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A. J. SWARTS, PH.D., EDITOR AND PUBLISHER,
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JEAN HAZZARD, PH.D., ASSOCIATE EDITOR,
76 LEXINGTON AVE., NEW YORK.

ADDRESS A. J. SWARTS, AT CHICAGO, ON ALL BUSINESS MATTERS.

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EDITOR.

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MENTAL SCIENCE MAGAZINE

"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. IV.

SEPTEMBER, 1888.

No. 12.

For Mental Science Magazine.

Science of Life.

ADASHA.

The fundamental propositions of Christian Science are: "All is spirit; there is no matter," and that "without a denial of the existence of matter, and also the existence of a personal God, healing cannot be successfully accomplished." This is to them the acme of spirituality.

This age deals pre-eminently with spiritual questions. Within the last ten years there has been an influx of spiritual powers unparalleled in modern ages. This has excited and developed the spiritual nature and faculties to an unusual degree, and has brought the mind to a consciousness of the spiritual forces which produce all phenomena. This perception of a fundamental fact in nature has thrown some classes of minds out of balance, or swung the pendulum to its extreme, and in order for them to emphasize their sense of the existence and potency of this newly perceived force, they deny the reality of all material phenomenon.

One writer, in a personal letter to me, acknowledges the fact, as scientifically demonstrated, that there are systems of worlds like ours, composed of material substance. He also says that "beyond these systems of worlds all is spirit—there is no matter," and proceeds to say that "in order to be healed we must deny the claims

of matter." "All sin, sickness and death are the consequence of man giving to matter the power of life."

I do not deny his statement that "beyond these systems of worlds all is spirit, there is no matter," but the fact of the existence of material worlds, filled with objects having form, and composed of material substance, of which human beings form no inconsiderable part, still remains to be considered.

What then are the facts in regard to spirit and its potency? There is a vast fund of spirit substance from which all organized beings and objects are drawn or formed. This substance is universally diffused among and also beyond the systems of worlds. There is organized spirit and unorganized spirit substance. Spirit forms or bodies, are organized in the realm of spirit by the operation of the same laws and forces that exist on earth.

But they may also be organized in earth-life at the same time with the body by the united spiritual forces of the parents, for it is by the power of the spirit that any organization is formed, either of plant, animal, mineral or world.

Matter has no life-giving power separate from spirit, but has some of the properties of spirit, else there could be no point of contact or union, and no power to exist together. It is an error to vilify matter. Matter is as necessary and useful as spirit in the purposes of the Great Creator. It is only essential that the

spiritual force which gathers and arranges the atoms in the organism being formed, should do its work properly. The fault, if such occurs, lies with spirit and not with matter. Matter under the microscope has all the beauty and refinement of spirit. The triumph of spirit is in its power to externalize itself by controlling matter, and by creating material forms, through which the complete purposes, nature and form of the spirit, may be made manifest. The law and principle of *personality* are *eternal*, and the nature of spirit is to seek expression in personal and visible forms.

Spirit is not a simple substance; it is composed of elements. A difference in the combination of elements produces what we know as evil spirit, just as in chemical compounds, the method of combining produces the opposite effects of good and evil. We can produce a compound that is life-giving or death-dealing, simply by a difference in combining the elements. Corrosive sublimate is composed of harmless substances, but its deadly character results from the chemical combination. So it is with spirit. In the Divine realm all spirit is good, because all the primal elements are perfectly combined.

Human beings, because of their undeveloped condition, have not a perfect combination of the varying elements which form the different faculties, and in consequence various forms of evil result, which *true science* and wisdom in arranging and adjusting will obviate. The spirit body has precisely the same functions and organs as the physical body. Every nerve, cell, bone, sinew and muscle, and even every hair, has primal being in the spirit body. It only lacks the material required to make the external and visible body, which is necessary to life upon the earth. The Bible says that Jehovah formed the earth to be inhabited, and the human body is necessary to earthly human existence. By the cultivation and development of the faculties of the mind and spirit, and

by the adjustment of our universal relationships, we shall produce the divine harmonies in the individual and in society, and so shall result perfect social and individual health.

The spirit is capable of disease and injury as well as the body. An organized spirit may suffer the dissolution of its particles and return to the common fund of spirit substance, the same as the physical body does in the change called death. In order to be well, or to retain the equipoise of forces between body and spirit, and in order to insure continued life and health, we must obey all the laws of life. The principles involved in the law given through Moses were purely scientific. Life and health were promised only upon the condition of obedience to the delicate, intricate, spiritual, physical and social laws which he promulgated. The health of any people depends upon a complete system of life and government.

The first condition for the restoration of our lost vital forces is to place ourselves in the attitude of receptivity to the healing forces which may be directed toward us by the operation of our own will, or by the forces of another mind. Excessive mental or physical occupation prevents these conditions. Fear and anxiety also hinder. Rest and trust are necessary.

But at the last, as some already know, all will have to learn the exact and definite knowledge of what kinds of food to eat; how each kind relates to and affects certain faculties; how to relate ourselves socially; how to dress; with what colors, manner of costume; how to build our homes; how to arrange and adjust our labors, and the kind of government we should have in order to attain this exalted earthly fruition.

Chicago, Ill.

