

## CHAPTER IV

### CHRISTIAN SCIENCE VERSUS SPIRITUALISM

In the first chapter we are given an introductory approach to the vast question, "What is God"? Herein we learn how to pray. The second chapter provides the illustration of this in the lifework of Christ-Jesus in terms of demonstration and proof. The third chapter is a survey of the whole question of human and divine relationship.

Now we come to Chapter IV where the Word reflecting Science begins a scientific analysis of all phenomena included within the term *spiritualism*.

It is the office of Science to interpret: to elucidate proof and disproof. Consequently scientific analysis deriving from the light of Revelation — from the Word — is inevitable. This in turn requires scientific classification of that which *is* and that which *is not*. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven". (Matt. 5: 16). With such analysis and classification, scientific and Christian healing results and the ability to accept that which *is* as reality, and to reject that which *is not* follows naturally.

It is my conviction that the term *spiritualism* is used throughout this chapter in a more comprehensive sense than is conveyed by the general use and meaning of the word.

Whereas the synonymous term Spirit is used to interpret the Supreme Being with reference to substance and reality, Creator and creation conjoined through the office of reflection, the term spiritualism is used to cover the whole field of counterfeit phenomena perceived through the physical senses.

Likewise the term *electricity* is used in the text of Science and Health to include certain categories of modern physics such as radiation, e.g. X-rays, cosmic rays, etc. These categories when understood are seen to be the subjective concepts of what the textbook terms, mortal mind.

When the textbook's use of these terms is grasped, the way opens for inspired consciousness to demonstrate control over all the phenomena of spiritualism and electricity; and this in turn opens the way for the translating power of the Christ to be understood and demonstrated.

Mary Baker Eddy has written (Mis. pp. 222-223) "I shall not forget the cost of investigating, for this age, the methods and power of error. While the ways, means, and potency of Truth had flowed into my consciousness as easily as dawns the morning light and shadows flee, the metaphysical mystery of error — its hidden paths, purpose, and fruits — at first defied me. I was saying all the time, 'Come not thou into the secret' — but at length took up the research according to God's command".

This scientific analysis begins in Chapter Four now under consideration; and the scientific uncovering of the mystery of evil continues in Chapter Five.

Chapter IV, CHRISTIAN SCIENCE VERSUS SPIRITUALISM, classifies naturally into three parts:

Part I (pp. 70-78) is a scientific analysis of spiritualism, which in its dualism is shown to be a false philosophy.

Part II (pp. 79-90) is an uncovering of its consequences with reference to disease and mortality.

Part III (pp. 91-99) analyses scientifically the erroneous postulates of dualism preparatory to their abandonment. This is followed by the "Key to the kingdom" (M.H. p. 99) which comes to its full interpretation later in Chapter XVI.

This classification is not shown by sub-headings in the text of Science and Health. Nevertheless, when one becomes thoroughly familiar with the text it falls naturally into these three parts.

Another characteristic of the chapter is this: that whenever one views the text of each part in its Genesis order there appears to be no distinct section unfolding the nature of Principle, though the sub-tones of Principle are found within the main tones of Mind, Spirit, Soul, Life, Truth, Love. But when viewing the whole chapter with reference to its purpose — the analysis of spiritualism — Principle is clearly the all-pervading and over-riding synonym, and the text is found to be complete, from the opening paragraph to the Marginal Heading, "Key to the kingdom".

CHAPTER IV  
CHRISTIAN SCIENCE VERSUS SPIRITUALISM

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

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

MIND  
Mind

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

WORD  
Word

Christ

## PART I

The Word is the power that generates the desire of "a people [to] seek unto their God". But when the Word reflects Science, it bestows the power to analyse and classify scientifically the discordant and mixed phenomena of the physical senses.

The truth Jesus taught opened the way for the overcoming of mortality. The hostility of the Jews enabled Jesus to prove his teaching, and provide the supreme example for humanity.

MIND The opening tone in the light of Mind is introductory to the main subject of the chapter. WORD

The text begins at once to classify that which *is* and to separate from it that which *is not*, for it is impossible to classify the latter within reality. "The infinite one Spirit" (M.H.) *is*. In contrast mortal existence is an enigma and a mystery.

Corporeal sense has no power to classify or even to distinguish between the real and unreal, but "... the revelations of Christian Science (the light of Mind) unlock the treasures of Truth". Observe that the chapter closes with the "Key to the kingdom" (M.H. p. 99), and that this key has then opened the door and that "None may pick the lock . . ." There is no other entrance.

Spirit is one Being in which Ego<sup>1</sup> and Father are inseparable. This one Being embraces all identity, man and the universe as reflex image. There is no other external power, no other self-existence. The oneness of being is our opening premise, and illustrates the Word as the creative Word or Logos in conjunction with the one Mind.

Identification is a one-to-one relationship between Spirit and its reflection wherein all being is individual and diversified throughout infinite range. Christ

<sup>1</sup> C/R p. 14: 21-22

Without identification and identity, creation would be unconceived in the eternal Mind and therefore non-existent, and this Mind would be unknown even to itself. The universe is compound idea and reflex image all within the divine order. (Mis. 105: 32), (S. & H. 118: 31), (My. 109: 19-23). This equilibrium and equipollence of being are found in the operational concept of Word, Christ, Christianity and Science.

The three questions of this paragraph (p. 70: 12-16) amplify and diversify the question: does Noumenon exist *in* its phenomenon? If so the greater would be the lesser. The fact is that the idea is in its Principle as reflex image, and this constitutes being. This is our starting point in studying the chapter.

The *maintaining* power of Mind implies the impossibility of identity or identifies throughout infinite range falling into anything lower than themselves; that is to say, law and order maintain equally classification and category.

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

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

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

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

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

**Spirit** At this point, Mind reflecting the tone of Spirit is declaring its firmament: that which *is*, as distinct from that which *is not*. Hence: "Nothing is real and eternal — nothing is Spirit, — but God and His idea. Evil has no reality". This uncovering of evil is in order that scientific analysis and classification may proceed, in accordance with Word reflecting Christ.

**Soul** Identity is now coming in to focus and here is the answer in fuller statement to the earlier question: Soul, Spirit, is not in Spirit's formations.

The answer is amplified even further through the inverse statement in the paragraph entitled "Dream-lessons" (M.H.). Observe the subtleties: how they flow like the currents of a river.

The *sustaining* power of the Word reflecting Christianity is seen in "The identity, or idea, of all reality continues forever". Observe the fine distinction between maintaining and sustaining.

The tone of the Word reflecting Christianity is stated inversely: "Spirit, or the divine Principle of all, is not *in* Spirit's formations".

**Principle** The text now considers the so-called basis and structure of spiritualism: that it has "no scientific basis nor origin, no proof nor power outside of human testimony". Its claim depends wholly upon the five physical senses, but these senses have no amalgam or union with Spirit for Spirit is pure and "There is no sensuality in Spirit".

**Life** The tone of Life is stated briefly and inversely: "It [spiritualism] is the offspring of the physical senses". The tones of Truth and of

**Truth** Science are indicated inversely in the Marginal Heading "Found wanting": the inability to meet the human need. Science classifies spiritualism as a false theory, arising out of a pre-supposition.

**Love** Life, Truth and Love which combine as one are also indicated inversely by this pre-supposition and false theory.

- SPIRIT** 1 There is but one spiritual existence, — the Life of **CHRIST**  
**Mind** 2 which corporeal sense can take no cognizance. The **Word**  
 3 divine Principle of man speaks through immortal sense.  
 If a material body — in other words, mortal, material  
 sense — were permeated by Spirit, that body would  
 6 disappear to mortal sense, would be deathless. A con-  
 dition precedent to communion with Spirit is the gain of  
 spiritual life.
- Spirit** 9 So-called *spirits* are but corporeal communicators. As  
 light destroys darkness and in the place of darkness all  
 is light, so (in absolute Science) Soul, or God,  
 12 <sup>Spirits</sup> <sup>obsolete</sup> is the only truth-giver to man. Truth de-  
 stroys mortality, and brings to light immortality. Mortal  
 belief (the material sense of life) and immortal Truth  
 15 (the spiritual sense) are the tares and the wheat, which  
 are not united by progress, but separated.
- Soul** Perfection is not expressed through imperfection. **Christ**  
 18 Spirit is not made manifest through matter, the anti-  
 pod of Spirit. Error is not a convenient sieve through  
 which truth can be strained.
- Principle** 21 God, good, being ever present, it follows in divine  
 logic that evil, the suppositional opposite of good, is never  
 present. In Science, individual good derived  
 24 <sup>Scientific</sup> <sup>phenomena</sup> from God, the infinite All-in-all, may flow  
 from the departed to mortals; but evil is neither com-  
 municable nor scientific. A sinning, earthly mortal is  
 27 not the reality of Life nor the medium through which  
 truth passes to earth. The joy of intercourse becomes  
 the jest of sin, when evil and suffering are communicable.  
 30 Not personal intercommunion but divine law is the com-  
 municator of truth, health, and harmony to earth and  
 humanity. As readily can you mingle fire and frost as



The subject now changes to communion and its counterfeit, communication.

