

## CHAPTER IV

### CHRISTIAN SCIENCE VERSUS SPIRITUALISM

*And when they shall say unto you,  
Seek unto them that have familiar spirits,  
And unto wizards that peep and that mutter ;  
Should not a people seek unto their God ? — ISAIAH.*

*Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. — JOHN.*

- 1 **M**ORTAL existence is an enigma. Every day is a  
2 mystery. The testimony of the corporeal senses  
3 cannot inform us what is real and what is delusive, but  
4 the revelations of Christian Science unlock the treasures  
5 of Truth. Whatever is false or sinful can  
6 The infinite  
one Spirit never enter the atmosphere of Spirit. There  
7 is but one Spirit. Man is never God, but spiritual man,  
8 made in God's likeness, reflects God. In this scientific  
9 reflection the Ego and the Father are inseparable. The  
10 supposition that corporeal beings are spirits, or that there  
11 are good and evil spirits, is a mistake.
- 12 The divine Mind maintains all identities, from a blade  
13 Real and un-  
real identity of grass to a star, as distinct and eternal. The  
14 questions are: What are God's identities?  
15 What is Soul? Does life or soul exist in the thing  
formed?

Nothing is real and eternal, — nothing is Spirit, — but 1  
 God and His idea. Evil has no reality. It is neither 2  
 person, place, nor thing, but is simply a belief, an illusion 3  
 of material sense.

The identity, or idea, of all reality continues forever ;  
 but Spirit, or the divine Principle of all, is not *in* Spirit's 6  
 formations. Soul is synonymous with Spirit, God, the  
 creative, governing, infinite Principle outside of finite form,  
 which forms only reflect. 9

Close your eyes, and you may dream that you see a  
 flower, — that you touch and smell it. Thus you learn  
 that the flower is a product of the so-called <sup>Dream-</sup> 12  
 mind, a formation of thought rather than of <sup>lessons</sup>  
 matter. Close your eyes again, and you may see land-  
 scapes, men, and women. Thus you learn that these 15  
 also are images, which mortal mind holds and evolves  
 and which simulate mind, life, and intelligence. From  
 dreams also you learn that neither mortal mind nor 18  
 matter is the image or likeness of God, and that im-  
 mortal Mind is not in matter.

When the Science of Mind is understood, spiritualism 21  
 will be found mainly erroneous, having no scientific basis  
 nor origin, no proof nor power outside of <sup>Found</sup>  
 human testimony. It is the offspring of the <sup>wanting</sup> 24  
 physical senses. There is no sensuality in Spirit. I never  
 could believe in spiritualism.

The basis and structure of spiritualism are alike ma- 27  
 terial and physical. Its spirits are so many corporealities,  
 limited and finite in character and quality. Spiritualism  
 therefore presupposes Spirit, which is ever infinite, to be 30  
 a corporeal being, a finite form, — a theory contrary to  
 Christian Science.

1 There is but one spiritual existence,—the Life of  
 which corporeal sense can take no cognizance. The  
 3 divine Principle of man speaks through immortal sense.  
 If a material body—in other words, mortal, material  
 sense—were permeated by Spirit, that body would  
 6 disappear to mortal sense, would be deathless. A con-  
 dition precedent to communion with Spirit is the gain of  
 spiritual life.

9 So-called *spirits* are but corporeal communicators. As  
 light destroys darkness and in the place of darkness all  
 is light, so (in absolute Science) Soul, or God,  
 12 <sup>Spirits</sup> ~~obsolete~~ is the only truth-giver to man. Truth de-  
 stroys mortality, and brings to light immortality. Mortal  
 belief (the material sense of life) and immortal Truth  
 15 (the spiritual sense) are the tares and the wheat, which  
 are not united by progress, but separated.

Perfection is not expressed through imperfection.  
 18 Spirit is not made manifest through matter, the anti-  
 pode of Spirit. Error is not a convenient sieve through  
 which truth can be strained.

21 God, good, being ever present, it follows in divine  
 logic that evil, the suppositional opposite of good, is never  
 present. In Science, individual good derived  
 24 <sup>Scientific</sup> ~~phenomena~~ from God, the infinite All-in-all, may flow  
 from the departed to mortals; but evil is neither com-  
 municable nor scientific. A sinning, earthly mortal is  
 27 not the reality of Life nor the medium through which  
 truth passes to earth. The joy of intercourse becomes  
 the jest of sin, when evil and suffering are communicable.  
 30 Not personal intercommunion but divine law is the com-  
 municator of truth, health, and harmony to earth and  
 humanity. As readily can you mingle fire and frost as

Spirit and matter. In either case, one does not support 1  
the other.

Spiritualism calls one person, living in this world, *ma-* 3  
*terial*, but another, who has died to-day a sinner and sup-  
posedly will return to earth to-morrow, it terms a *spirit*.  
The fact is that neither the one nor the other is infinite 6  
Spirit, for Spirit is God, and man is His likeness.

The belief that one man, as spirit, can control an-  
other man, as matter, upsets both the individuality and 9  
the Science of man, for man is image. God <sup>One gov-</sup>  
controls man, and God is the only Spirit. Any <sup>ernment</sup>  
other control or attraction of so-called spirit is a mortal 12  
belief, which ought to be known by its fruit, — the repe-  
tition of evil.

If Spirit, or God, communed with mortals or controlled 15  
them through electricity or any other form of matter, the  
divine order and the Science of omnipotent, omnipresent  
Spirit would be destroyed. 18

The belief that material bodies return to dust, hereafter  
to rise up as spiritual bodies with material sensations and  
desires, is incorrect. Equally incorrect is the <sup>Incorrect</sup> 21  
belief that spirit is confined in a finite, ma- <sup>theories</sup>  
terial body, from which it is freed by death, and that, when  
it is freed from the material body, spirit retains the sensa- 24  
tions belonging to that body.