In the nature of man is the vital mechanism that produces all the phenomena of society. The Science of Society therefore deals with laws which are a part of the nature of man. This science can only be found by a direct study of his constitution.—“*Book of Life.*”

For Mental Science Magazine.

Is God a Person?

PROF. JEAN HAZZARD, PH.D.

The answer to this question is simply a matter of definition. How shall we define the word "person?"

Here is one definition:—The corporeal manifestation of the soul; the outward expression; appearance; body.—*Webster*.

A person according to this definition is a being who has the limitations of a bodily form. Is God this kind of a person? Here is another definition from *Webster*:—"A living soul; a self-conscious being; a moral agent." Here is a definition from the English Metaphysician and common-sense thinker—John Locke:—"Person stands for a thinking, intelligent being, that has reason and affection, and can consider itself as itself, the same thinking being in different times and places." Here is one by that most brilliant of philosophers, the learned Frenchman Victor Cousin:—"Personality has for its distinguishing quality and sign the will and the mental operations of which we have a consciousness and memory."

A person, then, is a SELF-CONSCIOUS BEING. A being who possesses a will and intelligence. An infinitely self-conscious being is an INFINITE PERSONALITY. Such a Personality is God.

Is God infinite? Is personality a fact?

If you deny personality to God you destroy His infinity.

If you destroy His infinity, you make Him other than God.

Here is a Christian Science APODEIXIS. Apodeixis is DEMONSTRATION. It also means a form of reasoning that makes a matter plain by means of that which was previously known.

APODEIXIS OF GOD'S PERSONALITY.

A.

1. All possible being is either self-existent or not self-existent.

2. Every change requires an adequate cause.

3. If there is a being which is not self-existent, its adequate cause must be a being who is self-existent.

4. I am a being that is not self-existent.

5. Therefore there is a Being that is self-existent.

B.

1. All possible persons are either self-existent or not self-existent.

2. If there exists a person that is not self-existent, there must be a person that is self-existent.

3. I am a person not self-existent.

4. Therefore there is a Person who is self-existent. THE ALMIGHTY GOD.

C.

1. The universe exhibits thought.

2. There cannot be thought without a thinker.

3. The cause of the universe, therefore, is a thinker.

4. And a thinker is a person.

D.

1. The universe exhibits perfect unity of thought.

2. Gravitation, light, heat and all other natural forces are the same everywhere.

3. The universe, therefore, exhibits one Absolute—and but one.

4. Its cause, is One Thinker, and only One; that is, One Personal Intelligence and but One. (See the admirable lectures of the Rev. Joseph Cook.)

Is God a Person? Does He hear prayer? "He that made the ear shall he not hear?" He has no ears, *but He contains the principle of hearing*. Since He is Infinite Intelligence, not an English sparrow flutters in Madison Square without his notice. Not a worm that digs its den in the bark of a tree, not a cricket that sings in the summer months, not a sigh breathed by the little sleeping baby escapes the attention of our Father Mother, Helper and Best Friend who art in Heaven. Is He Principle also? Yes. He is the synthesis

of absolute, inherent, universal and necessary law. What is Principle? Hear the great Greek Anaximander:—"Principle is the eternal, infinite ground from which, in order of time, all arises and into which all returns." Or hear the great German—Schwegler:—"Principle is that which sustains and rules all the spheres of the universe, but which underlying every individual form of the finite and mutable is itself Infinite." In this view, God is Impersonal. Now listen to the reverent words of the great apostle of modern scientific philosophy—Herbert Spencer:—"Is it not just possible that there is a mode of being as much transcending intelligence and will as these transcend mechanical motion. It is true that we are totally unable to conceive any such higher mode of being. But this is not a reason for questioning its existence. It is rather the reverse." So in a sense, God is Super-Personal. Spinoza, the "God-intoxicated man," taught that God is not only infinite in all the attributes we apprehend, but that He has an infinite number of attributes of which we cannot form even a notion. In Goethe's Faust when poor Margaret asks Faust whether he believes in God, he answered her in these beautiful words:

"Misunderstand me not, thou best beloved!
Who can name Him, and, knowing what he says,
Say, 'I believe in Him?' And who can feel,
And, with self-violence, to conscious wrong
Hardening his heart, say, 'I believe Him not!'
The All-embracing, All-sustaining One,
Say, doth he not embrace, sustain, include
Thee?—Me?—Himself? Bends not the sky above?
And earth, on which we are, is it not firm?
And over us with constant kindly smile
The sleepless stars keep everlasting watch!
Am I not here, gazing into thine eyes?

And does not all that is—
Seen and unseen, mysterious all—
Around thee and within,
Untiring agency,
Press on thy heart and mind?

Fill thy whole heart with it,—and when thou art
Lost in the consciousness of happiness,
Then call it what thou wilt,
Happiness!—heart!—love!—God!
I have no name for it—Feeling is all;

Name,—sound and smoke,
Dimming the glow of heaven!"

Glory to God in the Highest!

New York City.

For Mental Science Magazine.

Christian Science.

ELIZABETH SARTWELL.

