

CHAPTER VII

PHYSIOLOGY

Introduction

To recapitulate: Chapter V corresponding to Christ reflecting the Word examined the nature and essence of evil under the title **ANIMAL MAGNETISM UNMASKED** and uncovered its root error as man's supposed separation from divine Being and as having a mind of his own subject to voluntary and involuntary processes, based on life in matter.

Chapter VI corresponding to Christ as the Christ carried the investigation and uncovering a stage further by examining closely the wide fields of **SCIENCE, THEOLOGY, MEDICINE**. This investigation showed how a material sense of these subjects had throughout the centuries become systematized through processes of accretion until they virtually controlled the life of mankind.

Chapter VII corresponding to Christ reflecting Christianity uncovers the root errors relating to the human body, showing body to be the main focal point where these voluntary, involuntary and systematized errors become active.

Four main subjects constitute the chapter as a whole. These are as follows:—

- i. 165-171 Physiology considered with reference to the body and its disorders.
- ii. 171-174 The evolutionary concept and the rise of thought towards the spiritual concept and the eclipse of matter.
- iii. 174-189 Physiology with reference to disease and healing; and with particular reference to *law* in relation to healing.
- iv. 189-200 Physiology with reference to human generation and formation; the new birth and helpful forms of higher education.

CHAPTER VII

PHYSIOLOGY

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? — JESUS.

He sent His word, and healed them, and delivered them from their destructions. — PSALMS.

Introduction
and
Definition

PHYSIOLOGY is one of the apples from “the tree 1
of knowledge.” Evil declared that eating this fruit 1
would open man’s eyes and make him as a god. Instead 3
of so doing, it closed the eyes of mortals to man’s God- 3
given dominion over the earth.

MIND

Mind

.1

To measure intellectual capacity by the size of the 6
brain and strength by the exercise of muscle, is to 6 **WORD**
subjugate intelligence, to make mind mor- **Word**
tal, and to place this so-called mind at the 9
mercy of material organization and non-intelligent
matter. 9

.2 Obedience to the so-called physical laws of health has 12
not checked sickness. Diseases have multiplied, since
man-made material theories took the place of spiritual
truth. 15

.3 You say that indigestion, fatigue, sleeplessness, cause 15
distressed stomachs and aching heads. Then
you consult your brain in order to remember 18
what has hurt you, when your remedy lies in forgetting
Causes of sickness

These words of the Master, Christ Jesus, set the pitch and tone of the whole chapter. Herein thought is being raised up from mortal body to consider God, the Divine Being as the Life of man. As this takes place, following on from scientific translation accepted and understood in degree, thought is turned into "an infant Christianity" preparatory to demonstration and the FOOTSTEPS OF TRUTH which follow.

The Word came to the Psalmist as an everpresent manifestation of Truth, waiting to bestow healing and deliverance "from their destructions".

Definition

As physiology is one of the apples from "the tree of knowledge" it could be asked, what are the others? It may be said that the others are the various forms of systematized knowledge, rooted in the universal belief of life or soul in body. Whilst the physical and medical sciences have made great strides in the advancement of mankind, it cannot be said that they have enlightened mankind in solving the enigma of mortality. Rather have they "closed the eyes of mortals to man's God-given dominion over the earth".

MIND

Physiology would have man functioning as an organic, structural being; whereas the Science of Soul, Spirit, Mind reveals him as image, idea.

WORD

Mind

Word

·1

·2

Material theories, developed from the belief of life in matter, have darkened thought instead of enlightening it, and this has led to the multiplication of disease instead of its diminution in human life.

1 the whole thing; for matter has no sensation of its own,
and the human mind is all that can produce pain.

3 As a man thinketh, so is he. Mind is all that feels,
acts, or impedes action. Ignorant of this, or shrinking
from its implied responsibility, the healing effort is made
6 on the wrong side, and thus the conscious control over the
body is lost.

4 The Mohammedan believes in a pilgrimage to Mecca
9 for the salvation of his soul. The popular doctor believes
in his prescription, and the pharmacist believes
in the power of his drugs to save a man's
12 Delusions
pagan and
medical life. The Mohammedan's belief is a religious
delusion; the doctor's and pharmacist's is a medical
mistake.

