a brief item and words of true worth like the following, from all whose soul may be in harmony with ours. It will give us new life, and each time we will send back our gratitude, our love and a pure treatment to you and to your dear ones of the household.

MRS. KATIE L. SWARTS, DEAR EDITOR AND SISTER:—Love can work no ill, and your long silence proves to me that THE MOTHER'S LOVE DEPARTMENT will aid "the new and living way" by which our sixth sense may be developed, that part of the Spirit of God which has been at work since the creation of man to construct a perfect method of communication with the world. I send you in brief:

## A MOTHER'S LOVE.

"A Mother's Love! how sweet the name;  
 What is a Mother's love?  
 The noblest, purest, tenderest flame,  
 That kindles from above,  
 Within a heart of earthly mould;  
 As much of heaven as heart can hold,  
 Nor through eternity grows cold;  
 This is a Mother's Love!"

Foxboro, Mass.

SARA E. COOMBS.

From the *Unity*.

## CULTURE IN HOME LIFE.

In the well-balanced home life is culture, and each and all have a common interest; the growth is symmetrical. Thought, feeling, doing, all play their part. The stern duties are properly balanced with mirthful recreation. Every faculty of our nature is recognized and utilized, properly pruned and cultivated. Hope and Faith with faces to the front lead us on. While we live we live largely in the future. In childhood visions of brightness and joy lie in the "Sweet By and By" of youth. In youth we look hopefully forward to the glories of manhood and womanhood as the culmination of all promise. When that is attained we still face the future, the prospective of our children and the rest of a well-earned old age. When we begin to retrospect rest assured that growth has ceased, and we are disintegrating.

"We live in deeds, not years; in thoughts, not breath;  
 In feelings, not in figures on a dial.  
 We should count time by heart throbs. He most lives  
 Who thinks most, feels the noblest, acts the best.

"So take and use Thy work,  
 Amend what flaws may lurk,

What strain o' the stuff, what warpings past the aim!  
 Let age approve of youth, and death complete the same!

"Oh, live and love worthily, bear and be bold!"

Trust is the only sure foundation for love, whether filial or marital, and Trust comes only through Truth. Culture is the perfecting of the physical and spiritual nature, is the endeavor to embody Truth in the soul. Perform faithfully your part in the drama of life, and leave the rest to God.

From *St. Louis Magazine*.

## A BEAUTIFUL CUSTOM.

It is said that the strange and beautiful custom prevailed among the ancients of using flowers and fruit to denote each hour of the day; the first hour a bouquet of full-blown roses; the second hour, heliotrope; the third white roses; the fourth, hyacinth; the fifth, some lemons; the sixth a bouquet of lotos; the seventh, lupins; the eighth, some oranges; the ninth, olive leaves; the tenth, poplar leaves; the eleventh a bouquet of marigolds; the twelfth, heartsease and violets. And if they wished to appoint an hour to meet anyone, they would send the emblem of that hour.

In making the excavation at Pompeii the workmen came upon two figures, or molds of figures, for they had been surrounded by lava and perished away, leaving only the outline of their forms. By pouring in plaster-of-paris, these were perfectly reproduced in size and attitude, though they had lain here unknown for well-nigh two thousand years. Every heart was touched when it was found that those were the figures of a mother and her boy, the little face untroubled, but the mother's full of agony, and her arms stretched out to grasp her child—but he was beyond her reach to help or save; always beyond her reach. Is not this a vivid emblem of the mother-heart to-day in its relation to a boy's temptation and his rescue, while the saloons like a quenchless volcano seek to bury both boy and mother, and she stretches forth hands, but he is beyond her reach to help or save?

—*Frances E. Willard*.

"Thou must be true thyself,  
 If thou the truth wouldst teach;  
 Thy soul must overflow, if thou  
 Another's soul wouldst reach.  
 It needs the overflow of heart  
 To give the lips full speech."

"To depart from evil is understanding."



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**EDITORIAL.**

**Our Third Greeting.**

To every kind subscriber we wish to write this friendly greeting and explanation. Between you and us let it pass as a letter. We would gladly communicate with you by letter each opening year were it practicable, but our list is now too large.

We have labored under the most trying circumstances from the first, and yet amid all the burdens and sufferings of heart, we have, through the patronage and kind words of our readers, succeeded in maintaining the good name of the MAGAZINE. At times we have been ambitious and too forgetful of our neighbors, and may have sought the aid of those who properly belonged to themselves or others.

In our hopes some plans have been introduced into our work which at the time seemed justifiable, but more deliberate thought and experience lead us to fear they partook too much of ambition and personal aggrandizement.

If relations have been formed and severed during the history of Volume II, our subscribers have been thoughtful enough not to seek of us the reasons why, and we thank them for not allowing their curiosity to ripen into inquiry, as we must not deal in personalities to the injury of others or ourselves. Explanations are not always necessary. We have all done the best we

knew, and if business considerations demanded changes in our plans and relations we have each and all felt the regrets and disappointments, but the best of all is the disposition not to reflect or act unkindly. This JOURNAL must not bear a thought of displeasure toward any one who has tried either its tow-line or its helm to guide it over the tumultuous waves so threatening and high. We end this thought calling attention again to the immortal saying of Lincoln, "With charity for all, with malice toward none, I will pursue the right as God giveth me to see the right."

