

ESSAYS
AND
OTHER FOOTPRINTS
LEFT BY
MARY BAKER EDDY

**DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE
AND AUTHOR OF ITS TEXTBOOK**

Science and Health With Key to the Scriptures

ESSAYS AND BIBLE LESSONS

ASCRIBED TO MARY BAKER EDDY

WITH

REPAID PAGES

FOOTPRINTS FADELESS

BY MARY BAKER EDDY

WITH

THE SCIENCE OF MAN

OR QUESTIONS AND ANSWERS IN MORAL SCIENCE

EARLY PAPERS

VISIONS

MIND-HEALING: HISTORICAL SKETCH

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FOREWORD

The purpose of this volume is to draw attention to some of the lesser-known footprints which Mrs. Eddy left for us – footprints which she described as ‘fadeless’. Also included are several essays and Bible lessons that must have been likewise ‘left to the providence of God’ (*Mis.* 100: 1).

In the presentation of the articles here assembled, the main consideration has been whether they are fundamentally true or not. The *Manual* very properly warns against publication of strictly private communications from Mrs. Eddy without her written consent. Apart from the lack of wisdom in expecting to find Truth under cover of personal sense, a private communication is of little value unless the full reason, context and occasion are established. If the right thing done at the wrong moment ceases to be right, so does a truth fail when related to the wrong circumstances. On the other hand universal Truth is always Truth. It is the monopoly of no person. It will include specific examples, but only as a direct emanation from the stated Truth. Moreover, if a statement is true, it will be found in some form in *Science and Health*, the full and final revelation to this age, and can be verified there. So far as these essays and articles restate and reillustrate the ‘old, old story’ they will further the work of *Science and Health* and heighten its meaning. If the reader can see the operative Principle back of Mrs. Eddy’s words, he will also see that he *is* the ‘member of her Church to whom the communication has been made; and if God and he are thus in communion, who else is there to be informed? ‘The Christian Scientist is alone with his own being and with the reality of things’ (*'01* 20: 8).

Yet the reader has the right to ask how and why this collection of writings comes into being, to ask what is known of their circumstance and occasion and authenticity. In some cases an answer is at hand, in others not. Their background and history, as known to the present compiler – while being no substitute for the Truth test which the individual must make for himself – have much of interest; and if it will anticipate the questions frequently put, a partial account will perhaps serve a good purpose.

Mrs. Eddy predicted that if certain conditions were fulfilled, ‘in the twentieth century every Christian church in our land and a few in far-off lands will approximate the understanding of Christian

Science sufficiently to heal the sick in his name'. Many have perhaps thought that, as a corollary, there would be a steady build-up of the Christian Science church and organization until all other denominations were assimilated. Statistics lent their agreement. As the *Topeka Daily Capital* said in 1906: 'In 1890 the faith had but an insignificant following. Today its adherents number hundreds of thousands, and if the growth continues in like proportion through another decade every other sect will be left behind in the race for numerical supremacy.'

For the first decade following Mrs. Eddy's personal departure the movement continued to expand in terms of practitioners, church attendance and so on; but coinciding roughly with the great Litigation of 1919-22 the momentum began to disappear. To many, a significant phenomenon has been the gradual decrease in the number of official teachers, ¹ even though Mrs. Eddy's provision for their appointment under the *Manual* has been stretched to the limit of its interpretation. Did the falling away of material growth indicate that something has gone wrong? Did Mrs. Eddy foresee what was coming? Did Mrs. Eddy perhaps intend there should be no new official teachers after 1907, when the last class was held for which her signature appeared on the certificates as stipulated in the *Manual*? Did she leave any provision of instructions for rectifying the situation?

About the time that these questions were exercising my attention, Gilbert Carpenter Jr. was beginning his God-inspired labor of gathering together and preserving records of those who had been most closely in Mrs. Eddy's counsels; and in 1937 our association began. While I had feared that Mrs. Eddy's closest associates would depart without leaving the record that were equipped to leave, and perhaps expected to, Mr. Carpenter's concern was that indifference or opposition from official quarters would confine the record to a fading collection of incorrectly copied items or to an intentionally hidden depository. Nevertheless it soon became apparent to me that statements such as those Mr. Carpenter and many others were being

¹ The decrease since the Litigation works out to an average of about two per year.

It is difficult to make a comparison with the pre-1911 days, because although there were then twice as many Christian Scientists with C.S.B. (or C.S.D.) certificates as there were in 1961, not all of them had or exercised the right to teach. Mrs. Eddy's 1904 by-law that a husband and wife could not each teach a class was one of the ways in which teaching numbers were held down even before 1911.

A statistician has estimated that, with present trends, no matter how many hundreds of millions of Christians there may be in the world in coming centuries, the number of officially-recognized class-taught Christian Scientists will never go above 300,000.

led to preserve gave access to Mrs. Eddy's ultimate instruction in Christian Science work. It was in her home that she illustrated *Science and Health* to the individual and expected him to demonstrate, individually and alone with his own being, the wide implications of the textbook. If Christian Scientists today are ready for that work which redeems the world and fulfills the prophecies for the twentieth century, surely they are called anew to the home of the Revelator of Christian Science; and they will surely recognize and respond to the records at hand.

The work of an organized church, and certainly the devotion and love expressed in individual, self-governing churches, can provide a harmless or worthwhile interlude; but it seems plain that if Mrs. Eddy, for example, did not cater for vastly increased numbers of teachers, it was not because something had gone wrong: it was fully in line with God's intention. Until the student is consciously 'taught of God' in communion with *Science and Health*, it is just marking time for him to think that certain ceremonials and formal classes are the essential means. There was indeed a time when the *Manual* forbade a 'student of the books of Mary Baker G. Eddy' to take lessons from another, although the Board of Education was available to test him on what he had learned of himself.

It is evident that when the centralized church in Boston was dissolved on Mrs. Eddy's recommendation in 1889, she preferred it to remain an unorganized assembly till the Church of Christ should 'exist alone in the affections'. She showed no wish to let the students reorganize in 1892; and it is not at all likely that her prophecy about the Christian churches in the United States by the end of the twentieth century did imply the corollary suggested above. Mrs. Eddy did indeed tell the *New York Herald* that the Church of Christ, Scientist, would embrace the churches one by one; but just as she explained that her use, in the same interview, of the word 'man' as her successor was not 'any man today on earth', so she surely meant no church established on earth. In 1892 she warned William Johnson, clerk of the church, by letter dated May 8, that if they reorganized it would 'ruin the prosperity of our church'. 'I tell you,' she wrote, 'the consequences of reorganizing and you will find I am right. Open the eyes of the church to these facts. I have consented to whatever the church pleases to do, for I am not her keeper, and if she again sells her prosperity for a mess of pottage, it is not my fault.' And three days later she reluctantly reiterated her 'poor consent', feeling she was doing too much for the church in Boston and perhaps trying to divert the negative experience the church needed. She wrote: 'Now let her pass on to her experience and the sooner the

better. When we will not learn in any other way, this is God's order of teaching us. His rod alone will do it. And I am at last *willing* and shall struggle *no more*.'

It would be neither right nor wise to attempt an interpretation of Gilbert Carpenter Jr.'s attitude to organized church; nor to assess his hopes, aims and steadfastness, and the hurdles he found in his pathway. A few extracts, however, from the written records left with me may dispose of some routine questions.

It was a Director of The Mother Church appointed in 1909 (with the office also of Clerk) who first began making a serious collection of letters and items of interest by and about Mary Baker Eddy after her departure. Mrs. Eddy's executor, Henry M. Baker, at one time gave him permission to 'publish the letters written by Mrs. Eddy to her relatives and to others in past years, and also the original girlhood poems purchased by you through George W. Baker of Tilton, which are now owned by you'.

The collection was made in his individual capacity, so that, a decade later, after running into general differences with the other Board members and being replaced by them, he retained in large measure his own copies of the material.

After yet another decade, this ex-Director, John Dittmore by name, began to make use of the material to discredit Mrs. Eddy, for the purpose of discrediting the Christian Science organizational set-up as generally accepted. (He had for a while supported the rival organization of Annie Bill.) With the assistance of Sutherland Bates he now brought out a highly critical biography of Mrs. Eddy¹ hard on the heels of Dakin's uncomplimentary biography which first appeared in 1929.

'Meanwhile,' my records continue, 'Gilbert Carpenter Jr. had become aware of the many important statements Mrs. Eddy had reserved for a few of her students and which were apparently getting more and more lost to view rather than becoming more and more universally understood. Among the material drifting around among Scientists were copies purporting to be the "Divinity Course" as given in her home. Consequently he took the most authentic of these copies he could find and presented it to the Congressional Library in Washington² as a touchstone against which future generations could gauge the more or less spurious copies of the Divinity Course extant. . . .

¹ *Mary Baker Eddy* by Ernest Sutherland Bates and John V. Dittmore.

² The Directors of the day secured the removal of the first copies presented, but it was not known that two later copies (from an even more reliable source) had been added, and these have remained. The copyright has now expired (1962).

‘About this time a man named Remington, who married Spofford’s daughter, was hawking round tidbits from the Spofford 1 collection. . . . Gilbert Carpenter Jr., who had now read the Dittimore book, and was particularly anxious to see a copy of James Gilman’s diary quoted therein, heard of Remington just about the time the latter gained the confidence of Dittimore and became an agent for him. This was when Dittimore was asking \$10,000 for the trunkful of material still in his possession. An R. C. priest had so far offered \$5,000 for it. Gilbert Carpenter Sr. informed the Directors and begged them to buy Dittimore out, but they would not hear of it. . . . Thereupon the Carpenters . . . bargained with Remington for the loan of the material for two weeks for \$400. 2 The Carpenter household set to work copying and photostating in order to be able to start on equal terms with any misuser of the material. The New York public library, backed by the Vanderbilt grants, made part of this work financially possible by undertaking as much photostating as they could accomplish in two weeks on the condition that the negatives remained their property, although a positive copy of everything would be issued free to the Carpenters. Accordingly at the end of the two weeks, a copy of nearly everything was in the hands of the Carpenters.

‘ . . . (At length the Directors) agreed to pay Remington his price and the agreement included the surrender of all copies. Accordingly Mr. Calvin Hill went to Providence to collect the Carpenters’ copies, only to hear that the New York public library now had a complete file of many of Mrs. Eddy’s letters. 3 Gilbert Carpenter Jr. attempted to retrieve the material from the New York public library but it could only be had against payment of the photostating charges. (Later the Board of Directors arranged to appropriate these copies. 4)’

The rest of this record deals with various attempts to suppress or bury the material, including the attempted removal of the books deposited by Mr. Carpenter in the Congressional Library, and the actual surrender of the entire collection to Miss Warren (the

1 Daniel H. Spofford, one of Mrs. Eddy’s first students, is referred to in Chapters VI and VII and credited there with preserving some of the items.

2 With full copyrights, as confirmed in testimony left by Remington.

3 Gilbert Carpenter Jr. said that the news caused Mr. Hill must distress; and when he realized the Dittimore material was already accessible to the public, he saw no point in taking away what had been collected in Providence. So he left it.

4 Against this sentence in parentheses, Gilbert Carpenter Jr. put a question mark when he checked the copy. The circumstances of the collection’s removal from the New York library were merely his surmise. Certainly there was a time when the material could be located by users of the library; but a Scientist who inquired in 1948 got no farther than finding someone with a recollection of it.

Directors' corresponding secretary of the time) who went to Providence in person and secured Mr. Carpenter's consent to let her remove whatever she felt he should not have. She took it all.

The Congressional Librarian, Archibald MacLeish, finally ruled that the books were being read so extensively by the American public that they must stay where the public could reach and read them; he refused to release the Carpenters' own book on Mrs. Eddy, ¹ even though Gilbert Jr. had been prevailed upon to request the return of the library copies. Mr. Carpenter was gratified to learn from Mrs. Dittmore that among its readers had been Mr. John V. Dittmore himself. In Mr. Carpenter's words, 'the reading of the book brought him back to the fold,' for he thereupon wrote the Directors acknowledging them as head of the Christian Science movement, and three months later he died.

At the time when Miss Warren removed the Carpenter collection the question of other repositories of the original Dittmore material had not been raised; and her sudden demise ended the current attempt to deprive the Carpenters further. It was now discovered that a third party (a non-Scientist) had kept a full set of the photostats just as a record. He surrendered it gladly, so that within two weeks the whole collection was back again (except for some photographs which no one had thought worth photostating).

Other collections came in and the Carpenter Foundation was established to hold them all. With wonderful courage and perspicacity Gilbert Carpenter Jr. made his way through opprobrium and legal threats and lack of understanding. Relying on God's guidance he waited on Him, and tiptoed around the many pitfalls which a more precipitate course towards his desired goal might not have avoided. But during our last meetings, when he went over with me the story of his labor of love and checked and signed the records I made for future enlightenment, he uncovered something of his disappointed hopes. He told me how another foundation, upon which he had modeled his own, had soon been stifled by the dead hand of ecclesiasticism; and he seemed to expect his own foundation to be a mere morgue within fifteen years of his own departure.

I began to realize why he wanted to help build up in London a second outlet for Mrs. Eddy's individually recorded instructions and sayings. As early as 1946 he wrote that 'that will really be the big step for me'. And a year later he suggested that we start printing books in England. In 1949 he gave me such copyrights there as he had to give, and when I asked him two years later whether he would

¹ *Mary Baker Eddy: Her Spiritual Footsteps* by Gilbert Carpenter and Gilbert Carpenter Jr.

confirm that once again in writing, he did so avidly, emphasizing that he realized the implications and the extent of what he was doing.

Quite early he had described his fundamental purpose to me in writing as follows: 'I have no thought other than my hope that the Scientists will have the chance to study these things about our Leader freely – I mean, of course, those who are ready. And if the question comes up, who are the ready ones, my answer is that they show themselves by virtue of that readiness – just as distinctly as people show themselves in a human way – when they are hungry, they appear at some place that serves food – and if they do not care for that food they go elsewhere.' Yet he was not himself able to make available 'those things about our Leader *freely*', or even to advertise such a course for fear of provoking the opposition to the value of an outlet he could seem not even to sponsor. I think this was why he wrote to me: 'I believe there will be a greater interest in England as time goes on than even in America.' In 1950 he had a windfall of hundreds of letters, and wrote: 'It would be so good to know that copies of the letters were in England.' I accepted the task of making copies in chronological order for London, but I had not completed it before my visit to Providence ended; and in the last letter I had from him before his passing he wrote and reminded me: 'The (rest of the) letters are waiting here, hungry for you to come and finish them.'

It is interesting to note that when the question arose about the flow back to America of the London publications he wrote: 'I see no reason why your cannot send yours here if it is more convenient to do so.' And his attitude to the freer outlets provided is shown by his readiness to send dozens and dozens of his own printings, when these were needed, to the agents who sold the London compilations.

For nearly ten years prior to Mr. Carpenter's departure these and other books could be found and read by the public in various parts of the world, and more and more easily acquired; and many had hopes that the priestly fears surrounding them would dissipate by degrees. But Mrs. Eddy's statement that the 'Christian Scientist is alone with his own being' implies the reverse fact: the pride of priesthood, that so-called human link deciding and regulating the distance man lies from his Maker, is 'the prince of this world. It has nothing in Christ.'¹ When divine pressure brought about the reappearance of these books, questions were asked about the nature

¹ See S. & H. 270: 22.

of Gilbert Carpenter's permission for them. Hence the advisability

of an account the reader can assess for himself, and of a restatement of the purpose of these books where the Revelation of Christian Science is paramount, rather than human estimates and interpretations.

It can be accepted that many of the articles here presented are early productions, couched in language which cannot be guaranteed freedom from the beliefs attached to shifting words. Most of those which are public sermons presumably date from before 1890. Some of the points in the articles are found in other settings in the published writings, hinting at their authenticity to one who is familiar with the illustrations our Leader used, also with her deep research into religious history. The story of Justin Martyr, for example, from *How Christianity Lost its Element of Healing*, is given in *Miscellaneous Writings*, page 344. The substance of Mrs. Eddy's sermonette based on John 21: 5 is found in the *Science and Health* chapter on *Atonement and Eucharist*.

Yet some of the essays shout their authorship from the housetops. *Unity* might be termed a development of S. & H. 112: 16 or *Pulpit and Press* 4: 7; *Reversal* a development of S. & H. 442: 16-18, or of *Mis.* 172: 3-6; *The Second Advent* a further statement of S. & H. 333: 16 or of *My.* 318: 31.

One or two of the articles, particularly the Bible Lessons, are obviously second-hand in the sense that others have had a hand in preserving them. One drawback with handwritten copies of early documents is that punctuation and capitalization are uncertain and tend to be changed or edited in a particular way. On p. 193 it is noted that the copies extant of the early *Science of Man* were quite haphazard in this respect. There is a tendency among later copyists to alter capitalization in line with Mrs. Eddy's ultimate practice rather than with the first published writings.

The following information about some of the Essays has been supplied by Gilbert Carpenter Jr.:

Unity: taken verbatim from Calvin Frye's copy in his own handwriting.

Language of Spirit: partly in shorthand (suggesting Calvin Frye again: parts in his diary were in shorthand).

The Second Advent: partly in Mrs. Eddy's handwriting, partly in Laura Sargent's.

Catholicism – Protestantism – Christian Science: taken from a notebook kept in Mrs. Eddy's handwriting.

x

False and True: on record as having been read as a statement of

Mrs. Eddy's at a regular meeting of the Board of Directors held August 4, 1915.

Consistency: dictated to Archibald McClellan (editor of the periodicals) by Mrs. Eddy. When it appeared in the *Sentinel* of December 5, 1908, it bore his signature. Adelaide Still who was present at the dictation testified that this was in accord with Mrs. Eddy's instruction.

The title *Man and Woman* has an interesting history. According to the Frye Diary a certain judge dined with Mrs. Eddy on Dec. 7, 1900, and maintained that men were needed to take over the leadership of the Christian Science movement. Ten days later, Calvin Frye sent the following letter which resulted in copyright No. 30623 being issued to Mrs. Eddy:

Librarian of Congress
Washington, D.C.

Pleasant View, Concord, N.H.
December 17, 1900

Dear Sir:

Please issue a copyright for the title and contents of a book entitled *Man and Woman* by Mary Baker G. Eddy who is a resident of the United States of America. Said copyright to be issued in her name as author. All rights to be reserved by her.

Yours truly,
Calvin A. Frye

The article given in this book may well have been connected with the event described above.

Lines from Mrs. Eddy is a strange document. It was printed, according to the sparse evidence, about 70 years ago, and only one copy seems ever to have come to light. It is obviously not a connected essay – containing extracts from one or more letters by Mrs. Eddy, as well as portions of *Ways That Are Vain* (added to *Miscellany* in 1913, but first published in 1887). It was presumably someone's treasured collection, but the original leaflet bears no name or date.

There are a few items which should be read for what they are: jottings for an article or notes for a sermon, rather than the finished product. As such their language is unpolished, but they become grand as spiritual understanding 'restores their original tongue in the language of Spirit, that primordial standard of Truth'.

Mrs. Eddy refers to some of her sermons, manuscripts and early instruction, in her work *Footprints Fadeless*, which she wrote and copyrighted in 1902 and desired to keep secret for a while – possibly until the copyright expired in the normal course of events. The text is given in full in Chapter Five. Further information on specific

aspects of these fadeless footprints follows in the next chapters. First there is a detailed exposition of one of the early works to which she refers: the remarkable *Science of Man*. This is followed by other examples of her early papers; and lastly, Chapter Eight is devoted to the Visions which helped Mrs. Eddy fathom the workings of mental malpractice and formulate a fundamental fact of her teaching.

In *Footprints Fadeless* she explains that she had been healing and teaching Christian Science seven years before she knew of mental malpractice. Then followed a period of nearly twenty years during which she learnt to teach her students to ‘put up the sword’ in the face of animal magnetism. But she was not generally understood and she had to advise Scientists to drop discussion of malicious animal magnetism until they saw clearly how to handle this error – ‘until they are not in danger of dwarfing their growth in love, by falling into this lamentable practice in their attempts to meet it’.¹

Her examples of the workings of animal magnetism, as given in ‘Demonology’ (*Science and Health*, Third Edition), were likewise modified and then dropped altogether; although it is significant that she regathered part of the material again into her *Footprints Fadeless* nearly twenty years later (see p. 156, ‘Dr. Asa G. Eddy Attacked’).

The concluding chapter of our compilation gives a further early record of Mrs. Eddy’s footsteps, and 1886 version of her *Historical Sketch of Metaphysical Healing* – later *Retrospection and Introspection* which first appeared in 1891.

How much weight should be given to early manuscripts, even when they are known to have come from Mrs. Eddy’s pen? A year or two before she left us, she gave the advice (*My*. 237) that students accept only those teachings that she knew to be ‘correct and adapted to the present demand’. She confesses in *Footprints Fadeless* that she failed to state Christian Science fully until 1875, whereas the first copies of the *Science of Man* were distributed around 1870. Nevertheless she gives the assurance that Christian Science was stated *fully* in 1875 and points out that in her revisions of *Science and Health*, ‘not a single vibration of its melodious strings has been lost’. The revisions must have been for the purpose of insuring that its claims, however correct, were not misunderstood by the mentality prevailing at the turn of the twentieth century. To carry on the musical metaphor, then, *Science and Health* has always been the same grand symphony, but its various revisions are different renderings by bigger and better orchestras designed to promote greater listening appreciation.

Who is to say what range of wording is ‘correct and adapted to the

¹ See Mrs. Eddy’s card in *August Journal*, 1890.

demand' of the late twentieth century? For over eighty years the leaven of Truth has been at work in the form of *Science and Health* and the world has been receiving the 'unction of the Spirit' which Mrs. Eddy says was lacking in the early students. Science, understood, has been 'translating matter into Mind' so that the early misconceptions of the use of such words should no longer confuse the student. There is, therefore, now no reason why, under the influence of *Science and Health* itself, the fresh, clear, earlier wording cannot stand side by side with the final version as being all part of the 'voice of Truth to this age', and the whole be not only correct (as we know it is) but also 'adapted to the present demand'. It was only dense materialism that misunderstood the first utterances; and gazers upon the final edition become one with it as they understand how it came to be. He who through his study finds himself mentally as far as Mrs. Eddy was in 1866 has no difficulty with her terminology of that date and rejoices to see her footprints.

Calvin Frye records a wonderful remark which perhaps explains how she sought to remove misconceptions about words which had developed set meanings. It makes a fitting close to this introduction. It was this: 'What thou needest to know is that mortal mind has translated the body and its functions into matter, and immortal Mind gives back the original with its functions preserved and harmonious, but not as *not in matter*, but as *and of Mind*.'

R. F. Oakes

London, England

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CHAPTER ONE

ESSAYS ON CHRISTIAN SCIENCE ASCRIBED TO MARY BAKER EDDY

MATERIAL CHURCH ACTIVITY

Are you a Christian Scientist? Oh, yes. Let us examine. Do you believe in the existence of mortal mind or a mind disintegrated from the one Mind, God, and its conception of law, justice, mercy, and Truth as valid and important to your own well-being and the welfare of the race and the methods of immortal Mind as opposed to the methods of mortal mind? Oh, no. Let us examine.

Do you exercise more faith in God's feeding you, clothing you or making you a place in the world such as you desire? Have you any more faith in God peopling the universe with man and giving you the objects of your affection than you ever had before? Have you any more faith in obtaining money to build a church, in maintaining your means and God's power to hold this money secure to the ends whereof it is obtained? Have you any more faith in sustaining His church without organization and personal combinations in thought and effort, ways and means, to maintain this church in spiritual organization and through thought consecrated to good, to Love, and to the might and supremacy of Mind to do all things in order? Oh, yes. Let us examine.

If you really do believe there is no mortal or erring mind, then as a rational being you would suppress the manifestation of this falsity; you would hold in abeyance its sensation, emotion, volition; you would say to its every impulse, 'Get thee behind me, Satan, for thou savourest not the things that be of God, but those that be of man', that are of mortal mind and proceed not from immortal Truth and Love.

If this is not your mental attitude relative to this question and its answer, then you do believe in another mind other than God, believe in its actuality, necessity, rights and modes of action. Believing thus you will cater to the law of mortal mind, its civil, social and religious codes of law; you will adhere to these and you will have one master, for you cannot have two masters; you will search the occasion for these laws; you will insist that they shall be adhered to and demand

this adherence from others; you will piously believe and declare that this is rendering to Caesar the things that are his – and so it is. The Christian Scientist has one Master, even Christ, Truth, the unerring Mind and spiritual Ruler of the universe. This Mind so governs his affections, faith and allegiance that he reflects Christ, and this gives him dominion over the earth. This dominion is through Mind, not matter. It is the true sense of things and not the false – the abiding sense of supply, safety, and success, even the justice, mercy, and faith that is the substance of all he hopes for and can attain. This Scientist becomes a ruler over all things, for God, good, had made him this. He has no more occasion to doubt the result of his position, for he is working out the purposes of God, good, in the way of His appointing, than he has reason for disputing the supremacy of right and the helplessness of wrong, or to doubt the superior efficacy of Truth over error in healing the sick – the superior power of Mind over inanimate drugs, unintelligent hygienic laws and faith in matter being superior to faith in God. He is benefiting himself and the world almost involuntarily. This moral power is as superior for success in business as in healing the sick, destroying disease, its cause and effect, antecedent and subsequent. Which do you prefer for your master, a smart man or a smart God?

If you spiritually take less thought of what appetite craves or desires, about what you eat or drink, then you will drink water instead of coffee, tea or stimulants, and save much expense in cooking and groceries. Your clothing will abide instead of pass away. Your thought will so replenish yourself with wearing apparel that your clothing will be like the widow's oil, rather than the fashionable ladies' wardrobe from Parisian models and much time saved for usefulness instead of being expended on shopping, selecting and fitting garments.

You will desire that place in society and the world which removes you furthest from them. The fate of ambition is its snare, its only rationality is madness. We should yearn and aspire to rise above the world, its sorrows or its favors, with a great earnestness as to triumph over sickness, sin and death, for worldly ambition leads in the paths of these conditions which are forbidden and forsaken in Christian Science. Man is not more nor less. Men and women have never multiplied. There was never a birth nor a death of man, since man co-exists with God. Our only Father and Mother is God – therefore, the offspring of the flesh, born of a woman, is no more real, scientific or eternal, than a tumor, which the Christian Scientist labors to destroy and so heal the sick.

What should be the objects of the Scientist's affections, the things of sense or those of Soul? Certainly the latter. His affections will not cleave to corporeal personality which is error. He will not fall in love with error but fall out with it and depart from it and cleave to good, Truth, the impersonal good. The objects of his affections are spiritual, not material; his modes of action, success and happiness are removed from the shallows of matter into the grooves of God.

The currency of government which furnishes you the means of building a church, is faith in God, obedience to God and the understanding of God. This established circulation in thought is as superior to monetary means to obtain success in church formations and the building of church edifices as these qualities of Mind are superior to drugging and drilling for health, and as Christ is beyond catnip. In the true exercise of the power of Mind, you hold in your hands the means, the methods and achievement of all that is good that conspires to benefit man and to honor God. You are His faithful trustee, and to every heir and assign of this mental condition is transmitted your wealth of wisdom and power which builds upon a rock against which the gates of hell shall not prevail.

No church edifice, no building fund, no money in banks will stand or is secure without the power back of the earthly thrones which is enthroned upon God. Mortal are mutable; you cannot trust them because they cannot trust themselves. There is no basis for either trust. Therefore, as trustees they must be environed and imbued with simplicity, meekness, purity, or else, sooner or later, they must be caught and fall into the meshes of their own error and the snare of the fowler.

The smartest business man is not scientifically a safe business man. His is not as smart as God, while he thinks himself smarter and is quite unconscious of this thought.

If you have more faith in establishing Christ's church by material organization than upon the spiritual rock of Christ, then you build upon matter instead of Spirit – build upon sand. Personal combinations, human thought and effort, material ways and means whereby to establish and maintain the church of Christ are weak, vacillating, temporal, subject to divisions, factions, feuds, and all the *et cetera* of mortal and material phenomena.

The church created, founded and erected on the rock against which the winds and waves prevail not, is the church triumphant, the indwelling temple of God; it is the mind that has consecrated its affections, its aims, ambitions, hopes, joys and fruition in Spirit, whose methods and means, plans and successes are secure; they

cannot be separated from success. God is their Principle and is supreme. He doeth His own will; none can stay His hand; and His methods manifest will all be sound, square, legal, honest, decent and in order.

This model Christian Scientist is the sharpest, the surest, the most successful business man or business woman that this earth can afford. Christian Scientists – what is your model? What is your model business man – he who begins with political economy, human plans, legal speculations, and ends with them, dust to dust, or the real Scientist who plants in Mind, God, who sows in Mind and reaps in Mind?

CHRISTMAS

Isaiah 9: 6 – ‘For unto us a child is born . . .’

Over eighteen centuries ago, the advent of a babe stamped a new impress on history.

Little dreamed the Emperor, enthroned in his gorgeous palace upon the Capitoline Hill, that a babe slumbering in a manger in the obscure hamlet of Bethlehem, a remote province in Assyria, was to establish an empire before which the power of the Caesars must dwindle into insignificance. When the child Jesus was born, all the nations known of that period were in subjection to the government of Rome. Around the Mediterranean shores were clustered the thronged provinces and majestic cities, that gave Rome the palm of dynasties. The Atlantic Ocean was an unexplored sea. The Indies had but a fabulous existence. Rome was then the world, and Caesar was the governor of Rome. He could do what he pleased with the property, the liberty and lives of over three hundred millions of people comprising the Roman Empire.

Such power no mortal ever swayed before; such power no mortal will ever sway again.

For unto us a child is born

1st. Let us consider what gave this declaration its especial interest.

2nd. What was the star they saw in the east that went before them till it came and stood over where the young child was? Millions of children were born before the babe of Bethlehem, but they were not heralded by angels or tokens in the heavens. Even the material history of Jesus furnishes this fact, that the meek Nazarene was the most conspicuous character that ever trod the globe. Uneducated, he put to shame the arrogant Rabbis, overthrew the proudest systems of philosophy, ancient and modern; yea, warrior, kind and philoso-

pher went down before him, and his teachings and demonstrations are destined to take Christianity back to its primitive definitions.

But, turn we from the material to the spiritual history of the babe, whose infant wailings blent with the bleating of the goat and lowing of the kine, briefly to trace that history to its hour of gloom and glory.

The prophet Isaiah sang – for unto us a child is born, unto us a son is given – and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. And did not the Hebrew Melodist discern just cause for clapping hands, when a mighty Truth welling up from the infinite presented itself to mortal sense, and that sense kissed it and called it a babe?

And did not that wise seer forecast the destiny of Truth when he said, the government shall be upon his shoulder, it shall be a marvelous instructor, and omnipotent power, an imperishable Principle? But remember, the Hebrew bard in his grand epic referred not to that little bunch of flesh, phosphate and linen lying in a crib – but to the advent of a spiritual idea, the idea of Life evolved from Spirit, man begotten of the Principle of all being; perfect Mind reflecting perfect Mind and mind never starting from or resulting in matter; Soul not cribbing with breasts; Deity never blending with dust; Spirit untouched by evil passions and mortality. Retaining conscious spiritual existence and entity, the mind of Jesus retained its native domain, of mind instead of matter. Hence, the control Jesus exercised over material beliefs, and the error called mortal man.

The existence of Jesus was identical with Truth, and the Life that is God. He demonstrated Spirit free from matter, and the divine Soul, the substance of man, and body but its accompanying shadow and this eternal substance never in its body or shadow. He knew that even as good and evil are opposites, so are the spiritual and material sense of things opposites.

The material senses declare matter substance and Spirit shadow, while the spiritual sense of things reverses this statement, and finds the only permanent and eternal side of things, the thoughts that beget them.

To understand this great fact in metaphysics, it is necessary to be born again; born of the Spirit and not of the flesh; and this was the birth referred to in those words of the prophet Isaiah, ‘For unto us a child is born and the government shall be upon his shoulder, and his name shall be called Wonderful’.

Great epochs begin with the birth of new ideas, the development of an unseen Principle; unseen only to the material senses. When

we enlarge our idea of God, it becomes more divine and less human, and this more spiritual conception of being has birth in higher individuality. But the highest finite sense of goodness is a feeble conception of infinite Love. In fine, it is but a babe born meekly because of its surroundings, clothed with worldliness, sin and self, as when Columbus gave birth to his conceptions of this globe. Whoever utters an impregnable Principle, turns the fortunes of the race gradually into a higher channel by the mild pressure of Truth.

It is the great conceptions of meek and noiseless birth, not the roaring effervescence, that change the existing state of things, and gently force onward. The silent light drawing artists' pictures, cheering the cot, gilding the palace, glinting upon the couch of woe, glancing into the dungeon, melting the iceberg, brightening the flower, blessing the world, is unpretentious, but the loud whirlwind, that sign and product of disunion and weakness, passes on and is forgotten. The most notable period of the ages was that when a Galilean peasant uttered by the way-side and in humble homes, to artless listeners, dull disciples, and to wondering ears his simple sense of Truth, of how it healed the sick, saved the sinner and robbed the grave of its victory. He trusted those words to the providence of God, but in no fact seems the man of Galilee greater than in his serene sense of the immortality of those words.

Jesus said, 'Heaven and earth shall pass away, but my words shall not pass away'; what a calm confidence was that in the superior permanence of mind over matter! The late Starr King wrote, 'If we study life aright, we shall never sneer at abstractions as visionary or unreal – for if they are false they are unsubstantial as the coruscations in the northern sky; but if true, they are permanent, impregnable as Principle; resistless as right'.

In Mary's meek conception of man created by God, the Judean shepherds saw the Immanuel, for to their thought Deity took the form of flesh and blood; but the Virgin Mother knew her own idea conceived of God, and it was more spiritual, and so gave it birth and named it Jesus. Here the vision of Mary rose above the maternal instinct, giving place to prophecy, and mutely she pondered the fate of her son. Even a mother's pride and fondness were not blind to the necessities of history when the divine meets the human and the human struggles with the divine; but conscious of the power of Truth, and the supremacy of Spirit over matter, she early made demands upon her idea of God to present this proof, saying to her son at the marriage feast, 'They have no wine' and he replied, 'Mine hour is not yet come'. But the persistent mother had a clearer sense that God gives dominion to man, and she urged the exhibition of this

power and the demonstration that her idea was begotten of Truth, namely that Mind is creative, causal, and must present its own ideals. Therefore, she said unto the servants, 'Whatsoever he saith unto you do it'; and Jesus turned the water into wine, and for this simple fact the Scriptures declare that by this he manifested forth his glory; and because of his disciples (in the original texts, his students) believed on him; in other words, they understood measurably how he performed that so-called miracle. The world was at war then, as now, with the metaphysics of Jesus, because in every instance he made matter the servant of mind. The all-engrossing care for the body; the absorbing desire for material dependencies; the craving for amusement and superficial show; yea, the sensualism entrenched behind every form of society, betray the fact that with us matter is first in all things and mortal mind has little faith in the power of immortal Mind; that wrong has little faith in right, in greatness or goodness, yea, in the power of Truth to destroy error. We ought to weary of that self that cannot fulfill more the powers of a higher destiny; when we try to subdue a perverse nature, to spiritualize thought, to elevate our aims or to exalt and consecrate the affections and prove them rebellious and trampling on the silken fetters imposed by a guardian conscience. But when we succeed in making Love and Life one in the vocabulary of our affections, we do well. Every right that is wrought out, however simple or grand, is a step toward harmony, the ultimate of being; yea, it is the birth of some higher idea of God and unto us a child is born. It was a pure thought, a virgin conception that laid the foundations and outlined the character of Jesus. Mary's spiritual idea of man and creation was crowned by birthright, and her sorrowing son never sold his inheritance for a mess of pottage – to forego the frowns, or to purchase the flatteries of world; but, animated by a divine sense of Life and its high behests, Jesus overcame the world. The purity of his origin was embodied and reflected in the character of Jesus. Science had in him a fit representative at the court of heaven; wisdom was justified of her child, and philosophy had to admit that the power of man is his moral strength and spiritual status; that animal courage, brute force, or serpentine art, never constituted strength or manliness; they are a shame to man, they belittle his true origin – belie his nature and betray the Truth that must redeem him. The lowest animal propensities never produced a man; and a debased thought or a debased action was never made by law a high thought or a pure act, and the offspring of the thought or act betrays its parentage. When Spirit shall beget man, God will have created him, and he will be a *man*; and it will require no great sagacity to distinguish the entire man from a beast.

The word son had a broad signification originally. In the Hebrew, an arrow was called the son of a bow, a month the son of a year, etc. Jesus was the son of God in the Hebrew sense, only as a month was the son of a year; a month being a tiny representative of time. Jesus was in part the representative of God, of Life, Truth and Love – he represented Life and its continuance when he healed the sick and raised the dead; he represented Love by self-abnegation, purity and mercy; he represented Truth, when with Truth he destroyed error. From the parable of the husbandman we learn how the ages have received the Truth presented by Jesus; how vanity holds guard at the threshold of history to shut the door on the angel visitant that hath not on an old time garment, saying, ‘This is the heir; come let us kill him and the inheritance shall be ours’; let us stop the advancing steps of others, when we are unwilling to take those steps ourselves; and let the inheritance be ours whatsoever the cost; by killing the heir to a higher inheritance none may learn what are his rare possessions, or question the superior value of ours.

According to Dean Stanley and our most learned compilers of the Bible, Christian healing continued over a period of three centuries after the crucifixion of our Master. I love to contemplate that period, though it be dim with the mist of remoteness and the light hath faded on the mount of revelation. Over the track of time, swept clean by the winds of centuries, methinks I behold the untiring zeal, the struggling hope, and the pure faith of the Christian martyrs, and I see the right hand of their blessed fellowship take hold of this hour – healing the palsied palm, cleansing the leper’s conscience, plucking the feathers from the plumes of vanity, and Christian charity once more brooding with white wing over the churches, saying unto them, ‘Thou that killest the prophets and stonest them, how oft would I have gathered thee under my wings as a hen doth her chickens, but ye would not. Behold your house is left unto you desolate’; in other words – the Spirit that healeth hath fled. Well might the prophet say – for Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until the righteous thereof go forth as brightness, and the salvation thereof as a lamp that burneth. When I remember thee, O Zion, with healing in thy wings; thy walls were salvation and thy gates praise. We ought to set our light upon a hill that others, seeing our good works, may be led to Christ, Truth, the fount of all healing.

And Lo! the star which they saw in the east went before them till it came and stood over where the young child was.

The star watched by the Wisemen of the Orient, symbolized

Science; those watching, willing, working sages guided by divine Science knew whence came the more spiritual idea of creation; and unto them a child was born of their faithfulness and love, the womanhood of God.

The Chaldeans' faith in the stars, proverbial and prophetic, clothed those guardians of night with a beauty and mystery; they saw the fate of men and empires in a star; no higher revelation hung out upon empyrean where the rain hath a father who hath begotten the drops of the dew. Unlike the Orient, the Occident precipitates fate and divines it not, likening fame, fortune or power to a star, a scintillation in the sky of destiny. But today the face of the sky, replete with hoary intelligence, blushes at the dawn, for the star that once rose in the heavens has gone down to earth; the God of our day was the more befitting symbol of Science because Science rests upon the very altar of Deity. The sun, governing its system of worlds, symbolizes the government of God, and it was Science that rescued this sun from the definitions of superstition, and enthroned it in the stellar universe; then was there the birth of a new idea, Galilee was its victim, and Science traversed the night, it waded through gloom, till it came and stood over where the young child was, where the new idea had birth that took astronomy out of the hands of superstition. Almost nineteen centuries ago – Science, symbolized by a star, appeared to Zion's watchmen in the night of that age, a period darkened by the reign of the debauched Herod, and it guided them to the birth of a more spiritual idea, even to the Virgin Mother's spiritual thought, and true conception of man's real being, which thought that wonderful Mother made palpable, presented to others, and to their belief it became flesh and dwelt among us in a form of a babe at first – and according to their belief her spiritual conception of man brought forth a material man and was a miraculous conception (but it was not) and they called the babe Jesus. The prophet, however, gave this idea of Mary's a more appropriate term – he called it, Wonderful, a Counsellor, a Prince of Peace. That spiritual substance and intelligence in matter, was not changed from its spiritual basis to Mary or to her son and was this right understanding of creation by which that son afterwards changed the water into wine by a purely mental process and through the understanding that form is evolved by and from Spirit instead of matter, and that we can gain no likeness of the Father of eternal Spirit from a material basis. Mary's conception was the counterpart of God's creation, of a scientific metaphysical creation, without a single material element, whereby to create, as when Spirit first said, 'Let there be light and

there was light' and 'Let us make man'. This great metaphysical fact by which we learn that Mind evolves all outline, form and color, that the universe and man are created spiritually, and exist spiritually instead of materially; by which we learn that Life, substance or soul is not in matter, has come down the track of centuries to our time, and again the shepherds shout, for unto us a child is born, a new idea has been given birth, and his name is called Wonderful, and we have seen the star in the east, the Science that guided us to this idea, and have come to worship its Principle for this Principle is God, the everlasting Father, the Prince of Peace. Christian Science is the star of Christian destiny because it reveals this true idea of God, in the supremacy of Spirit, the one God, and the proper dependence of man on God as his one substance, Life and intelligence, a dependence such as the idea hath upon its Principle for all those original elements. This great Truth in metaphysics robs not man of his individuality, rather does it make him eternal in the power that Science confers, namely, that of demonstration, for we all admit Mind is immortal and if it can evolve its own idea and see it as a flower, a tree or a man, that thing is as immortal as the thought that begets it and as perfect as thought would have it. On this scientific Principle, Jesus, prophet and apostle, healed the sick and cast out error. Jesus' demonstration was above theirs for he understood its Principle from his birth. This guiding star of Science hath led on the ages, and will lead on to our final spiritual ultimate where all tears are wiped away and no night is there to demand a star. The creative, or causal power, supposed to be hidden in the blind forces of matter, we learn in Christian Science adheres only to Spirit. This great Truth of being despised and rejected of mortal man, material thought in all ages, came to the waiting Wisemen of old, as it comes to the waiting heart today, a Prince of peace, healing the sick, casting out error, raising the dead, that is, resurrecting our understanding of Life from the basis of matter to the basis of Spirit, and of the increase of His government there shall be no end. When unto us this child is born, the age lays it again in a manger, binds it in swaddling clothes, nurses it in obscurity and decrees its death and yet we behold now as of old the power of Truth in meekness and in might.

I said, we ought to have a new lexicon as well as newness of Life in Christ Jesus, and I will add here are a few definitions I would place upon its pages.

God is omnipotent, therefore there is no power nor intelligence besides Him. Sin, sickness and death are impotent because God is omnipotent. Drugs are anti-Christian, being employed instead of God to heal the sick; matter used in the place of Spirit is anti-

Science. Drugs relieve a difficulty for the time being by permanently fastening on the patient the conditions that call for the drug.

Allopathy teaches that disease is properly cured by producing another and a greater difficulty. Homeopathy teaches the part is greater than the whole.

Christian Science, casting out error and healing the sick, teaches that all things are possible to God. Do you believe this? and how can you doubt it if you believe the Bible? Like the star of night the gentle presence of Truth comes to us in the darkness, when earth hath half-starved our angel appetites and we are an hungered; and it comes to cheer, to guide and bless – to point to heaven and lead the way.

Christian Scientists, on this anniversary of the nativity of our Master, we question thee. Has the light of divine Science gone before you a star in the heavens of Soul till it came and stood over where the young child was, to break the solemn night? Was it a divine hope, springing exultant on triumphant wing, sovereign o'er sin, the victor over sickness yielding glad fruition, a sublime understanding whose upward tendency told you it was a child of heaven born not of the flesh, but of the Spirit clothed with white winged charity and on the door of heaven and face radiant with goodbye (God be with you)?

THE BIBLE TEACHES US HOW TO HEAL THE SICK
Our Subject Embraces the Spiritual Signification
of the Scripture

Friends, the Bible is the book of books – the foundation Truth of all things, yea, it is the only revelator of what God is and what God does.

But for this Bible our days had withered as the grass seventeen years ago.

The Book of Genesis has an importance to which no other document pretends. It is not only the oldest book that is trustworthy history but the only one that contains the clear concise statement of the supremacy of Spirit over matter as when the eternal Us said, 'Let Us make man and let Us make him the image and likeness of Spirit' (not matter). The spiritual origin and support of the universe and man is their only real origin, subsistence and ultimate. Therefore, the entity or ego of man is Spirit and man is but the idea of himself and himself is God of which man is the reflex shadow. Not that man is God, but that man is the image and likeness of God, and should have no other mind but the divine Mind to govern and control this image and likeness or manifestation of God.

The spiritual origin and existence of man and the universe are the

truth of man and the universe. A material origin and existence of the universe and man, are mythology in which matter is supposed to include Spirit which is the error or misstatement of being. One of the proofs that man is idea and not matter is that man must disappear materially to reappear spiritually or as idea – that spiritual representative of eternal Life or God. Every hour is a partial fulfillment of this statement of being and final spiritualization of all things. For every material hour is mortal and hasteth to its end, even eternity, the final dissolution of all material computation of hours, and the destruction of all organic structure.

Do you say I have taken away your Lord and you know not where his laid – that I have marred or erased man and the universe by such transcendentalism? Then you do not apprehend our meaning. A picture in mind cannot be marred or blotted out so long as the mind that contains it is symmetrical and eternal.

Now I mean that man is one of the pictures of God's mind and this picture is a product and not a producer; it is an image and reflection, the intelligence whereof is the Mind that produced it, and not that man is a separate mind from God, for then man would be a sinner and sin would render man mortal. The only possible way for man to be immortal is to have no separate mind from God, for then man is governed by an unerring Mind and this produces an undying body forever undisturbed by matter. Rather does the material lack confirm the spiritual presence. We cannot have both, as Jesus said, 'Ye cannot serve God and mammon'. When prying into profane history for cause and effect, we are not drawing from the spiritual origin of all, our only premises and conclusions of God and man – and this is our only safe starting-point. Matter is a mortal instructor, Spirit our immortal teacher; which, then, should interpret to us the lessons that benefit and sustain man?

Material history and philosophy are only useful when their material reckonings give place to spiritual research into the primitive Principle that governs all and which alone can explain all. Speculative theories based on material phenomena are the fugitive opinions of mortal mind that change and disappear, but spiritual formula based on the constituent qualities and powers of mind is latent Truth springing into present action and eternal harmony. How immeasurably inferior is the one to the other! The Genesis of the Scripture, unlike the Vedas, is not a collection of hymns more or less sublime, or like the Zendavesta, a speculation on the origin of all things, or like that Yihking (Eking), an unintelligible blunder. The five books of the Pentateuch form a consecutive whole whose central points are: First, the history of spiritual creation and being, which is the Truth

of creation and Life. Secondly, the history of material creation, or life in matter, which is the error of suppositional existence – and thirdly, the law from Sinai, those spiritual rules and moral cardinal of Christian Science. The Ten Commandments are a perfect digest of wisdom whereby to regulate the routine of life; without those commands the Science of Life had not been expressed. The Ten Commandments carried out are indispensable to health, happiness and immortality. They are central figures in the group of metaphysical healing – ingrafted into every one of its conditions, and the test of them all.

Every member of our Association of Christian Scientists is bound by a solemn oath to obey these commandments on penalty of being expelled and his name made public.

I say it on the strength of my own experience and the authority of the Scripture that I could never have discovered the great Principle of Christian healing had I lived apart from the spirit and letter of those commandments. God pities our mortal stint and supplies relief out of our earnest cry for help and honest aim to do right. Of old the complaint went forth: he is a glutton who was the least eater of the age, he casteth out devils, error, through the prince of devils, who gave the highest demonstration of God.

But that public scoff helped humanity on the one hand and was the result of ignorance on the other. It could never harm the history of our blessed Master when that history was understood. The great spiritual advancement by which our divine Maker led on the centuries to God was the foundation of his ability to heal both body and mind. Also it caused the antagonism between him and the age. The Jewish Rabbis ruled spirituality out of their synagogues and out of their lives. Jesus never taught that our bodily senses should govern man and make him a creature fed on amusements whose happiness is obtained from the gratification of the five personal senses. The animal's life rises no higher than that, but man, the likeness of God, is not possessed of animality, else he has lost that likeness! and can never regain it so long as his happiness consists in the amusements of this silly world's occupation, namely, to eat, drink, and be merry, for tomorrow we die. When the ambitious mother presented her two sons asking that one should sit on the right and the other on the left hand of God, the reply of Jesus was – ye know not what ye ask; are you able to drink my cup? The cup of the man of sorrows he made the condition of that fitness, and why? Because it separated man from the vain and empty lie of life in matter, uniting him to the joys of Soul, and those joys satisfied the immortals cravings; purity and Truth are the only sure foundations of bliss; without these all is

lost, for none but the pure in heart shall see God – in other words, can understand the divine economy of being that hath for its demonstration casting our error and healing.

‘Tis greatly wise to talk with our departing hours and ask them what report they bear to heaven and how they might have borne more welcome news. We are journeying on to that bourne whence no traveler returns, where happiness must come from Soul instead of sense or there can be no happiness but outer darkness; but weeping over misspent hours never recalls them. They only are wise who put oil into their lamps, furnish themselves with the light of the divine Life to illumine their path and insure their welcome home. The sweetest rhythm of the Psalm of Life is this – ‘she hath done what she could’.

MARRIAGE AND PROGENY

Why do the lower animals suffer less than the human species from propagation? It must be because the sin of this false generation is less in the lower than in the higher species.

Is not suffering from error the penalty for error? Then is not that person farther from salvation who can sin and not suffer than he who suffers from sin? We read in Gen 3: 16, ‘Unto the woman he (God) said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children’.

We learn from Scripture that God made all that was made and He made it good. Therefore He made all that is real and eternal. Then nothing really exists that is unlike God and is not the reflection of positive good unmixed with evil.

Is it more impossible for good to make evil than for Spirit to make its opposite called matter?

Does Spirit fraternize with the flesh? Is man a creator? Is lust divine? Is life, substance, and intelligence in matter?

If regeneration signifies spiritual resurrection from the flesh, one cannot be led to the bridal altar with the expectation of surrendering to the flesh and sincerely pray, ‘lead us not into temptation’. We read in the Scripture, ‘Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage’. Luke XX: 34, 35.

Parents who understand spiritually the law of Truth, through disobedience thereto cannot improve the human race and propagate a generation more exempt from error. Is not sin exceedingly sinful in proportion to the light that is sinned against and might not the

offspring of such mental conditions be the wickedest generation since Adam and have to pay the heaviest debt of posterity?

Our Master taught his followers explicitly to ‘call no man your father upon the earth; for one is your Father, which is in heaven’. Matt. XXIII: 9.

The Hebrew Psalmist, David, when awakened to the scientific sense of being, as the Scripture declares, ‘did that which was right in the eyes of the Lord’ and he lamented his material origin saying: ‘Behold, I was shapen in iniquity; and in sin did my mother conceive me’, Psalms LI: 5. Job, that Scriptural type of whom it was written ‘that man was perfect and upright, and one that feared God, and eschewed evil’, Job opened his lips and said, ‘Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived’. Job III: 3.

Dear Reader: These momentous questions and considerations I cannot answer or settle for you. God alone can and will do this and enlighten your understanding as to the true Scriptural import. The Bible and Science will some time solve for each and every mortal this earthly problem of *Marriage and Progeny*.

Of this I am at present certain, that if marriage does increase a temptation to depart from Christ’s teachings, it is not the union which Jesus sanctioned when he said, ‘What therefore God hath joined together, let not man put asunder’. Matt. XIX: 6. In other words, our Master assured us that they whom Spirit unites spiritually - for Spirit cannot unite materially - cannot be separated.

UNITY

The mathematics of metaphysics are undeniable and demonstrable. Ethically and hygienically they are Yea and Amen. Neither conservatism, sin, nor a single error can enter them and they remain metaphysics or Christian Science. Their etymology differs from that of material numbers or arithmetic, in this - there is no division of numbers - all its numerals are one. It does not count thus - one, two, three, four, five - but it does numerate as follows: one once, one twice, one thrice, one four times, and so on.

Here the eternal, universal, and forever one is seen and understood in the order of Science. Any departure from oneness is leaving Science and accepting the evidence and testimony of the senses in direct opposition of Science.

Now the student perceives readily this mathematical rule of metaphysics as applied to healing the sick. He sticks tenaciously to the

fact of man's inseparability from God, good – the eternal coincidence of divine Principle and divine idea being carried out in a healthy God and a healthy man – and his adherence to this unerring rule of being demonstrates the statement, Truth, for it heals the sick, and this sequence proves the premise, Science, and unchanging order of God.

But does the student see the rule of moral and spiritual mathematics as imperative, yea, *more imperative*, a stronger demand upon the example that works out the great problem of Life in its harmony, grandeur, perpetual goodness, and immortality?

TEMPTATION TO THE ADVANCED INDIVIDUAL

The Christ is the manifestation of Truth and this Truth came not to destroy but to fulfill the law of Life and to perfectly realize all of its manifestations.

Christ, Truth, healed the sick of the palsy and when healed, the patient walked. Christ did not come to remove the individual from human sight, for, as the Scriptures say: 'He, Truth, came to the flesh to restore all things.'

The following will illustrate this thought: Let us suppose that a certain individual has come nearer to the understanding of God and man than any other human being. Let us suppose that this individual could, without fear or hindrance, pass through the human phase of living, up to the divine Life, which has no beginning and no ending.

This human being, however, is confronted with evil that says, 'Believe in me'. Then lust, envy and hatred work to hinder the harmonious passage of this advanced individual from material sense to spiritual sense and soul. It chooses the very time and circumstance that favors the design of evil. It says, 'I will nail you to the cross of old age. I, and all my emissaries, will endeavor to make you believe that you cannot demonstrate harmonious being. We will discourage you on the ground of your own statement, namely, "There is no life, truth, intelligence, nor substance in matter". We will insist that you cannot eat, you cannot sleep. We will argue that no functions of the system can act harmoniously.'

Then this most advanced individual, having much to meet, is tempted to listen to the argument of fear. But the voice of Christ, Truth, is heard saying, '*Be not afraid!* Action cannot stop, it is eternal. From your own standpoint, whether it be the blade or the ear, in order to make it become the full corn in the ear – the fully ripe and spiritual state of being – "the full corn" – it must not be a blighted blade, nor a blighted ear; therefore I, Christ, Truth, begin with your present needs and restore harmonious action to the bodily

functions. I declare you are not afraid. I say, "Peace be still" to your fears. Then I restore action in its proper stage of harmony and the functions of the body are performed naturally as in health. I declare that you eat, relish and digest your food. I declare that the secretions, excretions, and discharges from the body are in a normal, healthy state, which is natural to this stage of your progress. I affirm that adherence to these declarations, with the full faith and with the understanding that it is the divine Science requisite to carry out the result of emerging gently into Spirit – will demonstrate all the phenomena of health. I say that the moral status being present with you and fully equalling the physical harmony, that you are ready to take the next step – namely, the absolute spiritual existence.'

It is reported that Jesus said on one occasion, 'These things ought you to have done and not to leave the others undone'. The healer in Christian Science carries two lines of thought, first, the approximation to the truth, and second, the final truth. He argues for all the manifestations of health of body. At the same time he argues that man is God's own image and likeness. In the words of St. John, '*Now* are we the sons of God'. The healer does not discourage the thought by trying to make that appear first, which is not the beginning but the end of the desired result. The full consummation of Life, Truth and Love is not reached at once but through the footsteps, as did the apostle. When we have reached the divine understanding through these footsteps, we shall then know 'the Way, the Truth and the Life'. Then we shall find ourselves the image and likeness of divine Love – the child of God, the offspring of Spirit – never born of the flesh nor of the will of man, but co-existent with the eternal and infinite God.

THE MILLENNIUM

is here and now, even as the kingdom of heaven is here and everywhere. God is infinite and God is good, therefore good is infinite, filling all space, time and eternity. There is but one God and there is none beside God, therefore there is no presence, now power apart from God, infinite good. The millennium is not waiting for March, 1899. The glory of God is eternal harmony, and this is the millennial glory, and it is appearing eternally brighter and its advent in the human sense of this heaven or harmony on earth has long since appeared. And it will continue to appear in proportion to the human acceptance of the spiritual idea of God, man and the universe. The Jewish Sabbaths and new moons have hitherto helped hide the day-star of the eternal dawn. The Christian era ushered it into clearer view, and the Science of Christianity is bringing its full-orbed light, even the day that is not followed by night but liveth in light ever-

lasting; and no night is there, for no matter is there to obscure the light, for Spirit is All and in its own allness, for if Spirit is God and is infinity, there is no matter wherein or whereby Spirit can be hidden or obscured.

Let us give up Jewish traditions, legends and old wives' fables, ceremonies, rites and dogmas, and learn the light of Science, the Mind of God, and allow no human hypotheses to attempt to scale the heights of holiness, the secret of the most High, of the divine Principle that is light, Life, Truth, Love.

Christmas merriment is but the tinge of an eclipse, the relic of a tradition, for Christ was never born; the Father, Son and Holy Ghost are one in essence and in office. The Father, the divine Principle of being, the Son, the spiritual idea of this Principle, and the Holy Ghost, is Christian Science, the Comforter, leading into all Truth. These three are the triune God, ever-present, infinite, All. This is the monotheism of Christian Science. Let us adhere to it, abide by it, and let it abide in us in the spirit of eternal Truth. Then shall it make us free indeed, unchained to sense, attached to Soul and immortal.

WOMAN'S HOUR

True history is the record of the development in the human consciousness of a truer idea of God and man. This development has expressed itself affirmatively throughout the ages in every department of human endeavor. Its true meaning and intent is interpreted in the search of the human heart for freedom. Freedom is an abstract thing, even an ideal of the Divine Mind, which is God. Its ultimate goal brings 'the liberty of the sons of God'. Its message has come to the awakened thought of toiling, striving humanity in every age as the star of Bethlehem came to the awakened thought of the Wisemen of that day. Its human expression has assumed different forms as the world has step by step risen above one form of limitation and bondage after another. The warfare between science and superstition, between democracy and the divine right of kings, yea, between a higher freedom for humanity touching the hem of the garment of divinity and the limitations of selfishness and greed in all their forms, challenges the awakening thought of this age.

And God – the divine ever-present Love – made man in His own image and likeness. But the man of this world's conception has passed by in his daily tasks oblivious to the fact that Love has always been more truly expressed by woman than by the masculine representative of manhood.

But now has come woman's hour. The deliverer of humanity must be the mother-love. It broods over the children of earth though they, unconscious of its power, may term it weakness.

But the armed legion of progress shall hurl back the forces of reaction and bondage. The doctrine of blood and iron shall fail and the world shall be made 'safe for democracy'. Then shall come earth's great period of reconstruction – the balancing of accounts through reason, love, and revelation, not through brute instinct, hate, and tradition. In this world-wide 'war of the Revolution', manhood shall be softened by the qualities of true womanhood, and womanhood shall be strengthened by the courage and assurance of manhood, and they two together shall reveal the true sense of the Godhead.

The messages to the human heart in this hour are stronger than creeds, broader than races, more potent than patriotism. They are the prophetic whispering of angels.

Prophecy is but history written in advance. The beloved disciple of Jesus on the Island of Patmos, from the spiritual heights of revelation, foresaw human history and recorded the events of these 'latter days'. He did not leave the ages comfortless. He saw the final readjustment of all things, and in the vision he saw symbolically the crown of power and revelation placed upon the head of womanhood.

May not America's greatest gift to the world be the gift of God's Motherhood proclaimed and woman's equality demonstrated in the substance, essence, and science of true democracy, the broader fulfillment of the message, graven for universal humanity upon the Great Seal of the United States – '*Novus Ordo Seclorum*' – the 'new order of the ages'?

MONEY THOUGHT

In working on the money thought do you see you are working on the god of the world thought and that, therefore, it is the basis of belief of life in matter? Do you see that in order to do anything you must see the dollar perfectly dead? It does not exist. In other words, when a thing does not exist to us, we are becoming perfectly dead to all its claims. It cannot touch us. There we must learn to stand.

Money claims to give substance; to be our very substance and life. 'For without me,' it says, 'you must die.' Science says, 'With money as money, you die'. Every material object has the Truth back of it. So money is the God thought, substance expressed, and we cannot do without it as such. But every thought regarding money must be purified and put in its God-given place. We talk and talk of unity but how little we are bringing it out. Science requires manifesta-

tion and if we cannot manifest what we say is true, we are not living up to our word. I possess nothing and nothing possesses me but God and through Him I have all, but not in any but the true sense. If there is any unity (and there is) then everything is good and we must begin low down to bring this out. We strike too high and try to demonstrate there, when our place is in the valley with the world. If all is good, then we must not partake of any thought of the world as real. We must come in contact with it, however. If money is substance expressed then we are substance expressed. We cannot separate money (as idea) from the God-mind. Once see that clearly from demonstration and it becomes clearer and clearer that body cannot be separated from Mind and we will, through a step by step process, arrive at the point of demonstration over death.

Death is a claim that there is another substance than God, good, and by handling money, we handle every human belief of disease. We trust upon intellect, money, friends, home, etc., and what is the result? Death. When we begin to see that money as money does not exist, but that it is the idea which supports, strengthens, cares for and sustains us in every way, we are beginning at the foundation.

Now sense says that man and woman are separate. Why? Because it says there is more than one substance. Man is woman and woman is man. We have been leaving so-called man out of the question more or less. We cannot do that. Man is to be redeemed through the woman thought and visibly expressed, else it is not Science. Everything means something. Keep that closely with you. We have perceived, brought out, woman somewhat, but where is man? Now man is woman in reality and I shall lift you up, man, just as far as in my consciousness I can bring my manhood to light. We must find our manhood and through this, man will be taught to find womanhood; they will be proven one. The way I do, is this. I look about me and see what I am calling man. What do I see? I see crippled, sick, sensual and low types. I see an atmosphere of tobacco and liquor, all forms of pleasure. I say to myself, 'This is what I have been accepting as man'. I find that same state more or less of my thought of woman. I cannot stand any longer on my pinnacle of 'I am better than thou', but I must come into the valley and see what I have been calling my manhood and my womanhood; all this is my consciousness.

Then I begin to look up to Science and hear what it tells me man and woman are, and I go to work to purify myself from the wrong concept. I cut myself off from every person's thought in every way, never allowing myself a moment in their thought unless to help. But I go on purifying myself of a false concept and when help comes

from me to another, it is because I have brought out my manhood and womanhood. I see what a dreadful mistake we have been making and thwarting our dearest desires by looking at things from a mortal standpoint. Jesus never did. He rebuked the Pharisees because they said, 'This is good and that is evil. How awful it is. I would not do it.' So they stood aside and would not let their thoughts touch it in any way on account of their great purity. Are we very different today? No, not even we Christian Scientists.

Now go back to the money thought and see if in any way we unite with money as money, we are uniting with matter as matter in every form and to sin at one point is to sin in all. If we unite with the money thought we unite with the world thought of separate substance as man and woman. If I unite with that thought, I take the thought of mortality instead of spirituality and I stand aside making sin real and I say I cannot contaminate my purity. It is not purity, then. I cannot make anything a separate substance from God. Then how shall I meet the thought of sin but by keeping closely at home in my own thought and purifying every belief and then, when *manhood comes to me, I can truly live* because I see I am *one with him*.

Every sense of repulsion is making a reality of whatever it may be. Man cannot be separated from woman and we must visibly manifest it now, or we shall never reach the ultimate. Woman has to learn that she needs, and in reality has, her manhood and that is in Spirit. Then she must come down and carry the illumination of the star there and bring up her manhood.

Don't let us err in thinking that manhood is in matter. Whatever matter says is manhood is womanhood whenever we see it. It – the claim – is to be destroyed by seeing this as a claim and acknowledging the pure and true, the unselfish, even though clothed in disgusting form.

The great lesson I have learned of late, is to keep my thoughts away, cut off from everyone. Let sense say what it pleases of you and me. It called Jesus a winebibber and a glutton and a friend of publicans and sinners. All is Spirit and Spirit's idea and we must bring it out *now*. There is so much saying, All is Spirit and *forgetting* it must be visibly manifested.

Keep all I write closely in your heart. Few understand it yet and if placed in matter it is killed.

FALSE AND TRUE

'Christian Science has come to stay!' Yes, but on what terms or conditions? I will name a few of those terms: 'He that would be

master, let him be your servant.' 'He that is least among you shall be greatest.' 'Except ye leave all for me ye cannot be my disciple.'

But you say that Christian Science has come to stay on the present existing condition: Who shall be greatest? I will serve for money and popularity, but when it comes to taking up the cross I will desert. I will leave a portion of the false claims of the senses but I will retain other portions, for I cannot get on without this half-way obedience.

Your conclusion that Christian Science has come to stay on your conditions instead of the terms that Christ has demanded, is alike a student standing before the blackboard working problems contrary to the principle and rule and declaring that because these are correct the right result has come to stay, and so work on contentedly in a wrong direction as the prophet declared, 'Crying peace, peace; when there is no peace'.

The disciples of old disobeyed the directions of their Master, deserted him in his hour of need and after his departure from them because of this, saw their mistake, tried to recover their lost opportunity because Christ's Christianity was Truth and had come to stay; but they failed on this ground and Christianity according to Science was lost sight of and they wakened through the door of death from their false dream and the world went on to say, 'Christianity has come to stay', when the fact was, it was only their false sense of Christianity that stayed, and nineteen hundred years have not yet recovered it in the genuineness of the Master's teaching and demonstration.

Are the Christian Scientists of today making the mistake of the disciples of yesterday, while satisfied that Christian Science has come to stay, although they are trying to work out the problem of being contrary to its divine Principle and given rules? Let them look into their own heart and turn upon themselves the magnifying lens of Truth that brings to light their errors and then answer, 'Are you solving the problem of your being according to the First Commandment, "Thou shalt have no other gods before me?" Have you not the gods of popularity and ease to serve, whereas Jesus was the despised and rejected of men and bore the cross, resigning all human claims of need or pleasure?'

Jesus said, 'Fear ye not them that destroy the body, etc..' Do Christian Scientists watch the inroads that evil in its new and aggravated means is making on their lives, their conscious sense of right and wrong, their proper sense of individuals, as closely as they would watch the ravages upon their health and life? If they are not, they are disobeying Jesus' command and I perceive that they are not as sensible of the demoralizing effects of psychic malpractice as they are of its physical effects. Hence, the answer that Christian

Science has not come to stay with them on these conditions, and although it is eternal and ever-present, it will never be cognized and demonstrated until the First Commandment in the law and the Golden Rule in the gospel are obeyed in the spirit of self-abnegation, meekness and might, on the very cross-bearing and world-hating basis that Jesus demanded.

MESSIANIC REINCARNATION AN IMPOSSIBILITY

Jesus' mission on earth was to show, by demonstration, that there is no corporeal personality, no sickness, no sin, no death.

According to Christian Science the word *person* means divinity, and not humanity. This Science teaches that there is absolutely no such thing as physical personality. The incarnation (or fleshly environment) of Jesus was intended to illustrate the process by which physicality (or so-called material personality) is diminished – that proportionately as mortal mind is spiritualized, physical personality decreases, until it finally disappears, as Jesus vanished in the ascension.

Jesus' work was individual, and can never be repeated. His reappearing must be impersonal. His second coming must be as an idea, not as corporeality. He must present, not mind as incarnated in matter, or soul as circled in the flesh, but a realization of Life, Truth, and Love in their spiritual signification, as set forth in the Scriptures and in *Science and Health*.

The mother who believes she gives, or can give, birth to a babe whose career will be an improvement upon that of Jesus – or will even reproduce his individuality – labors under a greater delusion than is found in the widely diffused doctrine concerning the second advent of Christ; because this implies that the infinite can be embodied in the finite, and that there can be a material reappearance of what Saint Paul called 'the man Christ Jesus'; whereas the Saviour proved that his growth was a progress upward out of corporeality, into Spirit, not a retrogression downward, into the flesh.

No mortal man or woman ever will, or can, take Jesus' place, or again fulfill his earthly mission. His work is already accomplished, and needs no duplication. What will be developed through Christian Science, and is now unfolding itself, is the purer idea and spiritual manifestation of the Christ character, in word and deed. The personal appearance of the Master was but once, and for all time.

The spiritually scientific phenomenon of individual being is the final outcome or result of that life more abundant which the Saviour gave to the world, in his demonstration of the unreality of what is called material personality, and his witness that the belief of any

possible life, substance, and intelligence in or of matter is an illusion. He is simply mad who avers that a mortal and material man or woman is Deity, the divine Principle, or can be the divine idea. Such a blasphemous allegation, such a materialistic conjecture, such a misdirected imagination is anthropomorphic, and leads to downright atheism.

As the Psalmist declared: 'The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good.'

PERSON - ITS USES AND ABUSES

'God is manifest in the flesh, believed on in Spirit, and afterwards received up into glory.'

My subject is the last-named fruit of the Spirit, as St. Paul classifies it. The world of mortal mind is the unreal realm. Its methods, its modes, its moods are the forms and different phases and manifestations of error. My purpose is to uncover error to show the method of its madness and the utter evil of its ultimatum. Also, that good is real and evil, being the opposite of good, is unreal.

First, we will name a few of the methods of error. It reasons falsely *a priori* from effect to cause, from matter to Spirit, from the false to the true, from evil to good, from evidences of the false sense which is the natural sense to the evidences of the true sense, which is the spiritual sense of things, of cause and effect. This wrong method obtains in what is termed natural science, human religion, philosophy, *materia medica*, material anatomy, physiology, therapeutics. Then the method of error changes in degree, but this new degree which tends toward its final destruction is even a higher and more potent degree of error and its chief distinguishment is intemperance, excess, extremes.

The fundamental error or cause (if cause there may be) attached to error, when error is but illusion, is the false human sense of God as both cause and effect.

First: The personality of God is misconceived and misstated. It is finite and human instead of infinite and divine.

Second: The worship of a misconceived God is a misguided worship, and this misdirection takes the thought farther away from God, away from good at every conclusion and epoch in human history.

Third: The worship of personality is but another form of heathen idolatry and a religion built on love for the personal Jesus, is limited,

sectarian, bigoted, dogmatical. The character of God, alias the essence of good, its nature and tendency, is all that should be worshipped or loved in man or God. By this true worship we approximate and appropriate and assimilate the qualities of good in ourselves and its quantity is increased within us and we impart involuntarily this quality even as animals subdivide and multiply, and light radiates in reflection.

The true line of thought and action is the intermediate one between two evils, as mortal mind rises in its own scale of human thought up to the point of its own dissolution where the immortal Mind is and was and ever will be the only Mind, the only Truth, Life and Love.

What is this choice and what are its myriad occasions? This is one of its occasions. When you pray not to include in your expression more than you desire and thus be satisfied that you have talked truth without a willingness to practice it; for in such case be still and let meekness direct temperance; then your mind will melt before the need you feel of a true affection of good, and you will take the intermediate action in which the mind cries out, 'God, be merciful to me, a sinner'. This attitude of mind brings you into a higher altitude and more heavenly latitude than any other could at this time. But there is no sin and consequently no sinner in Science. True, there is not; but of two evils this is the least when working out the problem of suppositional error, to condemn sin as a claim in order to destroy this false claim. To condemn it you must see its claim, acknowledge it and loathe it. This action of mortal mind brings the next step, that you will find yourself loving Truth and good in the proportion that you have hated the claims of error and evil, and thus obtained some victory over them.

Another occasion is this: When a person appears upon the stage of human life, acting a higher part in its drama than other actors have performed, impersonating good beyond others, interpreting it clearer and illustrating this interpretation by its effect in uplifting the human thought and standard morally, spiritually and physically, then take a temperate, honest and just estimate of that personality into your own consciousness and bring it out in word and action lest you smother it with pride and thus sink, instead of rise from the touch of Truth.

What is the temperate view of personality by which you choose between two evils in human consciousness, that of underrating, or of over-rating personal character? It is to take into consideration and adoption the character of this person as your model and object of worship and leave out the personality; but avoid especially holding in thought the impersonalization of good for then you form your own

model, whereas good should form it or it never will be good and like its model in character. What is the honest view so essential to the assimilation of goodness? It is to be true thyself. In order to be this you cannot steal this character without knowing it, and you cannot know that you are stealing and do it, else you forfeit honesty to yourself and therefore to another. You cannot appropriate the drama this actor has conceived, spoken and acted, either by writing it as your own, speaking it as your own or acting it as your own, because it is not and you know it, and must be honest to yourself and others before you can impersonate the character which is honest. You must 'render to Caesar the things that are Caesar's', ascribe to personality that which belongs to it, that which it has impersonated, brought to the eyes and ears and understanding of the world, whether it be good or evil, before you can render to God, to good, your own affections and thus impersonate good by reflection and the influence of your own goodness upon others.

You must be just to another person or you cannot be just to your own person; if you understand justice you will be just to yourself and others. If you deny the rights which belong to another, would curtail these rights or deprive him of them, you have made it impossible for yourself to gain his position which you would destroy. O selfish mortal, look at this, and remember the fable of the dog who lost the bone in his own mouth on seeing a reflection in the water of a dog with a bone, and opening his mouth to rob his fellow, lost his bone.

The two evils in personality are these: First, there is no finite personality of good. Second, temperate views of personality. Which of these evils is the least? For the present choice, the last is the least, namely, a temperate view of impersonalized goodness and this view to continue until it dissolves into the ultimate incorporeal good, which stands out character. the *bas-relief* of infinite personality, where wrong cannot enter to disturb individual rights which banish into spectral forms the wrong doer.