5 15 The erring human mind is inharmonious in itself.
From it arises the inharmonious body. To ignore
God as of little use in sickness is a mistake.
18 Health from
reliance on
spirituality Instead of thrusting Him aside in times of
bodily trouble, and waiting for the hour of
strength in which to acknowledge Him, we should learn
21 that He can do all things for us in sickness as in
health.

6 Failing to recover health through adherence to physi-
24 ology and hygiene, the despairing invalid often drops
them, and in his extremity and only as a last resort, turns
to God. The invalid's faith in the divine Mind is less
27 than in drugs, air, and exercise, or he would have resorted
to Mind first. The balance of power is conceded to be
with matter by most of the medical systems; but when
30 Mind at last asserts its mastery over sin, disease, and
death, then is man found to be harmonious and
immortal.

- ³ This darkening of thought obscures the fact that all action is mental, and conscious control of body is lost until thought responds to the one divine Mind.
- ⁴ The Mohammedan religion is racial and non-Christian. It is ingrowing and self-centring. (Elsewhere, the Jewish religion is classified similarly.)
Observe the Marginal Heading: "Delusions pagan and medical".
Christianity is non-racial and universal. It reflects and radiates outwardly rather than self-centres inwardly, and this must be demonstrated.
- ⁵ "Health [is] from reliance on spirituality" (M.H.) Progress begins from the moment thought turns in the right direction for guidance and enlightenment, whereby the divine Mind may assert its mastery, and man by reflection recovers conscious control.
- ⁶ When the balance of power is on the right side of the scale Mind's mastery is established and man's identity becomes apparent.

Should we implore a corporeal God to heal the sick 1 Word
(contd.)
 out of His personal volition, or should we understand the
 infinite divine Principle which heals? If we rise no higher 3
 than blind faith, the Science of healing is not attained, and
 Soul-existence, in the place of sense-existence, is not com-
 prehended. We apprehend Life in divine Science only 6
 as we live above corporeal sense and correct it. Our pro-
 portionate admission of the claims of good or of evil de-
 termines the harmony of our existence, — our health, our 9
 longevity, and our Christianity.

Spirit We cannot serve two masters nor perceive divine Sci-
 ence with the material senses. Drugs and hygiene cannot 12
 successfully usurp the place and power of the
 divine source of all health and perfection. If The two
masters
 God made man both good and evil, man must remain 15
 thus. What can improve God's work? Again, an error
 in the premise must appear in the conclusion. To have
 one God and avail yourself of the power of Spirit, you 18
 must love God supremely.

The "flesh lusteth against the Spirit." The flesh and
 Spirit can no more unite in action, than good can coin- 21
 cide with evil. It is not wise to take a halt-
 ing and half-way position or to expect to work Half-way
success
 equally with Spirit and matter, Truth and error. There 24
 is but one way — namely, God and His idea — which
 leads to spiritual being. The scientific government of the
 body must be attained through the divine Mind. It is im- 27
 possible to gain control over the body in any other way.
 On this fundamental point, timid conservatism is abso-
 lutely inadmissible. Only through radical reliance on 30
 Truth can scientific healing power be realized.

Substituting good words for a good life, fair seeming

- 7 The concept of a corporeal God exercising personal volition is a state of ignorance and blind faith—mental darkness—and this must yield to the light of Mind before life or being outside sense testimony is discerned. Not until we live above corporeal sense and correct it is real progress made towards health, longevity and Christianity.

Word
(contd.)

Spirit We cannot continue to serve two masters and still hope to perceive divine Science. “The two masters” (M.H.)

At this point the ‘firmament’ office of Spirit appears in order to make possible the acceptance of Spirit as the only power, and the Commandments take their rightful place in the affections.

There is no halfway position and no “Half-way success”. (M.H.) Scientific government and control of body depends upon full acceptance of Spirit and of one Mind only, and absolute obedience thereto. There is no other position, and “timid conservatism is absolutely inadmissible”. It is thus that “radical reliance on Truth” is achieved without fear.

1 for straightforward character, is a poor shift for the weak
 and worldly, who think the standard of Christian Science
 3 too high for them.