As we have toiled hard to maintain the MAGAZINE and to create an excellent trade in all the books of the system, we recently saw it but just to have the MAGAZINE published in our own name hereafter. Satisfactory arrangements have been made, and we now assume the full proprietorship, as no one else had ever invested a dollar in the MAGAZINE or any of the interests. This being true, we have wronged no one. The directors are generous business men, and in full accord with our work. They will use all efforts possible to make the University organization a complete success and to maintain its high standard in the science.

The MAGAZINE is valuable, and its rapid growth guarantees its success. It will no doubt more than double its present large circulation in one year. It circulates in India, Australia, Prussia, France, England, Scotland, Canada, British Columbia, and in all parts of our country. It is rapidly growing in favor in New England, New York, and in all the West. We intend to keep it the best publication in the metaphysical science. A gentleman of Massachusetts said that it "will ere long reach a circulation of ten thousand," and we intend to see his prophecy fulfilled.

We depend largely on the kind words of our subscribers to extend the circulation. We feel that they are working and will continue; we will trust for this.

We are very gratified to hear so many

say: "The MAGAZINE grows better every issue." Its prosperity has surprised friend and foe, and its success and general acceptance seem sufficient proof that it was called of God and the cause into the field.

Another gratifying feature is the fact that the ablest writers in the system have kindly contributed to it from the first, free of charge. We have carried advertisements for these free, and have given them freely such issues for their distribution. This we will do for others. To pay for this class of writing robs it of the full potency. We invite many to write brief items that will aid the cause and their home work. Please do so, friends.

Some have felt hurt because slight changes have been made in their articles, but in some cases it was best to do so for the writer's sake and the cause. Others contribute who do not see their communications in the MAGAZINE, and this was owing to the fact that they were either too personal, else they were foreign to our cause, or otherwise objectionable.

We expect to maintain our usual freedom from personalities and to make the MAGAZINE a welcome visitor to the homes of the most refined. It will be conducted for the good of its readers. It will ever be ready to promote peace and good will, even toward its enemies. It must be an educator in Mental Science, and hence it cannot turn either to the right or the left to please the intolerant.

We have been regarded as too charitable toward Christian Scientists, while they and our church friends have complained because we have not been more severe against the spiritualistic thinker; but as "charity never faileth," we must continue to think well of the former and not to think less of the latter. Neither should try to sharpen our pen against the other, and we incline to the opinion that God approves both, as he permits them to live and think on. As to the title of the former, it is not our choice, yet it is good. We endorse their method of cure, and

practice *it only*. We were instructed by their leader, and as our thousand of wonderful cures are permanent and good, our work compliments the instructor. As to the latter, they agitate but little, and seem very charitable; they are coming into our system; they are accepting instructions from all the metaphysical teachers and will continue to do so; they make as good healers as any; they are as honest, and live as good lives as any people, hence it is wise to let well enough alone, and to say with Jesus, "Who made me judge over you?"

Friends, we beg you one and all to be kind and permit the MENTAL SCIENCE MAGAZINE to be a peace-maker, knowing that God sees good in all. Let us do the same, and be at peace "as far as lieth in us."

Those behind on their subscription would confer a kind favor on us by remitting the amounts due, as we need them.

We are always sorry to part with a subscriber, and wish each time that it was in the order of their heart to remain on the list and note the developments. But few so far have requested the MAGAZINE to cease its visits.

Bear with us; think kindly; stand by our colors; send words of encouragement, for it costs you but little, yet helps in our weary moments. It rests us to receive words of commendation for the MAGAZINE, and we always send back our kindest thoughts and give the writer a true mental treatment.

Dear readers, commending you in the midst of all your burdens to Our Father, and trusting that we may "gather at the river" after our spirits rise from their burdening clods to know you in the "sweet bye and bye" and forever, is the earnest wish of  
THE EDITOR.

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"The best kind of revenge is that which is taken by him who is so generous that he refuses to take any revenge at all."

"He who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of a lifetime is unrolled."

## The Convention.

The Mental Science National Convention has already passed into history. Many gathered from various parts of the land, and all the work and the results yet to be crown the effort with success and a new impetus to the cause in general. All the gatherings were in the "Church of the Redeemer," on Washington Boulevard, a central and convenient place.

The opening service on Wednesday night, September 8th, was largely attended. A temporary organization was effected after the discourse, by the choice of A. J. Swarts as temporary president, and F. B. Cohegan, Secretary, *pro tem*. A committee on delegates or right to seats within the bar of the convention was appointed, as also a committee on permanent organization and another on resolutions, while a fourth was a committee on program.

The business sessions were fixed at 9:30 each A. M., while 3:00 P. M. of each day was agreed upon for the testimony and instruction meetings.

Thursday forenoon, speeches were made by several metaphysical authors and speakers. All passed on very harmoniously. The committee reported the names of many excellent friends who had assembled from nearly twenty states as workers in the metaphysical cause.