People often say, "*Why*, if Christian Science is science and infallible, and if it is built upon a sequence of fact as unerring as the science of mathematics, does it not always prove to be as unerring as the latter?" Good question. Go to the dictionary; it will tell you. It says: "Science—in a general sense knowledge, or certain knowledge; the comprehension or understanding of truth or facts by the mind. In philosophy, a collection of the general principles or leading truths relating to any subject; art derived from precepts or built on principles; any art or species of knowledge; one of the seven liberal branches of knowledge. Authors have not always been careful to use the terms art and science with discrimination and precision. Music is an *art* as well as a *science*. In *general*, an *art* is that which depends on practice or performance, and science, that which depends on abstract or speculative principle. The theory of music is a science; the practice of it an art. Now mathematics is a pure science. It is a steamship, and works by steam; you can rely upon it every time. Christian Science is a *science and an art*. It is a sailing vessel; it relies upon the winds of heaven. A pure science; is unalterable and as fixed as the Rock of Ages; even the everlasting hills that cannot be shaken. Science that is also an art is a theory, and not only a theory, but an embodiment of that theory. Pure theory is the skeleton, but when expressed in the art it is clothed upon. Theory is thought *incarnated*. Theory that has also become an art we can rely upon. It does not cheapen or lessen the

dignity of Christian Science to say that in its demonstration it is an art.

All art is simply the giving of tangible, audible, or in some way perceivable expression to impersonal thought or feeling. It matters not whether that expression be a song or a sermon; nor whether I would form my thought of ideal perfectness into a marble statue, or help you to re-clothe your soul in more perfect ideal and spiritualized flesh.

Jesus was an artist whose demonstration was as sure as His science *because* demonstration was the result of love or a nature as sure and as divinely polarized as itself. Does a window pane sometimes transmit light, sometimes not? The question answers itself. Does light ever refuse to shine through a clear pane? Neither *can* the mind and love brought into unity with that of God fail to transmit healing power. Never will God refuse to shine through such a medium.

Granted these conditions, you have the surety of mathematics in demonstration.

For Mental Science Magazine.

What and Where is God?

CHAS. W. CLOSE, S. S. D.

The correct answer to the above question is of vital importance. Mental healers of every school will tell you that their cures are wrought through Truth, or the understanding of God; that they can accomplish nothing without God. If, therefore, we wish to know how cures are wrought in Spiritual Science, it is of the highest importance to know just what is meant by the word God, and where God is. If we turn to the Bible the first verse mentions God: "In the beginning God created the heaven and the earth." We see by this that God had being before the visible universe had existence. He was from the beginning. He was and is the Creator of all things. But *what is the Creator?*

Is God a person, located in some distant place called heaven, and hence exercising no omnipresent jurisdiction over the things He has made? Or is the Creator the mere blind force of materialism, without thought or intelligence? If He is neither of these, what is He? In an interesting book called the "Law of Laws," a writer who claims to have made a careful study of this subject, says that the word, which in the first chapter of Genesis is translated God, is derived from a root which signifies "A power going forth, entering into, *becoming like nothing*, setting up motion, causing to revolve, ruling, guiding, directing; finally bringing about relations of beauty, strength, harmony, majesty and perfection." If this writer is correct, God, the Central Creative Force, is neither a limited personality, nor a blind force; but a Spiritual Principle containing within itself all the elements of a creative Intelligence or MIND. This idea of God is in accord with the teaching of the Old Testament as interpreted by Jesus the Christ, and the New Testament writers. Jesus asserts that "God is Spirit." (John iv: 24.) St. John asserts that God is Love." (1 John iv: 16.) It is also asserted that God is Life; that He has power, wisdom, purity, mercy, justice, etc., and that He is unchangeable. All these might however, be the attributes of a person; but God's omnipresence is also asserted. In one of the grandest of the Psalms David says, "Whither shall I go from thy presence? If I ascend up into the heavens thou art there. If I make my bed in hell thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." In Jer. xxiii: 24, God is represented as asking, "Do I not fill heaven and earth?" Many other passages might be quoted to show the omnipresence of God.

A person *cannot be omnipresent*. It would seem to be very clear that the God of the Bible is the omnipresent Spirit of

Life, Love, Wisdom and Intelligence; an Infinite Creative Mind and Principle operating universally in all the creations of Nature. That this Creative Principle of Life, Love and Intelligence radiates from a central Life Force or First Cause is undoubtedly true; and it *may be* that this Central Force or Cause is a person, but such is not the teaching of the New Testament, nor the exclusive teaching of the old.

Spiritual or Christian Science, deals with God as the universal creative Principle; and following the example of the writers of the New Testament we call this creative Principle God. With this Principle mankind has a vital relation. When we ask the question, "Where is God?" it is but a partial answer to say that God is everywhere, that he is an omnipresent principle. Mankind wants to know where to find God in His special relation to man. "How can I come into communion with God and understand His purpose in creating me?" is the vital question. Mankind may discuss principles but how can we hold communion with a *bare principle*?

Where is God? Paul, in his oration in the midst of Mars Hill declared, "In Him we live, and move, and have our being;" and again, in his epistle to the Ephesians, he asserts that there is "*One God and Father of all, who is above all, and through all, AND IN YOU ALL.*" If man wants to find God he must cease his looking away to some distant heaven, but must find Him in our own true being. Visible man is not God but the expression of God. For man to know and realize that God is his only life, strength and intelligence is to attain to a true understanding of God.