If the scales are evenly adjusted, the removal of a single
 weight from either scale gives preponderance to the oppo-
 6 **Belief on the** site. Whatever influence you cast on the side
 wrong side of matter, you take away from Mind, which
 would otherwise outweigh all else. Your belief militates
 9 against your health, when it ought to be enlisted on the
 side of health. When sick (according to belief) you rush
 after drugs, search out the material so-called laws of
 12 health, and depend upon them to heal you, though you
 have already brought yourself into the slough of disease
 through just this false belief.

15 Because man-made systems insist that man becomes
 sick and useless, suffers and dies, all in consonance with
 The divine the laws of God, are we to believe it? Are
 18 **authority** we to believe an authority which denies God's
 spiritual command relating to perfection, — an authority
 which Jesus proved to be false? He did the will of the
 21 Father. He healed sickness in defiance of what is called
 material law, but in accordance with God's law, the law
 of Mind.

Soul 24 I have discerned disease in the human mind, and rec- Christ
 ognized the patient's fear of it, months before the so-called
 Disease disease made its appearance in the body. Dis-
 27 **foreseen** ease being a belief, a latent illusion of mortal
 mind, the sensation would not appear if the error of belief
 was met and destroyed by truth.

30 **Changed** Here let a word be noticed which will be
 mentality better understood hereafter, — *chemicalization*.
 By chemicalization I mean the process which mortal

To illustrate this further, the scale is used symbolically.

Either we allow Mind, Spirit to outweigh all else in our affections and decisions, or we allow "Belief on the wrong side" (M.H.) to militate (operate) against health.

The illustration is carried even further in man-made systems, as opposed to "The divine authority" (M.H.); in material law operating involuntarily against man, as opposed to the divine law, the law of Mind. "... divine Mind is man's best friend."

Soul The author (M.B.E.) at this point speaks of the mental origin of Christ disease and her discernment of it, before its evidence was manifest in the body. If the governing error is met and cast out at this stage, its effect is forestalled and will not appear. "Disease forseen." (M.H.)

Under the Marginal Heading "Changed mentality" the author introduces *chemicalization*—"the process which mortal mind and body undergo in the change of belief from a material to a spiritual basis".

mind and body undergo in the change of belief from a 1
material to a spiritual basis.

Whenever an aggravation of symptoms has occurred 3
through mental chemicalization, I have seen the mental
signs, assuring me that danger was over, before
the patient felt the change; and I have said Scientific
to the patient, "You are healed," — sometimes to his dis- foresight 6
comfiture, when he was incredulous. But it always came
about as I had foretold. 9

I name these facts to show that disease has a mental,
mortal origin, — that faith in rules of health or in drugs
begets and fosters disease by attracting the mind to the 12
subject of sickness, by exciting fear of disease, and by dos-
ing the body in order to avoid it. The faith reposed in
these things should find stronger supports and a higher 15
home. If we understood the control of Mind over body,
we should put no faith in material means.

Principle

Science not only reveals the origin of all disease as 18
mental, but it also declares that all disease is cured by
divine Mind. There can be no healing ex- Mind the
cept by this Mind, however much we trust only healer 21
a drug or any other means towards which human faith
or endeavor is directed. It is mortal mind, not mat-
ter, which brings to the sick whatever good they may 24
seem to receive from materiality. But the sick are never
really healed except by means of the divine power.
Only the action of Truth, Life, and Love can give 27
harmony.

Whatever teaches man to have other laws and to Christianity
acknowledge other powers than the divine Modes of 30
Mind, is anti-Christian. The good that a matter
poisonous drug seems to do is evil, for it robs man of

The office of the Christ is to effect such change. This has already been seen on p. 125.

Even though this demand for a change of base may be accompanied by an aggravation of symptoms, it is not to be feared. The author comments on her own experience in practice under the Marginal Heading “Scientific foresight”, and the necessity for faith and understanding to be on the right side of the balance.

The “mental, mortal origin of disease” is here uncovered, and that dependency on material means fosters and excites the fear of disease.

Principle Science comes to the rescue by showing the divine Mind to be the only healer.

Observe the sequence of Truth, Life and Love (Christ)—the action that restores harmony.

All laws and powers other than the divine law are anti-Christian.

