

“WHOSO READETH
LET HIM
UNDERSTAND”

By

Herbert W. Eustace, C.S.B.

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PREFACE

On three dates in November and December, 1938, meetings of Christian Scientists who have been through class with me were held in Los Angeles, San Francisco, and San Jose. The subject under consideration at each meeting was "Malicious Mental Malpractice." Those attending had been requested to study thoroughly Mrs. Eddy's writings on this all-important question.

Stenographic reports of the three meetings, together with articles resulting from the amplification of points brought out there, form the subject matter of this book.

A correct understanding of malicious mental malpractice is necessary in order to meet the myriad perplexities of evil appearing today in the form of sin, sickness, limitation, and world conditions.

Mrs. Eddy has declared: "*Where all students have failed is in not knowing how to handle animal magnetism.*"

I have used quotations of statements which I believe are rightly attributed to Mrs. Eddy. Although their exact language does not appear in any of her published works, they are so pertinent and accurate in expressing Christian Science that no better words could be found in set-

ting forth and emphasizing the genuine metaphysics of this subject. The quotations have been given to me at different times by reliable friends, as coming from Mrs. Eddy, and I have not hesitated to use them.

(Signed: Herbert W. Eustace.)

In her Vision of September 10, 1887, as recorded in Files of the Library of Congress, Mrs. Eddy said: *“After I had seen my way in Truth, I had to go back to teach them the error . . . I then thought the Truth - the Truth as applied to sickness was all that is necessary . . . Step by step I began to learn that the remedy of SIN must be searched out . . . The arguments to heal sickness caused by the fear of physical beliefs would not heal the suffering caused by the fear of SIN. I have been learning the remedies for SIN through suffering that the fear of SIN has imposed . . . 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 . . . All 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.”*

Note: Remember when Mrs. Eddy uses the word “SIN” as here, she is not referring to anything of the corporeal senses but is referring to the one SIN pure mental iniquity, *malicious mental malpractice*. This in conformity with her own statement in Mis. Ws. 299:16, *“The evil which these senses see not is the only absolute evil.”* - H.W.E.

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“WHOSO READETH
LET HIM
UNDERSTAND”

Jesus

INTRODUCTION

The key to this book is simple but profound.

Because God is the one Mind He must and does embrace within Himself the reality of all that *is*. Man is the essential effect that this one God is cause to and just as there is only one God so there is only one man. Since self-evidently you are not God, you must be the effect of God and the one effect. Your dealings as this one man are always with God and with God alone.

This leads to the inevitable fact that, what appears to you as persons, places and things “over there” or “out there” is not there at all, but right where you are, “here.” Also since

God *is*, and is all that is, now is all the time there is and consequently there are no years or times in the commonly accepted meaning of these words. It is all “now.”

Peoples, races, nations, prophecies, dates, all the so-called formulae of the human mind are really of no vital moment because they are all part of the dream belief called the mortal sense of existence. This is not in reality an existence but a dream belief that, rightly translated, disappears only in reappearing in its true sense as the light of Truth.

Bible history, like all so-called human history, does not record periods of time but as Science and Health points out “states and stages of consciousness.” When understood correctly it presents unfoldments of reality proceeding from the lesser to the greater. The Biblical record of creation illustrates this. First the clearing of the vision, then the discernment of the lesser or simpler phases of Mind gradually unfolding to the higher, until finally the recorder declared the whole as God and man in His image and likeness. There were not six days of creation but clearer visions of the one fact of God’s allness. The remainder of the Old Testament is the clarifying vision of that which is real uncovering and destroying that which is unreal.

The conclusion is that you can never be deceived into believing that you are dealing with anything but Mind, the one God. Thus your communion with God is your being and all that you behold is God interpreting Himself to you.

With this in mind it will be possible to solve every problem, in other words to understand every problem (place it where it is seen as already worked out) and thus find the solution.

After the opening chapter of the Bible which declares God and man as All-in-all, up to the statements of Jesus, the recorded declarations of absolute Truth uncontaminated by human belief are few and not easily discernible. As Jesus said, “All that ever came before me are thieves and robbers; but the sheep did not hear them.” He did not mean “persons” but conditions of thought. All had previously been in the realm of belief but Jesus spoke and demonstrated the truth dealing only with Spirit, hence the disciples’ surprised exclamation “What manner of man is this, that even the winds and the sea obey him!” and his own declaration “As I hear, I judge; and my judgment is just.”

Christian Science, through Science and Health, has given to the world the actual truth and science of Being--one God and one man

and God’s eternal interpretation of Himself to His man, appearing as the entire harmonious universe and forever showing forth Father, son and Holy Ghost, the unity of good, the trinity of wholeness.

This then is the key: one God one man, one cause one effect. The effect’s relationship, as always, is with cause, never with effect. To start from cause is to start from God. To start from effect, is to start from the one evil.

A statement made by Mrs. Eddy in the Christian Science Journal of August 1890 on the subject of malicious animal magnetism is significant in connection with the issue of this book. In that article she says, “It is my impression that at least a half century will pass away, before man is permitted to render his public verdict on some of the momentous questions that are now agitating the world. Also, the discussion of malicious animal magnetism had better be dropped until Scientists understand 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. Only patient, unceasing love for all mankind--love that cannot mistake Love’s aid --can determine this question on the Principle of Christian Science.”

Virtually, “a half century,” has elapsed since Mrs. Eddy wrote these words, and the one thing that now makes the presentation of this subject in a public way permissible and wise is that evil is now being understood by the Christian Scientist as wholly impersonal and as a state of mind. It is no longer thought of as having anything to do with matter--or with false mentality--both effects, but entirely with malicious mind—“the dragon,” the cause or basis of evil. In other words, evil is dealt with as a belief of consciousness, which when understood in its true sense as the negation of divine Mind and *reversed* is found to be divine Mind. This understanding eliminates all hatred and fear of persons, places and things, and so prevents Christian Scientists from “dwarfing their growth in love by falling into this lamentable practice in their attempts to meet it.” The time is here when this question can be happily understood and God seen as the All-in-all.

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THE UNSEEN FOE

“Where two or three are gathered together in my name, there am I in the midst of them.”

In this statement Jesus did not mean that he personally was present, but that the I, the one Mind - his Mind - was present, for Mind is omnipresent. In Mrs. Eddy's words, *“This beautiful presence all around us is the substance of every good which we could possibly desire, yea, infinitely more than we are capable of desiring. ‘Eye hath not seen nor ear heard, neither hath it entered into the heart of man, the things that God hath prepared for them that love Him.’”*

Our meeting this day holds a world of promise, is fraught with tremendous hope and filled with far-reaching possibilities, for where two or three are gathered together in the name, the

understanding of Christ, Truth – the truth about being – there God, the one Mind, is found expressing Himself guiding and directing His own activity.

In eighteen eighty-nine, to her March class, Mrs. Eddy said, “We, today, in this classroom, are enough to convert the world if we are of one Mind.” On another occasion she declared, “A small group of wise thinkers is better than a wilderness of dullards and stronger than the might of empires.”

Have you ever contemplated the meaning of a gathering of real Christian Scientists--real metaphysicians--with one accord, in one place, with one Mind: the accord, the accord of Mind; the place, the presence of Mind; and that Mind, God? What cannot right knowing, devout prayer, accomplish? Mind is All-in-all and there is no limitation to the love and blessing it showers upon its own idea.

But as Christian Scientists you are not and cannot be deceived into believing there is any value or virtue in “numbers.” You know that God and His idea is one and all, and you know the term numbers--anything more than one--is merely a figure of speech implying the infinity of Mind and its expression. Infinity is always

one and the idea’s oneness is with its Principle and never with idea.

Numbers carry no importance in and of themselves for you realize, as Mrs. Eddy states, the Christian Scientist is “alone with his own being and the reality of things.”

Evil builds upon and glories in numbers for they deny oneness when not understood. Christian Science builds on oneness alone, one God, one man, and the eternal communion of Father and son.

Mrs. Eddy is said to have once told a class, *“You may falsely think that something stands between you and your heart’s desire, and so go through life here with that desire unfulfilled, but it is not so. Deny it, and you will find yourself free; and good will begin to flow to you and you will see clearly that nothing can stand between you and your own. Lean on God. Trust Him. Understand Him, and He will give you foresight, wisdom, and a capacity to execute His will, and show forth His name.”*

Nothing can thwart the power of right knowing to bring to light the millennium, the understanding of man’s eternal oneness with good.

Realizing this, how naturally then would Mrs. Eddy declare, *“To affirm anything is to assert its possibility--to assert it even in the face of*

all contrary evidence,” and also, *“by affirming that to be true, but which to all human reasoning or sight seems not to be true at all, you can bring it to pass.”* What can oppose Mind? Does not the allness of Mind make every affirmation of truth instantly available? Of course it does.

What a wealth of achievement this knowledge offers us. Think of it! By affirming that which is true we can bring it to pass. Of course, as metaphysicians, you know the bringing of it to pass simply means the beholding of that which already is. And has not Mrs. Eddy also declared that, *“When you reach out to the beyond for the real, you instantly express it”*? The heart’s desire sees its fulfillment in this understanding, this scientific statement of fact. Think what it means to be able to affirm anything that is true, and to know that your affirmation is the seeing its actual presence, and that not an instant intervenes between affirming that which is true and seeing it, and that even when all human reasoning declares it otherwise. Mind speaks and it is done. As the Psalmist said, *“Who is so great a God as our God?”*

What a vista of success and achievement is unfolded to each one through this promise of oneness with all good! But best of all is the certainty and assurance which comes from the

scientific understanding of why the affirmation of that which is true not merely states its possibilities but actually brings it to pass, in other words sees it as right here.

Before considering the important subject of the meeting, malicious mental malpractice, the unseen foe, let us be admonished by Isaiah: “Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn,” so that our communion with God may truly be the partaking of that bread and wine referred to by Jesus as typifying the understanding and inspiration of Spirit, the eternal unity of divine Principle and its idea, man’s oneness with God. And as the Revelator declared “There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie.”

The metaphysician knowing he consciously is, is assured that consciousness must be, or he could not consciously be. From this it follows that consciousness *is*. He further knows that that which *is* is necessarily all that is. There could be nothing outside of that which *is*, for, of course, that would be *is not*.

Therefore, this *isness* must include within itself all being. There is nothing outside of it. It is all-inclusive; it is all Life; all intelligence; all

Truth; all substance; all power; all Love, the one and only Mind from which alone all thought proceeds.

Such knowing is not obtained from a book. The Bible and Science and Health take you to their source – the one Mind – and in your oneness, your communion with the Mind of those books, you realize what Christian Science actually means. You are not a Christian Scientist because of person. It is a matter of no moment to you whether human belief says there is or is not another Christian Scientist. To you, God is Christian Science and therefore you are the Christian Scientist. You are the man of God, and as such, you are the voice of God - the word of God - and all that you are ever aware of is your oneness with God – God communicating Himself, His will, to you, His own idea.

You never deal with anything but God, for God is infinite and you could not deal with anything outside of the infinite. You could not be aware of, in other words cognize anything unless it came to you as consciousness. Coming to you as consciousness, it actually comes as your God to you. Then you are always dealing with your God, your Mind. You know that. Therefore, you know that if you turn from this one God, this one cause, and look to what you think

is effect, instantly you become a mal-practiser of Christian Science, because you are introducing, or attempting to introduce something besides All – God and His man.

Mrs. Eddy, you doubtless have discovered, has written analytically and completely on the subject of malicious mental malpractice, and all that the term implies, stressing minutely the importance of understanding what it is and what it is not. You must have become convinced that nothing is more important than the understanding of this specific subject, malicious mental malpractice, which, in its final analysis, is revealed as the sum total of iniquity, the complete negation of divine Mind. Through its exposure comes the understanding which is the key to the destruction of everything that assails and hurts mankind.

Whether good or bad, the name given to any claim is of small moment. What is important is to know whence it cometh and whither it goeth, what its origin and what its purpose. That is all the metaphysician is concerned with. And it does not concern him in the sense of distressing him. Far from it. He knows that, since all true thought comes from God, its only purpose is to interpret good. Therefore whether good appears positively or negatively, the metaphysi-

cian, like Jesus, knows he is dealing with God only. Hence the promise Jesus gave: “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.”

The metaphysician’s conversation is in heaven. He insists upon finding every word to be of *heavenly origin*, in spite of any distorted meaning. His first and essential duty is to translate every word back to its origin which is God. Take for instance, the words malicious, mental and malpractice. Malicious means with deadly intent; mental means in the realm of mind; malpractice means wrong practice. Hence the complete meaning is a wrong or evil practice in the realm of thought, with a deadly motive and with the sole intent of destroying through a mental process.

Now, how could such a combination of words with such a purpose be associated with God?

The principle of numbers is the law of annihilation to every thing in numbers contrary to itself, not because it knows anything which is contrary to itself, but because its ever-presence is the law of spontaneous destruction to every mathematical mis-statement. In exactly the same way, God, the divine Principle of being, is the omnipresent law of total destruction to

all unlike Himself, to every mis-statement or misconception about Himself. God thus becomes the one destroyer, the one divine Mal-practitioner *to all evil*, and His intent is deadly -- to annihilate every vestige of evil and belief in evil. As Jesus said, “I came not to send peace (to evil) but a sword.”

Science and Health points out that “The greatest wrong is but a supposititious opposite of the highest right.” Thus, every wrong borrows its seeming presence and activity from right, from God. When viewed correctly, the negation or suppositional opposite is welcomed, for as reversed, the lie of the corporeal senses is also automatically reversed.

The point should again be clearly established and emphasized that as a metaphysician each one must realize that to bring in a third, immediately makes him a mental malpractitioner, a wrong thinker, for there can be only God and His idea. Furthermore, it makes him a malicious malpractitioner, because malicious means deadly, finite, and the attempt to bring in a third and have something besides Mind, is to finitize Being. That is the cause of all evil.

Do not think you can turn away from what you know Being to be, the one Mind and its idea and the eternal communication or commun-

ion between them without becoming a malicious malpractitioner. It is not possible. Therefore if you should attempt to do this, all that Mrs. Eddy has said about malicious mental malpractice spontaneously becomes that which you are accepting as your mind. Arouse yourself and ask, “What responsibility have I as a Christian Scientist. If it seems no more than to go dreaming along from day to day, why abandon the old church Christian faith?”

Christian Science is not mere faith. To be sure it includes faith, but rather is it understanding, -- understanding which demands as Science and Health says, “Absolute consecration of thought, energy, and desire.” You may put off practising what you know. You may “go the way of all flesh,” as mortals have been taught, but all problems will still be waiting to meet you “up the road.” There is only one way in which to work out the science of Being, and that is the way of understanding.

This understanding is the Messiah, or Christ. As Peter said, “There is none other name under heaven given among men, whereby we must be saved.” Then is it not foolish to imagine that malicious mental malpractice is something that does not concern you and does not have to be dealt with? You must realize that it, and it

alone, appears as the so-called law of reversal, claiming to have the power and the will to reverse everything of God and with the avowed purpose of crucifying the truth in your thinking. You must see that it is the one and only thing to be dealt with and defeated.

Now we have reached our main subject. In order to present it with a clear sense of its great importance to our welfare, as well as to the welfare of our entire world, I am going to quote for you several statements of Mrs. Eddy.

The first was published in a little pamphlet called *Historical Sketch of Metaphysical Healing*: -- *“I regard some of my students’ seeming blindness on this question of a perniciously directed mental influence, with great pity.”*

A statement from *Miscellaneous Writings*: “I am astounded at the apathy of some students on the subject of sin and mental malpractice, and their culpable ignorance of the workings of these--and even the teacher’s own deficiency in this department.”

One from *Miscellany*: “The only incentive of a mistaken sense is malicious animal magnetism, -- the name of all evil, -- and this must be understood.”

Another from an early edition of “*Retro-spection and Introspection*”: “Doubters of the

existence or the evil of mental malpractice, sneerers at the probability of its method, will at no distant day have their eyes sharply opened.”

Lastly from the second edition of Historical Sketch and one that should open the eyes of every Christian Scientist to this subject of malicious mental malpractice: *“If any honest Christian Scientist can be deceived into believing 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 insure his own defense, and leaves him in the power of animal magnetism—perhaps temporarily relieved of this suffering, rejoicing in a hope of freedom which he afterwards finds to be in vain.”*

It should always be remembered that when Mrs. Eddy is quoted as stating a metaphysical fact, that which seemed to be the voice of Mrs. Eddy was really the voice of the authorship or authority of Science and Health. Now, what was the voice of that authority? Was it not the voice of Mind? You know that Mrs. Eddy did not create the *truth* of Science and Health, but she became God-like enough to put self aside and let Mind inscribe the truth of Being. No human belief could have written Science and

Health, and you whole-heartedly subscribe to her own statement in that book, “No human pen nor tongue taught me the Science contained in this book, Science and Health; and neither tongue nor pen can overthrow it.”

Consequently, when Mrs. Eddy states a *scientific fact*, take it as gospel. If you do not understand it for the moment, do not be disturbed. Ponder her statements. Ask yourself whether your understanding of Christian Science is sufficiently developed to establish those statements metaphysically, and if your understanding does not confirm them immediately, you will find that further unfoldment will establish their truth.

In that last quotation it is wisdom saying to you that if you “*can be deceived into believing that it is chance,*” circumstance, condition, education, environment, heredity, anything rather than “*direction by malicious minds which are at work,*” or if you can be deceived into thinking that it is “*ignorance instead of sin*” that you have to meet at every point, then this error will prevent your understanding enough of the question to insure your own defense, and will leave you in the power of animal magnetism, in belief.

A statement like that from the discoverer and founder of Christian Science, calls for your con-

secreted thought. You must ask yourself, “What am I doing? Am I drifting along, accepting the suggestions of evil that I am without a position, or without money, or home, or husband, or wife, or health, anything desirable, because of chance – because of circumstance, or am I awake to the realization that it is the deliberate ‘*direction by malicious minds*’ at work?” Consider also how often the temptation comes to believe that it is ignorance, not sin, that has to be met at all times. Let us see why these suggestions come and at the same time remember, that malicious mental malpractice and ignorance are always one not two, and are always *sin*.

You know that God could not be cognized unless He were shown forth by the Christian Scientist. In the same way evil would be unknown unless it were voiced by what appears as a malicious mental malpractitioner. But if you think that in any way means there is *a* person involved, you lose the real sense of metaphysics. It could appear as a billion persons, and does to human belief, but does that make it *a* person? And yet, you must recognize, before you set about destroying it, that it actually seems to be presented to you perpetually as person, even though it may reach back, over a long period of time in building the argument which is finally

directed against you, as in claims of heredity, disposition, traits, and so forth.