**SPIRIT** Communion is a function of being within the Divine Being; it is **CHRIST**  
 Mind always from Principle to idea, and is completed through the office of Word  
 reflection — returning to. There is no corporeality or corporeal sense  
 in this divine office; indeed the elements of physical sense have no  
 cognizance of Life as Spirit. Christ reflecting the Word, uncovers this  
 error in relation to the oneness of being, the Life that is Spirit. There  
 are no “minds many” in the one spiritual existence.

**Spirit** So-called *spirits* are non-existent in Science. The acceptance of this  
 opens the way and brings to light immortality. Observe the symbol of  
 the tares and the wheat which are never united but ever separate.

**Soul** Soul is impeccable, the embodiment of perfection.

Such is the nature of these opposites that it is impossible for Spirit  
 to be manifest or identified through matter or flesh. Neither has error  
 the power to separate and classify degrees of truth. Hence the im-  
 possibility of spiritualistic communication.

**Principle** The subject is now examined from the standpoint of divine logic, **Christ**  
 that is, from Principle and its operation.

Observe that the impartation of good, whether universal or indi-  
 vidual, is by derivation and reflection and is always from Principle  
 to idea, even through the veil or “valley of the shadow . . .” (Psalm 23).  
 But “evil is neither communicable nor scientific”. This eliminates the  
 fear of evil or possible victimization.

Divine law alone determines intercommunion, and there is neither  
 mixture nor amalgam of opposites.

Communion is wholly spiritual: communion is inseparable from  
 modes of matter and material sense.

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

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

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

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

SOUL The belief that material bodies return to dust, hereafter 18 CHRIST-  
IANITY  
Mind to rise up as spiritual bodies with material sensations and Word  
desires, is incorrect. Equally incorrect is the <sup>Incorrect</sup> 21  
belief that spirit is confined in a finite, ma- <sup>theories</sup>  
terial body, from which it is freed by death, and that, when  
it is freed from the material body, spirit retains the sensa- 24  
tions belonging to that body.

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

- Life** Spiritualism has to postulate life in matter, and death as a necessity, in order to construct a philosophy of some kind. Thus it speaks of a person living here as material, yet of another supposedly dead, returning as a spirit: this is a perversion of Life understood as Spirit. Christianity
- Christ and Christianity teach that death is to be overcome. This demonstrated destroys spiritualism. Spirit is infinite, outside the flesh, and man is Spirit's own reflex image.
- Truth** The belief likewise of spirit-control, spirit-communication, or spirit-attraction becomes impossible in Science, for divine Spirit alone controls and governs its own image and in "the universe of Truth, matter is unknown". (S. & H. p. 503: 10). Hence, there is no veil of matter to be penetrated, to provide false communication, or false control. Science
- Love** Communion is wholly spiritual and comes to fulfilment in the consciousness of Spirit reflecting Love.
- Modern communication depends more and more on electricity and its classified refinements. This is increasingly apparent as a counterfeit. Hence the definitions given on p. 293 of Science and Health.
- SOUL** The subject basically is still relationship and communication, though the text now turns to consider body and bodies in relation to spiritualism, in order to clear up several erroneous theories. **CHRISTIANITY**
- Mind** "The belief that material bodies return to dust, hereafter to rise up as spiritual bodies with material sensations and desires..." is one of these theories, dual and pantheistic. Another is "the belief that spirit is confined in a finite, material body, from which it is freed by death, and that, when it is freed from the material body, spirit retains the sensations belonging to that body". Word
- Spirit** Both are equally erroneous and impossible in Science, and are counterfeit to real Christianity wherein is no pantheistic relationship.
- A third error is the claim of mediumship. This depends upon the sensuous nature of the two theories, that matter is part of the reality of intelligent existence, and that Spirit and matter can commune together. There is no possible reciprocal communication between the sensual, being the mouthpiece of the spiritual, and the infinite using the finite as its channel of communication.

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

Soul

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

Christ

Principle

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

Christianity

Life

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

Science

Soul "To be on communicable terms with Spirit" is a wholly spiritual state of consciousness and contains no dual element. It is parallel with the scientific translation whereby the mortal or organic concept of body gives place to divine embodiment or identity. Once spiritual communion of this nature is attained and demonstrated, spiritualistic communication is out of the question. Christ

"When here or hereafter (Observe the significance of *here* and *hereafter*) the belief of life in matter is extinct, the error which has held the belief (i.e. the primary error) dissolves with the belief (the secondary error) and never returns to the old condition." (For amplification of this see Ret. pp. 67-72).

Principle When this whole question is understood from the standpoint of Soul reflecting Principle within the oneness of being, life and being in endless identity partake of an infinite progression from which there is no return passage. Such conceptions are exemplified and expanded by the "seven days" and the scientific translation of mortal mind. Christianity

Hence the Marginal Heading "Bridgeless division" and the statement "There is no bridge across the gulf which divides two such opposite conditions as the spiritual, or incorporeal, and the physical, or corporeal". If such were possible the whole concept of scientific and harmonious relationship in Christianity would have broken down.

Life Consequent to this proposition of "Bridgeless division", in Soul reflecting Life there is "never a retrograde step, never a return to positions outgrown". Likewise no communion between the so-called dead and living. In human life progress is development which yields ultimately to spiritual progression. Science

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

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

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

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

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

**Truth** Moreover, because of the truth of this proposition of "Bridgeless division", the error is laid bare that man dies as matter but comes to life as spirit and subsequently may be re clothed in a material investiture to become once more apparent and visible here.

**Love** Spiritualism would endeavour to make this transference possible — from the spiritual sense of existence back into the material domain; but divine metaphysics shows this gross materialism to be scientifically impossible, "since to infinite Spirit there can be no matter". This is final.

**LIFE** From this point we are in the domain of Science where Jesus lived **SCIENCE**  
**Mind** and worked, and from which he demonstrated. **Word**

Jesus' raising of Lazarus refutes the whole standpoint and theory of spiritualism. Science reflecting the Word reveals that in real being man never leaves the realm of Life to enter matter and mortality, so that he has to die in order eventually to recover his spiritual status. Jesus had the spiritual insight and foresight to bring this out in realization and demonstration, for his reflected understanding was law to the circumstance.

**Spirit** As we waken ourselves to the same measure of spirituality we shall break such mesmerism for ourselves and others. This in turn prepares  
**Soul** the way for scientific translation to be understood and demonstrated.

**Principle** The next paragraph proceeds to explain one incidental phenomenon epitomized in the Marginal Heading "Vision of the dying". The text indicates but one possible moment of contact previous to awakening

- Love  
(contd.) 1 who have gone before. The ones departing may whisper  
this vision, name the face that smiles on them and the  
3 hand which beckons them, as one at Niagara, with eyes  
open only to that wonder, forgets all else and breathes  
aloud his rapture.
- TRUTH 6 When being is understood, Life will be recognized as Christ  
Mind neither material nor finite, but as infinite, — as God,  
9 <sup>Real Life</sup> universal good; and the belief that life, or  
<sup>is God</sup> mind, was ever in a finite form, or good in  
evil, will be destroyed. Then it will be understood that  
Spirit never entered matter and was therefore never  
12 raised from matter. When advanced to spiritual being  
and the understanding of God, man can no longer com-  
mune with matter; neither can he return to it, any more  
15 than a tree can return to its seed. Neither will man seem  
to be corporeal, but he will be an individual conscious-  
ness, characterized by the divine Spirit as idea, not matter.
- Spirit 18 Suffering, sinning, dying beliefs are unreal. When  
divine Science is universally understood, they will have  
no power over man, for man is immortal and lives by  
21 divine authority.
- Soul The sinless joy, — the perfect harmony and immortality  
of Life, possessing unlimited divine beauty and goodness  
24 <sup>Immaterial</sup> without a single bodily pleasure or pain, —  
<sup>pleasure</sup> constitutes the only veritable, indestructible  
man, whose being is spiritual. This state of existence  
Principle 27 is scientific and intact, — a perfection discernible only  
by those who have the final understanding of Christ in  
divine Science. Death can never hasten this state of  
30 existence, for death must be overcome, not submitted to,  
before immortality appears.
- Life The recognition of Spirit and of infinity comes not Christianity



Life } to the high and grand realities of Life and Truth and Love. This  
 Truth } paragraph completes the unfoldment of the sevenfold nature of Life,  
 Love } namely: Life as Principle; Life as Life; Life as Truth; Life as Love.  
 This is shown in the left hand column of the opposite page.