Christianity

1 reliance on God, omnipotent Mind, and according to be-
 lief, poisons the human system. Truth is not the basis of
 3 theogony. Modes of matter form neither a moral nor a
 spiritual system. The discord which calls for material
 methods is the result of the exercise of faith in material
 6 modes, — faith in matter instead of in Spirit.

Life Did Jesus understand the economy of man less than
 Graham or Cutter? Christian ideas certainly present
 9 Physiology
unscientific what human theories exclude — the Principle
 of man's harmony. The text, "Whosoever
 liveth and believeth in me shall never die," not only con-
 12 tradicts human systems, but points to the self-sustaining
 and eternal Truth.

Truth The demands of Truth are spiritual, and reach the
 15 body through Mind. The best interpreter of man's needs
 said: "Take no thought for your life, what ye shall eat,
 or what ye shall drink."

18 If there are material laws which prevent disease, what
 then causes it? Not divine law, for Jesus healed the
 sick and cast out error, always in opposition, never in
 21 obedience, to physics.

Love Spiritual causation is the one question to be considered, Science
 for more than all others spiritual causation relates to
 24 Causation
considered human progress. The age seems ready to
 approach this subject, to ponder somewhat
 the supremacy of Spirit, and at least to touch the hem
 27 of Truth's garment.

The description of man as purely physical, or as both
 material and spiritual, — but in either case dependent
 30 upon his physical organization, — is the Pandora box,
 from which all ills have gone forth, especially despair.
 Matter, which takes divine power into its own hands and

The effect of the "Modes of matter" (M.H.) is now uncovered. Theogony is a form of idolatry associated with the genealogy of the gods of mythology—a form of paganism which is frequently spoken of in the Old Testament as 'other gods' or 'strange gods'. They are the forerunners of modern forms of idolatry.

Life All human systems based on matter are idolatrous in degree: their end is mortality as opposed to Life.

Truth "The demands of Truth are spiritual", and have no connection whatever with systems of thought based on matter.

Love At this point the question of spiritual causation rises like a mountain peak above the modes of matter into the sunlight of Truth. "Causation considered" (M.H.) Science

The dual concept of man as both material and spiritual—based on physical organisation—is "the Pandora box". This is a symbol taken from Greek mythology to include all the human ills which were released on the human race when the box was opened. (See Webster or Ency. Brit. for an enlarged statement on this myth.)

claims to be a creator, is a fiction, in which paganism and lust are so sanctioned by society that mankind has caught their moral contagion.

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.

Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle and the power of immortal Mind by healing sickness and sin and destroying the foundations of death.

SPIRIT Mistaking his origin and nature, man believes himself to be combined matter and Spirit. He believes that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. The intellectual, the moral, the spiritual, — yea, the image of infinite Mind, — subject to non-intelligence!

No more sympathy exists between the flesh and Spirit than between Belial and Christ.

The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind is not. These false beliefs are the procuring cause of all sin and disease. The opposite truth, that intelligence and life are spiritual, never material, destroys sin, sickness, and death.

Spirit The fundamental error lies in the supposition that man is a material outgrowth and that the cognizance of good

Paradise regained

A closed question

Matter versus Spirit

CHRIST
Word

The dual concept of man degenerates, but by “discernment . . . of the way through Christ, Truth, man will re-open with the key of divine Science the gates of Paradise”

Note on p. 99 that “Truth has furnished the key to the kingdom” and “Christian Science has opened the door of the human understanding”.

In the present text we are concerned with human progress, hence the promise is in the future tense; but the fact remains Truth *has* furnished the key, and Science *has* opened the door.

“Mind’s control is demonstrable Science”: it is no longer an open question; it is “A closed question”. (M.H.)

SPIRIT Considering once more the dual position, we have further exposure **CHRIST**
 Mind of the dilemma to which this dualism leads. Observe the contrast between flesh and Spirit, Belial and Christ. “Matter *versus* Spirit”
 Word (M.H.)

Laws of matter are false beliefs—the procuring cause of all sin and disease—in contrast with spiritual causation.

Spirit The fundamental error is now epitomized and exposed.

1 or evil, which he has through the bodily senses, constitutes his happiness or misery.

3 Theorizing about man's development from mushrooms
 Godless to monkeys and from monkeys into men
 evolution amounts to nothing in the right direction and
 6 very much in the wrong.