Man is naturally the child of God, and God finds His personality *in man*. Every faculty of man is good. Naturally man is good and perfect. He can only do evil by perverting that which in itself is good.

There is no self-existent principle of evil. Man alone is responsible for all the evil there is in the world, and man alone

can destroy evil. Man can destroy evil by turning from it and by trying to realize that God dwelleth in him; that it is his divine right to shadow forth and express the perfect personality of God. Evil is founded in ignorance, hence to overcome ignorance, is to destroy evil.

Man cannot lose his selfhood in Godhood, but he may find in God his real, divine selfhood; and the more completely he realizes his vital relation to the divine Source of all Life, the more completely will he be freed from sin, ignorance, sickness and fear of death. One man, Jesus the Christ, attained to a perfect and complete realization of this sonship, so that in him "dwelt all the fullness of the Godhead bodily." In him God's personality had perfect and complete expression; and he has shown us how we also may attain to like perfection. The way is very plain. We are to assert our divine sonship (yes, and divine daughtership,) and understand that God is *in us* as *our* only life; and in proportion as we are able to understand this truth, we are saved *spirit, soul and body*. When, then it is asked of Christian Science "What and where is God?" it is answered, God is an "Impersonal-personality." As the Creative Force, God is omnipresent Spirit, but He has personality in man. God is the only source of Life, Love, Power and Intelligence. He is the prime substance of all things, and what ever appears to exist without God has no enduring reality. God is ever present with us, and we may have direct communion with him by realizing our own perfect and pure thoughts. A continual concentration of the mind on that which is good and perfect, ignoring evil and error in all their forms will enable us gradually to realize that perfection in ourselves, until finally we shall attain to the complete realization that we are "the temples of the living God."

Bangor, Me.

Ignorance is the night of the mind, but a night without moon or stars.—*Confucius*.

For Mental Science Magazine.

Statements of Being.

By the philosophers of various ages, from 640 B. C. to A. D. 1732. Compiled by EDWARD R. KNOWLES, Ph.D., S.S.D., lately the President of American Metaphysical College.

Aristotle says, *De Anima*, I. 5: "Thales believed that all things were filled with gods." According to Aristotle philosophy begins with Thales (born 640 B. C.), because in his philosophy first appears a *scientific* tendency. Thales believed that "soul is mixed with all things."

Anaximander of Miletus, born 611 B. C., wrote "on Nature." He taught that "All things must in equity again decline into that whence they have their origin."

Heraclitus of Ephesus assumes a divine Spirit as the substantial principle of things. This Spirit knows and directs all things.

Pythagoras of Samos (582 B. C.), taught the doctrines of metempsychosis and reincarnation.

Xenophanes (569 B. C.), taught that the one all-controlling, perfect God moves and directs all things by the power of His thought.

"Melissus of Samos attempts by a direct demonstration to establish the truth of the fundamental thought of the Eleatic philosophy, that only the *One is*. By unity, however, he understands the continuity of substance rather than the notional identity of a being. That which *is*, the truly existent, is eternal, infinite, one, in all points the same, or like itself, unmoved and passionless."—*Ueberweg*.

Baruch Despinosa (Benedict de Spinoza), born at Amsterdam in A. D. 1632, taught that there is only *one substance*, and that is God. God exists by necessity. "Besides God there exists no other substance." "There is only one God." "Whatever is, is in God, and nothing can either be, or be conceived, without God." "God is the only free cause."

Arthur Collier, an English clergyman (who died in 1732), taught that all things have their being in God. We perceive the material world to be external, but it is made external to us by our own act of perceiving it. He rightly states that the ordinary conception of the external world is involved in inextricable contradictions.

Malebranche (1638-1715) taught that we see all things in God (in whom and of whom all spirits have their existence), through participation in His knowledge.

Providence, R. I.

Control Your Thoughts.

PRENTICE MULFORD.

To day thousands on thousands never think of controlling the character of their thought. They allow their minds to drift. They never say of a thought that is troubling them, "I won't think of it." Unconsciously then they demand what works them ill, and their bodies are made sick by the kind of thought which they allow their minds to fasten on. When you realize the injury done you through any kind of troubled thought, you will then commence to acquire the power of throwing off such thought. When in mind you commence to resist any kind of such injurious thought, you are constantly gaining more and more power for resistance. "Resist the devil," said the Christ, "and he will flee from you." There are no devils save the illy-used forces of the mind. But these are most powerful to afflict and torture us. An ugly or melancholy mood of mind is a devil. It can make us sick, lose us friends, and lose us money.

Every thought of ours is of vital importance to health and real success. All so-called success, as the world terms it, is not real. A fortune gained at the cost of health is not a real success. Every mind trains itself generally unconsciously to its peculiar character or quality of thought. Whatever that training is, it cannot be

immediately changed. We may have trained our minds unconsciously to entertain evil or troubled thought. We may never have realized that brooding over disappointment, living in a grief, dreading a loss, fretting for fear this or that might not succeed as we wish, was building up a destructive force which has bled away our strength, created disease, unfitted us for business, and caused us loss of money and possibly loss of friends.