Do we not all have to plead guilty to the fact that we have been idly dreaming? Did not Mrs. Eddy declare, *“I am astounded at your ignorance of animal magnetism. Your enemies are working incessantly, while you are working not as you should.”* Which one of us, when something contrary to good is presented, does not immediately begin to think “Well, where did this come from? What brought it about? Some circumstance, some condition, some chance?” Anything instead of seeing that it is always the result of *“direction by malicious minds which are at work.”*

But you also realize that if you were to seek the so-called minds at work, your efforts would be futile, and you would become totally lost. Why? Because evil is expressed in all its multiplicity of human beliefs negating the infinity of variety of divine Mind and its expression and rapidly changing from one belief to another. It is these malicious beliefs or minds at the dictation of the one evil, which are doing the constant pounding, though you may, if not keenly awake, think it is your own volition. It is this malicious argument going on incessantly, that causes Christian Scientists to bow down to the

lies it presents and believe among other arguments that they cannot heal, that is to say cannot see God as All-in-all. Paul admonished, “Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.”

In other works wake up by knowing you are awake and why, and that as a Christian Scientist you cannot be made to believe that it is chance, circumstance or any other thing that is at work instead of malicious mind. Then you cannot be prevented from handling the claim and destroying it, whatever it may be called.

Mrs. Eddy has told us that if we do not awaken and begin to handle malicious animal magnetism, our cause will be lost, rendered wholly unavailable, -- the cause of Christian Science -- the cause that you love more than all else. But even though consecrated to this cause -- to one God and His idea -- and loving it with your whole heart, are you awake to and intelligently handling the negation of this cause—malicious mind? If not, do you realize what is preventing you? It is not your self. Perhaps malicious argument is saying to you, “I have no time; or I cannot do it; or the press of home

duties, or the stress of business prevents my devotion to the cause with my whole heart.” You must know, however, that in reality, there is no mind to voice such untruths since there is only the one Mind.

Consider the terrific turmoil going on in Europe, -- the “judgment of the nations” that is typified by the King’s Chamber, in the Great Pyramid! In this turmoil you are seeing in a degree what constitutes this judgment. These are your nations, are they not? Are you going to allow such conditions to continue without turning your attention to them?

Mrs. Eddy is reported to have told some friends that if we did not destroy the belief in malicious mental malpractice and meet its mesmerism, we would go along another 1900 years with the world sunk in blackest night. She also declared that it had tried to overcome her, but she had withstood it all for 40 years, and that now we must do it. Unless it is done, the cause of Christian Science will vanish.

Is this “withstanding” accomplished by indolence, or by the searching out of an easier way to spiritual achievement? Do you think you can do it by turning, perhaps, to the countless foibles and fables of human belief which offer quick means of securing wealth and happiness? Be-

ware the silly rubbish of so-called superfine metaphysics that is flooding the earth, seeking as the Bible points out to deceive, if possible, the very elect. All of such things mean nothing to the Christian Scientist. God has already done all. Jesus declared, “I must work the works of Him that sent me, while it is day: the night cometh, when no man can work.” What Jesus declared as imperative for him to do cannot be less imperative for all to do.

It is not a question of whether you became interested in Christian Science because you were healed or because you saw its truth, the fact is you vigorously continued its study because of your deep love of Truth. What do you think could rob you of that earnest enthusiasm? Nothing. And nothing has robbed you of it. Then what has *seemed* to do it? It is this malicious argument that has tried to foist itself upon you as your mental volition and act as your Ego, your I. Are you going to allow it to continue? Are you going to allow yourself to be controlled, or are you going to turn on the light of intelligence and destroy the whole lie that proclaims that malicious evil can make for you a “rule” or “law” of any kind?

You thoroughly understand the uselessness of handling effect. You do, however, recognize the

wisdom of first seeing, for instance in a case of cancer, the truth about cell, how God embraces within Himself, all that cell means, that there is nothing outside or apart from the *isness* that is all that is, and of finding cell right where it always is--the very presence of God, in the kingdom of heaven, perfect, indestructible, expressing obedience, orderliness and truth and everywhere present. But having discerned this to your complete satisfaction you instantly see that is but a minor step, and if you stop there as Jesus said, you are an unprofitable servant, for that is only doing that which it is your duty to do--so you immediately proceed from that point to the realization that diseased cell is not the claim. Disease cannot argue. Disease has no intelligence. How could matter, whether called tubercular germ, cancer, or any other disease, argue? You know it has no intelligence wherewith to argue. Then what is doing the arguing? It is sin, malicious mind, malicious mental malpractice, through its so-called malicious mental malpractitioner. That is the real claim every time.

Mrs. Eddy told a member of her household that, *“in the beginning it was easy to handle sickness, but now we are handling sin.”* Is that not exactly what we are handling? What else

could this subtle argument be that seems to take possession of you as your mind and makes you voice its lies? It is the unseen foe, the sin of sins. You must recognize it as sin instead of ignorance or some discordant thing, or real healing cannot result.

By that it is not meant that it is unnecessary to reassure yourself that there is nothing wrong, in belief, as a thing. The claim may seem to be some *thing* wrong, but you instantly recognize that that is not the real trouble, so you do not give it any standing, but instead you discern that it is hypnotic suggestion that must be destroyed. Effect no longer deceives you, it is so-called cause that must be dealt with.

Are you whole-heartedly ready to accept this conclusion? Are you ready to grasp it and vigorously fight back with the truth? Most assuredly you are. You forcefully declare “I will destroy the belief that there is malicious evil that can operate as malicious minds and make spurious laws claiming to govern and control me, for malicious mind cannot think or act, it borrows, as the negation of God, all from God and so as reversed declares God’s presence.” If you do not do this, you will lose the whole purpose of metaphysics. Metaphysics does not deal with

things in the physical realm, so-called, but keeps all in the realm of mentality.

You cannot play with your understanding of Christian Science. The time for trifling has passed. No wonder Mrs. Eddy is reported to have said to a friend, *“This hour is the acme of hate against Love, and Love alone can meet it.”* Are you willing to allow your world to fall into destruction? Or are you going to settle the question instantly and declare, “This testimony halts right here. My thinking stays on one side and one side only, the side of God.” Then remember, *“To affirm anything is to assert its possibility”* and that when you affirm that which is true, although human reasoning and sight may say it is not true at all, you will bring it to pass. Why? Because it is already the fact.

Do you believe that? If you do not, why do you say, “I am a Christian Scientist and I believe Mind is All-in-all”? Are you afraid to trust Mind or to use your own authority, afraid to stand and declare on the side of Mind, and believe with your whole being what you affirm?

This continual argument of “sin” has nothing to do with you. It is something entirely apart from you. It is the argument of malicious mental malpractitioners, or so-called malicious minds, the voice of evil, trying to make you, too, bear

false witness. Are you going to counteract this argument with Truth, and claim, as Mrs. Eddy points out in *Miscellaneous Writings*, “full exemption from all necessity to obey a power that should be and is found powerless in Christian Science.”

What you have accomplished up to now, is only a beginning. You must continually enlighten yourself on the whole subject. Like Mrs. Eddy, let nothing prevent your fighting, not only “40 years” but until all malicious mesmerism vanishes under the light of understanding. If you, like our Leader, have to cross the Red Sea, step bravely forward, and it will divide as of old, and you will go through on dry land, rejoicing every step of the way.

You do not have to uncover evil in one sense of the word. It is uncovered. Science and Health states, “Truth is revealed. It needs only to be practised.” But if you go on accepting these arguments of malicious mind, thinking that they are your own thought, you are powerless to cope with them. Assert the power of Mind, this Mind that is God, this Mind that is your Mind, and begin to feel that you can see as already brought to pass whatever is true. Evil argues persistently and vigorously. You cannot be less persistent or less vigorous.

Jesus taught that asking was pre-requisite to seeking, and seeking to finding, and drove home this lesson with the story of the man who besought his friend at midnight to give him bread. “I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.” We find Mrs. Eddy pleading similarly for consecrated and resistless effort, many times throughout her teachings. In Miscellaneous Writings she says, “Are we duly aware of our great opportunities and responsibilities? Are we prepared to meet and improve them, to act up to the acme of divine energy wherewith we are armored?” Why not put yourself on the positive side of that which you wish to carry, and see that the only thing that is trying to stop you is this malicious mental malpractice, with its incessant argument on the negative side.

Have you ever stopped to ask yourself how that East Indian who was on Robert Ripley’s “Believe It or Not” radio program, walked over a pit of red hot coals, heated to 1200 degrees Fahrenheit? He had performed a similar feat in England in 1935, with a temperature of 800 degrees. Of course the belief that enabled him to do it was just a changed material belief.

As Christian Scientists, we understand it as a form of self-hypnotism. In his talk over the radio after his performance, he said that it was his faith in God and in himself, that gave him the power. It is obvious what the East Indian is believing his God to be. Nevertheless, whether or not he did it through hypnotism, the fact remains he did it, and the question is, how? His utter consecration to his purpose, largely through the elimination of fear of the fire, was what enabled him to walk unscathed over the hot coals. As an example of true metaphysical understanding, we have the joyous demonstration of the three Hebrews, Shadrach, Meshach, and Abednego, who proved the power of real Mind-understanding to nullify the false sense of fire.

If consecration to his task could make the performance of the East Indian possible, think of the possibilities of consecration to the understanding of the allness of the Mind which says, “Son . . . all that I have is thine.”

Do we pass these things by? Are we like the travelers in the parable of the man who fell among thieves? Those who saw the man, with one exception, passed by on the other side, just missing the lesson to be gained had they stopped to unsee the lie and to profit by it. Is not that

what we too often do? Do we see these things and straightway forget them, or do we pause and ponder and become more consecrated in Christian Science?

When you commence the study of mathematics, you do not stop at the multiplication tables, you go right on to a complete understanding of all mathematics. That is the natural and normal thing for a mathematician to do. Why should there be any difference in acquiring the understanding of Christian Science? Should you not just as normally go straight through to the ever-present kingdom of heaven? You would were it not for one thing, and on thing only, malicious mental malpractice.

Why have we not awakened long before now to what is confronting us, - this one evil with its dogged insistence challenging our every act? It makes no difference whether it is a question of closing a deal in business, or healing a case of disease. That deal or that case would be spontaneously finished the moment it presented itself, were it not for this insistent claim which dares, in belief, to intervene and say to you that the presence of Truth can be reversed, delayed, defeated.

“When you reach out to the beyond for the real, you instantly express it.” That truth is

self-evident. Who ever heard of looking to the principle of numbers for two times two is four, and not instantly expressing it? The “beyond” is Mind, that which is beyond all mortal sense, all limitation. When you reach out, beyond all limitation, to Mind for the real, you instantly express it. Mrs. Eddy continued her statement, *“But because you are still in matter, in belief, and subject to the laws of matter, in belief, that absolute Truth outlines itself to meet the present need.”* In other words, it spontaneously appears to you in the language you can best understand.

Then why not expect it to appear? Why think it extraordinary that God can raise the dead, or give you perfect bodily health, or that He can give you all the money you need? He gives you everything. Why should you question it, when there is no such thing as matter, and you are not looking to matter, but to Mind, dealing with Mind, knowing that Mind is All-in-all? When you stop to think, you know that it is absurd to doubt or question. What then, makes you doubt or question? To that there is but one answer. It is malicious argument, daring to suggest that you have lost your faith and confidence in God, that you no longer trust your ability to heal and to heal all dis-ease. You know, however, that the healing is already there, that in reality there

is nothing to heal but something of God to see, and that what you say, as the voice of God, stands fast, and cannot be reversed.

What is there to stand between you and Mind, and its spontaneously appearing to you? Nothing. Then you say, “It is not I that doubts, it is the suggestion of evil trying to substitute itself for my I; it is malicious mental malpractice, operating as malicious mental malpractitioners.”

Mrs. Eddy warns us in Miscellaneous Writings, that “Large numbers, in desperate malice, are engaged day and night in organizing action against us. Their feeling and purpose are deadly, and they have sworn enmity against the lives of our standard-bearers.” They are attempting, by their arguments, to weaken the Christian Scientist’s confidence in his ability to show forth God. Evil is afraid of the standard-bearers, for they stand as God’s law of truth to evil, saying “Thou shalt surely die.” Then is it not malicious mesmerism that is raising its head against you to voice its lies? Who is a standard-bearer in Christian Science, except the one who knows something of himself? Because you know something, of yourself, in knowing *why being is*, you are the standard-bearer.

From a study of Mrs. Eddy’s writings, on the

subject of malicious mental malpractice, it becomes apparent that no matter under what guise evil may appear, it is never anything but malicious animal magnetism. There is only one way for you to free yourself from becoming the servant of sin, from lending yourself to malicious mental arguments and that is, as Proverbs states it, “In all thy ways acknowledge Him, and He shall direct thy paths.” In all ways start with cause and cause, God, will take care of effect.

You remember the statement of Mrs. Eddy, in her early Science of Man, “*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 marvelous instances of cure.*”

Do you want to heal? Do you want to have the kingdom of God right here? Nothing can limit your power. You alone could limit it by listening to the malicious arguments of the mental malpractitioner instead of knowing that God is the one and only Mind.

When the warning is given, “*Do not think to deceive yourselves by deceiving others,*” does it

not mean that we must save ourselves from this deception by insistently seeing the reality and everpresence of God and His idea and thus healing the sick; in other words by consistently correcting the lie with our declarations of Truth? Then go out, as it were, “into the highways and byways” and do this healing and so prove what you know. Why not? The lies presenting themselves as consciousness are many and each one must be taken back to the Father’s house and there found correctly. This means taking the things of God and showing them unto the creature. Then, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

Every Christian Scientist must understand and does understand that when the word “heal” is used in Christian Science it does not mean to heal someone or something, for there is nothing to “heal” with God as All-in-all. Thus healing in Christian Science simply means conscious oneness with God, and the efforts to bring about this oneness are not based on its absence but are merely the refutation of the negation and the translation of it back to its original fact of good as all the *isness* there is.

You know that every thought and every act will be brought into judgment. Can you be a

mathematician without facing tests on every rule? The understanding of Christian Science demands no less. Then why make excuses? Why think that anything, as a test of your sincerity and understanding, can take the place of healing the sick and heavy laden?

In Miscellaneous Writings it is stated, “Less teaching and good healing is today the acme of ‘well done;’ a healing that is not guesswork, - chronic recovery, ebbing and flowing, - but instantaneous cure. This absolute demonstration of Science must be revived.” If you are not healing, not seeing and feeling God as All-in-all, get immediately into your “closet,” and there alone with Mind, ask what is stopping you and arouse yourself to resist this hidden mental foe which declares you do not understand God.

The incessant argument is that you cannot heal, - that you cannot know God - that you do not know how to heal - how to understand Him. Then the argument continues, calling its lies laws of matter, of nature, anatomy, physiology, heredity, hygiene, theosophy, spiritualism, astrology, false theology and so on; also laws of wish, rule, inclination, desire, hatred, anger, endless would-be laws. All these are simply the negation of divine Mind and its activity, and melt away under the lens of Truth.

Thus evil argues incessantly. Are you accepting its argument? You know that nothing can stop you from healing, because whatever you affirm that is true, even if “*to all human reasoning or sight it may not seem true at all,*” still it will come to pass. It could not be otherwise since “All is infinite Mind and its infinite manifestation” as Science and Health declares, and since good *is*, not will be.

To you, body means embodiment. You do not think of body as just a conglomeration of atoms, weighing a certain number of pounds. You think of it as the full interpretation of Mind to you. In your healing work in Christian Science, consider carefully this statement which Mrs. Eddy made to some friends: “*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 the functions, preserved and harmonious, but not as not in matter, but as and of Mind.*” By the phrase, “*not as not in matter*” is meant that Mind does give back the original body and its functions, preserved and harmonious, in that which may seem to you to be matter, but which is really Mind. There can be no limitation, because all is Mind, not matter at all.

You may think good appears materially as

health, security, position, and other seemingly advantageous conditions. However, regardless of the appearance, you would not be aware of even a sense of good if it were really material, if it were matter as such. Affirm on the side of that which is true, and the true will supply you with all good, and will give back the original, free from limitation; in other words, will give back body, not without functions, but with *“its functions preserved and harmonious, but not as not in matter, but as and of Mind,”* in the positive language that you can best understand.

Compel yourself to stop doubting, quibbling and questioning and begin to work. Exercise the will of God. It will operate every time, for *“Whenever you reach out to the beyond for the real, you instantly express it.”*

That which is real, that which is true, is not in the process of coming; it is already here. That applies not only to health, but to the fulfillment of all good, regardless of the need or the occasion. The answer is here - present every moment. Then reject with equal insistence, the perpetual lying insistence of the mental malpractitioner, that evil is the reality. You are not afraid to use the will of God. As the man of God, the voice of God, you declare, “Here I stand, and evil has no power.”

“So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”

Because I have brought out so strongly the necessity of using your “will” in facing the work that lies before you, I would like to repeat to you a little poem, called “Consecration.” This poem is anonymous, but Mrs. Eddy evidently thought highly of it, because she asked to have it published in The Christian Science Journal of October 1900. Obviously it is not wholly metaphysical, but it is easy to comprehend why she thought it worth publishing, for it is filled with the right understanding of will power, and is worthy of your most thoughtful consideration.

CONSECRATION

Laid on Thy altar, my Lord divine,
Accept my gift this day for Jesus' sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.

But here I bring within my trembling hand
This will of mine - a thing that seemeth small,
And only Thou, dear Lord, canst understand
How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching eyes can see
Struggles of passions, visions of delight,
All that I love or am, or fain would be -
Deep loves, fond hopes, and longing infinite.

It hath been wet with tears and dimmed with
sighs,
Clinched in my grasp ‘til beauty it hath none.
Now, from Thy footstool, where it vanquished
lies,
The prayer ascendeth, O may Thy will be
done.

Take it, Oh Father, ere my courage fail;
And merge it so in Thine own will that e’en
If in some desperate hour my cries prevail
And Thou give back my gift, it may have been

So changed, so purified, so fair have grown,
So one with Thee, so filled with peace divine,
I may not know, or feel it as my own,
But gaining back my will, may find it Thine.

Notice how in gaining back (your) will, you
“may not know, or feel it as (your) own, but
find it Thine.” You find God’s will as your will.
Use it then. Do not act as though you were help-
less, but use this will of God, and you will be

turning directly to God, and God alone, to find out what His will is. You will never deal with effect, but will always start with cause. You know to begin with effect, is to yield yourself to the enemy of mankind and aid and abet the wilfulness of evil, malicious mental malpractice and its tools. You first start with God, divine Mind, and find Him the source of all that appears. You cannot then malpractise but will bless mankind. This is what is meant when Science and Health says, “Your true course is to destroy the foe, and leave the field to God, - Life, Truth, and Love, remembering that God and His ideas alone are real and harmonious.”

May I now leave with you a statement of fact and an exhortation from Mrs. Eddy’s Miscellaneous Writings: “Christian Scientists cannot watch too sedulously, or bar their doors too closely, or pray to God too fervently, for deliverance from the claims of evil. Thus doing, Scientists will silence evil suggestions, uncover their methods, and stop their hidden influence upon the lives of mortals. Rest assured that God in His wisdom will test all mankind on all questions; and then, if found faithful, He will deliver us from temptation and show us the powerlessness of evil, - even its utter nothingness.”