TRUTH      When the Science of Life is attained and demonstrated, it becomes      Christ  
 Mind      the substance of our real manhood in Truth. Then we understand that  
 Mind is not in finite form; that Spirit never entered matter and does  
 not therefore emerge from matter; and that this is equally true of man.  
 This in turn brings forward the consciousness of the harmony and  
 immortality of Life, which constitutes the only veritable indestructible  
 man who is beyond matter and cannot possibly return to it.

Spirit      "Suffering, sinning, dying beliefs" vanish into oblivion through  
 Truth reflecting Spirit, and man is endowed with immortality and  
 divine authority.

Soul      The sinlessness and joy of Soul characterizes the immortality and  
 indestructibility of man in the divine likeness.

Principle      "This state of existence is scientific and intact . . ." It is the oneness  
 of being inseparable from perfection and "the final understanding of  
 Christ in divine Science".

Life      This "recognition of Spirit and of infinity" in which there is only      Christianity  
 ideal manhood, is gained in proportion to the advance beyond matter  
 and mortality.

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

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

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

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

Truth The text now throws light on the "Second death" (M.H.). What is the first death? The Adam dream that would constitute the mortal being born into the mesmerism of life in matter, and therefore secondly, having to toil, die, or demonstrate his way out of it. Hence, "Death will occur on the next plain of existence as on this, until the spiritual understanding of Life is reached".

Love As this is attained, progressive manhood, forever going on, is demonstrated. Then "the second death hath no power", for Truth and Love have been proved immortal.

LOVE The text now considers this phase of spiritualism as "A dream Science  
Mind vanishing" (M.H.) and concludes that the period required is proportionate to the tenacity of error, of which no man knoweth; Mind alone knows.

Spirit Even if spiritualistic communications were possible, such is the nature of progress, that they are destined to give way to the recognition of the omnipresence of Spirit as the sole reality, and omniation as the fact of being.

Spiritism denotes the theoretical aspect of spiritualistic teaching, and if it had any true foundation, it would plunge the departed more deeply into materialism, instead of providing the way into Life in and of Spirit. Observe M.H. "Progress and purgatory".

- Soul 1 The decaying flower, the blighted bud, the gnarled oak,  
the ferocious beast, — like the discords of disease, sin,  
3 Unnatural and death, — are unnatural. They are the fal-  
deflections sities of sense, the changing deflections of mör-  
tal mind; they are not the eternal realities of Mind.
- Principle 6 How unreasonable is the belief that we are wearing  
out life and hastening to death, and that at the same  
Absurd time we are communing with immortality!  
9 oracles If the departed are in rapport with mor-  
tality, or matter, they are not spiritual, but must still  
be mortal, sinning, suffering, and dying. Then why  
12 look to them — even were communication possible — for  
proofs of immortality, and accept them as oracles? Com-  
munications gathered from ignorance are pernicious in  
15 tendency.
- Life Spiritualism with its material accompaniments would  
destroy the supremacy of Spirit. If Spirit pervades all  
18 space, it needs no material method for the transmission  
of messages. Spirit needs no wires nor electricity in order  
to be omnipresent.
- Truth 21 Spirit is not materially tangible. How then can it  
communicate with man through electric, material effects?  
24 Spirit How can the majesty and omnipotence of  
intangible Spirit be lost? God is not in the medley  
where matter cares for matter, where spiritism makes  
many gods, and hypnotism and electricity are claimed  
27 to be the agents of God's government.
- Love Spirit blesses man, but man cannot "tell whence  
it cometh." By it the sick are healed, the sorrowing are  
30 comforted, and the sinning are reformed. These are the  
effects of one universal God, the invisible good dwelling  
in eternal Science.

Soul If the foregoing beliefs of spiritism were true, the whole round of nature would likewise fall victim to these deflections of sense testimony, and degenerate into a state which would be the opposite of Soul and its impeccable perfection.

Principle The oneness of being as found in divine Principle is "the secret place of the most high" and affords complete immunity from all these beliefs associated with spiritualistic phenomena. Freedom from fear and ignorance thus advances to the freedom of being, bestowed by the divine Principle, Love, and its proofs of immortality.

Life Divine Love is the only Life.  
This Life is Spirit and reciprocally Spirit is Life, when understood in their respective offices and nature. They are completely distinct from and independent of electricity and its mechanism necessary for communication. Electronics is a modern development, but still counterfeit.

Truth "Spirit is immortal Truth . . ." (S. & H. 468). Being is its own great cause and effect, is wholly spiritual. It is Spirit without reference to matter, hypnotism or electricity. On this basis alone can Spirit be manifest as Truth and as Science to this age.

Love As the above propositions are accepted and loved, they become self-demonstrating in the blessings they confer, and complete fulfilment attained — these are "the effects of one universal God, the invisible good dwelling in eternal Science".

## Christian Science versus Spiritualism 79

<b>MIND</b>	The act of describing disease — its symptoms, locality, and fatality — is not scientific. Warning people against death is an error that tends to frighten into death those who are ignorant of Life as God. Thousands of instances could be cited of health restored by changing the patient's thoughts regarding death.	1 3 6	<b>WORD</b> Word
<b>Mind</b>			
<b>Spirit</b>	A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health. Science must go over the whole ground, and dig up every seed of error's sowing. Spiritualism relies upon human beliefs and hypotheses. Christian Science removes these beliefs and hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.	9 12 15	
<b>Soul</b>			
<b>Principle</b>			
<b>Life</b>	Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed disease.	18	<b>Christ</b>
<b>Truth</b>	The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it." Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.	24 27	
<b>Love</b>	Mind-science teaches that mortals need "not be weary in well doing." It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us.	30	

## PART II

The foregoing pages considered spiritualism as a false philosophy of life, based on the evidence of the physical senses and the supposed union of spirit and matter, and death a necessary factor in the union; whereas the overcoming of death in accord with Scriptural teaching eliminates the theory and practice of spiritualism.

MIND We propose to examine the consequences of spiritualism, if not  
Mind seen through and abandoned. WORD  
Word

Disease and death are closely associated in the public thought. The first need is for enlightenment of thought, to eliminate ignorance and fear, through Mind.

Spirit Secondly, the need is to disprove "Fallacious hypotheses" (M.H.) through learning that health is a mental state not dependent on health laws or drugs. This demonstrates "the firmament".

Soul Thirdly, to allow Science to "go over the whole ground, and dig up every seed of error's sowing" ("The dry land appearing").

Principle Fourthly, to allow Science to remove these beliefs and hypotheses, and introduce the harmony of being.

Life Jesus and Paul demonstrated their position. We can do likewise, Christ  
with the necessary consecration and devotion.

Truth A demonstrable Christianity must be scientific: it must abandon "Mistaken methods" (M.H.) which begin by postulating disease as real.

Love Through "Divine Strength" (M.H.) demonstration will then be achieved through Mind's supremacy over all weakness and fatigue.

The above illustrates the Genesis development running parallel with the fourfold operational office of the Word in one text. The Word reflecting Christ indicates Jesus' method and uncovers the "Mistaken methods (M.H.) of the unscientific practitioner.

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

SPiRiT  
 Mind

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

Christianity

Spirit

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

Soul

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

Science

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



The text now examines spiritualism from the standpoint of Spirit and the Word reflecting Christianity and Science.

**SPIRIT** The outstanding characteristic of Spirit is oneness, freedom from  
 dualism; hence its purity.

**Mind** An outstanding office of the Christ is its power to uncover hidden error; here it exposes the mysticism of spiritualism.

The same man cannot be a mortal here and an immortal hereafter. **Christianity**  
 This is a contradiction which destroys the attempted logic of spiritualism. That which is immortal could have neither beginning in time, nor emergence from time.

**Spirit** When logic breaks down, spiritualism either dissolves or falls back into a mysticism in order to demand acceptance. But in Spirit and in Science there is no backward movement from "the domain of reason into the realm of mysticism".