Materialism grades the human species as rising from matter upward. How then is the material species maintained, if man passes through what we call death and death is the Rubicon of spirituality? Spirit can form no real link in this supposed chain of material being.
 12 But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

15 If man was first a material being, he must have passed through all the forms of matter in order to become man.

 Degrees of If the material body is man, he is a portion of
 18 development matter, or dust. On the contrary, man is the image and likeness of Spirit; and the belief that there is Soul in sense or Life in matter obtains in mortals, *alias*
 21 mortal mind, to which the apostle refers when he says that we must "put off the old man."

Soul What is man? Brain, heart, blood, bones, etc., the Christ
 24 material structure? If the real man is in the material

 Identity body, you take away a portion of the man when
 not lost you amputate a limb; the surgeon destroys
 27 manhood, and worms annihilate it. But the loss of a limb or injury to a tissue is sometimes the quickener of manliness; and the unfortunate cripple may present more nobility than the statuesque athlete, — teaching us by his
 30 very deprivations, that "a man's a man, for a' that."

When we admit that matter (heart, blood, brain, acting

“Godless evolution” (M.H.) and its gradation of species is gross materialism in which all true identity and classification thereof are lost sight of.

Spirit in its purity and divinity cannot participate in this evolutionary chain of dualism.

The “eternal chain of existence” in divine Science is type and symbol of the eternal order of being, outside all materialism, but the discernment of this is inseparable from scientific translation, “as the false sense of being disappears”.

There are no “Degrees of development” (M.H.) in God’s man created spiritually. The belief of life in matter is now uncovered and is to be “put off” in accord with the words of the apostle.

Soul The question of the nature of man’s identity is now raised. Are Christ
matter and material structure the divine likeness or is reflex image?
This is the issue. “Identity not lost.” (M.H.)

through the five physical senses) constitutes man, we fail 1
 to see how anatomy can distinguish between humanity and the brute, or determine when When man is man 3
 man is really *man* and has progressed farther than his animal progenitors.

When the supposition, that Spirit is within what it 6
 creates and the potter is subject to the clay, is individualized, Truth is reduced to the level Individualization
 of error, and the sensible is required to be made manifest 9
 through the insensible.

What is termed matter manifests nothing but a material mentality. Neither the substance nor the manifestation 12
 of Spirit is obtainable through matter. Spirit is positive. Matter is Spirit's contrary, the absence of Spirit. For positive Spirit to pass through a negative condition 15
 would be Spirit's destruction.

Principle

Anatomy declares man to be structural. Physiology continues this explanation, measuring human Man not structural 18
 strength by bones and sinews, and human life by material law. Man is spiritual, individual, and eternal; material structure is mortal. 21

Phrenology makes man knavish or honest according to the development of the cranium; but anatomy, physiology, phrenology, do not define the image of God; the real im- 24
 mortal man.

Human reason and religion come slowly to the recognition of spiritual facts, and so continue to call upon 27
 matter to remove the error which the human mind alone has created.

The idols of civilization are far more fatal to health 30 Christianity
 and longevity than are the idols of barbarism. The idols of civilization call into action less faith than Buddhism

Likewise with the question of individuality! If the dual position is accepted or allowed even in degree, proportionately individuality is lost sight of.

Spirit is positive, embracing all identity and individuality, and can no more enter or pass through its negation than light can enter darkness to become identified with it.

Principle

Anatomy and human physique may be regarded as the counterfeit of identity; physiology the counterfeit of individuality. Anatomy relates to structure; physiology relates to function.

Phrenology, the study of brain conformation, fails to find or define intelligence or consciousness; and its study is mental darkness.

Anatomy, physiology and phrenology are counterfeit systems.
"Man not structural" (M.H.)

The idols of civilization are far more fatal and dangerous because they are more refined, more mental and highly organised. C/R with theogony: 170: 3. Christianity

1 in a supreme governing intelligence. The Esquimaux
 restore health by incantations as consciously as do civi-
 3 lized practitioners by their more studied methods.

Is civilization only a higher form of idolatry, that
 man should bow down to a flesh-brush, to flannels, to
 6 baths, diet, exercise, and air? Nothing save divine
 power is capable of doing so much for man as he can
 do for himself.