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HOW MALICIOUS
MENTAL MALPRACTICE
SEEMS TO COME
INTO BEING

In order to understand in a practical way the subject of malicious mental malpractice – the negation or suppositional opposite of Christian Science practice - it is necessary to understand its suppositional origin, just as it is essential in order to understand Christian Science to know: firstly, that there is God; secondly, what God is; and thirdly, to know what He is God to and the laws by which He operates. No Christian Scientist would think it possible to intelligently continue his study of Christian Science without first being well grounded on these fundamental points.

In order to think and act with unbounded confidence, the Christian Scientist knows that he must have a reason for the faith that is with-

in him and that that reason can only be completely satisfied as every step in the process of establishing its structure is taken intelligently. Thus in proving that God is, he starts with that which he knows of himself without any external testimony, namely his own consciously being, and from this he instantly is assured that he could not consciously be if Consciousness were not first the fact. Thus he establishes that Consciousness *is* and from this isness he goes on to find that Consciousness is All-in-all, since there could be nothing outside of that which *is*. He further learns that this Consciousness, being all, embraces within itself all being, with all that this term implies.

Thence he goes on to discover that this Consciousness, in order to be Consciousness, must be conscious of something and he names that something that Consciousness is conscious of, idea, man or any term that he chooses whereby to express effect. The term or name is unimportant but whatever term is used it means that whereby Consciousness is made known . Because this Consciousness is necessarily Mind, Intelligence, that which knows, it expresses Itself as law, order and so forth.

The student of Christian Science continues this reasoning until there is not the slightest doubt or question left in his mind that not only

is there God, but that He must, in order to be God, embody within His own infinity all Life, Truth, Substance, Being, etc., together with that which He is God to, with His accompanying laws. Being All-in-all, His Allness must necessarily include all. This Allness means Oneness and therefore there is nothing apart from Him. He is both noumenon and phenomenon, God and all that God is God to. The Christian Scientist knows he cannot understand God without this sound foundation, which gives him a reason for the faith that is within him.

In exactly the same way, in order to comprehend this subject of malicious mental malpractice, he must see just what it is, how it arises in belief and all that there is to it, or he will not understand it, and be able to handle it, for as Mrs. Eddy states in Miscellany, “. . . we cannot do more than we are nor understand what is not ripening in us.” What man is is always what he understands and that is what he can use and prove is his own.

Then let us look at this subject of malicious mental malpractice simply and intelligently.

First how does it come into seeming being? Given the fact that God is, that Truth is, there instantly arises, by implication, the suppositional opposite of it, just as with the presence of any

intelligent statement, there arises, by implication the ignorance with regard to that statement. The ignorance is merely the false, in contradistinction to the fact. A lie is not anything of itself. It is the negation of the truth. No mind is required to suppose a lie. It appears as the result of the law of opposites, coming as the negative accompanying the positive suppositionally, and spontaneously disappearing with the acknowledged presence of the real or positive -- in other words being “clothed upon” by the reality.

This supposable condition exists not because of a so-called mind supposing it but by virtue of the law that every truth includes, within itself, by implication the concept of its own opposite. This is the law of opposites. To illustrate this point, is it not obvious that *is*, being *is*, because its “seed is in itself,” alone determines itself, and so implies that anything outside itself, outside that which *is* must necessarily be *is not*? In other words every truth by virtue of its own *isness*, hence allness, carries within itself the contradiction of the lie about itself.

Thus we get malicious mind as the suppositional opposite of divine Mind in all its minutiae, and yet without the faintest real existence of

itself. We call it malicious because that which it negates or is the suppositional opposite of is the Mind that is infinite Life or good. It is necessarily mental because all supposition is mental or mind with a small m. Everything that the one Mind is, in all its infinity of perfection, the suppositional opposite must simulate in exact opposition. The suppositional opposite has no ability independently to declare itself, but by its very nature it automatically falls in line as the negation of that which *is* and it borrows its entire suppositional presence and action from that which *is*, even as any lie depends for its existence on the presence of the truth about which it is the lie.

Just as Mind *is*, and is all that is, hence One, in the realm of the positive, just so malicious mind is suppositionally all that is and is one in the realm of evil or the negation. Further, just as divine Mind, the one Spirit, has that whereby it is shown forth, which we call spiritual being or spirituality, so malicious mind has that whereby, in belief, it is shown forth, viz., material being or materiality, which of course must be and is just as mental as the offspring of supposition would necessarily be. This material being or materiality appears as, and is called, mortal man, place, or thing, but it is never more than the

erroneous or suppositional opposite concept of that which divine Mind and its divine man, place and thing is, wholly pure and perfect.

By means of this so-called suppositional mortal man, place and thing, malicious mind appears to act and operate and it can never act or operate except as such mortal man, place or thing, since cause, whether genuine or suppositional, must have its effect whereby to proclaim itself.

But does this mean that malicious mind has any power of its own to harm anyone? No, for its entire presence and power being a suppositional presence and power it merely declares the real presence and power of that about which it is the lie and so, when reversed, testifies to the ever-presence of divine Mind. To use Mrs. Eddy’s statement in *Unity of Good*, “The use of a lie is that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena.”

However, this negation or suppositional mind must by its very suppositional opposite nature, assume in belief all that God is, together with all His power, authority and law whereby to act, etc. It usurps the role of God and claims to be very Mind and therefore to be your mind,

thinking and acting for you to the minutest details of your daily life. It uses the lie about every law and activity of God as its “law” of activity and does this all with the suggestion that “I am of God for God made me; in fact I am God, Truth.” We have seen, however, that the only sense in which God “made” it is in the sense that God through His *isness* must imply His suppositional opposite *is not*. The *is not*, by its reversal declares *is* and thus shows forth God’s absolute allness both negatively and positively so that God may truly be All-in-all.

Having now seen just how malicious mind arises as supposition, we can readily go on to following it through in all its seeming complications of evil and yet without giving to it one atom of power or reality of its own, but ever turning all back to the one Mind from which all is.

One point should be consistently borne in mind and that is that the supposed channel or avenue whereby malicious mind seems to appear is never of any moment in the final analysis, that it is but the puppet of the supposition it is expressing, even as the divine man of God is in reality nothing of himself but is that whereby God is seen and known. In handling malicious mental malpractice it is so-called cause that is always dealt with, never so-called effect.

The foregoing is preliminary or introductory to the pages which follow, where these points will be repeated in many different ways, over and over again. It seems eminently sensible, however, before going thoroughly into the subject of malicious mind and its so-called malicious mental malpractice, to fortify one's self with the clear understanding as to just how malicious mind originates in belief and what it signifies. Then at no point in its uncovering will it be thought of for one instant as being anything but the suppositional opposite or negation of that which *is*, of God and His allness, and therefore as that which, when reversed, declares the allness of good.

DEFINITION
OF
“BEAST,” “FALSE PROPHET,” “DRAGON”

One good way to understand the manner in which malicious mind operates, appearing always as effect, is to study what John had to say on this subject in the Book of Revelation. This book was dictated to John by Christ Jesus, and may therefore be taken as a statement of absolute metaphysical fact. John recorded it in symbols; but as soon as these symbols are translated into ordinary speech they will be found to be very enlightening.

According to John’s allegory, there were two forces of evil which claimed between them to rule the world and to be able to destroy anyone who did not worship them. The first, a physical power, was called by John “the beast,” and the second, a mental power, was called by him “the false prophet.” These two terms stand, for ma-

teriality and for mentality. But according to the allegory, and this is the point to be noted, neither of these two phenomena has the slightest power of its own. They have “great authority” only because it has been given to them by the third figure in the allegory, the “dragon.”

John defined the dragon as “that old serpent, called the Devil, and Satan, which deceiveth the whole world.” The dragon is therefore a hypnotic mental deceiver, or in other words, malicious mental malpractice. It is the insistent mental argument that appears to the Christian Scientist and says, “God is not all. You have a separate mind of your own, and I can manipulate this in such a way as to make you believe in both the beast and the false prophet, my servants who owe their power only to me.”

These two servants of the dragon, the beast and the false prophet, stand for the whole of the apparent world. The beast is the belief in many bodies, and the false prophet is the belief in many minds. Many bodies means limited bodies: and all that the term implies in the way of sickness, death, lack, laws of physiology, etc., comes under this heading. The belief in many minds is the other aspect of this same belief in limitation and produces religions, governments, fears, and

all forms of good and evil mentality. Between them, these two symbols make up the sum total of outward manifestation, or effect, through which the one evil, or dragon, operates.

In the same way that God, the one cause, always appears to you as effect, in the language that you can understand, so in the same way the dragon, the supposititious opposite of God, appears to you as effect also. Remember, however, that it never is effect. It appears only *as* effect, and is always, really, the same old dragon. Allow yourself to be misled, and handle either the beast or the false prophet, physicality or mentality, instead of the dragon, hypnotic suggestion, and you will be helpless before it.

Suppose, for instance, you see a man lying in the street with a broken leg. No one is responsible for this appearance; no one invented it or put it there. It came there through the beast, the idea that there are a lot of separate, limited bodies all obeying various laws of growth and destruction; and no one invented the beast either. The beast came there through the dragon; and the dragon “antedates man”, because it is exactly as old as the reality of which it seems to be the reverse. As Mrs. Eddy so clearly points out in *Retrospection and Introspection*, “Sin existed as a false claim before the human concept of sin was

formed; hence one's concept of error is not the whole of error . . . The sinner created neither himself nor sin, but sin created the sinner.”

There was a time, when you were beginning your study of Christian Science, when it was enough to attack the beast. It was enough to declare there was no life and substance in matter to produce a complete healing; the man in the street got up and walked away, quite happy. This, however, was strictly dealing with effect; it did not touch the basic lie, and the beast could appear in a different way tomorrow: the mortgage could be foreclosed, or the tire could blow out and wreck the car.

Obviously, a struggle of this kind would have no end to it, no matter how conscientiously and earnestly the Christian Scientist continued to deny the reality of matter. This watchfulness was enough in the beginning, as a knowledge of the rule of fractions is enough when you are studying fractions; but it did not touch the fundamental point. There was no final victory because it was an effect that was being fought, not a cause.

The effect, in spite of the multitude of its ramifications, is a comparatively simple, open thing. The cause, the dragon, on the other hand is extremely subtle. It stands in the holy place

and calls itself “Mind,” “my Mind.” Naturally it does this. It is imitating the one cause, the one Consciousness, the one Mind, and anything it can do to convince you it is your mind it will naturally do. It claims for itself infinite subtlety and strength, as the suppositional opposite of the one Wisdom and Strength, and it will use all this to persuade the Christian Scientist it is his mind.

His business, of course, is to reverse it, because, reversed, it really is his Mind. Unreversed, it is nothing at all, and all the names given it are only the names of a supposition. But it is a supposition that claims for itself “the power and dominion” as long as it is believed in as something real.

Now suppose, instead of the beast, materiality, making its appearance in the guise of a broken leg, we have the false prophet making an appearance instead. The claim of the false prophet is that the world is full of people - men, women, and children - who are thinkers, and that their minds can operate on each other or on themselves for good or evil. In this case, it does not exhibit a man lying in the streets with a broken leg, as the beast did. It appears perhaps as a man working hard mentally to destroy forces which, he has been told by an ecclesiastical body, are trying to destroy the church.

Now, to believe in this man’s mind is no better than to believe in a leg that can be broken. To believe in the existence of that church, a church that needs protecting, is no better than to believe in the street accident. These two attempts at destruction have no force in themselves. They are merely two different external aspects of the fundamental lie, the beast and the false prophet deriving their power exclusively from the dragon. As long as one spends his time mentally arguing with either of these two effects he can do nothing, because they are only effects and not the cause of the trouble. “Lay your axe at the root of the tree.”

The supposititious opposite seems to follow the truth exactly. What seems to be is patterned exactly after what is; and, as one gets a clearer understanding of what *is*, he gets a clearer understanding also of the way the suppositional opposite seems to follow it, imitating it exactly.

The reality is as follows: “There is one cause, or Mind. There is one effect, or idea. God is the one Mind; I am the one effect. A proper synonym for what I call ‘myself’ would be ‘the awareness of God.’ There is nothing else *to* me. What I see all around me, all the things I am conscious of as persons, places, things, governments, minds, etc., are the varying ways in which Con-

sciousness, or God, appears to me, taking the language I can best understand but always appearing to me in a perfect and unlimited manner. This language appears as effect, as other ideas like myself. It is never effect. It is the presence of God appearing to me, Consciousness appearing to that which is conscious only of It.”

Now, the imitation, the suppositional opposite, patterns itself exactly on this reality. It does not invent some new kind of arrangement for itself, but claims to appear in exactly the same way, as though the false creation were a shadow superimposed upon the real one and fitting it exactly. (Of course you understand this. There is no shadow, there is no superimposing, and there is certainly no creation, either imaginary or real, since God does not create but spontaneously *is*. You know that this is true.) It is as though the dragon, the supposititious lie which claims to wear the garments of Truth, (that is, to be true) came to “you” and said, “I am cause. I am your mind and you are my effect, conscious only of me. I appear to you in the limited, dying language that is suitable to me. This language appears to you as effect, as persons, places, things, governments, minds, etc., but it is never effect. It is my presence appearing to you.”

Now supposing, just to carry on the symbol-

ism, the “dragon” could make a survey of the steps leading to its own destruction. (Apparent destruction, of course. It is only an apparent dragon, after all.) The steps might run something like this: “I had you fooled for a long time. I made you think, when I appeared as effect, that it was a real world you were seeing, a world that was really made up of men that died and laws that killed and an endless, unending round of birth and decay. Then you began to find out that it was not a real world, that it had no actual substance at all; it was only a kind of hypnotic illusion, not solid reality, and that what was really occurring was something quite different. But still I had you. You wasted your strength by fighting not against *me* but against the way I was appearing as effect. The reason you did this was because you did not understand then the word ‘Consciousness.’ You thought in a manner that was still theological rather than scientific. You thought that God was a Creator and He had made a perfect creation full of ideas, sons and daughters of God, made in His image, of which you were one out of many. You did not understand why Mrs. Eddy said, ‘The Christian Scientist is *alone* with his own being and with the reality of things.’ You thought, instead rather, that there were a lot of consciousnesses reflecting

God, instead of understanding that there was one Consciousness, appearing in infinity of variety but always One.

“Now, because you did not really understand about this One, although you admitted it theoretically from the days of Moses onwards, you did not realize in a practical way that the suppositional opposite, me, was one also. You thought that my effects were the lies; death, destruction, limitation, etc. Not at all. I am the lie, the only lie. You can reverse the way I am appearing to you as effect all you please, but that will not reverse me. I will still go right along, calling myself your mind, and all the arguments you lavish on effects (so-called), although true in themselves, will not affect me in the least.

“But I am now badly frightened. Since you have discovered that what you have been calling ‘creation’ is really God appearing to you, you have discovered also that the false creation is really only me appearing to you. You have taken me out of my hiding place. You are paying no more attention to my beast and my false prophet, all the physical and mental manifestations that are no more than the branches of a tree. You are laying your axe at the root. You are giving me your sole attention and calling me by my real

name, and I don't like it at all. I am in great anguish, knowing my time is short.”

Now, to drop the suppositional and get back to the real. What is the ‘real name’ of what you have been calling evil? Obviously the real name is God, since there is no other realness. The real name of death is Life. The real name of a mistake is Truth. Death could not be destroyed except by calling it by its real name, neither could the dragon be destroyed except by ceasing to misunderstand it and by seeing it instead for what it really is. This obliterates what has been called “dragon” and leaves in its place what has always been there, the name God. Nothing is destroyed, because there is nothing to destroy: destruction is a kind of symbolism. What is done is to see it correctly; and because the awareness of God is all that there is to one he cannot very well do anything else. The apparent warfare with the dragon is simply the finding of one's own identity with God; and it ends when the Christian Scientist is finally and practically able to call the “dragon” by its real name.

ANALYSIS OF THE APPEARING
OF
MALICIOUS MENTAL MALPRACTICE

The claim of malicious mental malpractice should be examined just as a claim of sickness is, to find out what is involved. As a belief of cells is involved in a case of cancer, a belief of tubercles in a case of pulmonary disease, and a belief of too much or too little sugar is a case of diabetes, so in analyzing malicious mental malpractice and its effects it is necessary to understand how the claim seems to arise. Therefore let us discuss again briefly the origin or basis of malicious mental malpractice. While this has been carefully analyzed from another angle in a previous article, nevertheless the reiteration and amplification of important points should prove helpful and cannot be repeated too often.

To begin with, evil appears in its cruder forms

as isolated cases of suffering or wrong doing. But because it is the negation of God, it must negate God at every point and in every respect. To the mortal advancing to a clearer sense of God, it necessarily seems to present an ascending scale of evil.

In *Science and Health*, it is stated that Adam, evil “begins his reign over man somewhat mildly, but he increases in falsehood and his days become shorter.” In other words, evil begins mildly, endeavoring if possible to hide its nature. *Science and Health* also states that the serpent, subtlety, evil stands as “The first lie of limitation.”

The supposition that God is not All, which of course accompanies any sense of finity or limitation, would necessarily be the first supposition. From that suppositional basis, the whole suppositional structure of evil or negation of God moves forward - always keeping pace in its unfoldment with the advancement of that which it negates.

Thus the divisions of evil - “the beast” and “the false prophet” spontaneously appear; first, as dead matter, which is the most inanimate, nonintelligent and outwardly harmless form of evil. Second, in the more animate form, as “living matter,” appearing as both good and bad, whether as mortals or as things. Third and

lastly, as pure evil mentality, eliminating matter entirely but again emerging in two forms, good and bad, the good masquerading as harmless in order to hide its real nature, but the bad appearing in its true nature, as evil mentality.

In this final appearing of evil as the “false prophet,” matter as such disappears, and mentality is seen to assume all power. At first it appears mildly in its operation of mind-control promising to bring about the betterment of conditions through the action of one mind over another, e.g., New Thought, Therapeutic Suggestion, etc., etc. Finally, it surrenders all pretense of good, and is found operating in the true nature of “the dragon,” the “last infirmity of sin,” as Science and Health points out, showing its real purpose and character as the suppositional opposite of divine Mind, using mental means to produce every form of sin, sickness, distress, limitation, destruction, and finally death, but also sinking “its perpetrator into a night without a star.”

These last two phases of evil have been classified in Christian Science phraseology as ignorant or sympathetic mental malpractice, and malicious mental malpractice.

Whether appearing as animate or inanimate matter as the “beast” or in its final form of mali-

cious mental malpractice as “the false prophet,” the whole of evil is animal magnetism, “the dragon” of Revelation. Science and Health declares that “Animal magnetism or hypnotism is the specific term for error, or mortal mind.”

This name designates its animal or bestial nature and its mind operation or influence, in contradistinction to the spiritual or holy nature of divine Mind and its activities.