It is a grave mistake to suppose that matter is any part  
of the reality of intelligent existence, or that Spirit and 27  
matter, intelligence and non-intelligence, can <sup>No me-</sup>  
commune together. This error Science will <sup>di-umship</sup>  
destroy. The sensual cannot be made the mouthpiece of 30  
the spiritual, nor can the finite become the channel of  
the infinite. There is no communication between so-

1 called material existence and spiritual life which is not  
subject to death.

3 To be on communicable terms with Spirit, persons must  
be free from organic bodies; and their return to a mate-  
6 **Opposing** rial condition, after having once left it, would  
**conditions** be as impossible as would be the restoration  
to its original condition of the acorn, already absorbed  
9 into a sprout which has risen above the soil. The seed  
which has germinated has a new form and state of exist-  
ence. When here or hereafter the belief of life in matter  
is extinct, the error which has held the belief dissolves  
12 with the belief, and never returns to the old condition.  
No correspondence nor communion can exist between  
persons in such opposite dreams as the belief of having  
15 died and left a material body and the belief of still living  
in an organic, material body.

The caterpillar, transformed into a beautiful insect,  
18 is no longer a worm, nor does the insect return to  
**Bridgeless** fraternize with or control the worm. Such  
**division** a backward transformation is impossible in  
21 Science. Darkness and light, infancy and manhood,  
sickness and health, are opposites, — different beliefs,  
which never blend. Who will say that infancy can utter  
24 the ideas of manhood, that darkness can represent light,  
that we are in Europe when we are in the opposite hemi-  
sphere? There is no bridge across the gulf which divides  
27 two such opposite conditions as the spiritual, or incor-  
poreal, and the physical, or corporeal.

In Christian Science there is never a retrograde step,  
30 never a return to positions outgrown. The so-called dead  
and living cannot commune together, for they are in  
separate states of existence, or consciousness.

This simple truth lays bare the mistaken assumption 1  
 that man dies as matter but comes to life as spirit. The  
 so-called dead, in order to reappear to those 3  
 still in the existence cognized by the physical <sup>Unscientific</sup>  
 senses, would need to be tangible and material, — to have <sup>investiture</sup>  
 a material investiture, — or the material senses could take 6  
 no cognizance of the so-called dead.

Spiritualism would transfer men from the spiritual sense  
 of existence back into its material sense. This gross mate- 9  
 rialism is scientifically impossible, since to infinite Spirit  
 there can be no matter.

Jesus said of Lazarus: "Our friend Lazarus sleepeth; 12  
 but I go, that I may awake him out of sleep." Jesus  
 restored Lazarus by the understanding that <sup>Raising</sup>  
 Lazarus had never died, not by an admis- <sup>the dead</sup> 15  
 sion that his body had died and then lived again. Had  
 Jesus believed that Lazarus had lived or died in his  
 body, the Master would have stood on the same plane of 18  
 belief as those who buried the body, and he could not have  
 resuscitated it.

When you can waken yourself or others out of the belief 21  
 that all must die, you can then exercise Jesus' spiritual  
 power to reproduce the presence of those who have thought  
 they died, — but not otherwise. 24

There is one possible moment, when those living on the  
 earth and those called dead, can commune together, and  
 that is the moment previous to the transition, <sup>Vision of</sup> 27  
 — the moment when the link between their op- <sup>the dying</sup>  
 posite beliefs is being sundered. In the vestibule through  
 which we pass from one dream to another dream, or 30  
 when we awake from earth's sleep to the grand verities  
 of Life, the departing may hear the glad welcome of those

- 1 who have gone before. The ones departing may whisper  
 this vision, name the face that smiles on them and the  
 3 hand which beckons them, as one at Niagara, with eyes  
 open only to that wonder, forgets all else and breathes  
 aloud his rapture.
- 6 When being is understood, Life will be recognized as  
 neither material nor finite, but as infinite, — as God,  
 universal good; and the belief that life, or  
 9 <sup>Real Life</sup><sub>is God</sub> mind, was ever in a finite form, or good in  
 evil, will be destroyed. Then it will be understood that  
 Spirit never entered matter and was therefore never  
 12 raised from matter. When advanced to spiritual being  
 and the understanding of God, man can no longer com-  
 mune with matter; neither can he return to it, any more  
 15 than a tree can return to its seed. Neither will man seem  
 to be corporeal, but he will be an individual conscious-  
 ness, characterized by the divine Spirit as idea, not matter.
- 18 Suffering, sinning, dying beliefs are unreal. When  
 divine Science is universally understood, they will have  
 no power over man, for man is immortal and lives by  
 21 divine authority.

The sinless joy, — the perfect harmony and immortality  
 of Life, possessing unlimited divine beauty and goodness  
 24 <sup>Immaterial</sup><sub>pleasure</sub> without a single bodily pleasure or pain, —  
 constitutes the only veritable, indestructible  
 man, whose being is spiritual. This state of existence  
 27 is scientific and intact, — a perfection discernible only  
 by those who have the final understanding of Christ in  
 divine Science. Death can never hasten this state of  
 30 existence, for death must be overcome, not submitted to,  
 before immortality appears.

The recognition of Spirit and of infinity comes not

suddenly here or hereafter. The pious Polycarp said: 1  
 "I cannot turn at once from good to evil." Neither do  
 other mortals accomplish the change from error to truth 3  
 at a single bound.