Life 9 The footsteps of thought, rising above material stand- Science
 points, are slow, and portend a long night to the traveller;
 but the angels of His presence — the spiritual
 12 ^{Rise of} ^{thought} intuitions that tell us when “the night is far
 spent, the day is at hand” — are our guardians in the
 gloom. Whoever opens the way in Christian Science is
 15 a pilgrim and stranger, marking out the path for gen-
 erations yet unborn.

The thunder of Sinai and the Sermon on the Mount
 18 are pursuing and will overtake the ages, rebuking in
 their course all error and proclaiming the kingdom of
 heaven on earth. Truth is revealed. It needs only to
 21 be practised.

Truth Mortal belief is all that enables a drug to cure mortal
 ailments. Anatomy admits that mind is somewhere in
 24 ^{Medical} ^{errors} man, though out of sight. Then, if an indi-
 vidual is sick, why treat the body alone and
 administer a dose of despair to the mind? Why declare
 27 that the body is diseased, and picture this disease to the
 mind, rolling it under the tongue as a sweet morsel and
 holding it before the thought of both physician and pa-
 30 tient? We should understand that the cause of disease
 obtains in the mortal human mind, and its cure comes
 from the immortal divine Mind. We should prevent the

**CHRIST-
 IANITY.**
 Word

True civilization is not slavery to health laws, but man progressively exercising divine power.

In the proportion that it is based upon matter, it could be said that civilization is "a higher form of idolatry".

Life Despite the apparent materialism of the age, "the night is far spent, the day is at hand". For those who so regard it, it is a privilege to open the way, and mark out the path for generations yet unborn. This is the universal standpoint. "Rise of thought" (M.H.) **Science**

The thunder of Sinai (Ex. 19-20) symbolizes the power of the Word as found in the Commandments; the Sermon on the Mount is the substance of Jesus teaching (Matt. 5-7). Pursuing and overtaking the ages, are prophetic of Christianity and Science.

Truth Mortal body and "mortal human mind" are as one in their inseparability, and the latter impresses its images of disease on the former, until the divine Mind itself controls both mind and body by effacing these false images which are another form of idolatry. "Medical errors" (M.H.) **CHRIST- IANITY**
Word

images of disease from taking form in thought, and we 1 Word
 should efface the outlines of disease already formulated in (contd.)
 the minds of mortals. 3

When there are fewer prescriptions, and less thought is
 given to sanitary subjects, there will be better Novel
 constitutions and less disease. In old times diseases 6
 who ever heard of dyspepsia, cerebro-spinal meningitis,
 hay-fever, and rose-cold?

What an abuse of natural beauty to say that a rose, 9
 the smile of God, can produce suffering! The joy of its
 presence, its beauty and fragrance, should uplift the
 thought, and dissuade any sense of fear or fever. It is 12
 profane to fancy that the perfume of clover and the breath
 of new-mown hay can cause glandular inflammation,
 sneezing, and nasal pangs. 15

If a random thought, calling itself dyspepsia, had
 tried to tyrannize over our forefathers, it would have
 been routed by their independence and in- No ancestral 18
 dustry. Then people had less time for self- dyspepsia
 ishness, coddling, and sickly after-dinner talk. The ex-
 act amount of food the stomach could digest was not 21
 discussed according to Cutter nor referred to sanitary
 laws. A man's belief in those days was not so severe
 upon the gastric juices. Beaumont's "Medical Experi- 24
 ments" did not govern the digestion.

Damp atmosphere and freezing snow empurpled the
 plump cheeks of our ancestors, but they never indulged 27
 in the refinement of inflamed bronchial tubes. Pulmonary
 They were as innocent as Adam, before he ate misbeliefs
 the fruit of false knowledge, of the existence of tubercles 30
 and troches, lungs and lozenges.

"Where ignorance is bliss, 't is folly to be wise," says

Contagious diseases, aggressive mental suggestions, unresisting thought and enslavement of the senses are types of modern idolatry. ^{Word}
"Novel diseases" (M.H.) (contd.)

Changes of atmosphere and climate are shown to be harmless when human belief is silenced and consciousness refuses to partake of the fruit of false knowledge. C/R p. 165.