It must never be forgotten that the nature of animal magnetism, whether appearing in its guileless forms of matter, or in its more easily discerned and truer nature as destructive mentality, is always the same malicious mental malpractice, the “son of perdition,” “The great dragon . . . that old serpent, called the Devil, and Satan, which deceiveth the whole world,” always ready to devour those who are not awake to its sinister nature and purpose, which is to bring about their death and destruction.

Let us delve a little more analytically into this claim of evil as the negation of good. Evil being a negation or supposition - purely a mental state, every conclusion drawn by it is a suppositional conclusion, and never the fact, although it always appears in one of matter’s various divisions. It must be remembered that matter is

as Mrs. Eddy calls it, a “misstatement of Mind,” and a misstatement is a mind activity.

As a result of the mental admission of limitation, matter appears as the evidence of limitation, of finiteness - matter with all of its so-called divisions, and sub-divisions, and with the entire theory of evolution which is simply one belief added to another belief, borrowing from and claiming to reverse everything of God the source of all being. In the end it actually borrows or negates Mind, and operates as evil minds, capable of doing, as evil, everything that divine Mind does, as infinite good - thus it counterfeits God’s presence, Christian Science practice and practitioner, with its malicious malpractice and malpractitioner. Every step of so-called evolution is a belief or mental step which must in the end be scientifically reversed and replaced with the truth.

Notice how, in belief, evil ensures the so-called increase of its mortals as Science and Health points out, “by the parent’s mind, through self division,” and builds up this self division step by step until it calls its belief a new child. This child in turn is put through a series of further beliefs until it ends in that which it calls death, only, however, to find it is not really death, but merely a continuance of belief which goes on

indefinitely, until destroyed by spiritual understanding.

In handling a case of disease you do not ignore the various beliefs involved - anatomy, “laws” of matter, nature, materia medica, etc., but you take every one of them back to the kingdom of heaven by reversing them and you there find them all, in their true sense, as the activity of God.

You go on from there to discover that the real claim is a vicious mental determination on the part of evil to harass and finally destroy its victim through mental means, that is to say, through hypnotic suggestion. Now at last you have cornered the lie and can correct it.

In the realm of matter, through its various “laws,” evil builds its claim by first creating sickness and finally death. In exactly the same pernicious manner, it builds up its claims of malicious mental malpractice, but instead of operating as matter and “laws” of matter, it now acts as mental “laws,” - “laws” of wish, intent, rule, desire, influence, inclination, determination and so forth. And just as it seems to act consistently and successfully in its “laws” of matter, until destroyed by the law of Mind, so in its realm of mentality, with its claim of mental influence, it is

successful until met and mastered by the practice of Christian Science as intelligent Mind action.

This mastery is obtained just as it was in the case of evil’s so-called law of matter. As you painstakingly destroyed each belief by taking it back to God, and by rising to the true sense of being, so every “law” of malicious mental malpractice must be denied, and its entire operation translated back to God. It was by reversing in belief, the true sense and statement of Christian Science, that malicious mental malpractice came actively into being. It began with one reversal of a scientific statement of Truth, and from that it multiplied its lies until today it has gone entirely beyond matter into the realm of pure malicious mental malpractice.

Mrs. Eddy tells in one of her early editions of Science and Health about the one so-called original malpractitioner, and says plainly that had it not been for this original one there never would have been another. That is obviously true because, all being divine Mind in reality and mortal mind in human belief, there could be no continuance if the original erroneous thought could be annihilated. Mind cannot duplicate its thought, and this applies equally to the negation, malicious mind. A disease begins with one person believing or expressing it, perhaps first the

victim and then the doctor or nurse. Or both begin to believe it, and unobserved it spreads entirely beyond its origin and becomes a recognized belief of the human mind, losing its personal sense and becoming an impersonal claim of disease, with its so-called laws and history. “Therefore the lie was, and *is*, collective as well as individual,” as is stated in Retrospection and Introspection.

In the same way, malicious mental malpractice started with what appeared as one person voicing its lies, but it afterwards was to be discerned wholly as an impersonal claim of evil. The original malpractiser appeared to accomplish his wickedness, by reversing in belief, the statements of Truth. This reversal which Christian Science designates as malicious mental malpractice must be destroyed in exactly the same way sickness is destroyed, that is by taking each lie, or mental argument of “law” and reversing it with the truth. However, instead of handling the “laws” of matter, as such, which are involved in a simple case of sickness, and which are in one sense harmless, you handle every claim of evil as a mentally directed belief operating as the so-called law of vicious minds. This “law” can be and must be as readily discerned and destroyed

as the simple beliefs and “laws” of matter, nature, materia medica, etc.

Malicious mental malpractice, with its malicious mental malpractitioner, can operate only as the negation of Christian Science practice, and in no other way. The positive must always precede the suppositional opposite, therefore, Christian Science had to be in operation before it was possible for mental malpractice to seem to appear. This fact should give a great sense of security and freedom to the Christian Scientist, for he realizes all he has to meet is the negative of what he already knows of Christian Science. Thus he is fore-armed and understands he can “be brought into no condition, be it ever so severe, where Love has not been before,” as Mrs. Eddy says.

Paul said, “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man I put away childish things.” So the Christian Scientist no longer looks “through a glass darkly” but “face to face.” He is no longer a child in the realm of Mind, but has reached man’s estate and he now sees clearly that every error confronting him is a mental lie, deliberately directed. He no longer deals with the belief of material things.

Malicious mental malpractice as the highest

form of evil is the same impersonal ignorance that confronts a student in learning the simple multiplication table. The only difference is that the student of the multiplication table seems to be confronted with nonintelligent ignorance, whereas the student of Christian Science in mastering malicious mental malpractice seems to be confronted with “intelligent” ignorance, if such an absurd contradiction could be used. This “intelligent” ignorance seems to be wilfully and maliciously imparted with the avowed purpose of keeping its victim ignorant.

Even as Christian Science treatment is good imparted with the avowed purpose of bringing to light good and more good, intelligently directed, so evil, in its last analysis is “intelligently” directed evil with the avowed purpose of bringing to pass evil and more evil. The former says, in the words of Christ Jesus, “I am come that they might have life, and that they might have it more abundantly,” the latter the reverse, “I am come that they might have death, and have it more abundantly.”

Mrs. Eddy illustrates with an analogy, in Miscellany, the two phases of evil--“the beast” and “the false prophet,” or as we term them today “matter,” and “ignorant and malicious mentality,” in these words, “The alcoholic habit is the

use of higher forms of matter, wherewith to do evil; whereas animal magnetism is the highest form of mental evil, wherewith to complete the sum total of sin.” She thus expresses the difference between the ordinary claim of sickness and the vicious claim of the sickness that is the result of malicious mental manipulation. Both have to be destroyed by diligently reversing the “laws” operating in each case; one seemingly an ignorant “law” and the other a wilful malicious “law” deliberately formulated with malice aforethought. No presentation in either case can be neglected if the problem is to be scientifically solved.

The Christian Scientist lives and operates today in the realm of pure Mind, and consequently has to meet the negation of that Mind just as the student of mathematics, when reaching the higher rules, has to meet the ignorance about those rules and not the simple ignorance that he met in his earlier studies of mathematics. So, as you, the Christian Scientist, the intelligent metaphysician, gain the understanding of the operation of intelligent good, you necessarily have to meet the belief of “intelligent” evil. This, however, involves only the same fidelity to Principle which you expressed when first introduced to Christian Science. Unswerving consecration to

what is true is imperative. The demand is no greater, the consecration no less, for in both cases the understanding is the use of what is true. You must have the same supreme confidence in what is true, as you have in God.

It is absurd for the advanced Christian Scientist to think he can use the simple arguments and understanding he used when first becoming interested in Christian Science. He cannot. He must practise his advanced understanding just as he would in any other study. Mrs. Eddy stressed this very point when she said to a student, *“Keep your thought clear to work, and protect it from mental psychic malpractice, rather than struggle with the physical ravages of the influence and manifestation.”*

The Christian Scientist must go on to more advanced rules continually, and unless he recognizes this fact and joyfully keeps step with the advancing unfoldment, he is not only waiting for “a more convenient season” but when that more convenient season appears he will discover his lack of progress and will have to take every step he has heretofore neglected. How much easier it is to enjoy the present moment’s unfoldment and go forward happily. As Science and Health points out, “Willingness to become as a little child and to leave the old for the new, renders thought receptive of the advanced idea.”

WHY IS IT NECESSARY
TO HANDLE
MALICIOUS MENTAL MALPRACTICE?

In the study of mathematics, you begin with the first simple rules of arithmetic. Addition is the starting point. You first learn that three plus three equals six, and so on. Then follow in orderly sequence subtraction, multiplication and division.

Doubtless in the beginning as a child, you did not even know what the figures represented but you soon overcame that ignorance and as you grew more interested the ignorance confronting you vanished.

Dealing with addition, you had to meet merely the ignorance about addition; with subtraction, the ignorance about subtraction; with multiplication, the ignorance about multiplication, the ignorance always keeping pace and advancing with the unfoldment of the rule. In every

case the ignorance applied only to the new rule and was as simple as the rule itself.

When you reached the more complicated subject of fractions, the ignorance about them also appeared more complex than the former ignorance. However, you quickly learned that the intelligence governing fractions was supremely simple when properly applied. It was merely a question of adding the intelligence about fractions to the intelligence about easier problems.

In other words, as you advanced in arithmetic you discovered that you used the intelligence applicable to each immediate rule added to the intelligence applied to some former rule. Likewise in higher mathematics, the ignorance always keeps pace with and is overcome by the intelligence of each new rule. The negative always accompanies the positive, which it negates. Now apply this to the practice of Christian Science.

When thought went no higher than thinking in terms of matter, the clear, consecrated discernment that there was, ‘no life, truth, intelligence, nor substance in matter,’ as Science and Health states, was sufficient to release you from much of matter’s bondage. In fact, if that was as far as you had gone in your understanding of

Christian Science, your devotion to it enabled you to heal every error presented to you.

Your next step was to analyze each claim more minutely to discover what was the anatomy involved, and to take the specific error (anatomy involved) back to God. You discovered there could be but one of anything, and that God imparted and maintained that one, perfect and intact; that it was, also, your one, and everywhere present and, therefore, was right where the claim masqueraded. With this realization you healed freely and quickly.

From that point, you went on to prove what Jesus meant when he said of those that believed on him, of those that understood him, “and greater works than these shall he do; because I go unto my Father,” because the “I” no longer is contemplating effect but God, the one cause, divine Mind, and has become one with the Father, Mind.

It was to this present mental unfoldment that Jesus also referred when he said “When ye therefore shall see the abomination of desolation, . . . stand in the holy place, (whoso readeth let him understand) . . . Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” The holy place is Mind, and evil, malicious men-

tal malpractice the abomination of desolation, standing there, means evil no longer operating as matter and material “laws”, but as pure mind, the negation of the divine Mind.

It is at this point of his unfoldment that the Christian Scientist finds himself today. Using the mathematical analogy, he is no longer dealing with the simple rules, of addition or even of fractions, but he is in higher mathematics. So in Science he has reached the highest of all — pure metaphysics -- and he must bring to bear on his problems the intelligence of pure Mind, uncontaminated by finite sense, in order to destroy the negation. Malicious mental malpractice is the ignorance confronting him at each advancing step and is the only thing that does confront him. Just as the whole of mathematics and the ignorance about it are embodied in the most intricate problem, so pure Mind is confronted with malicious mental malpractice embodying within itself all ignorance of Mind.

Through progress, the Christian Scientist is now meeting evil in its final phase. This actually should be encouraging to him, and he can afford to “look up” as Jesus said “and lift up (his) head; for (his) redemption draweth nigh.” He understands why his redemption draweth nigh, for he knows that evil has reached its highest

ignorance; the ignorance about pure Mind which marks the end for the translation, by reversal, of pure evil mind back to God, divine Mind, leaving “nothing that can sin, suffer, be punished or destroyed,” as Science and Health states.

Evil is now doing its worst. As the negation of pure Mind, it faces its end. There is nothing worse to follow. It has been found the lie about Truth in every detail and the lie has been reversed and given back to God.

But, this vigorous and wonderful warfare with evil requires consecrated work. There is no room for indolence or dreaming. Jesus admonishes us to watch, and he repeated again “I say unto you, watch.” Why this demand to watch? Mrs. Eddy answers the question in her article “Watching versus Watching Out,” in Miscellany, where she sternly rebukes not watching against a negative watch, *alias*, no watch, in these words, “Then should not ‘watching out’ mean, watching against a negative watch, *alias*, no watch, and gaining the spirit of true watching, even the spirit of our Master’s command?” When Jesus asked his disciples to watch with him, did they watch, or did they succumb to the treacherous argument of sleep?

Jesus knew that he was meeting the subtle argument of malicious mind that life, substance

and intelligence were in matter, when he asked them to watch with him and to help destroy that argument. But his disciples were unable to help him, so he watched alone, and so completely overcame the arguments of evil that he was able to prove his oneness with Mind. Thus he became the supreme example for all men.

Today we are called upon to watch more assiduously than ever before. We are watching from a higher watchtower; the watchtower of the positive, infinite activity of pure Mind. In consequence, the enemy is negatively just as active. The only way to defeat this enemy is to reverse it by translating it back to God, to the one source of all.

Evil gets its apparent power from the fact of its being the negation of infinite Mind's activity and alertness. It automatically does in reverse everything that God does directly. When this is not understood, one is apt to feel he is dealing with something that thinks and that can mentally harm him. To the metaphysician, such a conclusion is preposterous, for he knows what is operating and attempting to retard his progress, just as the mathematician understands the ignorance that tries to checkmate him at every advancing step. If you imagine that ignorance can think logically, then you are likely to believe

that ignorance can think in the realm of pure Mind; that it can conjure up some deviltry to checkmate the metaphysician. The Christian Scientist is never checkmated by malicious mental malpractice, but is checkmated by his own ignorance of what malicious mental malpractice is, and of its operation as the negative of infinite intelligence.

There is, however, one important difference between the ignorance confronting one in higher mathematics, and the ignorance confronting one in the highest phases of Christian Science. Mathematical ignorance is plain ignorance of facts without any directed intent back of the ignorance, because the principle governing numbers is called a dead principle. Hence the negation in the ignorance of mathematics is without premeditated intent.

The exact opposite of this is the case in Christian Science where God, the divine Principle of being, as Mind itself, is infinitely active intelligence directing the whole of being. The negation or ignorance of this intelligence must be infinite ignorance which assumes, as the negative, the opposite of every quality of good, but in its infinity of ignorance it appears as infinitely intelligent ignorance. It has no power of its own

and when reversed, automatically becomes the very presence and activity of God.

Our work as Christian Scientists is to be about our Father’s business in the realm of unfoldment that we have attained, where Satan is attempting to stand in the holy place of Mind and to operate as pure evil mentality. Satan can be dethroned from this pinnacle of evil only by the understanding of pure divine Mind and its operation.

THE WAY
EVIL ARGUES

Evil's argument follows practically the same lines as any other argument, the only difference being that evil, through its channels of malicious minds, argues silently. Unless you are awake to its machinations, it will govern you. Mrs. Eddy was spiritually minded enough to read malicious mind from the standpoint of divine Mind. Such reading is possible only through spiritual discernment. It cannot be done through mortal mind reading, such as mediumship and spiritualism. Mrs. Eddy has stated, "*There is no mortal mind reading. Mortal mind cannot see or hear what is going on, for all is embraced in the one Mind, and error cannot know anything about Mind.*"

Because the arguments of evil are silent they are not then less persuasive than arguments that are audible. An audible argument is more easily

refuted than a silent one, because it is out in the open where it can be seen, while the silent argument may be operating with you when you are least aware of it and are not on your guard. Its subtle attacks are felt in your body, in your home, your business affairs and your world conditions. So be on your guard - keep awake to the fact that any argument, whether it comes as your own thought or as the thought of another, is always malicious mind's argument if it starts with effect and not cause, if it comes as some person, place or thing that is wrong.

This malicious argument will present itself in any and every way that can harass and distress you. It may appear as physical suffering, business losses, family discord or any suggestion that can make you doubtful of your ability to succeed in your purpose, whether it be healing a case of sickness or achieving success in any line. Its arguments will be directed especially toward discouraging you and embittering your disposition. It will suggest that you are of no possible use; that you cannot heal, or if you do heal that it is only temporary and the discord will return. Mrs. Eddy has repeatedly drawn attention to these as well as to many similar arguments.

How much attention have you given to what she has so forcefully exposed? Do you con-

tinue with the same old routine, or are you daily becoming more alert to what is taking place, no longer thinking that it is you who conjure up these impossible arguments? You must be positive that it is not a person, a place, or a thing that is at work but malicious minds, the ever-operating affectation of malicious mind, masquerading as intelligent power.

If someone were audibly arguing with you, it could not seem more real than the silent argument of malicious mind endeavoring to make you accept its lies as your own mental volition. It argues just as directly, vigorously and forcefully as a good lawyer arguing a case. It uses every cunning device to deceive you into believing that you yourself are the originator of your disturbed thinking, and, should it succeed, you become its voice and its servant. As a Christian Scientist you must not and cannot yield to such a palpable fraud. To do so would be fatal to your health, harmony and progress.

To understand this intellectually does not necessarily mean that you innately feel the truth of it; and what you really do not feel you will not utilize. Malicious evil will always rob you of what you only intellectually understand, but nothing can rob you of what you not only know but feel. Mrs. Eddy counseled her students,

“First, find out what error is trying to do. Second, keep it from doing it. Third, see that it is not done.”

You know that evil is the negation of good; that it imitates good in all the unfoldments of good, from the simplest to the most marvellous; and that its silent arguments are the negation of the spiritual arguments of Christian Science. To destroy the negative arguments the spirit of Truth and Love must be present and realized. Every presentation of sin, disease, death, and limitation, and every finite sense of person, place and thing, as entity apart from God, must be translated back to God, the one Mind, that God may be found All-in-all.

As used by the metaphysician “translating back to God, Mind” does not mean to translate the “effect” back to cause, but to take the things of God and show them unto the creature: to start with God, cause, and there find all being. In his oneness with God he knows what the “creature” or “effect” must be. Furthermore, he does not think “effect” has to be corrected *outside* his “own mentality,” but he knows God must be found as the only “mentality” for a clear sense of good to be maintained.

This “translating,” as used by the metaphysician, means beginning with God; and ending

with God, and finding God all noumenon and phenomenon. It means accepting God as all that can appear to him and holding steadfastly to this truth, he sees that which *is* as all that is and perfection reigns.

Mrs. Eddy states in Miscellany the great importance of this beginning with cause, never with effect: “Losing the comprehensive in the technical, the Principle in its accessories, cause in effect, and faith in sight, we lose the Science of Christianity, - a predicament quite like that of the man who could not see London for the houses.”

THE DIFFERENCE
BETWEEN
WORKING WITH AND WORKING AGAINST
MALICIOUS MIND

A number of years ago, a robust blacksmith went before a medical clinic, in a city in Europe, to demonstrate that he could, at will, move any muscle in his body and even stop the action of his heart or any designated nerve.