The least evil of personality is the proper use of personality and the greatest evil is the abuse of personality. Let us briefly consider these separately.

The proper use of personality is unselfish friendship towards all mankind; in common parlance, human affection simulating divine Love – the friendship that never faileth, that bears all things and is still friendly, that never faileth in charity, forbearance, patience, meekness, prayer, hope and faith in a person.

But this friendship is least understood of all created things, of all sentiments that stir the human heart, and is the most capable of

abuse. The sordid sensual mind puts it down for either a pretense, a sort of love-sickness or worse still, sensuality. The fact remains, however, that it is not one of these, but that what it is none can tell exactly, only that it is the last link in corporeal and the first link in the spiritual affections, which bind us to God and humanity. Perverted this sacred sense may be and through intemperance. It may be selfish and thus detract from its own and other's rights, privileges and joys; its very watchfulness can and may become full of fear and apprehension, which beget the very ills it dreads, for those it most tenderly cherishes. It defeats its own motives and troubles the sea of friendship that it would calm, and, walking over the waves of human strife as it comes nearer and nearer to you to help you or save you from sinking, it only frightens you, takes away your self-poise, you lose courage, your self-confidence gives way and all you can do, or what you do first, is to stretch out your hand and cry 'Save or I perish'.

HOW CHRISTIANITY LOST ITS ELEMENT OF HEALING

History repeats itself; tomorrow grows out of today. But heaven's favors are formidable, they are calls to higher duties – not discharge from care; and whoso builds on less than an immortal basis, builds on sand. We have asked in our selfishness to wait until the age advances to a more practical and spiritual Christianity before proclaiming the modus of Christian healing; but our answer is, then there were no cross to be taken up, and less need of publishing the *good news*. A classic has said at thirty man suspects himself a fool; *knows* it at forty, and reforms his plan; at fifty chides his infamous delay, and pushes his prudent purpose to resolve. The difference in religions is: that one religion has a more spiritual base and tendency than another, and the religion nearest right is *that* one. The genius of Christianity is works more than words, a calm and steadfast communion with God – a tumult on earth, religious factions and prejudices arrayed against it, the synagogues as of old closed upon it – while it tabernacles with the most High, reasons with the storm, hurls the thunderbolt of Truth, stills the tempest of error; scourged and condemned at every footstep it advances calm and grand, afterwards to be pardoned and adopted, but never seen amid the smoke of battle. Every Christian needs to be a hero; for centuries to come he will go from the world's battlefield weary of earth and ready for heaven. The Christianity that shall bring back its own essential and lost element of healing is founded on a Principle and not a person, and is known by its fruits.

Over eighteen centuries ago the advent of a babe stamped a new impress on history. Mother clasp thy nestling tenderly, rear thine

offspring wisely, for thou knowest not when the mantle of Christ's presence shall fall upon thine own dear one. When the child Jesus was born, all the nations of the earth known at that period were in subjection to the government of Rome. The Atlantic Ocean was an unexplored sea; the Indies had but a fabulous existence. The Mediterranean Sea, then the largest body of water known upon the globe, was but a Roman lake. Around the Mediterranean shores were clustered the thronged provinces, and majestic cities, that gave Rome the palm of dynasties. This Empire of the Caesars was invested with power and fame that no modern republic, empire, or kingdom has ever eclipsed. A few years prior to the birth of Jesus, Julius Caesar perished in the senate chamber at Rome, pierced by the dagger of Brutus. At the time Jesus' history commenced, Octavius Caesar (surnamed Augustus, or the august because of his humanity) was monarch of the world, Rome was then the world, and Caesar was the governor of the world; he could do what he pleased with the property, the liberty and the lives, of more than three hundred millions of people, comprising the Roman Empire. Such power no mortal ever swayed before; such power no mortal will ever sway again. In the main, Augustus Caesar was a good man (if goodness may be weighed in the balance of paganism). Little dreamed that Emperor, enthroned in his gorgeous palace on the Capitoline hill, that a babe slumbering in a manger at Bethlehem, an obscure hamlet in the province of Assyria, was more than his compeer; that a babe whose infant wailings blent with the bleating of the goat and the lowing of the kine was to establish an empire, before which the power of the Caesars must dwindle into insignificance. What a contrast between the power of Truth and Science, and the power of knowledge obtained from the senses, and from wealth and fame.

Jesus sought to bring to light the understanding of the kingdom of heaven, the reign of harmony that exists between God and man. He knew the dominion of God had not been overthrown, that there was no monarch equal to this. He also knew that the kingdom of heaven is the empire of Spirit wherein matter cannot molest or make afraid; and the spirit of the simple prayer, let thy kingdom come on earth, and the understanding of the supremacy of Spirit, was his basis of healing. This spiritual element, that sought its own and healed the sick, uttered itself also in the Ten Commandments, and the Sermon on the Mount, those Beatitudes that read, 'Blessed are the meek: for they shall inherit the earth; blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsely, for so persecuted they the prophets'. The power of Truth is seen in the power of Mind over matter as when Jesus said, 'Stretch forth thine hand and be whole, and he stretched it forth, and it became whole as

the other'. Unlike the government of the Caesars was this demonstration of Soul over sense; it annulled the law material with the higher law that is spiritual; this government is established by immortal Mind, by the unerring intelligence, Life, Truth and Love that we name God. In the proportion that Science disappeared from Christianity, did its demonstration in healing the sick disappear; and Science was lost in proportion to the disappearing of the spiritual Principle of Christianity and the acceptance of a *person* in its stead; which person must forgive sin, whereas the Principle of Christianity destroys sin and leaves nothing to forgive. The empire Jesus strove to establish in the Christian era, rested on a spiritual basis. Caesar's government had a material foundation; it was based on human laws that were oppressive and unlike the divine law that requires us to 'love thy neighbor as thyself' – hence that saying of Jesus, to 'render unto Caesar the things that are Caesar's and unto God the things that are God's'. In other words, never to blend spiritual law with what is termed material law. Because Caesar owned the coin that bore his inscription, Jesus said, 'Let him have it, it belongs to him'. Thus it is that God owns the *man* that bears His image and likeness, and let God have him, he belongs to Spirit and not to matter. But Jesus never claimed for God, anatomy, physiology and hygiene; those belong to Caesar, they are man-made laws, that bear the stamp of mortal mind and the image of matter, and have not the inscription of Spirit; therefore they belong not to God. To blend the spiritual law with the material, to say that God requires a large proportion of our thoughts given to what we shall eat, to what we shall drink, and to what clothes we shall wear. and that God decides we shall be clad in flannel to prevent rheumatism, or in soft raiment to imitate royalty – is a mistake. Shall we adhere to Graham's dietetics sooner than to Paul's ethics? Paul said, 'Eat what is set before you asking no questions for *conscience sake*'. We shall go on to lose Science and the spiritual element that heals the sick so long as we admit there are two legitimate governments, so long as we say that God is the author of a law requiring the muscles to move by degrees and gently in case of the belief of a lame wrist, or that the sick of fever must come up gradually from his weakness or the consumptive must die and so on, for these so-called laws of matter are in direct opposition to Jesus' example, and the law of Spirit. Caesar's government was overthrown, based as it was on physics and political economy, whose foundations are matter, even the beliefs of mortal mind. But the government that Jesus supported cannot be overthrown, based, as it is, on divine economy, on metaphysics or immortal Mind. Friends, which of these two governments do we acknowledge, and conform to? Is it the power of Mind over matter, or the power of matter over

mind? Do we say that mind can digest a heavy meal, or that our food can master mind, can soporate a man and gastric juice can suspend the mind's faculties and stupefy man?

The Science of Christianity presents an infinite field of inquiry. Ancient and modern, sacred and profane history have given their theories of life, making life dual, having a twofold nature, a composite of two opposite qualities, one of which is death; but Life contains naught that can produce death, and death never resulted in Life. Let us briefly consider the two opposite statements of Life, viz. that Life is Spirit, inorganic and eternal; second, that Life is organic and mortal.

There are certain self-evident propositions; this is one of them: that if two statements of Life are opposites and one of them is truth, the other one is error. We know it is true that Life is Spirit; then it is equally true that Life depends not organization or matter. Jesus said, 'I am the way, the Truth and Life'; the 'I' referred to was Spirit and not matter, the way was Science, and Truth was gained by approximating to Spirit, and the demonstration of the power of Spirit over sin, sickness and death was Science. This demonstration is reached only through Science, for Life is a Principle and not a person, and it is through Science alone that we arrive at the understanding of a Principle to demonstrate it.

The Scriptures inform us that God is Spirit; we all can see that matter is the direct opposite of Spirit, both in substance, life and intelligence; therefore matter is the opposite of God. The ancient schools of philosophy admitted this, and were even nearer Science than our modern schools. Again, the Scripture saith, God is truth; therefore, as matter is the opposite of Spirit, God, it must be error; the Scripture also saith that God is Life; then if matter is the opposite of God, and hath no part with God it cannot have Life. Through the microscope of Mind matter even disappears; and those opposites of Spirit that by common consent belong to matter, namely, mortality, sickness, and sin, disappear with it. Life is Spirit, and Spirit is intelligence, and because Life is Spirit it cannot be matter; and because Spirit is intelligence, it cannot dwell in non-intelligence or matter; the one corresponds with light, the other with darkness, and Jesus said, what fellowship hath light with darkness? or God with Belial?

Let us briefly examine history and see if the religion that has for its foundations material rites, creeds and a personal God on the one hand and anatomy, *materia medica*, physiology, etc., on the other, has produced the good results that Jesus and his followers demonstrated, healing the sick and casting our error. A religion that insists on a law of matter, that defies the law of Spirit, and that God is the

author of this law; that believes in a necessity for sin, and that God has sacrificed the innocent for the guilty to appease his own wrath; and to forgive sin that deserves to be punished, and which will never cease until self-destroyed through suffering. A religion that would have God the author of sin, sickness and death by being either the author of man, or of a law, that has produced these discords, and then concludes that God can neither destroy the law nor the discord. A religion that has waded through the blood of Christians to sustain its creeds, that shut the door of the synagogues on Jesus and sought to silence his teachings by tortures and death, that supported its Pharisaism by rites and ceremonies, while omitting the weightier matters of the law, justice and mercy. This religion of the Jewish church has persecuted every advanced step of Christianity that draws us nearer Christ, Truth, and farther from uncharitableness and the machinery of ecclesiastical forms and aristocracies. This religion built on profession more than proof, quotes the words without imitating the deeds of prophet and apostle, and has shut out the spiritual element of Christian healing. In periods past it became a barbarism from which it began to emerge, not until the reformation when the intrepid Luther burned the papal bull and the more gentle Melanchthon said: Old Adam is too strong for young Melanchthon. Religion will be reformed and purified in proportion to the spirit it achieves, for 'the letter killeth but the spirit maketh alive'. I thank God for the little leaven that is left, and hope it will leaven the whole lump, for the little we have of true Christianity is better than none, but I wish we had more of it. I thank the Church for all the good it has done, the household hymn, and family altar, for all the tender and true motives that have inspired. But more than they all, I love the gospel of Christ, and shall keep the faith committed unto me, and fight the good fight until I have finished my course.

Over the three years of the public ministry of our Master the veil [sic.] of centuries hath not fallen. His words, and more especially his deeds, live in our hearts and on the illuminated pages of history. The ancient dynasties of Media, Assyria, and Babylon have had their histories, but their records are lost in remoteness; they are but dim spectres of the past. Thebes, Palmyra, and Nineveh have perished from the pages of the present; their pride and opulence are no more, even their ruins have faded away, their rocky sepulchres are swept clean by the wind of centuries. The footfall of the antiquarian is not heard in their deserted halls; their palatial mansions are desolate, and for their pristine grandeur or present decay who careth now? The history of Jesus is immortal, because of its Science, because of the Truth it bore to mankind, and the demonstration it left for our example.

The arrest, trial, and crucifixion of the meek Nazarene are too painful, too cruel and unjust in their material history, for us to retrace, and the spiritual sense of that history is too remote from mortal thought, to be urged upon it at present. The spirituality of Jesus' teachings and the materiality of the rabbinical doctrines, harmonized not. Jesus could not if he would, and would not if he could, cease to declare the whole Truth; his mission was to establish the reign of metaphysics over physics, to spiritualize thought and thus to correct human action, yea, to lift the load of materiality from the age, that was crushing out humanity and making monsters instead of men. Hence his conflict with the age and the nature of that conflict; it was the spiritual at war with the material, and the material trying to kill the spiritual; it was mortal mind trying to kill immortal Mind through matter, and failing to do this. Jesus understood metaphysics better than to suppose mind dies; he knew that immortal Mind is not in mortality, and that Mind produces all the phenomena of life; hence his immortal saying, 'though you destroy this body yet will I build it again'. Jesus had students, and these students casting out error and healing the sick emulated the example of their teacher. They also drank the cup they had presented to them; they partook of his cup of sorrows that won immortal triumphs and they drank his cup well knowing their reward; thus in memory of their Master, they passed on, until from the stake, the scaffold or the cross, they passed to a crown. The missionary labors of Paul, the Roman orator, his fervid addresses in which he expounded to them the great Truth that Jesus demonstrated, casting out error and healing the sick, were fraught with peril, visited with the severest persecution, and yet Paul labored on, traversing the mountainous districts of Asia Minor, or tarrying at Ephesus to destroy the trade in idols, and so demolish the temple erected at the head of the harbor for the worship of the goddess Diana. His labors were not lost; today, over the track of centuries, they are yielding the proof metaphysical that Spirit is supreme and we read today those immortal words that uttered his triumph, 'O death, where is thy sting? O grave, where is thy victory?' That Roman orator and Christian hero passed on to glory, but he passed not cheerlessly through the dark portals and shadow of death, but joyously through the understanding of Life; thus it was that prophet and apostle passed beyond the vision of their period and the senses lost sight of them in Soul. The *Spirit* of Christianity casting out error and healing the sick, was fast waning at that period 62 years after the appearance of Jesus, its spiritual element was becoming beclouded with materialism. The inventions of mortal and material mind were creating religions almost wholly material, and Rome was

ravished by bloody Emperors; Nero, Dometian, Trajan, and Diocletian. Nero refusing to eat unless the shrieks of tortured Christians regaled his repast; but cringing in cowardice he fled at last in the garb of a woman to thrust a dagger in his own breast. Dometian who ordered the Evangelist John to be thrown into a caldron of boiling oil, at length fell beneath the dagger of an assassin, after a career of crime and misery. Trajan who gave the pious Ignatius to beasts for the entertainment of his people, died in a state of extreme dejection, and so relieved the earth of his guilty presence. The Emperor Vespasian, by his humane deeds, lifted somewhat the pall from that period; one of his remarks is noteworthy; at the close of a day in which little opportunity had occurred for doing good, he exclaimed, 'I have lost a day'. Among Rome's last conquests was the domain of Lenobia when the captive Queen, robed in the gorgeous attire of the Orient, followed on foot the triumphant car of Aurelius drawn by four stags. The history of pagan Rome down to the fifth century and on through the dark ages closed forever the glory of Rome.

Of the different schools of philosophy it may be said their teachings were in part based on Science, but never wholly; they blended good and evil, Spirit and matter, making God the remote cause of both good and evil. Hearing of a Pythagorean who was a professor of ethics, Justin Martyr went to this man and informed him he wished to become one of his disciples. 'Very well,' he replied, 'have you studied music, astronomy, and geometry, or do you think it possible to understand aught of that which leads to bliss, without having mastered the sciences that disengage the soul from sensible objects – rendering it a fit habitation for the intelligences?' What a material road to heaven, harmony of Spirit; what a divergence from Jesus' teachings, 'except ye become as a little child (i.e. divested of material dependence), ye shall in no wise enter into the spiritual kingdom!' On Justin Martyr's confessing he had not studied those branches, he was dismissed. Alas! for such material Christianity; of what avail is geometry to the poor inebriate struggling with temptation? or the martyrdom of Jesus, to heal the sick? Our philosophy and religion lack Science, or they would never support the theory that Spirit, that is infinite, is within the finite; therefore, that God is made subject to matter, and expect from such error of premises to destroy error. The ethics of religion that rests on aught but a demonstrable Principle that may be understood by all, and found to destroy sin and sickness, is not *proved* right, but only *believed* to be right; such theories teach lords many, and gods many; presupposing that God is fragmentary, that there is here and there a little of the infinite, as if the infinite could be a finite at times; they

do not teach one God, one Spirit and that one is the unerring, infinite and eternal intelligence that cannot enter finite man, but can and does govern all things from dust to Deity. What we name matter are forms of mortal thought that appear just as the thought represents them, even as in our night dreams; these forms originate in mortal mind, they are classified, individualized, and are given their names by this mind. Immortal Mind or God made the tree a spiritual idea; mortal mind or material man believes the tree a product of matter. Spirit, God, creates all things spiritually and through immortal Mind. Material man materializes in thought God's creation, and produces a tree through his belief that matter does it instead of Spirit governing the result; he thinks that the seed produces the tree, but God knows that Mind produces all things; and whether through a belief that matter does it or the understanding that Spirit hath done it, Mind is the Parent of all. Let us remember that the spiritual creation is harmonious and immortal whereas the material is inharmonious and mortal; let us also remember that harmony is the reality of being and discord the unreal. There is an advantage in understanding this, for we get rid of the discord by so doing. This is our scientific discovery by which we learned that all error can be destroyed; denying it all prestige or power, reality or authority, from God, we get the better of error and it walks off, for error is a coward before Truth. The beautiful ignorance and wisdom of Jesus, his ignorance of material theorems and understanding of the spiritual has put to shame the proudest systems of ancient and modern ethics. The arrogant rabbi and devoted stoic failed to demonstrate spiritual life as taught and demonstrated by Jesus. Plato and Socrates afforded beautiful examples of pagan philosophy. Confucius was perhaps as near right as nay one of them, but the Science of application or the metaphysical method whereby Jesus cast out error and healed the sick, was not really understood by any one of them. Christian healing was practiced for three centuries after the crucifixion of Jesus. Does the calculation astronomical, or the infinite after the method of the calculus, compare with the 'peace be still' to the waves; that spiritual power that healed the leper and opened the eyes of the blind; that saith to matter thou art nothingness, and to Spirit thou art substance, Life and intelligence; that saith to the discords of matter, the discords of the senses, to pain and sin, thou art not the realities of existence for thou art not the Life that is Spirit and all Life is Spirit? The infinite Principle and its infinite idea harmonize and fill immensity, leaving no space for matter.

The Scriptures declare God is all and in all; then if God is all and God is Spirit, there is no matter. When referring to metaphysics Byron in a fit of humor wrote: Bishop Berkeley says what is mind?

No matter, and what is matter? Never mind. Metaphysics are proved after the rule of mathematics in that the reversed statement of the rule proves the rule; for example, if four times five are twenty, five times four are twenty; thus by the reversed rule of metaphysics we learn that if matter is not Spirit, Spirit is not matter. The learned Dr. Young of Edinburgh says God is the author of mind and of nothing else. In our researches into metaphysics we have found neither evidence nor proof that Spirit creates matter, that good produces evil, that immortality produces mortality, yea, that God, Spirit, produces matter any more than that God produces sin. Mind is the generic term for all things. We classify Mind as the immortal Mind, or understanding, and mortal mind, or belief. The immortal Mind gives identity, outline, form and coloring to all that is real. The three kingdoms, mineral, vegetable and animal comprise the different identities in Mind; that which Spirit evolves. What is termed mortal mind or belief hath its suppositional three kingdoms of error, and they are sin, sickness and death, each of which is a kingdom divided against itself that cannot stand and is finally self-destroyed. Matter has no sensation, matter cannot see, it cannot hear, it cannot feel. Only Mind hears, sees, feels, etc. Jesus proved this by multiplying the loaves and fishes without meal or monad; and he was not a mesmerist; the mesmerist works from the basis of mortal mind or error. Jesus worked from the basis of metaphysics, of immortal Mind and Truth. That Mind is structural, or that it enters the objects it produces, is but a dream of mortal mind from which dream it is awakening hour by hour, day by day, and year by year. This dream is troubled, it being governed by mortal mind, and is the same in the waking as in the sleeping hours; the only difference in our dream is, that the dream with the unclosed eyes is more universal and lasts longer, than the dream with closed eyes. We learn from metaphysics that mortal or material life is a dream that goes on with both open and closed eyes; the dream with closed lids but illustrates the waking hours; both dreams are the history of thoughts and beliefs whose joys and sorrows are not the realities of existence. We no more see, hear, nor feel, through the agency of matter in our waking hours, than in the dreams of sleep. In the morning it is familiar in memory that we shook the hand of a friend in our dream, or perhaps were sick and helpless, or perchance explored some far-off country, traveled wearily and sighed for home; or by another freak of belief, basked in the beauties of the tropics. Now had we not wakened from this dream it would have remained to us the reality of existence, instead of a dream. Two dreams constitute what is termed material existence, or life and intelligence in matter; the longer dream we call the real existence – the shorter one – the unreal or

dream; but one state is not more real than the other. The pain we feel in our night dream we say is in the body, and yet that body rests unconscious upon the bed and we are far away from it perhaps in our dream and have our body with us and are saying, my body suffers. Now do you not perceive that the body material is but an embodiment of mortal belief?

Friends, have any of you a dream that your are sick? Then let the dream pass, waken, and you will find your body not affected by it; even as the sleeper wakens to find his body on the bed unconscious of all he suffered. This divine ray from Science fell as a sunbeam thwart my path in a despairing moment, its light broke in upon my dream, and it awakened me to find my body unharmed. This great truth of metaphysics has for many years been my pillar of fire, lighting the gloom; it hath made the yoke easy, and the burden light. When weary and ready to faint it has said, 'Awake thou who art wandering through the mazes of a troubled dream and walk forth whose feet are beautiful upon the mountains'.

To this great question – what is mind, and where is it? – Professors Tindal, Darwin and Huxley have taken the extreme material view. While they are arguing with the eloquence of erudition and the support of scholarly attainments, that all is matter, we as a child at the feet of Truth have gained the opposite evidence in metaphysics *that all is Mind*.

Mr. Darwin supports the theory that matter is self-created, that it evolves itself. Professor Agassiz brings forward the fact in natural history that one species cannot produce its opposite species and any partial deviation from this rule is followed by a return to its original species; therefore, if man was once a monkey according to Mr. Darwin, he will again be a monkey according to Professor Agassiz. The theory of transmigration comforts the Chinese mother who gives her child the pleasant hope, that if he is a good boy he may in due time become a nice little bullock. But this reasoning, however fanciful, is not as logical, passing from effect to cause with as clear directness as the little girl's logic who, playing with her father, became noisy and he said to her, 'You are too noisy, you squeal like a little pig'. This was an indignity to the little miss, and turning upon her father she archly asked, 'Isn't the papa of a little pig an old hog?' The Revelator on the Isle of Patmos, a privileged exile from the mass of mortal minds, beheld the seven seals of error opened, and the forms of mortal mind, corresponding to reptile and beast, pass in reviews before him. The hideous forms of malice, hatred and lies were unveiled in his presence, and the crowned beasts, the unbridled appetites, and passions and the seven-headed serpents of envy, hatred and lies; hypocrisy with the head of a dragon and face

of a lamb; the Jerusalem that killed the prophets, the knowledge that suffocated Christian Science, yea, the materiality that killed spirituality and shut out Christian healing, all rose up out of the sea of mortal thought before the startled vision of the inspired seer. And they appeared and disappeared; whereby he learned rejoicingly the mortality and final destruction of all error; learned that error disappeareth with matter and there is no more sea. Methinks none but the scientific John could well have borne that vision. One thing is certain, none but such as he could have reached it. The loving Evangelist saw the spirit of Christianity, like an angel coming down from heaven – harmony; it was a sweet message from Soul that destroyed the errors of sense, that healed the sick, that held in its right hand the interpretation of a little book that was sealed, its spiritual sense hidden from carnal mind. And that soft-winged whisper of Soul separated the tares from the wheat, the material from the spiritual, and cried, ‘Who is worthy to open the book?’ Then appeared the scientific relation between Soul and body, God and man, Principle and its idea. And the beasts bowed before the Lamb, sensuality and all error yielded to purity and Truth. The dragon was chained and cast into the bottomless pit; the belief that matter hath life and intelligence was fettered and forever destroyed. Then came down from heaven the new Jerusalem – the spiritualization of all things, the reign of harmony, the supremacy of Spirit; and there appeared the crystal river, the purity of being; and the tree of Life, the Science of being, the fruits whereof were for the healing of the nations. This spiritual sense and Science of being points to heaven and leads the way; giving us triumph over matter, ability to bear, strength to withstand, power over pleasure and pain, courage to follow our convictions, humility to meet menace and scorn, calm reliance in hours of darkness, and absolute dependence on the Parent of all good.

REVERSAL

The only benefit derived from a lie is the truth that it denies. I have learned through long experience to trust God, good, and to distrust His opposite – hence, slander, vituperation, and revenge directed toward an individual calls my attention toward that individual and the result is, I acquaint myself with the facts which the lies have introduced which might not have occurred. The greatest sufferer on earth has the surest prospect of heaven, its joys and realities. The unreal introduces the real and the real introduces the unreal, and *vice versa*; hence, good is the procurer of evil and this evil is good when understood. ‘Behind a frowning providence He hides a shining face.’ You look upon the trials of another person and call

them trials, whereas this person is led to understand them as blessings. You call one sick when he is well and well when he is sick. Now suppose we challenge the things that are seen with unreality and the unseen with reality and question severely our prosperity and question as severely our adversity – where would we find ourselves? In the hands of the unseen. Meet the question of right with the highest understanding of charity and love; meet the question of wrong with the highest understanding you have of its nothingness, its powerlessness to disturb or destroy. Then, having done all, stand, having on the breastplate of righteousness and the helmet of salvation.

August 10, 1910

PROPHECY

This reckoning between the material and spiritual to decide what is Truth and what error, or what is out of matter in Science, or what is in matter which is belief – is just what today is agitating the globe, and that very controversy which Truth, through the man Jesus, held of old with the priests and doctors. The Christ of theology is an official personality. From this error of belief first arose the creed of Romanism which instituted a pope to pardon sin, naturally supposing that if Jesus, who was a man, forgave sin, so might another man forgive sin also. Herein we see that the one fatal mistake which has destroyed the understanding of what *Christ* is, was a *matter idea* throughout, first with the Jews and ever thereafter with all religious sects, taking the letter instead of the spirit of the Word. Hence the ignorance of mythology, the crimes of persecution, the darkness and doubt which have been the results of this error in the premise, which took the Science of God and cast lots for it, giving a part only of its beauty, holiness and harmony to each belief. . . . Had religion been taught in the Science of God, then it would not have been rent as Truth, or Christ, prophesied that its garment would be, even after his teachings of Science and the final demonstration thereof. But error has parted the robe of righteousness and garment of Truth which healed the sick, and cast out devils, casting lots for its vesture.

The voice of wisdom, or God, speaks to the spiritual senses as in the case of numberless instances in the Scripture of the Old and New Testaments, and down to the present time. . . .

But taking Truth away from Science and explaining it through belief is to lose Principle from the understanding, and put your intelligence in matter. Then comes the endless error of chance, and change, and crime through all theories, which ought to convince us that we have wandered far from Science, for in the workings of Principle there are none of these. When the voice of wisdom, uttered

to the spiritual senses, is taken by belief and given to some personality, such as a red man, or a white man, then we have left Science for belief and departed from the spirit of Truth, putting intelligence in matter, and what is the result? That error follows, in chance and change loopholes for wrong to come through. Your communications now may be right, or they may be wrong. This is the error of material belief. The wisdom of spiritual truth (and all truth is spiritual) is never found in matter or personalities, but outside of matter in Principle which controls matter, and which Principle can only be learned in Truth when it is understood through Science.

The error of placing the belief of life in blood, has demanded the sacrifice of blood to sprinkle its altar ever since. . . .

The Jews thought that Christ, or Truth, was in matter when they crucified the body of Jesus, and that they were at length rid of that troublesome Truth which healed the sick and cast out error, drawing multitudes to believe in it even though they could not understand it; but because theirs was a belief instead of the understanding, while they called it of God, they interpreted it away from God, i.e. allowed its Principle in Science to remain untouched, and explained it only as what it seemed to them.

But even the malignant ones whose learning scorned a reproof, and who thought they had hid Truth in a sepulchre because they had buried the matter belief there, learned to the contrary when this same Truth could reveal itself again in Science with a body like unto the former one which Science understood how to make, but which matter could not create.

But to the personal senses this Science was so obscure, they would not admit that Jesus was composed of flesh and bones as before, and called him a spirit, when there are in truth no spirits, but the spirits of good and evil.

The obscure understandings of this age, those to whom Truth hath not revealed itself through Science, would not see as much of Christ, or Truth, as did even the rarefied belief of his disciples. Had those disciples understood Science as they did afterwards when Science or the Holy Ghost came to their spiritual senses, then would their belief of Truth have condensed out of a belief into understanding, and the body of Christ, or Truth, which they thought was a spirit, and which is now thought a spiritual body, would have become to them the same body as before.

Man talks of nature's laws, when if by nature he means wisdom, or God, the Principle, it has nothing to do with such laws. Such laws as man calls appertaining to health are nowhere given in Science, or indeed needed in the Principle, wisdom. The right and wrong that

man has given as the standard of morality and religion, is a *belief* of man. . . .

To understand this Science of wisdom or God is to be able to control matter and its conditions.

But to believe in the so-called laws of nature, is to yield your control to matter, and thus to become the sad victims of this great error.

The spiritual requirements of Truth are not only imperative in their nature, but always bring a blessing in their obedience, and this blessing shows itself on our bodies in harmony and health – just as the science of mathematics shows itself upon the figures if they are controlled after a principle of truth, instead of being controlled according to a belief that cannot be understood through demonstration, but will result in error of some sort. This was the Principle, wisdom, or God, upon which Truth, or Christ, founded His church, or body, the liberty of the gospel – outside of the laws of matter which are beliefs – and in the Principle of Science never varying in its equitable fulfillment.

This was that which Truth taught over 18 centuries ago which was able to heal the sick, walk upon the wave, cast out error and live on with its body of truth above the error of death.

But this also was that very Truth which the world then, as now, made war upon, and that which being spiritual was rendered material by the misinterpretations of man.

A material belief has ever demanded a material religion for the Soul, or Principle of man – and a material cure for the body sick through the error of man's belief.

A material worship was insisted upon by those who established religion by law and burned at the stake those who would not admit their belief that the sacrament was holy, inasmuch as it was the very body and blood of Christ. These creeds and cardinals are the work of men's hands.

Hitherto the records of Science have not been traced in blood. But the time cometh when the material belief of man must yield to Science, and then will his spiritual self assert its superiority over matter, and the millennial peace have come.

I learn this parable of the fig tree, or budding promise of the nineteenth century: that, when the wisdom of man is taken out of opinions and belief, and returns to a Principle of Science for its intelligence, the error of life will have given up its ghosts, and such a time as this hath not been from the beginning nor ever again will be. The first perception of the woe, the sin and suffering produced by material belief, by placing our intelligence in matter, may so ferment

the passions of the age, that the violent reaction of credulity, after looking its first look upon the vagaries it has pursued, upon the phantom it has called reality, may baptize this monster error in the blood of its own believing, and the sun of its center be forever darkened in that great and notable day, which shall be the end of the world to opinion and belief and the new happiness and the new understanding of Science.

That the approaching light of Science may come through sweeter footprints than were these, is the desire of my soul; yet, not my will but Thine, O Principle, Father, be done.

LINES FROM MRS. EDDY

The student is not yet where he can heal without the argument, or hold himself right. Malicious animal magnetism is at work to deprive loyal ones of this power, and mentally persuade them not to argue. Why? Because this *truth-telling* is a great neutralizer of its lies. Keep up your mental argument on the side of Truth more than ever before, and tell others to do this. Be watchful and every day ask Love to keep you from temptation and give you daily bread, grace to know and to do God's work.

Try to realize the omnipotence of Life and Love, the inbreathing of His presence. Arouse yourself to a clear sense of God's power, the eternal and ever-conscious Mind, which knows only Life. Fear and death are powerless in even a faint perception of the meaning of these declarations of Truth.

Animal magnetism, ignorant or malicious, you cannot deprive me of intelligence, Truth or Love. You cannot separate me from God; you cannot dim my spiritual perceptions; you cannot make a law that I cannot help myself or others.

God is my strength and my refuge, the only intelligence, the only power, the only Mind. You are not intelligence; you are not mind, or any of its attributes. You are not power. You are non-intelligence; you are non-existent and nonentity. You cannot argue to me, neither can I hear you argue. You cannot produce any belief of poison, either of arsenic or any other kind, for there is no poison, and if there were, it could not harm me, for we are told that we may handle serpents and drink any deadly thing and it cannot harm us. You cannot produce any new belief in me, or bring back any old ones, for there never was any belief or believing. Nor can you bring any belief in my family, patients, or students. 'For I am persuaded, that neither death nor life, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall

be able to separate us from the love of God, which is in Christ Jesus, our Lord.'

Animal magnetism cannot think, do or feel. It has no existence nor creation, never has been, nor ever will be. It cannot manifest itself in grades of error, called electricity, mediumship, spiritualism, theosophy, agnosticism, psychology, astrology, sooth-saying, hypnotism, or any other form of sin, sickness or death, for God is All, and the only creator of the only universe and man, and we are His children; realize the all-completion, the all-fullness, the omnipotence.

We know we do reflect Life, Truth and Love, and we are in His image and likeness; hence there is no inaction of mind, no lethargy, no insanity, no stagnation, no hypnotism; evil in none of its claims can penetrate and subtly take possession of the so-called unconscious mortal mind, for there is but one Mind, and that is all-conscious, all-acting, all-motion.

Love is never ceasing in its protection, for God is All and there is none beside Him. There is no life, substance, or intelligence in animal magnetism. There is no power nor claims to power in hatred, envy, malice, jealousy, revenge, sympathy or fear to me or my friends, or patients through me, for God is Life, Love, Truth, substance, intelligence, Principle, Mind, Soul, Spirit, omnipotent, omniscient, omnipresent, All-in-all.

There is no polarity, electricity; there are no earth currents, no nerve centers; there is no telegraph over the nerves of the body; no transference of one mortal mind thought to another. There is no mesmerism, ignorant or malicious.

Christian Scientists will find the effects of the attack and approach of mesmerism to be a sort of paralysis or inaction of mind which will be revealed upon the recovery of right condition of thought by the vitality and life that has conquered the numbness and fear. When such attacks seem to approach, by immediately uncovering the condition of mind and mentally inquiring of self, 'Am I reflecting God, or am I absorbing evil?' and putting that thought into action by addressing the counteracting thought of Spirit to whatever seems to be attacking you from mortal mind, you will set yourself free from bondage.

Animal magnetism fosters suspicion and distrust where honor is due, fear where courage should be strongest, reliance where there should be avoidance, a belief of safety where would be the most danger, and those miserable lies ground constantly into mind, fret and confuse it, spoiling that individual's disposition, and undermining his health, and sealing his doom, unless the cause of the

mischief is found and destroyed. Other minds are dormant by it, with a mental haziness which admits of no intellectual culture or spiritual growth.

Another state induced by this secret evil, is a species of intoxication in which the victim is led to believe and do what he would never otherwise think or do voluntarily. This intricate method of animal magnetism is the essence of spirit of evil which makes man drunken.

The alcoholic habit is the use of higher powers of matter, wherewith to do evil; whereas, animal magnetism is the highest form of mentality, wherewith to complete the sum total of evil.

The malicious aim of animal magnetism, or perverted mind power, is to paralyze good, and give activity to evil. Watch your thoughts and see whether they lead you to God and into harmony with His true followers.

Do you find any difficulty in healing? If so, strive for the higher sense of the nothingness of matter, namely, the allness of God. Do not care to search into causation, for there is no cause or effect in matter. All is Mind, perfect and eternal. Whenever you treat a patient, include in your understanding of the case, that no ignorant or malicious mind can affect the case, then there is no relapse. Science tells us this in all it manifests.

Progress is the law of the infinite, and finite views are but the suppositions and beliefs. Now, realize this and be a law to every case. When you commence treating, know there is but one Mind, and this one governs your patient. There are no minds to interfere; error is not mind and has no power over you or your patient.

These are the rules for you to work out every hour of your life. Realize constantly that no malicious mind can affect you, or make you believe you cannot cure your patient. Begin this way.

Oh! may you feel the touch of mother's hand, of the spiritual idea, that is the light in your path. God gives you daily supplies, never ask for tomorrow. It is enough that Love is ever-present help, and if you trust, never doubting, you will have all you need every moment.

What a glorious inheritance is given to us through the understanding of omnipotent Love. More, we cannot ask, more we do not want; this sweet assurance is the 'Peace be still' to all human fear and suffering.

CONSISTENCY (1908)

Is matter real? No; there is no matter. God is All, and God is Spirit; therefore they that worship Him, worship Him in spirit and in truth.

Is God Spirit? He is.

Then, do you make God, who is real, supreme in your affections, or are you making matter, which you admit is not real, supreme?

Are you striving, in Christian Science, to be the best Christian on earth, or are you striving to have the most costly edifice on the earth?

Are you striving to make the most possible of matter, which you admit is unreal, or are you striving to make most of Spirit, which you admit is All, and that there is none beside Spirit?

Let every Christian Scientist answer honestly to his God the above questions, then obey the command, ‘Choose you this day whom ye will serve’. If it be Spirit, let it be Spirit; and if it be matter, let him acknowledge it, and remove his name from the list of Christian Scientists. This he must do, and will do if he is honest.

The more modest and less imposing material superstructures indicate a spiritual state of thought; and *vice versa*.

The house Mrs. Eddy now occupies is larger than she needs, because she could not find exactly what she wanted; but it is a plain house, and its furnishings are not extravagant. Mrs. Eddy has continued to declare against the display of material things, and has said that the less we have of them the better. Since God has taught her that matter is unreal and Spirit is the only reality, any other position would be unscientific.

MAN AND WOMAN

I have from the beginning of my labors uniformly associated man and woman in all endeavors to demonstrate Christian Science, physically, morally and spiritually. I have given the preponderance to the masculine element in my organizations for carrying out the functions of Christian Science. There is but one woman to three men on the Board of Education. The Board of Trustees are all men. The Board of Directors of The Mother Church are all men. The Board of Lectureship has eleven men and two women. The Publication Committees are all men.

God is All-in-all. He is masculine, feminine, neuter. He is the Father and Mother of the universe. What need, then, of procreation or sex, since God is the only creator, and all is made that can be made quite unconsciously of sex or gender?

Herein we show no usurpation of power on the part of woman, either in the Principle, the rules, or the organization of Christian Science. The equality of man and woman is established in the premises of this Science. God made them male and female from the beginning, and they were in His image and likeness – not images, but

image. In the divine Mind there is no sex, no sexuality, and no procreation; the infinite Mind includes all in Mind.

If there were minds many, there would be gods many, and we should lose monotheism at the start; but Christian Science maintains one God throughout. If God has at any period bestowed a super-abundance of His image and likeness on man more than on woman, or *vice versa*, He is not an impartial God; whereas the Scripture informs us that God is no respecter of persons. If at any period the reflection of the masculinity of God seems more apparent and desirable to the human senses than the reflection of His femininity, it is because the human perception, apprehension, and understanding have not kept pace with the divine Love and order that characterize the period which manifests the dual nature of God, and the equality of man and woman.

The era of Christian Science never had a beginning; it always was. The human date, or Christian era, began practically with the advent of our Lord and Master, the Galilean prophet. The masculine element has had precedence in history; but the history of time is temporal – it is not eternal – and the precedents of time belong to the human and material and temporal – the antipodes of God. The divine data are for ever spiritual and eternal. The masculine element must not murmur if at some period in human history time should take a turn in behalf of woman, and say – her time has come, and the reflection of God's feminine nature is permitted consideration, has come to the front, and will be heard and understood. Then the mandate human will appeal to man by works more than by words, and these shall declare whether Love is usurpation, or God's law, and whether the feminine element is less beneficial to mankind than the masculine.

At such a juncture I would not dislike to be referee. I would declare that one was not less, nor more, important in God's sight than the other, and that in the divine order they both originated in one and as one, and should continue thus without taint of sexuality. Why, you admit that God's order has been infringed, and made to represent two sides of a sphere so-called, instead of the round whole. This digression came from suggestion, even the lie, and the liar that from the beginning was the father of the lie: hence this lie was the so-called opposite of God, and confirms the present fact in Science that God has no opposite, since a lie is never true. This departure from Truth commenced with the words sex, sexuality, sensuousness, matter; and these are the objective state of what is called mind separated from God, the one Mind. The plurality of mind sprang from just this falsity. And the question of woman's wrongs and

woman's rights sprang from the dire effect of one lie producing another, till the offspring of error mooted these questions to relieve its own creation. Divine metaphysics, which includes the sum total of all being, will finally answer and solve all questions in Science.

Now, then, let us return to God, to the divine Principle of the universe including man; we shall find therein no occasion for departure, no occasion for strife, so suggestion of pre-eminence, or disseverance of the masculine and feminine elements of God's creating – no question of whom shall be the greatest. Then the kingdom of heaven will be here and everywhere, and the one Father-Mother God and His children will be understood from everlasting to everlasting.

The so-called devil has always been at war with the divine; but, thank God, there is no power in a lie. Truth reigns. Discord may seem to antagonize harmony, but harmony cannot be touched by it. It is a divine Principle – eternal, immutable. If the so-called devil would fight with God over the comparative rights of His creation, and man and woman, his satanic majesty must succumb to the over-rulings of divine Love. Christian Scientists cannot afford to drop their weights into the scale of evil on this topic, or on any other that conflicts with one God, one Mind, the Sermon on the Mount, and the recognition that woman is not least because last at the cross and first at the sepulchre – the last to linger in tender ministrations of love, and the first to discern the Christ idea – the life that is everlasting, that knows no pain, no death, no severance from Love – that burst the tomb, victorious over the grave, sin, disease, and death.

The feminine weakness that talks when it has nothing to say; that gossips, slanders, unwittingly or unconsciously; that envies or scorns where it should only pity, is out of line with being in Science and in line with the masculine element that robs innocence of purity, and peoples of liberty and life, in the name of the rights of might. These are indeed dark stains on the brighter disk of humanity. But God's dear love washes away these plague spots, and divine Science makes clean the inside of the platter, unselfs the human, and gives back the divine. 'To err is human, to forgive, divine.'

In Christian Science God is demonstrable Life, Truth, and Love, and we live in Him only as we love God and man.

Along the lines of evil is the role of lamentation over the sins of others, not, however, the lamentation of the prophet, just and reformatory. Failing in one act, evil quickly lifts the curtain on another. But the scene shifts, and behold a woman! – the almond blossom upon her head, busy hands and pen, never leaving the post of duty, but week after week, month after month, and year after year,

toiling, watching, praying, and sending forth messages of God's dear love over all the earth. No remuneration, save the blessing it brings to mankind, compensates such a life: hence her refusal thereof, and joy to share the income from her books with the needy ones of earth and for life's best objects.

No person understands Christian Science who regards a corporeal man or woman as a Christ. The very nature, premise, and conclusion of God and man is sullied by such a thought. Christ is incorporeal. Jesus, the prophet of Galilee, the man in flesh, was not his better part, or Christ apart from fleshliness; Christ was his Godlike nature, that never entered the material, temporal, or visible to human sight, that, as the Master saith, dwelt forever in heaven. Christ was the Son of God; Jesus was the son of Mary; hence the distinction he made when alluding to himself as the Son of God and the Son of man. Thus dual nature divine metaphysics clearly explains, and human nature must not becloud the interpretation of God and man.

THE SECOND ADVENT

Noticing the mistakes in the sermons published in the *Christian Science Journal* on the subject of Jesus and the Christ, I herewith state once again for all time the pith of the meaning in your text-book that has settled this question on its scientific basis.

Mary as the mother of Jesus became the first scientific interpreter of the Christ idea, of Mary as the highest interpreter of man and God, of man as woman which represents God's highest manhood.

C.A.L. Totten, U.S.A., in his excellent work *The King's Daughter*, writes, 'It was the creation of *womanhood* that completed the equation which even yet we have not fully solved'. His prophecies are grounded in Science. They reiterate the sacred Scriptural records and the logical syllogisms in *Science and Health* where the demonstration of being starts with the manhood of being and rises to womanhood as the Christ idea and the Revelator's vision thereof, wherein the Spirit and the bride say, Come.

Were Luther, Calvin, Melancthon, Wesley and thousands of other eminent personages walking adown the dim vista of nineteen centuries fools? Does not Truth demand both the letter and Spirit of Christian Science whereby to instruct mankind into the demonstrable understanding of the divine Principle and rule of Christ healing.

Now, stating Christian Science incorrectly must, does, prevent your demonstrating it. Error, contradicting Truth, is tempting Christian Scientists to form misconceptions of the first, second, and

third appearing of Christ and the relatives thereof. I warn you that this evil intent, if carried out, will take your understanding of Christian Science and check the unfolding of Truth at this period.

‘Oh, no,’ answers the zealot, ‘Truth has come to stay.’

I reply, ‘It never came, ‘twas ever here. But you can thrust it out of your own mind and that of others by misconceiving it and misstating it. Then how can it stay in your consciousness or anybody else’s who does this?’

If you lose your correct statement of the Principle and idea of Science, you cannot demonstrate the Principle, and without this demonstration of healing the sick on the Principle you claim to demonstrate, how long would the claim to Christian Science deserve to stay among men? Your textbook vindicates the survival of the fittest, the immortality of Truth and the mortality of error.

Did Jesus teach the science of his healing and his students record it so plainly that the wayfaring man could catch the meaning until a woman was chosen by God to discover it and interpret it to mankind?

What is the second coming of Christ? It is another era of the world’s awakening, a higher advent in human consciousness of the spiritual idea, the true character of God. This idea of God neither comes nor goes, for it is inseparable from its divine Principle, the ever-present I AM. But the human concept of this idea has its periods of light and shade.

Christian Scientists are not the Adventists believing in the finite appearing of finite good. Every loyal Scientist understands that the second coming of Christ is the next higher, hence, more spiritual revelation of God’s character. The Christian era presented the first tangible idea of God’s character by its inspired man, Jesus. The era of Christian Science ushers in through woman the second appearing of His character and this from the necessity of His nature as the Father and Mother of all, the creator, even the complete and ever-present idea of God. Therefore, this era comes not through Jesus but through Mary, the type of womanhood and mother of its first and forever appearing which divine Science alone can give. The third appearing of the spiritual idea of the character of God will present but the disappearing of all else, and establish the supremacy of Spirit which obliterates the human sense of the divine, takes away all sense of matter and reveals the final fact that the idea, Christ, is not a materialized or finite man or woman, but is the infinite concept of infinite Mind.

Now, are you disappointed and declare, ‘She hath taken away my Lord and I know not where she hath laid him’? I have not taken

away the real but the false conception of the individual God, the individual man, and the personality and merits of Jesus, but I have endeavored to dematerialize and unlimit your human dream of the divine, your material sense of the spiritual, your finite views of the infinite, and to give you a scientific concept of Jesus and his mission, of the nature of Christ, of the mission of Mary as the mother of Jesus, the scientific interpreter of true manhood, womanhood and the character of God.

Jesus' work on earth is done, for he as an individual finished his glorious earthly career and sat down at the right hand of the Father – left earth for heaven – in order words, he entered into the infinite sense of Life and its manifestation, never more to be manifest as flesh. This was the consummation of his earth mission and it needs no reappearing or repetition to crown its glory.

All this is not the material Jesus, nor Mary, nor Martha, but the spiritual idea dwelling forever in the bosom of the Father-Mother God, because this idea is the link in being's chain which unites indissolubly the Father and son, man and God. The on-rushing centuries are declaring this idea higher and higher in the scale of being and will ere long yield to the sense of its ascendant glory.

GENUINENESS OF THE SCRIPTURES

Blackwood, in his aids to the study of the Bible, writes that we have satisfactory evidence that the Old and New Testament were written by the persons whose names they bear, as we have of the authorship of Herodotus, Xenophon, Livy or Tacitus; that in the early ages when evidence was available, the genuineness of the books of the New Testament was not questioned by heathen adversaries, or heretics.

But the strongest proof to my mind of the genuineness in the main of the Scriptures is that the views of their writers exposed them to suffering and violent deaths, and yet they held steadfastly to the facts which they recorded. Had they not been honest in their records they would have been men encountering great suffering in the maintenance of what they knew to be false and by immoral means attempting to establish a cross-bearing Christianity.

The Scriptures are not only to be regarded as authentic, but a containing the Science of being, even the truth of God and man, yea, of Soul and body. Therefore, they are an infallible guide when understood. Jesus, the great Teacher and Demonstrator of Truth, recognized the Old Testament as inspired in some of its parts where the good old patriarchs and prophets spake as they were moved by the

Holy Ghost; i.e. the Science of being showing conclusively by form, style, and mode of thought, one Mind, even the intelligence that made man and the universe, that through more than fifteen hundred years was inspiring some author to utter the Truth that has since been rent and divided, even as the garment of Jesus, and falsely rendered through *ism* and *ology*.

DAY

Mind is infinite, supreme, serene, complete, perfect, and forever at peace, all substance, being, action, faculty, influence, power, is already complete and in evidence, and there is no other influence and no other evidence. Law is a ceaseless, harmonious, restful activity of the infinite and there is no other law. This law is the law of this day and every day and all its activities and duties. This law of Mind to this day sets aside the belief of fear and doubt, and obliterates the possibility of disease, accident, mistakes, fear, sin and death. The law of God, of Mind, is ceaseless action, presence, and infinite protection. This day is merely a step in infinite progress. It is unfoldment, not time. It brings no belief of delay in success, no disappointment. It adds no fear, no loss of faculty, no disintegration, no decay, no sin, no materiality, no belief in matter. It only adds wisdom, power, dominion, law, and the presence of well-done. My treatment now establishes the law of this day, and obliterates the supposition or belief in any other law. Principle governs me and mine this day. This day is unfoldment in which every detail and incident is but an illustration of divine presence, power, and wisdom.

LAYING CORNER STONE – MAY 21, 1894

The Mother Church is confirmed a type of Christian Science from its foundation; through the storm, the drearing darkness, the cold night, upon a stone rested its watchers, till the three nights were accomplished, and the morning broke in splendor upon the stone that was to be laid at the corner of this Church. The type of the stone in Christian Science which the builders rejected will become the chief corner-stone of God's temple, both as the body of Christ, and the human body, which it restores to health, and raises from the type of dust, to the reality of immortality, to Spirit. The foundation of this Mother Church was twice rescued from the grasp of death, disuse, loss, and regained through great tribulation. Thus shall it be with the foundations upon which is built the superstructure of Christ,

the divine idea of the external Principle of man, and his upward tendencies, freedom, immortality. God lets in light through whatever is transparent. His wisdom stands the storm, the hail, the tempest, and is unselfish. It sends out the light, never retains it, to have it said, 'I give it. Know this, and acknowledge it, or I will not impart the light.' But buffeted, taking all the outside war of elements, and the inside dirt, and dust, it is the humble factor of eternal sunshine. It is not the light, it is not the sun, but it is God's gentle grace blessing and giving, waiting and working for all the race. God grant that we be willing to be only a beaten window, awaiting and reflecting divine Love, a covert in the tempest, a light to all. Oh, how my thoughts go out in love for every one whom I have taught Christian Science, and for every one of its teachers, and students, taught by whomsoever, in one silent, fervid, forever prayer: 'Father-Mother God, gather them all into the fold of eternal Love, and its manifestation. Let there be no lost sheep from this house of Israel.'

THE LANGUAGE OF SPIRIT

The short sentence of the beloved disciple, St. John, is familiar to us all, namely, 'God is love'. No higher term nor human conception can be entertained of Deity than that he gave. It is equally plain that, if God is Love, He is also Spirit, even as the Scriptures declare, 'God is a Spirit'. Here thought is arrested with this great questioning: 'How shall we commune with Spirit?' The answer is, *spiritually*; we cannot commune with Spirit materially. And what is the language of Spirit, and spiritual communion? Certainly it is spiritual.

The German talks in the German language, the Frenchman in the French language, and the Englishman in the English language; the native tongue is more natural in which to talk and write. Now what is the language of Christian Scientists? It is the new tongue Christendom has taught and written in both languages – the spiritual and material – but talks of the one Principle and its various denominations with one tongue, namely, the spiritual, the language of Spirit.

When Christian Scientists meet, it shall be natural for them to speak the mother tongue, to think and talk or to read the Scriptures in its native tongue, and thus declare ourselves and our generation, our thinking and our life, as spiritual, and but one mother tongue. To this end we shall read the Scriptures spiritually, until they become to our thought the veritable translation of the Scriptures, and thus taught are understood. Otherwise, they are a forgery that can be mistaken, misinterpreted, mistaught and misunderstood, even as they are.

I love to read my Bible in the mother tongue, in its spiritual sense. I read it so at home in my secret sense of God, and have come to you today to read it thus, and with a prayer that your eyes shall not be heavy that you cannot see, nor your ears dull, but the spiritual sense shall be active and take in my simple version.

ORIGIN OF EVIL

(Dictated in one-half hour, July 8, 1898)

St. Paul writes, 'There is one God and Father of all, who is above all, and through all, and in you all.' Eph. 4: 6. Spiritually and literally that *all* is Spirit, and all is good, for God is Spirit and God is good, and God is All. Here is the closing argument as to the actuality of either matter or evil. Whence then the inquiry contrary to this fact? Who is it that says that matter exists? Who is it that is evil, sinful, wicked? We answer in the words of Jesus when he replied to the hoary question as to the origin of man. and coincide with St. Paul's declaration in asserting that God is the Father of all, and there is but one God, one Mind, hence all is Mind, and there is no matter.

But what of a sinner, and whence are sinners? We answer in the words of our Master, 'Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.' Now here is the origin of evil – a lie, and a lie has no origin in truth; it was always a lie. Then the origin of a lie is a lie. What can be said further than this in corroboration of the nothingness of evil, its non-existence?

But, you say, I see the working of evil; I feel evil; I hear evil, and whence are these evidences; and am I not 'I'? Yes, you are, but this I or ego is neither matter nor evil. What then is it? We repeat the answer, a lie and a liar, and the liar is not more real than the lie.

Among the thinkables which explain a falsity is this. Here is a man possessing a large real estate; he owns it, his father owned it before him, and still more remotely his grandfather owned it, and so far as the history of the property can be traced, it descended legally to this one heir; but a deed is presented by another claimant to this real estate. This deed is written in due form, the names of the grantor and grantee are given, and the names of the witnesses in their different handwritings, and the seal is attached to the name of the owner. But the owner of the property disputes all this fair seeming and declares

that the claim is false, and defies the man to sustain it; and he cannot even though the deed recorded.

Thus it is with God, good, and evil, the opposite claim to good. With God, Spirit, and matter, the opposite claim to Spirit, the false claim is written out, and it is recorded, but the true claim is not less valid because of this, and the false is not more true because of its remote date, or millions of years, and God will not admit its truth any more today or tomorrow than yesterday, for it never was true, and He declared it from the great forever, for God is without beginning or end of days. He is from everlasting unto everlasting, and God is good, and God is infinite; therefore, Good is All, and there is none beside Him, as the Scriptures plainly declare, and which declaration was not only in the Hebrew decalogue, but exists indisputably and eternally in the nature of God and in the definition of Infinity.

PRINCIPLE AND PRACTICE (1910)

The nature and position of mortal mind are the opposite of immortal Mind. The so-called mortal mind is belief and not understanding. Christian Science requires understanding instead of belief; it is based on a fixed eternal and divine Principle, wholly apart from mortal conjecture; and it must be understood, otherwise it cannot be correctly accepted and demonstrated.

The inclination of mortal mind is to receive Christian Science through a belief instead of the understanding, and this inclination prevails like an epidemic on the body; it inflames mortal mind and weakens the intellect, but this so-called mortal mind is wholly ignorant of this fact, and so cherishes its mere faith in Christian Science.

The sick, like drowning men, catch at whatever drifts toward them. The sick are told by a faith-Scientist, 'I can heal you, for God is all, and you are well, since God creates neither sin, sickness, nor death'. Such statements result in the sick either being healed by their faith in what you tell them – which heals only as a drug would heal, through belief – or in no effect whatever. If the faith-healer succeeds in *securing* (kindling) the belief of the patient in his own recovery, the practitioner will have performed a faith cure which he mistakenly pronounces Christian Science.

In this very manner some students of Christian Science have accepted, through faith, a divine Principle, God, as their savior, but they have not understood this Principle sufficiently well to fulfill the Scriptural command, 'Go ye into all the world, and preach the

gospel'. 'Heal the sick.' It is the healer's understanding of the operation of the divine Principle, and his application thereof, which heals the sick, just as it is one's understanding of the principle of mathematics which enables him to demonstrate its rules.

Christian Science is not a faith-cure, and unless human faith be distinguished from scientific healing, Christian Science will again be lost from the practice of religion as it was soon after the period of our great Master's scientific teaching and practice. Preaching without practice of the divine Principle of man's being has not, in nineteen hundred years, resulted in demonstrating this Principle. Preaching without the truthful and consistent practice of your statements will destroy the success of Christian Science.

CATHOLICISM – PROTESTANTISM – CHRISTIAN SCIENCE

The first holds barbarous pictures of cruelty in mind, and carries out its ideal. Instead of liberality and universality, it is absolute despotism. It would cause Jesus Christ to abdicate for the Pope, and his reverence to have full power to sin *ad libitum*, and teach others to do so.

Protestantism is susceptible of breaking each of the Ten Commandments, and teaching others so to do; and then by appeal to the Catholics' deposed sovereign to obtain pardon, and be welcomed into heaven through the religious law of chancery. Insolvent, unable to be a good man himself, he expects God to justify him, because God is good and pays the debt of sin, so that the sinner can pass on without punishment.

Christian Science is susceptible of being made the repository for all the sins of the other two religions in marked face and form, whereby the most aggravated and exaggerated and liberated powers of evil have full sway.

Each religion defined by what the words include is right; but fatally wrong and wronged in its interpretation by the world, the flesh and the devil – the three-in-one of error, opposed to the trinity of Life, Truth and Love.

The woman has cast into these three measures of iniquity, the leaven that is fermenting them. Therefore, they, inherent in mortal mind, take vengeance on their destroyer. Alas for the masquerade of their friendship, of their gratitude, of their honesty, of their virtue, and especially of their humanity towards this woman. Does one human heart love her? No! It is all a farce. The carnal mind hates her, and deserts her, lies about her, steals from her, mocks her, betrays her, nails her to the cross and spits on her, saying 'Come down from the

cross'. Then parts her seamless robe that has not one ridge of the three religions as interpreted by this trio of error – and casts lots for it. Rending it into rags it picks up the shorn glory and decks itself therewith in harlequin jacket. Not one of these three religions – misused – is the Rock on which Christ, Truth, builds the church against which the gates of hell cannot prevail. And the last one is named the final one; therefore, it holds the most relentless war against the woman.

LET THE TREE, ETC.

Let the sick test the validity of these statements thus: note their state of health after listening to the declaration that disease is real, to the descriptions of the dying agonies of the immortal Christ, who was tempted in all points as we, yet without sin; and sin is all that can bring suffering, and it would be an unjust law that would attach penalties to our best deeds. This is but the human misconception of mortals that should pass away, and all pictures of disease, of sin and death should be displaced, and effaced from the camera of the human mind, and the divine image and likeness reflected as the Scriptures declare, and man in His image.

I have seen a relapse that recurred from an image drawn upon the human mind. I have proven this fact by visiting a patient whom I had seen but once and healed of pleurisy, and was called to visit the next day the same patient and found her suffering from relapse. Examining her mind for the cause, I found her physician of the old school, who had failed to heal her, upon hearing that she was restored, had called from curiosity to see if it was so and had talked over her case, describing the condition of the lungs, the pleurea, etc. After seeing this as the cause, I immediately removed the picture from her mind, and the breath came naturally and the pain was gone.

This case cited is one out of hundreds handled in the same manner, and with the same results. Let a patient attend church and listen to a sermon describing the sufferings of Jesus on the cross, and declaring the reality of disease and death, and depicting in a manner to excite the emotions, the sufferings they occasion, and if that patient catches the preacher's mental picture, it will produce a relapse of his disease. This has been proven in thousands of cases of disease.

The M. D. and the D. D. impart these pictures of disease through a law of mind as directly and certainly as they impart a sense of the duty of man to keep the Ten Commandments, and obey the law of God. And this despite the teachings of our great Exemplar, who not

only taught how to cast out of mind and hence out of the body, devils, evils, sin and sickness, but he practiced it, and left it as his command and example. He raised the dead, he cast out evil and said of the woman sick whom 'Satan hath bound', Luke 13: 16, that indicated that the spinal difficulty from which she had suffered many years was caused by the human mind, and not matter, and he proved his diagnosis to be correct by healing her through Mind, and not matter.

Again Jesus declared more than once in the Scriptures, he that believeth in me shall never die, and he demonstrated the truth of that saying; he gave to the priests and rabbis his body to be crucified and said to them: You cannot destroy it, and in three days I will prove this great fact to you; and he did as he said. He appeared to his disciples, and showed them the selfsame body that had been crucified and buried; but they, having not laid off the old superstitions wholly, were reluctant to believe it, although they saw it, and urged the past and present superstition that, because he had died, he must be a spirit, while Jesus knew and declared the very opposite.

Had our Christ this divine knowledge, understanding, and declarations of these great facts of human existence, to which he devoted his life and gave himself up to their efforts to prove their theory of killing him, and thereby demonstrated his own knowledge that they could not kill him nor change his body, in its conditions and manifestations, so long as he maintained this attitude of mind? He even called their attention to this great fact by showing the prints of the nails in his hands, and the scar from the spear thrust, all of which had healed so quickly under the direction of his own thought.

Now what is our remedy for these contagious diseases carried on through the images of mind? One remedy is mental vaccination, the only instance in which vaccination is tolerable. Take the fine point of Spirit, whose edge is Truth, prick the human affections, then inoculate with divine Love, and leave the human mind with this divine Love circulating through all the system of thought, and the liability to the contagious diseases called sin and sickness will cease. And this result would not be supernatural, it would be the law of Love demonstrated.

It is the law of paganism that would sacrifice in the name of God, a human victim to appease the wrath of God, or to propitiate for their own sins. These glaring crimes are misnamed manifestations of love, and of the laws of God. Who taught this inconsistent blasphemy? Jesus the Christ never taught it; he untaught it, and said, 'Woe unto him, through whom it cometh!'

DEATH

Because the phenomenon of death has divided into many the plane of human experience, it has generally been imagined that in some way it is a door to heaven, harmony. Not only that, but it has been generally accepted by the mass that there is nothing better of human experience possible than the degrading earth spectacle of today, only bearable because of the greater part being hidden from individual sight.

This is utterly untrue. The best men and women of humankind have not been yet seen by us, and never will until we rise above our present mind level, not by death but through the gates of Life.

The highest plane of human consciousness is but ethereal. That which has been called solid substance is now proved to be not in matter, while matter proves to be merely the ultimate concluding phase of every false material conception of eternal realities.

THE SPIRIT

Always be gentle and just, but he who is just will not always be understood as gentle. 'God loveth those whom he chasteneth.' Justice is gentle, though it seems severe. A gentleman is always just, and injustice is always ungentlemanly.

One little word in kindness spoken,
A token or a tear,
Has often healed a heart that's broken
And made a friend sincere.

The final lesson, the lesson which consummates progress, is this: When I rebuke a student, if that student receives it gently, and recognizes its justice, if he is thankful for it he will continually progress.

When under the rod and sorely chastised, if we have faith in the love that is dealing with us, and know it is God, and we are gentle under this rod, we have won the guerdon of all the lessons of human life.

The letter alone without a due proportion of the spirit of Christian Science, almost inhumanizes a mortal; it chastises his material mode of love, of feeling, or being either kind or true, and if he has not gained the spiritual sense of those, there is nothing left to him but the knowledge of a false sense of goodness which he must either loathe and lose the false sense of goodness, or else, having it, be consciously false to himself, and of necessity false to others. 'To thine own self be true and it must follow as the night the day thou canst not then be false to any man.' – Shakespeare.

CHAPTER TWO

REPAID PAGES

[REPAID PAGES was the title to a work copyrighted with its contents by Mary Baker Eddy in the United States on November 2, 1896. The work was never published, but the title is sometimes supposed to have been destined for the group of essays which follow and which were written and prepared by Mrs. Eddy in Concord, N. H.]

THE ACCIDENT PRIOR TO THE DISCOVERY

The following account of the accident which led to the discovery of Christian Science, appeared in the *Boston Herald* of February 24, 1900, under the signature of my student, Mr. Alfred Farlow, C. S. D.:

After the Discoverer and Founder of Christian Science, Mary Baker G. Eddy, met with the accident in Lynn, Mass., 1866, which history records; the following report of it was published the next day in a Lynn newspaper, which article was alleged to have come from a conversation with Dr. A. Cushing.

At that date Mrs. Mary M. Patterson was the name of the present Mrs. Mary Baker G. Eddy. In her book, *Retrospection and Introspection*, she names her second marriage, and it was to Dr. Patterson (deceased).

The newspaper article reads as follows: ‘Mrs. Mary M. Patterson of Swampscott fell upon the ice near the corner of Market and Oxford Streets, on Thursday evening, and was severely injured. She was taken up in an insensible condition and carried to the residence of S. M. Bubier, Esq., near by, where she was kindly cared for during the night. Dr. Cushing, who was called, found her injuries to be internal, and of a very serious nature, inducing spasms and intense suffering. She was removed to her home in Swampscott yesterday afternoon, though in a very critical condition.

The above-named Dr. Cushing, a homeopathic physician, was called on Thursday night to attend her. He left some powders to be taken, but she declined to take them, and three days thereafter, on Sunday, through the divine power, she rose from her bed in health. When the doctor called again on Monday he found her well, and congratulated himself on having healed her. She then stepped to her table, opened the drawer, and said: ‘Look, doctor! All your medicine is here; I never swallowed it.’ He arose, stood by her side, and looked as if dazed at the powders; took up one of them and opened it, then laid it back in the drawer, and made some inquiries as to how she was healed. Afterward he called on her once; at that interview his sole conversation and apparent purpose was to learn what he could about this event, which had stirred the good people in Swampscott and Lynn.

The third day after the accident Mrs. Eddy enjoyed better health than she had ever before known; hence the self-evident fact that she did not need a doctor.

Some of the loving friends who were with her at that momentous hour have passed away, but they knew and had told others that she took no medicine, and for three reasons: 1. Dr. Cushing gave her no encouragement that she could recover; 2. At that date she had lost all faith in drugs; 3. She did not even ask for a doctor; it was her friends who sent for him.

Mr. Calvin A. Frye of Concord, N. H. states: 'Mrs. Eddy holds the original article that she clipped from a Lynn newspaper, and that I have copied for you.'

I can look back and see that at the time of the accident, although I had no faith in medicine and did not take it, I had faith that God could raise me up. Hence the effect of the Scripture that I read which strengthened my faith and its result in my recovery. And afterwards was seen the illumination of the spiritual meaning of the Scriptures as given in my books and teachings – all of which is in accord with our Master's precious promise, 'If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you'. Matt. 17: 20. My experience of the effects of faith was no miracle and nothing impossible to all who have faith which is followed by spiritual understanding and is equal to avail itself of Christ's promise, not to a select number, but to all who exercise it.

FOOTSTEPS IN THE DISCOVERY

Homeopathy is the intermediate step from allopathy and matter to mind. Dr. Quimby's theory and practice was the intermediate step from animal magnetism, spiritualism, and matter to mind. But neither of these theories or practices were Christian Science. Homeopathy agrees that the drug heals the sick while the fact remains that the drug wholly disappears in some of their prescriptions wherewith the sick seem to be healed. Dr. Quimby used to repeat, 'There is no intelligence in matter', while at the same time he used water and manipulation to heal his patients.

Christian Science starts from neither of these grounds; it is predicated alone of Christ healing through Mind, not matter, and Christ is Truth, and Truth is Life and Love. And Life, Truth and Love – yea, Spirit, not matter – heals the sick. To prove this true I instance my own experience for example. After I had discovered in 1866, the proof that God, the divine Principle of man's being, does all the healing, my next step was to learn from experiment and experience the scientific rule for applying Truth to man's physical need before the patient understood this Truth. Here I halted as to the use of either material means or mental for such a result and left the student to learn from experience. At length I saw the impractical attempt through material means; and the only agency that I taught

the student was prayer whereby to affect the sick, and this proved to be satisfactory – the transparency through which Spirit is discerned, revealed, understood and evolved, in health as well as holiness.

Science is not obtained the moment wherein its Principle is discerned or discovered. The discoverer has to take footsteps therein before he can state scientifically a Science. Next he must prove his statement by demonstrating it to be true and proving it on a fixed Principle and given rule. I know that I arrived through these honest footsteps to a point of proof and that in 1866 I did discover that God, the divine Life, Truth and Love, is the only healing Principle. Also that this divine healing Principle cannot be demonstrated through the use of drugs or of any other material method, but solely by the power of ‘the Word’ – the power of divine Spirit, and then according to the declaration of Jesus, ‘the words that I speak unto you they are Spirit and they are life’, and the Word is God, and God is demonstrated through Christ, Truth, and it becomes ‘flesh and dwells among us’, that is, it comes to the flesh ‘and restores all things’. For the spiritual idea of God, including man and the universe understood, brings to light the perfect God and perfect man bereft of all human or man-made hypotheses, without variableness or shadow of turning but with harmonious and eternal life, divested of sin, sickness, disease and death.

IMPARTING THE DISCOVERY

I have not mistaken or misstated what I discovered as the divine Principle and divine rules of Christian Science. I have not been mistaken in declaring just what would hinder the true discernment of this Science. But in the beginning, to know how the students could mentally practice on the sick puzzled me. I had not by any *material* means or method demonstrated on the sick the power of divine Science and did not believe that my students at the start could reach my purely mental attitude of healing. I thought they must approach it from their standpoints and gain the results of Truth on themselves before they could practice through prayer and heal the sick.

I learned from a strict observation of metaphysical practice the impossibility of demonstrating Christian Science through any material method. Thirty-four years ago it was a necessity for the student’s footsteps, in practice, to progress by degrees. Thirty years ago to introduce the mighty fact of Mind’s omnipotence and no appeal to matter, were to ‘remove mountains’.

I was impressed to begin the communication of my discovery after the manner that our Master pre-figured ‘first the blade, then the ear, after that the full corn in the ear’. I began by appealing to the

students' higher material sense of spiritual being and healing, and then to their higher spiritual understanding that all is Mind whereby and wherein all material conception and material means of healing are found futile, and silent, invisible prayer is found to reach the ultimatum, even the assured demonstration of the divine power of God to heal the sick.

I have not yet reached the ultimate practical proof of absolute Christian Science, the 'full corn in the ear', and may never reach it while remaining visible to the personal senses. But I have written it and my works teach it. God has enabled me – unworthy as I am of such divine Love – to discover and to make known on earth the divine Science of the divine Principle that heals the sick and saves the sinner through Christ, Truth, Life and Love.

My first students could not be representative Christian Scientists. At that date I had not written a pamphlet or book on Christian Science. These early students had no class book to study, and there was no a book extant on the subject of Christian Science. I needed better to understand my subject before writing it.

At that date its advanced propositions were not fully lucid to my own comprehension, and it was nine years after my discovery of the Alpha of Christian Science that its vast problems were solved and sent forth in the textbook, *Science and Health*, published in 1875, containing the Principle and practice of Christian Science.

Whatever I have discovered, understood and taught of Truth, I have never known beforehand its whys or wherefore. It has always come into my thoughts and gone forth in words or deeds, before God's dear purpose in it and the fruits it would bear were fully revealed to me. I have always been called in spiritual paths to walk by faith and not by sight, to abide in the senses of Soul and not body for insight and action.

THE WAY TO ABSOLUTE TRUTH

My two cardinal points whereby to steer into the deep latitudes and beatitudes of Christian Science were the First Commandment of the Decalogue and the Sermon on the Mount. Christ Jesus said, 'I am the Way'; and in searching to find the path, I came upon the redemption or 'the Way of salvation'. I found the Way was Truth. Then I asked, 'How is this Way or Truth made visible to the senses in the scientific practice of healing?' The answer came: 'The Way is Truth and Truth is Spirit, not matter.' Then are we not commanded by Jesus to leaven matter out of our methods whereby we would demonstrate Truth and follow Spirit alone or we are not worthy of

Truth; for He hath said, 'Except ye leave all for Truth, you cannot attain unto it'?

If our great Master in the beginning of his career used material means for illustration, turning the water into wine and anointing the eyes of the blind with his spittle and clay – as he rose in his God-given mission above matter – his demonstration was purely mental. Lazarus came forth as the mandate of Mind opened the grave and restored the so-called dead to his living sisters and childhood's home.

In dental surgery, if the thought of the operator was turned from faith in his process and he held the belief that I would suffer without his prescription and dwelt upon the contemplation of this suffering, I should feel the antagonism of his mind toward my spiritual attitude, and it would affect me more than if he worked materially and left me alone to my own spiritual attitude of sensation and scientific existence. In other words, his ether would hinder my scientific attitude less than his mind would if fixed on his sense of my suffering without his ether. Hence Jesus said, 'Suffer these things to be so now, for thus it becometh you to fulfil all righteousness', and so he was baptized of John. I pray and watch that his way shall be my way in Christian Science. Therefore I have taken the preliminary steps which mean 'suffer this to be so now for thus it becometh me to follow in his footsteps', in so far as God enables me to do this. And these preliminary steps are not departures from Science, they are the effects of what he enjoined upon his disciples. 'Be ye therefore wise as serpents and harmless as doves'. Jesus was misunderstood and maligned because of this very wisdom and divine Science which he demonstrated and thereby contradicted the Rabbis and the rabble, but the common people heard him more gladly. Our Master said of those who followed him, 'Ye shall indeed drink of my cup'. The ages have proven this saying, by scorn and disputation manifested towards the approximation of the real Christ life and example and the martyrdom of old of those who followed him most closely.