**Soul** Involuntary movement based on mind-power, and involuntary or convulsive action of body are the phenomena of mortal mind. They are mesmeric in tendency, and when seen through and classified aright, are powerless, being no part of man's identity. The text is indicating the spiritual fact by exposing the opposite. **Science**

Christian Science versus Spiritualism 81

Principle	There is not so much evidence to prove intercommuni- cation between the so-called dead and the living, as there is to show the sick that matter suffers and has sensation; yet this latter evidence is destroyed by Mind-science. If Spiritualists understood the Science of being, their belief in mediumship would vanish.	1 3 6	CHRIST Word
Life	At the very best and on its own theories, spiritualism can only prove that certain individuals have a continued existence after death and maintain their affili- ation with mortal flesh; but this fact affords no certainty of everlasting life. A man's assertion that he is immortal no more proves him to be so, than the op- posite assertion, that he is mortal, would prove immor- tality a lie. Nor is the case improved when alleged spirits teach immortality. Life, Love, Truth, is the only proof of immortality.	9 12 15	No proof of immortality
Truth	Man in the likeness of God as revealed in Science can- not help being immortal. Though the grass seemeth to wither and the flower to fade, they reappear. Erase the figures which express number, silence the tones of music, give to the worms the body called man, and yet the producing, governing, divine Principle lives on, — in the case of man as truly as in the case of numbers and of music, — despite the so-called laws of matter, which define man as mortal. Though the inharmony resulting from material sense hides the harmony of Science, inharmony cannot destroy the divine Principle of Science. In Science, man's immortality de- pends upon that of God, good, and follows as a necessary consequence of the immortality of good.	18 21 24 27 30	Christ Mind's manifestations immortal
SOUL Mind	That somebody, somewhere, must have known the deceased person, supposed to be the communicator, is		

Principle When the oneness of being in its Science is understood, the demand for proof of inter-communication does not arise. Being *is* and there is no coming or going; being is in and of Spirit. Christ reflecting the Word enables man to demonstrate this. CHRIST  
Word

Life Spiritualism provides no proof of man's immortality, since it postulates matter and death as its necessities for life here in conjunction with a possible hereafter. Spiritual sense and spiritual understanding alone lead to the advance beyond matter and mortality, that is, to Life, Love, Truth, wherein and whereby Being is understood and demonstrated subjectively. Christ reflecting the Word demonstrates this proposition in the absolute; asserting man to be immortal does not make him so; demonstration alone establishes this.

Truth Within this Divine Being, man and the universe can only *be* and continue *to be* as the Divine Being, the one Mind or governing Principle constitutes them and reflects them in eternal Science. Man in Truth has no power or desire to be other than as he is, for he is Mind's own manifestation. Christ

Love To put this issue beyond any doubt Science faces fearlessly the problem of opposites, the problem of evil, and solves the enigma on the basis of demonstration. The divine Principle, Love provides man with all he needs whereby to understand the origin and ultimate of his being. In such a vision the mysticism of spiritualism never appears.

[Soul: overleaf]

1 evident, and it is as easy to read distant thoughts as near.

We think of an absent friend as easily as we do of one

3 Reading  
thoughts present. It is no more difficult to read the  
absent mind than it is to read the present.

Chaucer wrote centuries ago, yet we still read his thought  
6 in his verse. What is classic study, but discernment of  
the minds of Homer and Virgil, of whose personal existence  
we may be in doubt?

Spirit 9 If spiritual life has been won by the departed, they  
cannot return to material existence, because different

Christianity

12 Impossible  
intercom-  
munion states of consciousness are involved, and one  
person cannot exist in two different states of  
consciousness at the same time. In sleep we

do not communicate with the dreamer by our side despite  
15 his physical proximity, because both of us are either un-  
conscious or are wandering in our dreams through differ-  
ent mazes of consciousness.

Soul 18 In like manner it would follow, even if our departed  
friends were near us and were in as conscious a state of  
existence as before the change we call death, that their  
21 state of consciousness must be different from ours. We  
are not in their state, nor are they in the mental realm  
in which we dwell. Communion between them and  
24 ourselves would be prevented by this difference. The  
mental states are so unlike, that intercommunion is as  
impossible as it would be between a mole and a human  
27 being. Different dreams and different awakenings be-  
token a differing consciousness. When wandering in  
Australia, do we look for help to the Esquimaux in their  
30 snow huts?

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

Science

- SOUL** The text continues with an investigation of thought-reading from the standpoint of Soul and spiritual sense. The action of Soul in the individual spiritual sense is to cause hidden error to betray itself to the human understanding. As the student cultivates his Soul-sense, he awakens to the right use of this faculty as a necessary factor in the correct reading and assessment of mortal mind. Since this Soul-sense emanates from Soul it cannot trespass on the rights of others, and being wholly spiritual it is independent of physical space and the passage of time.
- Mind**
- Spirit** Spiritual sense does not allow of intercommunion or communication with the departed. It is one of the offices of spiritual sense to uncover impersonal error, and to expose the falsity of spiritualistic practices. There is no return to positions outgrown. Spirit allows of no dualism and error is always impersonal though it seeks a personal channel through which to operate. Christianity
- Soul** The differences in the states of consciousness between those here and those in the so-called hereafter are so distinct as to preclude any possible intercommunion or communication of message. When spiritualization of consciousness both here and hereafter is such as to dissolve "the middle wall of partition", the oneness of being will be realized and demonstrated, and there will be neither coming nor going.

Soul  
(contd.) consider whether it is the human mind or the divine 1  
Mind which is influencing one. What the prophets of 2  
Jehovah did, the worshippers of Baal failed to do; yet 3  
artifice and delusion claimed that they could equal the  
work of wisdom.

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

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

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

ul (contd.) The text now contains not only a prophetic note but also a word of warning that the divine Mind must be recognised as the only Mind, and no other influence admitted as possible. The nature of hidden evil in its guile would not only claim to equal but even to excel the work of wisdom. Science

Christ reflecting Science not only uncovers this claim, but provides a refuge in Truth as error works out its own nothingness and man's sinless identity in Soul becomes self-evident.

Principle Whilst the miracle is commonly regarded as an infraction of natural law, there is in Science no infraction — only the operation and fulfilment of divine law, and the scientific manifestation of power is from noumenon to its phenomenon. There is no infraction of law; otherwise divine order would lapse and matter supplant Spirit. Observe the Marginal Heading "Natural wonders". CHRIST-  
IANITY  
Word

Life Because Life understood spiritually is synonymous with Soul it uncovers the enigmatic errors buried in such phrases as mind and matter, spirit and flesh, soul and sense, and shows that life cannot be organically spiritual. Life is Spirit, Soul, and has no contact with the errors of material sense. Observe Marginal Heading "Conflicting standpoints".

Immortal Mind-reading "is a revelation of divine purpose . . ." It unfolds the nature of reality, and rises to prophetic heights.

Mortal mind-reading is based on the dualism of sense-testimony. It is mesmeric in operation and never reaches beyond the boundary of its own subjective beliefs; hence it remains in darkness and never touches the light.

- 1 Science is immortal and coordinate neither with the premises nor with the conclusions of mortal beliefs.
- Truth 3 The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction, — predicting
- 6 Scientific foreseeing the future from a groundwork of corporeality and human belief. When sufficiently advanced in Science to be in harmony with the truth of being, men
- 9 become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and
- 12 of thought which is in rapport with this Mind, to know the past, the present, and the future.
- Love Acquaintance with the Science of being enables us to
- 15 commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired,—yea, to reach the range of fetter-
- 18 less Mind.
- LIFE To understand that Mind is infinite, not bounded by Christ
- Mind corporeality, not dependent upon the ear and eye for
- 21 The Mind unbounded sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-
- science by which we discern man's nature and existence.
- 24 This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no
- 27 basis upon which to build.
- Spirit All we correctly know of Spirit comes from God, divine Principle, and is learned through Christ and Christian
- 30 Scientific foreknowing Science. If this Science has been thoroughly learned and properly digested, we can know the truth more accurately than the astronomer can read



Truth      Consciousness, to gain prophetic foresight, must abandon the groundwork of corporeality and rise to the spiritual and incorporeal standpoint. Then thought constantly strives to make the advance beyond matter. In these latter days, the human mind and physical science are steadily reducing matter to the point where nothing would be left but primitive radiation, with no code of reference — consciousness extinct, and therefore no classification and no categories. We are faced either with oblivion, or else an entirely new conception born of spiritual sense, of Mind and Spirit — in which there is no matter, and the universe is the reflex image of Spirit.

Love      Material and human history is “a dream-narrative” (S. & H. p. 530) but inspired consciousness can see through this state “to foresee and foretell events which concern the universal welfare”, and find fulfillment in reaching “the range of fetterless Mind”.

(The student is recommended to refer to the Concordances for references to “oblivion” and “dream”)

LIFE      To *understand* that Mind is infinite is to lift one’s consciousness of Christ  
 Mind      being above every phase of corporeality. This destroys any belief in spiritualism at its inception: for without corporeality there is no personality; without personalities there are no spirits; and without spirits, spiritualism has no basis, no foundation from which to operate.