The Committee on permanent organization was assembled by its chairman, Dr. J. W. Crocke, of Topeka, Kansas, at the close of this session. Mr. Swarts conducted the afternoon meeting.

On Friday morning all assembled for earnest work, and the best of feelings seemed to actuate all hearts. After some preliminaries the committee reported the following names as the permanent officers: C. R. Teed, M. D., of New York City, President; Franklin Rhoda of San Francisco, A. J. Swarts of Chicago, Mrs. Alice May of New York City, Mrs. L. Bray of Brooklyn, N. Y. and Mrs. C. F. Bacon of

Peoria, Illinois, for Vice-Presidents; Mrs. A. L. Lord of Savannah, Ga., for Secretary, and Dr. J. H. Randall of Chicago, assistant secretary. The report of the committee was adopted which of course elected the officers as above.

The retiring president appointed Dr. L. M. Marston and Rev. Henry Wright to conduct the President to his chair. Mr. Swarts thanked the convention and vacated his seat, when Dr. Teed made some kind remarks and assumed his duties.

Mr. Swarts offered the following resolution which was adopted after some spirited debate:

*Resolved*, That the National Mental Science Convention, composed as it is of true metaphysicians and Christian Scientists from all parts of the country, recognizes in Dr. P. P. Quimby—deceased—Mrs. Mary B. G. Eddy and Dr. W. F. Evans the instruments under God for the introduction of the great system of Truth and cure known as Mental Healing. Great credit is due Dr. Evans and Mrs. Eddy, as also due to the thousands of earnest women and men who have stood by them and made it possible to revive anew the Christ principles of healing as enunciated by Jesus and the apostles.

We esteem them both very highly for their work's sake. They are standard bearers in our great system of Truth and cure.

*Resolved*, That our President forward these resolutions at once by telegraph to Mrs. Eddy and Dr. Evans.

[Through wrong information by another afterward, the president failed to send the telegram.]

Mr. Rhoda was called to the Chair and Dr. Teed reported the following resolutions:

### MENTAL SCIENCE NATIONAL ASSOCIATION.

The Convention of Mental, or Metaphysical Scientists assembled in Chicago, Illinois, in session from September 8th, 1886, till September 12th inclusive represents a large class of advanced Christian thinkers with a great variety and many shades of opinion, and Whereas, in the details of our system there is variety of convictions, yet we agree upon the fundamental principles of the Science, and

WHEREAS, We hold that in the co-operative use of organized effort our labors for the elevation of the race can be more efficiently prosecuted, therefore be it

*Resolved*, 1st. That the Mental Science National Convention institutes while in its present



session an organization to be called "The Mental Science National Association."

*Resolved, 2nd.* That the officers of this Convention elected to its permanent organization shall remain in the same official capacity and relation to the National Association for one year from their election, or till the next convention of the National Association.

*Resolved, 3rd.* That the domain of Metaphysical Healing is but a minor branch or object of the great and diversified field of labor, open to advanced humanitarian activity.

*Resolved, 4th.* That it is the province of the Mental Science National Association to enter into every department of activity impelled by the broad principles of Divine philanthropy, and inspired by that love emanating from and actuating Jesus of Nazareth and communicated to the primitive church of Christ.

*Resolved, 5th.* That we cognize the influence and power of God the Creator and preserver of all things pure and holy as the fountain head and Source of our existence, good impulses, and instrumentality in our active efforts for usefulness, and we confess that only from this divine fountain can be drawn that potential energy which can and does perfectly and truly heal. And be it further

*Resolved, 6th.* That we as a body of humanitarian workers co-operate in unity together, and with other organizations of similar character to the one common end, namely, the transformation and exaltation of the corruptible nature into the glorious liberty of the Sons of God.

*Resolved, 7th.* That it is the sense of the Committee on Resolutions that the said Association arrange through its officers as an executive committee, for a National Camp-meeting to be held next year at some convenient locality to be selected by the Committee.

Respectfully submitted,

C. R. TEED, M. D.,

Chairman of Committee.

The resolutions were adopted and the officers were declared the Executive Committee to inaugurate various interests and to take in charge the proposed National Camp-meeting and to communicate with different sections relative to its location and the month in which it should be held in 1887.

Various terms were proposed as the most fitting title for the general system. The president informed the convention that it had settled this question by the adoption of the above resolutions in which

the title is agreed upon as Mental Science. No one objected and hence the easy and harmonious agreement upon the above as the most acceptable title.

The afternoon meeting was conducted by Mrs. Lord who is an earnest worker in the temperance, women suffrage and Mental Science reforms. We are safe in claiming the presence of the Lord through the entire convention.

The Musical and Literary Entertainment given on Friday night under the auspices of the Chicago Mental Science Association was a fine affair. Much credit is due the noble ladies who made it a success. The church was crowded and the liberal proceeds to aid in defraying the expenses of the convention were proof of a due appreciation by the large and intelligent audience. The proceeds of this entertainment and the contributions at the afternoon meetings met the expenses of church hire, music and incidentals, over \$100; and hence no visiting delegate had to be called upon for special funds.