Truth is the absolute intermediate and ultimate of all things. To attempt this absolute demonstration of Truth in its intermediate stage is to delay its ultimatum in the minds of men. Hence the impracticability of undertaking to prove the entire power of the infinite to finite thought, and before your own thought has grasped all that is practical and demonstrated what you know is true of the divine Principle which governs.

In metaphysics we learn that the majority of mortal opinions outweigh the minority, therefore a wise, honest and skillful metaphysician casts not pearls before those that trample upon them.

In the case of the amputation of a limb or even a surgical operation of less severity, the follower of Christian Science according to Christ,

calculates on going to war with ten thousand against twenty thousand. Ninety-nine thousand mortals believe that human beings without the use of anaesthetics suffer intensely from surgical operations. Also they believe as certainly that the use of chloroform or ether can prevent this suffering. Here is an instance where surgery is sought for the amputation of a limb. Suppose the patient is a Christian Scientist. He knows that a vast majority of mortals believe, and that the surgeon himself believes, that this operation will give his patient severe suffering unless ether is administered. This illustrates that saying of our great exemplar, 'War not with ten thousand against twenty thousand'.

All surgery to this date remains in the hands of the regular surgeons. The Scientist then counts the cost. He sees that if by reason of being deprived of his usual methods, his fear should cause him to make a sad blunder, the fault would be charged to the Scientist and to Christian Science. Hence he concludes according to the words and example of our Master, 'Suffer this to be so now, for thus it becometh (his humble follower) to fulfil all righteousness' – and takes the ether. But the day is not far distant when this part of healing will be found more practical and safe through means of Mind than matter. Today, even, it is in some severe instances proved thus.

Rather than quarrel over being vaccinated, I recommend that, if the law demand an individual to submit to this process, he obey the law; and then appeal to the gospel to save him from any bad results. Whatever change belongs to this century, or any epoch, we may safely submit to the providence of God, to common justice, individual rights and governmental usages.

THE INTERPRETATION OF REVELATION

The Apocalypse like all holy vision, when left to mortals' interpretation or application to identify its meaning, is susceptible of abuse owing to one's ignorance of another's mood and mode of thinking. I am not capable of applying St. John's far-reaching thoughts only as type and shadow. I would as soon undertake to catch a sunbeam in my hand as to run riot on the conclusion he has reached, and do not understand, save as allegory, which symbol or type stands for a quality and not a person. The only safety in translating his vision to the comprehension of mortals must lie in confining his trope and symbol to generalities and not specialties. A student in astronomy would miscalculate an eclipse of lunar light should he misuse the word light, carry the meaning of that word away from mind, apply it to matter and try to twist a flash of wisdom to mean old Sol.

What St. John saw in prophetic vision and depicted as ‘a woman clothed with the sun and the moon under her feet’ prefigured no specialty or individuality. His vision foretold a type, and this type applied to man as well as to woman. Another application of identification of his vision of the woman spoken of in the twelfth chapter of *Revelation* is chimerical; it has no more validity than to fancy a statue of Liberty represented by a woman resembling some individual form or face, then name it that individual. The character or type seen in his vision illustrated purity. The application of this character or type to individuals is left to human conception. ‘To the pure all things are pure.’ The purer mind would sooner apprehend and assimilate the qualities typified by the Revelator’s figure of ‘the woman with the moon under her feet, crowned with twelve stars’. The impure mind would sooner conceive of and assimilate the opposite type of lust named woman, but no human concept is capable of applying either of the Revelator’s types to the present individual. His figures or illustrations of purity and lust are entire, absolute, and who has gained at this age the full conception and the application thereof as depicted in the Apocalypse either of virtue or of vice? I have but a glimpse of the full meaning of his sublime vision, or of his inspiration when alluding to ‘an angel standing in the sun’. I have not sufficient sense of the type of Babylonian pollution spoken of by St. John to venture on the application of this type of character or to apply his figures to any individual forms other than he has employed them. I have not indulged so futile a notion or attempted to steal his pinions.

If I should say that ‘God is Love, and the light of divine Love is reflected in His image and likeness’ and ninety-nine out of one hundred students should think or say that I referred to the sun by the word ‘light’, it would not make it so. I say what I mean so far as I can express my meaning, and I am careful to say what I understand and perceive spiritually. Who, then, shall interpret or misinterpret my meaning if my words have expressed it?

The sculptor chisels the figure and face of a woman for his symbol of Liberty. The Revelator and one of the Prophets prefigured the nature of Babylonian sensuality as a woman, a widow, and entering the church. But, says one, the face and form that sculptor has wrought resembles mine, and I declare he delineated my very features. And the sculptor may never have seen that woman, but she, seeing herself as in a glass, recognizes the resemblance to herself and appropriates it without his knowledge.

The Revelator could not have seen the heart of a harlot, for it was not his conception of woman, but he could paint, and did, the

character of lust with the accuracy of a Michaelangelo, the human face. Whoever declares that St. John's portraiture of lust depicts his or her character discounts his own virtue and identifies himself with vice.

Lorenzo Dow detected a man who had stolen an axe by taking a stone into the pulpit, and when his audience was seated, rose and solemnly said, 'A man in this church has stolen his neighbor's axe, and I will throw this stone at him.' With the stone in his hand he suddenly raised his right arm and the thief dodged.

THE SUBTLETY OF EVIL

I know not how many martyrs may fall a prey to the subtlety of evil in its myriad forms of hatred and its revenge on goodness, before the demonstration of life everlasting is completed. At this period the majority against health and holiness, against harmony and law, against the highest human expression of Christ made manifest, are even more than Jesus calculated upon, when he weighed the odds between ten thousand going to war against twenty thousand. The age of martyrs is not past if this ratio determines the success of Truth over error and Love over hate, but it does not.

It was conceded that Theodore Parker, the pioneer Unitarian, was killed by the prayers of whom – was it the righteous? Was it right to kill a Unitarian at one epoch, and in less than half a century thereafter the individuals that prayed for death will take by the hand a Unitarian who is more ultra and less spiritual than the martyred clergyman?

The mental means employed at this date to kill the best among us, is more potent according to the calculation of mind power, than the stake or scaffold. Yet the law offers no protection against this *modus operandi*, and the just still suffer for the unjust.

The law may be defending a man against the charge of theft, who is trying daily to murder an innocent man, who is held as a witness against the thief, and if the thief succeeds in killing his victim, the law has no penalty therefor, but possibly finds, for lack of the murdered man's testimony, the thief not guilty.

For years it has been sent forth in newspapers, the editors whereof knew nothing of the purpose entertained by the contributor of such articles, that I was sick, that I was dying, that I had died of paralysis, and now Mrs. Eddy on Concord, N. H., was masquerading in my stead. Now if the audible word send forth such messages and the person who sends them is a mental trafficker in mortal mind, who can say that this individual does not privately use his mental process to effect

the very result that he says publicly is effected? Why not? Since he has said and believes, and such is his theory, that disease and death can be produced and is produced through mortal mind. The next thing would follow in sequence that if the evil mind by any unseen process could kill an individual that it publishes as dead – and desires the public to so conceive, and all this because of some motive this individual has, to have it thus – he would use this secret means for effecting those ends.

This suppositional evil at work against good, this suppositional lie at work to destroy Truth takes a method to frighten you by saying, Come down from the cross, prove if you can in the approaching footsteps of Truth's ultimatum that what you have said is true. Live without eating, sleeping, or the function of manifest being. I declare you cannot eat, and you cannot sleep, and you cannot be clothed. But good and Truth reply, 'God is my life and He will take care of my life'.

Thank God that a Christian Scientist is a law to himself that prevents him from doing wrong knowingly, a law so effectual that under it he could not but do unto others as he would be done by. Not only would it be morally impossible for him to steal or to kill, but physically impossible for him both to restore health and life and to intentionally destroy or unnecessarily expose a man's immoral character, or mar his peace or prosperity. And just as impossible as for light to remain with darkness, or darkness to continue with light.

THE OVERCOMING OF EVIL WITH GOOD

The belief that a corporeal person is Christ or can equal Christ is foolish and profane. That earth hath had another individual equal to the incarnate Jesus or Galilean prophet I do not believe. Hero worship is weakness; individually and collectively it tends to rule out of head and heart Science and Christianity; finite person can neither heal the sick nor save the sinner. The infinite Person that we name God does both. The practitioner can only demonstrate this divine Principle in some degree and he cannot do this if he works in an opposite direction from divine Science.

It is my desire to good to my enemies. I pray daily that divine Love shall save them from sin and its effects. I strive to labor unselfishly and patiently to uplift the fallen, to console the sorrowing, to benefit mankind. I have taught as I would be taught. I have done as I would be done by. I have earnestly sought to educate students to a degree of self-culture, understanding and devout piety that would

naturally fit them to take my place in this field of labor and the extended influence it gives to the individual.

I did not seek the position I hold in public or in the minds of millions. A power above all human aims, ambitions or achievements has placed me there.

Since ever I have understood the little that I do of Christian Science I can honestly say I have never in thought or deed tried to injure my fellow being. I have experienced this cruelty from others, namely, the more I did to help them, whether pecuniarily or religiously, the more these certain natures envied and endeavored to harm me. God save such if He can.

My rule is not to name the faults of others unnecessarily. When I am wronged I wait lest I answer back with a feeling of resentment, and truth expose falsehood in a wrong spirit. I have not returned evil for evil but waited on God – not forsooth as patiently as I ought but I waited and still wait.

CHAPTER THREE

ASSEMBLED STATEMENTS

[Sometimes students' recollections of isolated items known or understood to be by Mrs. Eddy get regarded as single connected essays. In certain cases, where the words need no special context or explanation, their relation to the universal teaching of Christian Science carries them thus into acceptable units. *Lines from Mrs. Eddy*, in Chapter One, seems to be a case in point. The following paragraphs contain items, under suitable heading, which were widely separated in time and occasion, but which make valuable vignettes for the student.]

Animal Magnetism

I cannot suffer except I sin. I will not sin; therefore I cannot suffer. Animal magnetism, you are a lie of belief without a believer. I know what you claim but I am not afraid of you or any suggestion that you offer. You are neither person, place nor thing. You have no power, presence, nor personality. You cannot reach me nor influence me through envy, fate, fear or error of any name or nature. The deceiving power of the universal thought, or law, is rendered null and void by the law of divine intelligence which is absolutely the only law and power.

Animal magnetism cannot present itself to me in the guise of contagion, lack of time, lack of friends, or any other lack, materially or spiritually, for God is the source of all supply, and this supply is *never* limited. I am not bound by any deceiving personality. I am not restricted in thought, capability, or work. Error has no power to misrepresent me, hinder my advancement in any way. Envy, dislike, pride, hypocrisy, lust, self-will, self-justification, self-pity, self-love, have no power nor place in me. The claims of sickness, nervousness, or weak back, contraction, or poor circulation, are unreal and have no power nor place in me.

Life, Truth and Love are laws of annihilation to anything unlike God. I am spiritual, for I am the image and likeness of God, Spirit, and reflect all that is pure, upright and true. The acceptance of

material body as personality, apart from Mind, is but the engine of mental malpractice and does only mental malpractice's work.

*Let the divine Mind illuminate and abolish mental malpractice until there is not a dark corner; then we shall know that neither food, climate, nor any seeming condition can affect the body in any way, for there is but one cause, God, good. God is the only actor, the only Saviour, the only governor of man. There is no confusion in Truth. I am born free, not in bondage to anyone or anything, for divine Principle leads me. There is no power in anger, ill-temper, scorn, or contempt. There is no power in prejudice, or superstition. There is no power in selfishness, envy, jealousy, pride, hate, malice, or revenge. I am a law against all that is false. I deny that the appearance that we call matter has any life, substance, or intelligence, because God is the only Life. Only the good has power. God is my health. God is my wisdom. The belief of sickness is not true, and is brought on by animal magnetism, universal false belief. I am not subject to the laws of mortal belief in sickness, sin and death, and the belief lasts only while I believe in the power of matter. I am hid with Christ in God where no mortal sense can find me and where no mortal belief can reach me. Mind sustains man. I am renewed daily in the image and likeness of God and cannot lose one faculty which expresses my divinity. I am free from the beliefs that have claimed to hold me in bondage. *I am free.**

There is but one substance, one power, one intelligence, one Life, one Love, which is the one God of the universe, who is Spirit, the all-good which fills all space and is omnipresent. I deny the reality of sickness, of sin, of suffering, and of error, of loneliness. I deny the power of evil in every guise. I deny the false beliefs entertained in sickness and nervousness, in misfortune, poverty, discouragement, or fear, or doubt, or foolishness.

God is all abundance. There is no good in hypnotism or mesmerism, self or foreign, ignorant or malicious, theological or medicinal, nor can they have any power over me morally, physically, or financially. There is only one Mind in or near me, and there is no personality in the kingdom of God; hence, error has no power to enforce or inject into my thought any mental poison, or set in motion any law or action that can interfere with Truth and Truth's demonstration anywhere within the radius of my thought.

Animal magnetism is the unification of mental falsities manifested by humanity as the belief of mind, selfhood in matter. Fear is faith in evil. Courage is faith in good. Doubt is trust in evil. Confidence rightly directed is reliance, is trust in God, good. God is the only cause. Spirit is the only substance. Love is the only force. Harmony

is the only law. Now is the only time. here is no discordant past; no clouded present; no dreaded future. All the past there is to us is our present consciousness of it. Accordingly, if we can get our present consciousness right, we shall realize our freedom.

According to your steadfastness in excluding evil from thought *after you have unmasked it*, do you deal with it scientifically, and according to this same steadfastness are you blessed. Malicious animal magnetism stands ready to argue misunderstanding, and the only safe way in hours of trial is to obey the adage, 'Silence is golden'. If anyone had wronged you they cannot hide it from wisdom. We must all look to Principle and let the light dispel the darkness. There is no mortal mind that can influence or darken our consciousness. Love is almighty. Keep declaring that Principle, Life, Truth and Love are omnipotent. It is Love that *uncovers* and *overcomes*.

To know the what, when, and why of error, is to destroy error. Students love to talk about God, but they will not handle the serpent. They take up all sorts of arguments and claims, but they will not handle serpents. Yet the Scriptures tell us, 'They shall handle serpents'. We don't talk and uncover error enough. Error says, Don't talk about me – talk about God.

Now let me say – that mental malpractice must be met daily by all the students; met by your mental protest that breaks the so-called law of a lie, or you are liable to be affected by this lie *all unconsciously*. Dear ones, *remember this*. Our Master said, 'Had the goodman of the house watched, his house would not have been broken open'. Mesmerism of many minds cannot hinder or stop Christian Science healing. Declare this every day. There is too much apathy of breaking the claim of mental malpractice. Be systematic about handling that claim every day. When you recognize the false laws, you must know that Truth can and does destroy them.

Keep the joy of Christian Science, and a well-grounded hope in your success. Remember as Truth progresses, error grows more subtle and aggressive, but it does not become something. It always remains an illusion, and is always met and destroyed with the understanding that divine Love is the only power. Stand guard against the effort of evil to cause things to happen that will fill you with grief, wrath, or fear, and thus shut out your sense of the allness of God. Fear is mesmerism, and mesmerism is no thing, and must be disbelieved in – rejected – destroyed. Your body can never give you occasion to be afraid, and no mesmeric wave of fear can touch you, when you guard your thought in the truth. Mental malpractice is king of the realm of evil, but we are not its loyal subjects; hence the fact that we have our freedom, and must and will maintain it. When

experiencing a belief of pain, do not waste time in handling a belief of pain. Declare against the erroneous claim of malicious animal magnetism and the belief will cease. The man throws a stone at you. The devil throws a man at you. Get the devil off and leave the man alone.

Return of old beliefs comes from mental malpractice and mesmerism. There never was an old belief; never a return of an old belief. There is no mental malpractice. You must break that law. In handling the claim, you must destroy the belief in personality. You must destroy the belief in envy, malice; destroy the belief in laws of malpractice. The one evil is mortal mind. Name no persons as malpractitioners, and be sure you do not frighten your students or patients over animal magnetism.

Always handle fear of death. Declare for strength and vigor. It is no doctor's law you need to handle, but it is the universal law of mortal mind. The physician only recites to you the law laid down to him. Mortal mind cannot act through prenatal mesmerism. There never was any heredity of belief. Handle mental environment of patients. Find out before you take a student whether he is fit to enter this field of labor and be trusted at present with so much power.

Let our finite judgment never settle on *who* is troubling us, and let us never defend ourselves against a person. Rather ask *what* is troubling, and then meet the *what*.

Body

The Principle of Christian Science is Love, and the effect of Love is to destroy all sense of corporeality. Whatever tends to diminish the sense of love and increase the sense of corporeality diminishes the understanding of Christian Science and the demonstration of the Principle which is Life and Love.

The war is the fight between the world, the flesh and the devil; and their weapons are hatred and personality. Whatever diminishes the sense of love and increases the sense of personality casts your influence on the side of the world, the flesh, and the devil, and helps evil to destroy the idea of good – in other words, to kill the person who represents in the highest degree this idea and so to shut out the true sense of love.

The moral is: Watch and be sure that your love is increasing and your false sense of personality is diminishing, and make everything that you say and do tend to produce this effect. A strong sense of the false personality retards the growth of yourself and of those around you, the same as a strong sense of disease would prevent your healing and prevent your patient's recovery.

Christian Science is mentalizing the universe. It is touching human consciousness here and there and changing it, and the human mind does not know what is producing the change. It is a law of metaphysics that the truth relating to health and being, when brought to bear upon mortal mind, acts favorably on the body. The term Mind and body literally means God and man, for man is the expression of Mind, and the manifestation of Mind is the embodiment of Mind. Body is, therefore, the aggregation of spiritual ideas forever governed and controlled by the law of Life, harmonious and eternal. It was never born, never had a claim, never suffered, never sinned, and never left heaven. The understanding of perfect body is the Savior of the belief of body, for it is the law of recovery to any and every claim of error.

Jesus had a perfect fleshly body; then went a step further and demonstrated by an enlarged understanding the Christ, or perfect spiritual man. Jesus was not ashamed when he hung on the cross.

When we are pushed into tight places, and facing the most severe problems, we are gaining big steps in our lessons and progress. Mortal mind assumes a power to hinder that it does not possess. Nothing can keep us from our birthright. Our worst enemies are the best friends to our growth. If we are spiritually-minded enough not to need knocks to make us grow, we won't get them. So to be clear enough and good enough to prevent these claims, and frustrate them, is the only way.

Relax your thought. Your body is held tense, rigid by your tense thought of self. Let go; you are living in Love; you govern your body through Mind, and you know that man's true selfhood is not slave, but master. Unless you go straight on as though nothing had happened, you are not watching with God. Your understanding of Christian Science is God working with you. Students must rise to see the *nothingness* of matter. Growth spiritual can be attained in *no other way*. Matter is a misconception of Mind.

One of Mrs. Eddy's students was very irritable over having to do so much domestic work. She said she did not have time for so much material work. Mrs. Eddy smiled and said, 'I didn't know there was any material work'.

Christian Science

Christian Science was discovered in Boston, Mass., A. D. 1866, by the Rev. Mary B. G. Eddy, author of *Science and Health*, etc. Christian Science is the explication of Truth, reducing to human apprehension and demonstration the infinite Principle, divine Love,

God – manifested in the annihilation of sin, sickness, and death. Christian Science is Christ Science, or Immanuel knowledge, and involves the ultimate of all reason, revelation and inspiration. This church is built on the spiritual interpretation of the Scriptures. In Christian Science God is demonstrated an infinite Love, omnipotent, omniscient, and omnipresent Spirit – the only Life, substance, and intelligence, and man as His idea or reflection. This at-one-ment of man with God, Jesus demonstrated. Christian Science unites Science with Christianity, basing its scientific character on demonstrable Truth. In theology it worships God as eternal Love, the universal Father and Mother, thereby establishing the brotherhood of man. The scientific creation is the infinite expression of infinite Love, entirely spiritual. Its medicine is the divine Mind. The ultimate of Christian Science is the establishment and recognition of spiritual harmony; to this end it heals the sick and sinful as Jesus did. In logic Christian Science is indisputable. In demonstration of the power of Mind over matter, it is mathematical, irrefutable, and Biblical. The foundational truths of Christian Science are, the reality and allness of God, the unreality and nothingness of matter; the spirituality of man and the universe, the omnipotence of good, the impotence of evil. The demonstrative actuality of Christian Science essentially distinguishes it from all other religions of the age.

When asked who would take charge of the cause of Christian Science in time to come, Mrs. Eddy answered, according to Henry Robinson's Biographical Sketch: That question has resolved itself into a fatal mistake. I do not carry on the work myself. It is only through the influence of the Lord that I do it, and the Lord is the one who will carry it on. There is no more speculation on how the work will be carried on in the future than there is on what the future discoveries in astronomy will show, or what will be done in the nebulae. Why it is an infinite subject. Speculation is void. My life has been such a demonstration of this that it would amaze you.

Death and Resurrection

The first death is the simple belief that matter has a beginning and so must have an ending, that it goes out through sickness and age.

The second death is the effort of sin – malicious animal magnetism – to kill us by putting out our sense of God. Jesus must have destroyed the simple belief of death time after time, but the cross where his sense of God crossed swords with evil – malicious animal magnetism – and for a moment faltered, was the overcoming of the second death, and as he had overcome the first death, the second hath

no power. The second death is the effort of malice to rob us of our absolute faith and pure trust in an absolute good God.

Instead of being bound for the grave, we must know we are on the eternal road of Life that has no sense of death. No evasion of the subject is possible. We must know that we can never die. We have to know this some time, and now is a good time to begin. We do not need to sorrow because of the seeming death, but rather rejoice that we know the way out. Watch that you do not lose your love from the attacks of hate. Better lose life in matter than love for God and man. This is why our dear departed are better blessed than those that remain if they are returning evil for evil.

Arguments for those passed from mortal sight must follow the Scriptural Golden Rule. It is not permitted in Science to continue work for them longer. This only hinders growth spiritual and animal magnetism grows thereby. When will students gain higher views in Spirit and cease making arguments lest the Cause come into grave consequences therefor? If we will refuse to believe them gone and think of them as when we could see them, we will help them to become adjusted to their new environment wherein no confusion or sorrow will come to mar their new experience. God's dear love for His children is so deep and far-reaching that He does not afflict us. It is our mistaken sense of Life that brings pain and sorrow. You say that she is dead – we buried her today. That is not true. You buried your belief of her and you will some day resurrect it. The only reason why we cannot see our friends who have passed on is because of the limitation which mortal mind has put upon itself.

You cannot be poisoned unless you consent, and you will not. You cannot be poisoned by any lying argument, for a lie is nothing, not even an argument. You cannot die if you try to and not one lying word that you believe about yourself is true, and you do not believe it. If I were to pass through the belief of death now, I would still be here.

After talking to Mrs. Eddy on the subject of death, Adam Dickey recorded the following: When we can awaken ourselves out of the belief that all must die, we will then have reached a point where death means nothing to us, and we will then be able to bring back all that death claimed to have taken away from us. In other words, we will be able to reproduce the presence of those who thought they died, whether it was ten minutes ago, or ten years ago. However, when that time comes, death will not appear to us what it now seems to be, and it is hard to predict even in light of Science just how things will appear to us under changed conditions. On page 72 (*Science and*

Health) the author is trying to explain the impossibility of evil being communicated from the departed to mortals, and incidentally remarks that good may come to us in this way. Thought on the other side of the grave is not different from thought on this side. Edward Kimball is not dead, and has not stopped his Christian Science work. In fact, he knows he has not died and he still teaches and holds Association meetings. Good, therefore, may flow from him to his students through the efficacy of enlightened thought. That evil can flow from the departed to mortals is the false belief. That good may thus flow is the spiritual fact.

Mrs. Eddy is further reported by a student to have said that we could see Mr. Kimball (after he had died) if we were right, just as Jesus could talk with Elias and Moses because he knew that they had never died.

Instruction

How pitiful would be our fate if it were impossible for us to work out our own salvation! The belief that it is easier to make unreal the trouble of another than to rise above *discord* in our own experience is complete reversal of the truth about the way of salvation. To believe this is to check progress and paralyze all righteous effort, and that, of course, is the purpose of the suggestion.

When we understand that the one business of evil is to lie, and assiduously to urge us to believe that lie, when we understand that the Christian Scientist's business is to know enough about God and man to enable him to refute that lie, then all claims of evil will appear to be what they are in the ultimate analysis, *nothing*, and we shall find the task of refusing to believe no more arduous in one instance than in any other.

As I am the reflection of Life, which is the only intelligence and action, I am always acting, and never acted upon by fear, anxiety, discouragement, thought transference, nor any other claim of evil. The action and intelligence which I express lead me to see the right way in everything.

God never fails to be expressed through His ideas, and nothing can limit God's expression. Your mentality is the expression of God. The source of intelligence is infinite and flows on abundantly through you, and your only responsibility is to listen in consciousness and Mind will do it all. There is no place where the Saviour, the Truth, is not working. It is working with you, and with all connected with you. Intelligence is at the helm and carries with it all action. No material condition ever stopped the flow of substance from divine Mind.

Truth's work is done by Truth alone, peerless, incorruptible, and self-complete. Truth blesses with wisdom, strength, and guidance all those who trustfully and unreservedly submit their all to Her keeping and yield themselves to become the instruments of her righteous and unvarying law. She asks not for labored service at our hands, but only for opportunity to work in and through us, and to every truly loyal heart She brings unmeasured gladness and gain.

No real thing separates us from the love of Christ – only ignorance and belief.

Jesus did what he saw was best for his own spiritual welfare, no matter if the multitude did through him. He left them and went up into the mountain to refresh himself. He did not look around and say, 'Just see how many need help – no mount for me today or tonight'. He left them and went and returned refreshed, and helped them more.

When you have an earnest desire of the heart and there seems no way of having it fulfilled, cease thinking of the obstacles, of the impossibilities, and declare with definite faith: In my Father's sight there are no closed doors, no obstacles, there are no impossibilities. There is no malignant animal magnetism to prevent me from reflecting light. There is no self-mesmerism to hide me from the truth or to hide the truth from me.

There is no hypnotism, no mental malpractice to harm, for divine Love surrounds me. Truth enfolds me. Intelligence, power, substance are the sources of my being. The only native power is God. I am led by the Spirit of infinite Wisdom. I consecrate my will, my judgment, my desire and all my faculty to the direction of the all-wise One. I shall hear. I shall know. I shall do right. Then with a sweet sense of God's nearness I will know that yesterday has gone and left no bitterness, and that today is big with blessings, that tomorrow belongs to God; and to realize this today eliminates all worry and pain and trouble and brings peace and happiness.

It is necessary to keep your eye single to the light, and your whole body will be full of light. Don't look at self, look at Soul. Be not self-willed, but individually thinking your thoughts straight from God, and not from mortals. It is just as erroneous to be governed by other people's wills as to be self-willed, for there is only one common foe, *our* self-will, not a human will in you and one in another, but our common self-will as opposed to the spiritual will, which is the persistent keeping of the eye single to the light.

Hold on to your Life. Let nothing rob you! Rise not by will-power, but rise in exaltation. God loves you, He will not let you fall.

The heart is a symbol of Love, and to heal the weak heart we must heal the weak sense of Life and Love. God loves you and you love Him. You are right in the heart of divine Love. You throb with active Love, the animating Principle. Life is never disturbed, never in pain, but pulsates in eternal harmony. These fearing times are only chemicalizations, like a big storm which gathers and breaks, only to leave the atmosphere clear.

Now worry does not demonstrate. All the mental energy one spends on worry would be better used in faith. Just pray when you do not know what to think, or sing a hymn to yourself until worry goes. Nothing happens out of order, everything happens in the order of development for you. You pray to learn; then why be regretful when the page turns over and a hard lesson comes next? Let resentment go, and just roll up your sleeves, so to speak, and get to work and declare that you are going to squeeze all the benefit out of that experience that you can. Just learn to be glad of these chances to impersonalize error.

Do you spend much time on condemning yourself? That is self-murder. Our whole salvation lies in seeing ourselves as God made us, in His likeness, spiritual. If you find yourself beginning to grieve about yourself, refuse to look at it as you would a cut finger you want to heal. The doubts and fears you speak of are doubtless not your thoughts, but the mental suggestions of other minds, whispered into your thought. To all such whisperings answer – ‘I don’t believe you, you are a liar’. ‘Greater is he that is in you than he that is in the world.’ Only Love can lift you above it all. Love, Love, Love. Let *nothing* crush you – *rise immediately*. Love has no poison to impart. The only Mind is Life and Love and purity.

Law and Activity

There is but one law, the law of God. There can be but one court, the court of heaven. It is a court of absolute justice, whose decision is final. Human concepts and opinions have been formulated into so-called laws and human courts have administered these laws, but God is the final arbiter, and supreme Judge.

Law means orderly and continuous activity. Therefore, the active energy emanating from Mind is law, and is eternally established. Mind, or active infinite intelligence, is of necessity law. All true active thought, motive, and purpose are in divine Mind.

Love is everywhere. Abide in Love. Nothing can touch or harm you in Love. Know that you live in Love. Love is God as Life itself. Take this understanding with you and bless others with Love.

Remember there will be nothing come to you that you cannot overcome. The victory is yours by inheritance; claim it and use it as yours. Work every day to know that the belief of impossibility has no power over you. Know that it cannot possibly affect you in any way, and can never for an instant hinder your demonstration, whether you are working for health, peace, joy, or any mental quality, thing or experience. Know that you are conscious of the possibility and realization of all that is good and true. Resolve your occupation or business into mind; then make it a channel for activities of good. Any evil in the past cannot act as present consequences, nor claim those consequences of evil to be indestructible, for God knows no evil, and it has no presence.

I need to know every moment that God is the only Mind, the only intelligence and source of wisdom and power. Therefore, no other claims to power or mind can rule me or be manifested in my life or conduct. Be watchful and demonstrate that Truth and Love can and do triumph over every obstacle that confronts us and vanquish every temptation that assails us. In this critical time we must draw nearer to God and prove Him to be an ever-present help in time of trouble. Mortal mind cannot embrace me in the claim of poverty; in the claim of matter or fear. All this is mesmerism and cannot embrace me in it.

What a glorious inheritance is ours through the understanding of omnipotent Love. We cannot want to have a more sweet assurance than this – ‘Peace be still’ to all error. At this moment there is harmony throughout the universe, for God’s law is harmony. At this moment each idea is in its rightful place and is satisfied and contented. As each idea is the expression of God’s being, and each idea reflects Life, Truth, and Love, therefore each idea reflects and expresses health, harmony and activity here and now.

God is the Principle and Life of all His ideas. He is, therefore, the only source of all that constitutes a ‘living’. Man’s living, then, is made. God has made it and man is dependent only on God for it. The only laws that govern the reflection or association of the activities of the one Mind are the laws of God, and they are justice and fairness to each idea. We are able to recognize that this Principle must be Love, because the Principle which sustains and maintains all can include in itself no element of oppositeness. Principle must manifest love in all its infinite activities. This maintaining power is infinite wisdom and is omnipotence, and this supply can never fail nor be diminished, else God would cease to be God.

Ideas cannot accumulate in one place and be absent from another, for there is no place where the law of God is inoperative. There can

be no such concept as lack in consciousness that is of God, hence, there can be none in the consciousness that is man. The 'business' of God's universe is based on unchanging law and has no state of inaction or overaction; it is the harmonious and perfect relationship and association of infinite activities, and individual man performs unerringly and surely his part in the whole.

Marriage and Sense

God made them male and female from the beginning, but His creation was not physical. He made qualities and formations of character, which shall ever remain thus, as the reflection of God, the Father and Mother of the universe. Not that God is male and female in person, two in form, but as including in Himself all the qualities of Mind. When we understand this, we shall have no outlined personality, but shall have individuality all the same. This is absolute Science, wherein there is but one Mind; and this Mind is the unity of masculine and feminine and neuter, as Mind – as infinite Mind, not finite. Here is the union again of man and woman, not personal but impersonal, not physical but mental, not finite but infinite. This must be so in the reflection of God, for He is neither finite nor physical, and if we reflect God, we must become like Him in our consciousness.

What is the Anti-Christ? Dear ones, I could tell you much concerning that; but that must not be now. Some things must wait till you can bear them. I cannot tell you what Anti-Christ is. You could not bear that now. But I can tell you how to avoid it. Beware of self-love! Beware *acknowledging* God and His Science, but all the while *loving yourselves more!*

Don't excuse error. To justify self is to perpetuate the lie of material sense. In our earlier experiences we strive to produce harmonious matter – at ease in sense. In Science matter gives us no rest or harmony. We reach our basis of harmony in Mind only. Time is our enemy – it is often a symptom of a desire for something. Truth provides all refreshments, pleasure and joy. Coffee is the American's rum and tea of the Chinaman's opium. To even sip it is to sip poison into your system. Can you afford to do that?

Is there any life, truth, intelligence or substance in matter? No., Is man a creator? No. Which is the worse thing, pleasure or pain in the senses? Pleasure. Is pleasure in the senses sin? Yes. Are you a healer of the sick? Yes. Are you a healer of sin? Yes. Can you be a sinner and heal sin? No. Can you be a sinner and teach Christian Science? No. Is the connubial relation sin? Yes. Can you be a Christian Scientist and maintain it now, for honesty is

Christian Science's first law? Can you uphold the old marriage relation, which is only legalized lust, and be a Christian Scientist?

Failure to hold on to the Truth means fear of letting go of error. Unwillingness to give up sin implies fear of not gaining something satisfactory in the place of it. There are no senses outside of the individual sense of God.

The tendency of the desire for the sweet companionship of the opposite sex is divinely natural. Remember primarily the individual was equal and wholly satisfied. He was God's image and reflection, reflection of Father-Mother. Learn not to condemn this longing, because it is about the only thing in a human being that seen for what it is indicates his *divine entity*. In the beginning man and woman were one, and mortal mind made the separation. Therefore the constant longing for completion. We show our love for God by loving His reflection. Divine Love will eventually cause each one of us to turn and find in Him what we have ever vainly looked for in each other.

I don't care what mortal sense has done; I don't care how it has beat me, and worked me, and insulted me, wronged me and lied to me, and tortured me. It is all past and it is a dream. I have found Love at last. I can lie down in the Father's arms and be at peace. I love God supremely. Mortal sense has done its worst. I have passed through the Red Sea and under the rod, and been nailed to the cross, and still I am God's own child, hid with Christ in His arms, safe in green pastures. Life, Truth and Love, Mind, Spirit, Soul – all these express God. My dear ones, when, oh! when, will you realize what these mean?

The wise man saith, 'When I was a child I thought as a child, etc.' The wisdom of this and of every period is temperance, to wait on the divine energy's development of moral strength and human possibilities. To push a fact to its ultimate sometimes so injures the predicate as to lose instead of to gain time in the unfolding of God's plan. The absolute in divine Science is an infinite fact approachable in time by degrees; its ultimate is eternity, its footsteps are time. Marriage and offspring are mortal conditions which take their origin in the human, and not in the divine Mind. It is a great and solemn question how far to press the divine facts of being, and their manifestation, into a present human experience and practice.

A student records that Mrs. Eddy, in expressing thanks for a 'lovely picture' she had been sent, added that 'sense, not Soul, is in every line'. She then said: Earth has no joy nor harmony sublime as heaven. Pictures of sense cannot give the bliss of Love, Truth and Life *demonstrated*. Truth alone casts out animal magnetism. Basking

in sense cannot heal the sick. And at another time: Be of good cheer. Mother works with her little one to overcome the tempter's snare – illusion of sense and earth. The workers faithful to their trust will be counted among the jewels of heaven, tried and true. Is not this goal worthy of all? Forsake ties of sense and He will give you treasures priceless in *His Kingdom*.

Sleep

Sleep is mesmerism. True sleep is being unconscious of matter and the consciousness of God; this rests us for it is a type of true spiritual unity. There is no wakeful dream, no sleeping dream. Mind is All.

When you lie down to sleep, know that you have self-control, and that the everlasting arms are about you, and nothing can intrude into your quiet sanctuary – your peace and quiet. You say you cannot sleep. Why not rather say that you rest in God who does not sleep? You need no sleep. Realize this, and the fear that you will not sleep will disappear, and you will sleep. It is the assurance of knowing that makes us master of the situation.

We see the flower before we behold the seed. We learn our lessons before they are voiced to us. The solution of the problem always comes before the problem. That is how God's work is finished. Rest comes before sleep.

Treatment

Progress is the law of infinity and finite views are but supposition and beliefs. Now realize this is a law for every case you treat; mortal man cannot make laws and the real man is not the lawmaker; mortal minds are to be denied. Spirit overcomes them.

Deny: 1. That you cannot help yourself. 2. That you cannot help your family. 3. That you cannot break material laws. 4. Beliefs in animal magnetism. 5. Electricity. 6. Polarity. 7. Earth currents. 8. Poison through nerve centers. 9. Material forces. 10. Vital fluids. 11. Thought transference – will power. 12. Contagion.

The radium of Spirit permeates, penetrates, dispels and disperses every false belief of accumulated impurity and morbid secretion. The circulation of the Christ, Truth, is human consciousness removes all obstructions, neutralizes all poisons and opens the way for the perfect harmonious action of Truth to be made manifest here and now. This is the truth; and it cannot be reversed. Discouragement would have us believe we do not reflect the one intelligence, that we are too dull to comprehend simple Truth, thus tempting us to give up the talent we have to an unreal master, forgetting that by putting this little understanding into practice, we must surely gain more.

Discouragement is impatience, haste to tread where we have not conquered, to occupy a place we have not proven our fitness to fill. Impatience is doubt – doubt of God’s willingness to help us, doubt of His presence and power, doubt of His love, when we are told ‘God is Love’.

In beginning with a patient one must see the spirituality of his being, and then be fortified to deny the beliefs with understanding. If you were a in house that had caved in, you would keep on working until every timber was removed which kept you from freedom; so you must see all that holds the patient is removed and has no power to hold. Man is free, and freedom is the God-given birthright. Some people say they cannot treat unless they know the cause. *Nothing* hasn’t any cause.

God does the healing and we are the channels through which the recognition of it comes. True prayer is the understanding that, as God’s children, we must have always possessed every good thing, and the ability to make it manifest. Error cannot use manifest mortal mind or body to perpetuate itself, or to depict its images of fear. It is not Christian or scientific to speak of your strength returning slowly, for God Almighty is your strength, and God has never been absent. You know this, and are perfectly active *now*, well *now*, strong *now*.

There is no failure of man’s faculties, strength or vitality – no sexual disease of any kind than can manifest itself. There is no claim of poison, mental, vegetable or animal. There is no form of life that can feed on or infest the flesh of man. There never was anyone through whom a belief of mortal mind power can come. We don’t believe it, no one believes it, it is not self-perpetuating, has no principle, parentage, origin, power of expression or transference. It cannot get anyone to transfer it. To claims you know nothing about, handle all claims of heart failure, anxiety. Activity of heart is immortal, eternal, ever-active. Make thought *thin* enough to be a transparency for truth.

In case of severe attacks, begin your treatment with ‘You are not frightened; there is nothing to fear; God is Love, and Love is all; there is nothing else’. If this does not carry every point, it is because you are not in the Spirit sufficiently. Then cover strongly by denial any would-be law that your patient is not healed by Christian Science, and by arguing the allness of Love. If the belief continues, take up the special symptom present with stern denial, declaring against it. If this seems to aggravate the symptoms, take it up that the truth told of a lie cannot make one suffer, and there is no law that can make it appear to, and your patient can neither be discouraged by absolute Truth, nor frightened by the truth spoken relative to error. Also that

we can help one another, for that is the law of God, and there is no hate or contrary law; no such law can be made, and your patient is not suffering from the truth you are declaring. The law of good is supreme, it governs the case, and nothing else can. Love reigns and rules over all. Do not be afraid to rebuke the symptom that is present, if the general truth has not taken it away, and turn your thought entirely to breaking the claim that your argument can increase the suffering or produce an aggravation of symptoms or chemicalization. Always use *this* argument strongly, and *every day*, that your patient controls with Truth her own body and nobody can control it one particle with error.

Mrs. Eddy once healed a member of her household, who had cut himself from eye to chin, with the declaration: Error cannot do something quickly which takes Truth a long time to undo! She told another student who was treating a patient for tuberculosis that that was only the decoy. She said: Would you treat a cat with an arched back for curvature of the spine? No, for fear.

Your own Thought

Whoever scorns another depreciates himself. Whoever sees another less than the image of God defaces his vision of the excellence of his own true being and of the righteousness of God. Whoever declares another's fallen condition, admits his own and lays himself open to like temptation, for we be brethren; one cannot sneer at another's weakness and be quite strong himself. One cannot desire to find in another the marks of impurity and not find himself less pure. In Christian Science it is realized that the admission of evil into thought is a crime against the thinker, and its presence is his punishment.

One needs to protect himself from his own false beliefs alone; therefore the only wrong thinker, or mental malpractitioner, there is or can be is one's self. The beam in one's own eye is the whole of evil. Of what does our human concept consist, and who created it? All our warfare is located within the confines of our thought. Evil cannot be located, because it cannot be confined.

When you see error, you must destroy the seeming power for all, as well as for yourself. I heal you because I heal myself. We will see the idea and its identity when thought is spiritualized. Each individualized consciousness is ever in touch with all other individual thought – the universal Christ consciousness. God's idea of us is the only idea we can have of ourselves. The only way to get at anyone is to get at them through God. Man is simply the idea of God

individualized; so this spiritual idea forgiveth our sins and healeth our diseases by our becoming *this idea*. Life, Truth and Love are one, the only one, and you are the manifestation of that one *now*.

If we do not heal morally, we had better not heal at all. Our work for the sinner is to destroy his belief of sin in our sight. A false witness in our own consciousness saith, 'Out of Spirit a new material body can be created'. But Jesus said, 'Spirit hath *not* flesh and blood as ye see me have'.

Who in your midst can instruct you into higher spheres of influence? Can a student teach another of my students beyond what they find in my books? Your closet is the best place whereby to learn from divine Love your duty to yourself and to others. More silent prayer and watching is the need. Answer no questions that you do not understand fully how to answer aright, but say, 'I will refer you to *Science and Health*; all questions in Science are answered there'.

There are one or two essays which have been ascribed to Mrs. Eddy but which are almost certainly not by her in spite of some phraseology similar to hers. Some of these essays like *Place* contain excellent ideas, and this is reproduced here by request together with one on Supply. The latter is obviously not by Mrs. Eddy, even where it pretends to be supporting ideas from the first edition of *Science and Health*.

PLACE

The place you seek is seeking you. The place you need, needs you. Divine Principle brings need and supply together for mutual good. He wisely, and intelligently and lovingly controls, guides, protects, prospers, and blesses this union of His idea (man) and this normal joyous activity (work). It does not take *time* for you to build up your place – or your work, for it is impossible for there to be an idea without its place, and the place is fully developed as is the idea that fills it. The place must meet all needs of the idea if it is provided by Principle. All you need to do is to see to it that your consciousness is fully prepared, enlarged, uplifted, joyous, expectant of infinite good so that no sense of limitation may hinder the full manifestation of God's will for His idea, and you know that God's will for His idea is perfection, nothing less. All we need to change is our sense of discord to the consciousness of harmony, divine government. Who says, I have finished my work here and must seek another place? God outlines, directs. You do not know whether it is right to stay here or go excepting as the steps are put before you day by day. Even if our desires are in line with progress we must surrender all human will and

planning before we can take the next step. There is no human will, no personal sense, no material planning in divine Mind; therefore you have not the power or the inclination to express such falsehoods. All is patient, calm obedience, because God is All-in-all, and is everywhere. All is quiet, loving, scientific harmony. God is right where you are. Stand still and lift up your vision. There is no human tyrant, no cruelty, no temper, lust, greed, injustice, self-righteousness anywhere to personify themselves. They have no expression in your environment. There are no such claims to distress, oppress, or hold you down. 'God's being is infinity, freedom, harmony, and boundless bliss' (*Science and Health*), and you reflect God. So work for a consciousness of harmonious activity, and clear out all sense of person, either good or bad, and know that you serve the Lord Christ, and know that nothing can hinder, delay or limit this God-directed, God-protected, and God-placed activity. You cannot change environment. We can only change our sense of environment, and we never do this in any way but through elevation of our own thought above things. God is the only environment. We have to clear our own vision, sweep away the rubbish of fear, impatience, and of a false estimate of our fellow man and *know that the one Mind shines through all and governs all*. You do not have to plan, to think how, or when, or where; that is God's business; your business is to carefully reflect, listen to, and obey when this call comes. The divine will is clearly and always calling to us all the time and telling us of the will of the Father, but we are so bent on having our own way and 'doing things' instead of knowing that they are already done, that half the time we do not hear what God is saying. God's will will be intelligently expressed, and will intelligently meet your need by destroying your sense of fear. You really have no need for you are already complete in God. God is thinking and you can reflect God's thoughts. God is working and nothing else can. God is outlining, directing, 'and no one can stay His hand or say unto Him, What doest Thou?' God will tell you what to do about your work. He will unfold each step, so don't get worried, or anxious, or impatient. He has infinite good in store for you; just work to know you are receptive to it. We need to know that malpractice cannot argue disintegration of churches, families, friendships. We need to know that the divine Mind builds up, and unifies, and holds together and prospers. The divine and perfect law of adjustment operating through the ever-present law of attraction is bringing to you all that belongs to you.

SUPPLY

What is Life? Life is divine Mind. What is Mind? Mind is the element or substance that thinks. Mind is the only thinker. Nothing

else thinks. There is nothing else to think. There is nothing either good or bad until something appears on the scene. Everything is ‘without form and void’ until this something appears. Mind is the primal element. Thinking is the Mind’s activity. Therefore Mind and its thinking is all there is. Then we see that Mind and its thinking is the basis of life. Everything seen in the world today proceeds from thinking.

Visible money, whether on gold, silver, or paper denomination, like the human body and all other visible objects, is merely thought objectified, manifestation. It is man in the general sense; money is man in the general sense, man-i-festation. (The compound idea named man is un-in-telligent; it is a lifeless image and reflection of Principle or Soul, which is the Life, Intelligence and Substance of this idea – *Science and Health*, 1st edition, page 222). The human body is man (objectified), money is man (objectified); therefore, that which is objective or man could not be the basis of anything. That which is unintelligent, mindless and lifeless could not be the basis of actual life. So it can readily be seen that money is the god of this world thought (wrong thought). Why? Because man is the god of the world thought. Man is the Christian Science church Scientist’s god. He has no other god for the church Scientist believes that he is man. Therefore, this belief is just as unintelligent, mindless, lifeless as the heathen’s god or the belief of any one outside the common sense method of truth as taught in the first edition of *Science and Health*. That is why so man church Scientists are lacking supply today, because they are on the same basis of belief as the man who has no actual knowledge of Christian Science at all. All who believe that they are men rather than God’s image cannot think supply. All this is just the reason why they do not have nor experience supply. That which is unintelligent, mindless, lifeless, cannot think supply or anything else.

This is a very simple thing to understand. Mind is money. Mind is All. There could not be Mind *and* money, for then Mind would not be All. Money is not your supply. Mind is your supply, and you have just as much money as you can think. You have a cold because you are constantly thinking (sensing) a cold, and you are persistent in this sort of thinking. We know that you do not have a cold by persistently knowing that you are perfect. We constantly think and hold the opposite sense. Money can be sensed the same way. For money comes from intelligence, not unintelligence. Now it is the claim of the world that money is its basis, and from this belief springs the old saying ‘money talks’. It claims everything. It says, ‘Without me you must die; you cannot pay your bills; you

cannot eat; you cannot even clothe yourself; you cannot employ a doctor or a practitioner; you cannot even employ a Christian Science teacher; you cannot obtain an education; you cannot even dare to die, for without me you cannot buy a shroud, a casket; you cannot even have a funeral'. These are some of the beliefs that the false belief regarding money puts forth. In order to become dead to all the claims – not subject to these claims – you must see money in the right sense or right light. Money is dead just the same as the human body. Money is unintelligent, mindless, lifeless; it exists only as an objectified thing or expressed thought.

In treating we become dead or lost to the false sense of body and then we say we have a healing. The body does not exist as a living thing. It is merely objective, and the same with money. The dollar – it does not exist. Only in seeing it in this way can you ever become dead to its false claims, for just as the human body seems to be life, so also money seems to be life. That is, we believe we do not have sufficient of it, that we will starve to death, and that the body as life actually depends upon money.

Declare persistently that you have money, just as you declare the thought over and over again that you have health; that you are perfectly well and you know it and that the world's false sense of money will not touch you, and you will have all you need at all times. If you feel fear regarding money or your supply of it, then you will experience or sense this fear of not having sufficient. It will objectify one way or the other according to your thoughts. Use persistent thought in the direction in which you want the experience to objectify. Then you must learn to stand. This persistent and insistent thought is requisite regarding money, or any kind of supply, just the same as persistent treatment to heal disease. The man who has not sufficient to meet all human needs is diseased and I suspect that most of us have experienced this very thing.

Money in its spiritual sense is a very high thought, for it seems to lead in the expression of spiritual substance expressed to us, although it is not higher than any other idea, because if we have the truth about all things we can objectify money as easily as anything else. But right here fear enters in and we make more of a reality of the false belief that we have insufficient, than we have sufficient; and as we think one way or the other, that is the way objectification follows. At the present moment we can no more do without money as substance than we can do without eating or clothing ourselves properly.

Every material object has a true idea back of it. This means that every true thing in the objective has the right idea back of it – even material belief regarding any object. Hence the existence of spirituality

or spiritual reality. So you see that money is the same as body, is a spiritual reality, and that we have as much as we think. Real money is our God-thought, that is, it is one of Mind's ideas. Real money is one of the ideas in which Mind expresses substance, and money is only one of the infinite symbols in which Mind does express substance. We cannot do without any idea that is expressed to us as substance. This present human body is a combination of both understanding and belief.

The average man and even church Scientists believe that man and money are living in matter. That is, they believe that the individual mentality is man, rather than God. Hence, in this unintelligent condition, or belief mentality, all the substance of human thought that attends this false belief is just as fleeting and as hard to grasp and as hard to hold as supply, as is the wrong belief that they are men rather than God's reflection. Whenever you put your life out in matter, or belief of it, then you put all ideas and all the symbols of supply out there also, so it is mighty hard to obtain the whole thing regarding money and the belief of supply as summed up in this proposition, in the belief that you are man rather than God's good manifestation.

One can never unfold until he takes the position through actual understanding, that he is God's image. You cannot unfold from the 'man viewpoint'. Neither can supply unfold to you as spiritual – the money as well as everything else – and all other ideas cannot be purified and put into their God-given place, ideas or symbols of Spirit, unless every thought regarding money is understood from the standpoint of Spirit. Money, the same as any idea, must be seen as the product of Spirit; then there is unity. So if we are Spirit, then also is our money Spirit, for all is Spirit. Just as sure as we have Life, or are Life, just that sure we have money. Spirit and substance are one and the same thing, and all the symbols of substance are real. One is no harder to obtain than the other. You have the spirit of Mind, the real substance of Spirit. Mind is thinking, so through persistent right thinking you may have all the money you need. It is our fear that contradicts this great fact in Spirit regarding money or any other form or symbol of substance. Read I Tim. 6: 10. We know that love is a feeling and the opposite sense of love is fear. Now the fear that we do not have and cannot have all the money that we need is the cause of all evil. Just think of it! Paul says, 'Money is the cause of all evil'. No, he does not say money is the cause of all evil, but he says the fear of it or regarding it is the cause of all evil. By handling the human fear or belief about money we handle every human belief of disease. We must constantly declare that Mind is money (matter is not money). If you have Mind, or are Mind, then you have money and are money.

Read Genesis 1: 16. ‘God made two great lights: the greater light to rule the day, and the lesser light to rule the night.’ There are two lights; the greater light is spiritual understanding, the lesser light is human intellect. The sun rules the day, the moon rules the darkness, ignorance, etc. It is darkness, fear, belief, false science, etc. We are the sons of righteousness; we rule the day, the light of understanding.

The human mind lusts upon human intellect, has the wrong idea of supply; lusts upon friends, has the wrong idea about persons, believing that the individual is man rather than God; lusts upon home, has not the true concept of home. Home is heaven. Heaven is harmony. Harmony is mental ease. Through all this lack of understanding what is the result? Death, of course, because humans kill: it is a false form of lust, knows not the truth about anything. Now we see money in the right light, in the greater light, not in the lesser light; human intellect does not get you money. Money is idea and the right idea always supports, strengthens, cares for, and sustains in every way. This understanding is your foundation.

I possess nothing in matter, for to me all is Spirit. Nothing in matter possesses me. The belief then that money is material cannot possess me to cause me to fear lack. I possess only good because I am God, good, and through this knowledge of Spirit I have all money as well as everything else; for this is the true sense of money, and since we are all spiritual – spiritual – we can have all the money we can think. Now we see from this standpoint that everything is unity between Spirit and its symbols.

Everything is God. That is, everything is good. We must bring out this great truth regarding every idea. Get right down into the depth of human nature. ‘Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me’, saith the Scriptures. The very least idea. The trouble is that we neglect the least things and try to demonstrate the higher before we have finished the smaller things. Fear must be eradicated. Use conviction, say 15 minutes three times a day, ‘I can never fear lack or poverty again because I know there is no such thing’. The power of right thought is the thinking of that thought. I have perfect confidence in my right thought for I know it can do everything for me. (A person can hold a thought not longer than three seconds; therefore we must repeat.)

Your supply is mental, as is everything else. The more money you can think you have, the more money you can make by thinking. I do not believe in poverty any more. I know there is no such thing. I know that my Mind is unlimited and I insist that this be manifested at once. I shall be damned if I think limitation any more. I am

sensing money coming to me in quantities from everywhere. I can see it just pouring in. Visualize it, mean it.

By contrast, below are added further assorted lines on Supply, some of which have more the ring of Mrs. Eddy's phraseology:

Realize for yourself daily more than once that the fields are already white with harvest – that 'Divine Love always has met and always will meet every human need', the need of work as well as any other; that there is plenty of work for all; that yours belongs to you and to no one else and it comes to you direct. Come to it. The supply is abundant; *know* all the time that this is so. Never let the sense of lack of anything stay a moment with you. It is a rank error and breeds all sorts of diseases.

The power of divine intelligence gives me a business capacity without limitation; an acuteness and comprehension; a perception of character, and a clear-cut and systematic knowledge which leads to success. The Truth reflected by me attracts to me trade from all channels of good; there is no sickness, fear, doubt, anxiety, enmity, hate or jealousy. These discordant conditions of business have no power over me. I cannot attract them. There is no unrest, discouragement, uncertainty or failure. I have an inexhaustible supply of harmonious ideas, and full command of them through the power of Mind, God. I draw my supply of business ideas from the infinite, unfailing, unlimited source of Mind. Understanding this, I know there is no insufficiency, lack or poverty. 'Divine Love always has met and always will meet every human need.' I live in an atmosphere of plenty, in Mind. There is no scarceness in Mind. God's idea is nourished, refreshed, and clothed in immortality. If God is All, you need not be afraid. Anything you can be afraid of is unreal, and this fear is both senseless and useless.

The divine Mind is yours to draw from and execute with, to bring out in your business harmony, success and prosperity. There is no avarice, greed, trust in money, or love of money. You have abundant proof of God's loving care and His law of supply. You live in the land of promise. God has called you out of any sojourn in Egypt (in darkness) to return to your own country and inheritance. The days of hunger, famine, thirst are past. God is Principle, substance, Life. Man as His image reflects the capabilities and possibilities of Spirit. There is no power nor presence that can resist good nor prevent your prayer from being answered, from being effectual. While you remain in this attitude of mind you are obedient to the

Principle of your being and naught can hinder your healing the sick and the sinning.

My resources, supply, are infinite and the great omnipotent Principle of the universe governs me, and all things relating to me. Divine Love surrounds me. Life enfolds me. Intelligence, power and substance are the source of my being. There is no universe but Life, Truth and Love. There is but one power in the universe and that is God. God is omnipresent and omnipotent. Apparent evils are not entities nor things of themselves; they are simply the absence of light. But God, good, is omnipotent, so that apparent absence of good, evil, is unreal. It is an appearance of evil. Pain, sickness, poverty, old age, cannot master me, for they are unreal. There is nothing in the universe for me to fear, 'because greater is he that is in you than he that is in the world' (1 John). My needs are all supplied; no good thing can be withheld. In my business there is no competition. All the work there is, is God's work. It is God's work that I am doing. I am revealed to the ones who need what I have to give, and these same ones are revealed to me. Nothing is hidden in divine Mind. Divine intelligence directs, divine Love protects, divine Mind unfolds to me each day all that I need to do and say.

There can be no failure for our work when we realize that God is our Life, our substance, our source of supply, and our sole employer. There is no middleman between eternity and us. There is no obstacle in Love. Love's blessing rests on every right effort and there is no power to defeat what God has blessed. God is abundance. God supplies all substance. Mental malpractice, error, cannot keep us from that abundance, neither can it impoverish us spiritually, mentally, or financially. We have nothing to do with effects. If the work within has been well done, God will take care of the outward manifestation.

The tendency of material sense all of the time is to divert the attention from the within to the without, and we know full well that inward rot is more destructive than all outward attacks joined together. God's child can never make a mistake, can never lose an opportunity, never cause a regret. His life is bright with abundant goodness, hope and promise. Love has a plan and a purpose for everyone to fulfill, and none can escape it, or fail to perform the will of God.

God is a business God. He attends to the business of the universe, and you reflect this business ability. The divine and perfect law of attraction is operating in and through the law of adjustment, bringing to me all that belongs to me. Today divine Mind adjusts me to my work, and adjusts my work to me. Under this law of adjustment, God's law, my work must be successful. Through steadfast declara-

tion, work and worker are brought together. Thus supply meets supply and God's perfect law is brought into manifestation.

Our Father is rich and will not deprive us of one good thing, but will add continually to our storehouse of blessings. Everything belongs to God. It is ours now as His reflection for there are no debts in divine Love. Whenever there seems to be a lack or need in your experience, that simply indicates the scientific fact that the seeming need is already supplied by God's gracious abundance. Then give thanks with your whole heart because you have learned in Christian Science that God's supply is ever at hand.

Evil argument and mental suggestion cannot frighten, swerve, deter or keep me from doing the work that is mine to do today. Divine Love, Mind, flows through every avenue, cleanses every channel, and removes every obstacle. I have nothing but Love to meet and nothing but Love to meet it with. My income is Life, Truth and Love. It is equal to any demand that can be made upon it. This income is my inalienable possession, derived from no earthly source, supplied through no material channel, dependent upon no human personality nor personal effort – not even my own – coming to me direct from God, neither to be hindered, stopped or turned aside; mine to receive, to possess, to use, to share, but never to hoard nor waste. It is to be received without doubt, possessed without fear, used without scruple, shared without apprehension that the supply can fail.

All things that the Father has are mine. These come to me and constitute my income – unfailing, abundant, equal to all the demands that can be made upon it. God gives wealth, *not money*, for He gives nothing that can fade or fail. Then, since money seems to be a necessary commodity, how am I to regard it? It is a sign of value. Money is not value, it is a sign of value. Material possessions are not wealth but a sign of it. Then the possession of money means that I have access to the wealth of God, and that my Father which seeth in secret rewardeth me openly. He has given me the manifestation here and now that I have access to the hidden treasure – a secret bounty of divine Love.

CHAPTER FOUR

BIBLE LESSONS AND SERMONETTES ASCRIBED TO MARY BAKER EDDY

RELIGIONS AND CHRISTIAN SCIENCE

Ps. 40: 7 - 'Lo, I come (in the volume of the book it is written of me) to do Thy will, O God.'

The oriental logic, magic, religion, and Brahm are but the perpetuation in changed forms of Jehovah, and necromancy, as described in the Old Testament. Every sentence of occultism impressed on thought as either true, or useful, is so much additional error for mortals to finally grapple, and overcome; otherwise it will destroy the health and advancement of that individual. Knowledge obtained from the senses makes man believe that cause and effect exist in matter; this unchristianizes thought, for it deflects from God, Spirit. If this knowledge includes human ruling powers – the minds of men – it is indeed diabolism, even as our missionaries declare it. Occultism is one of the highest attentuations of matter, and this I name the flesh, or evil, and homeopathsists agree that the most attenuated potions of matter are the most potent.

The Hindoo prophet, or Yohis, will tell you that matter is illusion, and then interpret his philosophy, and religion, through matter, alias illusion. Looking at this thing our Master asked, 'Do men gather grapes of thorns?' Can men make illusion profitable, or demonstrate Truth by error? The Hindoo prophet avers that brain matter is the channel for intelligence; therefore matter must maintain the intercommunion between his deity and the Hindoo adept. His hypotheses demand that we look inwardly for all enlightenment. But Christian Science demands, as did St. Paul's Christianity, that we look outwardly for divine power, and away from human consciousness. St. Paul argues against introspection whereby to work out the salvation of men, and says to be absent from the body is to be present with God.

The Hebrew lawgiver illustrated with good intent, and effect, the possibility and efficacy of controlling human belief through divine power. He uncovers its abuses by demonstrating the uses of truth which, from the beginning, error has sought, and is still seeking to simulate and mock.

The hypnotic illusion enters not at all into divine metaphysics. Moses' serpent became a staff, something to rest upon, even the basis of a divine edict. His demonstration over the walking stick went to prove the nothingness of matter, in contradistinction to the material means and hypotheses of occultism, looking through a crystal, and dieting for power to play on the imagination. His second demonstration showed the effect of Truth on the senses, by which he healed leprosy. It all served to show the nothingness of matter, and emphasize the primitive truth that all is Mind, there is no other substance, or intelligence. This truism predicated of understanding, Moses utilized and disassociated with mere magic. His were scientific experiments made not with a humanly liberated intellectual force wherewith to make wonders, but to illustrate the power of divine Mind, the real Principle of all 'mind flow', aerial navigation, and the fallacy of ancient and modern 'sympathetic physics', or suppositional mind in matter.

The Old Testament dispensation has passed, and this period is the new advent of the Gospel, Christ's Healing, whose words and works shall not pass away. The shocking Jewish materialism held that blood is the life of man.

THE POWER OF TRUTH TO HEAL THE SICK

Isaiah 61: 1 – 'The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.'

The text refers to the office of Christ, the action of Truth upon the understanding and affections. This graphic summary of what Truth does for man was not confined to the appearing of Jesus, or to his demonstrations; it had entered into the history of Christianity centuries before the Christian era, and continued its benign influence, healing the sick and reforming the sinner three centuries thereafter.

The great element of reform in eternal, but is not born of human wisdom; it draws not its life from human organization; it is the spirit of Truth, and it penetrates to the heart, elevates and consecrates the affections – until man thinks, speaks, and does good from the very necessity of his being. From this standpoint of Christianity, the institutions of error and wrong crumble and pass away; sin dies out; the human yields to the divine; the mortal and erring thought falls before the immortal and unerring; and the prayer is fulfilled – 'thy kingdom come' – and the supremacy of Spirit is seen, the omnipotence and omnipresence of God are understood.

That men have misunderstood and perverted Christianity is true. But it is also true that the Science of man's being, the noblest efforts for human advancement, are based upon it.

Come ye unforgotten ones, whose pictures grace our walls, and whose histories live in our hearts, who took your conduct from the line of Truth – break your silence, and answer, is it not so? In the words of another, 'Come Howard, from the gloom of the prison and the taint of the lazar house, and show us what philanthropy can do when imbued with the spirit of Jesus'. 'Come Eliot, from the thick forest where the red man listens to the word of Truth.' Come Penn, from thy meek counsel and weaponless victory, and show us what Christian zeal and Christian love can accomplish; with what an eye of faith it regards the lowest and least of our race; and how diligently it labors, not for the body, not for rank, or health, but for the plastic spirit that is to course the ages of immortality.' Tell us ye who have sought your record on high, how kindly a spirit, how lofty a purpose, how strong a courage Christianity breathes into man.

Isaiah in ecstatic vision beheld this vision of Truth; and his Messianic predictions prove his inspiration; he read the future history of Christian healing, for he was familiar with the Spirit that demonstrates Truth, than anointeth its minister, that bindeth up the broken-hearted, proclaimeth liberty to the captives, and the opening of the prison to them that are bound.

Spirit is a term of wide signification; in Hebrew it is *ruach*, in Greek, *pneuma* – but Spirit is the one living and true God, and this is its only definition. In every other instance the term is used figuratively, as in the following passages of Scripture; the spirit of evil, the spirit of good, the spirit of wisdom, of knowledge, the spirit of prophecy, the spirit of grace and of prayer – familiar spirits, and so on. Poets sing in the spirit of the song, the genii of the groves, the spirit of the wind, the spirit of mirth, of sadness, etc. These are all metaphorical terms, and are not the actual definitions of Spirit.

The Scriptures speak of the four spirits of the heavens – in Hebrew it is the four winds of the heavens – Jesus said the wind bloweth where it listeth – in Greek it reads, *pneuma*, spirit, goeth where it listeth. Ministering spirits are metaphorical terms for good and pure thoughts – evil spirits are the same terms for evil thoughts. John speaks of the spirit of Truth whom the world cannot receive.

Again he writes, when the spirit of Truth is come it will guide you into all Truth; by this is meant that demonstration of the power of Truth depends upon understanding its letter, and possessing its spirit. We shall learn of divine Science the truth of health. By this he meant, that we must possess the spirit of Truth, Christ, or we

cannot have the power of Truth, Christ, wherewith to cast our error and heal the sick. Both the spirit and the letter are indispensable to Christian Science, and without them both, there can be no instantaneous healing.

To become a Christian Scientist, healing the sick indiscriminately and instantaneously – for that is what Christian Science implies – one must first learn the letter of this Science, the same as he does the rudiments of music to become a musician, or studies theology to become a theologian, or reads medicine to become a medical practitioner. The great and only difference is that the student of Christian Science learns the Science of Spirit instead of matter, and he learns that the evidences gained from the personal senses are not the evidence of Truth, that from these personal senses we can gain no correct view of God, of Life, Truth or Love. The letter of Christian Science teaches the fallibility of the evidence obtained from the five personal senses, and the infallibility of the evidence obtained through the spiritual senses, whereby we learn God, and thus obtain correct views of Life, Truth and Love.

Religion based on a personal God, rests on the evidence of the personal senses, and is therefore more finite, limited and material in its doctrines, rites and ceremonies than Christianity can be, for Christianity is supported alone by Spirit, impersonal and infinite Truth and Love; therefore, Christianity is enlarged, liberal, charitable, demonstrable, universal. It heals all sickness, destroys all sin, and brings to light the unity of God and man.

We need not fear this Christianity, nor need we fear to lose material bread and intoxicating wine, as symbols of Christ, Truth, when we gain the spiritual sense of these in Christ, in the Truth, that cometh down from heaven, and the inspiration of Life pressed from the vine of which my Father is the Husbandman. From this vine cometh the inspiration of Truth, that twineth its gentle tendrils around omnipotence and bears the first fruits of paradise. Divine inspiration utters itself apart from all material sense of life, saying in the sweet simplicity of conscious Truth, ‘God is my Life, and when this shall appear I shall be like unto Him in glory’.

Life and health are not dependent on matter, or material conditions; Mind is the only causation. If we understood good, the original term for God, evil would have no power over us; then death could not come through sin, and Truth would rob the grave of its prey, and death of victory.

Let us begin to understand Jesus directly, in at least one of his sayings, and judge a tree by its fruits. The good done by Christianity, the sick healed, and the sinner reclaimed, are fruits noteworthy; and

shall we call that bearing these fruits, less than the barren creed, the sterile rite, and Pharisaical scorn? Have we faith in God, if our faith is too weak to trust Deity as soon as a drug, and too blind to see that a creed is less than a deed, and that the fruits of Christianity are works more than words?

Jesus showed us, teaching his disciples, students, that the letter of divine Science, like all science, must be acquired through the understanding, and needs to be taught, learned methodically, correctly and clearly. But remember, the Spirit of Truth, which is divine Science, must be won, as well as the letter, for if either the spirit or the letter be lacking in the practitioner, he will not heal as he otherwise would, and the yoke will not be found easy, and the burden will not be light. Then Christian Scientist, at war with the world, the flesh and the devil, choose whom ye will serve, and bear ye up bravely, be strong, be faithful, be joyful, and remember your Master's words, 'Lo, I am with you alway'. If faithful, you will gain Christ, Truth, and set your affections on things above, and so becoming more spiritual, you will familiarize yourself with the actual truth of divine Science, and the yoke will then be found easy and the burden light. The field for Christian healing is white already for the harvest, but the laborers are few, for many are called but few chosen.

The poor sinner that has not looked away from earth to heaven, is not ready yet; the church member of thirty years or more has to grapple strongly with conscience and creeds, before entering this field; not having understood the bias of his education, and the freedoms of the sons of God, he will fear to go forward; he has not the perfect Love yet that casteth out fear; he sees not as yet that he cannot be learning the letter of Truth wrongly, if this learning is giving him more of the spirit of Truth; and wherefore cling to that which has not given him the power to heal the sick and cast out error, and this resist the example of prophet and apostle? Truth hath come to its own, and its own receives it not.

The unbiased thinker is sometimes careless or impious, and he is not ready when the bridegroom cometh, ready to be wedded to Truth, having no other affection, no other pursuit, no other God before Me; and so the door is shut upon a vast array at these bridals of Science. If an individual is taught the Science of Christian healing, and enters not in having on a wedding garment, he is not united to Truth and Love; so he may seek ere long, a divorce. But if he has come for the loaves and fishes, he may feign this divine wedlock, and chatter the letter of Science like a mocking bird, but like a jay in borrowed plumes, he is found out at last; God will finally place him where he belongs, for nothing is hid that shall not be revealed.

The truth of the body is as essential to man's harmony as the truth of the Soul, but the letter regarding both is not sufficient for either. The letter of Truth is useful only that thereby the student may gain the spirit thereof; the letter alone killeth, but the spirit maketh alive; we work cheerfully for what we love; eagerly we pursue the object of affection, and how certainly we accomplish that whereunto we devote our lives, and give our energies. The apathy, the lack of Love and Christian vigor, comes of seeking only the letter of Truth, and stopping there, because it costs so much more to gain the spirit thereof.

The price of Truth is hourly devotion, cheerful sacrifice, toil and irrepressible conflict. Are you will to work for your own self-advancement, and for the good of others, or do you think a few tireless laborers must or can do your work for you, and then you receive from a just God the wages you have not earned, and which is given to him who hath labored, and accordingly as he has labored?

The Science of Christian healing, or the basis and tendency thereof, can be taught, but the Principle of this Science can never be fully understood unless you strive for the spirit of Truth and Love; then quench not the spirit, and despise not prophecy, and let him that thinketh he standeth take heed lest he fall.

Friends, would you gain the understanding of Christian Science? Then you must gain its Principle, and arrive at the demonstration of Truth and Love. We must be wise to make others wise. The concord of our being must be able to still the discord of another's, if we heal in Science. Nor can we be ignorant of how to heal the sick and be confident of success. We must first know our way in Christian Science, and then walk in it.

If we understood the omnipotence of God, we should have no fear of sin, sickness or death; that would take away all fear, and gain the ear and arm of omnipotence. The spirit of Christianity, yea, the Truth of being reached, turns man away from matter toward Spirit, as naturally as the flower turns to the light. It enables him to discern the supremacy of Spirit, the omnipotence of Truth, its power over sickness, sin and death; and thus hath it come to be understood that they who worship the Father must worship Him in Spirit and in Truth.

Relying on the help of God is looking to a person instead of a Principle for our demonstration – divine Science requires more of us; do your own work is the demand of Truth. You must understand the Principle of Spirit so far as to realize the nothingness of matter, and the supremacy of Spirit. Isaiah said, 'The Spirit of the Lord God

is upon me; it hath anointed me to preach good tidings to the meek. It hath sent me to bind up the brokenhearted, to preach liberty to the captives, and the opening of the prison to them that are bound.'

In the parable of a man traveling into a far country, who called his own servants, and delivered unto them his goods – to one he gave five talents, to another two, and to another one, to every man according to his ability, and straightway took his journey. Then he who has received the five talents, went and traded with the same, and made other five talents; and he that had received two, gained other two; but he that received one, went and digged in the earth and hid his Lord's money. After a long time the Lord of those servants cometh, and reckoneth with them; and so he that had received the five talents, etc.; but he that had the one talent came and said, 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.' His Lord said, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent of the slothful and give it to the industrious. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.'

With emotions not to be expressed, we leave this little Church of Christ to our Father's loving care: having done what we could for the brief time we have been with you. Paul may plant and Apollos water, but God giveth the increase. Fourteen years we have labored in this state, writing, teaching and lecturing on the subject of Christian healing.

When we commenced these labors, not one within our knowledge knew what we meant, as we talked with him for the first time, on metaphysical healing. But undismayed we toiled on, inspired by the magnitude of our subject, and having at heart only the welfare of mankind – the improvement of health and morals.

Since 1866, we have introduced our subject into nearly every state in the Union, and to a limited extent into Europe. Our students have gone into distant fields to spread the good tidings, to proclaim liberty to the captive, and the opening of the prison to them that are bound.