Spirit      “Scientific foreknowing” (M.H.) is inseparable from “Scientific foreseeing” (M.H.). Divine Being is self-expressed in terms of Itself; therefore our understanding of Spirit and Soul begins as a divine impartation, and we can only know as we are known. This makes spiritualism as a doctrine or cult scientifically impossible.

This illumined spiritual understanding or Soul-sense comes naturally

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

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

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

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

Soul as human consciousness yields willingly to self-immolation as its necessity.

Intuitions born of Soul-sense lead to the perfect Science of healing, enabling one to read human thought aright and uncover the error to be destroyed. Such intuitions never trespass on man's individual rights but can only bless man.

Principle      The text now illustrates this Mind-reading from the lifework of Christianity  
Christ Jesus as found in the Gospels. It implies an altitude and a standpoint that can look into the problem from outside the problem. It also includes the insight and foresight which can uncover hidden error or the plan of evil before it matures, and so operates to protect and save. Hypocrisy is a type of personal sense which Jesus' own spiritual sense and understanding rebuked fearlessly.

These paragraphs also illustrate the inseparability of the Christ and Christianity in the daily life and practice. This diversity of office can never be channelled into separate streams; for there is fundamentally but one Principle and one operation which annihilates every phase of hypocrisy. Observe Marginal Heading "Hypocrisy condemned".

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

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

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

Life The true "Mental contact" (M.H.) was seen in the daily life and practice of the Master.

Truth The text now proceeds to interpret by illustration the nature of any spiritualistic phenomena. Here is a pertinent statement: "Mortals evolve images of thought . . ." These images may be wholly subjective to the individual, often unknown and involuntary, or they may be objective to an observer who is sure he sees, hears or feels them. Such phenomena are wholly mental and are independent of time and place. They can be discerned and reproduced "even when they are lost to the memory of the mind in which they are discoverable", if one invites or allows such intrusion. Matter, corporeality and personality combined are a necessary pre-requisite to such phenomena, and wholly unreal. Science

Spirit Force Power

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

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

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

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

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

Love “Do not suppose that any mental concept is gone because you do not think of it.” “Buried Secrets” (M.H.). Mortal man’s protection from the interference or manipulation connected with such a background, most of it unconscious and involuntary, is found only through spiritualization of consciousness. The need is to Christianize and spiritualize consciousness — every thought, motive and act — in order that the spiritual idea may revise the human history and expunge from the material record whatever is unlike the Christ-man or divine ideal. (See Ret. p. 22: 1-2).

In this way we discover to our joy “the secret place of the Most High”, that spiritualized consciousness which is beyond the reach of manipulation or malpractice; we also discover that spiritualistic nomenclature and phenomenon are alike inseparable and unreal, for “Mortal mind sees what it believes as certainly as it believes what it sees”. (p. 86). Hence in the Divine Being there is found only the absolute consciousness of Love.

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

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

6 The mind may even be cognizant of a present flavor and  
 odor, when no viand touches the palate and no scent  
 salutes the nostrils.

TRUTH 9 How are veritable ideas to be distinguished from il- SCIENCE  
 Mind 10 lusions? By learning the origin of each. Ideas are Word

12 <sup>Illusions</sup> emanations from the divine Mind. Thoughts,  
 not ideas proceeding from the brain or from matter, are  
 offshoots of mortal mind; they are mortal material be-  
 liefs. Ideas are spiritual, harmonious, and eternal. Beliefs  
 15 proceed from the so-called material senses, which at one  
 time are supposed to be substance-matter and at another  
 are called spirits.

Spirit 18 To love one's neighbor as one's self, is a divine idea;  
 but this idea can never be seen, felt, nor understood  
 through the physical senses. Excite the organ of ven-  
 21 eration or religious faith, and the individual manifests  
 profound adoration. Excite the opposite development,  
 and he blasphemes. These effects, however, do not pro-  
 24 ceed from Christianity, nor are they spiritual phenomena,  
 for both arise from mortal belief.

Soul Eloquence re-echoes the strains of Truth and Love. Christ

27 It is due to inspiration rather than to erudition. It shows  
 the possibilities derived from divine Mind,  
 though it is said to be a gift whose endowment  
 30 <sup>Trance</sup> is obtained from books or received from the  
 speaking illusion is impulsion of departed spirits. When eloquence proceeds  
 from the belief that a departed spirit is speaking, who



**TRUTH** The text now illustrates how the light of Science reflecting the **SCIENCE**  
 Mind Word classifies different types of thought and how the student can develop this Mind-faculty for himself. Word

For example, we have the question and answer: "How are verifiable ideas to be distinguished from illusions? By learning the origin of each". Observe the contrast between ideas as emanations from the divine Mind and thoughts proceeding from brain, synonymous with beliefs based on the so-called material senses.

**Spirit** Likewise: "To love one's neighbour as one's self, is a divine idea". Observe here the contrast presented in the text between the nature of spiritual idea and its opposite. The office of Spirit is to demonstrate its "firmament".

**Soul** When Science reflects the Christ, eloquence is seen as a spiritual faculty and "re-echoes the strains of Truth and Love". But equally, Science reflecting the Christ uncovers the error that would claim ecstatic eloquence as spiritual, when it is merely a spiritualistic phenomenon. Christ

True eloquence, beauty, poetry and the power of expressing them are from the divine source, Soul. The influence or action of Soul confers a freedom of expression, and annuls the claim of spiritualistic possession. When identity is linked with the divine Mind, Spirit, Soul, thought is free to rise beyond educational process to true scientific improvisation, which is really Mind's impartation to its idea. But for thought or identity to be possessed of or by another is the inversion of Principle and true manhood, and this in turn would destroy individuality.

can tell what the unaided medium is incapable of know- 1  
ing or uttering? This phenomenon only shows that the  
beliefs of mortal mind are loosed. Forgetting her igno- 3  
rance in the belief that another mind is speaking through  
her, the devotee may become unwontedly eloquent. Hav-  
ing more faith in others than in herself, and believing 6  
that somebody else possesses her tongue and mind, she  
talks freely.

Principle Destroy her belief in outside aid, and her eloquence 9  
disappears. The former limits of her belief return. She  
says, "I am incapable of words that glow, for I am un-  
educated." This familiar instance reaffirms the Scrip- 12  
tural word concerning a man, "As he thinketh in his heart,  
so is he." If one believes that he cannot be an orator with-  
out study or a superinduced condition, the body responds 15  
to this belief, and the tongue grows mute which before  
was eloquent.

Mind is not necessarily dependent upon educational 18  
processes. It possesses of itself all beauty and poetry,  
and the power of expressing them. Spirit, <sup>Scientific</sup>  
God, is heard when the senses are silent. We <sup>improvisation</sup> 21  
are all capable of more than we do. The influence or  
action of Soul confers a freedom, which explains the phe-  
nomena of improvisation and the fervor of untutored lips. 24

Life Matter is neither intelligent nor creative. The tree is Christianity  
not the author of itself. Sound is not the originator of  
music, and man is not the father of man. Cain <sup>Divine</sup> 27  
<sup>origination</sup>  
very naturally concluded that if life was in the  
body, and man gave it, man had the right to take it away.  
This incident shows that the belief of life in matter was 30  
"a murderer from the beginning."

Love If seed is necessary to produce wheat, and wheat to

Principle The belief of one being possessed by another is a perversion of the scientific unity which obtains between Principle and idea; and in turn leads to the loss of true individuality.

Observe that Mind, Spirit and Soul in their respective offices provide the true "Scientific improvisation" (M.H.) that rises above mere educational process to reach inspired consciousness.

Life God, Life is the only author of man.

Christianity

Truth Science reflecting Christianity shows that if divine origination could be taken away from its true source and placed in matter, such a process would upset the divine order and harmony of being. Since Life is not in matter to be destroyed, mortal man cannot take it away. There is no life apart from the one true Being. Jesus lifted the whole concept of Life, substance and multiplication out of matter, and showed by demonstration where it is to be found.

Love

1 produce flour, or if one animal can originate another,  
 how then can we account for their primal origin? How  
 3 were the loaves and fishes multiplied on the shores of  
 Galilee, — and that, too, without meal or monad from  
 which loaf or fish could come?

LOVE  
 Mind

6 The earth's orbit and the imaginary line called the  
 equator are not substance. The earth's motion and

Science

9 <sup>Mind is</sup> position are sustained by Mind alone. Divest  
<sup>substance</sup> yourself of the thought that there can be sub-  
 stance in matter, and the movements and transitions now  
 possible for mortal mind will be found to be equally

Spirit

12 possible for the body. Then being will be recognized  
 as spiritual, and death will be obsolete, though now

Soul

15 some insist that death is the necessary prelude to  
 immortality.