1 the English poet, and there is truth in his sentiment. The
 action of mortal mind on the body was not so injurious
 3 Our modern before inquisitive modern Eves took up the
 Eves study of medical works and unmanly Adams
 attributed their own downfall and the fate of their off-
 6 spring to the weakness of their wives.

The primitive custom of taking no thought about
 food left the stomach and bowels free to act in obedi-
 9 ence to nature, and gave the gospel a chance to be seen
 in its glorious effects upon the body. A ghastly array of
 diseases was not paraded before the imagination. There
 12 were fewer books on digestion and more "sermons in
 stones, and good in everything." When the mechanism
 of the human mind gives place to the divine Mind, self-
 15 ishness and sin, disease and death, will lose their
 foothold.

SOUL Human fear of miasma would load with disease the **Christ**

Mind 18 air of Eden, and weigh down mankind with superimposed
 and conjectural evils. Mortal mind is the worst foe of
 the body, while divine Mind is its best friend.

21 Should all cases of organic disease be treated by a
 regular practitioner, and the Christian Scientist try

24 Diseases
 not to be
 classified truth only in cases of hysteria, hypochon-
 dria, and hallucination? One disease is no
 more real than another. All disease is the

result of education, and disease can carry its ill-effects
 27 no farther than mortal mind maps out the way. The

human mind, not matter, is supposed to feel, suffer, en-
 joy. Hence decided types of acute disease are quite as

30 ready to yield to Truth as the less distinct type and chronic
 form of disease. Truth handles the most malignant con-
 tagion with perfect assurance.

Love The text uncovers further examples of the fruit of the tree of false knowledge under the symbols of “Our modern Eves” (M.H.), “unmanly Adams”, and “the air of Eden”. Word
(contd.)

SOUL All disease is error in one form or another, and nothing is gained by Christ
Mind classifying it medically, physically or mentally. The important thing is that the Christ will uncover the governing error regardless of outward appearance, and thus open the way for Truth to operate in Truth's own way.

Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. I have demonstrated this beyond all cavil. The evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my own existence.

One basis for all sickness

Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind. Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept.

Mental and physical oneness

Spirit In the Scriptural allegory of the material creation, Adam or error, which represents the erroneous theory of life and intelligence in matter, had the naming of all that was material. These names indicated matter's properties, qualities, and forms. But a lie, the opposite of Truth, cannot name the qualities and effects of what is termed matter, and create the so-called laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth.

Christ (contd.)

The effect of names

If a dose of poison is swallowed through mistake, and the patient dies even though physician and patient are expecting favorable results, does human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken.

Poison defined mentally

In such cases a few persons believe the potion swallowed by the patient to be harmless, but the vast ma-

There is only "One basis for all sickness" (M.H.) The human mind and all it contains is the source of all disease, physical and mental. The vital factor is to bring thought to the point where it is willing to relinquish all its self-contained errors, sicknesses and sins, in order that healing may be absolute and final.

The text expands this concept even further: that mortal mind and body are one, and inseparable; and that the action of the Christ is to restore the body to normal, in order to prepare the way for the scientific translation that is to follow.

Spirit The Christ now uncovers the nature of all false identification and classification emanating from the root error symbolized by Adam. Christ (contd.)
(See Glossary p. 579.)

Adam named all that was material: a lie has no power to name or to identify.

The text now uncovers the mental nature of poison, and shows how the aggregate of general belief constitutes itself a false law to over-ride the belief of the individual patient or even the expectancy of the individual physician. Only the law of Christ can over-ride and annul such false law.

1 jority of mankind, though they know nothing of this par-
 2 ticular case and this special person, believe the arsenic,
 3 the strychnine, or whatever the drug used, to be poi-
 4 sonous, for it is set down as a poison by mortal mind.
 5 Consequently, the result is controlled by the majority of
 6 opinions, not by the infinitesimal minority of opinions in
 the sick-chamber.

Soul Heredity is not a law. The remote cause or belief
 9 of disease is not dangerous because of its priority and
 the connection of past mortal thoughts with present.
 The predisposing cause and the exciting cause are
 12 mental.

Perhaps an adult has a deformity produced prior to his
 birth by the fright of his mother. When wrested from
 15 human belief and based on Science or the divine Mind, to
 which all things are possible, that chronic case is not
 difficult to cure.