All the Chicago dailies gave free notices of the Convention and part of its program before it assembled. The visiting members who had not been honored by friends residing in Chicago were nearly all entertained by the kind hospitality of our earnest Chicago ladies, and again we thank them. Much work was done by the various committees before the convention assembled.

Saturday forenoon the various items of business were attended to in an agreeable spirit. A resolution was offered by a Chicago scientist recognizing and congratulating all the authors and publishers in Mental Science literature. It was adopted without debate. Resolutions were passed thanking the Chicago papers as also the ladies who entertained delegates. The five or six reporters who wrote us up daily gave us a hearing with over a half-million audience. They showed up our blunders and thus seasoned their dishes for the palates of an incredulous public.

The afternoon meeting was conducted by Mr. Swarts. The house was so full that the rostrum, aisles and other space were utilized. Over sixty persons offered themselves for healing and many were signally benefitted as heard from the next day.

Franklin Rhoda, editor of *The Father's Love* conducted the Sunday forenoon service. Dr. Teed the 3 o'clock and Mrs. Swarts the night services.

Many letters were sent to Mr. Swarts expressing congratulations to the Convention. Some of them were too lengthy or had items of business relating to his office, which hindered their proper introduction. The following were selected and read to the convention and by rising vote the writers were recognized and the Secretaries instructed to communicate words of kindness to them.

EAST SALISBURY, MASS., Aug. 31, 1886.

DEAR FRIEND SWARTS—Your letter of August 28th is received, with invitation to be present at the Convention in Chicago. I am sorry to say that it will not be possible for me to be present and take part in the deliberations of that company of earnest men and women, who meet to discuss one of the most important subjects that ever interested the mind of man. I sincerely hope and pray that the spirit of brotherly union and fellowship may at all times prevail among you, and that the Supreme Wisdom may direct you in the adoption of the best means for the spread of the light of saving truth. Please convey to the Convention the assurance of my deep interest in the cause to which a quarter of a century ago I consecrated my life.

Fraternally yours,

W. F. EVANS.

BOSTON, September, 7, 1886.

*Prof. A. J. Swarts, President Mental Science University, Chicago, Ill.*

DEAR SIR—Your letter referring to the National Metaphysical Convention, announced by yourself, came to hand.

The mutual coming together of earnest workers in the interest of Christian healing is timely. The Scriptures inform us that our predecessors, who may be taken, as examples, "spake often one to another" and that they actually "loved one another."

It is not to be my privilege to be present at

this meeting, but let me hope for its constituents all possible harmony and happiness.

Fraternally, in the interest of Truth, yours,  
A. T. BUSWELL.

SALT LAKE CITY, UTAH, Sept. 6th, 1886.

*To The Chicago Convention of Mental Scientists:*

I am in a field of labor far from you, and it is with exceeding regret I am unable to make one of your number. Yours is a move in the right direction and may great success attend it.

When I came to this City a short time since, but few had even heard of Mental Science; but I have made some good cures, and gathered around me a class ready and eager for Truth, and can but hope they will prove to be "leaven that leaveneth the whole lump."

The Salt Lake class of Mental Science send greetings and an earnest desire that your Convention may be attended with pleasure and profit to one and all.

Yours in the Good Work,  
MRS. ANNA DAYTON.

BELMONT, MASS., Sept. 9, 1886.

PROF. SWARTS:—The Convention must do good. I discern the uplifting of humanity in this grand Truth known as Mental or Christian Science, for its foundation principle is Oneness; Oneness with the Divine and with Man. The former, truly understood, cannot fail to result in true spirituality and a consequent nobility of life and character. The latter implies a recognition of the Divine in all and a desire to labor for the good of all.

This Truth then fully comprehended, includes the whole; the whole of everything that is; the whole of religion, of science, of philosophy, as well as of reform and practical philanthropy. Physical healing is but an entrance way to the temple, or we might call it only a sign hung out to attract attention.

I have but a few moments in which to catch the mail, or I would say more of my hope and trust in Christian Science.

The Convention has my best wishes for its success. Very truly yours,

ABBY MORTON DIAZ.

BOSTON, MASS., Sept. 6, 1886.

*To The President and Members of the Convention.*

GREETING:—I return hearty thanks for the cordial invitations received to attend the first Metaphysical Convention, held at Chicago, to which I add my sincere regret that my business engagements at home are such as to render acceptance impossible.

My deepest sympathies are with this movement because its tendency is toward the advancement

and relief of HUMANITY. Jesus, our great high teacher, was intensely humane, and all His work on earth was for the relief and improvement of the masses. Because His work and teachings were antagonistic, in a great measure, to the prevailing interests of the few. He was traduced and persecuted, even unto death. Yet His work was not in vain.

May your work continue, and be greatly blessed, on the broad plane of Humanity, knowing that those few who work to the contrary are but transient, and that their evil thoughts, words and works will soon perish with them. For we know that

"Wherever wrong is done  
To the humblest or the weakest 'neath the all-beholding  
sun,  
That wrong is also done to us, and they are slaves most  
base  
Whose love of right is for themselves, and not for all the  
race."

I am faithfully yours,  
DR. ADDISON D. CRABTREE.