Principle

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

Life

24 The admission to one's self that man is God's own like-  
 ness sets man free to master the infinite idea. This con-

Truth

27 <sup>Scientific</sup> <sup>finalities</sup> viction shuts the door on death, and opens it  
 wide towards immortality. The understanding  
 and recognition of Spirit must finally come, and we may  
 as well improve our time in solving the mysteries of being

Love

30 through an apprehension of divine Principle. At present  
 we know not what man is, but we certainly shall know  
 this when man reflects God.

LOVE      When we come to the tone of Science, the text carries the issue into  
 Mind      the universal and eternal. It shows that the whole universe and the  
 Spirit      concept of space is to be lifted out of matter and time, and to be  
 Soul      found in Mind alone. As thought is willing to accept this proposition  
 we find the answer to many of Jesus' demonstrations and begin to  
 understand how they were accomplished, through the co-ordinated and  
 sequential understanding of Spirit and Soul. Science

Principle      But to complete the proposition by disproof of the opposite "the  
 postulate of error must appear". (Mis. p. 57: 12). Hence this para-  
 graph (16-23) by contrast exposes the "Mortal delusions" (M.H.) of  
 mortal existence. Such phantasies are the utter inversion and perva-  
 sion of the divine Principle and its operation.

Life      "Scientific finalities": this is the closing Marginal Heading of Part  
 Truth      II. As one gives up the belief of being a mortal and makes this grand  
 admission to one's self honestly and unreservedly that man is God's  
 own likeness, illimitable possibilities open up. This sets one free to  
 Love      master the infinite idea, and overcome mortality.

As these finalities are pondered in order to solve the problems and  
 mysteries of being through an apprehension of divine Principle, the  
 individual demonstrates his way to the ultimate reality.

## Christian Science versus Spiritualism 91

**MIND** The Revelator tells us of "a new heaven and a 1 **WORD**  
*Mind* new earth." Have you ever pictured this heaven and Word  
 earth, inhabited by beings under the control of supreme 3  
 wisdom?

*Spirit* Let us rid ourselves of the belief that man is separated 6  
 from God, and obey only the divine Principle, Life and Love. Here is the great point of departure for all true spiritual  
 growth.

*Soul* It is difficult for the sinner to accept divine Science, 9 **Christ**  
 because Science exposes his nothingness; but the sooner error  
 error is reduced to its native nothingness, the Man's genuine  
 sooner man's great reality will appear and his being 12  
 genuine being will be understood. The destruction of error  
 error is by no means the destruction of Truth or Life, but is  
 is the acknowledgment of them. 15

Absorbed in material selfhood we discern and reflect Christianity  
 but faintly the substance of Life or Mind. The denial of 18  
 material selfhood aids the discernment of man's spirit- ual  
 and eternal individuality, and destroys the erroneous knowledge  
 knowledge gained from matter or through what are termed the  
 the material senses. 21

*Principle* Certain erroneous postulates should be here considered 21  
 in order that the spiritual facts may be better Erroneous  
 apprehended. postulates 24 **Science**

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

The second ~~erroneous postulate~~ is, that man is <sup>not</sup> both 27  
 mental and material.

*only* The third ~~erroneous postulate~~ is, that mind is both evil 30  
 and good; whereas the real Mind cannot be evil nor the medium  
 medium of evil, for Mind is God.

The fourth ~~erroneous postulate~~ is, that matter is in-

## PART III

**MIND** From this point forward the chapter is concerned with man's ap- **WORD**  
 Mind proach to reality and his acceptance of it as the fact of his being, **Word**  
 "under the control of supreme wisdom".

**Spirit** The whole claim of spiritualism is rooted in the supposition that  
 man has a separate self-existence apart from being as Spirit. As con-  
 sciousness is willing to abandon this false position, accepting Spirit as  
 the only, this "is the great point of departure for all true spiritual  
 growth".

**Soul** Whilst human thought readily accepts the promises of Truth and **Christ**  
 Science, the exposing of sin's nothingness appears to present a prob-  
 lem. The difficulty is that we are reluctant to outgrow "the old man";  
 but we cannot retain a dual position. The Word reflecting Christ re-  
 veals man's genuine being and selfhood, requiring that this be demon-  
 strated for "the new man" to appear.<sup>1</sup>

Absorbed in material selfhood (the opposite of identity and Christ- **Christianity**  
 ianity) thought becomes so self-centering as to lose all vision and  
 true relationship; whereas man's true being and individuality is ex-  
 pensive, fetterless and free.

**Principle** The Word reflecting Science now analyses the root error and gives **Science**  
 a classified statement in the form of five erroneous postulates which  
 are commonly taken for granted — as normal and inevitable.

In the light of Science, the falsity of these postulates is so self-  
 evident as to call for no explication.

From the acceptance of the first four arises the inevitability of the

<sup>1</sup> Eph. 4: 22-24

- Life 1 telligent, and that man has a material body which is part  
 of himself.
- Truth 3 The fifth erroneous postulate is, that matter holds in  
 itself the issues of life and death, — that matter is not  
 Love only capable of experiencing pleasure and pain, but also  
 6 capable of imparting these sensations. From the illusion  
 implied in this last postulate arises the decomposition of  
 mortal bodies in what is termed death.
- SPIRIT 9 Mind is not an entity within the cranium with the power **CHRIST**  
 Mind of sinning now and forever. **Word**
- 12 In old Scriptural pictures we see a serpent coiled around  
 the tree of knowledge and speaking to Adam and Eve.
- Spirit **Knowledge of** This represents the serpent in the act of  
 good and evil commending to our first parents the knowl-  
 15 edge of good and evil, a knowledge gained from matter,  
 or evil, instead of from Spirit. The portrayal is still  
 graphically accurate, for the common conception of mor-  
 18 tal man — a burlesque of God's man — is an outgrowth  
 of human knowledge or sensuality, a mere offshoot of  
 material sense.
- Soul 21 Uncover error, and it turns the lie upon you. Until **Christ**  
 the fact concerning error — namely, its nothingness —  
 appears, the moral demand will not be met,  
 24 **Opposing** and the ability to make nothing of error will  
 power be wanting. We should blush to call that real which is  
 only a mistake. The foundation of evil is laid on a belief  
 Principle 27 in something besides God. This belief tends to support  
 two opposite powers, instead of urging the claims of Truth  
 alone. The mistake of thinking that error can be real,  
 30 when it is merely the absence of truth, leads to belief in  
 the superiority of error.
- Life Do you say the time has not yet come in which to



Life fifth, and its consequence, mortality.

Comprehending these postulates through spiritual understanding, we are in a position to challenge, refute and reverse them through the operation of divine law. This is the beginning of the overcoming of mortality, and at the same time it eliminates spiritualism as having neither cause nor effect, whilst revealing man as reflex image, never born and never dying, in the divine likeness.

SPIRIT Christ reflecting the Word now uncovers a further concept of sin, as the acceptance of good and evil having equal reality in the beginning. The symbol employed is that of the serpent whispering to Adam and Eve. This is to illustrate the process of adding lie to lie.

Soul Christ as Christ goes to the root of the problem and uncovers the error in terms of its nothingness. Then as error "turns the lie upon you", the issue must be faced fearlessly — to prove there is no power apart from Principle. This is so fundamentally the case that it underlies the individual problem, the nations' problems collectively and mortal man's concept of the whole universe. CHRIST Word

## Christian Science versus Spiritualism 93

Life (contd.)	recognize Soul as substantial and able to control the body? Remember Jesus, who nearly nineteen centuries ago demonstrated the power of Spirit and said,	1	Christianity
Truth	“He that believeth on me, the works that I do shall he do also,” and who also said, “But the hour cometh, and <i>now is</i> , when the true worshippers shall worship the Father in spirit and in truth.” “Behold, <i>now is</i> the accepted time; behold, <i>now is</i> the day of salvation,” said Paul.	3 6 9	The age's privilege
Love	Divine logic and revelation coincide. If we believe otherwise, we may be sure that either our logic is at fault or that we have misinterpreted revelation. Good never causes evil, nor creates aught that can cause evil.	12	Science
	Good does not create a mind susceptible of causing evil, for evil is the opposing error and not the truth of creation. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature of the divine <i>Esse</i> , though human faith may clothe it with angelic vestments, is without foundation.	15 18	
SOUL	The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being. It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word <i>spirit</i> refer only to quality, not to God. Man is spiritual.	21 24	CHRIST- IANITY
Mind	He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal, and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven and of the reign of harmony in the Science of being.	27 30	Word
Spirit			

Truth It is the privilege of this present age to carry forward the solution to Christianity  
 this, the greatest of all problems, by lifting Christianity to the altitude  
 of demonstrable Science. Orthodox Christianity as Christian belief, is  
 of itself inadequate and "Now is the accepted time".