Existence continues to be a belief of corporeal sense  
 until the Science of being is reached. Error brings its 6  
 own self-destruction both here and hereafter, <sup>Second</sup> for mortal mind creates its own physical con- <sup>death</sup>  
 ditions. Death will occur on the next plane of existence 9  
 as on this, until the spiritual understanding of Life is  
 reached. Then, and not until then, will it be demon-  
 strated that "the second death hath no power." 12

The period required for this dream of material life,  
 embracing its so-called pleasures and pains, to vanish  
 from consciousness, "knoweth no man . . . A dream <sup>vanishing</sup> 15  
 neither the Son, but the Father." This period  
 will be of longer or shorter duration according to the  
 tenacity of error. Of what advantage, then, would it be 18  
 to us, or to the departed, to prolong the material state and  
 so prolong the illusion either of a soul inert or of a sinning,  
 suffering sense, — a so-called mind fettered to matter. 21

Even if communications from spirits to mortal con-  
 sciousness were possible, such communications would  
 grow beautifully less with every advanced stage <sup>Progress and</sup> 24  
 of existence. The departed would gradually <sup>purgatory</sup>  
 rise above ignorance and materiality, and Spiritualists  
 would outgrow their beliefs in material spiritualism. 27  
 Spiritism consigns the so-called dead to a state resembling  
 that of blighted buds, — to a wretched purgatory, where  
 the chances of the departed for improvement narrow 30  
 into nothing and they return to their old standpoints of  
 matter.



- 1 The decaying flower, the blighted bud, the gnarled oak,  
 the ferocious beast, — like the discords of disease, sin,  
 3 **Unnatural** and death, — are unnatural. They are the fal-  
**deflections** sities of sense, the changing deflections of mor-  
 tal mind ; they are not the eternal realities of Mind.
- 6 How unreasonable is the belief that we are wearing  
 out life and hastening to death, and that at the same  
 time we are communing with immortality!
- 9 **Absurd** If the departed are in rapport with mor-  
**oracles** tality, or matter, they are not spiritual, but must still  
 be mortal, sinning, suffering, and dying. Then why  
 12 look to them — even were communication possible — for  
 proofs of immortality, and accept them as oracles? Com-  
 munications gathered from ignorance are pernicious in  
 15 tendency.

Spiritualism with its material accompaniments would  
 destroy the supremacy of Spirit. If Spirit pervades all  
 18 space, it needs no material method for the transmission  
 of messages. Spirit needs no wires nor electricity in order  
 to be omnipresent.

- 21 Spirit is not materially tangible. How then can it  
 communicate with man through electric, material effects?
- 24 **Spirit** How can the majesty and omnipotence of  
**intangible** Spirit be lost? God is not in the medley  
 where matter cares for matter, where spiritism makes  
 many gods, and hypnotism and electricity are claimed  
 27 to be the agents of God's government.

Spirit blesses man, but man cannot "tell whence  
 it cometh." By it the sick are healed, the sorrowing are  
 30 comforted, and the sinning are reformed. These are the  
 effects of one universal God, the invisible good dwelling  
 in eternal Science.

The act of describing disease — its symptoms, locality, and fatality — is not scientific. Warning people against death is an error that tends to frighten into death those who are ignorant of Life as God. Thought regarding death Thousands of instances could be cited of health restored by changing the patient's thoughts regarding death.

A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing. Fallacious hypotheses Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.

Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed disease.

The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it." Mistaken methods Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.

Mind-science teaches that mortals need "not be weary in well doing." It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us. Divine strength

1 We have strength in proportion to our apprehension of  
 2 the truth, and our strength is not lessened by giving  
 3 utterance to truth. A cup of coffee or tea is not the equal  
 of truth, whether for the inspiration of a sermon or for  
 the support of bodily endurance.

6 A communication purporting to come from the late  
 Theodore Parker reads as follows: "There never was,  
 and there never will be, an immortal spirit."  
 9 A denial of  
immortality Yet the very periodical containing this sen-  
 tence repeats weekly the assertion that spirit-communica-  
 tions are our only proofs of immortality.

12 I entertain no doubt of the humanity and philanthropy  
 of many Spiritualists, but I cannot coincide with their  
 15 Mysticism  
unscientific views. It is mysticism which gives spiritual-  
 ism its force. Science dispels mystery and  
 explains extraordinary phenomena; but Science never  
 removes phenomena from the domain of reason into the  
 18 realm of mysticism.

It should not seem mysterious that mind, without the  
 aid of hands, can move a table, when we already know  
 21 Physical  
falsities that it is mind-power which moves both table  
 and hand. Even planchette — the French toy  
 which years ago pleased so many people — attested the con-  
 24 trol of mortal mind over its substratum, called matter.

It is mortal mind which convulses its substratum, matter.  
 These movements arise from the volition of human belief,  
 27 but they are neither scientific nor rational. Mortal mind  
 produces table-tipping as certainly as table-setting, and  
 believes that this wonder emanates from spirits and elec-  
 30 tricity. This belief rests on the common conviction that  
 mind and matter cooperate both visibly and invisibly,  
 hence that matter is intelligent.

There is not so much evidence to prove intercommuni- 1  
 cation between the so-called dead and the living, as there  
 is to show the sick that matter suffers and has 3  
 sensation; yet this latter evidence is destroyed by Poor post-  
 mortem  
 evidence  
 Mind-science. If Spiritualists understood the  
 Science of being, their belief in mediumship would vanish. 6

At the very best and on its own theories, spiritualism  
 can only prove that certain individuals have a continued  
 existence after death and maintain their affili- 9  
 ation with mortal flesh; but this fact affords No proof of  
 immortality  
 no certainty of everlasting life. A man's assertion that  
 he is immortal no more proves him to be so, than the op- 12  
 posite assertion, that he is mortal, would prove immor-  
 tality a lie. Nor is the case improved when alleged spirits  
 teach immortality. Life, Love, Truth, is the only proof 15  
 of immortality.