You find yourself thinking of a person unpleasantly from whom you have received a slight or insult, an injury or injustice. Such thought remains with you hour after hour, perhaps day after day. You become at last tired of it, yet cannot throw it off. It annoys, worries, frets, sickens you. You cannot prevent yourself from going round and round on this same tiresome, troublesome track of thought. It wears on your spirit, and whatever wears on the spirit wears on the body. This is because you have drawn on yourself the other person's opposing and hostile thought. He is thinking of you as you are of him. He is sending you a wave of hostile thought. You are both giving and receiving blows of unseen elements. You may keep up this silent war of unseen force for weeks, and if so, both are injured. This contest of opposing wills and forces is going on all about us. The air is full of it. To strive, then, to forget enemies, or to throw out to them only friendly thought, is as much an act of self-protection as it is to put up your hands to ward off a physical blow. The persistent thought of friendliness turns aside thought of ill-will and renders it harmless. The injunction of Christ to do good to your enemies is founded on a natural law. It is saying that the thought or element of good-will carries the greater power, and will always turn aside and prevent injury from the thought of ill-will.

Every discordant thought against others is a sword, and calls out from others a sword in return. The thought you have

put out, you receive back of the same kind. The coming empire of peace is to be built up by reconciling differences, making of enemies friends, telling people of the good there is in them rather than the bad, discouraging gossip and evil speaking by the introduction of subjects more pleasant and profitable, and proving through one's life that there are laws, not generally recognized, which will give health, happiness and fortune, without injustice or injury to others. The most repulsive man or woman, the creature full of deceit, treachery, and venom, needs your pity and help the most of all, for that man or woman, through generating evil thought, is generating pain and disease for himself or herself.

Look at the discontented, gloomy, melancholy and ill-tempered men or women, and you see in their faces proofs of the action of this silent force of their unpleasant thought, cutting, carving and shaping them to their present expression. Such people are never in good health, for that force acts upon them as poison, and creates some form of disease. A persistent thought of determination on a purpose, especially if such purpose be of benefit to others as well as to ourselves, will fill every nerve with strength. It is a wise selfishness that works to benefit others along with ourselves. Because in spirit and in actual element we are united. We are forces which act and react on each other for good or ill through what ignorantly we call "empty space." There are unseen nerves extending from man to man, from being to being. Every form of life is in this sense connected together. We are all "members of one body." An evil thought or act is a pulsation of pain thrilling through myriads of organizations. The kindly thought and act have for pleasure the same effect. It is, then, a law of nature and of science that we cannot do a real good to another without doing one also to ourselves. "Whatsoever a man soweth, that shall he also reap."

For Mental Science Magazine.

Eternity.

HARRIS PHILPOT.

ETERNITY! Vast and incomprehensible! We look through misty space and see the starry firmament. All these worlds seem to dwindle into nothingness. Could we be transported to our farthest view, we would still see other stars to our extent of vision, or as distant as these seem now. Try to imagine set bounds to eternity, or to All-extended Being; still we ask what is beyond? Where in all the great realm of Nature is the capitol of the universe? There may be a conscious center to all this expanse, for Being is both center and circumference. There must be systems and fixed centers for each. Time rolls on and gives us days, months and years to prepare for eternity. If our time is wasted the recording angel makes no record in our favor.

How strange it seems that men war with each other. We are all children of the Infinite, born upon the shores of time, passing through this world on purpose to be educated for eternity.

We are all brothers; defraud not each other. We are of the same family; so let us love one another. Love worketh no ill to our neighbor. As the sun shineth upon you, so it does upon me. As it brings up the little flower by its genial influence, so may love divine by its heavenly working, make us all bloom in the paradise of the present, and in that of the hereafter.

Veedsburg, Ind.

A TRUE MAN.—Oh! for a man that will stand up and say, I want to be good, honest, virtuous and upright; loving my neighbor as myself, helping my fellow-man along the rugged road of life, simply from a love of doing these things for their own sake, and not because he fears eternal torture in hell and hopes for a reward of a golden crown in heaven.—*Paine.*

Soul of the Universe.

RE-ARRANGED BY A. J. SWARTS, PH.D.

Thou Great, Eternal, Infinite, the great unbounded whole,
Thy body is the Universe, Thy Spirit is its Soul.

If Thou dost *fill Immensity*, if Thou art "All in All,"
If Thou wast here before I was, I am not here at all.

How could I live outside of Thee? dost Thou *fill* earth and
air?
There surely is no place for me outside of Everywhere!

If Thou art God, and Thou dost *fill* Immensity of space,
Then I am God, think as you will, or else I have no place.

And if I have *no place* at all, or if I am not here,
"Banished" I surely *cannot* be, for then I'd be somewhere.

Then I must be a part of God, no matter if I'm small,
And if I am not part of Him, there's *no such* God at all.

To Men of Thought.

SELECTED.

Men of thought be up and stirring,
Night and day!

Sow the seed, withdraw the curtain,
Clear the way.

Men of action, aid and cheer them
As ye may.

There's a fount about to stream,
There's a light about to beam,
There's a warmth about to glow,
There's a sower about to blow,
There's a midnight blackness changing
Into gray.

Men of thought and men of action,
Clear the way.

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day,
What the evils that shall perish
In its ray?

Aid the dawning, tongue and pen,
Aid it hopes of honest men,
Aid it, paper, aid it, type,
Aid it for the hour is ripe,
And our earnest must not slacken
Into play.