Love When Christ reflects Science "Divine logic and revelation coincide" Science  
 and the way out from this materialism becomes clear. Good alone can  
 exist and can express good only. "Destructive electricity is not the  
 offspring of infinite good." This was written before the development  
 of modern physics, and is still everlastingly true.

"... the real nature of the divine Esse..." is where we reach the  
 limits of language to interpret meaning.

The divine Esse I regard as synonymous with the Divine Being  
 (S. & H. 3: 12) and Divine Science (S. & H. 55: 29). Observe in  
 these two references the double capitals. It would appear that the text  
 in both cases refers to the actual being, essence, and self-government  
 of Divinity or Supreme Being, and it is the office of the synonymous  
 terms to define and interpret the divine Esse in its wholeness and sub-  
 stance. Electricity throughout its numerous categories is the closest  
 counterfeit of Spirit known to the physical senses; and it is the office of  
 Christ reflecting Science to demonstrate scientific translation back  
 into Spirit.

SOUL The supposed connection and resulting intermingling of the infinite CHRIST-  
 Mind and finite, analagous to the supposed mixing of Spirit and matter "has IANITY  
 darkened all history", and rendered Christianity impotent to contend Word  
 with organised evil. When Christianity reflecting the Word aright,  
 as in Christian Science, defines the Supreme Being as Spirit, immune  
 Spirit diversifies and classifies throughout infinite range: hence the  
 reference to "quantity and quality". Dualism of any sort beclouds our  
 apprehension of harmony and would still darken human history  
 through tyranny, intolerance and bloodshed, rooted in the belief that  
 the infinite is within the finite.

Soul 1 Jesus taught but one God, one Spirit, who makes man  
 in the image and likeness of Himself, — of Spirit, not of  
 3 Scientific matter. Man reflects infinite Truth, Life, and  
 man Love. The nature of man, thus understood,  
 includes all that is implied by the terms “image” and  
 6 “likeness” as used in Scripture. The truly Christian  
 and scientific statement of personality and of the relation  
 of man to God, with the demonstration which accompa-  
 9 nied it, incensed the rabbis, and they said: “Crucify him,  
 crucify him . . . by our law he ought to die, because he  
 made himself the Son of God.”

Principle 12 The eastern empires and nations owe their false gov-  
 ernment to the misconceptions of Deity there prevalent.  
 Tyranny, intolerance, and bloodshed, wherever found,  
 15 arise from the belief that the infinite is formed after the  
 pattern of mortal personality, passion, and impulse.

Life The progress of truth confirms its claims, and our Christ  
 18 Master confirmed his words by his works. His healing-  
 power evoked denial, ingratitude, and bet-  
 21 Ingratitude and denial trayal, arising from sensuality. Of the ten  
 lepers whom Jesus healed, but one returned to give God  
 thanks, — that is, to acknowledge the divine Principle  
 which had healed him.

Truth 24 Our Master easily read the thoughts of mankind, and  
 this insight better enabled him to direct those thoughts  
 aright; but what would be said at this period of an in-  
 27 fidel blasphemer who should hint that Jesus used his in-  
 cisive power injuriously? Our Master read mortal mind  
 on a scientific basis, that of the omnipresence of Mind.  
 30 An approximation of this discernment indicates spiritual  
 growth and union with the infinite capacities of the one  
 Love Mind. Jesus could injure no one by his Mind-reading.

Soul Jesus' Christianity was so imbued with the Christ-spirit that he healed wherever he went, even though his reward was often betrayal and ingratitude. His demonstration of the Christ-power and its supremacy uncovered and rebuked the people's sensuality: hence the hatred his spirituality aroused.

Such Mind-reading as that displayed by Jesus likewise eliminates all spiritualistic belief and practice, and brings man into union with the infinite capacities of the one Mind, in which there is no injurious element.

This "Scientific man" (M.H.) or man in the divine image and likeness is man in his imperishable identity. "The truly Christian and scientific statement of personality and of the relation of man to God . . ." is a clear example of Christianity reflecting the Word, together with the demonstration which accompanied it. This was why the rabbis hated Jesus even to clamouring for his destruction.

Principle This passage applies today to the collective and universal thought of mankind, and explains why tyranny, intolerance, and bloodshed (inseparable from personality, passion, and impulse) still resist Principle operating through its idea.

Life Here ingratitude, denial and betrayal are coupled with sensuality — Christ the opposite of self-immolation, inseparable from Soul and Life, so self-evident in the Master and his works.

Truth Soul reflecting Truth was the source of Jesus' insight and foresight — the power to discern the currents of mortal mind and to render them impotent.

Love His power to demonstrate this, expanded to become a union with the infinite capacities of the one Mind — synonymous with fulfilment.



**LIFE** Because his healing power laid the axe at the root of error he incurred the calumny of the priesthood. As it was then, so today. This is the cross, the heart of Christianity. This spiritual Mind-reading is likewise ours as a God-bestowed faculty, and indispensable to a true practice. It never trespasses on the rights or individuality of another. Its effect is exactly the opposite: namely, to heal, redeem, and bless. Clairvoyance or any spiritualistic practice is impossible. Mind, Spirit, Soul alone confer this faculty according to the need, and without fear or possibility of trespass. Christianity

**Principle** Today we live in a period when the increase of knowledge and human invention is prolific. Whilst this may eliminate much of the toil from daily life, the need is all the greater to watch that the progress made is spiritual. Time-saving by automation, for example, may provide more leisure, and yet may be one more subtle means of putting the individual or the people to sleep, in order to distract thought from the spiritual awakening that accompanies the Messiah of today — the spiritual idea in its Science, the divine reality, and the appearing of generic man. Science

**TRUTH** The individual awakening to the nature of these “stupefying illusions” is the first step towards the self-knowledge that can analyse them scientifically for the benefit of mankind in order that “spiritual sense [may lift] human consciousness into eternal Truth”. Unwillingness to learn, inertia, resistance are the main obstacles to progress in this line of light, and lend themselves to organised exploitation.

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

Spirit

Love will finally mark the hour of harmony, and spir-  
 4 itualization will follow, for Love is Spirit. Before error  
 6 The darkest is wholly destroyed, there will be interrup-  
   hours of all tions of the general material routine. Earth  
 7 will become dreary and desolate, but summer and winter,  
 8 seedtime and harvest (though in changed forms), will  
 9 continue unto the end, — until the final spiritualization of  
 all things. "The darkest hour precedes the dawn."

Soul

12 This material world is even now becoming the arena **SCIENCE**  
 for conflicting forces. On one side there will be discord **Word**  
 and dismay; on the other side there will be  
 15 Arena of Science and peace. The breaking up of materi-  
   contest al beliefs may seem to be famine and pestilence, want  
 and woe, sin, sickness, and death, which assume new  
 18 phases until their nothingness appears. These disturb-  
 ances will continue until the end of error, when all  
 discord will be swallowed up in spiritual Truth.

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

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

Principle

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



Spirit Indeed, even now we may be passing through "The darkest hours of all" (M.H.). But, if we will watch and *keep our watch* the human need will not only be taken care of, but we will at the same time be able to make a contribution to humanity's need. This contribution is an individual responsibility which cannot be evaded. Here we are reminded of Jesus' heart-rending plea: "Could ye not watch with me one hour?"

Soul This is already the case, and the arena is the individual and collective consciousness of mankind.

The world-wide disturbances of today are incidental to the breaking up of erroneous beliefs prior to their final dissolution. They are taking place primarily in consciousness, and only in a secondary or objective sense do they appear to take place outwardly. Soul's infinite resources alone are adequate to meet the demand. These disturbances are accompanied by a "moral chemicalization" or "mental fermentation" which is incidental to the change of base from matter to Spirit.

The Biblical promises will be fulfilled upon consummation of this scientific translation. Observe "Millennial glory" (M.H.).

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

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

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

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

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

Principle During this period the responsibility of the discerning Christian Scientist will be to hold crime in check, pending "the certainty of ultimate perfection".

Life These latter days are not a period of which to be afraid. Rather are they a period in which to maintain one's confidence, one's joy in the assurance that "the Lord God omnipotent reigneth," and that the counterfeit or negation of real being is working out its own nothingness.

This negation may assume "Dangerous resemblances" (M.H.) the more closely it counterfeits the divine; but the more destructive it may appear to become, "the more its nothingness will appear, until matter reaches its mortal zenith in illusion and forever disappears".

Truth In this period of Truth reflecting Science and Christ, the upheavals of world chemicalization may be more appalling than ever to the five senses, but error's days are numbered and its voice doomed to oblivion. Christ

Love This paragraph is prophetic in its import; for it illustrates both the uncovering power and the annihilating power of the Christ in Science, in its handling of the most illusive elements which are the essence of animal magnetism; but Love reigns supreme.