There never was a time in this century when the advancing truth of Christian healing was more looked upon and prosperous than now. There have been strong measures taken by a few of our backsliding

students, to injure this cause, and to subvert Truth. But God has unmasked their malice and put to shame the leaders. More signal blessings and proofs of divine aid have followed every effort to dishearten us, for God reigns, and Christian Science cannot be held back.

Within the reach of every Christian student there is a high goal, hopes that cannot deceive, virtues that bring their sure rewards, joys that are imperishable. But remember, vigilance is the price of success, victories worth achieving are not cheaply won. The Christian Scientist equipped with the spirit of his work is a sure victor; if he works, no matter if his opportunities to acquire the letter have been less than others more indolent, he will not turn back, and having the mark of the Lamb, the good shepherd that knoweth his own will feed him with the bread of Truth, and lead him into green pastures beside the still waters.

Change awaits the history of mortals; men flit across the stage of action like snowflakes driven before the storm; they sink and soar, until like the eagle, with an eye on the sun, they build their nests on high, and build for eternity. The places once knowing us will know us no more forever; the scenes, the friends, the smiles, the tears of the past and present are drifting by us into the fathomless sea of oblivion; we are parting before we part, hastening away from the present into the future. What shall the meeting be? Are we ready for this hour and the next?

SCIENCE

Matt. 7: 16 – ‘Ye shall know them by their fruits.
Do men gather grapes of thorns, or figs of thistles?’

The meek and loving John was the eagle of Christianity, whose strong wing carried him upward into ineffable light. The school of mystics and Gnostics possessed what they deemed an inward and direct apprehension of Truth, but their deepest sense came infinitely short of what John understood directly from divine Science.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name done many wonderful works?

Then will I profess unto them I never knew them; depart from me ye that work iniquity.

Attempts to teach our metaphysical system of healing have begun here and in Europe. We have earnestly hoped for the hour when a student of ours should be fitted to take that place and share that great

responsibility with us, but we regret to say the first one who assumed that advanced stage of metaphysics is an unworthy aspirant, letting loose upon the world stolen goods, and a medley of Science and the nonsense of personal sense peculiar to himself. But even this catch-penny plot – even error – may call more attention to the opposite of Truth, and time will remove the clogs to the car of progress thrown across the track of Truth.

Ignorance, envy, and malice have been at work in all ages filling their pockets with other people's brains; hence, the disasters to society. When my more advanced students, whose demonstrations in healing have exceeded the one who claims to teach a hundred per cent, modestly wait to go up higher before they presume upon such a responsible step, we are reminded of Young's satire, 'Fools empty-headed rush where angels wait'.

We never state our thesis of metaphysical healing. Had we done that, we should never have given to the world the demonstration of metaphysics. The vague and uncertain, and the direct and terrible demonstrations of those who have possession of our private directions for metaphysical healing, and who were not qualified for their use, are sufficiently startling. They ought certainly to forewarn and stop the honest practitioner, until he knows how to handle the strongest element in existence, even mind that governs the body, not in part but the whole. Account him not wise who clamors, with midnight and tempest, with a feather plucked from the plume of vanity.

The most reliable and safe practice ever known is metaphysical healing, but treating disease mentally without a clear understanding of metaphysics is dangerous in the extreme, and will prove the most prolific source of disease that has ever yet been practiced.

Materia medica is speculation, and void. It begins in effect instead of cause, and more frequently than otherwise, reproduces the effect, and always strengthens the cause. But metaphysics begins in cause; it commences with mind, and if mind is a charlatan, it is a fearful quack – more to be dreaded than lancet and material poisons.

Friends: step by step since the beginning of time mankind, or that kind of man that we name mortals, have been gaining through Christ Jesus, through the uplifting of human experience the divine interpretation of Life, Truth and Love. Every epoch of time has unfolded the fact that progress at every point indicates a step more spiritual. Yet, we of the nineteenth century have not the longevity of the Antediluvians who lived nearly a thousand years, by taking less thought than we about the suppositional life of matter, and what they should eat, drink or wear; neither have the floods of error ceased; its

troubled sea still overflows, and will until there is no more sea, until divinity is understood to flow through channels of humanity.

What has been won is an enlarged sense of human possibilities. We are beginning to apprehend that Life is God, and God is good, and good included no evil, but destroys the sense that sins, and its sequence sickness and death; also that mortals can be good enough to find this Life with its unbroken harmony.

Twenty years ago I ventured to declare that true Christianity is a divine Science, and this Science is the Comforter that shall lead into all Truth; hence, the universal panacea for the evil beliefs that flesh is heir to. This Truth was a stranger; the common people heard it gladly, but from the scorn of the schools there was no appeal, for they remembered not the stranger within their gates, and there was no appeal from their scorn and persecution. My hope was in God only. I worked, I healed, and the fruit of those labors began to vindicate their Principle.

Eight years ago I was called to the pulpit in Boston of Rev. Mr. Williams, a Baptist clergyman, have never accepted a salary, and seldom if ever have taken the amount contributed when I spoke. Now the gospel of salvation from sin, sickness and death is beginning to resound from east to west, and north to south. From across the continent, California reaches out her hand to Massachusetts, and across the seething sea of humanity, God stretches forth His hand as of old to rescue His children from their oppressor, when He leadeth them out of darkness into light.

THE PERSONALITY OF GOD

John 14: 6 – ‘Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.’

Truth is not an abstract quality but an entity; not an attribute but an entity. What the Latin church expressed by the word personal the Greek church expressed by the word hypostasis. Most of our best commentaries agree in this, that it was not absolutely certain what the exact theological meaning of the word person was at the time it was first employed.

The Greek word hypostasis means a basis or substance, and is intended to express the idea that God and the word are not mere attributes but the subject of attributes.

While the Scriptures declare the divine Trinity, they also declare the divine unity, Life, Truth, and Love; they can neither be confounded nor divided. Distinct as essentials they necessarily form but

one whole; thus understood the subject forms no conflicting elements of thought.

Love and Truth are not mere qualities of the divine substance. They are the divine substance itself. The thought or idea is in the mind and yet it is expressed. Thy mind gives birth to the design it holds in mind, some work of art, a vast edifice; here the idea is the offspring of thy mind, the child of thy affections.

LIFE

John 14: 6 – ‘I am the way, the truth, and the life: no man cometh unto the Father, but by me.’

- 1st. What is the “I” referred to in the text?
- 2nd. Is Life both matter and Spirit?
- 3rd. What is Life?
- 4th. What is death, and what is the condition of man after death?

1st. The “I” referred to in the text is not a person, it is a Principle. It is not a man, it is God. Jesus said, ‘The words that I speak unto you I speak not of myself.’ Jesus was a man; he first became obvious to the personal senses as a babe whose infant wailings blent with the bleating of the goat and the lowing of the kine; in a remote Judean province. In Josephus’ time there were several individuals by the name of Jesus – Jesus was not Christ; Christ was but another name for God, and it was an honorary title bestowed on Jesus for his great goodness. In the original texts the term God took its origin from the word good – hence the term Christ Jesus, a good man.

In the passage ‘I am the way, the truth, and the life’, the “I” alluded to is God – the divine Principle of the man Jesus and was that which guided his way in Science. To this divine intelligence the different periods have affixed the terms Deity, Jehovah, Christ, and God. These terms should be understood to express God as divine substance and intelligence that belong not to man neither to a person; but are an infinite Principle. The gross materialism at the commencement of the Christian era, required a very spiritual man to teach a divine Principle and to show by his own demonstration what this Principle is and the results of understanding it.

Jesus was the man for the age; he could best explain Life as God, but his rules and their illustration were misinterpreted. The God-Principle of the man was not understood; had it been, they must have admitted that Jesus’ demonstration proved his Principle, and his Principle explained his demonstration. Truth and Life understood cast out error, heal the sick, raise the dead, and this demonstration

brings to light the truth of Life and the life of Truth. One fact in Jesus' history is clearly apparent, namely, that his Principle, rule, and method of healing were Mind not matter, that he required not drugs, dogma, or doctrine to aid his work.

He only insisted on making the fount pure to make the streams pure; he argued that mind must first be right to set the body right, that we should know the Principle of man, and better understand God – yea, that we should have the Science of Life, for without it the demonstration of Life or Truth can never be made. Science demands a healthy mind and a healthy body – and mind healthy because it is imbued with Truth, and the body healthy because it is governed by this mind. The entire tenor of Jesus' teachings were first to set thought right with the Truth of being; 2nd, To learn how to govern the body by this Truth; 3rd, To *govern* the body by it. Believing that God is a person, hinders the understanding of this divine Principle and its demonstration. We cannot demonstrate a person, therefore a person is not the power that heals the sick in Science; we can ask a person to doctor our sicknesses and to forgive our sins, and that is all we can do, but we can do more than that with a Principle, we can work it ourselves to this result, and following its divine rule, with it we can destroy sickness, sin, and death, and this in accordance with the Scripture, 'Work out your own salvation. . . . For it is God which worketh with you.' Truth destroys error even as light destroys darkness. Sin, sickness, and death are error; they are beliefs and this fact found out will at length destroy them. Truth evolves life as a result of itself, for Truth is immortal, and the truth of Life would destroy death. But this understanding comes slowly; even to learn that matter has no sensation is quite a task, although this simple proposition is self-evident.

In the text, 'I am the way, the truth, and the life: no man cometh unto the Father, but by me', we naturally ask, What is this way referred to? The way to harmony and the demonstration thereof is through the understanding of its Principle by which we can produce the harmony. A person believed in is insufficient – the way, therefore, [is necessary], for this is Science; and no man cometh to the Father, that is, can understand the Principle of being except through Science. Through Science alone can we learn Life and demonstrate our understanding of it with Life and not death.

The Scriptures tell us that, 'Perfect love casteth out fear', but this first commandment is our very last resort; we are even taught to fear God, when it is Science to so love goodness that we possess the power of good to heal and save. If we understood God, we should have no cause to fear Him; we should know that He never punished a man

for doing good; never made a law to produce softening of the brain because of overmuch humanity, or perfect love, and the fear of such a law and the consequences thereof, would be cast out by a correct idea of God. We may talk to you of metaphysics, its divine Principle, rule, and application, once every week, but this gives you little insight into Life through which we learned metaphysics and through which you must learn it. This weekly service, however, may point the way like a milestone – that is all. The apostle says, ‘How shall they hear without a preacher? And how shall they preach, except they be sent?’ Paul knew that a theoretical drill, and the grinding of scholastic mills, are not the preparation for a moral teacher. He knew that inspiration cometh from Truth, from the Spirit, and not the letter. A child God-driven is more capable of uttering Truth in its sweet simplicity and the power of Love than a merely manufactured theologian; hence the Scripture, ‘Out of the mouth of babes . . . thou hast perfected praise’. We all shall know when Truth is at work in Science, for it will heal our sicknesses and stop our sins. In the exact proportion that we understand Truth will it heal us mind and body, and in the proportion that we adopt error will it produce sin, sickness, and death.

2nd. Is Life both matter and Spirit? Life is so-considered; even the Scriptures referred to it thus in the dark ages of burnt offerings and sacrifices. See Genesis 9: 4, ‘But flesh with the life thereof, which is the blood thereof, shall ye not eat’. But this was ritualism, a materialistic religion which deluged the earth with blood. In the gospel of the more spiritual Christianity, we learn Life oppositely. In Romans 8: 6 we read, ‘For to be carnally minded is death; but to be spiritually minded is life and peace’. Isaiah 38: 16, ‘O Lord, by these things men live, and in all these things is the life of my spirit’. Romans 8: 2, ‘For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death’. II Timothy, ‘. . . Christ, who hath abolished death, and hath brought life and immortality to light through the gospel’.

Our conceptions of Life as Spirit come of Science, and they exalt the aims, consecrate the motives, and purify the affections; but our conceptions of life as matter debase, subjugate, and make mortal. The only evidence we have of material life is furnished by the five personal senses, and what are these senses, but matter? Nerves and brains are as directly matter as a shoestring, or a jelly. Through optics, olfactory, or tympanum, we can obtain not the slightest sense of Deity; we can neither see, hear, taste, nor smell Life, therefore it is self-evident that Life dwells not in that through which it is impossible to gain the least idea of Life.

Anatomy would have it that blood and nerves inform us correctly regarding a man's life, when it is plain that Life is Spirit, and that matter can take no cognizance of Spirit. Again, we say nerves recognize life and life is organic, but how can nerves feel or recognize life more than a stone or any form of matter can feel it or take cognizance of it? The only life the personal senses recognize is through mortal mind and a belief of structure that accident may destroy according to another belief. Life is Spirit and never matter, nor can it be structural, since it is infinite. Again we say, nerves recognize life as beginning and ending, even from the fading flower to the falling world, from the death of the grass to the death of a man. But while nerves are thus falsely testifying of life and death, something is ever saying, 'I live, I am, and what is more I am learning that Life is Mind and not matter, and that Mind forms its own ideals of all things; that mortal mind peoples the vegetable, animal, and mineral kingdoms with creations of its own, giving to each and all its own mortal outline, form, and color, while the formations of immortal Mind or God are indestructible, harmonious, and eternal'.

The side of nature which seems to the senses matter is but the veil that hides the reality of being; the visible universe is but the picture of the mind's ideas, the expression of thoughts, the hieroglyphic record of the art and meditation of Deity. In the words of Starr King, 'There is not a planet that wheels a tiny circle around its controlling flame, not a sun that sheds its steady radiance upon the dark depths of neighboring space, not a comet that rushes through its eccentric track, not a constellation among all that hang like fantastic chandeliers upon the dome of heaven, that is not the visible statement of a conception which dwells in the Omnipotent Mind. It is through the silent command of Mind that the morning light bursts like a wave of glory over the orderly universe.'

3rd. The materialist feels the *ground* to be solid beneath his feet, but the Scientist feels with more certainty the solidity of Truth. The eternal permanent side of things is unseen by the senses. A man may have just as much life as he pleases, if he goes to work right. By understanding life we accumulate it even as the muscles grow by use; we have just as much life as we have of Truth, goodness, virtue, etc. What is Life? It is Spirit. What is Spirit? God. What is God? Mind – unerring, infinite, and eternal Mind. But is God the life driven like an insensible nail in and out of matter? Does matter master Life, God, and Life, God, have nothing to say for itself? Do we ask the consent or refusal of Mind to be born a babe, or to die an old, decrepit man? Is not the protest or acquiescence of mind on such important events heeded less than the whine of a dog at your

door? But Science does not thus reckon the prerogatives of Mind; rather hath it crowned Mind with Life, might, majesty, and immortality.

I am not a Pantheist to believe that God is in matter, when the less material a man is, the nearer he is to Spirit, God, and when divested of all matter, and never until then, this divine Principle will enfold him in bliss and glory. Health, life, and morals will never reach their maximum until we relinquish the belief that matter has aught to do with Life. In physics we say, life is imprisoned within its own formations, that life is subject to germination, growth, maturity, and decay; but here the ancient question presents itself, Which is first, the egg or the bird? the flower or the seed? If the egg is first, whence came the egg, and if the bird is first, what is the origin of the bird? If there were no flower, whence came its seed, for you say without the seed there can be no flower; although the Scripture informs us He made every plant before it was in the ground. Mind, and Mind only, is the creator. Science impresses deeply the lesson that there is a causal power and stability in the world of Mind, and its creations, of which the material is only the transitory show; everything we touch or see is but the shape and color of a thought that lies behind. We learn in metaphysics that life is in the thought instead of the thing it has expressed, and that this thought hath immortality only in proportion to its correctness; that Life never enters its own formations, for Life is infinite; that Mind never enters the limits of its own thoughts, for Life and Mind are one.

I am glad there is but one God, but one Life, and this one is shadowed forth in order, beauty, and goodness. I am glad that evil hath no life or immortality, that mortal pain-giving sources are but things of belief, dreams and not realities, the vagaries of the mortal, and not the immortal thought; and that this shall sometime be learned and the body be free as the pinions of a bird, and every sense of weakness or of pain shall disappear.

4th. What is death and what is the condition of man after death? This question has met with its reply in the foregoing answers to other questions, but if metaphysics are made more apparent by a treatise on death, by dealing with nothing as if it were something, we will allude briefly to this unexplored mystery of sense. Do we need a more impressive revelation of the fact that Truth and thought alone are permanent, than the bare conception of the death of matter? For we know there is in reality no death, that Mind cannot die, and all that is eternal is Mind and its ideals. But the age may not be ready to accept this fact, it never is ready to accept at first the facts of a Principle. But for all this, we must repeat the facts all the

same, until they are understood. The pains and pleasures of the body are but beliefs entertained by mortal thoughts, for matter can neither suffer nor enjoy. If mind says, I am happy, the result will be happiness, and vice versa, for nothing can talk above mind. The clay cannot reply to the potter, Why hast thou made me thus? Matter cannot say, I am weak; I am sick; I am wretched; I am dying, or I am dead. True, erring or mortal belief can say this of what it names matter, but matter cannot say it. Matter is as much alive when we call it dead as it ever was; and as dead when we call it alive.

There is no death, mind cannot die, and matter has no life, hence there is nothing left for death to claim. Paul saw this and said, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law.' He regarded the pangs of death as merely a mortal belief, a suffering of the thought, and not of the body, and that mortal thought had made this law of suffering.

Some loving heart hath said, Shall we know each other there? – and where is that radiant shore, shall we not seek it and weep no more? Since ever we investigated metaphysics and traversed in freedom the realm of Mind, we have been careful not to overrate our discoveries, or to state what we had not first understood. We have not demonstrated the actual state of man's existence beyond the limits of observation of our senses, and only as we reason from deduction is it possible to define this state. Any hypothesis beyond this conclusion, presupposing the condition of the departed is fully understood, is a vain conjecture, unsupported by reason or revelation.

From facts apparent to the understanding and gathered from the Science of Soul we know that man is immortal, and that the shadow we call death is but a phase of mortal belief. No change has been wrought when we say, 'My friend has just died'; that friend is saying in the full consciousness of existence and with its same surroundings – 'I never died. It was but a dream I had; for life is going on with me the same as before. I am not spirit; yet I am as much flesh and bones as ever I were; the only change to me is, I cannot communicate with my friends – and why? Because they do not understand me now. They call me spirit, but I am not; they say I died, but I did not; they do not know what I am, where I am, or what I am pursuing. I shall not be spirit until I lose all limits; they have lost their evidences of me through their personal senses, because they have said I changed, I died; their mistaken views of life have parted us; their belief that life ended with me, or took upon itself a new form, has prevented their understanding the reality of my present existence – hence our

separation through these opposite beliefs and our opposite conditions as the result thereof. Further communication between us is impossible, until their belief changes through the footsteps that mine has done and becomes like mine. This change will be named death, but that is their belief of it, not ours who have rent the veil that hides the mystery of a moment.'

Yes, we shall know each other there; we shall love and be loved; we shall never lose our identity, but find it more and more in its order, beauty, and goodness. Men claim to know that pain is a fact, although it is unseen; they need to know that peace and bliss are greater facts and that this world is the veil of brighter glory that lies beyond it.

So flit before memory the different stages and states of existence, the error gradually disappearing and Truth coming to be understood. Let us rejoice that Life like an opening bud is unfolding to our consciousness the bliss of being, for Thine are all holy things, O Life, strong and divinely free, bearing the bereaved the gifts of wisdom and of chastened love; still brooding o'er them with a dovelike wing, immortally endowed for liberty. Patiently wait all ye who have parted from some earth-idol, remember that naught but broken music flows from joy that is sublunary, but hope hath its higher goals. We shall know each other there. A happier oracle, a clearer understanding, an unwavering light will friendship then become. Life's fuller music will give forth rejoicing tones when heart meets heart, where all lovely gifts and pure are laid upon befitting shrines. Joy hath a living fount, a bliss forever. The heart hath vainly sighed, What shall the future be? This is the future: heaven will be thine, but when its Life shall come no man knoweth, not 'the son but the Father'. Our sins are not forgiven, here or hereafter; for every sin there is a just measure of misery, and death cannot advance our joy, nor make us wiser, better, or more pure. The Science of all being must be learned ere this is won. Bliss is not the boon of one brief moment. After the veil has dropped, we have to learn the same as now our way to heaven, by slow and solemn footsteps, for no man cometh to the Father but through Truth and Love.

PROBATION AFTER DEATH

Romans 6: 23 – 'The wages of sin is death.'

In *Romans 6: 23* it says, 'the wages of sin is death'. In *Revelation* it says, 'they are they on whom the second death hath no power'. Then they must have died first because of sin, and after that death,

through probation have grown out of sin into life eternal, where there is no death.

Jesus did not make the way of spiritual man in Truth – that was already made and intact; but he explained, taught, and demonstrated the way for material man. He said, ‘The Son of man hath no power on earth to forgive sins’; ‘The works that I do ye shall do’. He proved the power of material man to destroy error through truth, and that man should be material in belief until all sin, sickness, and death were destroyed. Also he showed the way through Truth to destroy all error, and that error was not destroyed by the death of man, but the death of belief, and the resurrection of the understanding. Not that understanding could be buried, except to belief. He proved that the spiritual mind and body are one, and that one was Mind. Also that the material mind and body are one, and that one belief. He proved that mortal mind is as wicked after death as before it; hence the belief is as material, and body and belief are one.

A sense of God’s omnipotence brings the sense of His omnipresence. If we see His power we shall have it. It will be with us, for God is everywhere and nothing beside Him is anywhere.

When the disciples asked when should the end of the world be, he answered, ‘No man knoweth, not the son but the Father’. Then how does theology dare say that men do know it, for when man dies, that is the end of the world with him?

Mr. B. says, ‘If there is no sin, what did Jesus come to save?’ ‘And if there is no sickness what did Jesus come to save?’ He came to save from illusion of belief that sickness and sin are real and God-given. (on a small piece torn) . . . who spared not the consuming tares, but destroyed them; who, when a man sees his sins and begins to weep over them, brushes not his repentance with false pity, but ripens it with warning and instruction.

ONE TALENT

II Corinthians, 4th Chapter, and Matthew, 25th Chapter

The voices of Spring come to us sad or joyful even as our hearts may be, restoring unforgotten harmonies or wakening memories too tender to touch. Beneath some patriarchal tree we dream pleasant dreams when the new leaves clap their little hands in one continuous applaud to nature, and the blithe breeze freer than eagle pinions gives man a stronger sense of freedom and he longs to go forth into the fields to worship God.

Bright and glorious are the revelations written all over this world of ours; God’s thought that mortal mind strangely translates into

things material. Aspirations caricatured by mountains, tender wished portrayed in blossoms that come at eve. Old ocean sets us meekly at the feet of omnipotence. The shadows chasing each other over the mountain tops tell of earthly hopes fleeing before us as we pursue the shadows. The beauteous morn with breath all perfume and cheek all bloom caricatures youth. His lines are written on the green earth and glorious firmament in one continuous page of nature's bright and breathing characters.

It was an ancient religious rite to have a vestal virgin whose office it was to tend a lamp and see the blaze was never extinguished day or night. Priestess office commenced at the early age of eight years and continued thirty years. Upon a departure from her vow she was punished with tortures and death as we term it. Hence the metaphor of the ten virgins.

'Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.'

'The kingdom of heaven was likened to a man traveling in a far country.'

It was at Ephesus that John wrote the gospel that bears his name.

'Thou hast been faithful over a few things, I will make thee ruler over many. But from him that hath not shall be taken away even that which he hath.'

Apollo was the god of medicine and the sender of disease; both were originally the same trade and still continue to be. Pliny said it was a question whether the name alone should be punished without any other crime. As they who for slight infirmities take drugs to repair their health and thereby impair it, so they who for every trifle vindicate themselves or notice every wrong done them encourage insolence and ill humor.

He hath achieved true greatness who does what deserves to be read and renders the world better for having lived in it.

Friends, we are all the offspring of one common Father, the children of the divine Love to whom this Love hath given not less than one talent; whose tender care is forever near. Have we buried this talent? Are we lovers of pleasure more than lovers of God?

God is Love and we shall reflect much or little of Love according as we bury our affections in matter, in earthly things, or give them the wings of Spirit to mount upward. Life hath high demands; let us obey them like the royal eagle, let us soar and stoop not to the arts by which the serpent wins its spellbound prey. Let us be just amid lawlessness, loving amidst hatred, calmly and resolutely pushing on to heaven and taking all with us we can carry in the arms of Love or call with the voice of Truth. O! fear not in an hour like this. And

thou shalt know ere long how sublime a thing it is to suffer and be strong.

LOVE

I John 4: 18 – ‘There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.’

Prayer is a desire – and is more a prayer when unexpressed, silent and sad. In times of fear we pray, for prayer is the carrier pigeon of heaven; it flyeth incessantly from sorrow to joy; but we need most to pray in prosperity that is prone to forget God.

Mortals are tremblers; doubt, dismay and fear fetter them; exiles tugging at their chains only to make them more galling; slaves to beliefs, without freedom, and without wings, being not made perfect in Love. But, child of earth, when its burdens descend upon thee, Love can make them light; our Master said with all earth’s woes upon him, ‘My burdens are light’.

God is not in the earthquake, not in the fire, nor the flood. He is not in sickness, not in wrong, not in sorrow, nor in death; then look away from these myths of mortal mind and listen; now you catch the keynote of heaven, the still small voice of Truth, pleading and interceding.

Love is atonement. In the erring thought is the fall; in the heart, the atonement. Sin and atonement go through the lifetime of mortals; sin comes forth full-grown, but atonement is not awake; to sensation it sleeps an infant Jesus in the manger, then comes forth in the mortal hour of fear, in the manhood of Jesus, to still the tempest. O ye imprisoned mortal fears, wait this deliverer that loves and atones evermore.

Love is the essence of God, the only breath of being; it is Life and Truth, casting out error and healing the sick. There is no fear in Love; let us lie still in its bosom; its arms encircle us, and in the tempest of sickness, or of sin, we are safe there, and nowhere else.

Child of mortality, thou needest not fear; look if thou canst into the depths of heaven, and there behold thy life in perpetual glory; remember, the pale mockeries of earth are but the counterfeits of thee and thine. Wish what the Holy One wishes, and not from fear, but affection. Perfect Love casteth out fear, for the heart that loveth is willing. And lovest thou God as thou oughtest? Then lovest thou likewise thy brethren. Are they not sailing, lost like thyself in an unknown ocean of events? Remember then, it is sweet to stammer one word of the Eternal’s language on earth, and that word, *forgiveness*. Knowest thou him who forgave with the crown of

thorns on his temple? Love is our only welfare with God; but among mortals love is but an endless sigh; it smiles with tears on its eyelids.

Here hope befriends us, and is no longer a dim play of shadows. In Christian Science hope is transfigured into faith, and faith into understanding, groping no longer in night. Christian Science gives a living assurance; it is the light of the eyes of affection; it opens these eyes in darkness; it interprets earth's dreams, and carves our joys in marble; its countenance shineth like the Hebrew's, for it hath looked on God.

Harmony is the homestead of Love, and Christian Science healing the sick is this animate Love, even as flowers are animate springtide, and this Love casteth out fear that hath torment.

O! child of earth, God looks into thy heart only through the window of Love to pour in light, and this light freeth from the fetters of sense; sickness, sorrow and death flee before it, and patience, meekness and self-abnegation come with it. Love is the dawn of a better life; it breaks o'er our earthly horizon with the first faint streaks of morning until it floods the dawn. It comes with the sunlight of Truth that maketh our days longer, and giveth to our eventide repose. Hatred is the dread winter of sense, when the earth's retreating sun enters the sign of the scorpion, and the night. Love is the summer of Soul, and no night is there.

God is Love. Let our thought ripen into action; let us work while the day lasts – from today grows the harvest of heaven.

Father of all –

Let us not miss in bliss one original of these before us, and may they bear witness with us that we have taught them the way of salvation. Pure and more tried may we meet, and say in heaven, 'Father, Love, lo! I am here and the children whom Thou hast given me.'

SOUL

Rev. 16: 3 – '... and every living soul died in the sea.'

This word soul, especially in the style of the Hebrews, is deemed by critics very equivocal.

Some of our most able commentators say this term is taken for that spiritual, reasonable and immortal substance in mind, which is the origin of his thoughts, of his desires, of his reasonings, which distinguishes man and woman from the brute creation, and which bears some resemblance to its divine creator.

The sentence in Genesis 1: 24, 'Let the earth bring forth the living creature'; in Hebrew reads 'the living soul'.

The Scripture that saith 'the life of the flesh is in the blood', reads in Hebrew, 'the soul of the flesh'. Again soul is taken for the whole person, as is genesis where it reads, Abram and Lot took with them 'the souls they had gotten in Haran', that is, the servants they had purchased, etc. In Psalms it is taken for the life of man. David spoke of 'delivering the soul from death'.

Again it is made easy to signify death, or a dead man, where in Numbers it reads 'some were defiled by the dead body of a man'. In Hebrews it reads by 'the soul of a man'. Again soul is used for affection, inclination, appetite, as in Genesis where it reads, 'if it be your mind' – in Hebrew, 'if it is agreeable to your soul'. In Proverbs it speaks of the full soul loathing the honeycomb.

In Exodus it says, 'the soul that sinneth shall die'. And in the text the Revelator writes, 'and every living thing died in the sea'. Cassell explains this text as referring to the commencement of the naval war in 1793 that lasted over twenty years, in which all the ships, maritime commerce and power of the papal nation were swept from the sea by the English fleet.

Our views of these comments:

Angels: God's thoughts, purity, justice, mercy.

Vial: retribution.

Earth: materialism.

Sea: thoughts, simply unformed belief, the solutions of mortal mind.

Rivers: channels of thought; the direction thought takes in forming decisions.

Blood: a symbol of suffering.

Sun: a symbol of Mind or Soul.

Beast: sensuality.

Euphrates: fountain of Truth; metaphysical Science.

Dragon: subtlety, malice.

Spirits of devils: mesmerism.

'Behold I come as a thief.' The still small voice of Truth.

Armageddon: the scene of ancient conflicts and slaughters.

Angels: women with wings on their backs.

No comments are made on the sun.

Material commentators on the Scripture say the Revelator refers to the rivers of the Rhine and the upper Danube, their valleys being the region of the conflicts between the French and Austrian armies.

The vial poured out on the beast was supposed to be Rome, the seven-hilled city.

The river Euphrates it was thought meant the empire founded by the Euphratean horsemen of the sixth trumpet, a section of wealth and political power that gave great advantages to the Mohammedan religion.

Euphrates signifies the good and abounding river, the largest, longest, and most important river in Western Asia. The annual inundation of the Euphrates and the great hydraulic works ascribed to Nebuchadnezzar to control the inundation have their meta-physical correspondence in the efforts of the pulpit to put down religious inquiry and, if possible, stereotype God.

Sun. – It is thought to be the sun that the Phoenicians worshipped under the name of *Baal*; the Moabites under the name of *Chemosh*; and the Amorites by that of *Moloch*; and the Israelites by the name of *Baal*.

Sun, an object of adoration and worship to the greater part of the people of the east.

Close. – Materiality is an atom of dust thrown into the face of spiritual immensity.

ITEMS WITHOUT SPECIFIED TITLE

Zechariah 3 and 4. – The third and fourth chapters of Zechariah seem to describe the divine method of progress for Christian Scientists out of the maze of human belief and limitations in which the hidden hand of mental manipulation would enslave them.

Although the personal Zechariah declared the word of God to the sons of Judah in the fifth century B.C., his words are understood and heeded by those of any age who see that the kaleidoscopic sense impression and material experiences are but human history repeating itself until the unrest of life in matter causes the gaze to rest upon the ever-present and unfailing realities of Spirit.

Prophecy is simply history written in advance, and to the awakened thought of today, no less than to the inspired seers of former ages, comes the impersonal right to declare the visions of their uplifted thought in those mighty words which have echoed down the centuries: ‘Thus saith the Lord.’ When the immaculate Jesus had so awakened the thought of his three most receptive students – Peter, James, and John – their consciousness arose out of material sense and ascended to the experience known as the transfiguration. Then it was shown to their startled vision, as it is ready to be shown to us of this hour, that the ‘beloved son’, the expression of the one Father, is only complete when it includes the tri-unity of the law, the spirit of

prophecy, and their fulfillment, as this spiritual phenomenon appeared to the startled gaze of the awakened disciples.

Matt. 6: 28-9 – ‘And why take ye thought for raiment? Consider the lilies of the field . . . they toil not, etc.’ ¹

Solomon in all his glory was not arrayed like one of these (the flowers in a bouquet held by the lecturer). Who hath clothed the flowers, who gave them outline, and painted their fair petals? Was it matter or was it Mind that painted the flowers with fingers of light? Is there intelligence in a seed, an artist within a grain of mustard? What and where is this intelligence – at work for all; and what is the omnipotent, limitless infinite Mind, that shadows forth these tiny representatives of its own innate and intrinsic quality, beauty?

Do you say, ‘My mind can picture a flower in thought but my hands must outline, form and tint that flower’? Then do you not see there is no resemblance between a personal action and God’s works, or the action of the Mind that creates all? But if mortal mind had not been at work to the result you named, could your hands have formed the waxen leaf? It is you, and not your hands, that evolves the ideals of Mind, and every method whereby Mind is expressed. Annihilate Mind, and there could be no flowers, no phenomena, no action – all is Mind; matter is but a belief that mortal mind entertains, and Mind cannot result in matter; therefore, it cannot produce matter – it is as impossible for Mind to result in a material flower, as for a flower at length to become Mind. One species cannot produce its opposite species.

You say the seed makes the flower. I say that both seed and flower are thoughts, emanating from Mind; mortal mind calls them matter, but to the immortal and omnipotent Mind they are thoughts, and thoughts are things, but they are spiritual things.

‘He made every plant before it was in the ground.’ Now you ask, is there anything to verify this statement? Yes, a very wicked thing will do it; the action of a wicked will proves it; mesmerism shows the result.

Belief is a quality of mortal mind; by acting upon the belief, a mesmerist will cause what is termed matter to change its form and appearances so that a flower instantly may become a serpent to him

¹ A lecture, with Matt. 6: 28-9 as text, given extemporaneously by Mrs. M. B. Glover Eddy at Parker Fraternity Hall, Sunday, June 23, 1879.

who believes it; hallucination and delirium tremens prove that objects of sense are but the creations of mind. Belief governs all the conclusions of mortal mind; the omnipotent intelligence illustrated this to the Hebrew law-giver when his staff became a serpent, and he was afraid of it; and his hand became leprous, and he was healed without liniment or lotions. These proofs were important to the missions of Moses – first, because they proved that matter was not something, or a primitive condition, but simply what a man believes – he sees it, feels it – in fine, what the senses say of it – second, because the understanding of this fact destroys his fear of matter – third, because it revealed a practical Principle by which the sick are healed.

Moses would have been a necromancer, or mesmerist, had not God equipped him with the spirit of the Ten Commandments, which made him a law to himself, that was a prohibition to evil. Truth, Life and Love guided Moses, and this awakened understanding left him not a trickster, to cajole, or to wrong his race. Moses could not abuse the power that immortal and unerring Mind, not the erring and mortal, confers.

Abiding by the Ten Commandments, the servant of God, commissioned to do good, cannot trespass on the rights of mind, cannot steal its treasures, or kill its joys any more than it can be a thief of material things, and a murderer. The power of Moses, of Prophet, and of Apostle to heal the sick was Christian Science, not mesmerism or the malpractice of mind that breaks the Ten Commandments, is an outlaw, a secret assassin, trespassing on the secret thoughts, and intermeddling with the most sacred rights of mind. The primitive Christians' demonstrations of the power of Mind were limited to divine Science that should govern all phenomena, since it gives harmony to all and discord to none.

That matter is but manifest mind, our night dreams afford evidence; we see, hear, feel, etc., on our night dreams the same as in our day dreams; objects have the same solidity to our touch; flowers the same fragrance, and landscape the same variety – beauty has its all-pervading charm – friendship its joy, hatred and malice; sickness its pain, etc. But mind is all that sees, hears, feels, or takes cognizance of this endless variety and passing panorama called matter.

‘And why take ye thought for raiment? Consider the lilies of the field . . . they toil not, neither do they spin.’ We all shall learn that life in matter is but a dream, a belief, whether this dream goes on with open or closed lids; and our final wakening without matter where *all is Mind* will prove this. Dreams have defied philosophy, simply

because we are dreaming habitually, and most of our philosophy is a dream.

There is a universal, as well as individual, belief of this mortal and erring mind, and we call this universal belief a law of matter; there is a universal law of the omnipotent unerring Mind – but this law is moral and spiritual; let us be careful not to blend these two in our reckonings, and mistake the one for the other. Jesus or Paul never spake of a law of health; therefore, when those that believed in laws material attempted to heal after the manner of the Apostles, error indignant retorted, ‘Christ we know and Paul we know, but who are you?’ Whoever would convince the mortal law-givers to health and physics that matter never made a law, and that Jesus refused to recognize such a supposed law, and healed contrary to it with metaphysics, has something to do, even though his demonstration, walking over the conditions of their supposed laws, proves them null and void.

These abstract statements of an occult science are valuable to you only in proportion to the good they do, and because, if you fully understand them, it would enable you to heal the sick on the metaphysical basis; and only because you do not understand them yet, and you are not able to heal on this Principle and Truth of being in defiance of material barriers.

I believe it has been reported we could walk to Egg Rock, but we have no recollection of that transaction, and think the reporter must have placed that laurel on metaphysics out of his own fertile fancy.

It is a universal concession of mortal mind that sin and sickness exist; and yet we all would like to make them non-exist; our only difference in opinions lies in the *modus operandi* of doing this. Theology treats sin scientifically in part; it instructs us to believe if we would be saved – then does not theology hang the salvation of mortals on an action of the mind, and why not hang health on this same peg? *Jesus did*, and it is self-evident if the action of mind accomplishes so very much in one direction, it can in another, and that it requires less helpless credulity to conclude that we can restore health through the medium of Mind and the understanding, more easily than we can save through belief.

The Soul that you cannot see must be infinitely more than the body. Is it less possible through an action of Mind to destroy inflammation, tubercles, or ulcers of the lungs, than to change instantaneously a sinner into a saint? I have cured consumption instantaneously through the action of Mind, but I have not succeeded so readily in curing a chronic sin, and healing morally.

The possibility of healing the body through Mind is already established; ancient Christianity furnished the precedent and proof;

then, wherefore the delay to modernize this great good? There is more materiality in sin than in sickness; it is more gross, the supposed material law producing it more imperative, and mortal mind is less willing to part with sin than sickness; therefore, it is easier to heal sickness than sin through Mind. Matter is inert; its entire action is governed by and dependent on mind, whether this action be mental or physical in our subdivision of terms; hence the importance to understand the powers of mind in motive, conscience and capacity.

Metaphysics demands more, and points higher than any other educational process; but it demands proof instead of profession, and can demonstrate all it demands. Metaphysics requires Christ, Truth, to heal the sick, whereas the modus in other instances may be morphine or whiskey. We begin at foundations when we begin in Mind, and demand Truth.

The embryo of mortal and material man is error, and the super-structure it builds are propensities, malice, falsehood, yea delusion. But Truth is the master of a lie, and is tearing down the false and upbuilding the true, both physically and morally; hence, the enmity between Truth and error, and the outcry, ‘Why are thou come hither to torment us before the time?’, but physics are kneeling to metaphysics – insomuch as the spiritual survives the material, and error goes down before Truth.

Whether is greater, the potter that has power over the clay, or the clay assuming power over the potter? And which shall be the passport to confidence and the ensign of success, a material diploma, or the mental equipment of Truth? Which shall be greater, the stamp of physics, or the impress of Almighty God in metaphysics?

Mind is causation; there we begin at the fountain to make pure the streams. When we begin with Mind understood to govern the body, it will be governed right, and never until then. Men busy themselves to learn what matter is doing without mind, when it is self-evident it can do nothing, and treat disease as if matter was the only acting intelligence. When I medicated on blotting paper pellet and powder according to homeopathy, I verily believed medicine did the cure, even when there was *no* medicine, and according to my belief so it was unto me.

From *Aconitum* to *Zincum oxydatum* all through the two hundred and sixty remedies of the Jahr – I could give the general symptoms, characteristic peculiarities, and moral symptoms to which each medicine was applied, and this helped me as a pharmacist, for when I shook the paper or the bottle that contained the drug thirty times in preparing it, and retained but one drop of the original tincture, to one hundred drops of prepared alcohol thirty times, I was thinking

thirty times of what that remedy ought to cure; the result was I got more metaphysics than physics into the dose; hence the potency of the higher attenuations, and their increasing efficacy as matter disappeared, and mind went into the medicine. I would attenuate *Aconitum* until it was no longer aconite, but sugar of milk; and this self-same sugar named aconite, would at once allay febrile symptoms, reduce the pulse, and promote powerful perspirations.

I would take common table salt, one grain, call is *Natrum Muriaticum*, and then say it was a remedy for rheumatic affections, shortening of tendons, bad effects from chagrin and anger, diseases of the eye, ear, nose, etc., and shake it up to the highest attenuations where there is no salt, or the salt had lost its savor, and with this suppositional drug I have cured a patient in a collapsed state of typhoid fever.

The highest attenuation I ever reached in homeopathy was not to medicate the sugar of milk, and with this harmless dose I cured an inveterate case of dropsy. This was my last material medicine. I then took a step forward, not from matter to mind but from mind to Mind, for I had learned that homeopathy was the stepping-stone to metaphysics, of only homeopathy would say there is nothing in a name, and mind is more potent than milk coagulated.

Here is a figure; I never thought of it before; the infancy of metaphysical healing was at a period of milk, when the poison was going out of remedies, and mind was coming into them. Again, the opposite of this gentle origin is the Cerberus at the gate, the malpractice of mental healing, the dog that guards Hades according to mythology – and according to Revelation, the dragon that was wroth with the woman, and stood ready to devour the child as soon as it was born, but the child was caught up into heaven; it was an immortal idea of Truth that reaches its own element of harmony, and triumphs over envy and lies.

‘Consider the lilies of the field, how they grow.’ We have spoken of the power of Mind; we will now instance the application of this power morally, say upon a thief. A friend to humanity seeks to reform this victim of sin; first, with reason according to the intellect; second, with spiritual truth addressed to the sentiments; third, with Love that remonstrates, explains and woos, till he says to the thief, ‘You have made no gain by stealing, but a terrible loss, for that matter hath no treasure to compare with the jewel of honesty, and if you lose this gem of mind you can gain nothing; money is less than manhood; the cup is poisoned that you drink’. The wrong doer reflects, feels at first a slight twinge of self-accusation, is slightly uneasy; finally he questions his own heart, and flees before his

inquiries; his friend now persists saying, 'The measure ye mete shall be measured to you again full and running over; God holds the scales of justice and they will be rightly adjusted, He will balance your account; you are weighing against yourself. O let not the beam tremble and tip on the side of wrong, for thence will follow despair and doom. Now look up, your redemption draweth night.' The transgressor is aroused, the dream and delusion of gain by stealing departs, he sees his madness and seeing it, reforms and is saved.

That friend was a sound missionary, he gave the angels joy, and if he received no acknowledgement on earth, it was only because he was nearer angels than men, and so must wait for his reward in heaven. Mind is a tribunal, and it decides the case from the evidence before it, the mental pro or con of sin or sickness, determines the facts; it makes the sin or the sickness.

The student of metaphysical Science who decides not to be an honest man, will abandon this mental method of cure sooner or later, for he ruins his own prospects, adulterates his medicine, and a poisonous mind is worse than a poisonous drug wherewith to treat disease. You say, 'Is it not a fearful thing to fall into the hands of the living God, Truth, that proves itself?' Yes, unless you are honest and it should be that metaphysics, and the protection that Truth affords, save from the dishonest, with the power it holds over error. The mental malpractitioner is a moral leper cast out by metaphysics, and that is why 'this dragon is wroth with the woman' and charges her with the sins he commits.

Truth hath its own glorious realm, calm, serene, steadfast; and error cannot ever reach this eternity of Soul. Our beautiful earth reflects a glorious Mind whose raiment is shining. Soon she will be clad in soft emerald sheen with breath all fragrance, and cheek all bloom. May is the beauty of the year, is the best type of all the earth; her beauty dimples in the sunbeam, is cloistered in the buds voiceless; as Mind it comes forth a fairy nun to woo creation with the womanhood of wisdom.

From earth we look higher and try the stars, not as the Chaldee to read in their effulgence the fate of men, but to ask of mystery a token, if in their midst Mind hath its forms and personifications of thought as here, and we ask till tired fancy flies to more familiar things, and folds her drooping wings below the skies. Then forced by the hydraulics of Truth up higher, we at last take no thought about the raiment of matter, and Mind puts on her won white robes washed through suffering, and made white in the blood of the Lamb, tears wrung from innocence. Our Father hath then arrayed us in His own shining garments, and behold a greater than Solomon is here.

Matt. 15: 24 – ‘But he answered and said, I am not sent but unto the lost sheep of the house of Israel.’

Jesus taught and ministered almost solely to the Jews. Their religion was a sterile formalism; they were seeking spiritual eminence by impossible means. The church was unwilling to accept Jesus as a leader in their religion, for he was the most arch reasoner, rationalist, and preached a bold heterodoxy. The church clung to a creed; the basis of their religion was matter and personality; their rites took the place of spiritual love and power; a person to save them, was more than a saving Principle that exalts man’s life and demonstrates Deity. In place of their religion of matter, the Judean prophet asked for a religion of Mind.

The church worshipped only the person of God and formed this person of a finite belief; then it sought to kill God in the person of Jesus. Jesus taught that God is a divine Mind, too liberal, unselfish and universal to be individual; hence, person was but one of its myriad expressions. Jesus taught salvation as a recompense, not a gift, and this great and grand truth wrought out salvation; for only the most exalted minds were inclined to seek it, and they would love it at the start, and continue this love through the bitter ordeal it must pass up to its glorification; hence, this impartiality of salvation.

The leadership of Jesus marks out the way of Christian Science. It is as if he said to us, ‘O, children of earth, you are pursuing impracticable ways of spiritual growth. The Christianity I teach and practice is disenthralment from servile sense; it makes man one with God in sympathy, being and volition.’

Jesus so understood Love, he could trust himself to its benignant sway; and thus it was he gained that ascendancy of soul that harmonizes man with the eternal Soul, and reveals Life as eternal, for life is learned in no other way.

If Soul sinned it would die. In every land and in every age, there was never an individual unfolded into preeminent manhood, but through the noble ordeal of self-immolation. He or she must have renounced individual choice in the interest of universal principles. He must have been just in reverence for justice, true for truth’s sake, and virtuous because he was pure.

The only way into that eminent domain of character, where Principle rules a man, is by self-surrender.

Matt. 16: 18 – ‘Thou art Peter, and upon this rock I will build my church.’

Peter was a person; the name was derived from the Latin ‘rock’. We learn from the text that Christ built his church, not upon the

person of Peter, or of Jesus, as we define person, but upon the rock of Truth, Life and Love; that which Jesus defined, named, his personality. Building upon the rock, Christ Jesus was announced as the gospel method of salvation. Our Master would settle the question of personality on these grounds, 'he that hath seen me hath seen the Father', hence his personality was not the form the senses material look upon, but the infinite God.

When Jesus said to the doubting disciple, 'I am Truth and Life', he could not mean his outlined personality was that, but that God was outlined in him only through his life, so hidden in holiness from the material sense of that age and this, that even his disciples could not discern by what power a personality could be governed, as when the sick were made whole, and this personality could walk the wave.

Rock was a rich Oriental metaphor. The Benjamites taking refuge in the rock, Rimmon, escaped the fury of other tribes of Israel. Moses gave the children of Israel, in the wilderness, water from a rock. Jesus prolongs the figure as a fundamental truth against which the winds and waves beat in vain, and the divine Life, Truth and Love whence the superstructure of all faith and spiritual understanding rose to God, and against which the gates of hell should not prevail, the floodtides of sin, sickness and death could not overthrow, since the proof over these should establish and explain Christianity.

The commencement of this chapter shows the point of his argument he addressed to the materialism of the age to destroy it, and establish Christianity upon a purely spiritual basis. The different sects, or Pharisees and Sadducees, demanded of him a sign of his spiritual Christianity, built not upon personality as finity, but upon infinite power and goodness – which was better or beyond theirs, built upon personality as finity, and materiality, the materiality of rites and ceremonies. How consistent was this demand for a sign, when those signs had been given them, and their significance misinterpreted! He had announced to John that he was the Christ on the basis, 'Go tell them the things ye see and hear, the lame walk, the deaf hear', as much as to say, 'My personality is divine power, Love, and Truth, the Christ and not the Jesus, the divine Principle of the man Jesus, and this Principle and its idea man are inseparable; but do not call the finite man the personality of his infinite Principle'.

Manfully and Godlike Jesus refused them a material sign, and demanded they should understand his spiritual signs and their great significance, how and whence was his healing; he knew their need, that the letter killeth, and the Spirit maketh alive. He knew that the materialistic religion bringeth not forth the fruits of the Spirit, casting out devils and healing the sick.

Seeing the deadness of the church, he warned the disciples to beware the leaven of the Pharisees, but the materialism of even his students shocked him when they inferred it was a warning to take with them some bread to eat. For this materialism he rebuked them, saying ‘O ye of little faith! Do you not yet understand neither remember, the miracle of the loaves and fishes?’ In other words, can Christians see no power except in meal or monad that is natural and divine? Is matter to them more than Spirit in every case? Does the life of man consist in what he shall eat and drink, since God is our Life, and when ‘this shall appear we shall be like unto him’? Our personality will not be of finity and matter, but Spirit and infinity.

Our Master first upbraided their lack of faith, next their lack of understanding, since faith and understanding combine in the Science of God that Jesus was demonstrating for the instruction of man.

To get nearer to their spiritual need, and test their capacity, our Master next asked his students, ‘Whom do men say that I, the Son of man, am?’ They answered, ‘Some say thou art John the Baptist . . . others, Jeremias, or one of the prophets’. This answer indicated that the opinions of some people of that period were flavored with mediumship. The individuals referred to were dead; hence, the inference that Jesus was controlled by these persons, instead of a divine Principle, in his healing.

The darkness of that period, and of this, rests on the wrong sense entertained of personality, how Mind constituted it, and finity and infinity; mortal mind has its finite personality, immortal Mind the infinite; and the whole error of their conception of God that constituted Him a sinning, sick and dying man, was in putting the infinite and finite together, even infinite Spirit into finite form. That destroyed their true sense of God’s power, since it gauged the infinite by the capacities of the finite, and gave matter supremacy over Spirit. They failed to see how God could come into the life and acts of man through reflection, and not the person of God, even as light comes to the earth and lightens it, yet bringeth not the sun with it. They failed to see that God is infinite Love, not finite, compressed to a limited form; hence His personality is His infinity. I agree to this, for God is Love, and Love is not person, but Principle.

If the personality of God was understood, we should feel His ever-presence. Our false sense of it keeps Him afar off; that is why Christians turn to matter; and away from the ever-present Spirit, to drugs and material methods for power, when God is all power, and an ever-present help in every time of need; turn to personality as finite form instead of infinite Love to lean upon; and worship the creature more than the creator.

On the great truths of Spirit, Christ built his church, healed the sick, and cast out devils, evils; he directed our worship to the Father, the divine Love and Truth which he designated as his own personality, and claimed a less personality as God manifest in the flesh, only what the material eye could see, the ear hear, and the hand touch, that which he called a ghost instead of his substance, but which even his disciples called substance, and Spirit a ghost, until the descent of the Holy Ghost—divine Science—illuminated their understanding with a better sense of the substance of Spirit.

The personality of Jesus was changed before the eyes of his students, and finally it disappeared wholly to their comprehension when he rose to the status of spiritual being that eye hath not seen, nor ear heard what this is. But God is revealed to man in Truth, Life and Love.

Mark 14: 23 – ‘And he took the cup, and when he had given thanks, etc.’

We are here today not to commemorate the life or death of our dear Master by partaking of bread or drinking wine, but to seek communion with his spirit that we would make our own. In communion with Christ, bread and wine can only stand for thoughts they express, and I ask only your kind and thoughtful attention while I shall endeavor, briefly, to discharge the office of their interpreter.

Could I only give you a new and vivid sense of the faith and love, the greatness and truth of which they tell, you would receive an exhilaration and conscious nourishment that no material element can supply. Then you would understand what our communion service is designed to be, and what it is to commemorate Jesus in spirit and in truth.

The word, sacrament, comes from the Latin *sacramentum*, which means the oath whereby the Roman soldier bound himself in allegiance to his general, and this was no ritual service.

The conviction hourly deepens in my mind that the essential value of Christianity is not in doctrine, formal observances or mere mortal precepts, but in the great fact that it gives us in a human person a revelation, not of anything preternatural, but of our own nature in its highest earthly development.

That which bloomed out of the life of Jesus, filling the world with the odor of divinity, was the ensample for man, and this confidence of the human and the divine must yet appear in our lives. It may take a longer life than that of mortals to quicken it into vitality. Buried deep it may be from human sight, and lie dormant for thousands of

years, like the wheat found in Egyptian tombs, but in the Father's house – the many chambers of Soul – it must sometime fully disclose its identity with the spirit of Jesus. Heaven only knows what searching methods, what agonies, what ages of crime, what revolutions, may be required for this imperishable germ of greatness and goodness, to struggle up to freedom.

John 4: 35 – ‘Say not ye, There are yet four months, and then cometh harvest? I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.’

The text urges a strong claim on the power of mind over matter; in other words, the superior ability of the higher mortal powers to control the lower, and the immortal Mind's sovereignty to rule and reign over all supposed material law and order. This claim on faith is a condition in divine Science that must be met and understood. What appears a miracle to sense is but a latent mental power discovered or revealed through Science, the Mind of God. These hidden powers of Mind are seen only as we are suitably equipped with the understanding of the practicality of what would seem impractical.

Faith should ascend one round above itself, there to dwell in spiritual facts comprehended, where thought takes no thought, looks not mournfully into the past and makes astounding demands on the present. To human reason guided by observation and the evidence of the five personal senses, it is anomalous that four months prior to harvest man could behold the ripened grain. But let us remember the most meek and mighty metaphysician fettered not his sight to sense, or by seasons, and waited not for soil or seeding. The little workers underground were too dull and drowsy thoughts for the spiritual facts, of which he spake, to be seen in their action. He who knew that Mind, not matter, makes the golden grain, intended to quicken and invigorate the mental power, and cause it to germinate sooner above its substratum of materialism.

The marvel should not be at the remarkable sayings and acts of the spiritual Jesus, but at our dullness and material basis whence to reason, to heal, or to create. Could not he who stilled the tempest of human passions, and stopped the supposed pains and pleasures of matter in a single moment, gather the ripened grain before its season, even as he had gathered the sweet sense of recovery from disease into the garner of conscious rest, peace and joy? Our metaphysician was a mental agriculturalist, a mental mariner, a mental healer, a mental resurrectionist, a mental Saviour. With the still small voice

of Truth and Love he created and animated all objects. He not only did all marvelous things through Mind, but existed to himself as Mind only; hence, his acts were but his thoughts, that others have materialized and so lost their highest signification and cause. Thus it is that, when we claim to flow out into his spiritual healing, and at the same time, hold fast to a material basis for being, we stumble over ourselves, and can scarce consummate a good resolve without asking aid, outside of the moral and spiritual power, divinely bestowed on man.

The text is terse and essentially Hebrew in metaphor. It makes loud demands, and should startle us with it Science; it should cause us to commune with our present and past hours and ask them what report they bear of progress, and how they might have borne more welcome news; it should teach us to work in the living present out of this absorbing materialism, this swine and serpent, animality and subtlety, empty of all wisdom.

Our blessed Master knew that indolence is error's workshop; procrastination steals away our hours, and loses life's opportunities. The most ominous outrage of divinity is humanity forever behind time, never quite up to the demand of Truth, never clad for the spiritual bridal, always delving in the dark, begging others' oil for lamps gone out. The spendthrift of truth is another dangerous procurator of want, blocking up the way, and obliging the more thrifty to constantly clear it for him; he is an indefinable blockade, a curse causeless that stands in the way of others.

The beautiful and glorious traits of humanity, toil, meekness, truthfulness, love, form the stepping-stones to man's divinity, and we should clasp these jewels to the heart and never part with them. If thou hast them not, sell all thou hast, and purchase them, costly as they may be, pay the price of weary watches, privations, toil, self-denial, cross bearing, cheerfully; then shalt thou possess the soul in peace and power, and grasp firmly the reward of a life made glorious.

The leading beauty of the text is the possibility it presents of the unlimited power of Mind, and its denial of any other law. Was this possible power peculiar to Jesus? Not if we admit his own words on this point. But had not he a *divine* nature? Yes, and so has every one who will accept it. The wickedest man is but a temporary eclipse not quite total; and in the great forever he must rotate towards Truth and Love. One ray, one emanation of the divine is eternal, and finally lifts the gloom and lets in all light.

If today, we should openly declare that God, good, could annul the curse of sin, shorten the earth's period of propagation, and find matter no factor in forming the objects of earth, what would be said

of such a radical truism? Precisely what is said: there is no *thus saith the Lord* for this matter-annihilating Truth of divine Science, even though Jesus declared it and explained its Principle.

John 10: 21 – ‘These are not the words of him that hath a devil. Can a devil open the eyes of the blind?’

Devil: This term signifies in pulpits, generally, a wicked angel, the tempter of the human race. The word comes from the Greek, *diabolos*, signifying a calumniator, or accuser; in Hebrew it is called, Abaddon; in Greek, Apollyon. It is likewise called Belial, which is a Hebrew word, and signifies one who is good for nothing. In *John 8: 24* he is called a *liar*. In *Rev. 12: 9* he is called the old serpent, and some of our able commentators say he conveyed himself into the serpent, when he tempted Eve; that he is surprisingly subtle, his strength is superior to ours, his malice is deadly, his activity and diligence are equal to his malice.

Again the commentator says, that he might the better succeed, he addressed the woman. But we think his success less with woman. What is a devil? Jesus answers that question in that saying, Have I not chosen you twelve, and one of you *is a devil*?

The brazen serpent called Saraph was raised upon a pole, that the people bitten by serpents, by looking upon this image might be presently healed.

The term blind is rendered variously in the Scriptures – in *John 9: 1* it signifies such as are deprived of eyesight, as in the following passage: ‘As Jesus passed by, he was a man blind from his birth.’

In *Exodus 23: 8* it relates to those who will not discern between right and wrong, reading thus: ‘The gift blindeth the wise and perverteth the righteous.’

In *Deut. 27: 18* it refers to those who through simplicity or ignorance are misled, seduced by pernicious counsel, and reads thus: ‘Cursed be he that maketh the blind to wander out of the way, and all the people shall say, Amen.’

In *II Cor. 4: 4* it signifies such as reject Truth, notwithstanding the clear discovery that someone has made of the way and method of Truth, whereof the apostle saith, ‘In whom the god of this world hath blinded the minds’. When referring to deceitful teachers, blinded by their own interest against any conviction, Isaiah said, ‘Who is blind but my servant?’ and when referring to envy, ‘He that hateth his broer is in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes’. *Rev. 3: 17* when referring to such as are self-conceited, puffed up, reads, ‘And knowest not that thou art miserable, and poor and blind’.

John 21: 5 – ‘Children, have ye any meat? They answered him, No.’

According to the gospel narrative St. Peter was an impulsive man, and at times morally vacillating; he tested as well as rewarded the wonderful patience of his Master. He was the spokesman for the twelve disciples, and his mental activity and sudden strength stormed the citadel of other minds, dispossessed them, and then capitulated. It was thus that his more moderate brethren fell into his temptation, and went back to their nets. When the Master was no longer with them to rebuke and lead on by his calm courage and moral grandeur, the tension was great, and the scoffs of men and their struggle with self seemed to overpower them, and they yielded to their rule.

In the days of their true leader’s prosperity, they left their several vocations, changed the channels of their lives socially and religiously, with the hope, no doubt, of following him spiritually in word and works. Now, when ambition to see the kingdom restored to the Jews was blasted, their leader no longer a victor, but vanquished, slain and silent as the sepulchre where they had laid him, they who had followed him for worldly prestige or power, turned away, weary of their Lord. It took stripes, imprisonment and mockings to atone for their dire actions, and bring them in humility to the foot of their Master’s cross, where they could say, ‘I count it all joy that I am found worthy to suffer for Christ’.

In his palmy day, when the full-orbed glory of divine power – healing the sick and raising the dead – shone as the very Shekinah in their midst, and the anointed of his Father rode triumphantly into the city that stoned the prophets, his disciples appeared to follow him; but when the pall of crucifixion was enshrouding them, and the Master bade them watch with him one hour, they slept. When they would wag their head directly and the finger of scorn was pointed at them, their pride overcame their pity, and Peter profanely denied that he knew him. This was the hour Jesus spoke of to that disciple to prepare him to meet it as befitted a true follower of him, but he doubted him and replied impertinently that it was no so. This was the hour when the loving Godlike Jesus should be tempted by the power of death and the grave, and worse than these, the malignity of his foes, contrary to human law, should engirdle him on every hand, and he should voluntarily surrender his body to their brutal cruelty, and listen speechlessly to the impious taunts of maudlin hypocrites.

The scene with which our text is connected opens on the shore of the sea of Tiberius, the sea of Galilee. The night was dark, the clouds

hung loweringly over the dark abyss of waters, the silence was profound; nought was heard but the startled call of the lone night-bird among the boughs along the outskirts of the pebbly shore. The silence is broken by approaching footsteps, and we behold seven men with sad, dejected countenances, seven disappointed, mistaken men walking slowly to the dull dark shore. They have with them the paraphernalia for a fishing voyage, and there lies the old leaky boat so long unused; but they enter it again, fasten their light to the bow, hang their net to the stern, and launch into the dark depths of waters; they go backward and forward in the darkness, even as Job said of his experience, 'I go forward, but he is not there; and backward, but I cannot perceive him'. The very fishes avoided them. They would not be caught in their company. They will not be duped by dupes. They toiled all night but caught nothing. They whom Jesus called away from their nets are now ensnared in them. The teachings of Jesus that had made them fishers of men are cast aside. The allurements of the world have won them into by-paths. They had promised to Christ more than they had given; hence their present loss.

The disciples must have realized this in their vain toil and remembered how great a thing it was to be made fishers of men, able to draw all men after them, to heal the sick and reform the sinner; and comparing this great gift with the fallen sense of getting gain where there was only loss, they turned their boat toward the shore. It was the darkest hour before the dawn. This high resolve saved them. The Christ had not departed from them, but they had left him, and lost him because they would not watch and work in the hour of his crucifixion.

In the days of his prosperity they followed him afar off, and forsook him when they lost the hope that he would restore the kingdom of the Jews. Lessoned by their afflictions, they would now retrace these false footsteps with this preparation of heart. At this moment of self-surrender and consecration they hear from over the dark wave the loving call of their Lord asking, 'Children, have ye any meat? They answered him, 'No'. And he said, 'Cast the net on the right side of the ship, and ye shall find'.

But this was the point to be gained to know which was the right side: Was it material or a spiritual life that they should seek and strive to attain more devoutly than they had done? Here man's extremity was God's opportunity, and the students of Jesus chose for the first time without a single consideration of self, the right side, the spiritual side, and now they could trust the loving Father to crown their labors with rich reward. This was the same as saying, 'We are now convinced of our folly and will return and follow Christ nearer

and more faithfully than we have done'. So the impulsive Peter leaped into the cold wave, not attempting this time to walk over when his Master was not by his side to help him, but he was willing to beat the wave and swim for the shore to work, watch and pray until he himself had risen so as to behold the risen Christ, and gain a higher sense of Truth and Love. This could now be done when he sought Truth, not for the loaves and fishes, but for Truth's sake, and willing to bear that cross before receiving its crown. Thus prepared for a blessing, he found it, and lo, the barley loaf and him on the shore.

Christ, the Truth of Life, always gives us enough to begin with when we are ready to serve Him. We shall know the Truth when we are ready to receive it, and then the Truth shall make us free. Now they were made willing in the day of his power to work with small support, they would now begin with one fish and one loaf to work who once had baskets full left of their supplies. They could sup with the Saviour with humbler terms than they would once.

This last lesson that Jesus taught his students was the most advanced, and this was that lesson: repentance, humility, self-consecration. This was our Lord's last supper with his students, and it commanded a higher experience than the feast of the passover to remind his people of the passage of the Israelites out of the Egyptian bondage. It was his last human act that showed the divine love for men in a higher sense. It was the disciples' first and last spiritual supper with their great Teacher. This supper with their Lord was the perpetual passover; it pointed the way to everlasting victories, the final destruction of sin, sickness, death, victories spiritually made through that which held no fellowship with material modes, the crucifixion of the flesh, and the faith that cometh by works, the demonstration of the divine Principle that governs man in the order of Science.

II Cor. 12: 9 – 'My grace is sufficient for thee:
for my strength is made perfect in weakness.'

Why has God placed man amidst this boundless theatre, revealed around him this endless creation, touched his heart with the love of beauty, and given this delightful and awe-filled interest in that which is spread out before him, if he is merely a creature of the earth, soon to shut his eyes on these majestic scenes? Does this love of the Infinite, this attachment to the universe seem suitable to so ephemeral an existence? Rather do they not suggest the idea of an existence which embraces the entire universe in its comprehensive thought, which is inseparable from ours, and fills an ever-widening sphere?

The world's accepted theories admit more than one God, or less than a God. Scholastic theology presupposes immortal Spirit imprisoned in a mortal body. While it cannot contradict the Scripture that God is Spirit, it adds thereto the falsity, that pure and infinite Spirit is imprisoned in a finite form, having material sensuality and sin, and this form of matter masters omnipotence, expels its Spirit; and then destroys itself. Thus evil being as real, and more universal than good, which is God, would make our heavenly Father even less than a common sinner! This is the great deception, the awful unreality of man and his Maker that is taught today; and adopted into the fervor of human feeling.

Opposed to such fallacies of doctrine stands the divine Science of God and man, contradicting the theory of sensualism, intelligence or Spirit in matter, and giving forth glimpses of light; melting the clouds of sickness and sin into such thinness that we can look through them up to man as the image and likeness of purity and perfection, and thus behold the supremacy of good, and the nothingness of evil.

Paul said, 'When I am weak then am I strong'. A weak error unfolds a strong truth. Forget not that the senses material have no treasure where moth and rust doth not corrupt, where sin and satiety break not in upon mortality to rob her fleeting joys, imaginary affections, pleasures and pains. Selfishness, lust, falsehood, indulged, steal away the sense of good. We must strip error of its exteriors, vanity and pride, before it will bend to Truth and unloose the sandals of Her power.

Walking in humility and love we are like eyes that, becoming accustomed to the light, require it, and cannot see in darkness. Only by spiritualizing thought, can we see God, Truth, and gain the power of spiritual healing, and the perception and demonstration of Love. Sensuality is the eye accustomed to darkness, to which the light is painful, and so it turns away from it. Nature instructs us, the stars come out in darkness to make night and gloom glorious, the flowers turn to the light for life and beauty. Be this the stars of our night, that God is Love, that every step of goodness is a departure from material sense and self, and the entrance into man's spiritual selfhood.

Beyond and above this mortal and material sense of being exist the immortal and spiritual facts of all things to bless and beautify our lives. Vanities and deceits suspend the attraction toward Spirit – the infinite and perfect, for they narrow man and attract him to imperfection and a loss of spiritual power.

Throughout the epistles of Paul, we see the gravity with which he regarded the awful treachery of time and sin. He journeyed to

Jerusalem under a certain sense of doom. The route lay along those famous islands of Asia Minor, the beauty of which is proverbial; the advancing season was clothing every low shore, and the edge of every broken cliff, with refreshing verdure. The winter storms had ceased, and small vessels plied safely in shade and sunshine between the neighboring ports. He sailed in the finest season, by the brightest coasts, in the fairest weather; yet the foreshadowing of his fate at Jerusalem, that city of erudition and priestcraft, enshrouded him. Naught but the self-conscious grandeur of clearing the way for others' happiness, and the presence divine, could have sustained such a sacrifice. As it was, he lost all fear in the bliss of a more exalted sense of life's great purposes and use. Out of the scanty store of a few years in Christian Science, he hesitated not to cast his mite into the treasury of Truth, to leap undaunted into the crucible of affliction, and work out the great problem of being up, up to its glorified sense.

Thus it was that mite of Paul's gained others, making him a material mite less, and a spiritual mite more in the ponderous forces of Truth and Love. Thus it is, that fidelity and labor through diviner footsteps, little by little taketh the new-born out of the grasp of sensualism, of sin, sickness and death, and layeth them gently upon the bosom of spiritual permanence, peace and power.

Gal. 5: 7 – 'Ye did run well; who did hinder you that ye should not obey the Truth?'

The most precious of all possessions is power over ourselves, power to withstand evil, to bear trials, to front danger, power over pleasure and pain, power to follow our convictions however resisted by *menace* and scorn, the power of calm reliance in scenes of darkness and fell revenge. No truth is more certain than this, that man is the arbiter of his own fate. The mutations of time, the periods of the leaf and flower, the enormous cycles of geological and astronomical change, are the motions of continual Mind photographed, the formations and development of an exhaustless mental energy. Even the forms of decay are but marks of regeneration, the secret *alembics* of Life. There is something in the universe besides material forms; for they are moved by a power external to themselves, and the substance on which they are based is greater than they. As to the truth and power of this intelligence that acts above and beyond the forms of sense, we cannot doubt. We are connected with a higher order of realities than those we see around us. What is it that warms in the sun?

We are ourselves greater than any material thing, and God is demanding of us to bring out His body. The term, man, is colossal, and his acts should support the inference; man is not a mountain in labor with a mouse, filling the earth with groans and contortions, and astounding the world with much ado about nothing! And the body of a man is not big enough for his Soul, nor should it be deemed an inn for his transient shelter, a hiding place for a coward, the lair of an animal, apartment for ease, a mechanical adjustment for hearing and seeing through loopholes, a culinary establishment for appetite, a theatre for amusement, and a whited sepulchre for the *dead*.

The body is but the picture of which mind is the artist, and paints his thoughts upon it without material brush or coloring. Mind touches the body with its hues of thought, and it paints a blush on cheek and brow; then it touches the body with another hue, and pallor o'er spreads the face. It moves the wind of thought to draw an outline, and it delineates on the body strength, the firm sinew, and paints the roseate hue of health. It dips the pencil of thought in sorrow, and traces the lines of care, the crow's feet, and the tired eyes. It touches the hair with the thought of age, and tints it with the almond blossom. Then dipping its brush in other beliefs, it paints upon beautiful ringlets the white sea foam as after tempests swell the tides. The shade of thought again changes, its hue is darkness, and it draws a shadowy form bent and feeble; this time it hath dipped its brush in a belief of sickness, and perhaps paints the picture of diseased lungs; then starts as it beholds its own work, and calls it the work of another.

Now it saith, 'Matter has done this, and mind was not the artist, for how could it have been so busy with pencil and brush upon my body and I not know it? I knew that mind was an artist and at work, but I knew not the pictures it was forming, until the senses material told me that the body was sick. Then I believed it and beheld the pictures, felt it; but here I wish to be understood that matter did it, and so mind could not again draw its brush over the picture and erase it.'

If the mind says to the body run, it moves at this suggestion, and swift as the antelope, if the motive that moves it is pinioned with pleasure. And what are our motives for action? Are we working at baubles and ashamed of our work; ashamed of children's play in manhood hours; or are we idlers? Then it is high time that we put off our swaddling garments, and look around for work, not with uncomprehending wonder, or with the stupid eye of an animal, but with glorified vision! There to behold ourselves busy with God, and allied to Deity that sprang over chaos an arch of 'awful beauty', and

lighted up its myriad suns, an ever-active and glorious Mind breaking out in every nook and phase, from the flowers underneath our feet to those secrets that retreat in shadow, where man grows giddy with surprise, and halts weary before the infinite and unconfessing Truth. Then shall we not ask what is required of us, and why the example is furnished us to act in the living present, and act not for one but for all, to move onward and launch into human life, meet its mutations, its melancholy, or its ecstatic realities, its shame and its glory, its broken resolutions, and its undying hopes, its close clinging to the low and groveling things of earth, and its gravitations to glory; and meet this with thirst greater than sense can satisfy, to master them all, and be an actor on the stage of Life?

All earthly distinctions, all comparisons of power, vanish before the calm and steadfast purpose to wheel into the line of God, and fight it out on this line. The plodding materialist not only commits an intellectual mistake, but he robs and impairs his own nature; he digs a hole in the earth and buries his talent; than calls God a hard master that would gather where He has not strawn.

Hebrews 11 – ‘Now faith is the substance of things hoped for, the evidence of things not seen.’

In Greek the primitive signification of the verb whence the term *faith* is derived, is to bind, draw, or lead – the term meaning something which makes fast. The English language defines faith, the assent of the mind to the truth of what is declared by another, resting on his authority and veracity, without other evidence.

In theology, faith means a belief in the Scriptures, of the being and perfection of God, of the existence, character, and doctrines of Jesus as both man and God. This historical, or speculative, faith is little distinguished from the belief of the existence and achievements of Alexander, or Caesar.

Evangelical faith is the assent of the mind to the truth of divine revelation on the authority of God’s testimony accompanied with a cordial assent of the will, and approbation of the affections, and dependence on the merits of Jesus for salvation.

Divine Science, or what we term Christian Science, gives the signification of faith as understanding, not merely trust in God, but the clear sense of God’s trustworthiness as Life, Truth and Love, and these three one, and the divine Principle which, understood, we shall not only obey and love supremely, but utilize. This faith, or understanding, draws and binds man to the divine nature; it reveals God’s omnipotence, the all-might of the divine Principle, and how this Principle, understood must at length destroy all sin, sickness, and death.