A short time ago a similar demonstration was given over the radio by a man who could, through will power, stop the circulation of first one side of his body and then the other, and start or stop his pulse. An examining physician present testified to the validity of the performance.

In the latter case the man stated he was teaching the power of mind over matter and gave his performance to prove that he was able to con-

trol his body mentally. The radio announcer said that the man’s age was seventy-five, but that he looked like a man of forty or forty-five.

The question has been asked, why this man dealing entirely with mortal mind, should be able to exhibit such control over his body, while the Christian Scientist frequently seems unable to achieve such success? In fact why should a Christian Scientist, after years of faithful study, ever be tempted to believe that he can express signs of age and decrepitude?

The answer is simple. In the first instance one is dealing with the human mind and working in full accord with it. While he may seem to be accomplishing much that is unusual, nevertheless, his complete accord with that mind arouses no antagonism from it. In fact, that mind is actually enlisted with him to show forth its power and it therefore gives him its full aid and support. Evil promises as it did to Jesus, “All these things will I give thee, if thou wilt fall down and worship me.”

With the Christian Scientist exactly the opposite is the case. He is dealing with divine Mind which is his one and only aid, so instead of being in accord with the human mind he is at enmity with it, for the human or carnal mind is, as Paul expressed it, “enmity against God: for

it is not subject to the law of God, neither indeed can be.” Hence there is a deadly warfare between Spirit and malicious mind, or matter.

Consequently, by virtue of its being the negative of divine Mind the whole effort of malicious mind must be arrayed against the work of the Christian Scientist, because the Christian Scientist is not proving the power of divine Mind over matter, but is proving divine Mind’s complete destruction of *all* material belief of which matter is but the crudest phase.

Evil is fighting for its very existence and directing every argument against the power and operation of divine Mind; therefore, the Christian Scientist must meet and destroy the whole array of evil arguments in order to show forth a full manifestation of health and power.

Of course since evil has no ability to think or act, the Christian Scientist really has nothing, except belief, opposed to him. The power of God being all the power there is, it needs no assistance from the human mind.

Through unswerving consecration, the work of the Christian Scientist will be accomplished and finally revealed as permanent. Ultimately the ephemeral power of the human mind to bring about so-called good, will be discerned as merely a temporary phenomenon of malicious

mind, and that its “good” is not the enduring good of Mind.

Just as Moses’ serpent, which typified divine wisdom, swallowed the magician’s serpent, which typified the human belief of wisdom, so the passing beliefs of mortal mind will be recognized - swallowed up - and destroyed through the understanding of divine Mind and its allness.

The Christian Scientist is building on the rock, Christ, Truth, and while his progress may seem slow he, nevertheless, will finally see, in the words of Malachi, the difference “between him that serveth God and him that serveth Him not.”

“THE ONLY INCENTIVE
OF
A MISTAKEN SENSE”

Mary Baker Eddy

In an article entitled “The Way of Wisdom,” published in Miscellany, Mrs. Eddy makes a statement that should, in the words of an old saying, rouse the living and wake the dead. It is this. “The only incentive of a mistaken sense is malicious animal magnetism, - the name for all evil - and this must be understood.”

This quotation must be recognized as meaning that there is not a single wrong action taking place in the entire range of human affairs and beliefs, from the simplest to the most important, that is not the result of the directed action of malicious mind.

Could any statement be more comprehensive?
And yet you would know it to be true even if

Mrs. Eddy had not said it; for you know that your only cognizance of anything is a mental cognizance and not a matter one, and that therefore everything has to come as consciousness to you, which means it comes as a mind argument and not a matter argument since matter cannot argue. Therefore, a wrong argument or incentive must come from the negation of God, which is malicious animal magnetism.

Then you see that with any mistaken sense – wrong action - you are always dealing with malicious animal magnetism, in other words malicious mental malpractice acting as malicious minds. It could not be otherwise. Why not acknowledge such a self-evident truth and act accordingly, instead of drifting along, dealing with beliefs that have nothing to do with the case and virtually making no progress?

Either here or hereafter every problem will have to be worked out on these lines, for there is no other way to overcome evil. Death will not change evil, and neither will the hereafter have an easier or better way of applying the truth to the lie.

Mrs. Eddy has clearly stated this in an article entitled Life, which appeared in the Christian Science Sentinel Feb. 2, 1918. She wrote, *“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.”

THE WRATH
OF
MAN

The Psalmist said, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain."

What is it that most scientifically or understandingly expresses God with a clean-cut, definite understanding of good instead of faith, belief, or guesswork? The answer is simple. Christian Science.

Christian Science is the love for man shown forth as the Love that is God. It appears as the healing or destruction of all error. Isaiah expressed it, "To loose the bands of wickedness, to undo the heavy burdens and to let the oppressed go free, and that ye break every yoke."

The reverse of this would be the binding with "bands of wickedness," oppression and heavy

burdens, which is always what is done by malicious mental malpractice. This is the exact suppositional opposite of Christian Science and, therefore, its nature is to reverse the truth at every step. Instead of loosing the bands of wickedness it tightens them; instead of working openly as matter, where it can in belief be seen, it works mentally in secrecy and darkness where in belief it cannot be seen.

As Christian Science is the love for man, so malicious mental malpractice is the wrath or hatred of man. But that hatred, when correctly understood and reversed, becomes praise of God.

This wrath of man, malicious mental malpractice, compels the mortal to turn away from belief in the body, and find his absolute oneness with Mind, as his only way of escape. When this is done, then the wrath of man, this malicious mental malpractice, will not succeed in its purpose to stultify his thinking and kill him in his body.

Turning unreservedly from the belief of a material body to Mind is man's safety and freedom. The insistent application of divine Mind destroys malicious mental malpractice. Matter offers no means of escape, for “the wrath of man” no longer deals with matter, but entirely

with mentality. Hence through Mind alone can it be reached and destroyed. There is no other way and you cannot be mesmerized into believing there is. Knowing this you are no longer a child speaking as a child, but you speak as the man of God. You no longer see through a glass, darkly, but “face to face.”

“The remainder of wrath shalt thou restrain” is seen in the fact that only as understanding is present to meet a claim, can that claim arise. In other words you cannot be called upon to meet something that you have not already the understanding with which to meet it. A lie always requires the truth to be present, for the truth is what the lie is the lie about.

Mrs. Eddy verifies this in her statement, *“Whenever there seems to be a lack or a need in your experience, that simply indicates the scientific fact that the seeming void is already supplied by God’s gracious abundance.”* The Psalmist, too, in unmistakable language, most beautifully declares this same omnipresence of God no matter what the appearance may be.

“Whither shall I go from thy spirit? or
whither shall I flee from thy presence?”

If I ascend up into heaven, thou art
there: if I make my bed in hell, behold, thou
art there.

If I take the wings of the morning, and
dwell in the uttermost parts of the sea;
Even there shall thy hand lead me, and thy
right hand shall hold me.

If I say, Surely the darkness shall cover
me; even the night shall be light about me.

Yea, the darkness hideth not from thee;
but the night shineth as the day: the dark-
ness and the light are both alike to thee.”

This understanding is what restrains “the remainder of wrath,” for finding God as the one and only source of all activity, gives the right interpretation to every appearance, whether called good or evil.

Mrs. Eddy once very plainly defined to some friends what this wrath of man is that shall be made to praise God. *“Malpractice is the wrath of man, and it is being made to praise God by driving you out of the tenement or belief in body. If it does not drive you out of it, it will kill you in it.”*

HOW TO HANDLE A CASE PROPERLY

No case can be properly handled in Christian Science until it is thoroughly understood that every claim, regardless of its appearance, is always the result of directed evil; that it is the deliberate, conscious act of malicious mind voiced personally by a mortal or mortals.

Failure to understand this is to misunderstand Christian Science, for the basic result of the discovery of Christian Science is that good can be directed intelligently to accomplish good. Through Mrs. Eddy's discovery good was found to be no longer a waif wandering aimlessly, but was found to be a divine and ever-present Mind-force ready to be utilized and applied, as Jesus applied it, wherever needed. This fulfilled the Scriptural injunction to show forth faith by

works, and to take the things of God and show them unto the creature. Such obedience determines whether or not one is a Christian Science practitioner; whether or not he is the man of God, the voice of God.

In like manner, malicious mind claims ability through its votaries, malicious mental malpractitioners, to reverse this operation of Christian Science, and to take the things of evil and show them unto its victims, always placing its lies where they will do the most harm. This operation is a wilful, direct attempt to destroy the Christian Scientist and his work, and if it is not recognized and cast out, will accomplish, in belief, its iniquity.

There could be no Christian Science operating without the Christian Science practitioner, and in the same way, there could be no malicious mental malpractice operating without the malicious mental malpractitioner.

Remember, no refutation in Christian Science can accomplish much unless it is clearly realized that both the Christian Science practitioner and the malicious mental malpractitioner, however they may *appear* to be as other persons, never are. There is nothing, either mental or physical "out there." It is all "in here," mine. If I abide by the facts and find God as my Mind, I am the

one Christian Science practitioner, that which shows forth the glory of God. If I allow myself to be confused by appearances and start my reasoning from effect instead of cause and listen when suggestions coming as "I" claim to be my mind, then I find myself as the one malicious mental malpractitioner, the only one that could be, and I show forth, or seem to show forth, all that is meant by separation, or devil.

The latter situation is, of course, impossible since there is no separate "I," which chooses the kind of course it will steer between good and evil. All there is to me, really, is my awareness of God. I have no other capacity or function, and so obviously, I cannot be a "malpractitioner." It only seems to me to be so and it seems to have results. It never really does.

Your work is to understand this, and always cast out the *vicious* suggestion of this mind, with Jesus' rebuke, "Get thee behind me, Satan: thou art an offence unto me." He showed no tolerance or gentleness with evil, then why should you? When a wrong thought presents itself, know that it is always a deliberate suggestion – not a chance suggestion, but a deliberate suggestion, and that the perpetrator is one with the suggestion, for without the perpetrator, no suggestion could be voiced.

When you hear this suggestion, act exactly as you would if someone were trying to make you believe a lie. You certainly would eliminate both the lie and the liar by promptly casting them out as spurious.

Do this with every lie that presents itself to you. Refuse to harbour it for a moment. Miscellaneous Writings states, "No person can accept another's belief, except it be with the consent of his own belief. If the error which knocks at the door of your own thought originated in another's mind, you are a free moral agent to reject or to accept this error; hence, you are the arbiter of your own fate, and sin is the author of sin." You have the power to reject it; then exercise your power with authority, and not as though you were half afraid that what you were casting out could refuse to go. Remember what Science and Health says, "*Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake.*"

It is foolish to grieve over any trouble when it is really but the negative presentation of Truth that you can readily cast out by translating it correctly. But remember, you cast it out as a suggestion of evil and not as a *person*. Evil thoughts seem to go forth as persons perpetrat-

ing them but it is always as sin that you must reject them, never as persons. They come in reality as the "angel visitant" of God as Jacob found, and when entertained rightly by reversing them and so giving them back to God, the evil suggestion is cast out with all its angels, its accompanying lies or testimony declaring for its truth. The Revelator saw this day when he declared, "The great dragon was cast out, that old serpent, called the Devil, and Satan, . . . and his angels were cast out with him."

Arouse yourself so as not to be deceived into believing that any wrong thought you seem to have is yours. It is not. It is deliberately directed thought appearing as your mind with purpose to hurt you. Recognize this and destroy it promptly.

Mrs. Eddy said in *Christian Science History*, in 1899, "*Without a question the student of Christian Science is not qualified to teach, preach, or to practice divine metaphysics, who knows not thoroughly how wisely to handle this heinous sin - mental malpractice.*" She also said in *Historical Sketch*, "*The methods of animal magnetism, especially its secret work, should be exposed. This alone can protect the people from a reign of terror, far surpassing any reign of terror in the dark ages.*" Also in the Sixth edi-

tion of Science and Health she strongly emphasized, *“The re-establishment of the Christian Era, in this mediaeval period of metaphysics, should be one of moderation and peace: but the re-inauguration of this period will be met with demonology, or the unlicensed cruelty of mortal mind, which will compel mankind to learn metaphysics for a refuge and defense.”*

THE PERSONALITY
OF THE
MALICIOUS MENTAL MALPRACTITIONER

Because one recognizes that malicious mind cannot act or be represented without its malicious mental malpractitioner, does that imply that the identity of the malpractitioner should be known?

It is true of course, that there can be no act without a perpetrator, but the personality of the perpetrator is as immaterial as is the image in the mirror. It is the object before the mirror that is causing the image that has to be dealt with.

The recognition, however, that there necessarily always is a perpetrator to show forth the purpose back of the act is most important, otherwise the purpose would escape detection and the need to discern and counteract the directed influence would not be apparent, just as the recognition in a general way, that the answer to some mathematical problem is wrong, would not cor-

rect the mistake. The specific error must be specifically corrected. The specific belief that there must always be a man, woman or child, place or thing, an avenue or channel, a belief or a law, whereby evil is voiced, must be detected and refuted.

Every argument of malicious mental malpractice is a specific argument, which must be recognized and refuted, although never personally, for even though it must seem to *come* as person, *it is not person*, but malicious mental malpractice that actuates it.

Evil is primary, in belief, to its expression and originates all of its mortal's so-called thinking and action, as God is primary to His man and originates all his thinking power and action. "The Son can do nothing of himself, but what he seeth the Father do: for what things soever He doeth, these also doeth the Son likewise," were the words of the one who showed forth the power of God in all its glory.

Then the personality of evil is not the question. Evil and its voice are as impersonal as good, yet both evil and its voice must be reversed by translating them back to God, - by understanding God and His man as the one and only Mind, the complete noumenon and phenomenon of being.

Mrs. Eddy spoke strongly to some of her friends giving them strict admonitions on this subject of personality. She said that *“all there is to personality is the fear of it or the love of it”* and again *“you should negative error without individualizing it so much.”* She went on to admonish *“never recognize person in your treatment.”* If *“you dwell in thought on any person it will hinder you from overcoming personality and casting out sin”* which is malicious mental malpractice. Further she warned that *“There is no personality, and this is more important to know than that there is no disease,”* and showed that the necessity is to *“drop it and remember you can never rid yourself of the seeming effects coming from a personality while holding in thought this personality.”*

Again in answer to the question as to whether she approved of treating personally for "malicious mesmerism the offending malpractitioner, even when the malpractitioner is attempting to kill someone and this is known," the reply was emphatic, *“I answer, if they do treat thus, they prolong their own misunderstanding. The attitude of Christian Science is omnipotence. Truth is given us for this purpose - to destroy error and make man free in the impersonal Christ.”*

THE IMPORTANCE
OF
STATING YOUR METAPHYSICAL
ARGUMENT CORRECTLY

The subtlety of evil is nowhere more evident than in its attempt to cause the Christian Scientist to word his argument carelessly when correcting error.

Since words give impulse to thought, it is essential that they be accurately used. A wrongly expressed thought can readily yield a wrong impulse or direction. Therefore in the language of Job, "as the mouth tasteth meat" choose your words.

To illustrate: it would be a mistake to declare that there is no return of old beliefs, because at some time you may have had a belief of strength, vigor, health and success and you certainly would not wish your words to imply that you

would not again welcome those conditions, not just as good beliefs but as realities and that as such you not only desire them, but you intend to have them and to express them in all their perfection.

Consequently, your metaphysical statement would not be, that there can be no belief of a return of an old belief, but rather, that evil, malicious mind, as malicious mental malpractice, cannot inflict upon you or bring to pass with you a belief of a return of a diseased belief.

It is the disease part of a belief that you will not admit can return. "When Christ changes a belief of sin or of sickness into a better belief, then belief melts into spiritual understanding, and sin, disease, and death disappear," as Science and Health points out.

This fine distinction needs careful attention. It is the wrong belief, - which is always directed mesmerism, - that you will not tolerate.

By attaching a God-like interpretation to every thought, it is safe to use it vigorously. Always insist upon the perfection of the body and of all that being means, to the minutest detail. Mrs. Eddy, in her statement to some friends, explained this necessity by saying "*All the mechanism of Jesus' body was preserved and restored until his ascension. I always preserve in*

my thought, as I know Jesus did, the image of the actual and harmonious function of the body.”

The body, as all else, must be preserved intact until the material sense is entirely transformed by the spiritual; and remember, transforming is not a destructive action, but rather is it a spiritual regeneration. It is what Jesus meant when he said, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil," and what Paul meant when he said, "Not for that we would be unclothed but clothed upon." A statement attributed to Mrs. Eddy sums it up completely, *“A belief of personal sense that is governed by Truth is a harmonious belief. A harmonious belief that is governed by Truth is spiritual sense or understanding.”*

This does not mean that belief or the human mind ever becomes understanding or divine Mind. Metaphysically such a belief is absurd. But it does mean that when a belief of personal sense is overshadowed, transformed, in other words, when the false sense is destroyed by a clearer sense of Truth, to that extent harmony is acknowledged as reigning where discord seemed to reign before.

When harmonious belief is further unfolded

by spiritual sense, and is governed entirely by Spirit, at each progressive stage, the harmonious belief completely disappears as belief and is replaced with spiritual sense or understanding.

This must be the way in which all treatment or unfoldment operates. Nothing except the false sense is abandoned and with the rejection of the false, the better sense appears, until as Science and Health declares "the whole earth will be transformed by Truth on its pinions of light, chasing away the darkness of error." Never give up *any thing* - give up only the false sense about it.

Preserve every action and function of the body intact, as you find them in God. Abandon the senseless argument that would make you think you could get along just as well without the five so-called material senses or even that it is more spiritual to be without them. As though it were more spiritual not to hear than to hear, and not to see than to see! The senses are spiritual, and it is our duty as Christian Scientists to preserve them and insist that they express perfection, and thus defeat the arguments of malicious mental malpractice, no matter how subtle those arguments may be. To quote again from Science and Health, "There is more Science in the perpetual exercise of the Mind-faculties than

in their loss. Lost they cannot be, while Mind remains."

When you give a treatment, that is to say, when you know the truth, it is the part of wisdom to include in that knowing the understanding that the treatment, being the word of God, is also the presence of God, for where God's word is, there His presence must be. Furthermore it must be the power of God, for God's word and presence must include His power. Then continue by knowing that there are no malicious minds to reverse the treatment and make it produce a result that is not intended, or to interfere in any way with the accomplishment whereto it is sent. Only mesmeric argument prevents you from consciously knowing this and thus seeing your treatment free from any contrary influence. There is none.

It should be understood by the Christian Scientist that the treatment he gives does heal and that it heals instantaneously because a treatment really is the declaration of God's eternal power, presence and perfection. This must be known and declared in every instance.

Man, being the voice of God, heals spontaneously and only the lie of malicious mental malpractice could cause him to doubt the power of the treatment to accomplish its intended pur-

pose. To doubt your ability to heal is to doubt the reality of Mind, for healing is simply turning thought from ignorance to understanding. A change in viewpoint is all that is required to reach the heaven of His presence. There is never any condition which needs to be changed.