Man in the likeness of God as revealed in Science can-  
 not help being immortal. Though the grass seemeth to 18  
 wither and the flower to fade, they reappear.  
 Erase the figures which express number, silence Mind's mani-  
 festations  
 immortal  
 the tones of music, give to the worms the body 21  
 called man, and yet the producing, governing, divine  
 Principle lives on,—in the case of man as truly as in  
 the case of numbers and of music,—despite the so-called 24  
 laws of matter, which define man as mortal. Though  
 the inharmony resulting from material sense hides the  
 harmony of Science, inharmony cannot destroy the divine 27  
 Principle of Science. In Science, man's immortality de-  
 pends upon that of God, good, and follows as a necessary  
 consequence of the immortality of good. 30

That somebody, somewhere, must have known the  
 deceased person, supposed to be the communicator, is

- 1 evident, and it is as easy to read distant thoughts as near.  
 We think of an absent friend as easily as we do of one  
 3 <sup>Reading</sup> present. It is no more difficult to read the  
<sup>thoughts</sup> absent mind than it is to read the present.  
 Chaucer wrote centuries ago, yet we still read his thought  
 6 in his verse. What is classic study, but discernment of  
 the minds of Homer and Virgil, of whose personal exist-  
 ence we may be in doubt?
- 9 If spiritual life has been won by the departed, they  
 cannot return to material existence, because different  
 states of consciousness are involved, and one  
 12 <sup>Impossible</sup> person cannot exist in two different states of  
<sup>intercom-</sup> consciousness at the same time. In sleep we  
<sup>munion</sup> do not communicate with the dreamer by our side despite  
 15 his physical proximity, because both of us are either un-  
 conscious or are wandering in our dreams through differ-  
 ent mazes of consciousness.
- 18 In like manner it would follow, even if our departed  
 friends were near us and were in as conscious a state of  
 existence as before the change we call death, that their  
 21 state of consciousness must be different from ours. We  
 are not in their state, nor are they in the mental realm  
 in which we dwell. Communion between them and  
 24 ourselves would be prevented by this difference. The  
 mental states are so unlike, that intercommunion is as  
 impossible as it would be between a mole and a human  
 27 being. Different dreams and different awakenings be-  
 token a differing consciousness. When wandering in  
 Australia, do we look for help to the Esquimaux in their  
 30 snow huts?

In a world of sin and sensuality hastening to a  
 greater development of power, it is wise earnestly to

consider whether it is the human mind or the divine 1  
 Mind which is influencing one. What the prophets of  
 Jehovah did, the worshippers of Baal failed to do; yet 3  
 artifice and delusion claimed that they could equal the  
 work of wisdom.

Science only can explain the incredible good and evil 6  
 elements now coming to the surface. Mortals must find  
 refuge in Truth in order to escape the error of these latter  
 days. Nothing is more antagonistic to Christian Science 9  
 than a blind belief without understanding, for such a  
 belief hides Truth and builds on error.

Miracles are impossible in Science, and here Science 12  
 takes issue with popular religions. The scientific mani-  
 festation of power is from the divine nature Natural  
 and is not supernatural, since Science is an wonders. 15  
 explication of nature. The belief that the universe, in-  
 cluding man, is governed in general by material laws, but  
 that occasionally Spirit sets aside these laws, — this be- 18  
 lief belittles omnipotent wisdom, and gives to matter the  
 precedence over Spirit.

It is contrary to Christian Science to suppose that life 21  
 is either material or organically spiritual. Between  
 Christian Science and all forms of superstition Conflicting  
 a great gulf is fixed, as impassable as that be- standpoints 24  
 tween Dives and Lazarus. There is mortal mind-reading  
 and immortal Mind-reading. The latter is a revelation  
 of divine purpose through spiritual understanding, by 27  
 which man gains the divine Principle and explanation of  
 all things. Mortal mind-reading and immortal Mind-  
 reading are distinctly opposite standpoints, from which 30  
 cause and effect are interpreted. The act of reading  
 mortal mind investigates and touches only human beliefs.

- 1 Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.
- 3 The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing
- 6 **Scientific foreseeing** evil and mistaking fact for fiction, — predicting the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men
- 9 become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and
- 12 of thought which is in rapport with this Mind, to know the past, the present, and the future.

Acquaintance with the Science of being enables us to

15 commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, — yea, to reach the range of fetterless Mind.

18

- To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for
- 21 **The Mind unbounded** sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence.
- 24 This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no
- 27 basis upon which to build.

All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian

30 **Scientific foreknowing** Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read

the stars or calculate an eclipse. This Mind-reading 1  
 is the opposite of clairvoyance. It is the illumination of  
 the spiritual understanding which demonstrates the ca- 3  
 pacity of Soul, not of material sense. This Soul-sense  
 comes to the human mind when the latter yields to the  
 divine Mind. 6

Such intuitions reveal whatever constitutes and per-  
 petuates harmony, enabling one to do good, but not  
 evil. You will reach the perfect Science of <sup>Value of</sup> 9  
 healing when you are able to read the human <sup>intuition</sup>  
 mind after this manner and discern the error you would  
 destroy. The Samaritan woman said: "Come, see a 12  
 man, which told me all things that ever I did: is not this  
 the Christ?"