I John 4: 8—'For God is love.'

Few half centuries in the history of the world are more remarkable for numerous and great changes than the last; but the progress in communicating between continents is not so important as the changes begun in thought on subjects of the deepest interest.

Fifty years ago, the question was still being discussed whether there are three persons in the Godhead, or only one, whether God had foreordained from the beginning that some men should be saved and others eternally punished; and whether this punishment was material fire, and horrible odors, where hope had escaped and reform could never come, but black despair brooded over the scene, clapping its dismal wings and croaking 'nevermore', or the pangs of remorse and the sense of sin that come, at length, to suffer their own self-inflicted tortures, until finally consumed by their own fires, they yield to Love.

Upon the answer to the foregoing questions depended the decision who was a Christian, and because of such monstrous conceptions of the All-loving, there sprang up the infidel query, not if there be three persons in one God, but if there be so much as one; if there be any God, any supreme God, with such a declarative nature?

Considering how much more fundamental the question of the great first Principle of man is in relation to his life and happiness than a mere speculative opinion of Deity, we are rejoiced to know 'that God is love', for if spiritual Love is found the Principle of our problem of existence, we shall grow into a correct sense of Deity upon the basis of Love.

We should shrink from ascribing to the government of the All-wise, human affections which involve weakness, or a changeable, passionate or partial self-will. It has ceased to be in my power to think of God as a human being, infinitely magnified. The undying thirst of the affections demands a being of love, an unfailing good applicable to our daily needs, and to know we have not a need for which there is no supply. We should not rest, nay, we should recognize in the conclusion, that in this measureless expanse of being, there is now here to be found a divine effluence in which, while we bow before Him, we can repose our utmost faith, and of which we can gain some clear sense, in whose intimate nearness to us, we may find comfort in all sorrow, strength under every burden, deliverance from sin, and the inspiration of immortal hope.

Uncertain as the revelations of what is termed physical science are, we need a spiritual Science to anatomize life, and bring to light immortality. Some eminent men would conclude, because searching they cannot find out God through matter, or take up Soul on the

point of the scalpel, there is no God; or because they cannot find God in love, find little love in God.

What we call physical science has extended its views ages back, only to be lost in the mist of remoteness; it has gone down only to make us aware of lower depths; it has gone up only to find His presence still veiled. It may scrutinize the many-colored curtain, thread by thread, that the Omnipotent weaveth, and say, 'It is self-woven', because no corner can it lift to look behind and behold Him.

Where then, and how, is seen the object of our supreme love and trust? 'Blessed are the pure in heart for they shall see God'; to the true affection is accorded the ineffable vision. Through love Jesus explored the way from sense to Soul, from matter to Spirit. He was the creative center of our modern life. The divine Science taught by him cast out error with truth, healed sickness and sin, and said unto death, 'Where now is thy sting and where the victory, O grave?' for 'The sting of death is sin; and the strength of sin is the law', and, 'I have broken the law of matter with the higher law of Mind, whereby the supremacy of Spirit is seen, omnipotence understood'.

In meekness and self-abnegation our Master took the irrevocable step that committed him to the conversion of his pure ideal into life, and by no miracle, no preternatural interposition, no act of will, but by the divine Science of love he found the truth of health, happiness and heaven, and was true to the highest truth. Behold then in him the way, and the manifestation of the Godhead; learn then from him that only from a sense of duty profound and all-absorbing, comes the consciousness of Christian healing, and Life is God, illimitable and indestructible, reaching higher every hour.

The apostle John had a very clear sense of God as Love; he said, 'Let us not love in word but deed' – the superlative term for Deity.

Revelation 20 – 'The second death' (from a student's notes).

Verses 1 and 2. Science and Health is the angel sent down from heaven. M.A.M. is the bottomless pit, and *Science and Health* gives us the key to it. It unlocks the mystery of ages, and its declarations of Truth are the chain which binds that old serpent, the devil, for a thousand years – that is, it reduces *sin, sickness, and death* to a 'unit of nothingness'.

Verse 3. Unity of Good is the seal that was put upon the devil and Satan, for its teachings make it impossible for him to longer deceive the nations.

Verses 4-6. They who have been taught of *Science and Health*, the heavenly messenger, are they who sit upon thrones and have judg-

ment given unto them, for they declare the Science of being over all error, and their judgment is the judgment of God. Then the good that is the reflection of God, is separated from the good that is only a false belief or the error which has upon it the mark of the beast. Then the true reflection of God, good, reigns with those who sit upon the thrones overcoming the *unit of error*. They who are thus taught, reign with the Christ, whose *second* appearance 'is the *first* resurrection'.

Verse 7. It was necessary that Satan should first be 'bound', and then 'loosed (loosened) for a season'. That which bound him was the scientific statement of being. That which loosed (loosened) him was the chapter on M.A.M.

Verse[s] 8-10. M.A.M. first bound, and then loosed (loosened) again, goes out with redoubled energy, knowing that its destruction is near at hand, and encompasses the camp of the saints – those who are demonstrating the Truth, and who dwell in the City of Divine Science. The true meaning of Satan 'loosed again', is found in the definition of the verb 'to loosen' – to be less tight, firm, or compact (Webster). But the saints meet each Gog and Magog, or statement of M.A.M., with the denial of error, and the declaration of Love, which is 'the fire that comes down from God out of heaven'. It is only as Satan is bound and then loosed (loosened), and each saint is compelled to meet every statement of the error, that the army of evil is devoured, and the devil that deceived, is 'cast into the lake of fire and brimstone'. It is in the constant handling of M.A.M. that the dragon, and the serpent, and the devil or Satan, is tormented forever and forever. The angel of the devil is the false human concept, or unit of personality, that is made up of the 'self of sense', and the 'sense of self', and they are as 'numerous as the sands of the sea'; but they can prevail not against the saints whose identities are forever in Mind, or God.

Verse 11. The constant handling of M.A.M. enables the student of divine Science to discern the great white throne of pure good, and Him that sits upon it is Love, from whose face the heaven and earth of mortal mind—the beliefs of good and evil—flee away and no place is found for them, for they are not.

Verse 12. Thus we are enabled to see 'the dead stand before God' --dead because of the belief of good and evil—alive because of the message of *Science and Health*, for the ideas of Mind are they which were dead and yet live, and whose names have been written in the book of Life from the beginning.

Verse 5. ‘But the rest of the dead lived not again until the thousand years were finished.’ Final ultimate good will only be discerned by us, as the arguments of the ‘loosened’ *unit of error* are met and destroyed.

Verse 13. Love is the mighty conqueror that rends the vail [sic] of sense, and compels the sea of mortal mind, and death, and hell, to give up their dead – to become dust, so that the reflections of good are no longer hidden.

Verse 14. This uncovering and destruction of the error is the ‘second death’, which they who have part in the ‘first resurrection’ of the scientific statement of being do no fear, for all outside that statement ‘is cast into the lake of fire’, ‘where the beast and the false prophet are’. Blessed are they who have part in the first resurrection --who have the key to the bottomless pit, and who successfully resist Satan when he is loosed (loosened) again.

Rev. 12: 10. ‘And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.’

Rev. 22: 16. ‘I Jesus have sent mine angel to testify unto you these things in the churches.’

Rev. 22: 17. ‘. . . let him that heareth say, Come. . . . And whosoever will, let him take the water of life freely.’

A General Lesson at Commencement time (preserved by a student in the Massachusetts Metaphysical College)

We are now to enter upon the study of mind and its effects upon the body, and shall place all causation as Mind. Metaphysics is our study, and in contradistinction to physics, metaphysics traces all phenomena to mental origin.

We shall commence with cause instead of effect; therefore, we shall commence with God instead of man to explain the phenomenon termed man, for God is the Principle of this phenomenon. Our first question in order is, What is God? This is an infinite inquiry, and the answer is infinite also, and contains the explanation of all that is harmonious. God, or Jehovah, is not a person but Principle.

All creeds, theories, doctrines start with person instead of Principle to explain God; hence, they are unlike the explanations that Science gives of God. Now we will take up Principle, or God, as Science explains this great question, and not as error has explained it, and

consider what this Principle is, and learn all that we can of its workings, even as we would learn a part of the workings of Principle through mathematics, music or astronomy.

We learn from the Scriptures that God is Life – ‘I am the resurrection and the life’ declares this; also that God is Truth in another sentence – ‘I am the truth and the life’, and that God is Love, in still another quotation.

Then let us ask the next question in our textbook, namely, what is Principle? and learn the answer, namely, ‘Principle is Life, Truth, Love, substance, intelligence’. Embraced in this answer is all that the author of *Science and Health* has ever claimed for metaphysics. The impersonal Truth is stated here; if only this vast and infinite statement of Principle was comprehended in its results, or in the effects it has on man to bring out the proof that harmony is the normal state of man, and that he is the idea alone of this Principle, and governed alone by it; that his Life is this Principle; that his intelligence is this Principle; and that his substance is Spirit instead of matter.

We will now consider the meaning of the terms which express Principle, and not person, and in considering this we shall find the true definition of God, and our conclusions will all be spiritual, and not material, drawn from the standpoint of this impersonal instead of the personal, even from Mind instead of matter. Our only true conceptions of Principle are perfect contrasts to our personal views of God, and of Principle, as we shall hereafter learn.

Also we shall learn that Science reverses what the five personal senses say, or conceive of God, or of His creation. For instance, personal sense reports Principle as something limited, and a rule, instead of an intelligence by which numbers, or laws, or systems of worlds are governed. This is termed the science of astronomy, or of music, or mathematics. But this is a limited view from the standpoint of personality; it is a view that the mortal, limited and erring gives, and not the idea of Principle that metaphysics gives us, but the very reverse of this idea; hence, the great importance for you to understand this in the beginning, that God is not only the Principle of metaphysics, the study we have before us, but that this God is impersonal and infinite Life, and infinite and universal Love, and an infinite and eternal Truth. This Truth then you cannot fully comprehend at once, or in these lessons, but we shall impart it best by understanding, in the first place, the difference between views of theology, physiology, materia medica, and so forth, and the Science that explains God as Principle, and the way this Principle brings out the harmony of being.

BRIEF INTERPRETATIONS

Gen. 8: 20, 21 – ‘And the Lord smelled a sweet savour.’

Smelling – that recognition that goes up from the sacrifice on the altar of Truth of our pure sanctified thoughts, our highest demonstration of Truth – our first fruits.

Tasting – satisfaction in the words of Truth.

Matt. 25: 12 – ‘Verily I say unto you, I know you not.’

God cannot know evil, because there is nothing evil to know.

Mark 3: 5 – ‘Stretch forth thine hand.’

Apply your understanding and you will see God’s work already done.

Mark 5: 13 – ‘And the unclean spirits went out, and entered into the swine.’

Jesus robbed error of its personality, which caused it to be self-destroyed. The devil came out of the belief of personality and entered into the swine, the belief of animality causing self-destruction.

Luke 15: 11-32 – The prodigal son.

Man taking his gift of intelligence, wisdom, etc., from God and using them for his own pleasure, dipping into the senses, etc., until they are dry. We must turn from our conception of man, so that Truth may form and fashion us anew.

John 10: 32 – ‘For which of these works do ye stone me?’

Jesus wanted to find out which were his best works.

John 12: 32 – ‘And I, if I be lifted up from the earth, will draw all men unto me.’

Dematerialization of thought and its expression.

CHAPTER FIVE

FOOTPRINTS FADELESS

Background remarks

The following two documents are on file in the Congressional Library, Washington, D.C.:

I. 3883 FEB 13 1902

Librarian of Congress
Washington, D.C.

Pleasant View,
Concord, N.H.
Feb. 12, 1903

Dear Sir:

Please issue a copyright for title and contents of a book entitled 'FOOT-PRINTS FADELESS' by Mary Baker G. Eddy, in favor of Mary Baker G. Eddy its author, who is a resident of the United States.

All right reserved by the author.

Yours respectfully
(signed) CALVIN A. FRYE

CERTIFICATE
FEB. 21, 1902
MAILED

II. 1. BOOK. 3883 FEB 13 1902

FOOTPRINTS FADELESS

By

Mary Baker G. Eddy

Author of
Science and Health with Key to the Scriptures,
And
Pastor Emeritus of
The First Church of Christ, Scientist,
Boston

-- 0 --

Boston, Mass., U.S.A.
Published by Joseph Armstrong
95 Falmouth Street
1902

There is also a reference to *Footprints Fadeless* in a letter which Mrs. Eddy wrote to William D. McCrackan during 1902. She stated that she did not want it known as yet that she had written it, but that it was a record of her early history.

The copyright has now expired, and it is fitting to preface the text with the same dedication and verses which Mrs. Eddy used while she still wished it kept 'hidden in sacred secrecy from the world'.

TO

The patient, glad toilers in the vineyard of our
Lord, I lovingly dedicate my *Footprints*.

- MARY BAKER EDDY

Footprints, that perhaps another,
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

LONGFELLOW – *A Psalm of Life*

Oh sometimes gleams upon our sight,
Through present wrongs, the eternal Right;
And step by step, since time began,
We see the steady gain of man.

WHITTIER – *Old and New*

A SIGNIFICANT LIFE

I have been asked so frequently for the names of my first students, and for jottings from the early history of Christian Science, that my first spare moments are employed to copy briefly from old manuscripts, prints, letters, and from memory, the following incidents in the course of my experience of the re-birth of an idea which vibrates in unison with divine order.

Very early in life there was a demand for my literary productions. When about eighteen years of age, I wrote for the *Belknap Gazette* published in New Hampshire, and later for the *New Hampshire Patriot*. After an academic course, I graduated under Prof. Dyer H. Sanborn, the celebrated author of *Sanborn's Grammar*. Later I wrote for the leading magazines of the South, and on my return to the North after the death of my beloved husband, Colonel Glover, I was offered an annual salary of \$3,000 by the editor of the *Odd Fellow's*

Magazine, published by the U.S. Lodge. Other leading magazines both North and South have allowed me to name my salary, and never objected to paying it.

If all my poems from early years, which have appeared in public print, were collected, they would fill a good-sized volume. My *Miscellaneous Writings*, gathered in book form in 1897, has passed its 42nd edition of one thousand copies each; and the Christian Science textbook, *Science and Health with Key to the Scriptures*, of which I am the author, has reached its 225th edition of a thousand copies each.

I have lectured in large crowded hall at Portland, Waterville, Maine; Boston, Massachusetts; Providence, Rhode Island; New York City; Washington, D.C., and Chicago.

In 1846, the Rev. Richard S. Rust, D.D., at that time principal of the Methodist Conference Seminary in Northfield, New Hampshire, asked me to supply the place of his principal female teacher during her absence for a few weeks. Among other pleasant memories of that occasion, I recall entering a classroom one day and finding on the blackboard a fine compliment ‘to Mrs. Glover’, written by the Professor.

COL. GEORGE W. GLOVER

My first husband, Col. George W. Glover, of Charleston, S.C., was at Wilmington, N.C., attending to business, when he was seized with yellow fever and died in that city. I was with him, watched day and night at his bedside in speechless woe, till he passed the dark shadow. My name was his last word. The interest manifested in his recovery by the Free Masons and the citizens was unsurpassed. He was a Royal Arch Mason, and buried with Masonic honors. A great procession followed his remains. His body was not allowed to be taken to our beautiful home in Charleston, S.C., owing to fear of contagion, but marked respect and affection were bestowed to his memory. The Wilmington city officials took possession of the body. The Lodge and Chapter of which he was a member, in Charleston, S.C., passed resolutions of sorrow and condolence, and wore the usual badge of mourning. He was a Master Mason in St. Andrews Lodge No. 10 of Charleston, S.C.

On my departure for the North, the Governor of the State and his staff, together with the Reverend Reperton, an Episcopal clergyman, and other Free Masons, attended me to the station, and engaged a Brother Mason to accompany me to my father’s house in New Hampshire, giving him strict charge concerning my safety and comfort during the journey.

My husband was said to own much property in slaves; but I did not sell them after his decease. Although agreeing with Southrons, as to racial distinction, such as nature constitutes, yet I never could feel that I owned property in a human being.

The following is a brief extract from a glowing tribute to Colonel Glover, which appeared in the *Masonic Magazine*:

He was devotedly attached to Masonry, faithful as a member and officer of the Lodge and Chapter, and beloved by his Brothers and Companions, who mourn his early death.

He had been instructed 'how to live' and 'how to die', and that instruction had been sealed to his heart. He departed in that hope and peace.

He was *our* Brother, he has gone at the call of *our Father*. Although we lament his departure from the territorial Lodge, we trust we shall meet him in the celestial Grand Lodge, where our *work* shall be perfect – our refreshments divine.

A DISTINGUISHED DENTIST

My second husband, Daniel Patterson, D.D.S., was appointed by Governor Berry of New Hampshire to go to the South and disburse to loyal Southerners some government fees. Dr. Patterson was not a soldier, but a citizen prisoner.

In 1873, while he was in Littleton, N.H., I obtained a divorce from him for adultery. Mr. R. D. Rounsevel, proprietor of the White Mountain House, White Mountains, N.H., writes:

About the year 1874, Dr. Daniel Patterson, a dentist, boarded with me in Littleton, New Hampshire. During his stay at different times I had conversation with him about his wife, from whom he was separated. He spoke of her as being a pure and Christian woman, and that the cause of the separation was wholly on his part; that if he had done as he ought, he might have had as pleasant and happy a home as one could wish for.

At that time I had no knowledge of who his wife was. Later on I learned that Mary Baker G. Eddy, the Discover and Founder of Christian Science, was the above mentioned woman.

(signed) R.D. Rounsevel.

January 18, 1902

MENTAL HEALING IN THE FIFTIES

In the fifties, Mrs. Smith, of Rumsey, N.H., came to me with her infant, whose eyes were diseased, a mass inflammation, neither pupil nor iris discernible. I gave the infant no drugs – held her in my arms for a few moments while lifting my thoughts to God, then returned the babe to her mother healed. In grateful memory thereof Mrs. Smith named her babe 'Mary', and embroidered a petticoat for me. I have carefully preserved that garment to this day.

This simple case of mental healing occurred in the fifties, before I saw P. P. Quimby, and before I gave up the practice of homeopathy on the conviction that mind, more than matter, is the Aesculapius.

I would limit my philanthropy sooner than harm a child. The children are blest above others by Christian Science. It heals them sooner than it can adults; it relieves them from nauseous lotions and big pills. They become good healers sooner than do adults, for they are nearer the kingdom of heaven. The child of seven years old may become the family physician. It is the children's native element; in it they revel in the liberty of health and divine Love. Let the children speak for themselves on this subject.

GENERAL BENJAMIN F. BUTLER'S LETTER

I here quote an interesting correspondence which passed between Gen. Benjamin F. Butler and myself in 1861. The General's original letter is in my possession.

Rumney, N.H., August 17, 1861

General Benjamin F. Butler

My dear Sir:

Permit me individually, and as the representative of thousands of my sex in your native state, to tender the homage and gratitude due to you, one of her noblest sons, who so bravely vindicated the claims of humanity in your late letter to Secretary Cameron. You dared to assume, in the dignity of defending with your latest breath our country's honor, a position of justice and equity. The final solution of the great National query – will freedom be rendered to black as well as white – men, women, and children – whom you have the courage and honor to defend in this the hour of our country's pain and purification? – must soon follow.

You hold freedom to be the normal condition of those made in God's image: So do we all. In this, the man can only equal the soldier who offers his life for his country, and by fairness and argument elucidates the justice which will surely transmit to posterity the success of a republican form of government, in heritage perpetual, undimmed in its lustre. The red strife between right and wrong will be fierce, but it cannot be long, and victory on the side of immutable justice will be well worth its cost.

But I will no task your time or forbearance farther. Your act has thrilled with electric hope the homes and hearts of this section of our country – hope in God and in the Right. Give us in the field and on the forum men like our brave 'Ben. Butler', and our country is saved.

Respectfully,
Mary M. Patterson.

To this letter General Butler responded in the following words:

Headquarters Department of Virginia

Madame:

In reply to your favor of the 17th inst., I am directed by the General in command to express the thousand obligations he is under for your kind expressions, sympathy and consideration.

The discharge of public duty is made easy by such commendations, coming from the noble and the loyal of the land.

I have the honor to be

Very respectfully

Your servant

P. Hagerty

Aide-de-camp to

Maj. -Gen. Butler

Mary M. Patterson
Rumney, N.H.

About the year 1863 I lectured at Waterville College in Maine on the subject, 'North and South'. Professor Sheldon paid me a high compliment through the newspapers, and the boys in blue serenaded me. It was an occasion not to be forgotten.

A MAGNETIC DOCTOR

In 1862, I went from a hydropathic institute to Dr. P. P. Quimby, a magnetic physician. He used no drugs; with this exception, his method in no way related to Christian Science. He never intimated to me in two years that he treated the sick metaphysically. He did not pray for me when treating me, he talked with me on various subjects, then wet his hands in water and manipulated my head. He helped me for a while, but failed to cure me. He had almost no book-learning, but advanced views on his subject of magnetic practice. He was not scientific, he was not a Christian Scientist. My complete departure from his practice is proven in that the first students in Christian Science tried to demonstrate my teachings after Quimby's method, but Christian Science could neither be demonstrated thus, nor by any material method. Christ was, and is, my only teacher of Christian Science.

We have no record that Jesus described disease but he healed it. I taught students in Christian Science not to describe disease, but to heal it; whereas Mr. Quimby, after manipulating his patients, retired to record a description of the person and of the disease. I once asked him to show me his description of my case. I read it and returned it to him.

While under Mr. Quimby's treatment he frequently asked me to look over his scribblings and put them in grammatical form. This I did. Also I wrote manuscript copies of my own, and left them with him. I had no occasions, or incentive, to steal his thunder.

My first student will say I never taught him what is contained in the chapter RECAPITULATION 1 in *Science and Health*. I failed to state

1 The final form of the *Science of Man* with which the early students were taught.

Christian Science fully until I had written *Science and Health* in 1875, nine years after the death of Mr. Quimby.

The *Science of Man* was written in Lynn, about 1870; it was my own composition, and I prepared it for a class I taught.

In what I wrote, I sought to express what I had discovered, but failing at first to do this, learned to ‘labor and wait’ for more fitness to express an awakened spiritual sense of what the infinite subject of Christian Science contains. I could not have written *Science and Health with Key to the Scriptures* sooner than I did. Ask any loyal student today if he could learn Christian Science, as I now teach it, from the manuscripts I wrote for my first student, or is he could demonstrate it by manipulation or by electricity : what would his answer be? This is my proof that Mr. Quimby’s scribblings, and his treatment of the sick, were mental leagues apart from Christian Science.

I refer to these facts in my Preface to *Science and Health with Key to the Scriptures*.

The copies that I have seen purporting to be originally his are chiefly plagiarisms from my private manuscripts, and copyrighted works.

Quimby believed that matter is as real as Spirit, and that sin, disease, death, and contagion are *real*. In Christian Science all is Spirit and spiritual, there is no matter, no contagion, sin, disease, death – God is All-in-all, infinite. And the infinite can know nothing and cause nothing apart from the nature of the infinite.

I had dropped the subject, relating to a fossilized falsehood. But evidence and testimony on the side of Truth are always in order, and proverbially better last than never. Hence I republish from the *Christian Science Journal* an extract from the following letter mailed to me by a student.

It might be interesting for you to know that Mr. A. J. Swartz, of Chicago, went to see the late Dr. P. P. Quimby’s son, and procured his father’s writings for the purpose of having them published in order to show the world that your ideas were borrowed from Quimby. After having examined them, it was found there was nothing that would compare in any way to *Science and Health*; and he concluded that it would aid you too much to publish them, so they were returned to the owner.

Mrs. Schwartz saw and read these manuscripts and she gave me this information.

Mary H. Philbrick

Austin, Ill., May 18, 1892

The following letter is republished from the *Christian Science Journal* of November, 1886, an attested statement in reference to Dr. Quimby’s method of healing the sick:

I was treated by Dr. P. P. Quimby, in Portland, for neuralgia in the head. Mrs. Eddy was also a patient of his. I first met her there, and it was in the summer of 1862. His mode of treating the sick was to immerse his hands in water and manipulate their heads. My father (W. P. Morgan) offered him one thousand dollars (\$1,000) to explain his method of treating disease; to which the doctor replied – ‘*I cannot; I do not understand it myself,*’ I never knew of his attempting to *teach* any one. His method was entirely different from Mrs. Eddy’s system of Christian Science.

(Witness)

Mrs. E. A. Thompson

We concur in affirming the know truth of the above statement.

Mrs. A. D. Morgan

W. P. Morgan, A.M.

Mrs. A. R. Rutten

Minneapolis, Minnesota, September, 1886

I wish to add to the above statement that I was acquainted with Mr. Quimby four years, and I never heard him say that God healed his patients. He gave me no spiritual explanation of the Scriptures, while Mrs. Eddy’s teachings and writings contain little else. I first met Mrs. Mary Baker G. Eddy in Dr. Quimby’s office at the hotel in Portland, Me., -- he was not a teacher of her method, neither did he use the pathological system originated by her. In 1886, Mrs. Eddy taught me Christian Science, and she taught me to overcome evil with good, never to harm others. I have practiced Christian Science fifteen years; and I know it to be as far above that which Mr. Quimby talked, wrote, and practiced as the heavens are above the earth. I did not regain my health until after I learned Christian Science.

Emma A. Thompson

The following offer first appeared in the *Boston Post* and the *Boston Traveler* in 1887; it has never been accepted:

To Whom it May Concern: Mr. George A. Quimby, son of the late Phineas P. Quimby, over his own signature and before witness, stated in 1883 that he had in his possession at that time *all* the manuscripts that had been written by his father. And I hereby declare that, to expose the falsehood of parties publicly intimating that I have appropriated matter belonging to the aforesaid Quimby, I will pay the cost of printing and publishing the first edition of those manuscripts with the author’s name attached:

Provided, that I am allowed first to examine said manuscripts, and do find that they were his own compositions, and not mine, that were left with him many years ago, or that they have not since his death, in 1866, been stolen from my published works. Also that I am given the right to bring out this one edition under the copyright of the owner of said manuscripts, and all the money accruing from the sales of said book shall be paid to said owner. Some of his purported writings, quoted by Mr. D--, were my own words, as near as I can recollect them.

There is a great demand for my work *Science and Health with Key to the Scriptures*; hence Mr. D—’s excuse for the delay to publish Quimby’s manuscript, namely, that this period is not sufficiently enlightened to be benefited by them (?), is lost, for if I have copied from Quimby, and my book is accepted, it has created a demand for his.

Mary Baker G. Eddy

Boston Traveler, May 21, 1887

When I knew him Mr. Quimby had not learned the Psalmist's *secret* of health and holiness; but we trust he now knows it, and is the redeemed of divine Love. Many were his virtues; let us tread lightly on his ashes.

MRS. MARY BAKER'S LETTER

Mrs. Baker is the widow of my eldest brother; her maiden name was Cook. She was the Mary A. Cook who wrote the *History of the Judsons*, and was often referred to with a approval in the *Missionary Herald*—her whole life is a grand psalm. She writes as follows:

Rev. Irving C. Tomlinson
Concord, N.H.

Dear Sir:

At this time, when so much is being said in public most appreciatively of the Rev. Mary Baker G. Eddy, Discoverer and Founder of Christian Science, and also somewhat that is untruthful, absurd, and wholly unchristian, I desire to make the following statement:

First, I will say that I am not a Christian Scientist, but am of the Orthodox faith, and for more than half a century have been a member of the Park Street Congregational Church in Boston, Mass. My beloved husband, long since passed to his rest, was Mrs. Eddy's oldest brother, and I know the facts of her life as no one can know them who is not thus allied in kinship and family history. The Church and faith that were ours were hers also until 1866.

Her early bereavement was followed by a long illness, when failing to be healed by medical skill, she felt there must be something outside the ordinary methods of healing. After much study of the Bible, for which she isolated herself for years, she came to the conclusion 'It is God that does all'. Acting on this faith she was able through divine help to recover her health.

It is not strange, in view of the frequency of failure by the medical fraternity to restore their patients to health, that other means should be sought. While I am not a believer in the entirety of Christian Science, I do believe that God is able to heal us physically and spiritually, if we confide in His Love and trust in Him for all our needs. Whether logical as truth, or otherwise, Christian Science is her faith, sincerely embraced after long years of faithful study of the Bible; and according to her belief it is intelligently taught. She is now, and has been for thirty-five years, hard at work in the cause she espouses. With her means she is carrying blessings to many a needy one, and she works on, seeking the good of all. Whatever differences of belief the public may entertain concerning any of her doctrines, they cannot justly ignore the fact that hers is an earnest, generous, and noble life—the legitimate outgrowth of a noble soul.

Mrs. Eddy's character is above reproach. No libelous words can touch it, no foe can assail it. Hidden in God it shall shine and, reflecting Him, its brilliancy will be seen long after she who labors ceases her work for ultimate rest. Her large and extensive work, with her unprecedented following, has called forth malignant utterances so utterly false they should not go unchallenged.

I am acquainted with the birth and growth of Christian Science, and know that the claim that it originated with Phineas P. Quimby is absurd, and without foundation. I can state positively the Mrs. Eddy never received any instructions

or suggestions from him in regard to Metaphysical healing or Christian Science. I know whereof I speak, because I accompanied her to Dr. Quimby: at that time she was too feeble to go unattended. His treatment consisted of manipulations in cold water, and was wholly material, and entirely devoid of metaphysics or spirituality. Both my husband myself made careful inquiries in regard to Mr. Quimby's system of treatment while Mrs. Eddy was under his care, and we considered his methods to be the essence of quackery.

I also desire to say most emphatically, that my sister, Mrs. Eddy, never was a spiritualist. She never held a spiritualistic séance in Boston, or anywhere else. I have known her for fifty years, and I know that all the charges brought against her are the work of ignorance and malice, and wholly devoid of any semblance of fact. Her great kindness to me can never be forgotten. I pray God to sustain her and keep her from all harm. A difference in theological views does not call for such treatment as she has received from some who disagree with her.

My standing in the Orthodox Church will vouch for the truth of every word I have written in this letter. Perhaps I should say that I was educated for missionary work, and early became a member of the American Board of Commissioners of Foreign Missions. I went out as a missionary to labor among the Choctaw Indians at Pine Ridge Seminary, Indian Territory, where I was Principal of that Institution. I continued in the missionary field of labor until the failure of my health. In these many years of Christian activity I was associated with Rev. I. C. Strong and his wife, Revs. Kingsbury and Hotchkins, and other well-known Christian workers.

Under great trial and persecution, I feel that Mrs. Eddy has been true to these words, which I select from one of her poems:

‘Oh! make me glad for every scalding tear,
For hope deferred, ingratitude, disdain!
Wait, and love more for every hate and fear
No ill—since God is good, and loss is gain.

Her whole life has been a beautiful exponent of these words from her poem entitled *Christ My Refuge*, which I select from a multiplicity of kindred thoughts found in her literary works:

‘My prayer, some daily good to do
To Thine, for Thee;
An offering pure of Love, whereto
God leadeth me.’

I have written to you in the interest of Christianity regarding personally known facts—Christianity, whose foundation stones are righteousness, justice, and truth --with the prayer that only the right may triumph.

(signed) Mary A. Baker

Boston, Mass., August 20, 1901

FIRST STUDENT A LIVING WITNESS

My first student in Christian Science was Mr. Hiram S. Crafts, of Stoughton, Mass. I taught him in Lynn, Mass., in 1867; afterward he returned to his home in Stoughton, and his wife urgently wrote to me to come to them and help her husband commence practice. I went and remained there about a year, left him with a good practice, and gave him his tuition.

Mr. Crafts speaks thereof as follows:

I hereby certify that Mrs. Mary Baker G, Eddy, the Discoverer and Founder of Christian Science, was not a spiritualist when she taught me Christian Science in the year 1867. At that date I was a spiritualist, but her teachings changed my views on that subject, and I gave up spiritualism. Mrs. Eddy boarded at my house when I resided in Stoughton, Mass. She furnished our parlor, and gave us the use of her furniture free of cost while she remained with us.

She never taught me in my mental practice to hurt others, but only to heal the sick and reform the sinner. She taught me from the Scriptures, and from manuscripts that she wrote as she taught me.

(Signed) Hiram S. Crafts

Concord, N. H., December 14, 1901.

My third student was Mrs. Sally Wentworth, of Stoughton, Mass. She, her husband, Mr. Alanson C. Wentworth, and their daughter Celia have passed away; hence I have not their testimony on the above subject, which I doubt not they would gladly give—but I have letters in their own handwriting which show our mutually friendly attitude, both before and after I left them. Mr. Crafts' and Mrs. Wentworth's were my only boarding-places in Stoughton. I had no acquaintances during my short stay there except the patients of the aforesaid students. The neighbors at that time were not near, and if I had occasion to go out in the evening some member of the above-named families always accompanied me.

After my return to Lynn, Mrs. Wentworth wrote requesting me to come to Stoughton, and teach her Christian Science. In due time I went there. When I was ready to leave them she told me that she earned from her practice \$50 per week.

I taught Mrs. Wentworth Christian Science more from sympathy than for money, for she had told me that owing to her husband's long illness and inability to work they were poor. My terms for her tuition were a small percentage of her practice. But I made no demands for this, and took no *legal action* to obtain it.

When I was ready to return to Lynn, Mr. Wentworth took me to the depot, and thanked me cordially for what I had done for himself and his family. On my arrival at Lynn when unpacking my trunk I missed some articles I had forgotten, and had left in the closet in the chamber that I occupied. I informed Mrs. Wentworth of it, naming the articles (one was a pair of boots), and requested her to send them to me at her earliest convenience. She sent them in *good condition*. The floor of my room was not carpeted; pretty home-made rugs cheered it.

After I left them I received the following certificate and letters in their own handwriting, the originals of which I possess:

I cheerfully give my testimonial to the wonderful efficacy of the Science Mrs. Glover teaches, in its application to my case. I was the melancholy victim

of sciatica in the hip for many years; at times I could neither lie, sit, or stand without great suffering. When I first saw Mrs. Glover she told me she could cure me; but I must say it seemed impossible, after suffering so long and trying so many things, that I could be healed without medicine or application of any sort. Yet such was the case. After she had conversed with me I improved until my hip disease left me, and I am completely rid of it.

(Signed) Alanson C. Wentworth

Stoughton, Mass., 1873.

I was also cured of an inveterate habit of smoking and chewing tobacco.

A. C. Wentworth

The following is the daughter's letter:

Stoughton, March 16, 1868

Dear Mrs. Patterson:

We received your letter February 6th. Father and mother have been teasing me to write to you ever since. I am ashamed because I have not written before. I read your letter before breakfast, then sat up and ate and drank with the rest, and have ever since; before that I had been living on toasted bread, and going all day without drink. You don't know how much good your letter did me. How can I every pay you for all you have done for me? I will send you some money in this letter, but that won't begin to pay you, but it is the best I can do this time. Mother said if I would begin a letter she would finish it, so I leave the rest for her to write.

Yours with love,

(Signed) Celia

Dear Mrs. Patterson:

I will tell you all the news I can think of. Hiram Crafts wife made us a call last Sunday. He says he has not given up doctoring. James Atherton's wife is dead, funeral yesterday. Mrs. Holbrook and daughter are well. E. Brigg's stable was burnt a few weeks ago. E. Tucker's shop was burnt two weeks since, another house owned by the Irish in the same neighborhood, all burned to the ground. Three other buildings were set on fire but extinguished before much damage was done. Folks think there is danger of being burnt out to live in Stoughton Corner. We see C. A. French almost every week; he is quite smart; he thinks coming here does him good. We all feel very thankful to you. Your letters do us a great deal of good.

(Signed) S. Wentworth

Upon severing my connection with my dear old Church in Tilton, N.H., I received the following letter of dismissal from my pastor:

January 13, 1875

This certifies that Mrs. Mary M. Glover is a member of this Church in good and regular standing. At her own request she is dismissed from this and recommended to any evangelical Church in Lynn.

When received there her particular connection with us will cease.

Theodore C. Pratt

Pastor of the Congressional Church, Tilton, N.H.

In 1877 I married Mr. Asa G. Eddy and in 1878 was called to preach in Boston at the Baptist Tabernacle of the Rev. Daniel C.

Eddy, D.D., by the pastor of that church, the Rev. Joseph Williams. I accepted the call, and during my ministry there the congregation so increased in number that the pews were not sufficient to seat the audience, and benches were used in the aisles.

The following is my certificate of ordination as pastor of the first Church in the Christian Science denomination:

This certifies that Mrs. Mary B. G. Eddy was ordained Pastor of the 'Church of Christ', chartered in Massachusetts 1879. She preached for us three years, and we reverence her Christian character and great ability to preach the gospel. While she was with us she built up the Church and society to a flourishing condition, and it is with a sincere sense of our obligations to her, and with the most tender regrets, that we give her up to enter upon new tasks.

Per order of the Church,

H. P. Smith, *Clerk*

Boston, December 28th 1880

Previous to my ordination I had preached for the aforesaid society three years.

Very sacred to me are the memories that cluster around my old home, the city of Lynn, bordering the birthplace of Christian Science. Through the generosity and thoughtfulness of the citizens of Lynn, the earthly dwelling where *Science and Health with Key to the Scriptures* was written has been purchased and set apart as a memorial to those fruitful labors for the upbuilding of humanity, where my husband, Dr. Eddy, and I instituted the *Christian Scientists' Home*, and passed many happy hours in prayer to God and work for man.

STAGES OF ADVANCEMENT

After I had made the discovery in 1866 that All is Mind—there is no matter, that Mind included all that is real of man and the universe, this infinite subject had to be digested mentally and its method of practice comprehended by students before I could give it to the public in a book. So immature was the general thought upon this topic I did not venture to print my manuscript of Christian Science for several years after its discovery. Some of my first students waited to grow to the stature of my teaching and practice. These now can heal through prayer, for they understand that the sick are healed by divine power, and by spiritual means wherein matter has no part.

From 1866 to 1875, I myself was learning Christian Science step by step—gradually developing the wonderful germ I had discovered as an honest investigator. It was practical evolution. I was reaching by experience and demonstration the scientific proof, and scientific statement, of what I had already discovered. My later teachings and

writings show the steady growth of my spiritual ideal during those pregnant years.

After teaching my first class in Christian Science the fact was proven that its demonstration rests wholly on a spiritual basis. Thereafter my students conformed to this rule.

I have faced the destiny of a discoverer and pioneer from first to last, had to unfold gradually the divine mystery—open to all, but seen by almost none, according to His word.

The method of practice for students perplexed me. Although I healed through spiritual power—the divine influx of Truth—students could not be taught up to the silent effectual prayer that casts out evils and heals the sick, till they received the unction of the Spirit. This was as impracticable as for a clergyman to make a sinner pray for himself effectually until he is moved by divine Spirit to seek salvation. A preparation of the heart or the individual consciousness is requisite in both cases.

In my revisions of *Science and Health*, its entire key-note has grown steadily clearer, and louder, and sweeter. Not a single vibration of its melodious strings has been lost. I have more and more clearly elucidated my subject as year after year has flown, until now its claims may not be misunderstood. Was Newton capable of satisfactorily stating the laws of gravitation when first he discovered that ponderous principle? Much less could I, at first, formulate and express the infinite Principle and the divine Laws of which God gave me the first faint gleam in my hour of physical agony and mental illumination. All true Christian Scientists realize, to some extent, my early honest struggles. I was not poor till I renounced my old faith, and declined to write on any other subject. After I had left all to follow Christ, I was poor in this world's wealth for several years, but was growing rich in God's bestowals.

I climbed to the sun-crowned heights of Christian Science through the illumined truths of Holy Writ, and by precept and example. It required a deep study of the Scriptures, in the words of St. Paul, 'a life hid with Christ in God'. And I am still kneeling at the feet of Christ.

The sword is not used in defense of myself, for the 'new tongue' is not yet generally understood, but my life as well as teaching has carried conviction to students and to the sick that God is doing the work whereof I speak. When reviled and persecuted, I revile not again; but wait on the ages to illumine His pages.

In the chapter on FRUITAGE, which appears in the 226th edition of my work, *Science and Health*, may be seen an inkling of the fruit of my labors.

I look for no general comprehension of scientific metaphysical propositions at present; they must seem abstract to minds not touched by this divine fire. But the obvious fact is, that all who do understand Christian Science are invincible in their admiration of its Christlike character, and demonstrate its truth, utility, and practicability every day. Christian Science lays the axe at the root of the tree, it unfolds theodicy, which indicates the harmony of all emanating from the divine Mind; and the liability to err of any supposed opposite power--evil, occultism, animal magnetism, hypnotism.

DR. ASA G. EDDY ATTACKED

A recent resurrection of the buried past compels me to repeat the following:

In 1878, the Court in Boston unearthed a foul conspiracy against the fair name of my husband. The press had sent throughout our land and abroad the statement that Dr. Asa G. Eddy had been arrested for conspiracy to murder one Daniel H. Spofford. At the same time this so-called murdered man was well, and hidden away in Boston. Rev. Russell Conwell, D. D., of Philadelphia, Pa., at that time a prominent attorney in Boston, was Mr. Eddy's counsel; the principal witness against him testified in court that Mr. Eddy gave him money and employed him to kill Spofford; afterward said witness confessed that he lied, and said he never saw Mr. Eddy until he saw him in court.

Mr. Eddy was Daniel H. Spofford's friend, and I his benefactor. He had helped Spofford, given him gratuitous use of his office, its furniture, and so forth. I am glad to say that I now believe Mr. Spofford was wronged, and unwittingly drawn by his enemies into that conspiracy. Forever to make plain the diabolism of this infamous proceeding, I append these extracts from the chapter on DEMONOLOGY, in my third edition of *Science and Health*.

'The case was called in the Municipal Court, 1878. The principal Witnesses for the prosecution were convicts and inmates of houses of ill-fame in Boston. The detectives put the defendants into court mainly relying on the testimony of one S--, whose testimony was elaborate in detail.

'The principal point of his statement was, that he met Dr. Eddy and Arens on a railroad track in East Cambridge, on the 17th of August, 1878, at 5:30 P.M., to arrange for putting D. S—out of the Way. He said he was certain of the time, having noted it by a seizure on a rum-shop made at 5:30 on that day. Said he had placed the

witness C— in a freight car to hear whatever conversation might occur, so that his testimony should confirm his own. He further said he was paid money by E. J. Arens, in Boston, and by Dr. Eddy, at his house in Lynn.’

The following affidavit, which was made before a justice in Taunton, Mass., on the 17th of December, 1878, makes plain this wicked conspiracy:

I, George A. Collier, do on oath depose and say of my own free will, and in order to expose the man who has tried to injure Dr. Asa G. Eddy and E. J. Arens, that S—did induce me, by great persuasion, to go with him to East Cambridge, from Boston, on or about the 7th day of November last, the day of the hearing in the Municipal Court of Boston in the case of Dr. Asa G Eddy and E. J. Arens for attempting to hire said S—to kill on D. S—, and that he showed me the place and the cars that he was going to swear to, and told me what to say in court, and made me repeat the story until I knew it well, so that I could tell the same story that he would; and there was not one word of truth in it all. I never heard a conversation in East Cambridge between said Eddy and Arens and S—, or saw them pay, or offer to pay, S—any money.

(Signed) George A. Collier

The following affidavit is from one of the old and much respected Citizens of Lynn:

Lynn, May 12, 1881

Detective P—stated in court, or before the Grand Jury (I think), that Mr.— and Dr. Eddy were with him at No 8 Broad St. on a certain day, and paid him some money, while I can state that they were both at 71½ Market St., Lynn, all the afternoon of that day, and at the precise time testified to by said P—that he was with them at No. 8 Broad St. Mr. P— has said to me that the testimonies of all the parties in the case were perjuries.

(Signed) David Austin

Personally appeared before me the above-named David Austin, and acknowledged this to be his free act and deed.

(Signed) H. L. Bancroft, *Notary Public*

The editors of leading newspapers, who entertained no purpose to injure the cause of Christian healing, made honorable amends for the articles they had published. The following is taken from the *Boston Evening Transcript*, February 22nd, 1879:

THAT CONSPIRACY

The case brought by D. S— last October against Dr. Eddy and E. J. Arens, of Lynn, has been *nol. pros’d*. The confession under oath of one of the real conspirators, that he was employed to testify falsely, is supported by other direct evidence. He, Dr. Eddy, is a member of the Baptist Church, and bears an excellent character. Mrs. Glover Eddy’s most intimate acquaintances say her life

and teachings are of the highest character.

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FOOTPRINTS FADELESS

May the hour be not distant when the kindling rays of divine Love shall lift the long night of ignorance, subtlety, and crime, flooding the world with light, and establishing universal brotherhood, 'Peace on earth and good-will to men!'

The State removed the detectives that arrested my husband, and the other two principal witnesses were taken to jail on previous charges.

A public dinner was tendered to Dr. Asa G. Eddy, and everything possible was done to make amends for the unjust prosecution. A law relating to libel was also immediately passed to prevent the recurrence of similar outrages.

Soon after we were settled in our new home on Columbus Avenue, Boston, and I had established the Massachusetts Metaphysical College, I suggested to my husband that he take a brief respite from his labors; and shall never forget his answer: 'Mary, I cannot leave you alone with all these burdens upon you ; and then, to be away from you would be akin to death.'

My legal counsel at the time I employed them, have been able and honorable members of the bar; only one has lost his high standing, and this about eight years after I had left Boston and stopped employing them.

INFRINGEMENT OF 'SCIENCE AND HEALTH'

No bygone history of the dead would every be reproduced by me were it not drawn out by falsehoods published concerning it.

A decision of the United States Circuit Court at Boston affords further evidence upon this subject. I quote from an article in the *Journal of Christian Science* of October 6, 1883. The article is entitled:

INFRINGEMENT OF *SCIENCE AND HEALTH*, ETC. Decision of the United States Circuit Court

This decision was based upon a proceeding instituted by Mrs. Eddy against one Edward J. Arens, to restrain him from publishing a pamphlet printed and issued by him, which, for the most part, contained matter pirated from the works of Mrs. Mary Baker Eddy. Sometime later, the said Arens having published another pamphlet differing a little from the first one, the bill was amended to include this second piracy. Arens, in his answer, alleged that the copyrighted works of Mrs. Eddy were not original with her, but had been copied by her, or by her direction, from manuscript originally composed by Dr. P. P. Quimby.

The time for taking testimony on the part of the defendant, Arens, having nearly expired, he gave notice through his counsel, that he should not put in any testimony, and a stipulation for a judgment and decree in favor of Mrs. Eddy was drawn up and signed by his counsel.

Miscellaneous Writings, page 381, referring to the failure on the

answer, says: 'Mrs. Eddy requested her lawyer to inquire of defendant's counsel why he did not present evidence to support his claim that Dr. Quimby was the author of her writings. Accordingly, her counsel asked the defendant's counsel this question, and he replied, in substance, "There in no evidence to present!"'

Upon the filing of this stipulation, the following decree was made by the Court:

CIRCUIT COURT OF THE UNITED STATES
District of Massachusetts

Decree for perpetual Injunction.

Sept. 24, 1883. It is ordered, adjudged, and decreed as follows: that the copyright heretofore obtained by the complainant under the name of Mary Baker Glover, upon the book entitled *The Science of Man, etc.*, and the copyright upon the book entitled *Science and Health, Vol. 2*, by Mary Baker Glover Eddy, whereby there was secured good and valid copyrights, that the said defendant has infringed the said copyrights, and upon the exclusive rights of the complainant under the same, by publication, sale and distribution of the works *The Under standing of Christianity or God, etc.*, and *Christianity, or the Understanding of God, etc.*, by Edward J. Arens.

And it is further ordered, adjudged and decreed, that a perpetual injunction be issued against the defendant according to the prayer of the bill.

And it is further ordered, etc., that the complainant recover of the defendant her cost of suit taxed at (\$113.09) one hundred and thirteen and 9/100 dollars.

By the Court,

Alex H. Trowbridge,
Deputy Clerk

And upon such decree the following injunction was issued and served upon E. J. Arens:

UNITED STATES OF AMERICA
Massachusetts District, ss.
The President of the United States of America to
EDWARD J. ARENS, of Boston, in the
State of Massachusetts,
Your Agents and Servants send

GREETINGS

WHEREAS—

Mary B. G. Eddy, of said Boston, has exhibited her Bill of Complaint before The Justices of our Circuit Court of the United States for the First Circuit, begun and holden at Boston, within and for the District of Massachusetts, on the Fifteenth day of May, A. D. 1883, against you, the said

Edward J. Arens,

praying to be relieved touching the matters therein complained of; and whereas by an Order from said Court, made on the Twenty-fourth day of September, A.D. 1883, it was ordered that a Writ of Injunction issue, under seal of the said Court, to restrain you, and each and every of you, from doing all the matters and

things, from the doing of which you are prayed to be restrained in said Bill, according in full with the prayer of said Bill.

We, therefore, in consideration thereof, enjoin and command you each and every of you that from, and immediately after the receipt and notice of this, our Writ, by you, or any of you, you shall not, directly or indirectly, print, publish, sell, give away, distribute, or in any way or manner dispose of a certain work or book entitled *The Understanding of Christianity or God*, etc., by Edward J. Arens: or a certain work or book entitled *Christianity, or the Understanding of God*, etc., by Edward J. Arens: which said books are copies from, and infringements of the copyrighted works of the complainant, as set forth in the Bill of Complaint in this cause.

Whereof, you are not to fail, on pain of ten thousand dollars, to be levied on your and each of your goods, chattels, lands and tenements, to our use.

Witness:

The HONORABLE MORRISON R. WAITE, at Boston, this twenty-seventh day of September, in the year of our Lord, one thousand eight hundred and eighty-three.

Alex H. Trowbridge,
Deputy Clerk

UNITED STATES OF AMERICA
Massachusetts District, ss.
Boston, Oct. 4, 1883

I hereby acknowledge personal service of the within injunction.

Edward J. Arens

Concerning this decree the editor of the *Christian Science Journal* said:

It seems scarcely necessary to add, that Mr. Arens' defense, as set forth in his answer, having been that the works, the copyright of which he infringed, were not original with Mrs. Eddy, he would, had it been possible, have produced the proof necessary to support his answer. It is evident this defense was vital in the case, as he apparently had now other. The fact that he failed to produce his proof is conclusive evidence that no such proof existed.

No honest or disinterested person, in the face of this record, would undertake to falsify the record by insisting that Mrs. Eddy's works were plagiarized from Dr. Quimby's writings. The absurdity, as well as the utter falsity of this claim, are at once apparent. Let us hope that, as a mere matter of self respect, if for no other reason, the persons now lending themselves to this circulation of the falsehood, will awaken to their error, and see that they are merely stultifying themselves.

Never to my knowledge did I prosecute Spofford for mental malpractice. Mr. Arens had been heard to say Spofford ought to be prosecuted for mental malpractice on Miss Brown, and through proceedings unknown to me, he may have used my name in some way without my authority. As, for example, on another occasion Arens asked me for a note of \$1,000 that a student had given me and which I had never tried to collect. He said if I would give it

to him, he would collect it without legal proceedings; that he was

poor, and that the student was able to pay it. So, out of kindness I gave him the note, on the condition that he should not involve me in the matter, or use my name. He promised not to use it in any way in his proceedings. Shortly afterwards, however, a suit was brought in my name against said debtor by said Arens.

CHRISTIAN SCIENCE VERSUS SPIRITUALISM

It would seem like supererogation to say that I never was a spiritualist or medium, and never gave a séance. But I do declare this emphatically. I did investigate this subject, before my discovery of Christian Science, to learn its phenomena, cause, and effect. As a result of this research I abandoned the subject.

About 1862 I delivered a lecture on spiritualism in the City Hall, at Portland, Maine, and it was said by hundreds present to have been the most convincing argument they ever listened to against spiritualism. I never mesmerized a person to my knowledge—am ignorant of how it can be done—and it astounds me more than most sins, to conceive of its being done.

It was a common thing then, if a person manifested mentally aught *outré*, for spiritualists forthwith to declare: Such a one is a Spiritualist, or a medium controlled by spirits. Rev. Henry Ward Beecher, Theodore Parker, the poet Whittier, were said to be under spirit control.

Honest thinkers say that in open, honest explanation of spiritualism, as mental phenomena, in no wise connected with the departed, I have accomplished more than any other person on earth—hence the shafts aimed at me on this subject. Shall the disciple murmur who drinks of the cup of his Lord: or shall the humblest follower of Christ think to escape the fiery, exalting ordeal or sin's revenge on its destroyer?

THE MOTHER CHURCH

In 1882, we moved from Lynn to 569 Columbus Avenue, Boston, projected. To this end I purchased and gave to the church a lot of land on which stands The First Church of Christ, Scientist, in Boston. The following letter from the Directors of this Church gives the facts concerning this transaction:

Owing to a loss of about \$4,000 contributed towards paying for the land on which the church edifice was to be erected, Mrs. Eddy, as usual, came to the rescue of her church and purchased the mortgage on the lot of land on the corner

of Falmouth and Caledonia (now Norway) streets in Boston, paying therefor the sum of \$4,963.50 and interest, through her counsel. After the mortgage had expired and the note given therewith became due, legal proceedings were instituted by her counsel, advertising the property in the Boston newspapers, etc., thus giving opportunity for those who had previously negotiated for the property to redeem the land by paying the amount due on the mortgage and thereby becoming owners of the land. But no one offered Mrs. Eddy the price she had paid for it, nor to take the property off her hands, so the mortgage was foreclosed and the land legally conveyed, with a clear title to Mrs. Eddy, by her counsel.

After the above transaction Mrs. Eddy conveyed the lot to trustees for the purpose of having a church building erected thereon. On receiving the deed, the trustees had a plan drawn for a church building that would seat about 775 people; declaring it to be their intention to build a publishing house on the remainder of the land in connection with the church. Mrs. Eddy objected to this on the ground that such was not the intention of the deed, and through her counsel, Streeter & Walker, of Concord, N. H., she had the land deeded back to her and conveyed it to another board of trustees who were to be known as 'The Christian Science Board of Directors' (a copy of this deed is published in the *Church Manual*). To prevent all future difficulty about this church property, her counsel, Reuben E. Walker (now associate Judge of the Supreme Court of New Hampshire), advised her to give a trust deed conveying a beneficiary use of the land to her church, The First Church of Christ, Scientist, in Boston, in order to make it safe for her Church; she has derived no personal advantage from it whatever.

Neither she nor her heirs or assigns can legally mortgage, rent, remove, or sell this church building. In her deed of the church lot to the Directors of this church she retains only this privilege; namely, in case the church should use this edifice for other purposes than a house of worship, she could deed it to other parties for the proper uses of a church of our denomination.

Mrs. Eddy's transaction in redeeming the mortgage on the land gave those who had previously contributed toward purchasing the land opportunity to recover it beneficially and build a church on it. No one person contributed \$7,000, or even one-half this sum to the church fund, for land or the church building, except Mrs. Josephine C. Otterson, deceased, of Brooklyn, New York. The balance due on the mortgage at the time it was purchased was \$4,963.50 and interest; only a little over \$5,000 had been paid altogether before the mortgage expired, and was foreclosed.

After the building was completed, the church, through the Christian Science Board of Directors and their agents, presented the church edifice to Mrs. Eddy, accompanying the gift with a large gold scroll on which the presentation was engraved.

Mrs. Eddy declined to receive the gift of the church edifice, any remuneration for her trouble and expense in redeeming the land, or even a salary from her church. When the church edifice was being built, by her own personal effort she raised over \$40,000 and contributed it toward the building fund. We fail to see anything in this entire transaction of the Reverend Mrs. Eddy's which can be misconstrued; and we do see a benevolence that characterizes her entire life.

Ira O. Knapp
 William B. Johnson, *Clerk*
 Joseph Armstrong
 Stephen A. Chase, *Treasurer*

Boston, Mass.,

Jan. 27, 1902

The Christian Science Board of Directors
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PRESENTATION OF THE CHURCH EDIFICE

Boston, March 20, 1895

To the Reverend Mary Baker G. Eddy, our beloved Teacher and Leader:

We are happy to announce to you the completion of The First Church of Christ, Scientist, in Boston.

In behalf of your loving students, and all contributors wherever they may be, we hereby present this church to you as a testimony of love and gratitude for your labors and loving sacrifice, as the Discoverer and Founder of Christian Science, and the author of its textbook *Science and Health with Key to the Scriptures*.

We therefore respectfully extend to you the invitation to become the permanent pastor of this church, in connection with the Bible and the Book alluded to above, which you have already ordained as our pastor. And we most cordially invite you to be present and take charge of any services that may be held therein. We especially desire you to be present on the twenty-fourth day of March, eighteen hundred and ninety-five, to accept this offering, with our humble benediction.

Lovingly yours,

Ira O. Knapp

Joseph Armstrong

William B. Johnson

Steven A. Chase

The Christian Science Board of Directors

To this letter from the Board of Directors, I replied:

Beloved Directors and Brethren:

For your costly offering, and kind call again to the pastorate of 'The First Church of Christ, Scientist', in Boston, accept my profound thanks. But permit me respectfully to decline their acceptance, while I fully appreciate your kind intentions. If it will comfort you in the least, make me your *Pastor Emeritus*, nominally. Through my book, your textbook, I already speak to you each Sunday. You ask too much when asking me to accept your grand church edifice. I have more of earth now than I desire, and less of heaven; so pardon my refusal of that bequest. More effectual than the forum are our states of mind, to bless mankind. This my wish stops not with my pen—God give you grace. As our church's tall tower detains the sun, so may luminous lines from your lives linger, a legacy to our race.

March 25, 1895

Mary Baker G. Eddy

THE CHRISTIAN SCIENCE BOARD OF DIRECTORS
OF
THE FIRST CHURCH OF CHRIST, SCIENTIST

Falmouth and Norway Streets,
Boston, Mass., March 21st 1895.

Dear Mother:

At a regular meeting of The Christian Science Board of Directors, held this

day, you were unanimously appointed Pastor Emeritus of The Mother Church,
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The First Church of Christ, Scientist, in Boston, Mass., and we pray you to accept
this office at our hands.

The Christian Science Board of Directors
Edward P. Bates, *Secretary*

To the Reverend Mary Baker G. Eddy,
Pleasant View, Concord, N.H.

The First Church of Christ, Scientist, in Boston has about 22,000
communicants in January, 1902. While these people, and a million
others of this denomination, reassure the public as to the faith,
religion, and the life of their Leader—and the officers of my church
as to her business veracity, if forsooth they are satisfied, whose
business is it to complain?

I exercise no power over my church, apart from exacting com-
pliance with its By-Laws, which the church adopts. I decline to
receive even a salary. Human deification or worship I abjure, as all
know who have a true knowledge of me. The hundreds of thousands
who adhere to me do so simply from love.

CHRISTIAN SCIENCE PUBLISHING SOCIETY

I had given my *Christian Science Journal* to the National Scientist
Association, when, about 1891, said Association by a unanimous vote
of its members authorized that the copyright of the *Christian Science
Journal* and the property connected therewith by conveyed to me.
Shortly afterwards I caused a trust deed to be executed, by which I
conveyed this entire property to my church, The First Church of
Christ, Scientist, in Boston. Also I selected a Board of Trustees that
should manage the business of the Christian Science Publishing
Society, specifying that all the net profits accruing from said business
should be paid to my church. I retained no personal financial benefit
from this property save the free use of rooms in the Christian Science
Publishing House wherein to publish and sell my books.

In making this transfer from the members of the Christian Science
Publishing Society to the new Board of Trustees I gave to each of the
three members of this Society out of my own private funds \$2,000.
By this transaction I gave to The Mother Church what had legally
become my personal property, a sum valued at about \$50,000. Also
I paid from my private funds the entire cost of the transfer.

MASSACHUSETTS METAPHYSICAL COLLEGE

This College was incorporated under the laws of Massachusetts,
January 31, 1881. There was a pause in its functions during my

surrendered—and the laws of Massachusetts have found no fault with my manner of conducting the College *twenty-one years*.

MY SECRETARY'S LETTER

In 1881, I entered the Rev. Mary Baker Eddy's class in Christian Science at Lynn, Mass. I was a widower, my wife having passed away in 1872. Since then I have never married. For fifteen years previous to becoming a Christian Scientist, I was an active member of the Congregational Church.

During class instruction, I boarded with Dr. Asa G. Eddy and Mrs. Eddy, at their home in Lynn, and it was a *happy home*. In August, 1882, I entered Mrs. Eddy's employ as bookkeeper and secretary at the Massachusetts Metaphysical College in Boston, and have lived in her family continuously since then. During these twenty years, I have seen her work unselfishly, educating students to fill important post in our Cause. In some few instances her labors to help students have been met, not only with her disappointment at their failures, but with their persistent envy and falsehood.

Although her rebuke is strong, yet she is most tender towards all striving to do right. Her patience under wrong and injustice is proverbial. Her devout life, her moral and spiritual influence are unimpeachable and they are strong incentives to students who come under her benign teachings.

Mrs. Eddy gives herself no respite from care and declines to receive any salary for all her manifold services. Her only source of revenue is from the sales of her books, and the interest accruing from her savings. As her bookkeeper I know that she gives away annually a large sum in private charities. These gifts have in some years amounted to \$80,000. She never speculates in stock; owns neither railroad, corporation, or mining stock, and has no financial interest in souvenir spoons.¹ I have heard her say, 'I might have been a millionaire, but I would never be that while so many people are poor'.

I name this instance of her patience: I knew a person who served her as steward in Boston. She knew that person was honest. He took the money from her with orders to pay the grocer and butcher monthly. After three months, neither on having received any payment on his bills, both made it known to Mrs. Eddy. She told them she had given the money monthly to her employee to pay them. The latter was then called to account. He said he had received the money from Mrs. Eddy, but knew not what had become of it. She then sadly recognized the cause, she saw he was the victim of mental malicious malpractice, rebuked him sternly and pointed out the consequences of his yielding to this sin. The grocer and butcher advised Mrs. Eddy not to have too much charity, they thought it was unreasonable. She settled the matter by paying their bills, and nothing further was said on the subject. She believed that that student, left to himself, was strictly honest. He offered to refund the missing money to her, but her sympathy with his situation made her refuse it. It were needless to add this student was saved from becoming again the victim of this infernal spell.

Mrs. Eddy is most conscientious in her business transactions; I have seen her often wrong herself (in a business way) to help another. Honesty is indelibly stamped upon every act of hers. Her unselfishness, solid trust in God, and her patience with sinners—often astonish me.

More than once she has received anonymous letters containing threats to kill

See January *Journal*, 1899, for account of Christian Science Souvenir Spoon.

her, and unimpeachable people have informed her of the attempt of mental malpractitioners to kill her.

I have learned in Christian Science that it is impossible to heal the sick, and to do the good that Mrs. Eddy is continually doing, and at the same time, mentally to possess the power to make folks sick, or to harm them. While it can be shown that some of her accusers teach people mentally to murder folks, and they themselves commit this crime. These folks are trying to make it appear that Mrs. Eddy is as wicked as they are—but they cannot. Twenty years of observation have convince me that her character can bear all the strain that can be put on it, and then remain a model for the rest of us. I sometimes have thought that her reproof and instruction were more than I could bear, but I stood it, and am all the better for it.

For twenty years I have kept account of the classes that Mrs. Eddy has taught. During this time she never taught a class without having in it some members to whom she gave their tuition. Sometimes she had sixteen charity students in one class. She has accepted applicants for her class without payment, and rejected others offering full tuition. I never knew her to countenance sin in any form, much less to teach anyone to malpractice mentally—something that she does not know how to teach, or to practice herself ; but she can perceive its effects sooner than others. I also know that no person can harm another while adhering to the theory and practice that she teaches.

For many years she did all the pioneer work for the cause of Christian Science, and paid the expenses thereof almost entirely from her own funds, and there was no attempt to challenge her grand life. Out of five thousand students the average is less than one percent of the entire number who do not love and reverence her --and a million of people thank God for giving her to the world.

(Signed) Calvin A. Frye

PleasantView

Concord, N. H., January 25, 1902

MARRIAGE NOT PROHIBITED

Christian Science does not prohibit marriage; it leaves this act as optional with the individual; as it is in religious denomination.

I never advise a person not to marry, except I see in that person, or in the circumstances, an existing unfitness for this relation.

I leave the subject of marriage and progeny, in my private teachings, just as they are found in my published works, and the chapter on MARRIAGE, in *Science and Health*, which all approve. I advise no separation between husband and wife—if by any right means it can be avoided, but recommend that they remain together, trust God's providence and wait on it.

I copy from *Science and Health with Key to the Scriptures*, two hundred and fourth edition, the following: This has been in our textbook ever since its fiftieth edition.

‘Separation never should take place: and it never would, if the husband and wife were genuine Christian Scientists. Science inevit-

ably lifts one's being higher in the scale of harmony and happiness.'

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MENTAL MALPRACTICE

I would sooner permit a doctor infected with smallpox to attend me, than to be treated mentally by a practitioner who obeys not the Golden Rule according to Christ's requirements. I thoroughly denounce all mental practice that is unchristian; and I had been healing and teaching in Christian Science seven years before I knew of mental malpractice.

A thief makes no haste to acknowledge stealing, nor a murderer to confess his crime. Neither does the mental malpractitioner report himself, nor expose his method. Those persons who write to editors of newspapers that 'Mrs. Eddy is sick', 'she is palsied', or 'she is dead', when daily I am performing laborious functions that most women would think impossible; we may suspect of being mental malpractitioners, since by these public declarations, they may aim to strengthen their private endeavors. I name the above only as a fair illustration of silly fabrications.

The moral and spiritual facts of being are whispered into thought through Christian Science, and thus the patient is healed by Truth, after the manner of prayer. Other methods material limited to drugs, or subject to evil communications, have none of the advantages of Truth or Christian mental healing.

For the last decade the mental malpractice of some disloyal students, together with their public adverse declarations, have been continually aimed at me—while I am praying daily—'God bless my enemies, and save them from sin.' Christian Science can harm no one; but it can, does, help the sinner and the sick outward, onward, upward. I never practiced or taught a student to practice contrary to the Scriptures and the laws of the land. To this fact every loyal student will testify.

When first my students came to me, to know how they could defend themselves and their patients, against the attacks of mental malpractitioners—we knew it was wrong to attack anyone, but thought it right to defend our own lives and the lives of others. But not long thereafter we put up the sword, and anchored our trust in God to deliver us from our enemies.

After the death of my husband, Dr. Eddy, I sent for one of the mental malpractitioners to come and look on his calm, dear face. The messenger, who stood at the door and delivered my request, said that on hearing it, he grew deadly pale and clutched at the door to stand. He never came.

At another time a good man whose life I had been the means of

saving, wrote to me, that a large number of mental malpractioners

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had appointed a day on which to unite in their mental process to kill me. On the day mentioned I committed my way unto God and He directed my path. Today every loyal Christian Scientist's remedy against mental malicious attacks is—to overcome evil with good—to watch, work, pray.

The little that I know of the meaning of the word, *Agamogenesis*, is gathered from lexicons, and discredited by me as properly belonging or applied to the human species. One instance of mental aberration came to my knowledge, which I named to my students as a startling phenomenon of insanity: A young woman of good character, and the patient of a Christian Scientist, had the symptoms and appearance of maternity. From what she assured her healer, the latter believed in her integrity of conduct, and treated her for hallucination—for she had previously shown symptoms of incipient insanity—when all the symptoms of pregnancy disappeared. I have named this exceptional case to my students, only as a new and startling phenomenon of insanity, and the so-called power of a misguided belief.

I believe the Scripture: 'All things were made by Him.' The human, the animal, vegetable, or mineral has no propagating power. God, good, made all and it was *good*.

THE LATE GOVERNOR CURRIER'S LETTER

The late Governor Moody Currier of New Hampshire, a great, and good man--highly esteemed for his executive ability as chief magistrate of the State, and a scholar--wrote as follows. He was not a Christian Scientist.

Manchester, N.H., August 17, 1895

My dear Mrs. Eddy:

Some days since I had the pleasure of receiving by express two nice volumes, containing your card, showing that I am indebted to you for the very welcome present for which I most heartily thank you. From a hasty examination I am sure I shall receive much satisfaction in their further perusal and study.

It gives me great pleasure to find your system so free from mystical creeds and theological dogmas. Every theory of philosophy or religion in order to stand the scientific criticism of the present day, must be founded upon the eternal laws of God. The original method of your teachings reminds me very forcibly of the characteristic manner of your lamented brother, Albert, who thoroughly despised every appearance of sham and pretence in pretended teachers of mankind.

I wish to congratulate you upon the broad and independent foundation on which you are now building your great work and trust that your fame and renown may last as long as the principles you teach.

Very sincerely yours,
Moody Currier

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MATTER OF HEARTS

In letters to students that I were struggling to reform, I have written, 'You would tear my heart out and trample on it'. By slight changes such as certain reporters have made in my newspaper articles, that sentence could easily be made to read falsely. If I must wound any heart, I would prefer to have it my own rather than another's. Both my private and public life have proven this simple fact. Stern and uncompromising in rebuking sin, I am, but ill—tempered or revenge I consider weak and wicked, defeating itself. People who know me will say, whether I lose temper under wrong or falsehood. I find a better way out of it.

When I legally adopted Ebenezer J. Foster Eddy, M.D., C.S.D., in Boston, Mass., he was a bachelor, his mother was dead, and his father married to a second wife. There is no quarrel between us. The following letter I received from him last October. In the family circle he is known as 'Benny'.

My most blessed Mother:

Your letter came in due time, and it was sweet and precious, just like you. And to think you took so much of your valuable time to write all of which I appreciate and thank you for it very much.

Please tell Mr. Frye the trunk came all right, and thank him. I had forgotten what was in the trunk. He did not put my music in, but that does not matter very much.

There is no one under the canopy of heaven that I should be so delighted to see as you; but I willingly forego any personal pleasure, if it will spare you the least in any way. Believe me when I say nothing whatsoever shall diminish the pure love and esteem I have for you, and I shall try to hold myself in readiness to come to you whenever you shall deem it best.

With lots of love from your

Waterbury, Vt., October 22, 1901

Benny

No photographs of me are extant that were not made until after

I was in the sixties and later; and the negatives for the earliest of these were made in 1886.

WAYSIDE HINTS

Rev. Mr. Wiggin's *Wayside Hints* with my comments, appeared in some of the early numbers of *Christian Journal*. I never preached a sermon of his, or the sermon of any person excepting my own. At one time he gave me a subject and asked me for the explanation. I chose a text in reference thereto, wrote his inquiries on a slip of paper,

and thought I placed them in my Bible. When opening to the chapter selected for Sunday service, I missed my notes and found I had failed to take them with me. However, I preached from my text; at the

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close of the service Mr. Wiggin extended to me his congratulations, said my explanation of the points alluded to was perfectly satisfactory. I then told him what had happened.

Mr. Wiggin had been a Unitarian clergyman, he was a grand man, and often attended by church. For a short time he edited the *Christian Science Journal*, and was proof-reader for some of my writings.

After writing my scriptural exegesis of the spiritual and material creations, without knowledge of two independent documentary accounts of Creation, namely, the *Elohistic* and the *Jehovistic*—Mr. Wiggin brought to me a pamphlet, treating the subject. He said, ‘Did you not know of this before writing *Science and Health*?’ I replied, ‘No’. He was amazed at this became interested, and afterwards read my book.

The Rev. Dr. Peabody, Chaplain of Harvard, and other clergymen at my request, used to preach for me in my absence.

CHRIST, ONE AND DIVINE

It would seem that I had reiterated sufficiently my views on Christ to have them well known. In my Church Tenets are these words: ‘We acknowledge *One* Christ.’ I regard Christ as divine; and myself as a human being seeking Christ.

A telegram to the *New York World*, printed in that newspaper February 1, 1895, contained in substance the following:

Concord, N.H., February 1, 1895

A dispatch is handed to me, calling for an interview to answer for myself, ‘Am I the second Christ?’

Even the question shocked me. What I am is for God to declare in His infinite mercy. I claim nothing more than to be the Discoverer and Founder of Christian Science—the blessing this is to mankind, eternity enfolds.

My books and teaching maintain but one conclusion and statement of the Christ; also the fable and profanity of deifying mortals.

There never was, is not, and never can be but one God, one Christ, one Jesus of Nazareth. Whoever in any age expresses most of the spirit of Truth and Love, the divine Principle of God’s man, has most of the spirit of Christ, most of that Mind which was in Christ Jesus.

If Christian Scientists find in my writings, teaching, and example a great degree of this spirit, they can justly declare it. But to think or speak of me as the Christ, *they do not*, and it were sacrilegious, savoring more of heathenism than of my doctrine.

(Signed) Mary Baker G. Eddy

In an article in the *Boston Journal*, April 11, 1899, I wrote:

All Christian Scientists deeply recognize the oneness of Jesus—that he stands alone in word and deed, the visible demonstrator, and great Teacher of Christianity, whose sandals none may unloose.

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I state my doctrines fairly, however abstract they may appear. That *Science and Health with Key to the Scriptures* was inspired seems plain to me; since I could have had no human motive for writing what was not attractive, what must cause me enemies, to leave a peaceful home, friends, and to give up my standing in society, for the toil, privation, and dishonor of a reformer.

Jesus, our great way-shower, was maligned and persecuted, but he has shown the way, and it is the victory over sin, disease and death. It is the disappearing of the fleshly personality, and the reappearing of spiritual existence. When his demonstration is understood in Christian Science, all mankind will follow Jesus' way, and rising above sin, disease and death, will put off the flesh, and the error thereof, and put on the real man in the image of his Maker—even the spiritual man in Christ. This is no losing, but gaining man's eternal identity and individuality.