(LOVE/Mind — overleaf)

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

Spirit

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

Soul

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

Science

Principle

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

Life

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

**LOVE** Here is the starting point of the Christianity arising out of Truth received in its Science, inseparable from Love fulfilled and providing the "Key to the kingdom".

**Mind**

**Spirit** This new step in Christianity is taken when Science reflecting Christianity demonstrates the Life that is Truth, and the Truth that is Life; and in consequence it is still rejected. Notwithstanding, the idea is irresistible and irrepressible and continues to fulfil the divine design, until all spiritualistic phenomena, creeds, doctrines and human hypotheses are lost in oblivion.

Observe the Marginal Heading "Spiritual foreshadowings".

**Soul** The text now presents Science as Science, absolute and divine, "imperious throughout all ages as Christ's revelation of Truth, of Life, and of Love . . .", the Comforter to this age. Science

**Principle** This concept of Science is "not theoretical and fragmentary, but practical and complete . . ." Note the M.H. at p. 98: 24.

Life (contd.) not physical but metaphysical, not material but sci- 1  
 entifically spiritual. Human philosophy, ethics, and super-  
 stition afford no demonstrable divine Principle by which mortals can escape from sin; yet 3  
 to escape from sin, is what the Bible demands. "Work Key to the  
 out your own salvation with fear and trembling," says 6  
 the apostle, and he straightway adds: "for it is God kingdom  
 Truth which worketh in you both to will and to do of His good 9  
 pleasure" (Philippians ii. 12, 13). Truth has furnished  
 the key to the kingdom, and with this key Christian Sci-  
 ence has opened the door of the human understanding.  
 None may pick the lock nor enter by some other door. 12  
 The ordinary teachings are material and not spiritual.  
 Christian Science teaches only that which is spiritual and  
 divine, and not human. Christian Science is unerring 15  
 and Divine; the human sense of things errs because it  
 is human. 18

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

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

Life It is this absolute concept that provides "The way through which immortality and life are learned . . ."

"not ecclesiastical but Christian,  
 "not human but divine,  
 "not physical but metaphysical,  
 "not material but scientifically spiritual."

Truth It is through this absolute concept that "Truth *has* furnished the key to the kingdom, and with this key Christian Science *has* opened the door of the human understanding". (My italics). Observe that both the text and the Marginal Heading give the "Key to the kingdom" and not merely a promise for the future.

Observe also: "Christian Science teaches only that which is spiritual and divine, and not human". In its eternal relation to its origin, outside the flesh, "Christian Science is unerring and Divine"; it is analogous to the descent of The Holy Ghost and to the Comforter of which Jesus said "He shall give you another Comforter, that he may abide with you forever" and of which Mrs. Eddy writes on p. 55 of Science and Health: "This Comforter I understand to be Divine Science". (S. & H. p. 55). (Observe the double capitals: Divine Science).

Love The divine operations which enable one to "emerge gently from matter into Spirit" (S. & H. p. 485: 14) are here presented as "The calm strong currents of true spirituality". This flow of ascending thought in its progressive states and stages is introduced in the Bible through the symbolism of the "seven days" which correspond to the "numerals of infinity", leading into acceptance of "the divine infinite calculus", and all that that implies. (S. & H. p. 520).

The chapter opens with: "Mortal existence is an enigma. Every day is a mystery".

The chapter concludes with the Marginal Heading "Key to the kingdom" and the accompanying text: "Truth has furnished the key to the kingdom, and with this key Christian Science has opened the door of the human understanding. None may pick the lock nor enter by some other door . . . Christian Science is unerring and Divine".

These four chapters point out the way of approach, and provide the key.

Are we prepared to make the approach, to enter the open door and to complete the journey? If we are, illimitable possibilities open out before us; the problem of being is progressively solved and the mystery of evil cleared up in proportion to and on the basis of demonstration, not theory.

Question 4 of RECAPITULATION is: What are spirits and souls? Its answer epitomizes tersely the solution to the leading problem of Chapter IV. Observe the Marginal Heading "Real *versus* unreal". The contrasting pairs of terms given in the accompanying text illustrate the office of Science to analyse and solve the problem. Observe too the Marginal Heading "Mankind redeemed".

The revelation of Science finally breaks through this dualism of supposed opposites co-mingling, upon which the erroneous theory and practice of spiritualism depends, and opens the way from darkness into light.

Throughout these four chapters thought has been maturing and rising from an objective sense of existence to a subjective understanding of reality — of *being* in and of its divine Principle. This development is inevitable and profound. It is due to the divine omni-action of Being making itself apparent to the human consciousness as the gen-



erating and translating power of the spiritual idea. This began Biblically as the power of the Word manifest for example in the Genesis records, and in the Ten Commandments given to Moses. It continued with the Prophets as the dawn of the Christ to be consummated in the life and mission of Christ Jesus. It expanded throughout Western civilization to become known as Christianity. Today it has come in its Science to be the Science of being, as in Christian Science.

An acceptance of this development with all its inherent changes enables the textbook, *Science and Health*, to be its own interpreter of the divine design. This explains why the text is so profound in that it is an ascending Genesis to the seeker, yet an operational interpreter of the divine omni-act to the "advanced thinker and devout Christian" (S. & H. p. 40). As we proceed we shall observe more clearly in the next four chapters the nature of this change from the objective to the subjective, yet always aware that the former (the objective) depends upon the latter (the subjective) for its development, until finally they become coincident and reciprocal in one reality — the one Divine Being.

## CHRISTIAN SCIENCE VERSUS SPIRITUALISM

### PART I: IN OUTLINE

A Scientific analysis of spiritualism as a false philosophy:

Mind	70: 1 — 71: 32
Spirit	72: 1 — 73: 18
Soul	73: 19 — 75: 11
Life	75: 12 — 76: 5
Truth	76: 6 — 77: 12
Love	77: 13 — 78: 32

The above outline illustrates the analysis in the light of the synonymous terms in their Genesis order.

### PART II: IN OUTLINE

An uncovering of the consequences of this false philosophy with reference to disease and mortality.

Mind	79: 1 — 80: 5
Spirit	80: 6 — 81: 30
Soul	81: 31 — 84: 18
Life	84: 19 — 88: 8
Truth	88: 9 — 90: 5
Love	90: 6 — 90: 32

### PART III: IN OUTLINE

A Scientific analysis of the erroneous postulates on which spiritualism is based, preparatory to acceptance of "The key to the kingdom" (M.H. p. 99).

Mind	91: 1 — 92: 8
Spirit	92: 9 — 93: 20
Soul	93: 21 — 94: 32
Life	95: 1 — 95: 27
Truth	95: 28 — 97: 28
Love	97: 29 — 99: 29

## CHRISTIAN SCIENCE VERSUS SPIRITUALISM

## PART I

**Analytical Notes.**

The *WORD* section examines the nature of identity in relation to spiritualism.

70: 1 — 71: 32

The *CHRIST* section examines communion in relation to spiritualism: good is communicable, evil is non-communicable.

72: 1 — 73: 18

The *CHRISTIANITY* section examines the belief of “backward transformation”.

73: 19 — 75: 11

The *SCIENCE* section examines the questions of life and death.

75: 12 — 78: 32

---

## PART II

79: 1 — 90: 32

- 79: 1 — 80: 32 The *WORD* section examines the question of disease and mortality in relation to spiritualism.
- 81: 1 — 83: 11 The *CHRIST* section uncovers the error of inter-communication and shows this to be impossible.
- 83: 12 — 88: 8 The *CHRISTIANITY* section examines the question of miracle, and scientific fore-seeing and scientific fore-knowing.
- 88: 9 — 90: 32 The *SCIENCE* section analyses and interprets the distinction between real Being on the one hand and spiritualistic phenomena on the other hand.

## PART III

91: 1 — 99: 29

- 91: 1 — 92: 8 The *WORD* section analyses the erroneous postulates on which the philosophy of spiritualism is based.
- 92: 9 — 93: 20 The *CHRIST* section uncovers the root error as dualism, i.e. the supposition of the equal reality of good and evil on a common platform.
- 93: 21 — 96: 11 The *CHRISTIANITY* section sets out to demonstrate the Supreme Being as the only Being and man in the divine image and likeness, i.e. the reflex image of Spirit.
- 96: 12 — 99: 29 The *SCIENCE* section examines the unrest and discord so common today in "the world problem" and foreshadows the breaking up and eventual passing away of these conditions in conjunction with the ultimate reality brought to light by the "Key to the kingdom" (M.H. p. 99).
- 

(To be continued in Volume II)