It is recorded that Jesus, as he once journeyed with his 15  
 students, "knew their thoughts," — read them scientifi-  
 cally. In like manner he discerned disease and healed  
 the sick. After the same method, events of great mo- 18  
 ment were foretold by the Hebrew prophets. Our  
 Master rebuked the lack of this power when he said:  
 "O ye hypocrites! ye can discern the face of the sky; 21  
 but can ye not discern the signs of the times?"

Both Jew and Gentile may have had acute corporeal  
 senses, but mortals need spiritual sense. Jesus knew the 24  
 generation to be wicked and adulterous, seek-  
 ing the material more than the spiritual. His <sup>Hypocrisy</sup>  
 thrusts at materialism were sharp, but needed. He never 27  
 spared hypocrisy the sternest condemnation.. He said:  
 "These ought ye to have done, and not to leave the other  
 undone." The great Teacher knew both cause and 30  
 effect, knew that truth communicates itself but never  
 imparts error.



1 Jesus once asked, "Who touched me?" Supposing  
 this inquiry to be occasioned by physical contact alone,  
 3 **Mental** his disciples answered, "The multitude throng  
**contact** thee." Jesus knew, as others did not, that  
 it was not matter, but mortal mind, whose touch called  
 6 for aid. Repeating his inquiry, he was answered by the  
 faith of a sick woman. His quick apprehension of this  
 mental call illustrated his spirituality. The disciples'  
 9 misconception of it uncovered their materiality. Jesus  
 possessed more spiritual susceptibility than the disciples.  
 Opposites come from contrary directions, and produce  
 12 unlike results.

Mortals evolve images of thought. These may appear  
 to the ignorant to be apparitions ; but they are myste-  
 15 **Images of** rious only because it is unusual to see  
**thought** thoughts, though we can always feel their  
 influence. Haunted houses, ghostly voices, unusual  
 18 noises, and apparitions brought out in dark seances  
 either involve feats by tricksters, or they are images and  
 sounds evolved involuntarily by mortal mind. Seeing  
 21 is no less a quality of physical sense than feeling. Then  
 why is it more difficult to see a thought than to feel one?  
 Education alone determines the difference. In reality  
 24 there is none.

Portraits, landscape-paintings, fac-similes of penman-  
 ship, peculiarities of expression, recollected sentences,  
 27 **Phenomena** can all be taken from pictorial thought and  
**explained** memory as readily as from objects cognizable  
 by the senses. Mortal mind sees what it believes as  
 30 certainly as it believes what it sees. It feels, hears, and  
 sees its own thoughts. Pictures are mentally formed  
 before the artist can convey them to canvas. So is it

with all material conceptions. Mind-readers perceive 1  
 these pictures of thought. They copy or reproduce 2  
 them, even when they are lost to the memory of the mind 3  
 in which they are discoverable.

It is needless for the thought or for the person hold- 6  
 ing the transferred picture to be individually and con- 6  
 sciously present. Though individuals have Mental en-  
 vironment 7  
 passed away, their mental environment re- 8  
 mains to be discerned, described, and transmitted. Though 9  
 bodies are leagues apart and their associations forgotten,  
 their associations float in the general atmosphere of human  
 mind. 12

The Scotch call such vision "second sight", when  
 really it is first sight instead of second, for it presents  
 primal facts to mortal mind. Science enables Second  
 sight 15  
 one to read the human mind, but not as a  
 clairvoyant. It enables one to heal through Mind, but  
 not as a mesmerist. 18

The mine knows naught of the emeralds within its  
 rocks; the sea is ignorant of the gems within its caverns,  
 of the corals, of its sharp reefs, of the tall ships Buried  
 secrets 21  
 that float on its bosom, or of the bodies which  
 lie buried in its sands: yet these are all there. Do not  
 suppose that any mental concept is gone because you do 24  
 not think of it. The true concept is never lost. The  
 strong impressions produced on mortal mind by friend-  
 ship or by any intense feeling are lasting, and mind- 27  
 readers can perceive and reproduce these impressions.

Memory may reproduce voices long ago silent. We  
 have but to close the eyes, and forms rise Recollected  
 friends 30  
 before us, which are thousands of miles away  
 or altogether gone from physical sight and sense, and

- 1 this not in dreamy sleep. In our day-dreams we can  
 recall that for which the poet Tennyson expressed the  
 3 heart's desire, —

the touch of a vanished hand,  
 And the sound of a voice that is still.

- 6 The mind may even be cognizant of a present flavor and  
 odor, when no viand touches the palate and no scent  
 salutes the nostrils.
- 9 How are veritable ideas to be distinguished from il-  
 lusions? By learning the origin of each. Ideas are  
 emanations from the divine Mind. Thoughts,  
 12 Illusions  
not ideas proceeding from the brain or from matter, are  
 offshoots of mortal mind ; they are mortal material be-  
 liefs. Ideas are spiritual, harmonious, and eternal. Beliefs  
 15 proceed from the so-called material senses, which at one  
 time are supposed to be substance-matter and at another  
 are called spirits.
- 18 To love one's neighbor as one's self, is a divine idea ;  
 but this idea can never be seen, felt, nor understood  
 through the physical senses. Excite the organ of ven-  
 21 eration or religious faith, and the individual manifests  
 profound adoration. Excite the opposite development,  
 and he blasphemes. These effects, however, do not pro-  
 24 ceed from Christianity, nor are they spiritual phenomena,  
 for both arise from mortal belief.