REVEREND I. C. TOMLINSON'S LETTER

I present herewith a letter from a citizen of Concord, the Rev. Irving C. Tomlinson.

Our Board of Lectureship is inclined to be, and is instructed to be, charitable towards all, hating none. The purpose of its members is to subserve the interest of mankind, and to cement the bonds of Christian brotherhood, whose every link leads upward in the chain of being. The cardinal points of Christian Science cannot be lost sight of, namely—one God, supreme, infinite, and *one* Christ Jesus.

I deem it a privilege as a fellow-townsmen and friend of the Reverend Mary Baker G. Eddy, to refer to the high esteem in which she is held by the leading citizens of the Capital City of the Granite State.

Her birthplace adjoins our municipality, her youth was spent in a neighboring community, and during the past twelve years, she has resided in this city. There are people in Concord who knew her in childhood, others were her friends in youth, and not a few of our distinguished citizens have seen her more or less frequently in the past twelve years. All these people respect the honesty, integrity, and uprightness of their illustrious citizen, neighbor and friend.

She comes from an old and honored family of this Commonwealth, zealous in good works and famed for their exalted Christian character. Those in our midst who have followed her distinguished career, gladly certify that she has proved worthy of her noble ancestry.

Mrs. Eddy purchased and fitted up Christian Science Hall in Concord at a cost of \$26,000. Because the local Christian Scientists had no suitable place in which to hold their services, and because winter was rapidly approaching, Mrs. Eddy, to hasten the enterprise, requested the builder to ask his employees, if they felt so disposed, to work upon Thanksgiving day. The workmen accommodated her, and as a token of appreciation she presented to each a five dollar

gold piece, in addition to their daily wages.

The urgency for haste in the completion of the structure did not prevent her exhibition of Christian kindness. At one of the busiest moments, she requested the superintendent to suspend the noise of building, lest it disturb the week day

conference of her neighbor, the Baptist Church. Mrs. Eddy often refers to the children's courtesy to her in the street, and her pleasure from it. She has given to our little Church in Concord the sum of \$100,000 for the erection of a handsome granite edifice.

Our people well know her readiness to aid the high purpose and honest endeavors of others, whether or not they be of her household of faith. The poor of our city do not forget that through her love of children two hundred pairs of shoes protect as many pairs of little feet from the winter's ice and snow.

By special invitation of the officers of the New Hampshire State Fair Association, Mrs. Eddy visited their beautiful grounds in Concord on Governor's Day, 1901. She was received at the entrance by representatives of the Association, and under official escort conducted to a place of honor in front of the crowded Grand Stand where were seated the Governor and invited guests. A reception committee, consisting of the Executive Board of the Fair Association, there surrounded her carriage, and stood with uncovered heads, while Mr. Moses, editor of the *Concord Daily Monitor*, in their behalf, delivered an eloquent address of welcome. This spontaneous reception reveals the patent fact that in her home city she is not only the esteemed Leader of a great religious denomination, but honored by our best people, regardless of class or creed.

(Signed) (Rev.) Irving C. Tomlinson

Concord, N.H., January 28, 1902

CLOSING WORDS

Beloved Brethren: Let us remember that an unwise word, or deed of ours, is a shovel full of earth thrown upon the grave, to which the enemies of Christ would consign Christian Science. While the rapid growth, and steadfast prosperity of our denomination in the midst of persecution, is God's benediction on our Christianity.

Dear Reader: I could introduce you to my witnesses across the sea, to Earl and Countess, Marquis and Marchioness, Lord and Lady; and in my native land to the best people in it—distinguished professors, poets and authors, Doctors of Divinity and Doctors of Medicine; and in my native state to New Hampshire's noblest sons and daughters—and to my attorney, General Frank S. Streeter. Also I could modestly call your attention to my church, with, I believe, the largest number of communicants of any one church in the world; and to over a million Christian Scientists, who entertain the higher hope and live the higher life—to bear testimony of me. But I chose for my witnesses the weak things of this world to confound the mighty; and call your attention to my best witness, my babe! the new-born of Truth, *Science and Health with Key to the Scriptures* --that will forever testify of itself, and its mother.

Additional Note

The occasion for Mrs. Eddy's letter to General Butler was a long demarche which he made to the Secretary of War on the subject of slaves within the Northern army's lines. She was sufficiently

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impressed with his stand and her own correspondence with him to refer to this in an essay entitled 'The War' which she wrote years later --just about the time that the *Boston Herald* was asking her for her comments on the Spanish-American conflict over Cuba (see My. 277). The text of the essay is as follows:

THE WAR

Pending the action between two nations, one in a state of semi-barbarism, the other in that of the most advanced civilization of any nation on earth—hangs the discussion, war or no war. On the second year after the civil war was waged between North and South in the United States, I addressed a letter to Gen. B. F. Butler begging him in behalf of God's behests to our nation, of its people and the women in New Hampshire, to take a firm step toward liberating the slaves in our land as a sure protest for stopping the war, its devastation, demoralization and bloodshed. Through his aide-de-camp he replied complimentarily and encouragingly. The measures he adopted were accomplished, the end proposed, and the war terminated.

Now is another issue before our nation, and I again foresee that the injustice and oppression of class legislation in the United States, if allowed, will ultimate in another moral law broken, and another divine demand to free the oppressed; and the law of God will not abate one jot of this demand till it be obeyed. And the divine Love that leads impersonally will not spare the rod; that rod that blesses the nation and the people while it breaks the will of nations whose codes or creeds withhold by any means human rights, the rights of conscience, of self-government, of freedom to serve God and to bless mankind in the manner that accords with divine law and by its fruits is proven to sustain this relation to eternal justice. When an evil of such vast proportions as unjust legislation is permitted to govern in our midst, then we know that in the sentiment of our great Jefferson we should tremble for prosperity and expect the reward of iniquity to follow in obedience to inevitable irresistible right.

We as a people have a right under the laws of our nation to worship God according to the demand of Christ, heal the sick, cast out evils --and according to the demands of our own conscience disciplined and elevated, to worship God as divine Love, not a partial tyrant

force--ordaining a few of the creatures of His creating to escape from His wrath and find salvation, while others may not, cannot, however much they strive to do it, or even are (not) permitted by His irrevocable decree, to struggle for salvation. Today the persecutive arm of the church and the medical law would have a God that foreordains man to sin, to be sick, diseased, and to die; otherwise

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He is not their God and we shall have none other than theirs. Our forefathers purchased through their blood the life of this nation. Shall it be bartered for a false religion or a proscriptive inane system of medicine? The old dose of poison, the lance to spill one's blood and the lice to be eaten, have partly succumbed to the civilization of homeopathy. But has the spirit of bloodshed and brutal media of scenes kept pace with the acting before footlights, or is it a mere masquerade of civilization? If this is thus, then God will turn his lens on the hour and Mind will remand till the spirit of justice and mercy come forth and the mask drops and the brow of manhood and womanhood is seen clean and high above the animal by reasons outside of ignorance or vice. _____

General Butler's letter to Secretary Cameron was recorded in the Press at the time as follows:

HEADQUARTERS
DEPARTMENT OF VIRGINIA
Fortress Monroe

July 30, 1861

Hon. Simon Cameron,
Secretary of War,

Sir:

By an order received on the morning of the 26th July from Major General Dix, by a telegraphic order from Lieutenant General Scott, I was commanded to forward, of the troops of this department, four regiments and a half, including Col. Baker's California regiment, to Washington via Baltimore. This order reached me at 2 o'clock a.m., by special boat from Baltimore. Believing that it emanated because of some pressing exigency for the defence of Washington, I issued my orders before daybreak for the embarkation of the troops, sending those who were among the very best regiments I had. In the course of the following day they were all embarked for Baltimore, with the exception of 400, for whom I had not transportation, although I had all the transport force in the hands of the Quartermaster here, to aid the Bay line of steamers, which by the order from the Lieutenant General, was directed to furnish transportation. Up to and at the time of the order I had been preparing for an advance movement by which I hoped to cripple the resources of the enemy at Yorktown, and especially by seizing a large quantity of negroes who were being pressed into their service in building the intrenchments there. I had five days previously been enabled to mount for the first time, the first company of light artillery, which I had been empowered to raise, and they had but a single rifled cannon, an iron six-pounder. Of course everything must and did yield to the supposed exigency and the orders.

This ordering away the troops from this department while it weakened the

spots at Newport News, necessitated the withdrawal of the troops from Hampton, where I was throwing up intrenched works to enable me to hold the town with a small force, while I had advanced up the York or James river. In the village of Hampton there were a large number of negroes, composed in a great measure of women and children of the men who had fled thither within my lines for protection, who had escaped from marauding parties of the rebels who had been gathering up able bodied blacks to help them in constructing their batteries on the James and York rivers. I had employed the men in Hampton in throwing up intrenchments, and they were working zealously and efficiently at that duty, saving our soldiers from that labor under the gleam of the mid-day sun. The

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women were earning substantially their own subsistence in washing, marketing, and taking care of the clothes of the soldiers, and rations were being served out to the man who worked for the support of the children. But by the evacuation of Hampton, rendered necessary by the withdrawal of troops, leaving me scarcely 5,000 men outside the Fort, including the force at Newport News, all these black people were obliged to break up their homes in Hampton, fleeing across the creek within my lines for protection and support.

Indeed it was a most distressing sight to see these poor creatures, who had trusted to the protection of the arms of the United States, and who aided the troops of the United States in their enterprise, to be thus obliged to flee from their homes, and the homes of their masters, who had deserted them, and become now fugitives from fear of the return of the rebel soldiery, who had threatened to shoot the men who had wrought for us, and to carry off the women who had served us to a worse than Egyptian bondage. I have therefore now within the Peninsula, this side of Hampton Creek, 900 negroes, 300 of whom are able-bodied men, 30 of whom are men substantially past hard labor, 175 woman, 225 children under the age of two years, and 170 between 10 and 18 years, and many more coming in. The questions which this state of facts present are very embarrassing.

First—What shall be done with them? and second, what is their state and condition?

Upon these questions I desire the instructions of the Department.

The first question, however, may perhaps be answered by considering the last. Are these men, women and children slaves? Are they free? Is their condition that of men, women and children, or of property, or is it a mixed relation? What their *status* was under the constitution and laws, we all know. What has been the effect of rebellion and a state of war upon that *status*? When I adopted the theory of treating the able-bodied negro fit to work in the trenches, as property liable to be used in aid of rebellion, and so contraband of war, that condition of things was in so far met as I then and still believe, on a legal and constitutional basis. But now a new series of questions arises. Passing by women, the children certainly cannot be treated on that basis; if property, they must be considered the incumbrance, rather than the auxiliary of an army, and, or course, in no possible legal relation, could be treated as contraband. Are they property? If they were so, they have been left by their masters and owners, deserted, thrown away, abandoned, like the wrecked vessels upon the ocean. Their former possessors and owners, have carefully, traitorously, rebelliously, and to carry out the figure practically abandoned them to be swallowed up by the winter storm of starvation. If property, do they not become the property of the salvors? but we, their salvors do not need and will not hold such property and will assume no such ownership; has not therefore, all proprietary relation ceased? Have they not become thereupon men, women and children? No longer under ownership of any kind, the fearful relics of fugitive masters, have they not by their masters' acts, and the state of war, assumed the condition which we hold to be the normal one, of those made in God's image. Is not every constitutional, legal and moral requirement, as well to the runaway master as their relinquished slaves, thus answered? I confess that my own mind is compelled by this reasoning to look

upon them as men and women. If not free born, yet free, manumitted, sent forth from the hand that held them, never to be reclaimed.

Of course if this reasoning thus imperfectly set forth is correct, my duty as a humane man is very plain. I should take the same care of these men, women and children, houseless, homeless, and unprovided for, as I would of the same number of men, women and children, who for their attachment to the Union have been driven or allowed to flee from the Confederate States. I should have no doubt on this question, had I not seen it stated that an order had been issued by Gen. McDowell in his department, substantially forbidding all fugitive slaves from coming within his lines, or being harbored there. Is that order to be enforced in all military departments? If so, who are to be considered fugitive slaves? Is a slave to be considered fugitive, whose master runs away, and leaves him? Is it forbidden to the troops to aid or harbor within their lines the negro children who are found therein, or is the soldier, when his march has destroyed their means of

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FOOTPRINTS FADELESS

subsistence, to allow them to starve because he has driven off the rebel master? Now shall the commander of regiment or battalion sit in judgment upon the question, whether any given black man has fled from his master, or his master fled from him? Indeed, how are the free-born to be distinguished? Is one any more or less a fugitive slave because he has labored upon the rebel intrenchments? If he has so labored, if I understand it, he is to be harbored. By the reception of which, are the rebels most to be distressed, by taking those who have wrought all their rebel masters desired, masked their battery, or those who have refused to labor and left the battery unmasked?

I have very decided opinions upon the subject of this order. It does not become me to criticize it, and I write in no spirit of criticism, but simply to explain the full difficulties that surround the enforcing it. If the enforcement of that order becomes the policy of the government, I as a soldier, shall be bound to enforce it steadfastly, if not cheerfully. But if left to my own discretion, as you may have gathered from my reasoning, I should take a widely different course from that which it indicates.

In a loyal State I would put down a servile insurrection. In a state of rebellion I would confiscate that which was used to oppose my arms, and take all that property which constituted the wealth of that State and furnished the means by which the war is prosecuted, beside being the cause of the war; and if in so doing it should be objected that human beings were brought to the free enjoyment of their life, liberty and the pursuit of happiness, such objection ought not to require much consideration.

Pardon me for addressing the Secretary of War directly upon this question, as it involves some political considerations as well as propriety of military action.

I am, Sir, your obedient servant,

BENJAMIN F. BUTLER

Reference was also made in *Footprints Fadeless* to Professor Sheldon's compliment to Mrs. Eddy for her address on 'North and South' in 1863. The professor's article read:

THE NORTH AND THE SOUTH

We had the pleasure on Tuesday evening, of hearing Mrs. Patterson's lecture on the above subject. We understand Mrs. P. has lived in the 'sunny South' some thirty years, and is therefore able to speak from the best authority—personal experience. It was much to be regretted that the audience was very small, arising from no want of appreciation of a first class lecture, for the public could not judge of its merits, not having heard it. The citizens of Waterville have given a crowded house to a lecture with not a tittle of the excellence of this.

She gave a general view of the character and spirit of the rebel leaders, as regards their long cherished purpose to dissolve the Union, and establish a nationality under which their lust for dominion should be gratified; cited instances of the barbarous working of the slave system; described the enfeebled resources of the South as compared with the gigantic powers of the North—only the surplus of which has yet been set forth; and closed with a solemn and eloquent appeal to all Union loving men and women to sustain our brave and already victorious soldiers in giving a death blow to the rebellion. She left not a peg for the Chicago democracy to hang a hope upon. These and other kindred points were presented with a sharpness and of logic and a beauty, purity and force of language, rare in the most finished orators.

While in her composition and manner she combined the delicate tenderness of the female heart with the broad strokes of the masculine hand, she seemed to lack that compass of voice which is essential to give completeness of effect to her beautiful words and patriotic thoughts. Her testimony adds largely to the weight with which history is rife, that slavery is hostile to the prosperity and life of republican institutions.

CHAPTER SIX

THE SCIENCE OF MAN

Background remarks

The history of Mrs. Eddy's work *Science of Man*—as gleaned from the account in the Preface to *Science and Health* (ix: 19-24), from *Footprints Fadeless* and from the various copies extant—is as follows:

In 1867 the first copies of her instructional notes in the form of Questions and Answers came into 'friendly circulation'. Among these was one belonging to Sally Wentworth whose copy given here on pages 193-203 is perhaps the earliest to survive. Revisions were constantly being made and handwritten copies of the latest version of *Questions and Answers in Moral Science* were distributed among members of the class held by Mrs. Glover (Eddy) in 1870. It was now sufficiently formalized for a copyright to be granted on it. Pupils who preserved these manuscripts included Samuel Bancroft and Mrs. Daniel Spofford.

Mrs. Eddy's own version of these 1870 class notes was not published until 1883 when two printed copies were deposited with the Congressional Library in Washington, probably for the sole purpose of safeguarding the copyright. The reason for this was that the first printed version to be offered to the general public (with the title *The Science of Man, Embracing Questions and Answers in Moral Science*) did not appear until 1876 and bore very little relation to the earlier wording. In 1883 Mrs. Eddy was having trouble with plagiarisms from her manuscripts, particularly on the part of one of her early students (see page 158).

It is naturally Mrs. Eddy's own version of the 1870 document which has been chosen for reproduction in the pages which follow, although differing in a few details from the Bancroft and Spofford versions. Some pages from the Spofford text have, however, been added to show the changes she made after it was proven that even for her students demonstration must rest 'wholly on a spiritual basis'.¹

¹ *Footprints Fadeless* records that the first students tried to demonstrate Mrs. Eddy's teachings 'after Quimby's method'. Further references to this are in *Repaid Pages*, 'Imparting the Discovery' (p. 60), and *Mis.* 380:17.

Since it has been possible to make the copy of Mrs. Eddy's printed version direct from one of the original pamphlets as deposited in the Congressional Library, the text has been left as exactly as the original had it as possible, even to the reproducing of a couple of typographical errors and one or two cases of odd punctuation.

An example of the complete revisions made between 1870 and 1875 was kept by Henry Bancroft, whose copy is given here on pages 204.17. This differs from both the 1870 notes and the 1876 version.

By 1879 *Science of Man* was ready to go into the second edition of *Science and Health* as the chapter 'Recapitulation'; but since only Vol. II of this edition came off the press, it was not until Vol. I of the third edition appeared in 1881 that *Science of Man* became a part of the Christian Science textbook. Meanwhile, a second printing of it on its own had been made in 1879. But the questions and answers were now arranged as they appear in any early edition of *Science and Health* and somewhat as they appear in all editions after 1891; so they are readily available and need not be reproduced here.

(a) Mrs. Eddy's own published version

THE
SCIENCE OF MAN,
 BY WHICH
 THE SICK ARE HEALED
 OR
 QUESTIONS AND ANSWERS IN MORAL SCIENCE
 BY
MRS. MARY B. G. EDDY

 WRITTEN FOR HER STUDENTS IN 1870

 BOSTON:
 569 COLUMBUS AVENUE.
 1883

CHAPTER 1

Ques. What is God?

Ans. Principle, wisdom, love, and truth.

Ques. What is this principle?

Ans. Life and intelligence.

Ques. What is life and intelligence?

Ans. Soul.

Ques. Then what is God?

Ans. The *Soul* of man and the universe.

Ques. Is God man?

Ans. No, they are perfectly distinct and yet united. Soul or God is not man, nor is that which we call Soul in man; while they are ever united as substance and shadow; Soul the substance, man the shadow.

Ques. Then what is man?

Ans. The idea of this principle, and Soul is the principle and substance of this idea, named man; because it is the life and intelligence of it, and you will please remember as the leading points in Science, that man has neither substance nor intelligence, that these belong to the Soul, and that the Soul reflects itself in man; therefore, man is the reflex shadow of the Soul, borrows all substance, intelligence, and life from the Soul, outside of man; you are not man, or woman, you are the *Soul* and those the shadows and ideas of you.

Ques. What is matter?

Ans. It is not substance, if Soul is substance, for Soul and matter are not one; then matter held as shadow is the idea of God, but matter held as substance is a belief and error.

Ques. Is the body of man matter?

Ans. Yes, because man has not a body and because matter as substance is not the idea of God. The Soul has a body and his body is immortal, because it is the idea of its principle, and is not a belief of substance, intelligence, and life in matter, but hold these in the Soul, and man the idea of these: this man is the body of the Soul and not the body of man. This body of man is the belief of life, intelligence, and substance in matter when Science proves that none of these are in matter, hence a mortal man is not the idea of immortality, and he cannot be the idea of Soul, for nothing of decay, of sickness, or of sin gives an idea of God, the Soul.

Ques. What is the man that is sick and mortal?

Ans. We have shown you that the man that is harmonious and

immortal is learned of Science and reverses the belief we cherish of him, by holding life, substance, and intelligence in the Soul, and this Soul outside the body, and giving forth its idea as substance does its shadow. Now the body we call man, that is inharmonious and mortal, is a belief that life, substance, and intelligence are in this body, that Soul is here, hence intelligence and life are in matter. From these false premises flows the error that is mortal, and this error is the so-called man that is sick and mortal.

Ques. Is mortality a belief, is sickness a belief, and is there no reality in man?

Ans. There is no truth in error, truth is immortal, error is mortal, truth is harmony, error is inharmony, and if sickness was truth Christ would not have destroyed it, and I would not teach a student such presumption. Do you think drugs, air, and diet would heal the sick if the intelligence and truth of man had caused the sickness? If matter is superior to God then we admit that effect is superior to cause, and can save or destroy the works of God. This reasoning is vain, Science tell us that sickness is discord, and as discord is not caused by the principle of music, so this inharmony of man is not caused by the principle of man. The principle of man is the Soul and the Soul is the life and intelligence of man, that gives the idea of itself in shadow, and holds all substance in itself; and the idea of harmony must be harmonious, hence material man is a *belief* of man and not the idea of the Soul, and this belief is neither harmonious nor immortal.

Ques. Do we see man, or what is it we see?

Ans. It is not the man God created that we see, for this man is as before named the idea of substance and life, and the one we see is a belief of sin and death—a belief of substance and death in matter, instead of the idea of truth that holds matter a shadow at the control of Soul. We see mortality that is falsely named man, with mortal sense; but we see the immortal man through Science, and with immortal sense that contradicts sense in matter.

Ques. How can we understand this?

Ans. By growing up to it through truth, and not through a belief. We cannot learn this of an 'ism or of personal sense, we must learn it through Science, and this is to learn it of principle and this principle is Soul. Now we must learn what I have stated of the Soul, and let it contradict sense as Science must. Does sense tell us that the earth rotates and revolves and that the sun stands still? No! it says that the sun rises and sets, but Science contradicts this.

Ques. What is sense?

Ans. It belongs to the Soul and not to the body, and this sense gives the idea of truth and never errs. There is no sense that belongs to matter. The five personal senses are but a paradox and error. Matter has no intelligence or sensation, and these senses are a belief that it has and this belief is error; that we ask these senses for pleasure is the foundation for the results to come in pain, and is the error that gives inharmony to man. There is neither pleasure nor pain in matter, and to believe there is is the error that stands the opposite of truth, and this error is named devil and was cast out by Truth, the Christ, that came teaching and practising it. Now when there is pain or suffering you find it in sense; therefore, you are to contradict this, with Science that says there is no reality in aught by God's giving, and this principle cannot give inharmony or this good evil; hence you must argue down this false seeming, this belief begotten of man and born of woman, instead of God, and my proof to you that these statements are Science and Truth you will find in this, that when you destroy the belief, consumption for instance, the patient will recover. Now you have not destroyed a person, place, or thing you have only through a metaphysical process destroyed a belief, and that consumption is gone when this is accomplished proves to you that sensation in matter is only an illusion and belief that Science contradicts.

Ques. What is belief? According to the Bible cannot you 'believe and be saved'?

Ans. This never meant a blind belief; it referred to the faith that works out the highest understanding of God, by which we give up the evidences of the senses for the truth of a principle that is at war with sense. Belief is a thing of change, and depends on no principle for support. It is dangerous to believe in God when we are commanded to 'acquaint ourselves with God'. If we believe a truth, this belief may change and this truth be lost sight of; but if we understand the truth this cannot be taken away from us. Mary understood truth and Martha believed in it only. Science is the only safe interpreter of man and God, i.e. of a principle and its idea, for it teaches principle so we can demonstrate it, and this demonstration Jesus gave, and commanded others to give, in healing the sick; hence he was the most scientific man on record; he demonstrated more of the understanding of God than did others. If when you heal the sick, you will so teach them the principle by which you take truth to destroy error, and give them in place of belief the understanding of this truth, they will never relapse nor fall into the error they have understood their way out of;

but if you destroy the belief, sickness, and they do not understand how it was done, yet will they get well all the same, but are liable to fall into some other belief, for instance, if you should destroy consumption through this metaphysical process, yet might your patient have sore throat left or some other error. It is the work of time and eternity to destroy all error.

Ques. Is all sickness but a belief?

Ans. It is; there is no truth in inharmony, for truth would at once restore harmony; and all belief is error, for you should learn the Science of man so as to understand man, and then you would have no belief about him. Belief is the opposite of Science, and is in reality nothing. Principle and its idea learned through Science is all the reality there is; hence sickness is nothing, because it is not a principle or its idea. Principle is immortal and gives harmony to its idea, and if sickness were truth, or the idea of it, you could not destroy it, and it would be error to attempt to do so. Principle is truth, and its idea is man in perfect harmony; belief is error, and its belief is man sick and inharmonious. Now you must take this very principle to say to disease: ‘you are a belief only, for matter has no sensation, and you claim to be sensation in matter, and you are this error of belief that the opposite truth, that matter has no intelligence, must destroy.’ This is the Moral Science that gives harmony to the problem, man.

Ques. When healing the sick, which belief shall I first destroy?

Ans. The one that is producing inharmony: if it be a liver-complaint you are to destroy it thus: Place your thoughts utterly away from its being a reality, so you must not think of the sallow skin, of the deranged bowels, but of the eternal harmony of every man in Science; there hold yourself, and from that standpoint address your patient; first by saying: ‘there is no inharmony, because there is but one reality, and this is God and the idea of God’; now, sickness is not of God or the idea of God, so you are to say as one having authority: ‘Depart from him all ye that work iniquity, all that brings inharmony’; and then take up the arguments of Science to talk down this belief, and afterward explain as much of the Science as he can bear; but in this be wise, and cast not the pearl, truth, before swine, i.e. to the uneducated thought. Bring up the patient by degrees to see the truth you utter. It is necessary sometimes to shock or startle the mind, in order to move it away from its position of belief; when this is necessary, come out bluntly and tell your patient with a determined vehemence: ‘nothing ails him!’ and he is like an insane man, that suffers from the belief that he will hold on to.

Impress him with the feeling that you are indignant with error, but charitable towards himself, pitiful and loving, and for the good of your patient alone you have thus spoken boldly the truth. When the sick tell you they have a consumption, and you see all its symptoms present, you are to tell them they have no such thing, and if they ask what it is, you can reply: 'I understand perfectly the cause of all these symptoms and will tell you when you recover, but not now.' You are not to give names to sickness, but are to unname it by destroying it. You must in arguing down a belief mentally as you attend on a patient, call it by name, for unless you do, it will not be destroyed in many instances, but you are to avoid admitting this name to the sick, because you are trying to blot it out, and not to preserve it in belief. You must take up all the beliefs of your patient and utter the truth to each, so as to preach this gospel to all nations, i.e. to all assembled multitudes of thought, where mind condenses on some point. The first cause of sickness is the fear of sickness, and a belief that sickness can control the body to any condition it pleases to assume. This is the leading falsehood of error. Sickness is error, truth is harmony. Now take the opposite truth of this belief and with it destroy this error, arguing thus: If Soul is immortal, is not this superior to mortality? If Soul is truth, and sickness error, cannot truth destroy it? Again, if Soul is intelligence, and there is no other intelligence, then there can be no sensation, or suffering given by ought but Soul, and this punishes man only for sin, and never for exposure to air, or for exercise, eating, or drinking, unless we are offending morally by so doing. You must first cast the beam out of your own eye, you must take away the belief to yourself, of all these so called laws of health, which are only educated beliefs of laws by which we suffer the penalty of a belief, instead of punishment by the law of truth.

Ques. What is the most sure and rapid way of advancing in the understanding of this Science?

Ans. Truth, wisdom, and love, this is the principle. You cannot destroy error by error; if you are profane swearers, if you are murderers, if you are adulterers, if you are thieves, you would not hesitate to say: 'these errors must be given up' if you would heal with truth, and this is the only means in Science that you employ. Now, then, to advance most rapidly, you will cut off every offending thought or motive that is not truth; you will not love money beyond the appreciation of it as a means of usefulness; you will not lie, or deceive; you will be just and merciful, and if you hold any habit that places pleasure in sense, you will be rid of this as fast as possible,--

or how else can you destroy it in others? For instance, never let a student of Moral-Science think to succeed by ought but honesty,--never go to a patient that suffers from error with the very error you would destroy,--never with a cigar or tobacco in your mouth go to a patient that is sick from the effects of this very error of belief, and as you argue it down, say there is no pleasure in it, which is the truth in the case, while you literally are saying there is pleasure in it, by finding it there. Your error here is twofold: first to find pleasure where it is not, and thus to be holding yourself in matter, when Science holds you outside of it, and no sensation there; and secondly, by being *dishonest*. Now to advance higher each day and year of your life in healing the sick, you have to look over yourself and labor here, more than you do with you patients. You must ask yourself while attempting to heal: ‘Do I come with truth to do this, or a belief only?’ If with truth, I shall be living in Science, seeing outside of sense and able to read the thoughts of man, because I shall have passed from sense to Soul, in which I shall realize all happiness in doing good. Now, if you learn this only of me and practice it only for policy, you will have to learn it over again and practice it only for its truth, and this weight of truth on your side will then show your scientific position at the bedside, and your presence there will often heal the sick, without a word on your part or the least contact with their person.

Ques. If after I begin to heal or attempt this, and I should fail, what will be the cause?

Ans. This will not be the case. After I have instructed you by Mss. and lessons, if you do not succeed to a very great extent, you certainly will be able to do enough, to satisfy yourself that all you need to be able to do infinitely more, is to obey the rules laid down in this Science. When you see an error at your own door, destroy it, and thus go on with yourself, and your success will then be certain, for by the time you discharge cargo of error, you will be able to help others out, and more readily, because you remember how you overcame the beliefs yourself that were at war with Science. When you destroy a belief, you must get hold of the belief that caused it also, and destroy that. For instance, Science explains all sickness and death a belief, and not truth. Now you may have a sick child, and the first argument is to say, ‘this child is not sick’, but is a belief of its parents and that belief embraced all this error, called sickness. You can readily understand it has no heredity disease, because matter cannot make its own conditions. You may call a child an hereditary error, for such it is, and just in the ratio that you can argue down this

little error, will the child and the man of Science, the body that is harmonious, appear. The first error of this child is that man created it, and that life is here in the form of mortality. His birth, existence, and death, is all an illusion! and is the opposite of truth; it is nothing to do with man, it is the opposite of man, and should be destroyed, so that man and the principle of man, can be understood. You may also have a creed that hides truth.

Ques. What is sickness?

Ans. A belief only; it has no identity and is an image, formed in the mind that reflects itself in the form it believes. If it be a cancer in belief, we see this; if it be a consumption, we see this, and if we do not see it, we feel it, for it is a belief of the personal senses, and there it is found, and never in Soul. As we have before taught you, there is no personal sense, because matter has no *sensation*. Then you can readily infer that it is incapable of pain, or inflammation, or swelling, or any action independent of mind. Sickness or sensation in matter is not a reality, but is an illusion; it is the error that is the opposite of truth, and one that we must grow out of if we are scientific and learn our immortality. In order to grow out of this you must avoid speaking of sickness, and you would not really do this if you were in truth, for there it would not appear to you, there you would know the mind of your patient, and regard disease all mind and belief, and no substance in matter, while to yourself you would have the same body as now, and so would all men and women appear the same in identity. The sick are like the insane in this, that a delusion is a reality to them, and you are to break up this belief. Disease has the same reality to them that a dream has to the dreamer, and, if you understand it, has no more reality than a dream; then are you like one who has wakened from sleep, and can break up the incubus of another one. The sick have only to waken from this dream of life in matter,--of pain and disease in matter; yea, of sensation in matter, that you call personal sense, to realize themselves well; but to break up this illusion requires much growth on your part, much progress from sense to Soul. You are not in the body, hence, you have not in reality to make this passage, but the dream of life says that you are, and you are looking and listening to this error and this dream; then let it be enough to break this fatal spell of belief, that would gather you where you are not, to know that all inharmony is error, and that the Soul, which is *you*, cannot dwell in error. Soul is immortal, error is mortal; turn then from the persuasions of error that say: 'I am disease that can make man mortal in spite of the Soul', and listen to the words of Wisdom that said: 'I am the resurrection and the

life.’ This did not mean the raising of a dead man, but destroying a lifeless belief, so that the immortal man can be seen and better understood.

Ques. What is the proper method and the one Jesus employed to heal the sick?

Ans. To cast out error with truth, and thus heal the sick. This is Science, and no other process is.

Ques. How can I succeed in doing this so that my demonstration in healing shall be wonderful and immediate?

Ans. By being like Jesus, by asking yourself: ‘am I honest, am I just, am I merciful, am I pure?’ and being able to respond with your demonstration, to let what you can do for the sick, answer this and not your lips, for if you are becoming what is required of you, then are you a law to yourself and will ask: ‘am I doing to others as I would that they should do by me? am I seeking the praise of man or the praise of God?’—which means in Science—‘am I asking the Soul to approve, or am I asking this of sense?’ and the answer will be found in Science, by which you may know. If you are seeking money in your practice more than a growth of your own, more than to be perfectly pure, and honest, and just, and meek, and loving, then are you asking of sense instead of Soul for happiness, and your patients will not recover as well; they will gain at first up to you, and then you are not sufficiently beyond them and near the Soul to carry them or unjust, when you are practicing healing the sick, remember you further away from sense by following you. A stream rises no higher than its fount: if you are vain, or selfish, or avaricious, or deceiving, are holding on to error as strongly as your patient, and the only difference is, his is an error of pain in sense, and yours is an error of pleasure in sense of matter. What I say unto you I say unto all,—*watch*, for ye know not the hour in which the thief cometh. Error will tempt you just as it tempts them, only in different arguments; sickness comes through fear, and this fear draws the sick into the belief of disease. Error may come to you, saying: ‘Believe me and I will make you as gods’, that is, become proud and revengeful, vain and selfish, unjust, or impure, and this will give you success in this world. Now, had you known that this was the thief that breaks into your good resolutions, you would have watched and not have had your house broken open; but when we believe an error we cannot see it is an error, and here is the reason of this command, *watch*; if you find yourself asleep and not watching over yourself to hold ground against these thieves, then will you be awakened by seeing your patients not go on to perfect recovery, and here you would ask of me:

‘How can I carry them on to this?’ when I have already given you the scientific rule, and you have not been keeping it. In healing the sick you will be constantly coming in contact with error, with evil dispositions, and all the dark category of disease called nervousness; these symptoms have nothing to do with nerves, but are beliefs, devils, to be cast out. Now, you must *watch*, that none of these enter you, and if you feel a growing impatience, know that this is not God,—is not the principle in Science that casts this out, and that heals the sick; if you feel a growing pride, know that this is error and not truth; if you are petulant and irritable, watch, for now you are admitting a thief that will rob God for a season; if you are loving tobacco or associates in error, if you are loving ardent spirits, if you take medicines, if you take pleasure in any way or sense, then you are looking the wrong way, and if you look long you will certainly go there in belief, and cannot draw your patients out of error while you are being drawn into it.

Ques. What arguments am I to use with error?

Ans. The arguments that Science opposes to it; that happiness is not found in it, that health is not found in it, and that these belong to matter or sense is the belief and error you must put under your feet. If a patient comes to you with a belief, called consumption, for instance, you are to sit calmly and triumphantly down by them, so filled yourself with the understanding that nothing is here and that they are only dreaming, that your atmosphere of Soul will be to them like the sunlight that melts away the darkness. You are to bring enough of Soul or light to disperse this vapor. There is no discord, because there is no truth in discord, and no discord in truth; now Science tells you they are not sick, and knowing this as you ought, you can begin to waken them from this dream or illusion. But if, when you stand by them mentally speaking, you cannot pierce the darkness by a ‘peace, be still’, ‘let this peace return to you’, -- that is, do not be discouraged, but hold calmly and persistently on to Science that tell you you are right and sickness is the error. We believe, and others believe, we get nearer to them by contact, and now you would rub out a belief, and this belief is located in the brain—therefore as an M.D. lays a poultice where the pain is, so you lay on hands where the belief is, to rub it forever out. Do not address your thoughts for a moment to their bodies, as you mentally argue down their belief, but take yourself, the Soul, to destroy this error of life, sensation, and substance in matter, to your own belief as much as in you lies, so that your patient may be conscious of the effect of Soul upon him, for this principle brings harmony with it and thus destroys the errors of

sense. If you have a belief, consumption, to destroy, begin with the leading point that it is not inherited, because man and woman were created by God and not by a union of the sexes; they were created by Soul and not by sense, therefore God never created a disease that destroys man; the principle of harmony never gave discord; nor truth, error; nor life, death; but here these are the belief, and you are to know they are not here, only a belief is here: this body of man's creating, and this belief you are to destroy, and let the man be thus born again, out of error and into truth. This birth is a chemical change, in which truth destroys error; these changes occur as alternatives,¹ and change the body from a belief of error to an idea of truth, such as Wisdom created in the beginning. Inflammation is the foundation error of the sick, but inflammation is only a fear, and this fear makes an increased or diminished action; it either paralyzes or fevers the body. You are first to calm the fear, and next to destroy the image in the mind that frightened them. But the sick do not always know themselves what this image is; sometimes they can tell you, but you ought to be able to tell yourself, by reading their minds better than they can; for if they are in an error they cannot know it. Begin with fear always and talk it down, then take away its image called inflammation, and then destroy the belief that made this fear, if it was a cold that caused it, argue down this belief, or if grief argue down this, or if hereditary tubercles give this a rebuke, for you know there is no sensation or substance in matter, then how are you to get pain, tubercles or inflammation in shadows? You cannot. You must assure the patient that nothing ails his lungs, for you know Science holds man and every formation of man immortal, and this is the principle of man, because it is the truth of him, so you can safely tell them this, and if you get them to believe it, they are cured, and if you get them to understand it they can never have this again. Take up tubercles, ulcers, bleeding, and blood impoverished, matter in the air-cells making them cough, fever, etc., showing them that blood has no life or nutriment for man, therefore it cannot be impoverished for want of air, that air has neither good nor evil for man, that ulcers cannot be, for there can be no decay in truth, and not truth in decay, that bleeding has not been, that blood is a belief, that all this is a belief, and that man is not made up of lungs, liver and stomach, heart, brain, bones, etc., that these are beliefs that die, and then we go on to learn that these are the ideas Soul holds and give this idea in man; and holding them thus they are never lost nor inharmonious. Sometimes a single hair of belief separates from

¹ Misprint in the original for 'alteratives'.

truth, and these 'hairs' Wisdom 'numbers', and you must sift out what this belief is, so as to argue it down. It may be a creed by which man has yielded up the truth that in Science the Soul controls man, and not a third person named God. It may be that a belief has made them give up the controlling of themselves to a 'departed spirit' that in truth cannot control them, or it may be hereditary beliefs of their parents that are developed in the patients; all this is impossible in Science, and yet all error is possible to belief, just as all harmony and truth are possible to God. I give consumption for an example only, all belief is to be destroyed in the same manner; and you are to bear in mind that all inharmony is a belief and not truth. If sickness were truth I would not teach you how to destroy it; that is Science is truth is proved in that it does destroy inharmony and error. When you would destroy a present belief get the remote and predisposing one that made it; sometimes you will find it a very slight thing a fright from a cause wholly remote from the belief you are trying to destroy, but which was the procuring cause of it. O, my students, if you would become distinguished in your calling, seek truth in all you seek, and pursue truth; this is the only possible way in Science in which you can give the highest demonstration of God—of the principle that gives harmony to all it controls. Do not think to deceive yourselves by deceiving others, for Wisdom will call you into judgment for all you think and act, and the tribunal before which your true position is tried and proved, is the demonstration that you are able to give of healing the sick, after learning the principle upon which this is done, and the only one by which you can succeed to the most marvellous instances of cure.

Ques. Is this process of cure magnetism?

Ans. It is not animal magnetism, electricity, mediumship, physiology, or materia medica, and we can only define it moral science and metaphysic.

Ques. Please give us your name for the trinity.

Ans. We will; it is Love, Wisdom, and Truth, a triune principle in unity. The Holy Ghost revealed this principle to the disciples, and begat Jesus the idea of it, and rested on Him. The Holy Ghost is Science, the only revelator of God—the principle of man and the universe—and was the Comforter to come that should lead into all truth.

Ques. What is prayer?

Ans. Fasting and prayer, by which Jesus healed beyond his disciples, is this: fasting is so to withdraw from the senses that say you must eat to live, etc., as to bring down bread from heaven, i.e.,

truth from harmony, wherewith to destroy sickness, sin and death. This is the 'bread to eat that the senses know not of'. Prayer is to shut the door of sense—to withdraw from the error of sense, and place all intelligence in the soul, and there to understand 'I and the Father are one', which means that principle and soul are God. If we utter not a sin but believe in it, we sin; if we utter not a truth but understand it, we are in that truth; if prayer is a sincere desire we can feel this, and to express it were vain, for it needs no expression 'only to be heard of men', as the hypocrites do, and if the words are not all sincere it is a deception. Words can deceive, thoughts are more safe; until we have grown up to every word we utter, for every idle word we are judged by wisdom. We must work to obtain a principle and to demonstrate it. Praying for the understanding of music would never give it; praying for wisdom never moved this principle; but striving for it, i.e., learning it, does give it; therefore we are not only to seek, but to strive for wisdom by which the demonstration of healing the sick is obtained in Science.

CHAPTER II

THE SOUL'S ENQUIRIES OF MAN

Intelligence where art thou? canst thou see as God outside of matter? art thou feeling that substance is intelligence, and where-soever thou art there is thy body also? and is the question settled 'Where shall the young child be born? where shall Truth be found? The Soul is Truth, therefore it is immortal and never found in mortality.

Hast thou no other Gods before me—the Principle of man? or, hast thou 'Lords many and Gods many'. Hast thou idols in matter? Ask not to be permitted them; for I, Wisdom will destroy them all --take them all away from thee. 'Thou shall have no other Gods before me.'

Doest thou unto others, as ye would that they should do unto you? or, art thou selfish, seeking to hold advantage over others? forgetting that the scales must be balanced by Wisdom, and thy neighbors need weigh equally with thine own; therefore, beware that selfishness that belongs not to Soul, but is the belief of man in matter—waver not the balance of Wisdom, and why? Because forgetfulness of self takes you into the principle, that is universal benevolence and love, and this is your reward, for here you overcome all in harmony,¹ and

¹ Presumably 'all inharmony'.

depend not upon aught of matter for happiness, while you hold matter entirely at your control.

Do you hope to find, and are you thinking you find pleasure in sense? Then destroy this illusion as fast as possible. Seeking happiness in matter is error, because matter has no intelligence.

Do you love your neighbor because he loves you? (The man of error can do this), or do you love him because he promotes your interest or success in any way? (The man of error does this), but thou shouldst love him because he is poor and needy, forsaken of man, and perhaps persecuted for righteousness sake; or because you see upon him the signet of wisdom calling him toward God and away from matter--man. Let your attraction toward all come from the Soul, and not from the body.

Are ties of kindred, according to the flesh, stronger than your kindred in Truth, Wisdom, and Science? Truth saith: 'If you love father, mother, sister or brother more than Me, (outside of these matter attractions), 'ye are not worthy of Truth, and if ashamed of me before men, I will not reveal myself unto you.'

Has thy neighbor found thee in jeopardy—found thee in error and helped thee out? Think not to reward that love by feeding or clothing the body alone; while to the ties of flesh you give the food of Love, wisdom knows no ties of flesh: but the demands of wisdom are for love, the food and raiment of the soul.

Do you ask of today, 'What have I done that's worth the doing?' and what have I learned that is immortal? Where am I seeking to lay up my treasures? Is it in a belief of wealth that must perish, or in the true riches of wisdom? Would I cheat, deceive, or wrong another to get gain? Then should I lose infinitely more than the world has to give.

Dost thou know that in the body thou canst not judge righteously? You weigh every act there in the scale of selfishness; but outside of matter, the soul sees the woes and wants of all, and 'pities as a father pitieth his children'. All feel the need of sympathy, of kind words, and hearts interested for them, as well as yourself; and they feel the want of these who have them not, sevenfold more than those who have them. Therefore be charitable, for the greatest gift is love.

Are you in prosperity? Then forget not thy friends in adversity and be not vain of thy attainments; for God gave them, and man receives them to prove his faithfulness in meekness, and not to make him vain. 'The meek inherit the earth'; wisdom is not proud, and controls pride and all error. Respect the soul, and let the soul sustain this self-respect in man.

Dost thou choose in wisdom thy associates? So let it be, for they

draw thee toward God, outside of matter, and unto wisdom, love and truth; or they draw thee toward the body, into lust and error.

Do you practice justice toward all, never to listen slander willingly, if the accused be not present for defence? For then art thou a partaker in wrong or error, and less wise than the State tribunal.

Do you speak the truth, and live the truth, up to your highest understanding of what is right, and think not to deceive? For nothing is hid from wisdom that shall not be revealed; and wisdom rewards and punishes; therefore at some time you will be rewarded according to a just judgment; then will the soul whisper to man, 'If you suffer from error, your reward is in getting out of it; but if you suffer from truth, you will be rewarded with truth, and this will help you to rise above the world, and give you peace that the world knoweth not of. If when you are persecuted for truth you are so drawn into the atmosphere of your persecutors as to feel yourself their feelings of hate and malice, then are you in danger; but if when they curse, you can bless, then have you overcome your enemies and gained a great conquest over matter and error; and for every one of these chemicals that the world of error makes, so much have you gained toward the outside where you desire to be and only are.

If you have aught against thy neighbor (i.e., one who is near thy plane of wisdom), go and tell him of it, and if he repent, forgive him. Never cherish error that you can destroy by any act of your own. When you see error do you pass it by because it is hard to labor in this vineyard? saith the unwise steward; or do you turn and rebuke it! One is worldly policy, the other is wisdom; but you must know when to speak, as well as what to say.

Cast not the pearl truth before the man buried in matter to an extent that he cannot see your pearl. Let your peace return to you in this case; but if he is worthy, let your peace fall upon him.

Do you suffer in error, and do you suffer where error is? This you must do until all be put under your feet. If you are at ease amid error, then you cannot feel when it 'biteth like a serpent and stingeth like an adder'. Error destroys harmony, while error is undisturbed, unless truth turns and rebukes it.

To live the above, will take you farther into science than all else can do.

(b) *Questions and Answers—preserved by Sally Wentworth*

QUESTIONS AND ANSWERS

IN

MORAL SCIENCE

Given by Mrs. Glover (Eddy) to her Students
[Between 1867 and 1870].

NOTE: In the copy from which the following ten pages are taken, as no doubt was true of the original, capitalization of words associated with Deity seemed to be quite haphazard. Judging from the various MSS. available, the words 'principle' and 'science' were not usually given with a capital in 1870, except where Principle was used as a definite substitute for the word 'God', or where Science meant Moral Science (the phrase that later became Christina Science). Likewise, "Wisdom" and "Intelligence" were often capitalized as synonyms for God, while 'love' and 'truth' were usually not; although the reverse became the final practice, and all four were used with capitals in the first edition of *Science and Health* in 1875.

In these Sally Wentworth 'Questions and Answers', however, the practice of the day has been adhered to as far as possible.

QUESTIONS AND ANSWERS

What is man as God created him?

Man is the idea of principle and eternal with life, and this principle is God, which created the idea, man, which was the highest idea of the eternal principle.

What is this principle?

Wisdom, Love and Truth.

What is the idea of this principle?

Man.

Is man matter?

Certainly not, if by matter you mean substance.

Is there any substance, then?

There is substance in principle; there is no other substance.

And why not?

Because substance is an eternal principle; it is also immortal; it is life and not death; therefore it cannot dwell in matter, even for

a moment, but is a principle outside of it, and is intelligence to the idea, man, and there is no other intelligence but the intelligent principle. Matter has no intelligence and belief has no intelligence, for belief is an error and error is not immortal; it can not create, neither was it created. It is simply the absence of substance, and an illusion.

Is substance life and intelligence and is there no other substance?

Certainly there is not.

What is intelligence?

God.

What is God?

Wisdom.

What is wisdom?

A principle.

What is principle?

Intelligence, substance and life.

What is Intelligence, substance, life?

The principle eternal or the Triune God, viz. Wisdom, love and truth, none of which are matter.

How can a principle be distinguished from a belief?

A principle can be learned only of Science, and when it is understood, it can be demonstrated as truth. A belief requires no proof, for it cannot be proved, but truth is known by its works. If inharmony of any sort is manifested know that truth has not caused it, for the result of Wisdom, love and truth is the result of a principle and a principle cannot change nor err. All is harmony which results from a principle, but this harmony is not always understood, the principle not being seen and science, not belief, teaches a principle.

Is man a principle or a belief?

Wisdom created man and wisdom is principle, and a principle creates its idea, but never a belief. Therefore man was the likeness of God, its immortal and eternal principle, but belief says man is a person and holds life in the idea or man. This is a shadow of shadow and an illusion; therefore, belief is not a science for it is not the creation of a principle. The body of man in science is the shadow of substance, and the idea of a principle, and when you make a belief out of an idea you have no principle creating it. Therefore when man holds life in his body, man is then in error and gets sick and sins because he is, by his belief, in an error and must get back into science to get back to principle which controls error and destroys belief.

When will man arrive at the understanding of himself?

When all intelligence he holds is principle and as he returns to his primitive creation, will he learn this Wisdom, love and truth which is the principle of all creation, and this becomes an unerring, immortal principle as he is, and not matter as he now reckons himself, but is not.

How can man understand himself a principle after so long believing himself a person?

By learning this truth of science, for science alone can teach a principle—it cannot be learned of a belief.

What is a belief?

The opposite of truth, for truth is a principle and principle cannot change or die—belief changes and dies.

What is the opposite of Truth?

Error.

What is error?

A belief and not principle.

Is error immortal, is it substance or intelligence which is life?

It is neither of these, inasmuch as it is not wisdom, truth and love, and these alone hath eternal life, for they are principle and principle is God, which is life, intelligence and substance. There is none other.

How can we be a principle when we are a belief?

We are a principle because we are immortal, but we cannot hold intelligence in principle and in a belief at the same time, so we hold that intelligence is in matter or our body and have to suffer the effect of this error until the error dies and we awaken outside of it, or else learn of Science, thus awakening and save the suffering. We must understand principle in order to hold ourselves in it, and if we are in it, we can draw others there, for if we understand it we can explain it.

Can a person who is a clairvoyant, i.e., who sees outside of his personal sense, or one which heals without matter, not be said to be acting in principle?

If this was understood, i.e., if they understood the science of their doing this and could teach it to others, then would they hold their intelligence (which is themselves) in the principle of this phenomena, but not until then. Healing the sick or clairvoyance is like learning music from the ear instead of learning it from the principle, in science, so as to write and teach it. Unless the principle is understood

you cannot act in it, and as it never has been taught in science by any written or published writings from any known individuals but me, I claim that it could not have been understood except by Elijah, Jesus and his disciples and Paul, and their writings do not teach it unless you understand their scientific meaning and not the interpretations which belief hath given them. Perhaps even then science was not fully seen by them, but their music that was perfect, i.e., their healing phenomena was learned of having seen it and heard it from Jesus. That which is understood can be explained and taught, and this is to hold our intelligence in its principle. That which is practiced only and not understood is a belief and in doing that the intelligence is in a belief and not in the principle. But a copy of truth is better than a copy of error, hence when they cast out devils and healed the sick in the past as in present ages, in the name of Christ, they were not forbidden but the Master said, 'Many have come in my name'. To come in the name of truth is not to come in truth. Christ was the 'truth and life' so if they had healed in the principle, they would have understood it, but as they healed in its name only, it was belief to them and the world was no wiser for it.

How shall we explain this science to a student or to the sick so as to draw them away from belief; so as to take them into principle where all is understood and consequently all is harmony?

By commencing with their understanding of belief and arguing them down, and when reason is convinced, that is a growth and growth is a chemical change which does not retrograde. Your cure is wisdom if your work is done in science. You are upon principle which contradicts and destroys belief because it explains it away and that which is understood we have no belief about. This is Truth destroying error as by a chemical process of opposites meeting in which one destroys the other or the positive principle destroying the negative belief, for negation belongs to error. This is what we call in healing the sick, a chemical change—its symptoms are a stirred condition in which all the ailments seem aggravated or otherwise an opening of the avenues of the body or belief in which the dissolving error passes off.

In teaching this science, which is the healing error to be attacked?

The first error of material birth, viz. the belief that man and life was ever born into matter or the body. This belief you are to assail with the opposite truth that all life is principle outside of matter. Your true being, positive and eternal and their negative error being mortal, truth must destroy this belief in a degree so as to enable them to commence an understanding of the principle which they are, and which alone the eternal Principle, Wisdom, created.

How should we proceed to destroy a belief?

Your creation is to be the creation of Wisdom when it created the idea of truth which is the body or man. You are to move upon the waves of intelligence first by addressing their spiritual senses until your patient begins to perceive truth through the understanding, but this perception may not come to the personal senses for a little time after this and yet the personal senses which is their body and the body is their belief, will be affected by it. After forming the idea of truth, the spiritual senses, then you are to impress the personal senses through their belief and then explain away the error. This is when the creation, wrought by Principle, saith, 'Let their be light, and there was light'. When the intelligence begins to explain the principle this is being born again, which is necessary to establish the Kingdom of Heaven which is the reign of understanding. This first formation in principle and out of belief is as a blade of grass springing upward by degrees; the understanding grows into truth and as that growth is, so shall be the next in order of creation until 'ye learn a parable of the fig tree' and you see a growth blooming that bears fruit, i.e., it brings along with its higher truth, clearer apprehension until it reaches the principle, and this is the full understanding when you see God, i.e., see truth in principle. Then you are 'born again' and this is the end of the world, and lo, the summer is near, the time to mature the seeds of wisdom. Man is not of matter just in proportion as he is out of belief and he is out of belief just in proportion to his being in the understanding of his Principle.

In what manner are the spiritual and personal senses, or in other words, is the intelligence and belief of man to be taught this truth?

The practical application or art of applying this science to the idea, man, so that he may be affected by it is first to leave your own belief or body, then you will be in principle and there be able to speak to another in this principle, in which immortality controls the body. If this wisdom be not yet fully attained, the next method is by rubbing the head, while you at the same time take yourself utterly away from all thought of his complaints or their locality in matter, and looking away from all beliefs of man, attach your wisdom to the principle which speaks to the principle (for it is truth that heals and destroys error) instead of addressing the personal senses of your patient in your arguments to convince his judgment that his belief is all the disease he has and that Christ or Truth said to this belief, 'it was a liar from the beginning and the truth abode not in it', showing him that the knowledge of man has deceived him and that he has passed into a belief from which truth alone can awaken him, and thus destroy it, and when this devil is cast out the dumb will speak, the

deaf hear, the lame walk, etc. After this mode of arguing down the error or belief, that life or sensation is in matter, which requires three successive sittings, then speak to the student or patient verbally, bringing this truth into personal contact with his belief and explain the principle to him so that he may more clearly understand, but in doing this you are to be as 'wise as a serpent and as harmless as a dove'. Be not abrupt in your giving any sudden wrench from old opinions by saying too suddenly, 'you are not sick', but reason with him into listening gladly to this before you say it and always support by indisputable logic and truth that which you assert.

What is the principle of this Science?

God, and this is Wisdom, love and truth. Explain to the student that God is a principle instead of a person, and that truth will be able to destroy the error of their educated belief that God is a person and changes, for the prayers of man, to give immediate response in some miracle instead of God being an understanding principle, the work of which was finished after every idea of it was created. If you enable them to look away from their educated beliefs, then will they begin to see this, i. e., to understand it in their spiritual senses and perceive how man was the image and likeness of Wisdom, that is the principle and idea outside of matter and consequently outside of the body, for if he were in it, he must be of it, and then he would be mortal, thence the folly of belief which admits man immortal and then places immortality in mortality. This error also attempts to place a principle in a belief, a truth in an error, all of which the doctrines and theories of man attempt outside of science. This is the madness Christ assailed in accusing them of gathering grapes of thorns, etc., and then asking what fellowship hath light with darkness and God with Belial? showing the inconsistency of belief that puts immortality into mortality.

When teaching this truth is the learner first to understand he is a principle and not a person and secondly that life, the principle outside of his body, is him?

Certainly, and this will commence to take him into intelligence and away from the error of his belief that life is in matter and is that error which holds him from the understanding of this principle of Science, and that error which holds him from understanding God in truth and which has hitherto explained him a belief, a person and error.

Which is the next error to destroy by this truth of Science that man is principle outside of matter?

Science explains a principle and is therefore the mediator between

matter and principle or belief. Wisdom then, to explain the principle, teaches the science by which we learn it; therefore, you are to commence with the phenomena of a principle and explain that in its relation to the principle, reasoning from effect to cause. The body of man is that which we see with the personal senses or belief, and we call it matter, and matter substance. This is an error and simply belief; it is not science for there are no proofs that it is substance; and belief is proved mortal and mutable. These are proofs that principle is immortal and this body, which is a belief of matter, is mortal. Christ demonstrated this truth when he reproduced his body from its eternal principle and called the body of his disciples, a belief, a ghost, i.e., a belief and illusion. His body he held in truth and held it in science, immortal as the phenomena of its principle – in other words, the idea of the principle and the shadow of himself which was the principle and substance. This was its scientific creation by the Father, Principle, and understanding this Science, he could demonstrate his control over belief which is called matter, and heal the body or belief which was sick through this error that life and intelligence was in their body; also holding his body in science he had no weight in it for no error of substance in matter was there; hence he could take it over the wave and control all conditions of belief. There in no condition of matter, if there had been he could never have walked upon the wave, have turned the water into wine, multiplied the loaves, etc., but this he could do in science, understanding the principle, for he, i.e. the principle and father, which was this principle, were one and he could demonstrate this wisdom in all he did. The devil he cast out was belief; the truth he taught was an eternal principle in science. By this teaching and scientific demonstration of his principle, Father, he saved man from the error of placing through a belief, ‘good and evil’ in his body or in matter, which error had betrayed the understanding of man into false beliefs, such as these—that the atmosphere held a good or evil for man, that good held health or sickness, which is harmony or inharmony, equivalent to good and evil for man, that exercise held the same control, and these beliefs he cast out instead of recommending hygiene for his cures and thus cherishing error. Now if this which I have written had become wisdom to you, you could do the works of Christ, i.e., if you had passed utterly out of belief into the principle of this. You may know when this is a belief merely or an understanding with you by this test;—if you really have relinquished belief, then you have taken all intelligence out of error, out of matter, out of your body, and you must be somewhere, and where is it? In your immortality, in truth, in a principle, yet you have a body all the same,

and this body is the immortal idea of an immortal principle. This is to understand truth and then you are in this true principle. Yea, you are the true vine of which this Father, Wisdom, is the husbandman. Then can you act independent of belief when you understand that which is named matter and manifest the phenomena of principle which you are, and which can control matter. Your body cannot hold you there a captive for Christ which is Truth and Life comes to open its prison doors and set the captive free. Christ is Truth, Truth is this principle, and you cannot hide it under a bushel, nor bury it in a sepulchre nor sink it beneath the wave, if you will give up the olden error of belief that controls you even while you are saying to it you are mine, this is my hand, etc., and yet cannot command it. Then you can begin to do the work of Christ and you must labor on up to the principle which enables you to change, in belief, a serpent to a staff and make a palsied hand whole. To do this get out of your belief that you cannot. 'O ye of little faith', silence this argument of error and remember that you are a servant of that to which you yield yourself servant to obey.

Wisdom in the creation gave you dominion. Your body is your earth, for earth is the body of Wisdom. If you understand that you are controlled by either a belief or Truth you would know that if it was inharmony (you would be) controlled by belief, and harmony (you would be) controlled by principle—and all truth is principle—as in earth (harmony would show) the body of Wisdom and not the body of belief. Remember is you understand this you can heal the sick by casting out their error, belief, and thus deliver them from the body of this death. When you can do this, understanding how you do it, this is your demonstration that you understand so far the principle that controls matter.

What is matter?

Nothing—there is no part of speech to which it belongs. That which is called matter is a shadow of substance, but believing it substance makes it error; therefore matter is an error of belief, The principle of man is not in matter, but is the immortal soul of which this body is the idea. This body of belief is error for the principle would be lost if life dwelt with death. This is a belief only, for it cannot be truth, therefore it is not science. It is this belief that you are in your body which causes your entire error that sickness and death belong of necessity to man.

Did Wisdom create error?

Error was not a creation; in order to be created there must be something to create, but error is illusion, a dream and not a reality;

a belief and not a truth. Error is this belief that we live in matter, therefore this body is an error, and as Jesus named it a ghost to be given up when we understand our immortality and learn to live in substance instead of shadow, in life instead of death, where alone we do live in truth.

Is this to be talked to a patient and student at first?

Not to their belief or personal senses for they could not understand, but you must speak this to their spiritual senses with the 'still small voice' of Wisdom. Your lips need not utter it until you have sown your seed there and then you can bring it to the personal senses. This will take their intelligence away from matter and your truth will dissolve their error, if it be a tumor, consumption, dyspepsia, etc. or if in the absence of these individualized errors it be only the general one that you live in matter and are to call on matter for good or evil, as for instance, ask of exercise to give you warmth and quicken circulation; ask of diet to keep your stomach in order, in short ask of matter for that which God alone can give, namely, all good and He never gave good through matter. Good is Truth and Truth is not in belief. Truth is a principle. All that which is called matter in the physical world is the idea of Truth, the idea of principle; therefore in this Truth of Science it is good and named thus in creation; but when the knowledge which came of error said good and evil are in matter, it lied, but man believed the lie and commenced asking good of knowledge, asking it of hygiene, of physiology, material medica, and with what result? We answer: in the day he ate thereof, i.e., in the day he partook of this belief, he lost sight of truth and found error passed into his body in his belief and gave intelligence to matter. This brought death, sickness and sin (all of which are error) into the belief of man.

What are the personal senses?

There is no such thing as personal senses,--what we call these—seeing, hearing, tasting, smelling and feeling. Now there is no power to see in the eye, else if you should place it in your hand it would see. The optic nerve severed from you which is the principle of this idea could not effect seeing; withdraw your intelligence from all these as in the case of sleep and can they receive an impression of touch, hearing, seeing, etc.? Certainly they cannot. Therefore, personal senses, when regarded with the truth of science, which is to understand the principle of them, is a shadow of the spiritual senses, an idea of their principle, and in this light of understanding, Christ, this Truth, Principle, could control them, restore them, etc. But the personal senses regarded as knowledge teaches them are a belief of

matter, an illusion, error, and are proved so by the inharmony they produce, giving sensation of pain, the belief of death, etc. There is no death, there is no pain in matter. This is the bugbear of a winter's eve—it is the knowledge that was not 'the tree of life', i.e., a growth of the principle, but it was that which said in the beginning as to-day it saith, 'I will make you as gods to know good and evil'; and has believed it and chosen other gods before me. Belief and knowledge are not of wisdom. Wisdom is the principle and the understanding is its spiritual senses, but belief belongs to error, the error that life is in matter, which cannot be. Wisdom is God and this is the principle, life, outside of all sense, instant with reason and truth.

What is sickness?

Nothing; it is neither a person, place nor thing, but it is a suffering in belief. Now let us next consider what causes it. If truth produced it there would follow harmony and happiness, for in science the 'tree is known by its fruits', and the effects are like its cause. Truth produces truth, harmony produces harmony, etc. Error produces error, inharmony produces inharmony. Now a truth cannot produce inharmony as Jesus argued, any more than figs can be gathered of thistles; settle this argument at once--that sickness being inharmony, cannot be the result of truth. As sickness is a suffering and suffering cannot exist without mind, we find that sickness is a suffering in the mind or belief and as man's belief is his body, this belief brings the suffering there. Now if you understood that he lived not there, he could have no pain as the effect of this error of belief; if he held that himself, the intelligence and principle Wisdom, was outside of matter, he would hold himself truth, and no pain could come from Wisdom and Truth, but the results of these controlling his body would be just as harmonious as the results of an idea in mathematics controlled by its principle, and this would be eternal science in which this idea, man, was created immortal because he was truth, and happy because he was ever right. Therefore sickness is an error of belief.

Is decayed lungs, a tumor, a cancer, etc. a belief only?

They are. Have we not shown you that error produced these and what is error but a belief? Man has allowed this fatal belief, first that his body is matter and matter is substance, so if matter is substance, his soul or principle must be secondary to matter and just so it is in his belief, for in this belief he steps upon the shore, afraid of the wave and says it can drown him and stays within gloomy cells believing he cannot open the prison door to his captive soul; and true he cannot, until he learns that his body is a ghost and he alone is substance that can wander at will and that matter is a belief of

substance and an impediment, and yielding to this belief clasps him within its iron rule. Understanding this will enable him to cast out the belief of tumor, cancer, etc. from his soul and the effect will show at once on his body for it cannot be there first. The soul is master whether we believe it or not.

(c) *Questions and Answers in Moral Science—preserved by Samuel Bancroft and Mrs. Daniel Spofford*

The Bancroft and Spofford versions of the 1870 Questions and Answers in Moral Science are sufficiently close to the printed version of 1883 to make it unnecessary to add a full transcription here. The Spofford copy, which was in Sally Wentworth's handwriting, is slightly the older of the two and perhaps its chief interest lies in the erasures made on Mrs. Eddy's instruction. These occurred in the answer to the Question 'What arguments am I to use with error?' On the second page of this answer, Mr. Spofford penciled a note on his wife's copy as follows: 'The erasing made on this and the preceding page (leaving out from the original MSS) was made between 1870,2 by instruction of Mary Baker Glover. D.H.S.'

Since the reader may be interested in the main divergency of this very early version, part of the Question and Answer is given below so as to show the offending words and the erasures. In the absence of proper punctuation, this has been inserted as required.

From the Mrs. Daniel Spofford Version (showing erasures referred to in her husband's note)

Question: What arguments am I to use with error?

Answer: The arguments that science oppose to it, are, that happiness is not found in it, that health is not found in it; and that these belong to matter or sense is the belief and error you must put under your feet. If a patient comes to you with a belief of consumption, for instance, you are to sit calmly and triumphantly by him, so filled yourself with the understanding that nothing is here and that they are only dreaming, that your atmosphere of soul will be them like the sunlight that melts away darkness. You are to bring enough soul or light to disperse this vapor, and if this presence of soul be not sufficient, then you are to wet your hand in water and first lay it on the stomach, saying mentally as you do this, 'peace, be still'. There is no discord here because there is no truth in discord and no discord in truth. Now science tells you they are not sick and you knowing this, as you ought, can begin to awaken them from this dream, or illusion, but if when you stand by them mentally, speaking thus, you

cannot pierce the darkness by a 'peace, be still', let this 'peace' return to you, that is, do not be discouraged but hold calmly and persistently on to science that tells you you are in the right and they are in the error, and wetting your hand in water rise and rub their head; this rubbing has no virtue only as we believe, and others believe, we get nearer to them by contact, and now you would rub out a belief, and this belief is located in the brain, therefore as an M.D. lays a poultice where the pain is, so you lay your hands where the belief is to rub it forever out. Do not address your thoughts for a moment to their body, as you mentally argue down their beliefs and rub their heads, but take yourself, the soul, to destroy the error of life, sensation and substance in matter to your own belief, as much as in you lies, so that your patient may be conscious of the effect of soul on him, for this principle brings harmony with it and destroys the error of sense. . . . Take up tubercles, ulcers, bleeding, and blood impoverished, matter in the air cells making them cough, showing them that blood has no life or nutriment for man, that air has no good or evil for man, that ulcers cannot be, for there is no decay in truth and no truth in decay, that bleeding has not been, that blood is a belief, that all this is a belief, and that man is not made of lungs, liver, stomach or heart, brain, etc., that these are beliefs that die, and then go on to show them that these are the ideas the soul holds and gives the idea of them in man; and holding them thus they are never lost or inharmonious. Sometimes a single hair of belief separates us from truth, and the hairs wisdom numbers, and you must sift out what this belief is so as to argue it down . . . etc. etc.

(d) A Revised Version 1 - - preserved by Henry Bancroft

THE SCIENCE OF MAN

EMBRACING

QUESTIONS AND ANSWERS

IN

MORAL SCIENCE

[Revised between 1870 and 1875]

Question: What is God?

Answer: A principle, wisdom, Love, and Truth.

1 Mr. Bancroft has evidently adjusted the original capitalization to make it conform with later usage.

Question: What is a principle?

Answer: Life and intelligence.

Question: What is Life and intelligence?

Answer: Soul.

Question: What is Soul?

Answer: God.

Question: Is God the Soul of man?

Answer: Yes, because God is the Principle of the universe, and man is the highest creation of this universal intelligence or Soul, called God.

Question: Does the Soul create man?

Answer: Nothing was prior to Soul. Intelligence was first, and man afterwards, therefore, Soul created man.

Question: Is not man intelligent?

Answer: No, man has no more intelligence than a tree or shrub, but man has more Soul, that controls him, therefore, more intelligence is applied to man than to a plant.

Question: Is not Soul in man, or the body called man?

Answer: Certainly it is not, else man and God were one, and the lesser we put into the greater; hence, if God was in man this would admit man the superior and intelligent one. Soul is not in body.

Question: Is not man a part of God?

Answer: By no means. God is no part of man, nor is man a part of God. They are perfectly distinct in quantity and quality, and are only united as a principle is joined to its idea, and as substance and shadow are united.

Question: What then is man?

Answer: The idea of God, this Soul of man, and Soul is the Principle; not in the idea, else it were no greater than it, but outside of it, as substance is outside of its shadow, therefore, the Soul is the life and intelligence of this idea we call man. Here, you will please remember: the foundation of the Science I teach, is this unseen truth, and one that all theories have failed to discover, namely, that man is an idea of substance, and has no substance; that man is an idea of intelligence, and that no intelligence is in man, because he is not, and these are God, the Soul of man, therefore, man is but a reflex shadow of the Soul, and borrows therefrom all substance, life, and intelligence, and therefore, all sensation, and in this scientific arrangement, he is harmonious and eternal.

Question: What is matter?

Answer: If Soul is substance and intelligence, matter is not,

inasmuch as Soul and matter are not one. Then which shall be substance, Soul or matter? The former is substance in Science, in which matter is but idea, but in belief and opinion matter is held as substance. The first is Truth, and the latter, error.

Question: Is the body of man matter?

Answer: Man has not a body, but the Soul has one, and this body is man, and this is the immortal man, because it is the body of wisdom, Love, and Truth. The body of man is an error of statement, *viz.*, that substance, intelligence, and life belong to matter. Therefore is this body mortal because of this error, that hath formed it. Now, you will see that a mortal man cannot be the shadow or idea of an immortal Soul, for nothing of discord, such as sickness, sin or death giveth us an idea of God, the Principle that is harmonious and immortal.

Question: What is this sick and mortal man?

Answer: There is no such man. This is a belief, which has no reality, and is the very opposite to the real man that Soul creates, because man creates this belief, and Soul created the immortal man. The immortal man is created by a principle, and learned through Science. The mortal belief, called man, is created by a belief of man, and learned from knowledge, even the error of anatomy, physiology, materia medica, etc.; these were in the beginning the 'tree of knowledge', which was not the 'tree of life', the fruits of which 'greatly multiplied' the pain of creation, and brought sickness, sin, and death, as the sequel of the error that this belief was. Science reveals this truth, that the Soul is the creator of man, and is the Principle outside of its ideas, or man, that throws it off forever, and, by reason of this arrangement, being immortal Truth, this man, which is the idea of it, is also immortal, and, consequently, without sickness, sin, and death. Soul throws off body, and this body is man, just as substance throws off its shadow. This is the Science of man, and on this principle Soul can control man, and, if controlled thus, he is immortal. Now, what error calls man is this mortal body that Soul never gave. This is the gift of sense, and this sense is a belief that intelligence, yea that God is in matter and man; that life, substance, and intelligence are in and of the body, and this error and belief are the fruits of the 'tree of knowledge', found in theories and institutions of learning, whereof man was warned not to partake. But it appears the parents have eaten these sour grapes, and the children's teeth are set on edge; therefore appeareth what is named the sick and mortal man, but this is not a reality, it is a belief and illusion that claims to be a reality and substance.

Question: Is mortality a belief and not a reality? Is sickness a belief, and not real, and is all that we see called man but an illusion?

Answer: Only this and nothing more, when learned through Science, but a reality to us when learned of belief. There is no truth in the belief that man is substance, intelligence, and life. Truth is immortal; this man is mortal; Truth is harmony; this man, so-called, is discord; and, if sickness, sin, and death were Truth, or the idea of Truth—that is, were Soul in man—Jesus would never have destroyed them, and I would not teach my students to do evil that good might come. Drugs, air, exercise, diet, etc., could never heal the sick, if the intelligence, or God of man had caused the sickness. Not indeed, unless matter is superior to God, and effect superior to cause, and evil superior to good. Such false reasoning would wholly blot out the creation of God. But Science reveals to us the great Truth that all will continue forever that God has created, and, also, that all else should be destroyed, inasmuch as it is the house built upon the sand, that must be thrown down, for nothing is not self-sustained, and there is no reality but God and the idea of God, all else is nothing. Science teaches that discord is nothing, and that sickness is discord. Now then, as discord is not given by the Principle of harmony, so sickness and all inharmony is not given by the Principle of man. This Principle is Soul, immortal, and, therefore, God, the life and intelligence of its idea, which is man. Also, the Soul gives forth its idea as a shadow, and holds substance in its self. Now, the idea of harmony is as harmonious as its Principle; hence, man in Science is as harmonious as God, but yet this man owes all its harmony to God, the Principle of man. Hence, you will see that if the body held no intelligence of its own, but was controlled by the Soul, man would then be harmonious and immortal, but, instead of this, we admit the body gives the Soul pain and pleasure, thus making it that man gives God pain and pleasure, and controls intelligence and life, therefore, man can control God. Presumption and nonsense is all this that we have been falsely educated to believe. Science destroys it all, and establishes the very opposite of all this, as the Principle of man—*viz.*, that Soul controls the body when man is harmonious, and that the body has no intelligence, no life, no sensation of its own; to believe that it has is the error that gives discord, such as sin, sickness and mortality. The sick and mortal man is a belief only; the harmonious and immortal man is an idea of God.