These lies of malicious mind must be refuted vigorously. Insist, "I can heal - I can show forth God. I do heal - I do show forth God, for the one Ego, the one I, is my I, my Ego." Can anything gainsay this? Or reverse what this I says? Of course not. Then positively declare that it cannot; because the ever-present malicious mental malpractice will try to say that it can reverse your treatment and can argue with you until you have no faith either in your own power, or in the power of Christian Science to heal. It will argue, that even if the case is healed it will not remain so.

Should these thoughts come to you, know that malicious mental malpractice, and not you, originates them. Destroy the false belief of malicious mental malpractice, the negation of good, by translating them back to God and you will find instant freedom.

What you know and declare about your treatment is all that there is to the treatment. Nothing can heal in any treatment, but what *you* put

into it. You are a law to it. Then be a law to the whole situation. Understand that what you say and feel that is true does govern. Be true to God and the result is heaven.

The only thing that declares you are not true to God, or do not wish to be true, is malicious mental malpractice substituting itself for your mental volition and acting as your "I". Cast it out by knowing you cannot be made to believe a lie, for God being the only Mind there is no malicious mind to argue any lie, to argue any "I" apart from God.

"EFFECT" AND "AFFECT" THE DIFFERENCE

The noun "effect" means, result or consequence, and the verb, to bring to pass. "Affect" is entirely different. It usually indicates a sense of assumption, assuming a character or quality that is not genuine. Thus we get our word affectation, meaning a false appearance.

God's inevitable consequence is effect, - something as real and true as that of which it is the effect. Man is the effect of God, and, in every quality and characteristic of good, shows forth God in the minutest detail.

Evil's consequence is not effect, but affectation. It is the assuming of something that does not belong to it, such as life, power and intelligence, which are qualities of God.

These two words, effect and affect should be understood, for they perfectly express the vast

difference between the appearance of Truth and the appearance of evil. One appearance is real and permanent and the other is false and ephemeral.

The effect, good, is always the presence of God, - true and eternal. The presence of evil is always pure assumption, unadulterated affectation, deception with the intent to deceive.

"A FAD OF BELIEF
IS THE
FOOL OF MESMERISM"

Mary Baker Eddy

Mrs. Eddy made the statement in Question Answered, in Miscellany, "A fad of belief is the fool of mesmerism."

What a world of truth is therein! What mortal is not in one sense a bundle of fads? How he prides himself on these fads, little dreaming that they are simply the effort of evil to make him the fool of its mesmerism. Nothing serves as a more prolific soil for malicious mind's activity than a fad.

What mortal will not fight for his fad and even be tempted to think those lacking in intelligence who disagree with him. You need only observe a faddist to discover not only his intoler-

ant attitude toward interference, but also his determination to proselytize his associates.

What the fad may be makes little difference. Whether it is a course of action, a diet, a healthful exercise or any other notion among all the innumerable complexities of daily life, his attitude is the same. The most absurd subject can constitute a fad, but it is never absurd to the one indulging in it. To him it is solid fact, to be adhered to under all circumstances, - until a wiser and better sense obtains.

No fad is worth consideration. What you think about anything is of no moment, when that thinking is based on personal sense. When based on God, it is eternal and therefore is not a fad but a fact. As Mrs. Eddy says in her Miscellaneous Writings, "No human hypotheses, whether in philosophy, medicine, or religion, can survive the wreck of time; but whatever is of God, hath life abiding in it."

The utter foolishness of fads is perfectly stated in Christian Science versus Pantheism: "Christian Science is irrevocable - unpierced by bold conjecture's sharp point, by bald philosophy, or by man's inventions." And that is what every fad of belief is, an invention of mortal man, the mouth-piece of malicious mind.

Remember, so-called individual ambitions,

tastes, appetites, indulgences and so forth are ready avenues for malicious suggestion to use for the propagation of its hypnotic influence.

The Christian Scientist in his ignorance may imagine that some little indulgence that he enjoys, seemingly of a harmless nature, has no effect on him. In one sense of the word this is true, but in another it is not true. Let him ask himself why he indulges in a particular habit and he will find it is because he is endowing matter, which really is malicious mind, with power to give him pleasure. Is it not true that if malicious mind can give one pleasure, it can, also, through an opposite suggestion give one pain? Shakespeare caught a glimpse of this when he wrote "And of our pleasant vices make instruments to scourge us."

The remedy is to base all on God, the one causation, and starting from God, find pleasure, because He is the essence of joy and joy is in Him and not in the expression or thing enjoyed. Then all desires, appetites, ambitions, tastes will be found as qualities of God - governed by God, not one loved more than another.

Thus malicious mind can no longer use such activities of good as its channels for evil suggestion, for it cannot deal with cause but always deals with effect; and the Christian Scientist finds

his freedom. Gladly he abandons fads, finding
God and His presence his all absorbing passion.

In this way malicious mind is disarmed and is
no longer able to use its victim's mistaken sense
of good whereby to operate.

Dictatorship

Have you ever analyzed the real meaning of dictatorship? Only by so doing can the false sense of the word be recognized, that is to say, the reason for the attempt to govern and dictate to men regardless of their own desires.

The Christian Scientist, the metaphysician, knows that the oneness and allness of divine Mind is accompanied in belief by the negation of that oneness and allness. Just as Jesus expressed all power, as the showing forth of God, divine Mind, so the mortal as the showing forth of the negation of divine Mind, malicious mind, would likewise claim in belief all power. The negative of divine Mind must claim to the minutest detail, every function, power and authority of the positive, for that is the nature of the suppositional opposite.

Remember, however, it is only as the negative

is taken back to the positive that it really does have power. All electric power is the result of the negative being brought in contact with the positive, and that contact is seen as the power, light and heat that you use.

This illustration should be helpful to the Christian Scientist by showing him that to attain enlightenment on any subject, he has only to take the negative back to the positive; in other words to translate matter back to Mind. By so doing he finds Mind embracing within itself all being and all effect, and instantly there is light, power and freedom.

Applying this to dictatorship: Is not God, as the one and only Mind, self-evidently the one controlling power and consequently the one Dictator? It is necessary to understand this fact and not to attempt to destroy dictator, but to gain such a true sense of dictator that God is seen everywhere as dictating. This understanding will destroy the power of malicious mind to substitute itself as the mental volition of anyone and thus compel its victim to act contrary to wisdom and good.

The understanding that there is no malicious mind to operate as a malicious mental malpractitioner lifts the nightmare of mesmerism and frees the victim from false dictatorship. The

worst and most vicious form of dictatorship is the despotism of malicious mental malpractice.

Annihilate the belief that malicious mind has any avenues or channels through which to operate; any man, woman or child upon whom to foist its beliefs of law; any malicious mental malpractice or malicious mental malpractitioner to declare its dictatorial demands or to carry them out. How is this done? By knowing that God, being the one and only Mind, His man, woman and child is the only man, woman and child, His law is the only law, and that God's man is ever about God's business. This realization leaves God as the one and only Dictator.

If malicious mind is admitted, it follows that, as mind, either good or bad, it must have avenues and channels, men, women and children through whom it can act and devolve power to act. Hence it is necessary to know that there is no malicious mind. This understanding destroys all false sense of dictatorship. It is futile to imagine that false dictatorship will vanish until this is done.

The European situation is simply the outward expression, in the various phases of materiality, of what Christian Science, in its advancing unfoldment, has brought to light, namely, that malicious mind through suggestion acts in its

last iniquity as malicious minds and directs evil in all its devilry of killing and destroying the finer sentiments of being - so as finally to "destroy both soul and body in hell," as Jesus indicated. Right knowing and nothing but right knowing can stop the carnage.

You alone are responsible for what is taking place in your world. It is not something "over there" but consciousness right "here." You have full power and authority to think and act rightly. You as the activity of God, divine Mind, must understand your world in its true sense. In so doing remember you are compelling malicious mind to cease its suggestions, which is all that is declaring this turmoil, misery and death.

However, you must recognize that while it is all hypnotic suggestion, nevertheless, just designating it as hypnotism does not change its effect. That simply places it where you can cope with it and refute its destructive madness.

Diagnosing a case is one step. Applying the remedy is the next and more important step. It is in the application that the correctness of the diagnosis is rewarded by the disappearance of the evil. You cannot escape, and you do not wish to escape, your responsibility to judge righteous judgment. Mrs. Eddy urged in Pulpit and Press to, "Know, then, that you possess sovereign

power to think and act rightly, and that nothing can dispossess you of this heritage and trespass on Love. If you maintain this position, who or what can cause you to sin or suffer? Our surety is our confidence that we are indeed dwellers in Truth and Love, man's eternal mansion."

The duty of the Christian Scientist is to hold crime in check. One on God's side is a majority. The Christian Scientist does not interfere with Mind, but he certainly does interfere with malicious mental malpractice and its operation. He definitely will not tolerate any discordant condition in world affairs any more than in sickness, or storms or other untoward circumstances. He is determined to be about his Father's business, the destruction of everything unlike good.

If the Christian Scientist is not conscious of his power, how can he exercise it and bring good to light? The reason the Christian Scientist must be successful in his endeavor to conquer sin, disease, death, and all limitations is that he is absolutely sure they are not of God. He therefore attacks them with full power and authority, because he knows mesmerism is all that is at work there, and that it is the basis of every erroneous appearance. He refuses to tolerate any false sense of control whether called dictatorship, or totalitarianism, or any other subver-

sive ism, and he promptly destroys them by recognizing all such influence as malicious mental malpractice.

Thus the command voiced by the prophet Isaiah is fulfilled, "To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke."

The Christian Scientist detects the evil which masquerades as good back of the false concept of dictatorship. He never loses sight of the ruthless endeavors of malicious mind to dominate. God's way of imparting good is the exact reverse of domination; it is always by way of reflection. "For what things soever He doeth, these also doeth the Son likewise . . . For the Father loveth the Son and sheweth him all things that himself doeth."

Mrs. Eddy in her First Edition of Science and Health has exposed the nature of the dictatorial attitude of mortal mind which in the "days to come," when leaving a matter basis, would operate as pure evil mind. This warning was given sixty-five years ago. *"In coming years the person or mind that hates his neighbour, will have no need to traverse his fields, to destroy his flocks and herds, and spoil his vines; or to enter his house to demoralize his household; for the evil*

mind will do this through mesmerism; and not in propria persona be seen committing the deed. Unless this terrible hour be met and restrained by Science, mesmerism, that scourge of man, will leave nothing sacred when mind begins to act under direction of conscious power. Sensuous man makes war to the death on his enemies; but the spiritual pours blessings on them unseen and unacknowledged; like the chamomile, that crushed, yields the sweetest odor, spiritual minds emit an atmosphere of Truth that blesses their enemies and destroys error while it is persecuting them; but stir the evil sensual mind, and worse than the deadly Upas are the plagues it emits."

WHY
THE PERSECUTION OF
THE JEW?

In considering this subject it must be distinctly understood that the term Jew is really a misnomer. It is not the Jew as a person that is meant, it is Judaism. Judaism stands as the cause and what is called the Jew is merely the effect.

It is in this sense and this sense alone that the word Jew is used in this article, and in its place Judaism should be substituted, for only by so doing can the impersonal nature of the subject be understood and a right attitude be gained.

When the metaphysician speaks of country, race or people, whether called Germany, or Jew, or Israelites or any other, he is not talking about personality. He is considering states of mind or arguments. All that he is cognizant of is an argument being presented. No one would even know

that there was any Europe or Germany or Jew, unless it came as consciousness to him, and came as his own consciousness, as his mind, in the form of an argument. As Christian Scientists you acknowledge this.

Human thought at this time is tremendously stirred and there is a deep desire to understand this problem of the Jews. Why should the Jews be selected for such barbarous persecution as is taking place in many countries today?

No persecution is really barbarous, because every circumstance or experience is really the pressure of Truth forcing the victim higher, and the pressure continues only so long as there is something to press, something resisting.

Mrs. Eddy presents this very forcibly in her Message for 1901. “In Christian Science it is plain that God removes the punishment for sin only as the sin is removed - never punishes it only as it is destroyed, and never afterwards; hence the hope of universal salvation.” It makes no difference what the experience, it is the pressure of Truth to force you to higher levels of understanding. But the present question perplexing people is, “Why the world rebellion against the Jew?”

A brief analysis of what is called Bible History may clear up the matter. Abraham stood

as the light of the world, he obeyed the voice of God, going out from his father’s house – matter - into a land that he knew not of - Mind, and so he won the promise, “In thy seed shall all the families of the earth be blessed.”

Now Abraham, from the finite view-point seemed to show forth two mental qualities or characteristics, - the one material and the other spiritual; or as Paul puts it, “Thoughts the mean while accusing or else excusing one another.”

With this light of the world called Abraham, there finally seemed to come what might be called a distinct cleavage. In due time what seemed the material and the spiritual phases of Abraham were expressed by two kingdoms. The kingdom of Judah seemed to take the material course and the kingdom of Israel, the spiritual. This of course was all in the domain of thought, and indeed is present at this moment, operating as consciousness with each individual.

The kingdom of Judah was represented by the tribe of Judah - of which the Jew is the direct descendant, together with a portion of the tribe of Benjamin. The kingdom of Israel was represented by the ten tribes, later called “the lost tribes” or “lost sheep of the house of Israel.”

According to prophecy these latter tribes were

to be gathered in the “Isles afar off” and to be known by a new name. Thence the branch was to grow over the wall and extend to the ends of the earth, whence Shiloh, the final revelation of Truth, was to come.

All this seemingly has been fulfilled to the letter. The Ten Tribes or House of Israel were gathered in the British Isles. Their new name was Anglo-Saxons or Isaacsons, sons of Isaac. Ephraim, the younger, was the branch that grew over the wall and took root in America. From America has come Shiloh, “and unto him shall the gathering of the people be,” in other words, Science and Health, the Comforter, which Jesus said would lead unto all truth.

Judah, the Jew, and Israel, Anglo-Saxondom, in the broad sense are brethren, and the Christian Scientist understands this.

Israel was divided into the two kingdoms of Judah and Israel under Rehoboam, son of Solomon, and the Bible narrative clearly maintains the distinction between these two kingdoms and between the promises which are made concerning each, in all later prophecies.

Judah, with its brilliant materialism, expressed from the beginning the material phase of Abraham. Anything of Abraham must be brilliant, whether it be material or spiritual.

This material brilliancy represented by Judah has been the envy of many mortals, inciting their jealousy and resentment.

Jesus came of the royal line of David, who was of the tribe of Judah. Jesus was the highest human concept, the Way-shower or Exemplar, but he was not the full consummation of the Saviour. He represented the personal, and personality is a phase of materiality which must disappear before the impersonal or Mind-sense of the Saviour can appear in its fullness. Knowing this Jesus said, “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

The spirit of Truth was to come, as Jacob originally foresaw, through Israel not through Judah, as Shiloh, impersonality, not personality. It came first as America, and then as Science and Health.

But Judah to this day has held tenaciously to its brilliant materiality. It has been a leader in the material world and succeeded on material lines, but has never been able to compete with or conquer spiritual Israel, because spirituality is always more advanced, hence more powerful than materiality. Spiritual Israel cannot be conquered. That is the reason Anglo-Saxondom,

representing Israel, entertains no fear of nor hatred for the Jew. It cannot, for Abraham, “Fidelity; faith in the divine Life and in the eternal Principle of being” as Science and Health defines Abraham, is the father of both their common heritage.

Discrediting Judah, which represents the other branch of Abraham which will finally be united with Israel in the New Jerusalem of understanding, is abnormal and the result of malicious mind. Brilliant materialism and brilliant spirituality go hand in hand until finally materialism is translated back to Mind. The transient, false sense of matter as something to be accumulated, will eventually be uncovered and matter, as such, will no longer be desired.

As already seen the one thing that is not afraid of Judah, with all its material ability, is spirituality. All others who themselves trust to material sense are afraid as well as jealous of the Jew, - afraid that his genius for materiality will appropriate everything.

You ask why the Jew should be persecuted for profiting in materiality? The answer is: The Jew is bringing this persecution upon himself, but not on account of his possession of material things, which he, like all other mortals, is entitled to if he earns them. Material wealth is

not, after all, a thing – it is a state of mind. Why should we not wish God-speed unto all in gaining wealth? You would limit no one in attaining the multiplication table, because you are not afraid that someone else’s having it would deprive you of it.

But the difficulty with the Jew is all within himself. He refuses to listen to that inward voice of Spirit, which is always present with him because he is of the seed of Abraham. Instead, he has become absorbed in the one purpose of gaining material prosperity to the neglect of spiritual growth. When Judah decides that he has had enough of materiality and puts forth sincere effort to cultivate his innate spiritual sense, then the persecution will cease, because there is no further purpose in it. As Mrs. Eddy says, in Miscellany, “When these things cease to bless, they will cease to occur.” If you think the Jewish persecution has anything to do with Germans or Italians or any other race, as persons, you are denying the allness of the one Mind, the one infinite Person.

When you receive punishment, it is because you have let in the foe, - you have listened to the directed malicious arguments of limitation that would rob you of health, wealth and happiness.

Do not think you can escape meeting these

insidious arguments coming as your ego, your I, any more than Judah can escape refuting eventually the suggestions that now make him say, “I will not listen to the voice of Spirit.” It is the unwillingness of Judah to let spirituality, his heritage from Abraham, govern, that is the cause of all his troubles.

The same malicious animal magnetism that caused the Jews to persecute and crucify Jesus is now causing and for centuries has caused the Germans and others to persecute him.

It was not the Jew who originated the deviltry loosed upon Jesus, and it is not persons or races who are responsible for like deviltry today. All are victims of malicious mind, “the great dragon . . . called the Devil and Satan which deceiveth the whole world.”

This thought is elucidated in Science and Health in the statement, “It is the animal instinct in mortals, which would impel them to devour each other and cast out devils through Beelzebub.” And again, “The author is convinced that the accusations against Jesus of Nazareth and even his crucifixion were instigated by the criminal instinct here described.”

During the world war, when Germany seemed to be trying to destroy the English language – the clothing of Science and Health, “the young

child” - you understood that it was not Germany but the activity of malicious evil. Neither Hitler, Stalin, Mussolini nor any other person is responsible for the confusion of the world today. Take the entire condition of world affairs back to God and uncover the arguments of reversal as the operation of malicious malpractice, and you find the solution of the whole affair. Do this if you would destroy every mirage of evil.

Jesus said, “Woe unto the world because of offences! For it must needs be that offences come; but woe to that man by whom the offence cometh!” This being so, cannot we leave the punishment of all sin to that divine Principle that punishes only to the point of the destruction of the error? The “son of perdition,” the one sinner, will, as Science and Health points out, “receive its full penalty, both for what it is and for what it does.”