Men of thought, and men of action,
Clear the way.

Lo! a cloud's about to vanish
From the day,
And a brazen wrong to crumble
Into clay.

Lo! the right's about to conquer!
Clear the way.

With that right shall many more
Enter, smiling, at the door;
With the giant wrong shall fall
Many others, great and small,
That for ages long have held us
For their prey;

Men of thought, and men of action,
Clear the way.

MENTAL SCIENCE MAGAZINE.

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EDITORIAL.

Retrospection.

With this issue we close our fourth volume. With October we expect to open our fifth year under prospects that will give oppression and error a lively chase.

Our MAGAZINE has pursued a line of work from the first, that has led many to ask: "With whom does Mr. Swarts stand? Sometimes he defends Mrs. Eddy's views, and again he seems to be against her; he endorses the magnetic healer, and then he tells him 'there is a better way to cure.'"

From the outset, this MAGAZINE has pursued its own work; it has professed a course of mediation rather than a warfare toward any of these opposing classes. Its columns have been sound on the problems of life, and the science of being; it has given all a chance to present their views; it has been aggressive and it has been a consistent educator on the mind and matter question. It has had the ablest contributors in the practical or truly scientific fields. It has had a wider circulation than any other in the mental ranks. It has permitted no author, teacher or discoverer to dictate its course, and for this reason it has succeeded in gaining some enemies.

Its first issue, in October, 1884, declared its work and purpose. Thousands who read it now did not see its beginnings, and hence it will interest many if I give a few excerpts from our "Editorial Greeting" in the first issue when established. We then said:

"It is dedicated to those who sit in darkness and the shadow of death; to all in oppression of every kind; to the needy, the poor, the laborer, the widow, the orphan, the reformer, the statesman, the philosopher, the angel world and to Our Father whose guidance we ask. It is launched on the sea of life in the vital interests of humanity, to be general in its character, dealing as it will with the great problems of life. With equanimity it will bear the olive branch and the sword. It will not descend to voice any sect, nor will it deal so much with the religions of the past as with the New Era or the kingdom now being discovered in the inner life of man.

"Mankind having been swept upward through all the past, is now emerging from chaos to the true plane of science and evolution. The order has been changing systems, but the suitable and permanent will soon establish.

"Our columns are open to the careful discussion of reform and of the general advancement of humanity.

"We shall always invite competent criticism by the theologian, the physician, the statesman, and the scientist, but see that your points are well taken; for you will meet no rusty blade.

"We intend to tell secrets and to stir the world; if you do not wish to hear the clash of arms, get out of the way and keep your dollar."

"Behold! The Bridegroom Cometh."

THE ADVENT.

In keeping with the principles and declarations enunciated in the first issue of our MAGAZINE, as shown in the above extracts, it is proper now to disclose some facts that have been held in abeyance, yet have governed to a considerable extent both before and since this MAGAZINE was established. It had been ours to study and practice for years the general claims of theology; afterward, to look for a time into the theories of Agnosticism; subsequently to investigate spiritual philosophy, but it was my greater blessing to study carefully, before I heard of Christian Science, a wonderful system of discoveries and truth put forth by the coming, yet "silent man." I not only studied his greatest of books, but received about sixty of his important lectures.

After this the great wave of Mental Science healing brought merit and results worthy the attention of the best. It is not necessary to remind our constant readers of the attitude we have held toward

this divinely honored system, yet during the four years now ending, we have often expressed sentiments of honest conviction for the greater discoveries in the elaborated and correct system by the great discoverer referred to. In our first editorial at the time this MAGAZINE was established, we made references to his work and made promises, yet in a reserve manner, to accord with his general nature. Some of our remarks then, referring to him, were as follows:

"Our Scientific Department (we established such at first) will be presided over by one eminent as a scholar, specially qualified by a life work of forty years in careful research and the most wonderful discoveries in the science of the human organism, in social science and in all the issues that have grown out of the true philosophy of life.

"In Physiology he stands endorsed by the best medical colleges as the 'most accurate and concise.' His discoveries and drawings are used in various universities and colleges in teaching several branches of science. Never seeking the applause of men nor self laudation, he has hid behind his works, conscious of their general acceptance and power to bless the race of man."

Our readers may have queried often since, "*Why do we not hear from the great scientist and discoverer?*" I need only say, it was otherwise ordered. He saw that his original and definite system might be confounded with the claims of Boston Christian Science, and as he did not desire it to be so understood even by our readers, he never wrote for our columns after the first issue.

Our students can, however, bear testimony to the superior science from him that we have often imparted when we were instructing, specially in the claims of C. S. The works setting forth the great system of this author, have often been sought through us; we never handled works of equal merit.

Our readers may wonder who this author, this SCIENTIST and this discoverer is. Let it suffice here to say: millions have studied him during the last forty years, in his books and in contributions to leading journals, in his "Charts of Life," now used by thousands of progressive

physicians and many schools of prominence throughout the land.