- Eloquence re-echoes the strains of Truth and Love.  
 27 It is due to inspiration rather than to erudition. It shows  
 the possibilities derived from divine Mind,  
 though it is said to be a gift whose endowment  
 30 Trance  
speaking  
illusion is obtained from books or received from the  
 impulsion of departed spirits. When eloquence proceeds  
 from the belief that a departed spirit is speaking, who

can tell what the unaided medium is incapable of knowing or uttering? This phenomenon only shows that the beliefs of mortal mind are loosed. Forgetting her ignorance in the belief that another mind is speaking through her, the devotee may become unwontedly eloquent. Having more faith in others than in herself, and believing that somebody else possesses her tongue and mind, she talks freely.

Destroy her belief in outside aid, and her eloquence disappears. The former limits of her belief return. She says, "I am incapable of words that glow, for I am uneducated." This familiar instance reaffirms the Scriptural word concerning a man, "As he thinketh in his heart, so is he." If one believes that he cannot be an orator without study or a superinduced condition, the body responds to this belief, and the tongue grows mute which before was eloquent.

Mind is not necessarily dependent upon educational processes. It possesses of itself all beauty and poetry, and the power of expressing them. Spirit, God, is heard when the senses are silent. We are all capable of more than we do. The influence or action of Soul confers a freedom, which explains the phenomena of improvisation and the fervor of untutored lips.

Matter is neither intelligent nor creative. The tree is not the author of itself. Sound is not the originator of music, and man is not the father of man. Cain very naturally concluded that if life was in the body, and man gave it, man had the right to take it away. This incident shows that the belief of life in matter was "a murderer from the beginning."

If seed is necessary to produce wheat, and wheat to

- 1 produce flour, or if one animal can originate another,  
 how then can we account for their primal origin? How  
 3 were the loaves and fishes multiplied on the shores of  
 Galilee, — and that, too, without meal or monad from  
 which loaf or fish could come?
- 6 The earth's orbit and the imaginary line called the  
 equator are not substance. The earth's motion and  
 position are sustained by Mind alone. Divest  
 9 Mind is substance yourself of the thought that there can be sub-  
 stance in matter, and the movements and transitions now  
 possible for mortal mind will be found to be equally  
 12 possible for the body. Then being will be recognized  
 as spiritual, and death will be obsolete, though now  
 some insist that death is the necessary prelude to  
 15 immortality.

In dreams we fly to Europe and meet a far-off friend.  
 The looker-on sees the body in bed, but the supposed  
 18 Mortal delusions inhabitant of that body carries it through  
 the air and over the ocean. This shows the  
 possibilities of thought. Opium and hashish eaters men-  
 21 tally travel far and work wonders, yet their bodies stay  
 in one place. This shows what mortal mentality and  
 knowledge are.

- 24 The admission to one's self that man is God's own like-  
 ness sets man free to master the infinite idea. This con-  
 27 Scientific finalities viction shuts the door on death, and opens it  
 wide towards immortality. The understanding  
 and recognition of Spirit must finally come, and we may  
 as well improve our time in solving the mysteries of being  
 30 through an apprehension of divine Principle. At present  
 we know not what man is, but we certainly shall know  
 this when man reflects God.

The Revelator tells us of "a new heaven and a new earth." Have you ever pictured this heaven and earth, inhabited by beings under the control of supreme wisdom ?

Let us rid ourselves of the belief that man is separated from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual growth.

It is difficult for the sinner to accept divine Science, because Science exposes his nothingness ; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

Absorbed in material selfhood we discern and reflect but faintly the substance of Life or Mind. The denial of material selfhood aids the discernment of man's spiritual and eternal individuality, and destroys the erroneous knowledge gained from matter or through what are termed the material senses.

Certain erroneous postulates should be here considered in order that the spiritual facts may be better apprehended.

The first erroneous postulate of belief is, that substance, life, and intelligence are something apart from God.

The second erroneous postulate is, that man is both mental and material.

The third erroneous postulate is, that mind is both evil and good ; whereas the real Mind cannot be evil nor the medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-

1 telligent, and that man has a material body which is part  
of himself.

3 The fifth erroneous postulate is, that matter holds in  
itself the issues of life and death, — that matter is not  
only capable of experiencing pleasure and pain, but also  
6 capable of imparting these sensations. From the illusion  
implied in this last postulate arises the decomposition of  
mortal bodies in what is termed death.

9 Mind is not an entity within the cranium with the power  
of sinning now and forever.

In old Scriptural pictures we see a serpent coiled around  
12 the tree of knowledge and speaking to Adam and Eve.

Knowledge of  
good and evil This represents the serpent in the act of  
commending to our first parents the knowl-  
15 edge of good and evil, a knowledge gained from matter,  
or evil, instead of from Spirit. The portrayal is still  
graphically accurate, for the common conception of mortal  
18 man — a burlesque of God's man — is an outgrowth  
of human knowledge or sensuality, a mere offshoot of  
material sense.

21 Uncover error, and it turns the lie upon you. Until  
the fact concerning error — namely, its nothingness —

Opposing  
power appears, the moral demand will not be met,  
24 and the ability to make nothing of error will  
be wanting. We should blush to call that real which is  
only a mistake. The foundation of evil is laid on a belief  
27 in something besides God. This belief tends to support  
two opposite powers, instead of urging the claims of Truth  
alone. The mistake of thinking that error can be real,  
30 when it is merely the absence of truth, leads to belief in  
the superiority of error.

Do you say the time has not yet come in which to

recognize Soul as substantial and able to control the 1  
 body? Remember Jesus, who nearly nineteen centuries  
 ago demonstrated the power of Spirit and said, The age's 3  
 "He that believeth on me, the works that I privilege  
 do shall he do also," and who also said, "But the hour 6  
 cometh, and *now is*, when the true worshippers shall  
 worship the Father in spirit and in truth." "Behold,  
*now is* the accepted time; behold, *now is* the day of sal- 9  
 vation," said Paul.