Question: Do we see man with our eyes, hear him, or feel him?

Answer: We do neither of these, but we believe we do them all. We see, but not with matter. It is the understanding that giveth sight.

It is not the idea of God, the man of the Soul that we see with optics. We do not see an idea with eyes, but a belief of substance where it is not. We see with another belief, *viz.*, that sight is in matter confined to the eye. Jesus said, 'Such having eyes see not', plainly showing that the sight he referred to was not of the eyes. The eye sees man as substance, but the understanding sees him as an idea, and Soul the substance, life and truth of this idea. Mortality is seen with mortal sense, for both the sense and its object fade and die, having no truth. But the immortal man is seen with the senses of the Soul, which are immortal, and this sense is the understanding of God, and, therefore, it is Science, which contradicts mortal sense, and can give sight to the blind, hearing to the deaf, etc.

Question: This instruction reverses all former positions of belief. And how are we to arrive at the understanding of it?

Answer: We cannot learn the Science of man of theology, of physiology, or of anatomy, materia medica, or of humbug, such as are of more recent date. We cannot learn it of personal sense. The only advance I shall make in teaching this, will be done through the understanding and this ruling out old beliefs. You never can learn Science by holding on to belief. You must give up belief for the understanding, if you would learn Science, and what is understood you have no belief about. You must examine yourself, and reject the *belief* of God, and seek for the *understanding* of Him, and, if you understand God aright, then you will begin to understand the Principle of man, and thus be able to understand the idea of this Principle, which is man. Now, if you learn that Soul is the Principle of man, and the intelligence and Life of man, and that matter has none of these, then will this Science contradict sense, as it ever has done and ever will do, as in the earth rotation, sense says the earth stands still and the sun moves, rising and setting; but science reverses this belief contradicting sense. Belief says there is pain and pleasure, and, therefore, sensation in matter. Science contradicts this. Which shall we admit? Most certainly the one that proves itself the best adapted to give harmony to man, and every one of my students will learn by healing the sick and casting out error that Truth does this, and that Science teaches us what this Truth is.

Question: What is sense?

Answer: There are senses of two sorts, those that belong to the Soul, and those of the body, although the latter is only a belief of sensation where it is not. The senses of the Soul give forth ideas of truth. The so-called personal senses give forth belief and not truth. Matter has no sensation, and to speak of personal sense is as para-

doxical as to speak of chair-sense, of tree-sense, of earth-sense, etc. Science establishes that matter has neither sensation, life, intelligence, or substance, which are all words synonymous, and the so-called senses say it has all of these, therefore, these senses are false teachers, and their teaching is error, and error is a belief. All belief is capable of erring, therefore, it is not safe. To understand is the only safety to man, and this must be gained through Science, by which is revealed the Principle of all good, and this Principle is found in wisdom, Love, and Truth but not in matter, nerves, or the person of man. Wisdom, Love, and Truth is the Principle of numbers, of notes, of the tree and the flower, and of man, the combination of them all. When we ask the body for pleasure, it is an error. We should seek happiness only of God, and, because of this being error, our answer is often in pain. If we asked in Truth, it would never result in pain, but we ask in error, and this brings discord, such as sine, sickness and death. This calling upon matter for intelligence, for good or evil, is a waste of time, as it has none of the pleasure we seek, or the pain we fear; that it has is a belief, and this belief is error that is the opposite of Truth, therefore, the opposite of God. This error is named 'devil', and devil was named a person, while it was a belief, and the belief too that Christ cast out when healing the sick, and thus 'opened the prison doors and set the captive free'. When you are told pain is in sense, or think you feel it there, you must take the opposite grounds of Science to argue down this belief. Error is belief, and belief error. God never created it, but all that worketh a lie was made after the creation of God, and fashioned after this sort, a belief of pleasure in matter. This led to sexual intercourse, and this belief of man and women mingling brought forth another belief, and this was, that man was a creator, and this error brought sin, sickness and death. Had it been truth, it would have brought harmony and immortality. Christ, 'the way, the truth, and the life', brought immortality to light. My proof to you that I have not misstated this in Science is, that creation was finished by God, and therefore, man is not a creator; also, that man was created before woman; therefore, the mingling materially was not necessary in order to create the image and likeness of God, called man. Belief has its own images of thought and calls them identities, but they are not. An idea of God is the identity of something embraced in God. A belief has no identity, but is that of which it is said, that after God, which is wisdom, created man upright, he sought out many inventions. Belief is an invention or imitation of reality. When you destroy the belief of a disease, the disease will disappear. Now, you have not destroyed an identity, a person, place, or thing, and to find the disease gone, proves it neither of these, but

only a belief, and this belief an error, that the opposite truth, namely that disease is nothing, will destroy.

Question: What does the Scripture mean, believe and be saved?

Answer: It means that to embrace the truth saves the body. You cannot save the Soul, for salvation belongeth to the Lord, and you have already, I trust, understood that God and Soul are one. If, by the word *believe*, as used in the Scriptures, you understand God, this gives entire faith, such as is required to save from the error of not understanding this omnipotent this Principle. Does the religionist, who applies to a matter remedy for help, understand how much more potent to save is God, the Principle that gives harmony, because it gives truth? This understanding of God as superior to matter is indispensable to scientific Christianity, let professions claim what they will. Scientific Christianity requires the evidence of faith, such as turns from the threatenings of sense, and walks over every claim that matter makes as the master over Soul or intelligence. Belief changes; Truth never. Belief dies; Truth is undying. To believe in God gives us no more understanding of God than to believe in mathematics gives us understanding of the principle controlling numbers. In order to demonstrate the Science of man by healing sickness, and destroying sin, we must name these, error, and God, Truth, and take this truth to cast out error by destroying it. If we believe a truth, even this belief may change, and, thus, the truth be lost sight of; but, when we understand the Truth, this changes not, and is the good part that cannot be taken away from us. Mary understood Truth, and this anointed the head, but Martha only believed it. This anointing of the understanding heals the sick; hence, it was preparatory to save from the death of the body, and could restore the temple, or body of Jesus. It was against that hour that Mary anointed the head of even the Master of this Science. Science is the only interpreter of God and man, because it explains a principle that gives harmony to it idea. God is the Soul and Principle of man, and man is the idea of God, the Principle that restores harmony by destroying the beliefs that would hide the harmonious man, and make us mortal. Jesus was the scientific demonstration of God. Why? Because he cast out error with Truth, and Truth gives immortality to man, and error giveth sickness and death. Sickness is error, and Truth that destroys error can heal the sick. What is the Truth that des this? Just what we have been telling you it was, namely, that matter cannot be sick, that sickness is in mind and not in matter, and exists in mind a belief and not a reality, therefore, it is an error because it is not Truth, for this works well always, and Jesus came fulfilling Truth and destroying error when healing the sick.

Question: Is all sickness a belief and no reality?

Answer: It is. There is no harmony in discord. Truth is harmony and gives harmony. Sickness is discord. Error gives discord and Truth destroys them both. What is error, a person, place or thing? An action, or the subject of an action? It is none of all these, but simply a belief that Truth is where it is not. Error calls sickness Truth, but, if it were, you, nor I, could never destroy sickness, nor would the Master have given this as he did for the demonstration of a Christian life. Sickness is not God, nor the idea of Him, and there is but one reality, *viz.*, God, and the idea of God. Hence, sickness is not a reality, and would place Truth where it is not, and a belief does this; nothing else can. Therefore, sickness is nothing more or less than a belief of what is not a reality, like the dream to the dreamer, a reality to him only, but not to God, the immortality of man, not to the Soul, that throws off man as its eternal and inseparable idea that cannot be lost, neither can it be inharmonious. Belief can say, it can be and is inharmonious, but Science contradicts this and says of it, this is a belief and error, and is not the truth of man. Thus, to heal the sick by Science destroys this error, or belief, and then the sick are changed as an acid is changed by an alkali, and this is the chemical change, by which Truth, the opposite of error, destroys error, and restores the harmony, or truth, of man.

Question: When healing the sick upon this principle of Science, what belief shall I first attack, and how destroy it?

Answer: This is the art by which Science is demonstrated, and which I will teach you orally when you recite to me in the course of my instruction given to you. The one you need first to destroy is that one producing the inharmony, or discord, called sickness. In your practice you are to efface the image of disease that belief has formed in the mind, and, in order to do this, supposing it was a liver complaint, you are not to admit that the sallow skin, deranged bowels, etc., are signs of diseased liver, but are signs of a belief of this. You are to hold present to yourself, and, therefore, to your patient, the truth of man, and not this error, and the truth is that God, the Principle, ever harmonious and right, created man as the idea of this, and, therefore, is perpetual harmony when understood in this Science of his creation. Hold yourself in this Science, and let it destroy this error, called sickness. Bring it forward as you would the science of music, to destroy discord. The truth of man is that he is in perfect health, and cannot be sick, neither can he die, and, wherefore? because his Principle, which is the Soul, is immortal, and gives forth an immortal idea, which is man. The error of man is that the Soul

that is immortal, is imprisoned in mortality, an absurd admission when we consider it, for life cannot dwell in death, hence, the immortal must be outside of the mortal, the unchanging outside of change, the unerring outside of error, the infinite outside of the finite, the unlimited outside of limits. Therefore, this sick man is an error, or belief, that says the opposite of all this, and begins by putting the Soul in the body, and ends by saying that body dies, when it has no intelligence or life; hence it cannot die, neither be sick nor suffer. Sense says that it can, but Science establishes that it cannot. There is by one reality, namely God, and the idea of this Principle named God, but sickness is neither the one nor the other; hence, it is but fair to say it is nothing but a belief and illusion, yea, a dream that disappears with the waking, and is then seen to be no reality. So you are to say, as one having authority, 'Depart from me, for thou savorest not the things that are of God, but such as are of man'. Sickness is not from God, but made up of educated belief, and matter. Man is the belief that made it. This is an error from first to last, for man is not matter, but idea, and Soul is the Principle of this man, and, because it controls its idea by immortality, this man is immortal in Science, unerring and unsuffering, which is the very antipode of matter-man. Sometimes in healing you will find the change from discord to harmony slow, because the belief is strong in its own weakness. Then, you must explain to the sick the error of this, but be mindful not to cast pearls before swine. Make your patient understand, or 'tis little use to talk to him. It is necessary to sometimes startle the patient, in order to move the mind from its position of belief, just as a large weight must be jerked in order to move it, unless you are strong enough in Truth to move it without this, by the still small voice, not uttered but felt. To startle a sick person, you are to use various methods. Sometimes it will move to tears or laughter, and, sometimes, surprise, by telling him, for instance, that nothing ails him and that he is only as the insane person, holding to a belief, to which there is not reality; but he is suffering the effects of this belief, or rather the belief is suffering, or believes it is. (Words are too often repeated in stating Science for poetry or elegance of phraseology.) You must make your student see that you know more about him than he does. You may, at the demand of wisdom, be indignant with sickness, but not with the patient. Give him to understand your indignation is at error, not himself. You are not to tell the patient the name of the sickness. Why should you? when his suffering lies in having it named, and admitted in the mind. Nothing reaches matter but through mind is a strong position in Science. Suppose you cut your finger. Does not

that reach the finger first? No, it does to sense, but not to Science. The finger would not bleed or be pained, if mind were not there at work. Withdraw mind, and matter is inert, and not action exists in it. You are to avoid admitting all and every belief, and unname, instead of gives names, to disease, or the belief called thus. You must search deeply the hidden things, and learn what is the entire error that makes the discord you witness in sickness. It may be a religious belief, a false affection, wounded pride, vanity, selfishness, envy, disappointed love, or a fear unknown to oneself. All disease is fear. There is no reality in it, but this belief, that there is, produces just the same effect as to tell a person a dear friend is dead, when he is not. Now, if one believes this, one suffers the same as if it were a reality. Where mind condenses on some point, that is heat, and this is fear, not a sensation in mater, but in mind, and you are to find out the fear that produces it, and destroy it, and the patient will recover. The belief that sickness comes through matter, and controls independent of mind, is the error to destroy. Therefore, all sickness is this belief, and this belief is error. Now you must take the opposite truth—that mind gives the sickness, and it is but an illusion of mind with no reality or identity—with which to destroy the error, arguing thus: if Soul is immortal, it must be superior to mortality, and be able to destroy the things that lead to it, such as sickness, etc. This is but a fair concession. Truth is immortal. Therefore, the Soul must be Truth, or it could not survive the wreck of error, and, if Soul is Truth, and sickness, error, take this Truth and destroy it, for no error continues when Truth visits it. Soul is the Life and intelligence; matter is not. Now, matter, having no intelligence, cannot be a law, for this has a law-giver, and God never said obey the law of matter, but rather, obey the moral code, and walk over the wave without being afraid of wetting your feet. The Soul punishes sin, but never punishes a man for being exposed to cold or heat, or any condition of matter. God gives man ‘dominion over all the earth’, and this, understood, enables him to handle deadly serpents unharmed; and to pass through fire and flood; yea nothing is impossible to God, the Bible saith, but man says there is, and this error punishes itself. You must first destroy to yourself these old, educated lies, in order to destroy the sickness, which they bring. First cast the beam out of your own eye, or thou canst not cast the mote out of thy brother’s in this respect. By truth, as herein stated, you are to argue down your patient’s error, and, when we have been reasoned out of a falsehood, it never returns in belief.

Question: What are the best helps toward progress in the Science of man?

Answer: To understand God; to live at all times, and under all circumstances, and never to die; to be well, and never sick; to be right, and never wrong; to keep inviolate the Ten Commandments; and to love thy neighbor as thyself; Truth, wisdom, and Love to control every action of your lives. Your practice in healing the sick requires you to destroy error. Now, you cannot with error destroy it; hence, live Truth in all things. You will love justice and mercy more than money. You will not deceive, but let your life be open to the inspection of the world, if need be, and, remember, to hold pleasure in sense is a greater error than to hold pain there. Therefore, see that you find happiness in the Soul, in wisdom, Love, and Truth, and do not seek it elsewhere. A student of Moral Science, and this is the Science of man, must be a pure and undefiled Christian, in order to make the most rapid progress in healing, according to the truth of Science as herein laid down. You cannot be a hypocrite in Science. You can in belief of religion, but, when you come to demonstrate what you understand of God by healing the sick, this demonstration will prove how sincere you are, for just as much God as you bring will your success be and no more. You cannot argue down with Truth and error in another, that you indulge in yourself, unless you are warring against this at home, and, then helping your neighbor will help you, and helping yourself will help your patient. You cannot with Truth say to the sick, there is no sensation in matter, no pleasure in sense, if you are seeking it there, but, if you are seeking to destroy this belief at home, knowing it is wrong to indulge it, then you are able, in truth, to say what you understand and live up to, as far as in you lies, and wisdom, in this case will help you. God helps only those who help themselves, inasmuch, as we are all a portion of God, and should take this position to govern our bodies by, and this is God helping us. You cannot, in Science, say there is no pleasure in sense and then find it there, more than in God. Science is a straight and narrow road you must strive to enter in. It is a battle with old positions of belief, and you must fight the good fight, in order to conquer them. Many may seek only to enter in, and shall not be able. Now to advance continually throughout time and eternity in the Science by which harmony is given to man, you must perform the most labor with yourself. First, be right here, and then the very atmosphere of yourself will heal the sick. You will, in other words, exhale or throw off God, the Principle that heals wherever you are, and the sick will recover on account of you, whether you address them, or let them alone, but they may never know what healed them. Hundreds I have healed thus. In fact, the sick all begin to recover wherever I am. If you heal in Science, you are outside of sense

sufficiently to read the minds of the sick, and there find what belief it is that causes this discord. You are not to tell them your discovery, but, instead of naming disease, you are to treat it in Science as *nothing*. You must examine yourself and learn what are your temptations and errors, then rest not until you take up arms against them. Put all under your feet that is not worthy to be called Truth, wisdom, and Love. Practice this when alone. Do not think it wearies you to practice Truth by which you heal the sick, and that to turn away from this to lightness and frivolity rests you. This is error and belief, not Science. 'My yoke is easy, and my burden light', were the words of him who taught and demonstrated the Science of God, and that the way of the transgressor is hard. Do not seek this Science for riches or emoluments, but as a means of doing good. Be willing to render up money for it, as the gift offering laid down on the altar of Truth, for it is Science to know that what you sacrifice for this will be rewarded sevenfold, and that, if you love money or the world's applause better than Truth, then are you not ready to come and follow 'Me', the way, the Truth and Life. Remember Christ was the Truth of the man Jesus, and this was the 'Me' referred to.

Question: If after I study this Science and fail to demonstrate it, what will be the cause of this?

Answer: Some immorality or sin, or else some stubborn belief of another sort, that you must overcome, and, which the Science I teach, will enable you to do, if you are faithful to serve it and do not attempt to serve God and mammon at the same time. You will be able to demonstrate by healing sufficiently to see the Principle, and to satisfy yourself that all you need, by which to progress infinitely, is to change from belief to understanding, from sense to Soul. Understanding is God. You are to seek this earnestly, and never rest until you attain it. You must not borrow continually from me. That would be like calling upon your teacher at every problem, to tell you how it is done, and then you go to work and demonstrate according to his wisdom and not your own. This would be error, and one that my pupils are apt to fall into. It is enough for you that I have founded the Science, and given you the rules and their explanations, by which to increase you understand of it. Study these and study yourself, and all will be well. When you find a belief at your door, seek to understand your way outside of this belief. Do like Jacob of old. Let not the principle pass until it bless you; that means, open itself to belief, so as to destroy it, and, by the time you have labored faithfully in this vineyard, the wisdom that waits on this faithfulness will say, 'Thou hast been faithful over a few things, I will make thee ruler over many'. Go up higher, trust and practice my directions here, and you will grow continually, but the cares of the world, and the deceit-

fullness of riches, choke this Science. Seek first the kingdom of heaven and its righteousness; i.e., seek first the reign of harmony, such as is learned through Science, and then you can control matter, by which you have all things added. When healing the sick, and you would learn the cause to destroy it, learn the belief by which the position is taken. If a cold, for instance, you have not only to destroy this belief, that matter can be made to suffer the sensations given by catarrh, but also to find the belief that occasioned this,—was it exposure to the wet, or to cold; was it a stirred up mentality, caused by trouble, vexation, etc.,—and thus you will find in a fever you not only have to argue down the heat and febril symptoms, but to go back to that which caused these in the commencement. No sensation in matter; no hear; no cold; no pain; no inflammation; and no power in grief or anger; in care, or fatigue, to affect matter, is the scientific basis on which to argue them all down. If you have a child for a patient, you commence with the belief the parent transmits, and in the origin of this infant is the foundation for all error that ensues. We cannot build truth on error. You cannot say this child was created of matter. You can say, in Science, that it never was, and this, called an infant, is but the mocking claim to an infant idea in perfect harmony. Then, rule out the impostor, and bring out the harmonious child. No hereditary disease, because there is no hereditary sin, and matter is neither right nor wrong. Mind only can admit this. There is no wrong to right, and God, and the idea of God, is the only reality, so dispute all else as a belief of reality only, and nothing but illusion, and, in the exact ratio that you stand in the Science of this truth, will you bring harmony out to the child, and the healthy and forever harmonious idea will be given in place of this sick belief. The conception, birth, sickness and death of matter is all falsehood. It never was, and this that seemeth so is like a mountain mirage that appears such, but is only an image formed in the atmosphere of mind, and we call this image substance and reality.

Question: What is sickness?

Answer: It is nothing; therefore, it has no identity. It is a dream, an image of thought, fed by its own nothingness. God never gave it, for nothing but good proceedeth thence; it was never given. If it be a belief named cancer, or consumption, it is not matter, but belief. Treat it thus, and you will destroy it. There are no senses that belong to matter. The eye cannot see, nor the ear hear, the nerves have no more sensation than steel wire. Take mind out of the question, then of itself matter cannot suffer, be red, or decay. Then avoid thinking this error, and never speak of it. Never talk of your head aching, of your limbs aching, of pain in the stomach, etc., but keep

in mind the absurdity of this belief, until you destroy it, and there will be no more pain when the belief is gone. If you were truly scientific, you would have no sensation or demand in your body. This would all be confined to Soul, and there love would be purity and an unselfed principle, blessing to be blest, and food would be understanding, such as Jesus brake, or gave to those to whom he taught God, and being thus you would have this same form or body as now, only it would be spirit, and not matter or substance. We shall one day awake to the likeness of God. When, depends on the goodness and purity we cherish, and the belief we get rid of, and, in its place, bring out the understanding of what I have said. Would we lose the mortal body by death? No, but by slow degrees of growth, by which error was destroyed, as when an adult has lost the infant body. This change would be the scientific one, when man should arrive at length to the fullness of the stature of the man in Christ,—i.e., when the idea, man, should be found in Principle, and not in matter. A sick man is like an insane one, in this, that a delusion is a reality to him. Sickness has the same reality to him that a dream has to the dreamer, and, if you are not dreaming, also, of life in matter, therefore of pain and death there, then are you like the waking man, not in the dream of his friend, and thus are able to waken him. ‘Watch’, then, yourself, for the storm of sickness, and waves of sorrow come only when you, the Christ, sleep, and the dream takes possession of man. To break up this dream to ourselves, often the God of man (which is, the Father, because the Principle of man) takes away what gives pleasure to sense, and then it seems to give pain, but pain in sense is better than pleasure there, for, in this way, the error dissolves, and we find nothing true but God, and deny sense and acknowledge Soul in all we love, in all we do, and in all we feel. The Soul is you, and you are Soul, therefore, are you not mortal man. This dream, called life in matter, must be broken up, and every one of us will awaken. Let us, then, begin today, by the aid of Science, to understand man, and thus commence to regain harmony and immortality by this understanding. To waken the sick requires a longer or shorter time, just according as *you* are awake. If the Soul is immortal, the idea of the Soul, which is man, is also immortal, for Principle were nothing without embodiment. Then disease cannot be stronger than God to destroy what he meant to give as an idea of God. ‘I am the resurrection and the life’. This ‘I’ was Truth, that is immortal.

CHAPTER SEVEN

EARLY PAPERS GIVEN TO HER STUDENTS BY MARY BAKER EDDY

1. THE SCIENCE OF MAN, OR THE PRINCIPLE WHICH CONTROLS MATTER -- PRESERVED BY DANIEL H. SPOFFORD

In this Science the names are given thus, God is wisdom, and this wisdom not an individuality, but a Principle; which Principle embraces every idea form, of which the idea man is the highest; hence the image of God, or the Principle.

Jesus was the name of a man, and Christ was the Truth (meaning in the original, teacher). This Truth was a part of God and the principle of the idea Jesus. The Holy Ghost was Science, which the Principle sent forth to reveal Truth. This Truth, which was Christ, was the offspring of a Principle—God the Father.

Applying the Science to the idea man, it stands thus: Truth is the Principle of matter, and applied to the idea man, is health. Error is matter and all the sickness that *can* be; for all would be harmony and health if controlled by Truth.

Matter being but a belief, constantly changing, we cannot place Truth in matter for Truth never changes: hence as Truth is the only intelligence it dwells in a Principle outside of matter, and to give intelligence to matter is an error which is sickness; this is all that sickness can be: namely, an error. Standing in Science thus, Error is sickness: Truth is health: God is right: Error is wrong. These two opposites make God and the Devil as used in the Scriptures and ultimating in Heaven and Hell (which are contentious), in happiness and misery.

Matter has no intelligence of its own and to place ours in matter is the error which produces all pain and inharmony. To hold ourselves as we are, a Principle outside of matter, we would not be influenced by the opinions of man, but hold to the workings only of the Principle, Truth, in which there can be no inharmonies of sickness or sin; that the last enemy to be overcome is death, are the words of Christ, who was Truth. (This Science is the opposite of all the *isms* of this age. These writings are not to establish any religious creed or to support

any belief of man: but are the outpourings of Truth, which sees the sick in prison for no other cause than a belief in the opinions of man.)

By taking their feelings upon himself, he learns that this is their condition, and it calls forth his plea in their behalf: he stands to the sick as an attorney to a criminal.

This is what he believes is meant by Mediator; and this Truth Jesus intended to communicate to the world when he said 'they that are whole need no physician, but they that are sick' for this he pleads their cases and destroys their opinions given by man, and sets the prisoner free, into the liberty or Gospel of Truth.

II. SPIRITUALISM (PREPARED FOR THE CLASS OF 1870) – PRESERVED BY SAMUEL F. BANCROFT

I give the following compound question, because you will need to be able in all things to separate truth and error, to your own understanding, in order to place yourself in Science, and also to instruct the world, who so misunderstand the phenomena of Science, and mix it with the phenomena of belief.

QUESTIONS

We see the so-called 'mediums' reading thoughts, examining the sick, present or absent, uttering themselves with more than ordinary ability in eloquence, and giving a variety of manifestations that startle people. How is this done? And is it a good thing? And is it done in Science, or in what does it differ from Science?

REPLY TO THE FOUR QUESTIONS

Question first, the thoughts are read by clairvoyants not upon the plane of Science, nor from the Principle of it; and mediums are clairvoyants merely, if they are anything, but, more frequently, they are pretending impostors, who claim to be seers of this sort, but are not, and do their work by chicanery. I have found most of them of this kind. When they are clairvoyants, they read the thoughts by believing that a spirit controls them, who is all-powerful to control them to any manifestations. This belief is the secret that makes them let go of limits, by which another belief confines them to only what personal sense can do. This sense of mind that is more rarified than the body, hence, its action has a wider range. If those calling themselves 'Spiritualists' would admit this fact, the phenomena they can produce would be a stepping-stone into the vestibule of this Science; but their interpretation of this clairvoyance makes a spirit the cause of it, and this is an error, and robs them of free moral agency, and

this is a greater error. 'Medium' is a word wholly obsolete in Science, when applied to intelligence. God cannot be a medium, therefore, intelligence cannot. What is superior to God? Nothing can be. What can control God? Nothing can control God. What controls but thoughts, opinions and belief can err. Therefore, this in not matter, mind? God. Therefore, one mind can control another mind Science, but is a belief, and belongs to man, and not to intelligence that in Science controls man. Does not God control matter? Yes, as an idea of God it is controlled by wisdom, and mind that belongs to God is controlled by wisdom and not by another mind. Hence, clairvoyance that belongs to the mind of man is controlled by belief only. This mind of man is what manifests all the phenomena that mediums give. Now, there is no mind of man, therefore, all this they claim is a belief only, and is the opposite of God—while it mocks God by imitation. How do I know all this, is the next question? I reply, by demonstration, the only way to judge in Science. The demonstration that mediums give does no good to themselves, or to others, because it confines to matter instead of destroying its belief. It tells a sick person where disease is, and what it is. This is not of God, but was and is the 'tree of knowledge', that has brought sickness, sin and death with it.

Now to answer the question, is it a good thing, is only to watch it, and see it dividing families, making people sick, deceiving and being deceived, and then say, can a pure fount send forth such corrupt streams? Jesus, the man of Science, says, No! and I understand him, and want my students to do so.

Does this manifestation of clairvoyants and the so-called 'mediums' differ from Science, and in what respect? The first part of this question is already answered, and to make the latter part more distinctly understood, I will instance the case. Suppose I should read the thoughts of the absent, examine the sick, present or absent, utter myself with unaccustomed eloquence, and give all the phenomena of clairvoyance. What would be the difference between this manifestation of mine, and that of others? I reply, when I examine the sick I go upon the Principle of Science, that sickness is not truth, that it has no locality, and is nothing. Mark! The reverse of their views! Also, I cannot use this Science to do evil with it. The moment I should attempt this error I should lose Science, inasmuch as I would be working in error and not in Truth. Hence, the impossibility for me to give a demonstration in Science that works ill to myself or neighbor, as also the impossibility for me to visit the absent in a speculative mood, or out of curiosity, or a desire to influence a mind to any evil thoughts or actions.. Why I cannot do this is because I

cannot act or think in matter where sin is or the belief called sin, which is error, if I am acting or thinking in Science. Now, I cannot give the phenomena of belief when I give the phenomena, above alluded to, but I give these manifestations in Science, and, whereas, I once gave them in belief, or matter, I now give them understandingly; whereas, I once gave them darkly, not knowing how I did it, I now give them in light. As understanding belong to God, and belief to man, you can draw the conclusion that I give what phenomena I am enabled to understand from God, from intelligence. Yea, from wisdom, Love, and Truth, and these worketh no ill to thyself or to thy neighbor, whom thou are to love as thyself.

III. PERSONAL SENSE (WRITTEN FOR THE CLASS OF 1875)
 – PRESERVED BY HENRY L. BANCROFT

By contending mentally against a physical position, you can change it and destroy it through mind, even as you have produced it thus. The sick argue for their own suffering by admitting its reality. They are ignorant of this fact, however, or that their mental position is that which produces the physical, and their friends often strengthen this error, and quarrel with you for trying to help them out of it. If you understood the Science of being, your body would be harmonious and immortal. The balance adjusted by Science falls on the side of happiness and life.

Delirium tremens embraces error of two sorts: the plea of personal sense for strong drink, and the belief that it diseases the brain. Both of these mental positions are mastered by metaphysical Science, first, because there is no pleasure in intoxication, or produced by matter, and, secondly, that matter, or the brain, is not inflamed. The belief of pain is more easily eradicated than an appetite or belief of pleasure. This is owing to the strong desire the patient has to be rid of the one, and his reluctance to part with the other. Both of these are the self-inflicted positions of mind, not matter. Disputing the grounds of personal sense, that alcoholic drinks intoxicate the brain, giving pleasure or pain to matter, and using above this error, Soul verses sense, you prove the case and relieve the patient. The severest task is to destroy the belief of the inebriate in regard to the so-called pleasure of sense, in drunkenness. This is all that will free him. Destroy the belief that pleasure is derived from intoxication, and the habit yields, at once. Until this is done, it lingers, proving intoxication mental and not a physical error.

Here are two points we desire you to note: First, the moral advantage of this healing over other methods, and the falsity of the arguments of personal sense, claiming drunkenness enjoyment. This

admission, however, is not more false than to conclude that a liquid distilled from matter is capable of destroying body and brain.

The belief that pain and pleasure, good and evil, God and devil, fraternize is an hoary mistake, meeting us at every point. Pleasure or pain in matter is a self-evident falsehood. Lifting yourself to the understanding of the Life that is wisdom, Love, and Truth, you will break the spell of personal sense. The truth of being coming to their consciousness opens the prison doors to the sick, and affects the body as nothing else can. One mind partly rid of the errors of personal sense touches another with the Science of being that produces harmony, and causes, what we term, a chemical change in the body. This goes on to form a new basis of being, as when an acid and an alkali meet and form a neutral salt. But, remember, the opposites that destroy each other are without spiritual affinity. To admit the claims of personal sense, will never destroy them. To reform the drunkard, heal the sick, or turn the sinner from his way, we must argue against these claims, for nothing else will destroy them. That Mind controls matter is the fundamental strength of morality, for it gives man control over sin, sickness, and death, while the old systems take it away. To understand that brains never killed a man, would prevent his ever having disease of the brain. We must take the opposite ground to personal sense in regard to sickness, sin, and death, to fully destroy them. A physical demand is not to be admitted, but destroyed. Only the demands of Soul are to be heard. The body cannot speak for itself, being unintelligent. Is it mind or body that declares undigested food irritates the nervous tissues, producing a sense of pain, faintness, oppression, etc., and that your remedy is to expel or digest the food? There is mental testimony and there is none other. The body cannot define cause and effect. Mind, and not matter, embraces all suffering. We prove this when removing suffering through Mind. Our Principle heals the sick, therefore, it produces a better physical effect than the opposite view that makes sickness. Then, why not adopt it, or judge of it by our Master's rule, 'By its fruits'.

When the sick are made to realize the lie of personal sense, the body is healed. Their faith generally lies in the direction of material means, therefore, the sufferer or sick are apt to overlook the fact that Science healed them, and ascribe their recovery to some extraneous means.

The action of mind on the body is no more perceptible to personal sense than the origin of the winds or the chambers of the hail are. Turn to the 8th chapter of John, and you will find the following reply to the testimony of personal sense. 'Ye are of your father the devil,

and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth. . . . When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.'

This refers to the first offspring of Adam, error. Conservatism or dishonesty, either in the statement or demonstration of Science, is clearly impossible. Where Principle is concerned, there is no secret. Explanation and proof are required, and no concession is made to a person or opinion.

The relation of Truth to man, improving him physically and morally, we have stated as we discovered it, and we submit our statement to proof. Having first convinced ourself through demonstration of the principle of our discovery, and its ability to heal the sick, and bring out the harmony of being, we deem it worthy of the name of Science. Healing disease on this basis, we learned beyond a doubt that Mind governs the body, and is more potent than matter to heal the sick.

To admit personal sense a source of pleasure, is to deny it a source of pain. The same fount sendeth not forth both sweet and bitter waters. Personal sense, which embraces both sin and happiness, life and death, sickness and health, contradicts itself, and, therefore, destroys its own existence. Jesus cast out error and healed the sick through his God being. He knew well that harmony cannot produce discord. Hence, he denied personal sense, and admitted but one intelligence, and this was not the author of evil. To suppose evil and good, discord and harmony, proceed from the same fount, is contrary to revelation.

The common acceptance of truth is, that whatever produces sin is error. Then, wherefore admit that materia medica, physiology, and anatomy are sciences, when they take the opposite ground that insists on personal sense governing man, whence cometh all discord. God is not the author of sin; Soul is not the source of sickness and death. Rather, does it destroy these to make man immortal.

The body defined as personal sense is mortal, and that which is mortal is error. That sin proceeds from personal sense, we know, and this proves the fountain evil, and the stream evil, also. Wisdom never produced either. God is not the author of personal sense. We say that food sustains the life of man, and, again, that a heavy meal kills him. Here the old theory, that opposed Christ (Truth), is reproduced, in affirming that the same fountain does send forth sweet and bitter waters. If the All-wise had a law demanding food to sustain life, He hath no law by which food can destroy life in man.

Results are not obtained by simply repeating these facts to the sick or to oneself. There must be a mental conviction, reached through

Science, and admitted only because it is understood. If a doubt exists in regard to a patient's recovery, there should be none about the method used to promote it, or fears entertained that intelligence is not able to govern the body and make it harmonious.

This fact seems to us self-evident, that the body cannot destroy the body and consign it to dust, and thus put out the image of the Soul. There is no justice in a law that punishes man for doing good, for honest labor, for deeds of kindness, etc. Through the eternal law of right, we are exempt from all sentences, except those passed on sin.

IV. PRIVATE DIRECTIONS FOR METAPHYSICAL HEALING

Argue the patient's case silently at first, after this if you can fix the truth stronger in thought talk it, enquire of the supposed cause of the disease and give all the encouragement you can consistent with the case. Explain cautiously and at first make the least *surprising* statements, for you may disgust some patients by urging too vehemently or speaking too abruptly of what they know nothing.

In case of a sick infant or very young child, you treat it silently but speak to the parents giving them such directions and Scientific explanations as are requisite. It is often found necessary to take up the thoughts and fears of the parents in Silent argument and to assure them audibly that you understand the case. In your silent mental argument contradict the testimony of personal sense in every instance and in all its supposed sufferings. Science teaches us the blood cannot be impure, or filled with humors, and there are no hereditary diseases, that no bad effects follow fatigue, exposure to heat or cold, from food or drink, surgical operations, etc., etc. Also, that obeying the so-called laws of health are of no benefit whatever but are an injury to the patient. Mind cannot produce pain in matter and matter cannot produce pain in mind, therefore there is no pain. Sickness is discord and discord is nothing; there is no reality but God and that which God produces; materiality is a myth, Truth is not material and the only reality of being is its Truth and Truth is harmonious, therefore, sickness being a discord is unreal, a belief only, and that which Science destroys. Understanding this statement will destroy the belief and when the belief is destroyed the sick are healed, thus proving disease without Principle, a thing of mortal mind, a belief, and because there is no mortal mind there is no sickness. Life is never lost; there is no death; man is eternal; and because of this he is incapable of sin, sickness, or death; the body is sensationless; man is shadow, God is his substance, man is the image and likeness of God; and God is not sick, dying, or sinning—therefore *man* is not. To destroy the belief called consumption take up its supposed

cause and mentally contradict it; argue, there can be no tubercles, ulcers, or hereditary disease in shadows, or in matter; and material man is matter; repeat this truth mentally, understanding it truth, and hold on to this truth until you conquer the error that says the body is matter, and that matter is filled with pain; that it is strong; or weak; etc., etc.; or that shadow, which is the true statement of the body, has tumor, prolapsus uteri, humors, disjunctures, etc., etc. Man is shadow, God is the substance or Soul of man and Soul is not sick, and its shadow or body is not sick, but to mortal mind, and there is not mortal mind, for Mind is immortal; this is the statement of Science and the truth of being that destroys its error and annihilates all the positions of personal sense; annuls the so-called laws of health, shuts out the possibility of mediumship, and is the Science of harmonious being. God never created disease, is not the author of sin or of death, hence, these have no cause for God is universal cause, and they are not effect for effect cannot exist without cause. Call the belief or so-called disease by name when you are mentally addressing it; if it be neuralgia or an other name of belief, say there is no such thing as neuralgia, or any other disease you may be treating and calling by its name. If an aggravation of symptoms occurs we name it a chemical change, and favorable showing that truth is destroying error as when two opposites meet, or the real is taking the place of the unreal. This chemicalization should be argued down the same as other beliefs. Inflammation is nothing more nor less than fear; and fear is the foundation in mortal mind of all disease, destroy the fear of the disease and the disease will disappear. Fear produces increased or diminished action in belief; allay the fear and the action is changed and natural according to belief.

Disease is an image in mortal mind, if a cancer, or malformation, or whatever it may be, argue it out of belief and it disappears altogether; and this is your proof that it is mind instead of matter. If the symptoms remain unchanged, it is well to startle thought by some Scientific statement, tell them they are dreaming, it is not as they think, they must arouse from this incubus of illusion. Require your patients not to talk of disease, to name their symptoms, or to wish for sympathy, for that would injure them. You must strive not to pity the sick or to feel anxious about their symptoms for this would aggravate them. If their belief of suffering is real to you it will be more difficult to make it unreal to them, which you must do in order to heal them; if the sick ask you to describe their disease tell them it would only injure them, and it is not allowed in your mode of practice. Ask them if the doctors have healed them by talking disease to them? If a patient is improving but stops suddenly, or is growing

worse, you will generally find the cause an opposing influence that some mind holds over them; or else some moral question hinders their recovery or the healing effect of Truth on the patient. Licentiousness, a belief of mediumship, mistaken views on religion; believing in a personal God; or indulging in any known sin retards the process of recovery through Metaphysical treatment.

The mind that heals should be imbued with Truth, upright, strong and purified.

Repeat often in memory so as to make it real and understood the key-note of Science that will make your practice most successful—namely—that there is no substance; Life; Intelligence or Truth in matter—that all is mind and matter is but a belief.

Permit the use of no drugs or applications of any sort if you would save the sick; to use those would prevent your success.

FINIS.

Mind alone is able to heal the sick. *Matter cannot do it.*

V. QUESTIONS AND ANSWERS

(a) *Samuel Bancroft's Questions*

Question. What, or who, are your scholars studying this Science? If the idea, what *need* of our studying? If not, what *use* of our studying?

Answer: No thing, and no person studies this, but the eternal wisdom, which is the Soul of man, and which we name God, is through itself (which is the understanding) destroying this belief of God in matter, of Soul in body, yea, of God in man, by which we look for intelligence where it is not, and vainly suppose there is a God studying! Science teaches there is but one intelligence and one reality. This intelligence is Soul, and man is its shadow and idea only, and possesses no capacity of intelligence to learn or unlearn truth. There is no reality in error; it is an illusion. There is no reality in learning, for God has no need of this, and the idea of God cannot learn; but because this error and belief saith, 'I am as gods', i.e., I am intelligence, and claims to learn, we have only to let its boast be interpreted by Paul, 'forever learning and never coming to the understanding of the truth'. The idea of wisdom is man embraced in this Principle, but the Principle is not found in its idea, hence it cannot be taught of that which forever is explained through it. Now, studying is the process belief employs to gain the scientific man, the same as rubbing the head is the process my students employ to rub out belief and therefore let the idea man appear in it harmony.

Erasing a wrong statement on the blackboard is necessary before we can give the harmonious demonstration that the Principle gives in idea and not belief.

Ques. 2d: The idea has no *'need'* of studying, first, because it cannot, having no intelligence in brain or nerves, and, secondly, because the Principle controls its idea and this infinite never grows nor tells its idea more tomorrow than it hath today. Man, like the earth, receives its light from the Soul outside of it, and hath none of its own.

Ques. 3d: It hath no *'use'* of learning because it cannot demonstrate what it cannot understand; man shadows forth God; he cannot learn or teach wisdom. You, my students, are Soul and not body, are God, and not man, holding intelligence thus, and all error, sin, sickness and death were destroyed. This is Science; belief says the opposite of this, but *you* are to say to this, 'Thou savorest not the things that are of God, but those that are of man'. When I teach Science it is not woman that addresses man, it is the Principle and Soul bringing out its idea by blotting out the belief that otherwise hideth it. Where art thou? in matter? Then art thou learning according to belief; but this is the process you employ in belief and not in the understanding. You should so hold yourself an infinite wisdom, Love and Truth, that the idea of this would be ever present to you, and you would impart this idea as the birthright of Soul. This is not teaching man, but rather is it destroying the teachings of man. My scholars may learn from me what they could not learn from the same words if uttered by another with less wisdom than even my *'grain of understanding'*, hence, it is not the words, but the amount of Soul that comes forth to destroy error. The belief called man thinks it learns, forgets, remembers, etc., just as the sick think they feel pain and lose it, and remember it, etc. But this is not Science; therefore, it is the belief of sense in matter, and should be silenced as fast as possible, in which case the All-wisdom would pour in through the understanding, and you then would not learn other than as Jesus expressed it, like the wind that *'bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit'*.

MARY M. B. GLOVER

Question (submitted about 1874-5): Can mind produce sounds, faces, and forms?

Answer: When sound is interpreted by personal sense, it is but a belief that may be lost with a single change of opinion regarding it,

but when it exists in its Principle, we hold it in the Soul and a self-conscious capacity undying.

The belief that the so-called dead speak audibly to the living gives a mental impression, the same as other beliefs, and has no more reality than those.

Sound is produced by mental impressions, and not be the action of air on the mechanism of the ear. Hearing is not dependent on matter, but depends either on belief or on understanding. Those believing in spirits may produce to personal sense the impression of sound that has the same reality to them as the more common *modus operandi* has to others. It is mind alone that hears, and mind that gives the impression of sound, and this is proved by clairvoyance.

One individual believes he must use his hand to bring a rose in contact with the olfactories; another, equally sincere, believes legerdemain can do this; and a third, that the so-called dead handle the rose for him; but each has produced this phenomenon by his belief, and only because the method is more common to let the limbs, lips, and ears express the mind's volition, other methods we call miracles. As a man thinketh, so is he in error, but as a man understandeth, so is he in Truth.

Again, one mind coming in contact with the grief of another, is depressed, and a tear starts. Now, has not mind, in this instance, produced an effect on the body, upon the lachrymal glands? And not more readily, or distinctly, upon the eyes than an internal organ.

Mind produces diseased bones, and governs alone the entire internal viscera, and this is the explanation of all disease.

That excellent author, John Young, of Edinburgh, says, 'God is the father of mind, and of nothing else'. Surely, this is the voice of Truth, crying in the wilderness of error, prepare ye the way of Moral Science, even the reign of Spirit over matter.

The signs of today point to the era when all that really is will be understood Spirit and its phenomena, and already the shadow of His right hand rests upon the hour.

The inquiry should be no longer, can mind produce sounds, faces, and forms, but what is the best method of training mind here, to produce good instead of evil, that materialism, which depends wholly on mechanical construction and matter conditions for cause and effect, and the evil results from mediumship, may cease forever.

(b) From Daniel Spofford's Collection—in Sally Wentworth's handwriting: taken from Mrs. Glover (Eddy's) own manuscripts

[Evidently some mistakes were made in the original copying, and the punctuation is often much awry. Wherever any editing has been done

here, however, the suggested words are placed in parentheses, with a question mark.]

Question. What became of Jesus after he was laid in the sepulchre, if you do not believe he rose?

Ans. Jesus was the idea matter and those who believe that Jesus and Christ were one, must have believed if they reasoned fairly that body and soul were crucified. Now come their doubts whether this same idea should be resurrected. Some believed it would—others doubted, but so far as Christ was concerned, opinions could have no effect.

Christ was the wisdom that knew Truth dwelt not in opinions, and that matter was but an opinion that could be formed into any shape that the belief gave to it. Here was where their wisdom differed. The disciples believed that the wisdom of man (which is his God, Principle dwelling outside of matter) would rise out of the error, or idea man, for matter is an error, there being no substance (which is truth) in a thing which changes, and is only that which belief makes it, and matter comes under the classification of memory. How far their idea Jesus went, I cannot say. Some said that he was stolen, others that he rose. There is as good reason for believing one story as another. Jesus said nothing about it. Now I take Christ's own words for the truth, when he said, touching the dead, that they rise, 'God is not the God of the dead, but the living'. He knew that they could not understand, but to himself Christ went through no change; to this disciples he died, so when they saw him they were afraid because they thought him a spirit, but had not forgotten his identity Jesus or flesh and blood; so he saith 'a spirit hath not flesh and bones as ye see me have'. If the Christians of this day had been there, with their present beliefs, I have doubts whether they could have seen anything or heard a sound. I believe that Christ did appear and show himself as dense as their belief could be made; but their unbelief made the idea so rarefied that it was a spirit to them. These are my ideas of the resurrection of Christ; but Jesus, the world's belief, if the people were as they are now, was without doubt taken away; at any rate their idea man never rose. Christ lost nothing by the change. Every person arises from the dead with his own belief, so to themselves they are not risen and know no change, and the dead, as they are called, have no idea of themselves as dead.

Question. You must have a feeling of repugnance towards certain patients; how do you overcome it, and how may I do the same?

Answer. In order to make you fully understand how I overcome this repugnance, it will require some little explanation of my mode of healing the sick; for my cures are my wisdom and the patient's

disease is in his belief, or knowledge (for that which a man thinks he knows if knowledge) or opinion; but what is wisdom to man, he has no opinion about.

God is wisdom, and wisdom is Science: the proof of getting science --knowledge, belief, or reason; but when the answer comes our knowledge vanishes, and we are swallowed up in God, or Wisdom.

The sick are strangers to this wisdom, being led by false guides without it, 'who having eyes see not, ears and hear not, and hearts that cannot understand'; therefore they are like strangers left to the mercy of everyone's opinion. Having a strong desire for wisdom they call on every one for food or wisdom. Do they ask for bread? they receive a stone; or for water? they receive vinegar, and thus they are driven like sheep to the slaughter, not daring to open their mouths. This is the state of the patient who asks the above question. My wisdom sees their condition, feels their woes, and comes to their rescue; but to get them from their enemies is often an arduous task.

The repugnance of which you speak is not towards their personal senses, but to the belief to which their senses are attached; as these beliefs are knowledge to them, they are in fact like person deranged, and it is the identity disease with which I first come in contact. This is what I have to annihilate, and at first I sometimes feel a repugnance towards the sick; but only such as a man would feel upon entering a penitentiary to rescue a victim who has been innocently confined. The disturbance of the rescue sets the house in commotion; the victim not knowing the cause is as much frightened as his enemies. But when I succeed in destroying his enemies, or opinions, and get to his wisdom, or self, he receives me or my wisdom, as one who has saved him from the jaws of death. This to him is health or happiness. You say, how can I do the same? If you understand that this wisdom is superior to opinions, and that opinions are but error that man has embraced, then when you come in contact with a person sick, your wisdom will throw a veil of charity over his errors (if it is for the restoration of his health); but if the repugnance arises from some unknown cause, examine yourself and see if the fault lies at your own door; if not, you may sure it is some false opinion of the person that troubles him. So to overcome his evil or error, pour coals of fire from off the altar of love, or charity, in the form of right reasoning, till you melt down the image of brass set up in his mind and he will leave his errors and embrace your truth. This is Heaven.

Question. You say when you know a thing it is not an opinion. I can understand that, but how may I be really sure I know a thing? I have felt perfectly sure and afterwards found I had been in error, or mistaken.

Answer. Knowledge as I have said is not wisdom, but it may be harmonious, and it may seem like wisdom, yet there is discord; so discord is harmony not understood. To know how to correct this harmony or knowledge is the question to consider. The first part of your question where you say you do understand, contradicts the last sentence, which shows you do not understand; there is the discord. You say you have been perfectly sure of a thing, and yet found you were mistaken; now if wisdom had been *perfect* in the thing which you thought you knew it would have revealed the error or discord. So to purify yourself from error that you may know the truth is a process outside of matter; for there is not wisdom or truth in matter, so that when you have arrived at a truth if you find that it is attached to a belief, you may know that it is not truth to you, but a belief. God is truth; and wisdom is God; and there is no other truth but God. If we know God the same is known of us.

I will try to attach your senses to God, but not to the God of this world: not what is believed by churches to be God, but the God which is wisdom, and this is not the God of the dead but of the living. My God, which is wisdom, is my standard of truth; but as I know God the same is known of me. I know I am writing if I know anything, but to know I shall finish it, admits a doubt and to know you will understand it admits more doubt; this doubt is not wisdom, but belongs to that class of man's inventions called knowledge, reason, etc. God is not seen in this question clearly except so far as I see; but He seen in the clouds of my knowledge when you read this if you can understand it, for then you will see God face to face, but not as Moses saw Him. I await your answer to know whether He does or does not appear to your understanding. If He does, then this is your proof that you have been born of God, in this one thing, and then you can know nothing more about this question.

Man's God is constantly listening to his prayers and settling all sorts of questions; my God acts not, He has finished His work, and leaves man to work out his happiness according to his wisdom. I will give you the attributes of 'my God'—the wisdom or God (that?) is in this letter; if you understand you will hear His voice saying, I understand this. So the understanding is God, for in that there is no matter or mind; and to know wisdom is to know God for that is wisdom.

I will give you some idea of God rendered to man's knowledge; all sciences are a part of God and when man understands science the some is known of God; but the world's God is based on man's opinion, and right and wrong are the inventions of man, while God is their reason, but not known. (Here is an illustration) the bells are ringing, I walk to church and take a seat. The minister opens the

Bible and reads a chapter from John. The fact of going to church and seeing the minister, is known to me, but there may be a doubt in regard to the *Bible* for it might be another book. The last I admit with a doubt and also the verse and chapter. He reads the Thirteenth (13) chapter of John, Thirty seventh (37th) verse, where Peter says 'Lord, why cannot I follow thee now? I will lay down my life for thy sake.' All the above, so far as the words go, is true; but when he comes to explain, after he came back, where Jesus went, if he went at all, (the minister's) wisdom is knowledge, and he reminds one of Paul's words, 'All men have knowledge; knowledge puffeth up, charity, or wisdom edifieth'. I could see nothing but an opinion of what he had read; no wisdom, a parable of something he might know as a belief but not wisdom.

The Bible contains wisdom, but it is not understood; and to prove a thing is to put your proof into practice, for all can (have?) an opinion. Jesus came into the world not to give an opinion, but to bring light to something which was dark. What was it? where was it? and how did he describe it? and what was the remedy? He answered this when he called his disciples together and gave them power or wisdom to heal disease. Now if it was power it belonged to matter; and if it was (power and?) not wisdom, he knew not what wisdom was; but I have no doubt of what he meant to command them to do.

In Matthew Eleventh (11th) he went to preach and put his preaching into practice. John was cast into prison for preaching the coming of someone who should put this great truth into practice. So he sent one of his disciples to Jesus to know if he was the one to come or 'do we look for another?'

Now what was he to come for? Jesus answered this great question when he said, 'Go tell John the things ye have seen and heard, how the blind receive their sight, the lame walk, etc.,' After telling how John, or this great truth had suffered, and how it had been put down by force, he made a parable of the ignorance of his generation, saying: 'we have piped unto you and ye would not dance'. Then giving a statement of errors, he says, 'O Father! Lord of heaven and earth! . . . because Thou hast hid this truth from the wise and prudent and revealed it unto babes.' So it is (that?) all things concerning these errors are revealed unto me by my Father. No one knoweth the truth but he that is the Principle; so to whom the truth was revealed, which was the son, and those to whom he shall teach it. Then he saith, Come unto me all ye that are weary and heavy laden and I will give you rest; Take my yoke upon you and learn of me for my yoke is easy and my burden light.

You see this labor was with the sick and not the well; all his talk was to explain where the people had been deceived by the priests and doctors; and if they would learn wisdom they would be healed.

The knowledge of man puts a false construction on His wisdom and gets up a sort of religion that has nothing to do with the truth of Jesus. If you do not believe the Bible as they explain it then you are put down as an infidel; so all who cannot believe it as it has been explained must according to this throw it away. I do not throw away the Bible, but I throw the explanation that has been made of it away, and apply the words of Jesus as he did, and as he intended they should be applied; and let my words speak for themselves, whether they be of God or man, leaving the sick to judge.

Question. Our spiritual senses are often more acute than our personal senses; what is the difference and what do you call the spirit world?

Answer. I will try to explain between the spiritual and personal senses. If I had never seen you and wished to write a letter on some worldly affair, I should address your personal senses and you would attach yourself to my knowledge. This belongs to the natural world, and your happiness or misery is in your belief. But I have sat by you and taken your feelings—these are your spiritual senses, and not wisdom, but ideas, not named or classified.

In the spiritual world there are things as in the physical world that affect us as much; but these are not knowledge, the personal senses, or wisdom. The separating of these is what Jesus calls the law and the Gospel. The personal senses are under the law governed by the knowledge of the natural world, subject to all the penalties and punishments man can invent. The spiritual senses have their spiritual world with all the inventions of the natural world: but the communication is not admitted by the natural man, only as a ministry. There is just as much progress in the spiritual as in the natural world; and the science I teach is wisdom or God coming to the spiritual senses in the spirit world or that which is outside of the *material belief*, which is the spirit world. So it requires a teacher to teach the wisdom of God in this spirit world, as well as that spiritual wisdom which has been reduced to man's senses in the so-called sciences. Paul says, 'How shall they believe in him of whom they have not heard and how shall they hear without a preacher' or teacher, and how can they teach unless they are sent, i.e., understand how to teach, for the understanding is God and sends to man messages of truth.

I am now talking to your spiritual senses, standing at your door knocking with my wisdom at your heart, or belief, for admittance.

If you can understand then will I come in and drink in the truth with you and you with me; this is the spiritual world or sense. Suppose you are sick and feel the need of a physician then is the time you or the spiritual senses call on me or my spiritual sense; and when I came if you know my voice or understand, which is knowing it, you will open the door and when you understand, I am with you.

Question. Is not one's own experience wisdom to him in a certain sense?

Answer. Wisdom is not knowledge, but the answer to your knowledge; but in error knowledge is wisdom till wisdom comes. For example, supposing I should make a sound that is not wisdom but a sensation; supposing you should try to imitate it; this process is called knowledge, or reason, when the sound is in the tone with me. This is wisdom not understood; but when we can make the tone intelligently and teach it to others, then the tone is the effect of Wisdom, and harmony, which is wisdom (that?) comes out of discord.

Wisdom is always the same; it is the point of all attractions and everything must come to this; and this is the Christ. True wisdom contains no error or false wisdom, but is harmony understood; to illustrate —If you were to tell me a story that you say is true—but you get your information from another—that I were to believe, to me it would be true, or wisdom; but truth says this is not truth nor wisdom, for there is a chance of deception in it, and wisdom leaves no loophole; it can be tested and in this way demonstrated to be true. This was the controversy of Jesus. The priests thought their opinions were wisdom, but he knew they were not and were false.

To test their wisdom was to put it into practice, so every one according to truth in science was to put his wisdom into practice and thus be known by his fruit; his *works* were to determine whether they (the works) were of God or man. Jesus showed his wisdom by his works; for when they brought unto him the sick, he healed them: so did others heal and call it in the same manner. But did they know how they healed? Jesus knew how they healed and how he healed; but they called it matter having power over matter. Jesus knew matter had no intelligence to hold over itself, that the intelligence is all outside and given to it and this intelligence controls it whether to truth or error, i.e., to sickness or health.

In this the kingdom of Heaven comes to the understanding. Had he not known, the world would never have been any wiser for seeing a demonstration which could not be explained to them. His wisdom was from above, i.e., from truth and a principle; theirs from the opinions and beliefs of men. This made the two worlds which are

science and error, as man bears through the world of error so shall he bear through progress which is truth and immortality; while the world of error is mortal and dies, the world of science cannot change or fade away.

Question. Is it possible for one to compress his spiritual senses so as to be seen by the mortal eye, as did Jesus?

Answer. The question is not properly stated. Jesus never said he had a spirit; but he said 'spirit hath no flesh and bones as ye see me have'. Here was the truth on which they split.

This statement of Jesus, was Christ or Truth, and this wisdom knew that it dwelt not in the belief; so each reasoned according to his own wisdom; their wisdom was simply an opinion about what people has said a thousand years before, with no proof whatever, but merely an opinion.

This was what they called knowledge, therefore the wisdom of Jesus, which was Christ, was an advent, a new coming, and also a ministry unto them. Thus when Christ or wisdom spake through Jesus saying, 'though ye destroy this temple yet will I build it again in three days', this that uttered the saying was the wisdom or builder; so the builder was not destroyed, but the temple or body. But they believed as do most of people of this day, that the temple and builder were one and the same, so that when the former was destroyed which was the belief of matter, (the latter was destroyed also?) They had no idea of what the principle of matter which is wisdom, meant to do.

Here comes in your question. The Christ which was wisdom, and which acted on the idea Jesus, which was matter, admitted flesh and bones as well as did matter, ideas, or his enemies admit it, but he knew it was only an idea, that he could speak into or out of existence, thus demonstrating that our body is an idea. So when they destroyed the body which was the idea Jesus, they also destroyed to themselves Christ, i.e., matter and wisdom went together. Now when this wisdom made itself manifest unto them they thought he was a spirit for they believed in spirits. But Christ to himself was the same Jesus as before, for Jesus meant the idea of flesh and blood, of bones or senses, or all that we call man; now Christ retained all this, and as we are to ourselves, and only that, and just that which we believe; so to himself he had flesh and bones, or senses, and was a man and not a spirit, as they called him. This was to show that when you think a person dead he is dead to you, i.e., you annihilate the idea man as if no change to the world had taken place. Man and then it is lost to your personal senses; taken out of your sight, yea, buried in a sepulchre of the soul; but to himself there is no change; he retains

all the senses of the idea man as if no change to the world had taken place. Man then condenses his identity just according to his belief; this all men do, some more, some less; I cannot tell how much I can condense my identity to the sick; but I know I can teach, as they can feel the sensation. To me I really see myself, but I cannot tell about them. I will try to prove the answer to you, when you read this. I will show you myself; also the number of persons in the room when I am writing this. Let me know the impression you may have of the number. This is the Christ of which Jesus spoke. How much of the Christ I can make to you I await your answer to learn. Read the Fourteenth (14) chapter of John where he speaks of the truth coming to the disciples, as I am coming to you.

Question. If I understand how disease originates in the mind and fully believe it why cannot I cure myself?

Answer. If you understand how disease originates, then you stand to the patient as the lawyer does to the criminal who is to be tried for a crime committed against a law that he is ignorant of having broken; and the evidence is his own confession.

You know he is innocent but you can get no evidence thereof but by cross questioning the evidence against him. Disease which is an error, has its attending plea, or counsel as well as has the truth, or health and to cure the sick is to show the judge, or their counsel, which is the argument that holds it in belief, that the witness, which was their confession or belief, lies. This you have to show from the witness' own story; then you get the case. The error which is sickness, is on one side, and you or truth on the opposite side; and out of the symptoms of disease comes the witness, and also out of the mouth of the sick.

I will state a case; a sick person is like a stranger in his own land, or an ignorant man now knowing what law is, or right, or wrong; according to law both are strangers and both liable to get into trouble; so each is to be punished according to the crime he has committed. Now a man ignorant of state laws wants a horse, and seeing one he takes it not knowing that he is liable to any punishment; but takes him as a matter of convenience, but after using him all he desires lets him go. Now he is arrested for stealing, and being ignorant is case into prison to await his trial. I appear as state's attorney, and you appear for the prisoner. All the testimony is on my side; but if you are shrewd enough to draw from me an acknowledgement that the law cannot punish a man for being ignorant of the law, and I am the law giver and expounder in the case--I say, if you can draw from me this confession and I not know it, after I have shown my testimony and made my plea, then if I show that the prisoner has been deceived and led into the scrape by me, I also

having pay from him, the court will give you the verdict and arrest and imprison me. A sick person is in precisely this condition: the priests and doctors conspire together to humbug the people, and they have invented all sorts of stories to frighten man, to keep him under their power. These stories are handed down from generation to generation, till at length priests and doctors believe they are God's laws and that if a person disobeys one he is liable to be cast into prison.

Suppose you were an M.D. or a teacher of the laws, or what they call the laws of health, and you happen to find a person who is perfectly ignorant of your laws, and also disease as a consequence: but you call on him and commence explaining to him the great need there is for him to preserve his health, and to become acquainted with those laws of yours will enable him to do it. He being ignorant or like a child, sees no sense in your talk, but you continue to explain, throwing the atmosphere of your belief upon him, and he will grow nervous, then you keep on prating till he shows some signs of yielding to your opinion. Then you tell him he has heart disease, or lung disease; and you have sown the seed that will spring up at some future time. Tell him also that this disease will close up with dying at any time that the judge of his court or reason sees fit to call him; at no distant day he will acknowledge this very disease of which he in his fright pleads guilty; then you enter a complaint against him, or in other words tell someone one else he is sick, and then he is according to belief arrested and thrown into prison, there to await his trial.

You are error's attorney or the devil's and he is (summoned by ?) the judge, i.e., sickness which is the error, and which give in the judgment, and he is brought into the court to be tried by error's tribunal. Now I appear for him, having heard this story unknown to the judge or attorney. I have the evidence and see that the very attorney against him is his deceiver and the author of his trouble. This I keep to myself till I draw from the judge that a person cannot be tried for a crime that he was forced to commit; this being done I commence my plea for the victim, and show that he never committed any offence against the laws of God; and that he was born free as St. Paul. Then I take up the evidence and show that here is not one word of wisdom in all that has been said of him, also that he has been led into the scrape and made to believe a lie, that he might be doomed or condemned and in this way (let his deceiver ?) get the case. Disease being made by our belief, by your parents' belief or by public opinion.

There is no formula of argument to be adopted, but every one must be hit in his particular case. Therefore it requires great shrewdness, or wisdom to get the (better?) of the error; for disease is an error and

the work of the devil who is the father of falsehoods of whom Christ, or Truth saith, 'when he speaketh of a lie he speaketh of his own for the truth abode not in him'. But happily he has his cloven foot, and if you are as wise as your enemies, you will get the case. I know of no better counsel than Jesus gave to his disciples, when he sent them forth to cast out devils, and heal the sick and thus in practice to preach the truth, then 'be ye wise as serpents and harmless as doves', i.e., never get into a passion but in patience possess ye your souls; and at length you weary out the disease and produce harmony, by your truth destroying their error; then it is you get the case. Now if you are not afraid to face the error and argue it down, then you can heal the sick; but when wisdom which is truth calls upon you, 'Adam where art thou?' and you are afraid and go and hide away, then you cannot heal the sick with truth.

Question. I can see this belief places man superior to circumstances, but will it not therefore take away the desire for improvement, causing invention of cease, and we, on the whole, go back, instead of progress, causing us also to become indifferent to friends and social relations, saying of everything it is but a belief, and without substance of truth, and thus take away all reality in existence?

Answer: The answer to this is involved in the latter part of it. You can answer by your own feelings. Have you with motionless lips pleaded to the Father which is Wisdom for the sick condemned by the world and cast into prison with no voice of mercy sounding in their ears, but left to the cold icy hands of ignorance and superstition, 'who having eyes see not and ears they cannot understand'? Now if you can plead their case so as to set them from their prison of superstition and error into the light of science, wisdom and happiness there to mingle with the joys of the healthy and happy, and knowing yourself to be the cause of so much happiness, would not this be sufficient for you to continue your efforts for the salvation of the sick and suffering till the greatest of reformations is completed? This you can answer for yourself and then say if it does not place man superior to false interests of this world, and instead of taking away the realities of existence makes man's existence an eternal progression which will triumph over death and the grave, and destroy death, which is the last enemy to be overcome, and bring life and truth, which is immortal, to light.

Question. Suppose a person was kept in a mesmeric state what would be the result? would he act independently if allowed, if not --is it not an exact illustration of the condition we are in in order to have matter which is an idea seem real to us? for all act independently.

Answer. I think I understand your question. God is the great magnet or mesmeriser. He speaks to man, or the idea into existence, and attaches his senses to the idea; and we to ourselves are just that, and only that which we think we are. So is a mesmeriser's subject; they to themselves are matter. You may have as many subjects as you will and they are all in the same relation to each other as they would be in the state we call waking. So this proves that we are affected by one another; sometimes we act independently, again we are governed by others; but always retaining our identity with all our ideas of matter and subject to all its changes as real as it is in the natural or waking state.

Question. What is memory, or that process by which we recall images of the past?

Answer. I have explained memory in that class of reason called knowledge. It is one of those chemical changes by which we arrive at a fact. Matter being only a shadow, when the senses are detached from it, we forget the shadow till it is called up by another shadow or idea; this is memory: if there were no associations there could be no memory, and those who have the greatest amount of association and least wisdom have the strongest memories, for wisdom is understanding and presides over all this, and relies on science, and those who rely on their wisdom, dwell in the principle, remembering cause and effect; while those who rely on observation and opinions, are constantly attaching themselves and their lives to the laws which man makes and call laws of health. This they call the law of reason; such have great memories and hold their lives in their memory; but the former hold to the Principle more and are forgetful of events.

Memory is the pleasure or pain of some cause or event which affects our happiness or misery, or of something ludicrous; for instance, a man told another his coat tail was short—and he replied that it would be long before he got another; attempting to repeat the joke he forgot the sympathy or music in it, and said, a man told another man his coat tail was short, and he replied it will be a long time before I get another one; but the company failing to laugh, continued to see nothing now to laugh at, but when I heard it I laughed heartily.

Memory is the effect of two ideas coming into harmony so as to produce an effect that leaves the sense of some idea either ridiculous or otherwise, embracing so many combinations that it brings up the scene. Memory is one of the senses and will continue as long as the idea body exists.

Question. What do you think of Phrenology?

Answer. As a science it is a mere humbug. At best it is but a polite way of pointing out the soft spots in a man's vanity.

Question. Do we receive impressions through the senses, and they acting on the mind constitute knowledge?

Answer. This question is answered by Paul to the Romans, ¹ although he did not use the same words; this belief means faith. The peace in the truth was through this belief. Hope is the anchor made fast to truth; belief is the knowledge that we shall obtain this truth, so that we glory in the tribulations or actions of the mind, knowing that it brings patience, and patience, confidence, and confidence, experience that we shall obtain this truth. Knowledge is opinion; so when an impression is made on the mind, it produces a chemical change; this comes to the senses and opens a door of hope to this great truth. This hope is the world's knowledge or religion that is used like an anchor to the senses till we outride the gale of investigation and land in the (haven?) of rest, which is God or Truth.

Question. How is matter made the medium of the intelligence of man?

Answer. Here are two ideas, and one idea is spirit, and one matter. When you speak of man, you speak of matter; when you speak of spirit, you speak of knowledge that will live after matter is destroyed or dead, this is the Christian religion; with God or Truth all the above are only opinions and ideas with no wisdom. All this belief is embraced in his knowledge and is an illusion that contains no life in knowledge or spirit, but lives, moves and has its identity in his wisdom, so that to itself it is a living, moving something, with power to act, create and destroy; its happiness and misery are in itself; so when A's shadow is destroyed he is dead to B, and C, but A loses nothing; but to himself is the same as before, but to B and C he is dead; so the shadow is the medium and (to?) error it is matter, but to truth an illusion.

Question. Do I err in thinking knowledge the effect of some intelligence on the mind instead of something independent of the whole individual?

Answer. No, but you err in thinking that knowledge is wisdom. Knowledge is the effect of an influence on the mind and is the medium that carries the senses to the gate of truth.

Question. Can any one bear any amount of fatigue and excitement without a reaction?

Answer. No, no more than a mathematician can solve every problem without a reaction; but as he becomes master of the Science, the reaction diminishes till all error is destroyed.

¹ Presumably Romans 5: 1-5.

CHAPTER EIGHT

VISIONS

General Remarks

Mrs. Eddy's Visions, which first appeared in print in 1932, were related by her to Calvin Frye and other students, and there is evidence that she held them to be valuable communings with Mind. There is at least one case known in which she dictated her own long interpretation to Mr. Frye. This referred to persons and incidents of the moment; yet there is no reason why the general lesson behind the visions should not be sought and stated so that their range may extend to an infinity of incident. Jesus' 'Stretch forth thy hand' referred to a particular man; but the vision of the perfect man which he held in Science and which called forth that remark is what enables Christians to go and do likewise.

The interpretations and background notes given here are not final and should be read only with the higher criticism which 'approves or disapproves according to the word of God' (My. 240: 18). Yet it is certain that Mrs. Eddy fathomed the workings of mental malpractice in these visions—where malicious mind operated through its 'man' in wholly mental concept—more readily at first than in the day-to-day picture. She learned how and where to handle it and how and where to leave the footprints for the then uncomprehending students.

Gilbert Carpenter, Sr., C.S.B., who was her assistant secretary during 1905-6, saw in the visions two other main threads: one which kept showing the fallacy of *human harmony* and the other the fatal nature of *human goodness*. These threads are found frequently in his interpretations. But Mr. Carpenter himself stressed that the interpretations were not intended to spare the reader the individual effort necessary 'to unfold the spiritual meaning for himself'. Quite different approaches from Gilbert Carpenter's are usually indicated in the general remarks given after each vision, or group of visions; but sometimes mention is made of the alternate line he followed, and the further appraisal is left to the reader. It is pertinent to ask what in any case is meant by such phrases as 'Mrs. Eddy perceived through this vision . . .' or 'Mrs. Eddy found it necessary . . .'

Surely they indicate the individual's own observation of the orderly unfoldment of ever-present revelation and of its identity with the revelator.

FIRST VISIONS AND VISION OF 1872

THE FIRST VISIONS were always of water and in proportion as I would walk over the wave or struggle through it with an old rickety bark and the waters subside would be the success of our Cause. Then came in an interval of serpents. Then it went back to water again. Then came all manner of beasts.

VISION OF 1872: I was pitched out of a boat into the sea and went down. While going down a clear consciousness came to me that I could have no human aid and must go to the bottom. When I reached the bottom (out of the depths He called me) the view was terrific. Green slime covered it and the most horrible reptiles hissed around me, but immediately a ray of light came down through the water and there burst in upon me the most gorgeous sunlight, 'and there was no more sea'.

In grouping her early visions in the way she did, Mrs. Eddy shows that she was being prepared to read the messages of later date. The calls were repeated until their significance became plain and she was ready for those which were to be more specific.

The water can be defined in the terms Mrs. Eddy uses in her comments on Revelation 10: 'elementary latent error, the source of all error's visible forms'. So long as she handled elementary malicious mind or faced up to it without demanding the means which would tempt her to ignore it, her mission flourished. Her Cause or mission was the promotion of conscious work in the realm of pure Mind, and should never be identified with material paraphernalia.

The serpents--still wholly mental phenomena--stand as in Revelation 12 for subtlety, the criminal 'malicious animal instinct' in mortals. The visions were going to unfold to her more of how it operates and finally how the divine Mind is found to be the only Mind, the only operator.

The last mental pictures emphasize that visible forms point wholly to their mental source where they must be handled. Matter is the beast of Revelation and the beasts must mean all matter phenomena, to be dealt with as effect, the effect of animal magnetism when untranslated--the showing forth of Mind when understood.

The vision of 1872 heralds the honest, down-to-the-bottom investigation of animal magnetism. It may be recalled that in *Footprints Fearless* Mrs. Eddy relates that she knew nought of mental mal-

practice until she grasped what must have transpired within a year or so after this vision.

She was getting prepared for the time when she would dispense with even the 'rickety bark' and would look long enough at so-called mortal mind for her to see the whole universe included in one infinite Mind. The view would involve the loss of dependence on human aid, human reason; it would reveal the sole source of the slime or protoplasm of matter and the sole cause of all matter's supposed behavior: the horrible reptiles of animal magnetism. She then had the experience of Revelation 21, and the spiritual vision of the 'consciousness which God bestows'.

VISIONS OF OCTOBER 1881

NUMBER ONE: I saw a great huge elephant, a watch dog and K --. The elephant followed me into a house, and pursued me from room to room until I got into my last room, and the dog was watching outside for me. Then the vision disappeared.