BOSTON, Sept. 4, 1886.

*To The President and Members of the Mental  
Science Convention, Chicago, Ill.*

DEAR FRIENDS:—As neither of us can be present at your meetings in person, we desire to send you a cordial expression that we will be there in spirit.

In so far as the spirit of love and a desire for truth, and the union of all earnest and honest workers, and the success of Mental Science, are the main objects of your meetings, we are with you heart and hand. We feel that these good objects will receive a great impetus, and this cause will be greatly advanced by your Convention.

There is a deep undercurrent of serious thought upon this subject in the communities surrounding Boston in the East, and Chicago in the West, and extending from these two centers in all directions; and your convention will do much to rouse that thought throughout the western section, to more active inquiry for this great and glorious truth, which, if it make one free he shall be *free indeed*, free, happy and *well in soul and body*, to stay so and to make others so. Is not this a great, grand, and blessed opportunity?

Now as to the eastern section, we hope you will so warm up our delegates to your convention that they will come home burning with enthusiasm for a convention in Boston. If, as Paul said, we are all members one of another, then certainly the whole body will thrive better in the union of the parts, cemented by a warmer love, than either one could hope to do separately. This is why we should not forget the assembling of ourselves together. Even where two or three

are gathered together in the spirit of the omnipresent Christ, the same Christ who was the power of God and the Wisdom of God, comes in greater measure to enlighten our understanding and increase our individual power for good.

Let us then *wipe out the divisions amongst us*, so that this cause may grow faster, and all of us may grow more rapidly in understanding and power.

Matter is only an idea by which to illustrate truth. Men and women are God manifest in the flesh. Let us see that we truly represent Him, in spirit, word and works. Yours for Truth,

DR. J. A. DRESSER.  
MRS. A. G. DRESSER.

## Turn The Other Cheek,

OR  
"DON'T KNOW IT."

Very many excellent people and workers in the great metaphysical cause write us often to know what can be done or what influences brought to bear on those who call themselves Christian Scientists so that they may cease their attacks on good, honest women and men whom God has called into the same work.

Dear friends, we confess that we cannot direct you any better than to say, turn the other cheek. Although we know by experience that it too is very liable to be struck, still it may be the best, for so the Great Teacher taught. These inquiries have come very often, but we have some of the best people with us, because from the first we have kept from personalities, and we intend to avoid such in the future.

If it will not do harm, but will ease the wounds of those who grieve for the sake of the cause, we can tell them that we are bearing a large share of personal vituperation every day from that source, and some of the attacks are so furious and wicked that we would actually fail and give up if we did not at once sink down into the divine and Christ like spirit of Mental Science, and depend on it to save us.

There is a wise saying: "The least said the soonest mended," and hence when they have assailed we have usually prayed for them, and depended upon our system to



keep us from hardness. We are beginning to feel easy, because the crimes that we are guilty of have nearly exhausted the list. Some of our friends here and elsewhere have approached us so seriously over the grave character of some of the charges that we have laughed over their sobriety. At times we have said: "Perhaps it is true, and we may be greater sinners than you know of." "Well but," continue these friends, "do you know that they charge you with being the chief cause of sickness around here, of being mesmerist, spiritualists, quarrelsome, ignorant of the science, very immoral, etc.?" Yes, we reply, we have heard all that many times and much more, and like the candidate in politics we are beginning to find out who we are, for when such good people say that we are "free-lovers," "sneak thieves," "snakes in the grass," "unmarried," "dishonest," "changeable," "lacking in business integrity," etc., etc., it must be true, is it not? We have heard worse things, and know the names of some who have made the remarks, but we have not time to turn from the Master's work long enough to defend, and beside they are the people who ignore all "beliefs," hence they do not believe any of the stuff they talk about us and others.

We have been told that such slanderous reports harm us in Boston, and need our denial, but if we were to deny these spicy gossips we would throw the instigators of them into shame, and what's the use? Our friends can remind them that our certificate, of February 20th, 1883, and the marriage license in the Clerk's office of this county are all the defense we need in this.

If we "lack business integrity" in the eye of any good Samaritan we will give them now an opportunity to make practical a deed of charity. If any person on earth can show a single instance wherein we ever knowingly wronged anyone out of one dime we will pay \$50.00 into the poor fund of any church in Boston, or Chicago.

"It must needs be that offences come;"

"If they do these things in the green tree, what will they not do in the dry?" It may be more in order to bear such little affairs than some know. Why deny anyone the pleasure of gossiping about you if it makes them happy? If you cannot keep the birds from flying over your heads, you can keep them from making nests in your hair. Whenever we are wounded by any one let us stop and think whether we ever made cutting remarks of other, and then ponder, "Whatsoever a man soweth that shall he also reap."

It is the tree that bears the best fruit that is always clubbed the most. "Whom the Lord loveth he chasteneth," but some don't like this kind of loving. It is all good, and makes us more useful. God will have a "tried people," and shall we not endure the trial and thus prove ourselves?

We think these people are good after all, and we often have occasion to speak kindly of them. Many things, too numerous to mention, seem to justify them, and we can neither afford to resist anything nor take time to explain.