If any of you have been tempted to make these questions *personal* resist the suggestion vigorously and at once. Just ask yourself the question, “Am I, too, a vicious malpractitioner, or am I a Christian Scientist?” Is any of it “over there” or is it all “here”?

How is the cause of Christian Science to go forward if the metaphysician allows himself to be mesmerized into dealing with person, place or

thing instead of going through to God as All-in-all? When you stop short of God, then, do not be surprised if you experience confusion - sin, sickness or death - for how can you be saved from it if you open the door to it?

Remember, as Mrs. Eddy points out in Miscellany, “Animal magnetism, in its ascending steps of evil, entices its victim by unseen, silent arguments.”

Considering a subject like this compels the Christian Scientist to realize how dangerous it is for him to talk about what appear as personalities.

The whole tendency, unless most carefully guarded against, is to mesmerize one into thinking in terms of “over there” or “out there,” and such thinking can only end in confusion. In fact it is not really thinking at all, it is just dreaming.

You know there is no Jewish race “over there” which is being punished in order to make it regain its spirituality as the “seed” of Abraham. There is nothing “out there” to be punished; what good would that do? Am I not the one who has to do the regaining if I believe that anything has been lost? Am I not the thief if I believe in thieving? Did not Jesus say “And I if I be lifted up from the earth will draw all men unto me”? Was not this lifting up from the “earth” being

lifted above the mesmerism that there is something apart from one, here and now?

For progress it is essential for the Christian Scientist to be ever on guard, for malicious mental malpractice is based on personalities and an “Over there,” instead of the eternal heavenly “here” which embraces within itself the right sense of “here,” all good.

It is impossible to emphasize too strongly the great need to avoid all “over there.” In Christian Science it is all “here” and “now.” If it were not here and now you could have no cognizance of anything. You know this. Then see that you do not supply malicious mind with this chord of belief in an “over there,” on which to play its tune of evil suggestion.

“UNSELFED”

The commonly accepted definition of unselfed, by which is meant to be unselfish, is entirely separate from and unlike the metaphysical meaning of the word.

Unselfishness, as humanly interpreted, is full of personalities, and to be unselfish means to be doing for or giving to others, whereas to be unselfed, in the true metaphysical or spiritual sense, is the exact opposite. It has absolutely no personality attached to it. It is centered entirely on God as All-in-all. Every thought begins with God, and flows from Him, enfolding His presentation of Himself in all the beauty, glory and completeness of His own being.

God does not give, He *is*, and man is His showing forth.

To be unselfed means, never to harbor a thought which starts from effect. To think in terms of effect is to mentally malpractice because

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it is accepting something aside from God, the one cause. You have learned that you cannot mentally malpractise without doing so maliciously, for all wrong thought, being finite, has only one result, death, and death always means maliciousness, “the last enemy.”

Then to be unselfed means to start with cause, God, and find Him as the basis and substance of all being.

Mrs. Eddy once said, “*There is only one way through, and only one, and that is to become unselfed.*” Impersonality and unselfedness go hand in hand because both start with God, as causation, and never with effect. Effect, - in other words, what is seen, - to the spiritually minded is like the image in the mirror. Its one and only purpose is to testify to the substance of the image, the object before the mirror, the cause, and never to itself, the effect.

To do this is to become unselfed, and is the only way to be impersonally and spiritually minded.

“FOR SATAN FINDS
SOME MISCHIEF STILL
FOR IDLE HANDS TO DO.”

Watts

No statement could be truer than that the devil, malicious mental malpractice, always finds work for idle hands - idle minds - to do.

The Christian Scientist must think seriously about this question. If he is not constantly active on the side of Truth he can rest assured that malicious mental malpractice is right at his door.

That is the danger of an attitude of thought like, “Let God do it.” It is a waiting attitude; an endeavor to make one’s thought a blank, and Jesus warned of the danger of this, for he said,

“When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none, then he saith, I

will return unto my house from whence I came out;

And when he is come, he findeth it empty, swept, and garnished.

Then goeth he, and taketh with himself seven other spirits more wicked than himself; and they enter in, and dwell there; and the last state of that man is worse than the first.”

Why is it worse? Because the poor victim thought he had thoroughly cleaned his house, and lo and behold, Satan is again dwelling therein.

Such disappointment cannot come to you if thoroughly cleaning your “house,” means replacing every erroneous sense with the true sense, so completely filling it that Satan - evil suggestion, - can find no sanctuary there. Mrs. Eddy declares in Miscellany, “There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort.”

Christian Scientists must never be careless about replacing the wrong sense that is cast out, with the right sense, so that evil will find no door unbarred, and no vacant room to occupy. They

must not take the attitude of crying, “Peace, peace; when there is no peace.” Peace can be won and maintained only when we have fought the Holy War and have put up such a fight that evil is cast out forever - seen in its true sense.

Who does not yearn for peace? But today it is the coward, under evil’s direction who calls for peace. The battle for Truth has not yet been won. Only malicious mental malpractice would say it has, in order to encourage you to stop the warfare. Never forget that the sword cannot be put up until it has first been drawn.

Christian Scientists are soldiers of the cross, and they must fight until victory is theirs. Evil is ever urging us to cease fighting and “let God do it.” God cannot do more than He has already done. He has done all. It is the work of the Christian Scientist to prove that, - to show that forth.

If evil can persuade you, the Christian Scientist, to relax, it will have accomplished its purpose. It will then, - after all your years of work and faithfulness, when you think that you are at the point of enjoying the reward of your labors with your “house” nicely cleaned, - enter in and rob you of the fruits of your effort. It does this because you have listened to the voice of the charmer, admonishing you not to be so vigorous

in your denunciation of malicious animal magnetism, because God is Love, and Love does everything and cares for everyone. True enough, but has not God always been Love, and has He not always taken the same tender care of all His creation? How can He be “about to do” something that He has not already done?

Then it is our work to begin vigorously to prove that God is Love, and that He is proving His care by making His children active and alert.

We have work to do ourselves; we cannot expect God to do our work. He cannot hear that kind of prayer. He hears only the prayer of being active about His business. As Mrs. Eddy says, in *Miscellaneous Writings*, “Be active, and, however slow, thy success is sure; toil is triumph.”

If you succeed in making your mind a blank, thinking that by thus doing you can place yourself in a listening attitude to hear God’s voice, you have let the bars down and opened your house for the devil’s entrance. That idle, listless mood is exactly the opportunity evil desires, and Satan will quickly find something to fill idle minds.

Keep active and no matter how slow your progress may seem to be, success in the end is assured.

Guard against a negative watch that would lull you to sleep, that would make you believe a listless peace is a lasting peace. Today the only peace is the sword of Truth.

One, who was Mrs. Eddy’s secretary for several years, told me on two or three occasions of Mrs. Eddy’s distress, almost despair even, at times, when she thought of what would become of the Christian Scientist when she was no longer here to arouse him to wakeful and vigorous activity.

I can dimly see what she was thinking, - that malicious mental malpractice would so beguile the Christian Scientist with a false sense of peace, that he would be robbed of all his opposition to its subtle arguments, and so, little by little, darkness would take the place of light and the world would sink back into blackness.

This will inevitably take place if we become indolent and imagine that all we have to do is to listen for God’s voice. *We* need to *be* the voice of God, and to be about His business every instant. We cannot rest. Malicious argument is always trying to lull us to sleep. To be on guard continually is our only protection. As Longfellow’s Psalm of Life states it,

“Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor, and to wait.”

The waiting is while you are laboring, not while you are inactive. And is it not, also, exactly what Christ Jesus meant in his Revelation to John when he declared, after he had opened the seventh seal, “there was silence in heaven about the space of half an hour.” Is not this silence the active silencing of all evil’s suggestion through the realization of God’s eternal allness?

Cast out the siren of indolent peace, and demand that your peace be a conscious, ever active peace; the understanding of what peace really is. To be deceived with a ghastly pretense of peace is but the effect of the poisonous soporific fumes of malicious suggestion.

Mrs. Eddy declares in *Miscellaneous Writings*, “Mental darkness is senseless error, neither intelligence nor power, and its victim is responsible for its supposititious presence.”

As genuine Christian Scientists, followers of one Leader, let us not be deceived by subtle platitudes clothed in words of gentleness and peace which are so alluring as to endanger the unsuspecting. Some of the most beautiful plants and

flowers are the most deadly. To-day there is no excuse for ignorance or idleness. “If at present satisfied with wrong doing, we must learn to loathe it. If at present content with idleness, we must become dissatisfied with it,” as Science and Health declares.

THE LAW
OF
REVERSAL

There is only one law of reversal, God's law, the law that by virtue of its own infinite goodness, is the spontaneous destruction or reversal of everything unlike good. Mesmerism operates to make the Christian Scientist, when he uses the term "law of reversal" immediately associate it with evil. If he does this he is incapable of understanding this law.

However, no claim of law is nearer to the heart of evil, or is more necessary, in belief, for its maintenance than the perverted sense of the law of reversal, which is evil's very being. The human mind, through being the negation or suppositional opposite of the divine Mind, is the reverse of all that the divine Mind is. Therefore, the law of reversal operates as the supposed law of

the action of the human mind. As progress is the law of God, so reversal is the action of evil.

Then it is not strange to find the perverted sense of the law of reversal confronting the Christian Scientist at every forward step. In the final manifestation of evil, - Satan standing in “the holy place” as pure malicious argument, as shown forth in malicious mental malpractice, the malpractitioner voicing Satan is found using, by perversion, the law of reversal consistently in defending his own wickedness.

By the fraudulent use of the law of reversal, evil automatically endeavors to reverse the thought put forward by the Christian Scientist in denying evil. It changes this into an affirmation *for* evil. By so doing it seeks to nullify the truthful statements which deny presence or power to evil, and, if not guarded against, it may seem to succeed in accomplishing its purpose.

But if the Scientist heeds Jesus’ statement, “A new commandment I give unto you, that ye love one another,” the whole process changes. Confronted with love and the statement that right where the evil seems to be there is the very presence of Love and the infinite power of Truth, malpractice must follow its own self-made law that the reverse of your statement is true; and, reversed, love becomes hatred and destruction

and the law of torment to the evil itself. Thus the victory is won.

Then is not the remedy for every vicious argument of evil, love? The greater the love the more destructive it becomes to the claims of evil, verifying Mrs. Eddy's statement in *Mental Practice in Miscellaneous Writings*: “Thus a mental malpractitioner may lose his power to harm by a false mental argument.”

Another point that the Christian Scientist must understand is that this law of reversal is used by evil continually to reverse all the Christian Scientist's earnest efforts to accomplish good. This belief of law must be defeated by knowing that God's law of reversal is the only law of reversal and is ever operative for good, reversing every erroneous effort and belief. If this is not understood, your work may be frustrated at every point. It is useless to bemoan this, for it is the fact. The claim operates whether you like it or not, and you must handle it or it will handle you.

It should be remembered that evil further uses this law of reversal to turn one back to material belief in all things, and so to turn one away from discerning evil as pure mental iniquity. Thinking of evil as material is to hide its real nature. It is thus evil hopes to make its lie

continuous. “Laws” of material belief are looked upon as continuing “laws,” and the beliefs resulting from them as continuous beliefs, until they ultimate, in what is called “natural” death.

Therefore, the purpose of evil is to make its suggestions operate as old diseased beliefs. If it succeeds in making its victim believe his trouble is material, it has forestalled its hypnotic influence being discerned and thus destroyed.

Do not be deceived into thinking that it is ever natural for you not to have all good. Good is man’s natural heritage and being. Your every desire is already satisfied by divine Mind, for you do not originate it. That desire is of Mind. Then it is the false sense of the law of reversal that is stopping the fulfillment of your dearest hopes. Even your good deeds are reversed, in belief, by this spurious law of evil.

It must never be forgotten that the suppositional law of reversal is the opposite of the actual law of reversal, which is continually and unceasingly operating to reverse everything that comes to you as suggestion and to put it in its true place as the presence of God. The latter law is obviously the law of progress, because it brings you eventually to the point of seeing God as All-in-all. The “law” of reversal, as the

weapon of evil, is the suppositional opposite of the law of progress.

Knowing this it should not be difficult to rise to the realization that you are a law unto yourself and to refuse to allow malicious mental malpractice to harm you under any circumstances, “*either when asleep or when awake,*” as Mrs. Eddy phrases it.

Since the reverse of a lie is the truth, you can utilize this law of reversal so that every argument of evil to harm you will become a blessing because you know that the law of reversal operates to that very end. “No weapon that is formed against thee shall prosper” Isaiah said. Why? Because the law of reversal is God’s law whereby God is the spontaneous law of reversal to everything unlike Himself, to all evil.

HOW DOES
MALICIOUS MIND
OPERATE?

To have a complete sense of freedom, it is essential for the Christian Scientist to understand that malicious mind has no possible way of bringing evil directly to pass. Malicious mind cannot operate directly to bring about either sin, sickness, death, limitation or any condition. It is self-evident malicious mind, the one erroneous malpractitioner, cannot argue with such lies because it knows they are lies and that you are neither sinful, sick, dead nor limited; or the malpractitioner would not be trying to bring these conditions about. There could then be no conviction in the mind of the malicious arguer that what it is arguing is true; and without conviction there could be no result.

So, it becomes essential for the accomplishment of this purpose, for the malpractitioner first, to find an innocent channel through whom it can operate, and then, to make that channel believe that the lies it is stating about another are true. If it can do this, it has obtained an honest conviction and started a malicious attack, for honest conviction carries with it mind-power and the possibility of accomplishment.

How does evil do this? By both silent and audible argument it convinces the one it is endeavoring to use as its channel, that its intended victim is sick, dying, poverty-stricken, intemperate, hateful, discouraged or any of the things it is intent upon producing. If it succeeds, it has started an honest conviction of the reality of these lies about its victim and there ensues active malicious mental malpractice, which, if accepted, finally destroys the victim.

Mrs. Eddy brings this out in her article, Mental Practice, in Miscellaneous Writings, where she says that if “people believe that a man is sick and knows it, and speak of him as being sick, put it into the minds of others that he is sick, publish it in the newspapers that he is failing, and persist in this action of mind over mind, it follows that he will believe that he is sick, - and Jesus said it would be according to the woman’s belief; but if

with the certainty of Science he knows that an error of belief has not the power of Truth, and cannot, does not, produce the slightest effect, it has no power over him.”

Does not this show how evil works by the action of mind over mind? But in order to get results, there must always be conviction on the part of the thinker, for conviction is the mind quality that operates in the realm of mentality. Arguments do not operate unless accompanied by conviction. As Science and Health declares, “Be thoroughly persuaded in your own mind concerning the truth which you think or speak, and you will be the victor.”

In this way you see how you can become your own mental malpractitioner by applying to yourself the arguments of evil hypnotically suggested to you. You can operate as this innocent victim just as effectively as can another, if you accept the lies of the malpractitioner. If you do not refute these lies, but accept them as reality, you will malpractice on yourself until you eventually become powerless to break the mesmerism confronting you.

Are you going to tolerate such irrationality? Of course not. Then reject each lie with the truth you know about yourself, the Self of you, until you no longer listen either complacently, or fear-

fully, to anything that does not emanate from God, the one cause.

Denounce evil in all its ways and especially as hypnotic suggestion. You cannot afford to be gentle in your denunciation of malicious animal magnetism. It is a deadly mental poison, and if not guarded against, neutralized and destroyed by translation back to God, will accomplish its purpose of destroying you.

Evil to the Christian Scientist, is not an intelligent devil, going around like a roaring lion seeking whom he may devour, but is simply the suppositional opposite of his own understanding of divine Mind. Thus as Paul put it, and as the Christian Scientist understands it, he can never be tempted beyond what he is able, for he has only to apply what he knows of God to find his way of escape, that he “may be able to bear it,” and rise triumphant from the experience.

It is only lack of understanding that makes a Christian Scientist afraid of malicious mental malpractice. It should be evident to the merest novice in Christian Science that there could be no suppositional opposite to what he does not know. Thus it is his knowing alone that he is called upon to defend. Evil does not operate as something “over there” outside of one’s own mentality; it always operates as the negative of what one

knows. It is this negation that the Christian Scientist must guard against and not an imaginary foe seeking to destroy him. Understanding evil is but the negation of the truth he knows makes him the master of every situation. Therefore, constant watchfulness is necessary to be true to what one knows.

The Christian Scientist instinctively knows it is easier to heal a lie of malicious mind operating as a law of hypnotic suggestion, than to heal a lie of the same malicious mind operating as a natural law. This is on the same basis that an acute claim seems easier to meet than a chronic claim. This is, also, the reason why malicious argument invariably takes the form of a natural appearance suggesting the working of a law of nature, or matter, or heredity, or something of that sort, thus making the deception complete. This tends to confuse the earnest Scientist by again presenting that which he had felt had been destroyed, as a belief of a law of relapse. Thus the deviltry of evil appears as a normal or natural claim of matter.

The Christian Scientist must understand that he should be willing to meet under the rule of malicious mental malpractice every lie of belief that he formerly had to meet under the rule of materiality in its simpler forms of matter. Jesus

said, “First the blade, then the ear, after that the full corn in the ear.” The blade contains all that the full corn in the ear contains, but it is less developed. This can be applied to the solving of the various phenomena of malicious mind appearing as simple materiality. The blade has little of evil visible. Nevertheless, the whole of evil is there, and eventually emerges when malicious mental malpractice, the full corn in the ear, is revealed in all its depravity, stripped of every appearance of good. As Mrs. Eddy asked in *Retrospection and Introspection*, “Art thou still unacquainted with thyself? Then be introduced to this self. ‘Know thyself!’ as said the classic Grecian motto. Note well the falsity of this mortal self! Behold its vileness and remember this poverty-stricken ‘stranger that is within thy gates.’”

Then be willing to meet every phase of evil as malicious suggestion, just as in the beginning of your career as a Christian Scientist you were eager to meet every claim of matter. If you remain wide awake and rejoice in crossing swords with this final phase of evil as pure malicious suggestion, you will enjoy your journey from sense to Soul. You will never murmur or be discouraged, but will be filled with new hope and assurance that what you know of divine Mind

and its operations is sufficient to meet and destroy every lie of evil.

Jesus said, there is nothing hidden that shall not be revealed. He meant this in a way we have yet to learn. The Christian Scientist realizes and declares in his treatment, “I know all that I need to know about this case and I know it immediately.” Why? Because God, being the one intelligence, knows all things and therefore, there is nothing hidden from infinite intelligence, nor from that which shows God forth. It would be useless for God to know something, unless His man knew it also. Otherwise God would have no way of expressing His knowing. Hence the practitioner of God declares, “I do know all I need to know about this case,” and he acts accordingly. It is the same in the case of malicious sin as in sickness. The practitioner must know about that, all that he needs to know, and he must and does know it instantly.

It is the part of wisdom to keep every channel open for information. You have a right to know all that is going on about you. You do not delve into error, but you keep your avenues of intelligence open, so all that you should know you do know at exactly the right time. In other words, as Mrs. Eddy says in *Miscellaneous Writings*, “Let us open our affections to the Principle that

moves all in harmony, - from the falling of a sparrow to the rolling of a world.”