His students and followers number many thousands, and they are found in many lands, for thinkers in every clime now study him. His ancestral lines ally him to England, to Australia, to India, to America and to the Hebrew race. He is a chosen instrument, and the thinking world will hear of him. He has been led to the inner meaning and true solution of the hidden mysteries of the Bible, beyond the conception of any prelate or author we ever read. He has, through true understanding of the mental mechanism and structural laws of the physical organism, shown himself to be the greatest scientist, philosopher, biologist and discoverer of this age. His works are proof of this. His system is the end of the old and the beginning of the new. His plans will reconstruct society in its ethical, its social, its commercial, its educational and its governmental ramifications.

He recorded prophecies in years past relating to monopolies and the labor organizations, that are being fulfilled to-day almost to the letter. He is without money or a home, yet his affable and highly cultured ways secure him friends among all grades of society. He is the poor man's friend, and for the orphan and the widow, the high and the low, he has, under God, wrought out the system that will evolve the race to a plane it so much needs, and that will bless the future generations of all time. The ablest thinkers and reformers have remarked to the writer hereof that this wonderful man is the "nearest to infinite knowledge of any man" they ever knew, and that no one is so eminently adapted to found the New Era kingdom.

Obedient to his convictions of duty and the behests of the Almighty, he has recently gone to England and to the Holy Land, to begin the fulfillment of the great prophetic work of literally restoring the true Israel to the ancient and rightful heritage long held for lineal heirs.

As Jesus first visited the temple in observation and quietness, before He began His work of purifying it, so this Son of Man was commissioned some years ago to go to Jerusalem to look over the facts. His journey and expenses were all paid by one of the most noble and wealthy ladies of our eastern shore.

When in our last we endorsed Adasha as one able to write for the best minds on the true nature and destiny of man, we knew her meekness, her shrinking manner, her motherly devotion, but above all her true qualifications by a thorough understanding of the complete system of the one we now voice. Her contributions are calling out a great interest. The time has come for "Personality" in its true sense to be understood. I am pleased to note that Dr. Hazard and our other able writers are taking their recent tenable position on this question. The "nothing" doctrine, the "no evil" and the impersonal claims of poor old Boston transcendentalism, are to be driven before the Bridegroom in the procession of light, and from the path of the better understanding of the Divine-human temple of man, Yehovah, personal. The culmination of this great movement is seen in our remarks following.

The Logos.

Each thoughtful reader who has noted what we say in the preceding editorial, must feel that there is a conviction of duty and a ripening purpose. Reader, *such is true*, and we are ready to let you know that the LOGOS PUBLISHING COMPANY is now a corporation, and has decided to publish a small magazine in our city, *exclusively in the interests of the system we refer to above*. We have selected Mrs. K. V. Grinnell (known as Adasha), an active member of this movement, to be the editor of the new publication.

The Logos is the name of the new magazine, and as it is to be thoroughly scien-

tific; to treat of the true nature and destiny of man; to state being aright, *i. e.*, to know that the body is real, and that all visible objects are equally real with the invisible, there can be no more appropriate name. The true meaning of the term Logos, will be discussed in the first issue of the new magazine, and its mission and work will be clearly set forth.

Not desiring to give herein a statement of the principles it will advocate, it is proper to leave it to the pen of its editor in her salutatory declarations. We may, however, let it now be known that it is the *only official organ* of the movement now entered into by many cultured reformers for the fulfillment of prophecy in several important respects, one of which is the restoration of the true Israel to their rightful possessions and the establishment of the new kingdom on earth.

The Bible will be interpreted not from theological, but from truly scientific knowledge; hence, the so-called fall, the character of God, the judgment, the "coming," resurrection, etc., etc., will be explained on a basis of certainty that cannot be shaken by common thought.

The discoverer of the plans of the new kingdom through which the reconstruction of society in all its departments will take place, will be heard from in the first and in each issue of *The Logos*. Not only will the laws and plans that he has wrought out be epitomized in each issue, but we will hear directly from his pen in Jerusalem and Palestine where he now is. Faithful souls who know him in Chicago and in many other centers of thought, will live and die, not for the man, but for the truth of the great principles he has discovered.

The first number of *The Logos* will be issued near the middle of the present month, September, 1888. Its subscription, invariably in advance, is 50 cents a year; single copies 6 cents. All who desire specimen copies may have as many as they wish by sending a two-cent stamp for each

one. Until further notice, all subscriptions and all orders for sample copies of *The Logos* should be addressed to Dr. A. J. Swarts, 145 Monroe street, Chicago.

☞ All who renew their subscription after September 1st, 1888, for MENTAL SCIENCE MAGAZINE, and all new subscribers for it after September, 1888, who send us the \$1.00 for one year, shall receive *The Logos* one year free, *i. e.*, both magazines shall go one year to one address for \$1.00 sent to me. Friends, tell this to all you meet, and send in your subscriptions for both, also order plentifully of *sample* copies, at two cents each, as thousands are issuing to meet the demand that is *sure to be large!*

The office or address of *The Logos*, and its special work, will be clearly given in its first issue, hence it may not be necessary for the MENTAL SCIENCE MAGAZINE office to reply to many letters of inquiry about *The Logos*, as it will speak for itself. Its editor is not in with us. I have faith in the new work; am sure it will be a grand success, and hence endorse it as I do, but the two magazines are entirely distinct, *and will remain so.* Simply order sample copies of *The Logos* of me, sending a two-cent stamp, and remit to me its subscription price, for I shall act as agent for it, keeping a large supply at my office.