All who feel aggrieved must be content to know that the works attest the character of the workers. "A tree is known by its fruits." Again remember that all well regulated machinery has a governor, and if the crew on that good ship feel it their duty to guide us and watch over our lives, it may keep some of us out of mischief. They have made some recent changes at the helm, and we get it through the mental that "brotherly love" will begin.

Let us all be good, and faithfully pursue our work of curing humanity and of feeding the hungry, then if this prove our greatest sin with them or with others, we suggest the following prescription, which as a Mental Scientist we claim the right to give for this annoyance or for any other disease, viz: "Don't know it:" As follows, a fable tells us that a sensitive colt was tied daily in his stall. An unfeeling and mischievous boy had discovered that he could make the colt very angry, bite, kick,

etc., whenever he would secretly reach round and with his finger or a briar tickle the colt's side. It grew to be great delight for the boy, and hence each morning on his way to school he renewed his pastime of teasing the colt. When the door opened the colt listened and grew vexed, but this anger made the laughing boy more persistent, in fact it was a sort of health process to him, and seeing the colt—in his mind—begin to bite he began to laugh for a good time. After a tooth or two were broken, the colt's feet injured, and he was growing thin and sick with dyspepsia, heart disease, kidney and liver trouble as also "general debility" he used his "mortal mind" to break his "belief" of a halter, and went straightway to an old horse with a philosophic mind and offered his next three feeds of oats if he would tell him how to stop the boy's briar attacks on him. The old horse was a scientist, and he accepted the proffered food of the lank colt who had come to the normal department for instruction, and then with kindness and true wisdom said: "Don't know it." The colt's mind heard it after a little, for the inspiration of true metaphysics showed him the remedy, and half cured he went to his stall to await the attack of the disease. In comes the boy giggling, and begins his tickling process, safely hidden from danger. No demonstration, and the boy goes and looks round to see if 'tis the same colt, "yes it is, and I'll make him mad." The nettling is applied vigorously, but the colt, who is now a M. S., "don't know it." The boy gives up. Next morning he comes more determined, but the Mental Scientist is clothed with meekness and is in his right mind. Here is the breaking of the disease, for the boy remembers the metaphysical turning of the other cheek and does not now venture a premature giggle, yet tries the tickler. The little Mental Healer "don't know it," and the cure of the annoyance is his nonrecognition of it. When love and the other cheek are offered the briars become limp, even in the hand

of a C. S. Remember the colt and cure, then with true morality "go thou and do likewise." "*Don't know it.*"

### "Tidings From The West,"

"REPORT THEM."

Dr. Teed, President of the Mental Science National Association, convened the officers as the executive committee, after the convention adjourned, to agree upon a line of National march. Entirely unsolicited, and not expected by us, the officers selected the MENTAL SCIENCE MAGAZINE as the organ of the National Association. It was then our pleasure to extend the free use of its columns to aid the great work in every reasonable way, and to throw our heart and efforts fully with the cause and with the President, who is truly a man of God and of humanity.

While this means great gain to the MAGAZINE, and a general desire to have it in order that the people may learn directly all the aggressive movements we are now instituting, it also means rustling elsewhere, and a determination to "destroy the young child's life." The child has passed to the vigor of active manhood, and the line of march at the command of Truth against error is opening, the columns are forming in order and the hills will soon be shaking under fierce conflicts of the battalions of heaven.

This is the march out of Egypt, and under the leadership of God and our able President with the gathering thousands now falling into line we are able to go over and possess the land. Some lively movements will soon be reported, for this meeting of the officers decided to make Chicago the head-quarters and to sanction and send out all earnest defenders of Truth to organize batteries in every direction. Who are the worthy public speakers women and men in full accord with us and in the true spirit of Mental Science with bravery enough to go out without purse or scrip to give this gospel without money

or price? Let all such come to the center, and after a few days together under the baptism of divine power and specific directions by our leader go forth to organize in every state and county.

We now invite everyone who will cooperate in the work to send in their names for early enrollment as members of the National Association. No charge for membership. Gives us 1000 names within thirty days. You do not need to pass through class instructions East or West, to be eligible to this highest membership, and it matters not with what reforms you have been laboring, we welcome you, and from our hearts we extend our hands. If you have heard the call now thundering over the world to come out and be separate from mammon and the beast, you can be one of our members. Let each who sends their names send a stamp and their correct address so that pamphlets and circulars can be sent them before long revealing some of the inside workings of our invisible armory and our purposes.

We have often signalled the commander of a sister ship when in the wake, but no recognition was returned; we are now abreast under full head, and before nine months we expect to throw a tow-line and offer some of our oil, for the Bridegroom is coming and the supper must be shared by all.

We now ask our thousands of noble readers to send in their names at once for membership, for we love you all, and invite you to head the list which will soon be very large.

We are now ready to send printed commissions to *every one* who will help secure names for membership and we will acquaint them specially with our intentions.

We hope that the great feast or National Camp-meeting of next year may be in Massachusetts or New York. A thousand invalids will attend it and hundreds of healers can take part if they get into the right state of charity for the needy and have the true understanding.