Nothing is either too insignificant or too important for you to know, if it is right for you to know it. And you cannot know it if it is not right. You must realize this, for evil’s suggestion is quite as likely to fill you with a lot of unnecessary trash as to stop you from knowing that which you should know. Be on your guard!

One thing especially every Christian Scientist should know and must know from what has been established, and that is how easily he can become an innocent tool of malicious mental malpractice by passing around idle chatter about persons, places or things. Believing what is said to be true does not free one from being the tool of malicious mental malpractice and, therefore, from being about the devil’s business. There is only one way to be sure of not being the tool of evil, and that is by basing all that is said on God as the one cause, always starting from God and beholding all effect as the emanation of God.

A PARTICULARLY
SUBTLE OPERATION
OF
MALICIOUS MENTAL MALPRACTICE

It is difficult to conceive a more subtle and disastrous way for malicious mental malpractice to operate in order to confuse and obscure, if not entirely obliterate the light of Truth for a Christian Scientist, than by the perpetual argument that Mrs. Eddy was not the discoverer of Christian Science; that it had been discovered before and that Mrs. Eddy had stolen the discovery and claimed the glory.

Is it such an easy thing to steal Christian Science, and so demonstrate it that one acquires all the glory? The works of Christian Science in healing every manner of sin, sickness and death, are, of course, its glory and these are what Mrs.

Eddy demonstrated in establishing Christian Science.

Why should a Christian Scientist question the truth of Mrs. Eddy’s discovery or accept so patent a suggestion of devilishness? If he entertains the question it is because he is unaware of what is operating as his mind. Otherwise he would instantly reject it and free himself from its malign influence.

If one wished to destroy another’s interest in any subject, would he not begin by casting reflections on the authority back of the subject? If successful in planting doubts as to the honor and integrity of that authority, would he not very quickly succeed in killing all further interest? This is exactly evil’s purpose in making such suggestions to one beginning the study of Christian Science. It is a deadly purpose, and its result is inevitable if the malicious intent is not discerned and repudiated.

No Christian Scientist can afford to doubt this. His days as a Christian Scientist are numbered if he is not instant in season and out of season in casting out these vicious suggestions of malicious mental malpractice. He cannot play with evil suggestions. Their poison is far reaching. I have yet to see a Christian Scientist who allows his thought to be darkened by evil sug-

gestions about Mrs. Eddy, or her discovery, or her demonstration of Christian Science, make a success of Christian Science. It is impossible. The discoverer and the discovery, the revelator and the revelation, invariably combine as one and the victim of malicious mental malpractice, alone, questions this truism.

Further, if he can be made to doubt or question the fact that the “little book” of Revelation, Science and Health, completely and finally reveals the translation of the negation back to Mind, he will be equally “lost.” He will be looking for some further “revelation” to excuse his present lack of demonstration of his oneness with God. “Truth is revealed. It needs only to be practised,” as Science and Health points out. No one can afford to harbor evil suggestions.

Can a sane Christian Scientist doubt for a moment that this is true? Let the one who is allowing his thought to be tampered with in this way, intelligently examine his thinking. If honest, he will see that Christian Science has lost its joy and inspiration for him and that he is looking at it as cold philosophy or an abstraction, instead of as the loving, quickening presence of God. His light has gone and as Jesus said, “If therefore the light that is in thee be darkness, how great is that darkness!”

A short time ago I received a letter from a friend saying he had been distressed to find that early writers had discovered Christian Science, and that Mrs. Eddy knew of what they had written, and had gleaned her ideas from them without giving them credit.

This friend is usually a clear thinker, but he had utterly failed to ask himself whether it is conceivable that the discoverer of Christian Science, whoever that discoverer might be, could under any imaginable circumstances keep his discovery from the world? Would not the mind that made that discovery spontaneously show forth the fruits of it by healing the sick, the sinning and the dying? No discoverer could have done otherwise than did Mrs. Eddy. But did anyone else show forth such fruits?

What is the discovery of Christian Science? Is it not as Mrs. Eddy states in Rudimental Divine Science, “the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony”? Then how could anyone, discovering that law, fail to express it? Christian Science is not the discovery of a matter-law but of Mind-law and the mind that discovers it would have to be in accord with the Mind it discovered, otherwise the discovery could not be made. Christian Science is a spirit-

ual discovery, not a material one. It is of Mind, not of matter.

How absurd to imagine that anyone could discover Christian Science and not use it in such a manner that the whole world could see it. Inevitably it would be his very Mind and would have to be expressed.

Because God, as Science and Health says, “is not separate from the wisdom He bestows,” He could not have failed to bestow upon the one near enough to Him to discover His allness, the ability to prove that allness in doing the works which Jesus did.

Who has ever scientifically done this except Mrs. Eddy? Even Mrs. Eddy’s followers are but slowly discerning the path she so clearly and carefully pioneered. The slowness of this progress is almost a disgrace to the discovery. Why this slowness? Fundamentally it is due to lack of real spiritual consecration, together with ignorance of that which causes the slowness. It is because malicious mental malpractice with its insidious suggestions is accepted, instead of being rejected the instant it raises its voice. Until this is done, the progress must be slow.

The consecrated Christian Scientist understands that Christian Science was the Mind of Mrs. Eddy, just as God was the Mind of Jesus.

Mrs. Eddy could not be less than one with her Mind. To love God as divine Mind and leave Mrs. Eddy out of that love is not possible and must inevitably end in failure and disillusionment.

The Pharisees thought they could love God and hate Jesus and the prophets who had shown God forth. But could they succeed in this attempt? No, it was a dismal failure and their cup of bitterness was full to the brim. God and His idea cannot be separated, consequently sorrow comes to the one who tries to separate them. Noumenon and phenomenon are forever one.

The Christian Scientist should guard against the subtle malicious argument intended to poison him, no matter how small a degree against Mrs. Eddy, and thus against Christian Science.

“ALERTNESS
TO
DUTY”

Mary Baker Eddy

In order to progress, the Christian Scientist, must pray daily for deliverance from the hypnosis which makes him believe that it is chance instead of “*direction by malicious minds that are at work,*” producing all the various phases of discord and disease with which he is constantly confronted.

Nothing could be more pernicious than this argument of Satan, because if the Christian Scientist can be misled into dealing with the seen instead of the unseen, evil will continue its domination and control and the cause of Christian Science will seem to disappear. Did not true Christianity seem to become enmeshed by the same subtle influences?

Evil cannot be destroyed unless recognized as the influence and result of evil appearing as “*direction by malicious minds,*” and cast out as such. When all evil is seen and understood as “*direction by malicious minds*” it is readily destroyed. To quote again Mrs. Eddy’s full statement, “*If any honest Christian Scientist can be deceived into believing 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 insure 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 in vain.*”

Test this for yourself. But remember that the only way to destroy this insidious influence and direction is to see first the nothingness of the whole lie of malicious influence, and then feel in your heart that God is the one and only Mind and therefore His direction is the only direction and is your direction.

There can be no true love without this understanding that all evil appears as the operation of malicious minds. But be sure that you understand that this appearance is just the language of evil itself, - otherwise, evil must seem per-

sonal and the so-called persons expressing it the devil. The devil you cannot love. So if you really desire to show forth God as Love by loving, you must see that the whole of sin, disease and death, including, of course, every sense of finiteness, all phases of malicious dispositions and characteristics, are the direct influence of malicious minds and have nothing to do with the person expressing them, except in so far as he is victimized into voicing them. Did not Jesus declare, “but whosoever shall say, thou fool, shall be in danger of hell fire?” Why? Because that made evil personal and impossible to heal.

Watch unceasingly on this point, because this same secret influence will argue to you that it is not “direction by malicious minds” but just your own thinking that is at work. Evil must argue this way because, if you were convinced that all error is “*direction by malicious minds,*” evil’s day would be doomed.

Keep reminding yourself, that evil is not something “over there,” malicious mind or minds, for that is only as it seems. It is always right “here,” operating as your mind. It seems to be “over there,” because it is evil appearing as consciousness, and consciousness must have that whereby it is made known. You are not deceived for you know that evil is always one and always

here. However numerous its appearances and regardless of where, you rejoice at its so-called multiplicity because that constantly declares the infinity of good that it negates.

Oh that pen could express the infinite importance of being alert! What a change would take place with the Christian Scientist! Apathy would vanish and confidence would reign, and finally evil would cease its arguments, having been reversed, - translated into its true language – good.

But just so long as a cancer is thought of as misplaced cells, tuberculosis as a diseased lung, diabetes as diseased pancreas, bad temper as an ugly disposition, a thief as an unprincipled scoundrel, a murderer as a vicious villain and so on, such conditions cannot be healed. They are never what they appear to be, but are always the result of “*direction by malicious minds.*”

The only remedy is to replace the belief of “*direction by malicious minds*” with the absolute realization that all direction is by divine Mind. You know you are never dealing with aught but Mind, - never with a thing. For as Science and Health declares “All is infinite Mind and its infinite manifestation, for God is All-in-all.”

Unwillingness to accept this truth bars the door of your mind to beholding its inestimably

beneficent power and leaves you at the mercy of the subtle influence of “*direction by malicious minds.*”

Why cling to evil’s argument? Arouse yourself and throw off the mesmerism that would hold you in ignorance of what is terrorizing you with its suggestions. Mesmerism has no power to harm you and cannot act as your mind if you are awake to its operations. But if you will not awaken and handle this evil you will dream on in the darkness of “chaos and old night.”

What could make an earnest Christian Scientist, one who for many years has faithfully striven to practise Christian Science, become dissatisfied with it or with his demonstration of it? What could cause him to be attracted by writers whose theories and ideas of Being are so unlike the exact statements made by Mrs. Eddy in Science and Health and her other writings, which he previously loved so deeply and found so helpful? It should be far more natural for him to hold tenaciously to that which he has proved to be true, in however slight a degree, than to be thus attracted. That is what he would do, were it not for the malicious arguments of the mental malpractitioners deliberately attempting to substitute their argument of unbelief and dissatisfaction for his natural inclination and confidence.

It is wholly unnatural for a Christian Scientist, left to his own impulse, to turn from what he knows to be the truth of Being. Nothing but wilful and malicious interference could cause such a catastrophe. It is entirely the result of mischievous suggestion exercised for the sole purpose of harassing and distressing him, and finally putting out his light. The only remedy is to destroy the belief that there is malicious mind to operate as malicious mental malpractitioners influencing and controlling his thinking. This is his only help. He should use it at once.

If he does not apply this remedy his light will fail and finally be extinguished and he will be under the delusion that he no longer cares for Christian Science. But he knows he does care for Christian Science. He knows he loves Christian Science. He knows it is the one and only way to obtain heaven and harmony here and now and he will not allow any subtle suggestion, calling itself his mind to rob him of this knowing.

Mrs. Eddy lovingly admonishes in Science and Health, “Wait for your reward, and ‘be not weary in well doing.’ If your endeavors are beset by fearful odds, and you receive no present reward, go not back to error, nor become a sluggard in the race.

“When the smoke of battle clears away, you

will discern the good you have done, and receive according to your deserving. Love is not hasty to deliver us from temptation, for Love means that we shall be tried and purified.”

Pray to be delivered from a false sense of peace, which would lead you into handling that which has no real bearing on the case. The law of Christ or Christian Science opens our eyes to the fact that all error is malicious animal magnetism and every erroneous condition the specific result of “*direction by malicious minds*” and not one’s own thought.

Was it not to emphasize this that Mrs. Eddy felt it imperative to state in her Church Manual, under the significant heading of “Alertness to Duty,” that it was the duty of every Christian Scientist “to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind.” Notice the “daily.” Do you think Mrs. Eddy would have made that request unless this “defense” was of paramount importance? You know as metaphysicians that this is true and you also know that if you do not pray daily you will shipwreck your progress. It is not surprising that Mrs. Eddy should add, in the same connection, that by your works ye “shall be judged, - and justified or condemned.” Why? Because

your works will show whether or not you are defending yourself against aggressive mental suggestion and destroying the “*direction by malicious minds.*”

One of the most insidious and aggressive forms of this “*direction by malicious minds*” comes as the pollution of the “air” by hourly and daily harangues and mental absurdities. Because radio has many uses, it has by the false sense of the law of reversal, many abuses.

Since radio is rarefied matter it is a nearer approximation to mentality, hence its hidden danger and the great need for carefully guarding against the subtlety of its use for suggestions, political, financial and religious. The Christian Scientist must think alone with God, and preserve the tablet of his mind “from every blemish free.”

There is only one way to counteract this constant effort of “*malicious minds*” to direct your every act and that is to be consciously directed by divine Mind every moment. To insure this continuous direction requires constant alertness and watchfulness, - never to deal with effect but always with cause.

WHAT CONSTITUTES
BEING AWAKE TO
THE SUGGESTIONS
OF
MALICIOUS MENTAL MALPRACTICE?

Science and Health declares, "More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, - that is, to set aside even the most cherished beliefs and practices, to leave all for Christ."

To be an alert Christian Scientist is not easy. It requires the same quality of earnestness and sacrifice which success in any line of work demands.

First comes consecration, - willingness to forsake the ease of material sense for the attain-

ment of the goal. And secondly perseverance, which never ceases working until that goal is attained. Jesus said, in illustrating this ceaseless perseverance and its inevitable result, “Though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth.”

Physical courage has always been lauded by the human mind, but moral courage, which is a higher sense of courage, - a nearer approximation to Mind activity - is seldom recognized.

In Christian Science moral as well as physical courage is requisite. Science and Health says, “It requires courage to utter truth.” At times it also requires tremendous so-called physical courage to meet the lies of material sense when it declares pain, suffering and anguish to be real and true. But every Christian Scientist has learned with joy that, when he stands unflinchingly on what he knows is true, the reward is great. He also knows that sooner or later every question must be settled on the side of right, and that regardless of the degree of moral and physical courage required, the present tests do not become lighter to the one who puts off doing the thing he knows is right. The old saying, “Procrastination is the thief of time” is truer

perhaps in the practice and demonstration of Christian Science than in any other activity.

Duty postponed does not thereby become easier, but the reverse, for usually a conscience-stricken sense of unrest torments when work is left undone.

Christian Science insists upon doing to-day, the work of to-day, and understanding what that work is, and because of the allness of Mind, finds abundant time for its accomplishment. When work is well done, malicious mental malpractice can find no way to reach you - no antenna through which its suggestions can operate. Remember your antenna is constantly operating. Watch that it is ever in oneness with God.

The Christian Scientist is actively about his Father's business. He is wide awake to the fact that evil ever keeps pace with good and he acts accordingly. He is not hurried, but to him each hour is valuable. Because God is constantly unfolding to His own idea the infinity of good, the wise man does not miss this wondrous unfolding. He knows that infinity itself is not too long to show forth the glories of infinite Mind.

The Apostle Paul said that Jesus “for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.” The Christian Sci-

entist, like Jesus, does not make too much of the cross because, in translating the cross back to the crown, he knows “the joy” that is set before him and continually awaiting his acceptance.

If the practice of Christian Science takes a full measure of physical and moral courage, it is worth it. Then give it your all. The “pearl priceless” is obtained only by selling all that thou hast, and buying it. Buying it means exchanging every material concept for the spiritual sense through consecrated insistency. It is not giving up things, but concepts. If this seems a hard cross, it is made easy by the discernment of its true nature as the negation of God, which offers you when reversed the very presence of all good; and by expressing joy and appreciation for all that Christian Science holds for you. No one ever regretted carrying that cross.

Mrs. Eddy expresses exactly what constitutes Christian Science, and what makes a Christian Scientist, in her clear statement in Miscellany, “To live so as to keep human consciousness in constant relation with the divine, the spiritual, and the eternal, is to individualize infinite power; and this is Christian Science.” Does not keeping “human consciousness in constant relation with the divine,” mean exactly what you are doing when you refuse to deal with the effects of

evil, - the beast and the false prophet, matter and mentality - and turn your whole attention unreservedly to the “cause” malicious mind, and translate malicious mind back to its reality divine Mind? Thus doing, malicious mental malpractice may knock at your door, but you can say in regard to it as did Jesus, “The prince of this world cometh, and hath nothing in me,” in other words, malicious argument cannot present to me a single one of its lies to which I am not awake, and which I am not vigorously translating back to the truth that the lie is a lie about.

THE
HOLY CITY
PURITY, PERFECTION, PEACE

Science and Health declares “In proportion to his purity is man perfect; and perfection is the order of celestial being which demonstrates Life in Christ, Life’s spiritual ideal,” and Christ Jesus declared, “Be ye therefore perfect even as your Father which is in heaven is perfect.” He did not compromise with the necessity for perfection, but by his attitude indicated that perfection must be attained and recognized as discernibly present, and not something to be anticipated at some far-off future period.

Evil’s suggestion would have perfection, whether of health or of character, relegated to the distant future, whereas the Christian Scientist realizes that to put off perfection separates him from the present kingdom of heaven.

To the Christian Scientist, the kingdom of heaven is a state of mind and has nothing to do with conditions. Consequently his purpose and effort is thinking in terms of perfection and he knows that perfection means everything in its correct or perfect place - obedient to its divine Principle; and that he knows is peace.

No fitter closing can be given to this book than to quote Mrs. Eddy's words of wisdom given to some friends, showing how this goal of purity, perfection and peace is to be won and malicious mind silenced in divine Mind.

“We each dwell in our own world of consciousness, we look out through the windows of this consciousness and behold the passing procession of mortal mind.

“Day after day we have been lured forth, have been pressed into the whirl, lost our individual peace and poise in divine Mind, and found ourselves dragged through the meanness, the uncleanness, and pain of the procession.

“We seek to regain our own house of consciousness, wiser for the experience, thinking we will not again become a part of error's pageant, but here let the newer understanding of Love guard well your door, stay in your own house of mental

demonstration, keep your peace. For idle curiosity, criticism, or even false sympathy may lure you forth.

“Wherein lies the wisdom of the serpent? To hide itself. Therefore hide yourself in the understanding of Christian Science, be it great or small.

“We have all in some way needed the experience we have had. Never be found as a Christian Scientist mourning over an experience. It is a thing of the past, but not so the manifold power and presence of God resulting therefrom.”

And the words of Jesus through John, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. (No more ‘tempest-tossed human concepts advancing and receding,’ as defined by Mrs. Eddy.) And I John saw the holy city, new Jerusalem, coming down from God out of heaven . . . And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God . . . And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that

is athirst of the fountain of the water of life freely . . . And he . . . shewed me that great city, the holy Jerusalem . . . the city lieth foursquare . . . And . . . had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof . . . And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

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Mind, points him to the true purpose and value of Science and Health.

It was my first thought that the one who had so carefully prepared some of these notes should be the one to publish them, but the objection was raised that if I did not prepare them there might be a question as to their authorship; hence I am publishing them myself.

I am adding the article on Plagiarism, which I have just written, because it seems to me to be timely.

[signature here of Herbert W. Eustace]