

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.”*