We give anew to all our comrades in the work the three following songs as the steadying and rallying notes of battle: "Hold the Fort," "Marching on" and "Shall we Gather at the River?"

## A Giant in the Camp.

After C. R. Teed, M. D., of New York City, was elected the President of the Mental Science National Convention to continue President of the Association some feared that he might get too much physiology in his teachings, but on further hearing he seems to be one of the most spiritual persons we have met. He is a metaphysician or Mental Scientist in the treatment of disease, as he does not hold to drugs but in treatment to correctly directed mind only. Being very able in anatomy and physiology he cannot be floored by the doctors, but his deeper understanding of the mental mechanism makes him a giant indeed in the mental ranks. His power will be felt by any one who attempts to overcome him.

One good feature is his righteous determination not to see our system ruined by avarice or mammon worship. We greet him in this, and decree the establishment of those who work for humanity rather than for money. If money is our chief motive we must fail.

We think we were directed of God specially to invite this able metaphysician out to the convention. In him we seem to have a friend, a brother, a man who lives above the flesh, a gentleman, a scholar and an able defender of all reasonable positions in Spiritual Science and Truth. He teaches that there is but one substance in the universe, that Spirit and matter, or the visible and invisible, are but interchangeable states of this one substance.

He holds to the personality of God, but we have not heard him on this point sufficiently to judge. We are satisfied however that he does not argue a personal



God as distinct from personal man, and hence as the Mental Science University teaches the union of Spirit with the earthy man's physical personality, it is more than probable that we will harmonize here. We hold that man is the only visible personality, but that in him, in other words, that his mind is so much of the one united Mind of the universe but that this one and only Mind expresses in man the full moral potency of good and evil as two necessary states, and hence the only God or Satan morally expressed is the action of the mind we call human. In its mediate state it unites the polar extremes called good and evil, and here we have the blending or unity of Man, God and Devil inseparably united and personally expressed only in man. To evolve or perfect the center, *i. e.*, man, mind, the polar opposites must of necessity *appear* as separate and opposed, but one extreme interblends in the mediate as truly as does the other. This is the necessary trinity and you cannot remove either from the divine or evolutionary order without schism or the destruction of the whole, hence as each is necessary, *all is* the one combined Good.

### An Explanation.

From the fact that two or three have requested us to discontinue the *MAGAZINE*, because of a certain article in our September issue, and from the further fact that many have written to know whether we approve the physiological and medical attitude taken, it is probable that many of the Christian Scientists and other subscribers were hurt. We have replied to some of these that a word of explanation will come in this issue.

We had engaged another to pass upon contributions and assist in editing who had been instructed by a graduate of the Massachusetts Metaphysical College, in a full course, and hence for this issue we trusted, and busied ourselves otherwise.

We did not see the article in question till a week after the *MAGAZINE* was out, and after immediate friends had expressed fears and regrets.

While this explanation is due us, it is just to say of the article in question by J. R. Buchanan, M. D., that we have learned through our office foreman that Dr. B. did not contribute the said article to our *MAGAZINE*, but that it was taken from another publication. We do not approve of the deception or false position that made our truthful *MAGAZINE* say "For the *MENTAL SCIENCE MAGAZINE*," nor was it just toward the author. We are not aware of an instance since our first issue that such a credit was given to any article not contributed direct, except in one or two cases when the authors gave such permission. The paper from which it was taken should have received an honest credit, if used at all. These variations and other things led us to fully assume the helm and to dispense with such help.

Professor Buchanan would not have offered a contribution to our *MAGAZINE* that would refer to metaphysicians in the manner in which he wrote that for some other paper or uttered it as a speech; if he had, we should have eliminated such personalities or returned the article. We would not be understood as condemning the article, for much of it is good, but the unkind thrusts would never have gone in except by an enemy to Metaphysicians, beside there is too much liver, brain and physical cause in it to be palatable to the thoroughly spiritual.

We claim to be perfectly clear in the science, and do not believe in the being of matter, nor in physical causation. We know that so-called disease is but a mental state. We do not practice anything as material as magnetism. We denounce mesmerism and all contact with the patient, and we cure the worst forms of disease by the pure principle of Spirit or the Christ, and this is what we mean by the term Mental Science. When the author

of "Science and Health" uses this term so often in her revised work she evidently means just what other Mental Scientists do by the same term. There is but one substance in the universe and that is Spirit, and no one can use anything else for cure. Drugs do not cure even when used.

We do not intend to be linked to the errors of physiology by any of its votaries, for our liberty and Truth are more than person or error. We are going to watch some moves with caution. When a physiologist is leaving his old errors and turning to the higher or to the spiritual, it will do to encourage him, and when he has fully come over and turned from his idols, it will do to trust him. We should "watch as well as pray."

#### THE PRICES.

The chief judgment against the teaching of classes in our Spiritual Science lies against the practice of charging money for the same. If candid people will think of all the bearings on this point they will surely see that the law of divine justice demands compensation to those who give their time to any phase of the work. Faith healers who do some healing, yet do not devote all their time, have no right to complain of those who do. Eat the hay or let the ox.