A. J. SWARTS.

Editorial Chips.

In sending us pay for anything less than 25 cents, two-cent stamps will be acceptable. Please do not send special delivery stamps.

With October we enter upon Volume V. We intend to give our readers a MAGAZINE for the next year that will startle, enlighten, please and pay.

I will send promptly, at the lowest price, any pamphlet or book in Mental Christian Science. This is through a special arrangement with a firm here that handles them all. Send in your orders to me with the price given in our list, or any other catalogue for these works.

Those to whom we voluntarily sent our "Questions for Formula Text Book" will do us a favor by returning them, provided they do not need them. We will send specimen copies of the MAGAZINE to those who send us the above.

Subscriptions are coming in rapidly. We thank you friends. Examine your receipts and renew the month before they expire. We regret to part with any of you, and still cannot afford to continue sending after time is up. Please either renew when our red X appears on your MAGAZINE, else notify me not to continue it to you.

By mistake our recent notice, to some of the subscribers who are in arrears, was sent to a few who are all right on our records; the latter will please overlook it. The red X appears this issue on each MAGAZINE whose time has now or recently expired. It will not be sent hereafter, unless renewal for six months or a year is remitted. Friends thus informed, please renew this month.

The MENTAL SCIENCE MAGAZINE and *The Logos* will be sent one year to one address for \$1.00. This offer is to all who renew *after* September first, also to new subscribers. In cases where subscribers select *The Logos* as a premium, we cannot also allow agents the 25 cents cash premium. When no other premium is selected, the cash offer of 25 cents is good. Send in your names and \$1.00 to my office and I will send both one year.

It is well known that the book "Mind-Cure: A New Healing Art, Its Philosophy, Principles and Practice," by Prof. Baldwin, is a fine work, and for sale by nearly all who handle this literature. Its price is 25 cents, but I will send it postpaid for 10 cents in stamps. Dealers may have them of me as follows: fifty for \$3.50, or for 90 cents a dozen, at my expense of sending. This offer is for a limited time. 5,000 more were recently issued, and its price is to continue, after our brief limit is up, at 25 cents.

Many are being cured; absent healing is about as successful as when patients are personally present. Our rates have been \$5.00 for twelve treatments, but everything to-day is tending toward lower rates. If the editor can do a kindness toward the doubtful, or those of limited means, by offering twelve treatments for \$2.00 he will do so. On receipt of this amount he will send each patient a few rules, and will name the date to begin the treatment, at seven o'clock each evening. Let all who desire treatment communicate briefly with Mr. Swarts.



Our Non-Resident Course is going rapidly. We have but few of our "Formula Text Books" left, and do not expect to continue, except for a limited time, our present offer to graduate in so perfect a course for \$10.

Too many who own our Text Book have written us to deduct the price they paid from the \$10. This we cannot do. When such offer was made we were to have \$25 for the course. Send \$10, as many are doing, and I will send the course. At least \$5.00 must come as a first payment, and the balance when your answers come; then the Diploma will be sent. Let the interested write and I may privately name an item in their favor that may enable them to decide.

Removal.

Note our removal to 145 Monroe street. Address and send all remittances to the editor. He will remain closely at the helm, and give direct attention himself to all correspondence, etc. His office is provided with new and faithful assistants. Patrons whose orders and interests may have been overlooked during our long absence, and for several months, prior to August first, may inform the editor, and he will adjust all odds. No one need to address further the lady who managed for us last winter and until recently, for she is with us no longer.

The MENTAL SCIENCE MAGAZINE has won the name of discussing ably the controverted religious questions now agitating the thinking world. Pens of strong advancing thought flash tongues of fire in our columns. It does not materially compliment those who prefer to read the easy narrations with which certain publications in our literature abound. We shall continue to give the clearest and best relating to our system of Mental Healing; we shall aid all in this field; we are ready to report the interests for every locality, but we must still grapple with error of every form. We invite the variety of minds to contribute to our columns. Send in early for our October.

We were quite certain that the personality of God as introduced by Adasha in our July issue, would awaken some good minds to the subject. Such is the case as will be seen by the able logic of Prof. Hazzard, Dr. Close, Dr. Knowles, etc., herein.

For some reason our New York editor has omitted to send his Scriptural lesson promised in our last.

LETTER EXTRACTS.

NATICK, MASS.—This dollar is for renewal. Your MAGAZINE is the best. A. B.

WORCESTER, MASS.—I could not get along without your MAGAZINE; it is constant spiritual food for my soul. R. B.

MADISON, WIS.—As my subscription expires next month, I enclose \$1.00 to renew for your much esteemed MAGAZINE for another year. Mrs. R. S. W.

WORCESTER, MASS.—The enclosed is for renewal, one year. Your MAGAZINE always gives us a feast of richest thought; we prize it much. PROF. C. C. F.

OURAY, COL.—I do not like to be without the MENTAL SCIENCE MAGAZINE. I find it very instructive. I am raising a club for it, and shall make it as large as I can. Mrs. L. B. P.

SHARON, MASS.—I have just received the August number of your MAGAZINE. As the time for my renewal has arrived, I enclose one dollar. Each number is a source of great enjoyment to me. Mrs. J. W. C.

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