NUMBER TWO: I saw K— and H--. And K— looked to me, shaking his finger, and said, pointing to H--, 'This is the elephant that shall crush you into fragments beginning with your limbs'. Then I looked at H—and over his head was written 'Absalom' in blue luminous letters, and at his left side were dark clouds rolling up over their heads passing toward K--.

NUMBER THREE: Saw H— sitting, bowing his head with his hands to his face, holding his head and I knew what he was saying, and it was telling the students who had signed that letter, 'Don't give Mrs. Eddy a chance to talk to you; turn away from her and I will lead you', and by his side stood K— governing his thoughts. After the visions she heard a voice crying, 'Save my people!' repeated three times. Later the voice said three times, 'Mine hour hath come!'

The lessons of the October 1881 visions are far more specific than those of the first batch. The students referred to by initials are Richard Kennedy and James Howard. And the last two sentences of the third vision were evidently added by Calvin Frye to the first-person accounts furnished by Mrs. Eddy.

Richard Kennedy entered into a co-partnership with Mrs. Eddy in her early teaching days and maintained a reasonable practice for some two years with her aid. The dissolution of this arrangement was published in May, 1872. He found that he had considerable healing success with his scientific arguments as learned from Mrs. Eddy. The story is that one day he reasoned that if he could get results by arguing health and goodness, why should similar

results in the opposite direction not follow from arguing sickness and evil? And he found they did.

It was absolutely essential for the full revelation of Christian Science that the negative workings of the human mind, whether believing it was doing good, or evil, by its arguments, should be reversed into their true signification. The average religionist with his inner conviction that there are two minds--one good, one bad--is not a very satisfactory channel for the argument that one mind alone is operating with an individual; but the so-called Scientist, who has grasped the significance of one Mind, can be the real effective mal-practitioner. Kennedy was thus the one chosen by God to do a service which could not be done by others in general. It had to be stated that in Christian Science the specific term for error is animal magnetism, that unreversed sense testimony in never chance at work, but conscious direction by malicious mind. ¹ Kennedy's was the name which was given to the bringer of certain vital unfoldings, although another name would have done. Mrs. Eddy was to show that her messages came direct from Mind; and the lessons were complete when the channel therefor was impersonalized and taken through to Mind. The importance of the discoveries connected with his name is suggested in the incident give in *Ret.* 38: 7, or in this book on page 278, last paragraph.

That Richard Kennedy was not the permanent embodiment of evil --an evil somehow off on a tangent from good—is shown by the respected standing he gained in the community after he had unwittingly performed his valuable service to Christian Science. He is said, too, to have refused \$10,000 for Mrs. Eddy's letters to him and to have burned them in case they could be used and twisted to harm her.

The visions show that Mrs. Eddy was aware of the huge elephant-tine power of a human thought claiming to operate as one-mind, though she was at first loath to credit its wickedness or to face up to it. When there was no further retreat she ceased to 'put out her watch'² and the dog symbolized the fact that she was 'made better by watching'.²

The parallel between the First Visions and Vision Number One is close; but instead of the 'elementary latent error' of the earlier pictures there was the claim that malicious mind could operate specifically as person, even as God manifests Himself through what we call person, place, thing. The lesson was the same; the inability of human aids to offer protection, the inability to escape by turning

¹ See p. 279.

² See *My.* 233: 6-1

away, and the eventual discovery that ‘the wrath of man shall praise Thee’. In Mrs. Eddy’s words eighteen years later: ‘Remember thou canst be brought into no condition, be it ever so severe, where Love has not been before thee and where its tender lessons is not awaiting thee’.

Howard was one of a long line of early students who broke away from Mrs. Eddy on various grounds. He was the first treasurer of the Massachusetts Metaphysical College, which was chartered in January, 1881, and during the first part of this year was a useful worker, even boarding in Mrs. Eddy’s home.

Mrs. Eddy presented him with the first copy off the press of the Third Edition of *Science and Health*-- the edition which contained the long chapter on Demonology mentioned in *Footprints Fadeless*. His name appears in the preface to this edition as one of those who bore witness to the truth of various uncoverings it contained of malpractice.

But shortly afterwards eight of Mrs. Eddy’s students, including Howard, were themselves so handled by animal magnetism that they resigned from Mrs. Eddy’s church and put their names to a letter accusing her of lack of Christlike virtues, shown particularly in three ways: frequent ebullitions of temper, love of money and the appearance of hypocrisy.

Vision Number Two explains how, by reversal of the truth of God and His man, animal magnetism uses its man to show forth evil. Animal magnetism was still personalized, or identified with Kennedy; but here were the first hints that the man or channel is not the real criminal. Howard at least was seen to be showing forth influences much wider than himself. Here was perhaps Mrs. Eddy’s first recognized example of what she calls a ‘superinduced state of involuntary mesmerism’ (see page 280).

The word ‘Absalom’ was written in blue luminous letters, which could be taken as implying that Howard was a clear, unpromoting channel for the waves of malice he seemed to send forth. The dark clouds shifted the attention more accurately towards Kennedy. Later it would be seen that Kennedy was not the personal source or promoter of animal magnetism (‘specific’ error) any more than Howard was. Here was the first pointer to what Scientists call the ‘innocent channel’.

Absalom was a well-favored son of King David’s, but was rebuked by David in that it was two years before he was permitted to ‘see the king’s face’ after his return from Jerusalem; he then fell under the dark counsels of Ahitophel and rose against his father. Howard may have experienced the rebuke of Mrs. Eddy, which Gilbert Carpenter Sr. was ready to compare with the ‘fearful’

rebuke of the Master, and then have called it ebullition of temper. He may have misunderstood Mrs. Eddy's mistrust of values acceptable to the human mind. According to Mr. Carpenter, students at Pleasant View who had not outgrown the immature concept that human harmony was the test of spiritual advancement 'were always confused at Mrs. Eddy's vigorous denunciations' of it. Whether he thereupon interpreted this attitude of Mrs. Eddy's as hypocrisy or not, the fact remains that his rising against Mrs. Eddy was not a personal failing, but was consciously induced by 'malicious minds which are at work' and must at length be met and mastered in the mental realm as such.

Further alluding to the breakaway of otherwise promising students under outside influence, Mrs. Eddy says in the *Historical Sketch of Christian Science Mind-Healing*: 'What is abnormal in the conduct of some of my students, especially the injustice toward their Teacher, is charitably ascribed to certain idiosyncracies, which render them highly susceptible to the influence of Animal Magnetism, and to dishonest natures, which the mental malpractitioners could press into their service. Some of these students struggled at first against this baneful influence; but in the end they conciliated their foes by breaking from the ranks of loyal Christian Scientists, and taking their field against them. Those who were ignorant of the influence brought to bear upon them almost invariably succumbed to it. Others, who were sensible of its effects on themselves, were so contaminated by it that they denied the fact, and retracted their own words, which exposed and condemned this crime, and fell willingly into the jaws of this monster. The silent arguments of those who themselves turn away, and would turn away others, from the Spirit of Christian Science--these arguments exert a mode and power similar to that blessed, silent, mental argument which heals the sick and sinful. This silent subversion of mental power is the most hidden form, the highest attenuation, yet the most powerful mode of error, which can be employed to harm mankind; whereas the opposite work of healing, in the Science of Metaphysics, is the most sacred and salutary power which can be wielded.'

In Vision Number Three, after further exposure of the subtleties of malicious malpractice, Mrs. Eddy heard the call which indicated that her real mission was just beginning. This mission was not primarily the healing of sick persons, nor the establishment of forms of worship; it was 'saving my people' by watching with Him—revealing how one can be a law to oneself so that mental malpractice shall harm neither when one is asleep nor awake.

It is significant that the malpractitioner's effort was designed to silence Mrs. Eddy's *words*. So long as she was given no chance to

talk to the students, she was rendered ineffective and her saving mission was unfulfilled. The Bible says, 'By thy words thou shalt be justified'; and Mrs. Eddy recognized the force of this in her own statement (*My. 120: 2*) that those who look for her, in person or elsewhere than her writings (that is to say, her words), lose her instead of find her. Mrs. Eddy's so-called personal presence had no effect on the students or on the world: it was her words that sufficed to 'save my people'.

And so it runs today. 'Heaven and earth shall pass away', but words of Truth will never fail. Just as it made no difference to Mrs. Eddy whether there had ever existed such a person as the Galilean Prophet (*My. 318: 32*), so to her most faithful followers it matters not whether there was such a person as Mary Baker Eddy. The recognition, or understanding, of the words of Truth associated with her name as that of the Revelator of Christian Science is what immortalizes her. If Calvin Frye and other students who believed they were benefited by her personal presence confused a mortal body with one whose substance was her words, her Mind, her Truth, her Life, they might indeed expect to see this concept wither and die. But such loss is unnecessary when the method of everlasting finding is sure.

Jesus was reported at one time to have been transformed before some disciples, and it is of interest to note that Peter was not satisfied with such impersonalization. The immortality and immediate availability of God's presence as law, as the blazoned word, as perfect manifestation, he wanted to gather into three bodies ('Let us make here three tabernacles', or bodies). In similar strain it is reported that directly after relating this third vision to some students, Mrs. Eddy was transfigured before them. As has already been noted, Calvin Frye added the last two sentences himself to the vision. He also then wrote down such words as he could catch when, to his wonderment, he beheld Mrs. Eddy, her face luminous with joy, speak to them, 'absent from the body and present with the Lord, of the things the Lord was revealing'.

Others have left a record of this moment of transfiguration. They heard Mrs. Eddy expanding the vision's thrice emphasized calls: 'Mine hour hath come' and 'Save my people'. If they listened aright they realized that, to save the people, the individual would not be required to accept an Absalom mentality—shaking the head over a sense of sonship and hoping to save it, improve it. By watching with the Lord and seeing what is His people, the individual finds the false sense overturned (reversed) and he gains a new heritage and a new (constantly renewed) people. This saving is the preservation of 'God's children already created', and is a great improvement on the

mortal belief that mortals are being formed to be improved into God's image. The new threefold salvation is the constant witnessing of God's revelation to His people, His impersonal idea, which may be interpreted variously *as person or thing*.

We are indebted to Gilbert Carpenter Jr. for preserving these apt closing words of one of the accounts of Mrs. Eddy's exalted moment: 'Mrs. Eddy saw no body, not her own, not ours; but realized her selfhood, her *identity* and ours'.

VISION OF AUGUST 7 – 5 A. M.

I seemed to be in a small house founded on a rock with my students; the house seemed to be surrounded by water. I was fearful lest the house would be carried away by the water. One of the students (a small one) ventured out saying, 'I'm going to see how it looks outside', and upon going out found that where the water seemed deep it was only two or three inches deep, and that our fears were needless; and we all laughed at the thought, but soon the water began to rise about the house and rose up until it reached the eaves of our house—yet we were not afraid. In a short time it began to subside and went entirely away.

There was another view presented which was more distinct than the other ones. There was a very dark cloud behind us and we were surrounded by a heavy mist which seemed to daze us.

This vision is the first which records Mrs. Eddy's efforts and experiences with loyal students--the response perhaps to the call to 'save my people'. It exposes the folly of trying to make error as small as possible, rather than looking the cloud in the face and finding His there.

How would the students respond to Mrs. Eddy's exposures of animal magnetism? Mrs. Eddy had gained the first visions of 'no more sea' (Revelation 21) after the experiences which could be compared with Revelation 10 and 12. Would the students, looking upon Christian Science as a comforting religion 'sweet at its first taste', confuse a sense of material ease with the spiritual consciousness which God bestows? The student of small understanding made light of Mrs. Eddy's observations and warnings, and maintained that the elementary latent error was shallow enough to ignore; and it was not until the experience was accepted fearlessly as a formidable message from Truth and Love, smiting the strength of the error, as in Jacob's struggle, that the water subsided and its total unreality was seen.

The other view showed the two ways in which evil would try to deceive, if possible, the very elect: *fear* of the power of malicious mind and *bewilderment* at its claims.

VISION OF JANUARY 1883

A bridge over unconscious mind with weak rail which protected from running off the bridge--fear of it--steeds were unmanageable--team struck against the rail--it bent and she leaped out of the team and the others followed and got on the bridge.

Next, saw a poor bridge full of holes which she avoids in passing over and showed them how to pass over safely.

Afterward was out in the stream of mortal mind alone and went to the very verge of a cataract and was going over but climbed up again safely by catching hold of the water.

Here Mrs. Eddy is still occupied with her loyal students and is helping them pass over latent error, exactly as she had to do herself in her First Vision. There was once more the reluctance to see mortal mind for what it is--this fear being a weak rail for protection against the supposed evil effects of mortal mind. The team was the church, and the attempt to hedge the church about and make a vicarious salvation *en masse* was not possible, for each had to scramble on to the bridge for himself.

Next came the experience which paralleled that of the rickety bark, still sufficient for progress of a sort. But the plunge into the stream was still inevitable, and Mrs. Eddy found that the students were not yet ready to go with her: it seemed too much like consorting with evil. Mrs. Eddy was, however, not afraid to go down and used the very experience which might seem wrathful and afflictive to lead her to the entertaining angels. She caught hold of the water itself, like Moses with the serpent's tail.

Mr. Carpenter agrees that the team, the steeds, represent the Cause of Christian Science, but considers that the rail represents the 'temptation to use divine power erroneously that we may consume it upon our lusts, or our desire for physical harmony'. Then when the rail is dispensed with--when the fear and the sickness have gone--the veritable work of Christian Science begins 'at the point at which the student is tempted to think it is finished'. If the student does then take up the larger work, Mr. Carpenter surmises that he will stay on the bridge, avoid its holes and not fall into the water. Should the latter happen, as it did with Mrs. Eddy, God's care is ever present to bring a renewal of demonstration or spiritual dominion.

VISIONS OF FEBRUARY 1883

*VISION OF FEBRUARY 7, 1883—WEDNESDAY MORN,
3 O'CLOCK: Emma Ware. Saw a woman in a crowd whispering
and when she came near me seemed to be friendly but was two-faced.*

Seemed to be influencing the people against me. Afterward saw a gorilla (Arens) who came to me as I was lying down and when I tried to get up he would push me down again and my limbs seemed bound that I could not stir; when I tried to speak he would put his huge paw over my mouth and stop me.

VISION OF FEBRUARY 12, 1883: Saw Kennedy in prosperity surrounded by his friends and myself a mere skeleton wasted with consumption and said he, 'You have done this'; and he and his friends laughed at me.

In these visions we note an increase in the number of channels animal magnetism is claiming to use. If its claim of operating through a person is allowed, and if it can only be fought by neutralizing the chosen channels, the time must come when it uses too many persons for attention to be given to all of them. Hence a reappraisal is necessary.

Emma Ware was a follower of Quimby's and thus represented magnetic practice with its ultimate of secret mental influence. The documents reposing in the Congressional Library and said to be Quimby's teachings are largely in Miss Ware's handwriting or that of her sister. Mrs. Eddy had reasons for doubting the authorship of some of the manuscripts which Miss Ware copied; for instance, she felt that some of the Quimby writings quoted by Julius Dresser in his book on the subject were her own words 'as near as I can recollect them' (see page 149), although much else had nothing in common with the thought in *Science and Health*.

The vision shows that malpractice flows from the belief that there can be any link or friendly collusion between Christian Science and mental science. Any mental science which seeks to regulate perfection by making man into his Mind--even in the attempt to counteract other malpractice--stops the truth of *Science and Health* from being seen and practiced.

The activities of Edward Arens in 1883 are referred to in *Footprints Fadeless*, page 158. Christian Science on a personal basis must ultimate in mental science, as was seen when Aren's personal appropriations strove eventually to identify *Science and Health* with Quimbyism, thus annihilating its message.

Kennedy is seen surrounded by his friends--denoting the multiplicity of the belief in a personal malpractitioner. The alarming pretence that the channels can increase is, of course, what impels the final recognition that animal magnetism is not its channel and that it can only be handled impersonally, just as mathematical ignorance would remain untouched by the one who tramped the world hunting

for every bit of paper with a mistake in addition upon it. With no assault on the ignorance itself, the mistakes would be replaced, hence reemphasized, all the more frequently and vigorously that the truth.

The attempt to regulate Kennedy on a personal basis could only have the effect of building him up with his friends; and such prosperity would be accompanied by the reversal of any thought which failed to see that God alone builds up. Kennedy's contention that Mrs. Eddy was responsible for his well-being and for her own weakness is not a contradiction of the foolish hope that would label a person bad, and then decree that that badness be endowed with power to cause such a person to undergo sickness and death. The effects of such a belief could well be a sense of sickness that seemed real (having been given a 'real' cause) to that belief or the so-called holder of it. It was some years before Mrs. Eddy was to write: 'Neither . . . sin, nor fear has the power to cause disease' (S. & H. 419: 10), and by then readers of *Science and Health* could recognize the lesson of the February vision: that the expectation and hope that one's treatment harm a personal wrong-doer rebounds adversely. On the other hand the impersonalization of error and the recognition that Love is the only law of any sort may work in ways that are wondrous and awesome.

Mr. Carpenter points out that a malpractitioner makes use of what is called the law of reversal, to turn good into evil and vice versa. The evil wished upon him thus builds him up under this 'law'.

VISIONS OF OCTOBER 11 AND DECEMBER 9, 1883

VISION OF OCTOBER 11 – THURSDAY MORN: Thought K-- and A-- were telling me how sick I was and was growing old; told me to look in the glass and see how old and sick I looked, and that I couldn't go out for the exposure would give me a cold, and Frye was with me and he said, 'How fortunate that you can hear their talk, for you aren't afraid of them now'. They tried to prevent her from telling me of it by loss of memory and made a law that if she told me she'd suffer.

VISION OF DECEMBER 9 – SUNDAY MORN: She saw a river and in the river there seemed to be a black fish that swam to where she was and came out of the water and came and laid across her lap. There were a number of the students around her and she turned to them and called their attention to the fish and told them that it was a sign of good luck.

Several more examples of the arguments of malpractitioners are given in these visions – such as arguments of old age, illness, loss of memory, induced suffering in the event of certain acts. They were

leading to the realization that all sickness and death is the result of a so-called law of malicious mind, as is a belief of health. The last sentence of the October 11 vision is presumably another addition by Calvin Frye, showing that the conscious effort of malicious mind was still to stop its exposure by Mrs. Eddy.

The second vision is open to many interpretations. It is in line with what has transpired so far to think of the black fish as a further identification of the dark clouds that swept across the earlier visions. There elementary latent error gave rise to visible forms, to the 'beast' of Revelation. It was then seen that there was no answer to the beast by trying to destroy its matter forms one by one; the one error was the one false mentality, called the 'false prophet' in Revelation. Not only was the ultimate evil specified but now brought under control. For the higher understanding that the divine Mind makes perfect 'leads the human mind to relinquish its error, to find the divine Mind to be the only Mind' (S. & H. 251: 20). This was the answer: that one Mind is the source of all, and to recognize that this Mind cannot be falsely interpreted as the source of anything unlike itself or uncontrolled by itself is good luck.

Mr. Carpenter called the fish the Christ idea coming to Mrs. Eddy through revelation, although the belief of reversal had given it a cloak of darkness. He supported his interpretation with the high symbolism given to the fish in early Christian days, the Greek word for fish being formed from the initial letters of the Greek words for Jesus Christ, son of God, Saviour.

The time was thus passing to which reference was made in *Footprints Fadeless* when Mrs. Eddy and her students thought it right to defend their own lives and the lives of others from the attacks of malpractitioners. Mr. Carpenter quotes a letter in which Mrs. Eddy described the transition. She wrote: 'I would never take anyone up *personally*. I once thought that was, as a resort, right, but I believe now differently and *never* repeat what is *outgrown*.'

On the other hand a letter which she wrote in 1881 and which was reproduced in the *Religio-Philosophical Journal* for April 2, 1887, was written early enough for it to contain outlined arguments against Kennedy—that he was suffering from his old belief of sickness and that he feared it would kill him unless he stopped trying to make others suffer from their beliefs. It added: 'This is reformatory, designed to do good and not evil. The Bible says the measure you shall mete shall be measured to you again. I think this will reform them if you persevere and are silent.'

After Dr. Eddy's death a year earlier under the malpractitioner's argument of poison, further appraisals were made; and in the words of *Footprints Fadeless*, Mrs. Eddy and her students 'put up the

sword' and anchored their trust in God. The lessons of these visions are well worded in Mrs. Eddy's own resume which she coupled with her vision of September 10, 1887, and this is now given below. The text preserved by Calvin Frye seems to include some explanatory notes, which he copied down, as well as some first and third-person statements which are directly Mrs. Eddy's.

VISION OF SEPTEMBER 10, 1887

After I had seen my way in Truth, I had to go back to teach them the error, and to do that I had to go back to the first chapters of the Old Testament, where I found my first explanation of all as the opposite of Truth. I then thought the Truth—the Truth as applied to sickness—was all that is necessary. I was then in perfect health.

Step by step I began to learn that the remedy of sin must be searched out. Here I was ignorant of sin, more ignorant than I was of sickness. This confused and frightened me. Then I began to have the sufferings that I had before I had the remedy for sickness whereby to destroy it. The arguments to heal sickness caused by the fear of physical beliefs would not heal the sufferings caused by the fear of sin. I have been learning the remedies for sin through the suffering that the fear of sin has imposed.

Here I find that I must learn through the Old Testament the way of sin and that the power of the Egyptian necromancy must be met over again with the power of Truth in divine Science, and that we must know how to conquer through Truth and Love the belief of hate and mediumship whereby Samuel was brought before Saul, or the mediums will use the power of their belief in spirits to produce diseases beyond any physical methods to do it. These beliefs produced through hate can only be met through Spirit. If the least animal magnetism or human belief is employed, it will prevent the recovery of the sick and the mediums and the mesmerists will kill all they undertake to kill.

When you think you have mastered disease on a physical basis you are mistaken. You have got to learn that it must be healed on the basis of sin causing it—not necessarily your own sins but the sins of others, their hatred, envy and effort to kill you—just as you have had to heal disease on a physical basis by taking up the minds that loved your patients and were misleading their thought.

Now your teacher is learning her way in divine Science through suffering, through the rule of sin, just as over half a century ago she was learning her way through suffering and by God's guidance up to her final discovery of her way out of the physical rule of sickness, namely, that physical disease is produced by physical causes. Twenty years ago when she had mastered the physical cause of disease, no

circumstances material could produce a cold or catarrh upon her. She could sleep between damp sheets and in the morning have no cold; could stand out in the wet upon the snow in thin slippers in mid-winter with nothing but a worsted shawl over her head one hour watching a fire and take no cold.

Colds and catarrhs caused by the argument and beliefs of sin will reappear more sudden and inveterate than from changes of weather, exposures or contagion, when these effects are caused by the faith of theosophy in empowering evil spirits to do the work for them, as the witch of En-dor brought up Samuel for Saul. This was a lie, but a larger and more frightful lie because it embraced a belief in the power of the dead as well as the living to afflict the people.

As the beliefs of sin and their methods of destroying the peace of mind, filling the body with disease, administering poison through mind with more effect than the doctors could administer it through matter, have to be met and overcome through divine Science by every mortal here or hereafter.

Mrs. Eddy is learning the way for her students and the world. Help her; follow her directions; and turn not aside from this path in Science, or you will have to learn it all over again through suffering magnified tenfold by the error you commit in not learning your way while she is with you to show the way. All who make the mistake of disbelieving her sayings, or, believing them, turning aside from following them when the gospel of healing has been uttered to them, will experience what the Jews had to learn when the gospel of healing was taught to them by Jesus. Because they turned away from it their temples were demolished, their cities were fenced about with armies and all the inhabitants were burned up within the cities. The history of this period will be the metaphysical facts regarding health and life, namely, that their bodies will be surrounded and mortal minds rendered helpless by the laws of sin. They will burn up with the fear of disease and sin that they know not how to meet and are unable to defend themselves against. There will be necromancers as of old that will oppress them as the children of Israel were oppressed in Egypt in their darkness. They will have tasks imposed through the laws of sin that will keep them at work day and night. They will visit nameless plagues upon them that they will be unable to meet until the inhabitants of the earth are engulfed in darkness and death.

In the above summation of the visions Mrs. Eddy emphasized the great lesson she had recognized in them on the subject of sin or animal magnetism.

With the discovery of Christian Science she had quickly seen her

way out of the physical rule or supposed law whereby disease was accepted as physical and produced by physical causes. During the next twenty years she saw the more subtle rule or supposed law whereby sin laid claim to being the cause, and she noted that it made good its claim in cases where its rule was accepted and promulgated consciously or unconsciously. She told Calvin Frye she was seeing her way out of this. A sinful or false picture whether said to be one's own or someone else's has the prestige of a law to the thought accepting it. Consequently it has to be handled as malpractice, animal magnetism, hypnotic suggestion, not as its channel; and negated by the real and only law of Love.

The corrective truth that 'there is no physical body and you know it' leads to the mental concept of the individual where the determining factor is what the mind thinks about the individual. Then if the belief be accepted that the individual is dead, that individual is dead to that believer, and not otherwise. Hence the mesmerists who succeed in getting their 'law' accepted will 'kill all they undertake to kill'. This is in line with Mrs. Eddy's injunction to Adam Dickey to tell the world that if she should appear to die, she would have been 'mentally murdered'.

Assuming the belief or believer was beyond the concept that Mrs. Eddy, her life and work, was a physical body, she could be dead only to one convinced into believing her so. Hence the malpractice, or malicious mind, that got her accepted as dead was the mental murderer. On the other hand those who look for Mrs. Eddy in her writings and find Life there, do not lose, but find, her; while those who look for her personal self, as explained in the letter to the clergyman in *My*. 118-120, do not find her, 'because I am not there'.

FIRE VISIONS

VISION OF OCTOBER 10, 1883—WEDNESDAY MORN:
In a house in which there was a large number of my books stored and was a great smoke and cry of fire but I had no fear.

VISION OF JANUARY 1, 1888: I was in my own house. Richard Kennedy, the fiend, came in and was so pleasant and plausible. I began to rejoice, thinking he was being reclaimed. He said, 'Come and see me rock my father'. He sat in the chair to see if it would hold them and thought it would. He went for his father, when he jumped right up as sprightly as a young boy. The buildings seemed to be on fire. I tried to get there but everything seemed to obstruct. I got to where I could see it. Then tried to go back with the way hedged, I calling

fire, fire. Kennedy seemed to have locked the door against me. Only one student realized there was a fire. I could not make them see it.

VISION OF JANUARY 1, 1889: She saw the house on fire which seemed to commence in an ell and there was but one in the house which was Miss Morgan. I commenced to cry fire with all my might. She said, 'I have been trying to put it out but cannot do it'.

When I succeeded in calling help they wanted to know what is the matter. I said the house is on fire, but they could see no fire, and I could not make them see it.

I also saw R. K. and he appeared very kind and talked with me, and when I spoke to him of the danger he said, 'Oh, that's all right, I'll attend to that'.

The books referred to in the first vision must have meant *Science and Health* in particular, since Mrs. Eddy had no other works published at that date, except the *Science of Man* which had in any case been included in *Science and Health* in 1881.

The vision seemed to be like a divine assurance that her textbook contained the full and final answer to animal magnetism, for she felt no fear for its safety, or her own, in spite of what fire might do. Readers of *My. 178: 21* will recollect the joy she experienced when Mr. J. B. Harrington sent her a practical illustration of the immortality of the book's contents even though the world should be in ashes.

The problem of putting the revelation over to the bulk of her students was, however, quite another matter. The twelve months of the year 1888, which came between the other two visions, were crucial in Christian Science history. Sturdy breakaway moments and rival publications, started by students at one time trustworthy, were as wide spread as Mrs. Eddy's own organizations. And the split often came over the question of animal magnetism. For example, one rival magazine at this time openly announced that its pages were not going to be used for the 'consideration of error or error's way'. People did not want to know anything about what they called Mrs. Eddy's 'new devil'.

The name Kennedy was still useful to designate impersonal animal magnetism, although it was no longer held attachable to a particular person. And any person—that is to say, a personal sense of anyone, even one seeming to be a top student—could be the channel at times. The important thing was to recognize and reverse the hypnotic claim, rather than quarrel over the channel through which the opportunity came to do this. The father of the channel was as always a 'murderer from the beginning', a vigorous, sprightly lie about God and man with malicious deadly intent. It made no

difference whether the channel changed or reformed or represented the lie as weak or mild; there was no excuse for the Christian Scientist ever again thinking that he was dealing with mere chance or blind ignorance. Mrs. Eddy has seen plainly the need, and was now instructing her students, to handle animal magnetism as the sole defacer of His image, expressed as ‘conscious direction by malicious minds which are at work’.

Any lingering idea that this defacer was a particular person meant that the danger would not be handled, or would not even be seen. That is why a personal sense of a malpractitioner seemed to have locked the door against the informer who had seen the foe, or to be capable of sufficient apparent goodness to remove the danger himself. At first Mrs. Eddy found only one student who could believe that *all* sin, death, inharmony, was attributable to animal magnetism, which seemed innocuous enough. Later Mrs. Eddy found a student who was prepared to accept the danger, but did not understand it sufficiently to handle it properly. What was Mrs. Eddy to do? The vigorous actions which she now took under divine direction are best dealt with under subsequent visions.

VISIONS OF BOAT AND VESSEL

VISION OF NOVEMBER 14, 1889: I saw water before me and knew that I must go across it. I saw a narrow place in the channel that I thought it possible for me to get over by jumping from point to point of land, but on examination found the sod soft and without foundation. There appeared my father who had passed away many years ago. He called to me to wait and he would take me over the water. Then the water seemed to broaden and seemed boundless, and he disappeared in their depths all but the head which was above water. Then he came towards me with a boat and a pillow was in it. I seemed to be sick and he said, ‘Get into my boat and lie on this pillow and I will go with you over the water’. Then the vision was gone.

VISION OF SEPTEMBER 10, 1891: I was in a large vessel and a woman seemed to be conspicuous among the many passengers and a man was at the helm. The passengers were all filled with fear and were declaring that the man at the helm was drunk and that they were in danger of being wrecked. I was on board the vessel with them but was not afraid.

Somehow or other Mrs. Eddy had to see the command fulfilled to ‘save my people’, that is, to look after them while they found the answer to malpractice (once again the ‘water’ of this vision). It was plain by now that Mrs. Eddy’s work was the bringing forth of

Science and Health and that the only justification for gathering students together was the degree to which the requirements of *Science and Health* could be advanced, and individual progress maintained. Gatherings, however, showed so little advancement in this sense, that during 1889 Mrs. Eddy completed her withdrawals from the organizations she had developed, and even started closing them down.

The boat vision showed that although there was no more sea to her it was not feasible for her to pick her way on dry land through her students' conviction that there *was* water to go across. She had to face their refusal to part with old theological propagatory concepts. Her father stands for 'relentless theology' as in *Ret.* 13:13, and she realized that if she tried to use the old church ideas, there would be no final crossing of the water, for the latter in that case would be boundless. Old theology always had its comfortable assurances, however, with the belief that it could keep its followers safe from evil (a boundless reality to it), even if they were sick and not getting anywhere. However molested by mortal mind, it would never lower its head courageously and go to the bottom and find no more sea, thus allowing God to be all there really is to so-called evil.

It is significant that within two weeks of this vision Mrs. Eddy had dissolved the Boston church.

In the months that intervened before the next vision Mrs. Eddy brought out her revised (fiftieth) edition of *Science and Health*, and publicly advised her students to drop the discussion of malicious animal magnetism. Let it suffice that *Science and Health* and all her footprints were available as necessary for each individual to heed in God's good time.

The 1891 vision showed 'a man' at the helm of her vessel. Ten years later she could describe this man to the Associated Press as 'man in the image and likeness of the Father-Mother God, man the generic name for mankind'. But the students, among whom it was noted a woman predominated, were afraid and dissatisfied. Perhaps they wanted a nice boat, with a comfortable pillow, and someone who would steer a straight course to a destination they would like to be told existed, even if it looked unattainable. The cry for a king of their own stamp to reign over them, rather than the invisible Christ-idea, has not been confined to the Jews of old.

Mrs. Eddy was not afraid—she knew the problem of the boundless water was met in *Science and Health*. The negative progress of the large vessel might be just what would open the eyes of her church to the real work of time and eternity. Although it had been a rickety

bark that had carried her till she was ready for the lesson of ‘no more sea’, she was prepared to help provide her students with as fine a vessel as possible. At any rate within a month of the second vision she went publicly on record in *Retrospection and Introspection*, first edition, as accepting the possibility of a reorganization of her dissolved church. This no doubt would be a fine organization, but with the ability to be ‘laid off’¹ at the right moment.

The passage over the unending sea, typifying church routine, was a preliminary pastime until the handling of animal magnetism translated the whole appearance and left no more sea as hitherto conceived.

Mr. Carpenter’s view of these two visions was not concerned with the ultimate as much as the interim passage over the sea, or ‘morass of mortality, as he defined it, in line with his interpretation of the bridge in the vision of January 1883. Consequently he estimated that Mrs. Eddy’s father typified her mental inheritance that gave her the spiritual thought which provided the divine guidance over the sea; and the boat and pillow—one for relief, the other for progress—showed that ‘it is not the will of God that man be left in a hell of suffering while he is struggling to find his way out of mortality’.

CHURCH VISIONS

VISION OF MAY 20, 1892: R. K. appeared to be with her and appeared to be very pleasant and agreeable and was trying to make it appear that he was all right. They went into a house together and he was showing her the rooms. Finally it turned out to be a house of ill fame with the most loathsome creatures in it and the doors were locked and he disappeared.

The scene changed and she found herself preaching in church and the audience frequently replying to her; and seemed so utterly dark on Christian Science that she stopped short while giving an illustration and said to them, ‘Why, what would you do to heal a patient with such an attitude of mind?’

Several people jumped up and said, ‘We will show you what we would do’; and some of them took patients and began rubbing them with all their might, and all finally fell on the floor and could not rise again. They were spiritualists, theosophists, mesmerists, agnostics.

She went to them and pulled and tugged until she finally got them up on their seats. She then said, ‘There—I hope you will never get so

¹ See *Ret.* 45:10

low as that again, and I am sure you will never get higher than your chair in this century' She then left them.

VISION OF JULY 16, 1894: A congregation of people, all sorts and they seemed to be preaching, teaching and talking against Christian Science and me; when behind me—'That is not true. I know her and love her'. Soon the person who said it clasped me with his arms around my neck. I struggled to get free but he held me the closer. Then a voice cried, 'Hands off', and it was my son George of the West.

This intimidated him and he let me alone, but soon grasped me again when George came forward with the same demand. Then this person slowly showed a case that he opened and there was a pistol in it and George disappeared in the crowd.

Then this person grasped me again and then George came forward again and was supported by two men; they seemed dead drunk. This person then laughed and I made a mighty effort to free myself and broke away from him. Saw a house and ran for it, rushed into the door, when I heard someone behind me and the door shut and another laugh. I looked around and there was this same person standing and the door was locked.

I then realized that I was locked up and that it was a house of assignation and the vision vanished, and I was free.

The first of these visions occurred at the height of the church reorganization period. Mrs. Eddy had just gone on record (*March Journal*, 1892) as saying that this reorganization would be just to meet the demand, 'Suffer it to be so now'. Reminding her readers that the real Christian compact is love for one another, she denounced any ceremonials that were not types of the mental conditions of 'remembrance and love'.

What is the counterfeit of the true love compact? Is it not literally animal magnetism—the magnetism, attraction or compact between animals, men and women? The surrender to the demand for ecclesiastical bonds and leadership meant entering the house, or tabernacle, seeking apparent peace from animal magnetism. But, as the vision showed, there is no escape from handling animal magnetism for it reveals itself in its full and original meaning in due course. It is interesting to note that the name Kennedy is still made use of to denote its channel or activity, but it is finally dropped.

Mrs. Eddy had tried to keep herself as free from the reorganization as possible, even refusing to be consulted by the church officials. A year before, she had reminded Christian Scientists that her retirement from the routine of material modes was final, and she hoped fondly

that they would follow. She was busy in her home showing how the real mission of *Science and Health* is demonstrated and how the call to ‘save my people’ is obeyed. This was the real Cause which she espoused, not a material organization. The individual rather than the mass, had the task of recording her footprints in this field—her Divinity Course, watches, and other instruction.

How would the organization fare and what efforts would be needed if she contrived to embody the lessons of animal magnetism into its routine? The 1892 vision gives some hint of the negative process that would be involved and the effort that would be required to keep the real function of Christian Science uppermost. We know from *Miscellaneous Writings* (page 140) and elsewhere how much labor was needed before the legal handicaps to the church’s future need for dematerialization were removed; yet a satisfactory reorganization was at length accomplished—four months after this vision.

Shortly before the dedication of this church, designed to reflect in some degree the Church Universal and Triumphant, Mrs. Eddy had a vision of the attempt that would be made to identify material routine with Christian Science. Animal magnetism would attempt to hold her within the house, or tabernacle, so that *Science and Health* would be lost on the ‘boundless’ sea of material church thought.

There was a time when Mrs. Eddy had hoped her son George (referred to in the second vision) would take the routine of her outside contacts off her shoulders—and she did in due course legally adopt a Christian Scientist for that purpose. She now saw that the church Scientist without the ability to handle animal magnetism would be the greatest channel for animal magnetism of all. The ordinary religionist with open antagonism was not as dangerous as the one who could talk of the church ‘love compact’ as its sole bond, but still hold to a matter-era basis. When Mrs. Eddy saw what would try to confine *Science and Health* she was, however, able to free herself and it.

Church demands continued and Mrs. Eddy was divinely directed in coping with them—but she never succeeded in getting George or the legally-adopted Scientist to shoulder the responsibilities. When George did re-enter the picture it was as the tool of the mal-practitioner, much as the vision prophesied. He was involved in the culmination of malice, the Next Friends’ Suit of 1907.

VISIONS ABOUT ‘SCIENCE AND HEALTH’

Apart from the Visions recorded by Calvin Frye, there are records showing that Mrs. Eddy related visions on other occasions with the intent that their lessons be noted and understood, For instance, the

class of 1888 was given an account of three visions which she had had during the previous ten years; and there are various versions preserved by various students. It is understood that the visions referred to *Science and Health*.

In this series, the first mental picture showed a beautiful maiden, typifying purity and joy and spirituality, paired with a dark sensual person typifying grossness, lust and materiality. Mrs. Eddy tried to prevent the linking of the one with the other; but it had to be. Then two or three years later, Mrs. Eddy saw herself carrying a young child in her arms; and the dark sensual person came and exposed the child's nakedness and draped its clothing over the shoulders of a negro. She seemed to have reached the top of a steep place, and as she looked at the child, she saw was in rags and emaciated.

In 1888, the year she related the visions to her class, she beheld this third picture: She stood at the top of the steep place, with the child, wholly naked, in her arms. She was on a ledge, with an even steeper climb before her, so that she could not possibly scale the sheer rock face and carry the child at the same time. Since there was no other way to go she knew she must ascend. So she released the child and found she could hold it with one finger. This left her free to make the climb.

The year of the first vision (1878) was the one in which there appeared a second volume of the Second Edition of *Science and Health*. The difficulties accompanying its publication were shown by the fact that the first volume was never completed. It could well be that Mrs. Eddy was encountering her reluctance to make the exposures which linked her revelations to truth with the uncovering of error, just as the vision showed her resisting the unreversed linking of the beautiful maiden with someone standing for material ease and pleasure and material systems. For in that way *Science and Health* might become confused with a health system for material well-being or with a religious system for material mass salvation; whereas the way in divine Science must be learned 'through the rule of sin', not by the mastery of 'disease on a physical basis'. These quotations will be remembered from Mrs. Eddy's long summation of the visions in 1887, where the need during the preceding years was described by Mrs. Eddy as follows: 'After I had seen my way in Truth, I had to go back to teach them the error.' We had seen that the First Edition was similarly held up until some observations on animal magnetism could be included.

The wedding of a positive statement of truth with the *negatived* statement of error (equally true, since the reverse of error is true)

no longer troubled her when she was satisfied that the malpractitioner's claim of domination by one malicious mind was none other than the Scientist's realization of one Mind governing, so that 'this evil is good when understood' (see 'Reversal', p. 37). Like the black fish of the December 1883 vision, it brought good luck when understood, when controlled or embraced in the conviction of one Mind. The line of thought seems to have been maintained: the dark clouds, the black fish, the dark sensual person, the negro.

The vision lends support to the theme of the unreliability of human goodness. Despite the mortal's distinctions, in metaphysics it can be show[n] that human purity and human impurity have the same stem, and thus the linking of them is a necessary exposure of the fact that their origins lie in the same false mind. The merging of the sense of a church building with the house of ill fame in both the previous Church Visions portrayed an extreme case of arbitrary human-mind distinctions.

Assuming that *Science and Health* is the 'beautiful maiden' of health, happiness and purity, what happens when these are related to matter, and *Science and Health* is though[t] to be just an instrument for health-in-matter, satisfying physicality and good material morals? Then these false goals must be revealed as terrible, impure and sinister. Health-in-matter must be seen to be as much an illusory belief of malicious mind as any suffering sense – and it must be handled as malicious mind, not as matter. For *Science and Health* to be what it is, the truth there cannot avoid being seen at the same time as the reverse of error.

In the second, the little child or beautiful babe would be Mrs. Eddy's Cause, rather than Science and Health; and it should be remembered that the true Cause was the release of *Science and Health* to do its work in the realm of pure Mind. The visions show the barrenness of the belief that this is the function of a materially organized church – the students having satisfied their desire for a visible, organized church in the interval between the first two visions under review. Matter beliefs – none of them with any relationship to purity or reality – and religious fervor are no substitutes for spiritual understanding, no matter [h]ow desperately the human mind tries to forge the link.

The 1888 vision completes the story. By this year, Mrs. Eddy had climbed the steep ascent to the point where personal sense was showing that it could not sustain a Cause with its material paraphernalia. The vision foreshadowed the results that actually happened; it is in 1888 that Mrs. Eddy withdrew from the church organizations and started disbanding them. They were resolved into voluntary

associations where the individual could demonstrate *Science and Health* for himself – just as students were required to do in Mrs. Eddy's home.

She could not climb with a material concept of her Cause or mission. The revelator and the revelation are of course one and inseparable; but now she saw she could drop the material identification which the world wished to pin on to Christian Science – and still lead it out of itself (hold it with one finger). The enforced reorganization of 1892 contained within it *the seeds of dematerialization*.

CHAPTER NINE

MIND-HEALING: HISTORICAL SKETCH

[Mrs. Eddy's *Historical Sketch of Metaphysical Healing* was first published in 1885, and was renamed as each new edition came out until it became and stayed *Retrospection and Introspection* in 1891. The second edition (1886) was called *Mind-Healing: Historical Sketch*, this being the one selected for reproduction here. A revision appeared in 1888 and later that year a complete new edition was published under the title *Historical Sketch of Christian Science Mind-Healing*. This was revised again in 1890. None of the new editions or revisions was entirely different, the final version containing more and more details about the Christian Science organization and Mrs. Eddy's personal withdrawal therefrom, with the ensuing introspection, and the earlier editions paying more attention to her observations of animal magnetism. An extract from the third edition on this latter subject is given here as an additional note.]

MIND HEALING: HISTORICAL SKETCH.

BY

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BOSTON, 571 COLUMBUS AVENUE
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1886.

I left my native hills, in the rock-ribbed State of New Hampshire, that I might breathe, in the old Bay State, the invigorating atmosphere of progress, and plant the standard of a diviner freedom.

It was in Massachusetts, in the year 1866, that I discovered the Science of Metaphysical Healing, which I afterwards named Christian Science. The discovery came to pass in this way. During twenty years prior to my discovery I had been trying to trace all physical effects to a mental cause; and in the January of 1866 I gained the scientific certainty that all causation was Mind, and every effect a mental phenomenon.

Constant invalidism, the early loss of all I loved, a hunger and thirst after diviner things, - for something higher and purer than matter, and apart from it, - caused me, from childhood to seek diligently the knowledge of God, as the one great, ever-present remedy for all human woe.

The physical side of this research was aided by hints from Homoeopathy, sustaining my final conclusion that mortal belief, instead of the drug, governed the action of material medicine.

I wandered through the dim mazes of *Materia Medica*, till I was weary of 'scientific guessing', as it has been well called. To restore my health, I sought aid from the different schools,--Allopathy, Homoeopathy, Hydropathy, Electricity, and from various humbugs, --but without receiving permanent help.

I found, in the two hundred and sixty-two remedies enumerated by Jahr, one pervading secret,--namely, that the less material medicine we have, and the more Mind, the better the work is done; a fact which seems to prove the Principle of Mental Healing. One drop of the thirtieth attenuation of *Natrum Muriaticum*, in a tumbler-full of water, and one teaspoon of the water mixed with the faith of ages, would cure patients not affected by a larger dose. The drug disappears in the higher attenuations of Homoeopathy, and matter is thereby reduced to the proportions of mortal mind; but the curative Principle remains, and is found to be even more active.

The mental virtues of the material methods of medicine, when understood, were insufficient to solve my doubts. I must know more of the unmixed, unerring Source, in order to gain the Science of Mind, the All-in-all of Spirit, in which matter is obsolete. Nothing less could unravel the mental problem. If I sought an answer from the medical schools, the reply was dark, contradictory, unilluminated. Neither ancient nor modern philosophy could clear the clouds, or give me one distinct statement of the Science of Mind. Human reason was not equal to it.

The Divine Mind alone must answer me, and be found as the

Principle of Life; and I must acquaint myself with God, if I would be at peace. He must be mine practically, guiding my every thought and action; else I could not understand the omnipresence of Good (the Saxon term for God) sufficiently to demonstrate, even in part, the Science of the Perfect Mind, and its divine healing.

I learned that thought must be spiritualized, in order to apprehend Spirit. It must become pure, in order to have the least understanding of God in Divine Science. The 'first must become last'. My reliance upon material things must be transferred to a perception of enjoyment of spiritual things. For Spirit to become supreme in demonstration, it must be clad with divine, instead of with human power. Purity, self-renunciation, faith, and understanding must reduce matter to their own mental denomination, Mind, that it might be handled, divided, subdivided, increased, diminished, constituted and sustained, according to the law of Mind.

About the year 1862 my health was failing rapidly; and I employed a distinguished mesmerist, Mr. P. P. Quimby,--a sensible, elderly gentleman, with some advanced views about healing. His method of treatment was by manipulation and water. There were no Metaphysical Healers then. The Science of Mind Healing had not been discovered. He helped me temporarily, and I successfully treated cases that he had failed to cure; but I returned home still an invalid.

Mr. Quimby did undoubtedly originate advanced thoughts on what may be termed Mind-cure on a Material Basis – which is a kingdom divided against itself. He never told me, or any one else, to my knowledge, that he argued cases of disease mentally, or that he healed through *Mind*, the Divine Principle. He believed in matter. That so-called material truth would remedy material error, was the utmost limit of his mental healing, so far as I caught his meaning.

Christian Science is predicated of no such materialistic premises, and deals with no material cause or effect, but definitely discloses the fact that such premises and conclusions are more or less Animal Magnetism. This I now understand; but knew nothing of these finer points of mental healing, until I discovered the Science.

Four years afterwards, in 1866, when Mr. Quimby had passed away, my immediate recovery from the effects of an injury, caused by an accident, - an injury that neither surgery nor medicine could reach, - was the falling apple that led me to the discovery how to be well myself, and make others so.

I had learned that Mind reconstructed the body, and that nothing else could. How it was done, the Science of Mind must reveal. It was a mystery to me then; but I have since understood the Truth. All

Science is a revelation. Its Principle is divine, not human, reaching higher than the stars of heaven.

The Bible was my textbook. It answered my questions, as to how I was healed; but the Scriptures had to me a new meaning, a new tongue. Their spiritual signification appeared; and I apprehended for the first time, in their spiritual meaning, Jesus' teaching and demonstration, and the Principle and rule of Metaphysical Healing, – in a word, Christian Science.

I withdrew from society about three years, - to ponder my mission, to search the Scriptures, to find the Science of Mind, that should 'take the things of God' and show them to man, and reveal the great curative Principle, Jehovah.

I wrote comments of the Scriptures, setting forth their spiritual interpretation, the Science of the Bible, and so laid the foundation of my work called Science and Health, published in 1875.

The miracles recorded in the Bible, which had before seemed to me supernatural, grew divinely natural and apprehensible. It was uninspired interpreters, whose ignorance pronounced Christ's healing miraculous, instead of seeing therein the operation of divine law.

Jesus of Nazareth was a natural and divine Scientist. He was so before the material world saw him. He who antedated Abraham, and gave the world a new date in the Christian era, was a Christian Scientist, who needed no discovery of the Science of Being, in order to rebuke the evidence of the material senses with his spiritual evidence. To one 'born of the flesh', however, Divine Science must be a discovery. Woman must give it birth. It must be begotten of purity, since none but the pure in heart can see God, - the Principle of all things pure; and none but the pure can state this Principle, can know yet more and more of the Infinite, can utilize Truth, and can absolutely reduce the demonstration of Spirit, in Divine Science, to the apprehension of the age.

Whatever diverges from the One Divine Mind, or God, - or divides Mind into minds, Spirit into spirits, - I found to be a broken link in the chain of Science, which interrupts the meaning of God's omnipotence and omnipresence, because it is of human origin, not divine.

The following statements of Deity, antagonized by finite theories, doctrines, and hypotheses, I found to be fundamental in Science; and I saw also that by them we must abide.

I learned that war is waged between the evidences of Spirit and the evidences of the five physical senses; and that this contest must go on until peace be declared by the final triumph of immutable

harmony. Divine Science wars against sin, sickness, and death, on the basis of the omnipotence and omnipresence of God, or Good.

All sensation is Mind, and Mind is God. Hence there is but one Mind; and that one infinite, supplying all Mind by the expression, not the subdivision, of Himself. The sun sends forth light, but not suns; so God reflects Himself, or Mind, but does not subdivide Mind into minds, either good or evil. Divine Science demands mighty wrestlings with mortal beliefs, as we sail into more spiritual latitudes, and float on an unfathomable sea of possibilities.

Neither ancient nor modern philosophy furnishes a scientific basis for Metaphysical Healing. Plato believed his soul must be doctored, in order to heal his body. This would be like correcting the Principle of music for the purpose of destroying discord. The Principle is right. It is the practice that is wrong. If Soul is not right, the body cannot be. Soul is the synonym of Spirit, God; hence there is but one Soul, and that one is infinite. Man shines by borrowed light; he reflects God as Mind. Evil, or error, is not Mind; but Infinite Mind is sufficient to supply all manifestations of Intelligence. The notion of more than one Mind, or Life, is as unsatisfying as it is unscientific. All must be God's alone, and not our own.

Science reveals the grand verity that man has no finite, erring mind, and consequently no mortal mind, soul, or life. The terms of Science do not have contradictory significations. Life is not temporal, but eternal, without beginning or ending. The word *life* never means that which is both the source of good and the source of evil. Such an inference is unscientific. It is like saying that addition means subtraction in one instance, and addition in another, and then applying this rule to a demonstration of the science of numbers; even as mortals apply finite terms to God, in demonstration of Infinity. *Life* is a term used to indicate Deity; and every other name for the Supreme Being, if properly employed, has the signification of Life. Whatever errs is mortal, and is a departure from Life, or God, both in idea and demonstration.

This century, blessed with the advent of Metaphysical Healing, - Christian Science, - is also cursed, as all others have been, with false notions; and with false teachers and healers also, wilfully ignorant of the whole subject, or claiming to understand and demonstrate that of which they comprehend but a fraction. The little such people know may render their error and ignorance more plausible, but not less dangerous.

Charlatan teachers, healers, and authors are flooding the community with their mixtures; and these they call Metaphysical

Methods. Unscientific mental theory and practice are more fatal to sanitary reform, sound morals, health, and longevity, than the old-fashioned empirical treatment, by blood-letting, poisonous drugs, and other multifarious modes of frightening people to death.

Some silly publications, whose only correct or salient points are borrowed, without credit, from *Science and Health*, would set the world right on *Metaphysical Healing*, - like children thrumming a piano, and pretending to teach music or criticize Mozart.

Science and Health, first published in 1875, is the only known work of its kind, and it contains, in the five-hundred-and-fifty compact pages, the only complete statement of the Science of Mind-healing, giving the divine rule and demonstration thereof.

When it was first printed, the critics took pleasure in saying, 'This book is indeed wholly original, but it will never be read'. The first edition numbered a thousand copies. The sixteenth edition has been reached, and many people are healed simply by reading the work. Those who formerly sneered at it, as foolish and eccentric, now declare Bishop Berkeley, David Hume, Ralph Waldo Emerson, certain German philosophers, or some unlearned mesmerist, to have been the real originators of Mind-healing.

Emerson's ethics are models of their kind; but even that good man, and genial philosopher, partially lost his mental faculties before his death, showing that he did not understand the Science of Mind-healing, as elaborated in my *Science and Health*; nor did he pretend to do so.

Historical portions of the Bible are not more inspired than the history of the United States,--and human systems of philosophy and religion, are departures from Christian Science. Mistaking Principle for person; ingrafting upon one Cause such opposite effects as Good and evil, Health and sickness, Life and death; making matter the status and rule of Spirit,--such methods can never reach the perfection or demonstration of *Metaphysical Science*. Stating the Divine Principle, omnipotence (*omnis potens*), and then departing from this statement, and taking the rule of finite matter, with which to work out the problem of infinity, or Spirit,--employing hygiene, drugs, animal magnetism, in contradiction to divine power,--all this is like trying to compensate for the absence of Omnipotence by a physical and finite substitute.

The Principle and rule of *Metaphysical Healing* are spiritual. To employ any material method in its demonstration, is a departure from Science. The use of drugs, hygiene, manipulation, alcohol, tobacco, or anything but Mind, to make or keep well and happy, are

so many conspiracies against human health and happiness, and against an honest Metaphysical practice. Hereby you can discern the Mal-practitioners and Mal-teachers of the present day.

Science reveals Mind, or God, and all that is made by Him, harmonious, immortal, and spiritual: the five material senses define Mind and matter as mutually dependent, each on the other, for Intelligence and Life. Science defines man as immortal, as co-existent and co-eternal with God, as made in His own image and likeness; material sense defines Life as beginning and ending, and man as very far from the divine likeness. Science reveals Life as a complete sphere, as an eternal, self-existent Mind; material sense defines Life as a broken sphere, as organized matter and Mind, as something separate from God. Science reveals Spirit as all, averring that there is nothing beside God; material sense adds that the Divine Spirit created matter, and that matter and evil are as real as Spirit and Good.

Science reveals God, and His idea, as the All and Only. Science declares that evil is the absence of Good, and therefore that evil is unreal, and Good is all that is real. Science saith to the wave and storm, 'Be still', and there is a great calm. Material sense asks in its ignorance of Science, 'When will their raging cease?' Science saith to all manner of disease: 'Know that God is all powerful and ever-present, and there is nothing beside Him', and the sick are healed. Material sense saith: 'Oh, when will my suffering cease! Where is God! There is something beside Him, and He cannot and does not heal man.'

Science saith to Fear: 'You are the cause of all sickness; but you are a self-constituted lie, darkness, nothingness. You are "without hope and without God in the world". You do not exist, and have no right to, for "perfect Love casteth out Fear".' God is everywhere; 'there is no speech nor language where His voice is not heard',--and this voice is Truth destroying error, and Love casting out fear.

Sickness is a belief, a latent fear made manifest on the body, in different forms of disease. This fear is formed unconsciously in the silent thought, as when you waken from sleep and feel ill, experiencing the effect of a fear whose existence you do not realize; but if you fall asleep conscious of the Truth of Science,--namely, that man's harmony is no more to be invaded than the rhythm of the universe,--you cannot wake in fear or suffering of any sort.

Science reveals the great fact that suffering exists in mortal mind only, for matter has no sensation and cannot suffer. If you rule out

every sense of disease and suffering from mortal mind, it cannot be found in the body, which is material.

Test the Science of Mental Healing on society, and you will find that the views here set forth, as to the unreality of sin, sickness, and death, bring forth better fruits of health, righteousness, and Life, than a belief in their reality has ever done. A demonstration of the unreality of evil destroys it.

Science is the only sure basis of harmony. Material sense contradicts Divine Science, for matter takes no cognizance of the spiritual facts of the universe, or of man and God. Science declares that there is but one Truth, Life, Love, but one Spirit, Mind, Soul. Any attempt to divide these arises from the fallibility of sense, from mortal man's ignorance, from his hatred of God and Divine Science.

If so-called Evangelical churches refuse any fellowship with the Church of Christ, or Christian Science, they must rest their opinions of Truth and Love on the evidences of the senses, rather than on the work of the Spirit. Ritualism and dogma lead to self-righteousness and bigotry, which freeze out the spiritual element. Pharisaism killeth; Spirit giveth life. The odors of pride, tobacco, and alcohol are not the sweet-smelling savor of Truth and Love. Feasting the senses, gratification of appetite and passion, have no warrant in the Gospel or the Decalogue. Mortals must take up the cross if they would follow Christ, and 'they who worship the Father, must worship Him in Spirit and in Truth'.

The Jewish religion was not spiritual, and Jesus denounced it. If the religion of to-day is constituted of such elements, as of old ruled Christ out of the synagogues, it will avoid whatever follows the example of our Lord, and prefers Christ to creed. Christian Science is the most Evangelical religion on earth, according to the Spirit and tenor of Christianity, and the power of Christ as taught in the four gospels. Truth, casting out evils and healing the sick; Love, fulfilling the law and keeping man unspotted from the world,—these practical manifestations of religion constitute the only Evangelical Christianity, and they need no creed.

As well expect to determine the magnitude and distances of the stars without astronomy, as to obtain health, harmony, or holiness through an unspiritual religion. Christianity reveals God as ever-present Truth and Love, as a Good to be utilized in healing the sick, in casting out error, in raising the dead. Christianity is a divine blessing that gives life to a religion in materiality, that raises men from a material and dead sense of Truth and Love, into the spiritual understanding and demonstration thereof.

FAITH – CURE

It is asked, Why are faith-cures sometimes more speedy than some of the cures wrought through Christian Scientists? Because faith is belief, and not understanding; and it is easier to believe, than to understand spiritual Truth. It demands less cross-bearing, self-renunciation, and Divine Science, to admit the claims of the personal senses, and appeal for relief to a humanized God, than to deny those claims and learn the divine way, drinking his cup, being baptized with his baptism, gaining the end through persecution and purity. Millions are believing in God, or Good, without sharing the fruits of goodness, not having reached its Science. Belief is mental blindness, if it admits Truth without understanding it. It cannot say with the Apostle, 'I know in whom I have believed'. There is even danger in the mental state called belief; for if Truth is admitted, but not understood, error may enter through this same channel of ignorance. The Faith-cure has devout followers, whose Christian practice is far in advance of mere theory.

THE DISCOVERY OF CHRISTIAN SCIENCE

In 1870 I copyrighted a pamphlet on Metaphysical Healing, entitled The Science of Man. This little book was so new, - the basis it laid down for physical and moral health so hopelessly original, - that men were too unfamiliar with the subject for me to venture upon its publication until 1876. I had learned that the merits of Christian Science must be proven, before a work on this subject could be profitably published. Five years after taking out my first copyright I taught Metaphysical Healing, by writing out my manuscripts for students, and distributing them unsparingly. This may account for certain unpublished manuscripts extant, which the evil-minded would insinuate did not originate with me. As far back as 1862 I left my manuscripts on Mental Healing in the hands of Mr. P. P. Quimby, a well-known mesmerist. I was ignorant, at that time, of the nature and effects of Animal Magnetism. Since then I have investigated the different forms of this so-called Mind-cure, in order to compare it with Christian Science. These researches have convinced me that Mr. Quimby's practice was the Mortal Mind-cure, on a Material Basis, - even one belief displacing another. This is the antipodes of Christian Science, which rests on the Divine Mind for its Principle of Healing, and on the understanding of this Mind for its healthy and holy influence over the human mind and body. I never heard Mr. Quimby say that he treated disease mentally, and he left no

writings to this effect. When treating patients he first immersed his hands in water, and then manipulated their heads and stomachs. He believed in matter, and employed it as the visible agent of his cure.

The healing of my own belief in bodily ailments did not come to me till after the Principle of Christian Science had been made known to my spiritual perceptions; and this revelation did not inspire me till after Mr. Quimby's death.

Besides assisting him successfully in his curative work, I re-arranged some of his short essays. Moreover, I gave him some of my own writings, which remained among his papers and which are now spoken of as his own. This erroneous rumor is refuted by the testimony of Mr. Quimby's son, over his own signature: namely, that he has in his possession all his father's documents, though he does not wish to publish them. Should these essays ever see the light of print, the slander that my system of healing originated with Mr. Quimby would be set at rest forever.

In 1866 Mr. Julius A. Dresser, wrote me a letter, in which he declared himself to have been healed by Mr. Quimby, though he professed ignorance as to how this cure was accomplished. Since then he has studied my work, Science and Health, and become a mental practitioner; though he pretends that he learned of the late Mr. Quimby, whatever he knows.

THE AUTHORSHIP OF SCIENCE AND HEALTH

Before writing my first important book, I had been a diligent student of the Scriptures; and at that early period (1867-68) I wrote plentiful expository notes, which have never been put in type. If they were published, these notes, which have never been read by any one but myself, would serve to prove how little I then really understood of Christian Science. Like all great truths, this developed itself to me gradually. These early comments are valuable to me as way-marks of progress, which I would not have effaced, but not as spiritual finalities.

Though copyrighted in 1870, my first pamphlet on Mind-healing was not published till six years afterwards; but during the eight years, from 1867 to 1875, private copies of my written statements were read among my friends.

These earliest papers of mine were not complete examinations of Christian Science; for up to that time I had not fully grasped the Life-faith, now so precious to me. Naturally, my first jottings were but efforts after Truth, reaching out prayerfully, in the night of belief. In Longfellow's language,--

But the feeble hands and helpless,
 Groping blindly in the darkness,
 Touch God's right hand in that darkness,
 And are lifted up and strengthened.

The divine hand led me into a new world of Light and Life. As a child prattles to its mother of what it sees and hears, though not fully comprehending the world-vision, so my heart overflowed in words, a few of which were committed to paper; but those scribblings were like those of a new-born child, who sees a fresh universe—old to God, but new to the little one.

Even to the physician who attended me, and rejoiced in my salvation from sickness, I could not then explain the *modus* of my relief, I could only assure him that Spirit had wrought the miracle—a miracle which later I found to be in perfect scientific accord with God's daily law of life.

Since the publication of *Science and Health* I have been in the constant receipt of letters, informing me that people are healing themselves by the knowledge gained from it. It was for this purpose that I wrote the book, and the human means have been blessed by Immortal Intelligence, Truth and Love.

As already stated, the first edition was published in 1875. Various books on Mind-cure have since been issued, in imitation of mine; but they are all more or less incorrect. They regard the human mind as a healing agent; whereas mortal mind is not a factor of the Principle of Mental Science. The name Mind-cure is also conferred upon Hypnotism and Animal Magnetism.

These methods are set forth as scientific, when they are far from scientific. Animal Magnetism, for instance,—as I have elsewhere explained,—is simply the transfer of the thoughts of one erring mind to another, not an influx of the Eternal Mind.

SCHOOLS OF CHRISTIAN SCIENCE

In 1867 I taught a purely Metaphysical system of healing (that is, Christian Science) to the very first student who was ever so instructed, since the days of the Apostles and the Primitive Church.

According to veritable history, therefore, the first school of Christian Science, or Healing through Mind, was begun in 1867, with this one student. From this seed grew the Massachusetts Metaphysical College in Boston, which was chartered in 1881.

Mrs. Elizabeth G. Stuart, of Hyde Park, and Mrs. Anna B. Newman, of Boston, entered my class that year. Mrs. Stuart had been previously mistaught this system of healing. At the close of my

instructions, she certified in writing, that what she had learned from her first teacher was worse than nothing, but that I had made the subject clear to her. Prior to entering my class, Mrs. Newman had been treated and healed of an internal tumor by one of my students, but she knew nothing further of Mind-healing.

My Christian students speak with delight of their pupilage, and of what has been done for them and others through my instructions.

Usually I have had a very good class of pupils to instruct, but there are a few exceptions. What sometimes seems abnormal in the conduct of my students toward their teacher, has its explanation in *unseen mental influences*. I do not allude to 'spirit influences', so-called, for Spirit never misguides.

My Christian students, earnestly impressed with a sense of the great work to be done, enter the right path, and work for the ages to come, helping and loving their teacher. The Nineteenth Century, like the First, has its Judases, who betray Truth for thirty pieces of silver, - dividing its raiment, and for its vesture casting lots. Posterity demands that Christian Science be stated and demonstrated in its correctness and grandeur, - that however little be taught or learned, that little shall be right. Let there be milk for babes, but let not the milk be adulterated. Unless this method be pursued, the Science of Christian Healing will again be lost and human suffering increase.

CHRISTIAN SCIENCE was the term I employed to express the Divine Science of Mind-healing, that I had discovered and which I was sure must bring to human conception a more spiritual Christianity. The first Christian Scientist Association was organized by me, and six of my students, in 1876, on the Centennial Day of our Nation's freedom. At a meeting of the C.S.A. April 19, 1879, on a motion of mine, it was voted to organize a Church designed to commemorate the words and works of our Master, a Mind-healing Church, without creeds, called the 'Church of Christ' (Scientist), the first one that was ever organized. The charter for this Church was obtained June, 1879, and the same month the members, twenty-six in number, extended a call to me to become their pastor. I accepted the call, and was ordained A.D. 1881.

The first official organ of the Christian Scientist Association, was called, *Journal of Christian Science*, I started it, April, 1883, as Editor and Publisher. To meet the broader wants of humanity and provide folds for the sheep that were without shepherds, I suggested to my students in 1886 the propriety of forming a NATIONAL CHRISTIAN SCIENTIST ASSOCIATION, which was immediately done, and delegations from the C.S.A. of the Massachusetts Metaphysical

College, and from branch Associations in other States, met in general convention, at New York City, February 11, 1886.

For the last twenty years I have endeavored to find new ways and means for the promotion and expansion of Mind-healing. I have sought to broaden its channels, and, if possible, to build a hedge round about it that should shelter its pure perfections from the contaminating influences of those who have a portion of the letter, and less of the Spirit, of Christian Science. At the same time, I have worked to provide a home for every true seeker, and honest worker, in the vineyard of Truth.

Does it ever occur to crude spiritualistic mediums, to glib scribblers on Mind-cure, to half-fledged teachers of Metaphysical Healing, that the rare bequests of Science are costly? Christian Science has won fields of battle, from which its dainty borrowers would have timorously fled. Ceaseless toil, self-renunciation, and Love, have cleared the pathway for Christian Science. I have learned all that I have written through experience and persecution.

As pioneer I first stood alone in this conflict, endeavoring to smite error with the falchion of Truth. Twenty years ago, Spiritualists hissed at the Science of Mental Healing; whereas now they declare it to have been introduced by departed spirits, and claim it as their gift to benighted and sin-sick man.

I have always advised my pupils not to read works in advocacy of a materialistic treatment of disease, because they becloud the Science of Metaphysical Healing.

Who would deny the mathematician the right to decide whether an example is wrought correctly or incorrectly, or to the musician, who gives the keynote, the ability to detect the discord? For twenty years I have been establishing Christian Science, and am familiar with its beneficial effects on health and morals.

The motive of my earliest labors has never changed. It was to relieve the sufferings of humanity, by a sanitary system that should include all moral and religious reform.

The question comes, 'Why do you say God and His idea are the only realities, and then insist on the existence of sin?' Because Science heals sin as it heals sickness. You attack the sinner's belief in the reality of sin, which makes him a sinner, in order to destroy this belief and save him from it; as you attack the belief of the sick in the reality of sickness, in order to heal them. When you denounce sin, you begin to remove it; for its denunciation must precede its destruction. God is Good, hence Goodness is the Life of all men. Its opposite, named Evil, is a conspiracy against man's Life and Goodness. Do you not feel bound to expose this conspiracy, and so

to save man from it? Whosoever hides wickedness becomes accessory to it; and sin is more dangerous than sickness, - more subtle, more difficult to heal.

Saint Augustine once said, 'The Devil is but the ape of God'. Sin is less scientific than sickness; but recollect, that it encourages sin, to say there is no sin, and leave the subject there. Since there is a false claim to sin, that must be met and mastered, we classify both sin and sickness as beliefs. They are claims, but they are false claims. Our duty is to abide in Truth; and, to do this, mortals must open their eyes to every subtlety of error, that they may destroy it.

For all sin there is but one statement; namely, that it is mortal mind, *alias* error, - the belief that Life, Substance, and Intelligence are material. All forms of this belief are Animal Magnetism, *alias* Mesmerism, and opposed to spiritual Life, Truth, and Love. This delusion must be met in all its subtleties, - in its so-called pleasures and pains of sense, passion, appetite, lust, hatred, envy, malice, revenge.

Sticklers for the rights of sin, and those who laugh over the improbability of any of its methods, should realize the great wrong they are doing humanity. I have been too charitable sometimes, through sheer ignorance. Those who commit the offence of mental malpractice, and through mortal mind seek their own selfish ends, or injure others in any way, and conceal mischief, - in either case exposing the innocent to its attack, - will lose their power to heal. They are like the wretch who cries, 'Leave me alone in my crimes'; or the coward who covers his eyes, and then denies the existence of the wrong he cannot see.

Let us follow the example of Jesus, the great Metaphysician, and have sufficient knowledge of human hate and error, to destroy them with Divine Truth and Love. Let us never resist evil with evil, but overcome evil with Good. So shall we bring out the nothingness of error, and the great somethingness of Truth. So shall we vindicate Principle, not person. Standing at the post of honor, we shall accept the responsibility of doing right, so far as we understand it.

My reluctance to give the public the substance, in my first edition of Science and Health, of the chapter on Animal Magnetism in my present edition, and the divine purpose that I should do so, is seen in the following circumstances. I had finished that edition as far as that chapter, when my printer informed me that he could not go one with my work. I had already paid him \$700.00, and yet he stopped my work from being printed. All my efforts to get him to finish my book were in vain. After months had passed, I yielded to my constant conviction that I must insert in my last chapter a partial history of what I had already observed of mental malpractice.

Accordingly, I set to work, contrary to my inclination, to fulfil this painful task, and finished my copy of the book. As it afterward appeared, my printer resumed his work at the same time, finished printing the copy he had on hand, and then started for Lynn to see me. The afternoon he left Boston for Lynn, I started for Boston, with my finished copy. We met at the Eastern depot in Lynn, and were both surprised,—I to learn that he had printed all the copy on hand, and had come to tell me he wanted more,—he to find me *en route* for Boston, to give him the closing chapter of Science and Health. Not a word, verbal or written, had passed between us while this went on. I had grown disgusted with my printer, and had become silent. He had come to a stand-still, through various motives and circumstances.

If any honest Christian Scientist can be deceived into thinking that it is chance, not direction by malicious minds which are at work,—that ignorance instead of sin is what he has to meet at all times,—this error prevents him from understanding enough of the question to ensure his own defense, and leaves him in the power of Animal Magnetism,—perhaps temporarily relieved of his suffering, rejoicing in a hope of freedom which he afterwards finds to be vain.

The Christian Scientist is incapable of such an abuse of Mental Healing. The entire practice of Mind-cure, on a material basis, is either delusive or fraudulent. It is followed by the grossest mortal minds, and is impossible to the Christian, whose Master was led to Calvary's cross by evil spiritual influences.

N. B,—I hereby notify the public that all persons claiming to have been my pupils, who cannot show credentials legally certifying to that effect, are preferring false claims.

Additional Note

In the third, revised, edition of the foregoing work—which appeared in 1888 under the title 'HISTORICAL SKETCH OF CHRISTIAN SCIENCE MIND-HEALING'—the following paragraphs were added to the later pages under the subtitle: ANIMAL MAGNETISM —

Phenomenally all error is Animal Magnetism. Webster defines Animal Magnetism to be 'a supposed agency of a peculiar and mysterious nature, said to have a powerful influence on the patient when acted upon by, or brought into contact with, the will of the operator'. This definition applies also to Mesmerism. In common usage the term Mesmerism, or Hypnotism, falls short of its entire

meaning, which should include those phenomena of Animal Magnetism by which the victim is affected involuntarily and without contact or consent. This incomplete definition fails also to define self-magnetism, by which animal life is said to be carried on, and which brain and nerves communicate through a vital fluid.

I have seen a person, when under the effect of Animal Magnetism, obey the will of one who was neither present, nor known to be attempting any such influence over him. I doubted whether this effect could be produced without the consent of the person to be affected; but this doubt was removed when I witnessed with horror, a super-induced state of involuntary mesmerism.

The methods of Animal Magnetism, especially its secret work, should be exposed. This alone can protect the people from a future Reign of Terror, far surpassing any terrorism of the Dark Ages. One has nothing to fear from this evil if he is conscious of its presence and, on the basis of Christian Science, understands its impotence.

Animal Magnetism is the opposite of Christian Science. Its effect on the senses—in pleasure and pain, passion and appetite, in pride, envy, malice, hate—is readily removed by the latter, if the cause of this effect is understood. . . .

If an honest Christian Scientist can be deceived into believing that only chance is at work, instead of malicious mental influence, he must rid himself of this delusion before he can heal; for it is a Delilah who would lead him into the toils of the enemy, where Cerberus (the apt symbol of Animal Magnetism) waits to devour the self-deceived and ‘the very elect’.

Perhaps temporarily the mental healer relieves his patient, and rejoices in the hope of freedom which he afterwards finds to be a bondage worse than disease and death.