The wrong feature is found in a disposition to speculate or make money merely for a living. It is a vexing question, and we want to be on the right side. While \$50 per student for a course of twelve lessons has been the price at the Mental Science University, and while it is now generally admitted that its instruction is of a high order, yet we must avoid the mercenary spirit. We pray for the day when it will be dispensed free of all charge. Those able and willing to pay the above may still do so, but we now fix our fee for twelve lessons, including the diploma, at \$25.00 per student; clergymen and their wives free. These terms mean pay invariably in advance.

Mr. Swarts, President of the University, will visit other cities this fall and winter to lecture and give a condensed course of seven lessons and the diploma on above terms. Interested persons who write him may receive a kind offer to form classes.

Those who wish to attend the October class by Mrs. Swarts should write at once and we will inform them what date near the middle of the month.

#### MENTAL HEALERS NOTE THIS.

Some prominent physicians, specialists, and other workers in various localities write us to send them the name of a good Mental Healer. They wish to correspond with such relative to a permanent place with them. We will cheerfully attend to the prospective employment of *good metaphysical* healers who send us either copy of certificate from their teacher, else brief statements from cured patients including ten cents in stamps for stationary and time of writing for them.

In this connection will say to interested parties in localities which have no Mental Healer that they may communicate with us enclosing six cents in stamps for the correspondence, and we may be able to befriend all round.

#### PERSONAL.

The MENTAL SCIENCE MAGAZINE office received friendly calls from Franklin Rhoda, Editor of *The Father's Love*, as also from Dr. L. M. Marston, President of the Mental Science and Christian Healing Association of Boston. It will be remembered that his association publishes the magazine recently launched, *Mental Healing Monthly*.

Mr. Rhoda's spirit of love and true goodness made him rather a favorite with many at the convention. San Francisco may lose him if he visits here again.

Dr. M. is a very pleasant gentleman, but some little birds had evidently whispered words of kindly (?) caution after he arrived. Time must show all hands, and reveal all work.

#### "HEALING POWER OF MIND."

We were intending to give a proper mention of the beautiful, newly revised and enlarged book by Mrs. Julia A. Root, "Healing Power of Mind," but we are now crowded for time and

space. It has been increased in size and price. It has now over 200 pages. The beautifully engraved frontispiece of the author, shows a woman of much force and great earnestness, after a look it will not seem impossible to admit that the thousands of California braves bowed to her power in the field of mental activity.

This fine work is sold now for \$2.00, and can be had in any quantities from our own office; postage is 10c. extra, but where parties do not wish to include the postage, we will send it for \$2.00 in advance, always.

### "ESSENCE OF MIND CURE."

This is a neat pamphlet of 28 pages, by Dr. E. B. HAZZARD, and published by himself at 76 Lexington Avenue, New York City, price 25 cents. Its further title is "What it is: What it is for," and he comes about as near telling what the new system and disease are as any who have tried it.

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*Mental Healing Monthly* and *The Father's Love* on sale at our office, the former five cents, the latter ten cents per copy. Subscription taken by us for each.

WE are promised a contribution by our esteemed friend, Dr. Crabtre, of Boston, "The Law of Compensation." We get it through the mental that it will be one worthy of his able and charitable pen. It will say something by letter to everyone who will write us asking a word about "The Journeys of Jesus" by this able and Christian writer.

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Various persons have ordered books, etc., promising to remit on receipt of same, and some have ordered C. O. D. Neither plan is satisfactory, as remittance is too long delayed, and C. O. D. goods not always claimed. We pay in advance for all the books we handle, and hence cannot afford to deal differently with others. Remit to A. J. Swarts the price given above and you will be honestly served.

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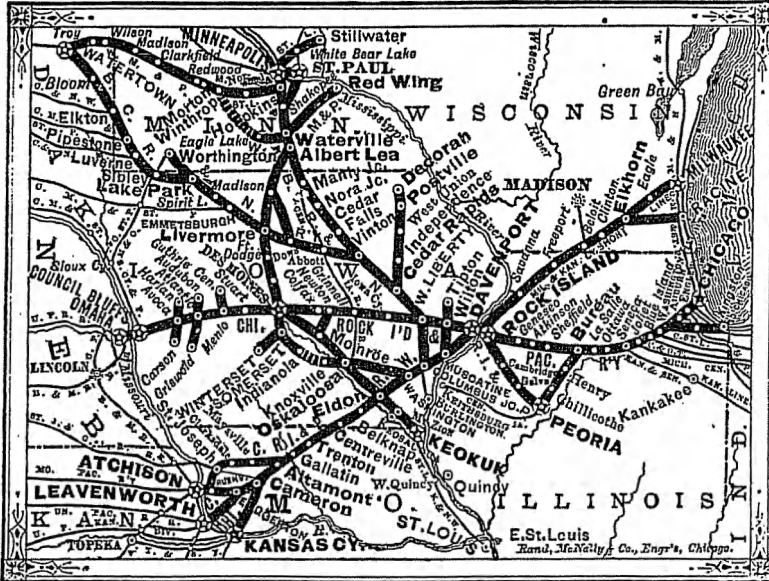
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