Divine logic and revelation coincide. If we believe 10  
 otherwise, we may be sure that either our Logic and  
 logic is at fault or that we have misinterpreted revelation 12  
 revelation. Good never causes evil, nor creates aught  
 that can cause evil.

Good does not create a mind susceptible of causing 15  
 evil, for evil is the opposing error and not the truth of  
 creation. Destructive electricity is not the offspring of in-  
 finite good. Whatever contradicts the real nature of the 18  
 divine *Esse*, though human faith may clothe it with angelic  
 vestments, is without foundation.

The belief that Spirit is finite as well as infinite has 21  
 darkened all history. In Christian Science, Spirit, as a  
 proper noun, is the name of the Supreme Being. Derivatives  
 It means quantity and quality, and applies ex- of spirit 24  
 clusively to God. The modifying derivatives of the word  
*spirit* refer only to quality, not to God. Man is spiritual.  
 He is not God, Spirit. If man were Spirit, then men 27  
 would be spirits, gods. Finite spirit would be mortal,  
 and this is the error embodied in the belief that the infi-  
 nite can be contained in the finite. This belief tends to 30  
 becloud our apprehension of the kingdom of heaven and  
 of the reign of harmony in the Science of being.



- 1 Jesus taught but one God, one Spirit, who makes man  
 in the image and likeness of Himself, — of Spirit, not of  
 3 <sup>Scientific</sup> matter. Man reflects infinite Truth, Life, and  
<sup>man</sup> Love. The nature of man, thus understood,  
 6 includes all that is implied by the terms “image” and  
 “likeness” as used in Scripture. The truly Christian  
 and scientific statement of personality and of the relation  
 of man to God, with the demonstration which accompa-  
 9 nied it, incensed the rabbis, and they said: “Crucify him,  
 crucify him . . . by our law he ought to die, because he  
 made himself the Son of God.”
- 12 The eastern empires and nations owe their false gov-  
 ernment to the misconceptions of Deity there prevalent.  
 Tyranny, intolerance, and bloodshed, wherever found,  
 15 arise from the belief that the infinite is formed after the  
 pattern of mortal personality, passion, and impulse.
- The progress of truth confirms its claims, and our  
 18 Master confirmed his words by his works. His healing-  
<sup>Ingratitude</sup> power evoked denial, ingratitude, and be-  
<sup>and denial</sup> trayal, arising from sensuality. Of the ten  
 21 lepers whom Jesus healed, but one returned to give God  
 thanks, — that is, to acknowledge the divine Principle  
 which had healed him.
- 24 Our Master easily read the thoughts of mankind, and  
 this insight better enabled him to direct those thoughts  
 aright; but what would be said at this period of an in-  
 27 fidel blasphemer who should hint that Jesus used his in-  
 cisive power injuriously? Our Master read mortal mind  
 on a scientific basis, that of the omnipresence of Mind.
- 30 An approximation of this discernment indicates spiritual  
 growth and union with the infinite capacities of the one  
 Mind. Jesus could injure no one by his Mind-reading.

The effect of his Mind was always to heal and to save, 1  
 and this is the only genuine Science of reading mortal  
 mind. His holy motives and aims were tra- 3  
 duced by the sinners of that period, as they <sup>Spiritual</sup>  
 would be to-day if Jesus were personally present. Paul <sup>insight</sup>  
 said, "To be spiritually minded is life." We approach 6  
 God, or Life, in proportion to our spirituality, our fidel-  
 ity to Truth and Love; and in that ratio we know all  
 human need and are able to discern the thought of the 9  
 sick and the sinning for the purpose of healing them.  
 Error of any kind cannot hide from the law of God.

Whoever reaches this point of moral culture and good- 12  
 ness cannot injure others, and must do them good. The  
 greater or lesser ability of a Christian Scientist to discern  
 thought scientifically, depends upon his genuine spirit- 15  
 uality. This kind of mind-reading is not clairvoyance,  
 but it is important to success in healing, and is one of the  
 special characteristics thereof. 18

We welcome the increase of knowledge and the end  
 of error, because even human invention must have its  
 day, and we want that day to be succeeded <sup>Christ's re-</sup> 21  
 by Christian Science, by divine reality. Mid- <sup>appearance</sup>  
 night foretells the dawn. Led by a solitary star amid  
 the darkness; the Magi of old foretold the Messiahship 24  
 of Truth. Is the wise man of to-day believed, when he  
 beholds the light which heralds Christ's eternal dawn  
 and describes its effulgence? 27

Lulled by stupefying illusions, the world is asleep  
 in the cradle of infancy, dreaming away the hours.  
 Material sense does not unfold the facts of <sup>Spiritual</sup> 30  
 existence; but spiritual sense lifts human <sup>awakening</sup>  
 consciousness into eternal Truth. Humanity advances

1 slowly out of sinning sense into spiritual understanding;  
 unwillingness to learn all things rightly, binds Christen-  
 3 dom with chains.

Love will finally mark the hour of harmony, and spir-  
 itualization will follow, for Love is Spirit. Before error

6 The darkest hours of all is wholly destroyed, there will be interrup-  
 tions of the general material routine. Earth  
 will become dreary and desolate, but summer and winter,  
 9 seedtime and harvest (though in changed forms), will  
 continue unto the end, — until the final spiritualization of  
 all things. “The darkest hour precedes the dawn.”

12 This material world is even now becoming the arena  
 for conflicting forces. On one side there will be discord

15 Arena of contest and dismay; on the other side there will be  
 Science and peace. The breaking up of mate-  
 rial beliefs may seem to be famine and pestilence, want  
 and woe, sin, sickness, and death, which assume new  
 18 phases until their nothingness appears. These disturb-  
 ances will continue until the end of error, when all  
 discord will be swallowed up in spiritual Truth.

21 Mortal error will vanish in a moral chemicalization.  
 This mental fermentation has begun, and will continue  
 until all errors of belief yield to understanding. Belief is  
 24 changeable, but spiritual understanding is changeless.

As this consummation draws nearer, he who has  
 shaped his course in accordance with divine Science  
 27 Millennial glory will endure to the end. As material knowl-  
 edge diminishes and spiritual understanding  
 increases, real objects will be apprehended mentally  
 30 instead of materially.

During this final conflict, wicked minds will endeavor  
 to find means by which to accomplish more evil; but

those who discern Christian Science will hold crime in 1  
 check. They will aid in the ejection of error. They  
 will maintain law and order, and cheerfully await the 3  
 certainty of ultimate perfection.

In reality, the more closely error simulates truth and  
 so-called matter resembles its essence, mortal mind, the 6  
 more impotent error becomes as a belief. Ac- Dangerous  
 cording to human belief, the lightning is fierce resemblances  
 and the electric current swift, yet in Christian Science 9  
 the flight of one and the blow of the other will become  
 harmless. The more destructive matter becomes, the  
 more its nothingness will appear, until matter reaches 12  
 its mortal zenith in illusion and forever disappears. The  
 nearer a false belief approaches truth without passing 15  
 the boundary where, having been destroyed by divine  
 Love, it ceases to be even an illusion, the riper it becomes  
 for destruction. The more material the belief, the more 18  
 obvious its error, until divine Spirit, supreme in its do-  
 main, dominates all matter, and man is found in the like-  
 ness of Spirit, his original being.

The broadest facts array the most falsities against 21  
 themselves, for they bring error from under cover. It  
 requires courage to utter truth; for the higher Truth  
 lifts her voice, the louder will error scream, until its in- 24  
 articulate sound is forever silenced in oblivion.

“He uttered His voice, the earth melted.” This Scrip-  
 ture indicates that all matter will disappear before the 27  
 supremacy of Spirit.

Christianity is again demonstrating the Life that is  
 Truth, and the Truth that is Life, by the apos- Christianity 30  
 tolic work of casting out error and healing still rejected  
 sick. Earth has no repayment for the persecutions which

1 attend a new step in Christianity; but the spiritual recom-  
 2 pense of the persecuted is assured in the elevation of ex-  
 3 istence above mortal discord and in the gift of divine Love.

The prophet of to-day beholds in the mental horizon  
 the signs of these times, the reappearance of the Chris-  
 6 Spiritual fore-  
shadowings tianity which heals the sick and destroys error,  
 and no other sign shall be given. Body can-  
 not be saved except through Mind. The Science of Chris-  
 9 tianity is misinterpreted by a material age, for it is the  
 healing influence of Spirit (not *spirits*) which the material  
 senses cannot comprehend, — which can only be spiritu-  
 12 ally discerned. Creeds, doctrines, and human hypotheses  
 do not express Christian Science; much less can they  
 demonstrate it.

15 Beyond the frail premises of human beliefs, above the  
 loosening grasp of creeds, the demonstration of Christian  
 Mind-healing stands a revealed and practical  
 18 Revelation  
of Science Science. It is imperious throughout all ages  
 as Christ's revelation of Truth, of Life, and of Love, which  
 remains inviolate for every man to understand and to  
 21 practise.

For centuries — yea, always — natural science has not  
 been considered a part of any religion, Christianity not  
 24 Science as  
foreign to  
all religion excepted. Even now multitudes consider that  
 which they call *science* has no proper con-  
 nection with faith and piety. Mystery does  
 27 not enshroud Christ's teachings, and they are not theo-  
 retical and fragmentary, but practical and complete; and  
 being practical and complete, they are not deprived of  
 30 their essential vitality.

The way through which immortality and life are learned  
 is not ecclesiastical but Christian, not human but divine,

not physical but metaphysical, not material but sci- 1  
 entifically spiritual. Human philosophy, ethics, and super-  
 stition afford no demonstrable divine Principle <sup>Key to the</sup> 3  
 by which mortals can escape from sin; yet <sup>kingdom</sup>  
 to escape from sin, is what the Bible demands. "Work  
 out your own salvation with fear and trembling," says 6  
 the apostle, and he straightway adds: "for it is God  
 which worketh in you both to will and to do of His good  
 pleasure" (Philippians ii. 12, 13). Truth has furnished 9  
 the key to the kingdom, and with this key Christian Sci-  
 ence has opened the door of the human understanding.  
 None may pick the lock nor enter by some other door. 12  
 The ordinary teachings are material and not spiritual.  
 Christian Science teaches only that which is spiritual and  
 divine, and not human. Christian Science is unerring 15  
 and Divine; the human sense of things errs because it  
 is human.

Those individuals, who adopt theosophy, spiritualism, 18  
 or hypnotism, may possess natures above some others  
 who eschew their false beliefs. Therefore my contest is  
 not with the individual, but with the false system. I 21  
 love mankind, and shall continue to labor and to endure.

The calm, strong currents of true spirituality, the  
 manifestations of which are health, purity, and self- 24  
 immolation, must deepen human experience, until the  
 beliefs of material existence are seen to be a bald imposi-  
 tion, and sin, disease, and death give everlasting place 27  
 to the scientific demonstration of divine Spirit and to  
 God's spiritual, perfect man.