Principle 18 Mortal mind, acting from the basis of sensation in
 matter, is animal magnetism; but this so-called mind,
 from which comes all evil, contradicts itself,
 21 **Animal
 magnetism
 destroyed** and must finally yield to the eternal Truth, or
 the divine Mind, expressed in Science. In pro-
 portion to our understanding of Christian Science, we are
 24 freed from the belief of heredity, of mind in matter or ani-
 mal magnetism; and we disarm sin of its imaginary power
 in proportion to our spiritual understanding of the status
 27 of immortal being.

Ignorant of the methods and the basis of metaphysical
 healing, you may attempt to unite with it hypnotism,
 30 spiritualism, electricity; but none of these methods can
 be mingled with metaphysical healing.

Life Whoever reaches the understanding of Christian Science

Soul “Heredity is not a law.” God made man free, not subject to false laws of heredity, but a law unto himself, for there is no inheritance apart from the divine Mind’s own manifestation. Christ
(contd.)

 This applies equally to problems induced by pre-natal conditions of which the individual himself may be totally ignorant.

Principle These diverse claims based on heredity, ancestry, the five senses, are all to be classified as types of animal magnetism, which “must finally yield to the eternal Truth expressed in Science”.

 To heal sin at source is to “disarm sin of its imaginary power”, to destroy animal magnetism which is the sin that constitutes the sinner. “Animal magnetism destroyed” (M.H.)

 Any attempt to mix pure Science, “the basis of metaphysical healing” with hypnotism, spiritualism, electricity etc. is doomed to failure.

in its proper signification will perform the sudden cures 1 Christ (contd.)
of which it is capable; but this can be done only by
taking up the cross and following Christ in the daily 3
life.

Science can heal the sick, who are absent from their
healers, as well as those present, since space is no ob- 6
stacle to Mind. Immortal Mind heals what eye
hath not seen; but the spiritual capacity to ap- Absent patients
prehend thought and to heal by the Truth-power, is won 9
only as man is found, not in self-righteousness, but re-
flecting the divine nature.

Truth Every medical method has its advocates. The prefer- 12
ence of mortal mind for a certain method creates a demand
for that method, and the body then seems to re-
quire such treatment. You can even educate a Horses mistaught 15
healthy horse so far in physiology that he will take cold
without his blanket, whereas the wild animal, left to his
instincts, sniffs the wind with delight. The epizoötic is 18
a humanly evolved ailment, which a wild horse might
never have.

Treatises on anatomy, physiology, and health, sustained 21
by what is termed material law, are the pro- Medical works objectionable
moters of sickness and disease. It should not
be proverbial, that so long as you read medical works you 24
will be sick.

The sedulous matron — studying her Jahr with homœo-
pathic pellet and powder in hand, ready to put you 27
into a sweat, to move the bowels, or to produce sleep —
is unwittingly sowing the seeds of reliance on matter,
and her household may ere long reap the effect of this 30
mistake.

Love Descriptions of disease given by physicians and adver-

Life "Taking up the cross and following Christ in the daily life" is the secret of good healing and demonstration. Christ
(contd.)

When this is the rule of daily life, "space is no obstacle to Mind" and "man is found . . . reflecting the divine nature".

Truth Belief induces the outcome of belief; and this is true of animal life as well as that of mortals.

Medical works on anatomy, physiology and health can be damaging to human well-being if studied and thought is unprotected.

Love To uproot the seeds of error and their false sowing and to sow aright 'the seed within itself' bearing fruit after its kind provides a complete protection.

1 tishments of quackery are both prolific sources of sickness.
 2 As mortal mind is the husbandman of error, it should be
 3 taught to do the body no harm and to uproot its false
 sowing.

4 The patient sufferer tries to be satisfied when he sees
 5 his would-be healers busy, and his faith in their efforts is
 6 somewhat helpful to them and to himself; but
 7 The invalid's outlook in Science one must understand the resusci-
 8 tating law of Life. This is the seed within itself bearing
 9 fruit after its kind, spoken of in Genesis.

PRINCIPLEMind

10 Physicians should not deport themselves as if Mind
 11 were non-existent, nor take the ground that all causation
 12 is matter, instead of Mind. Ignorant that the human
 mind governs the body, its phenomenon, the invalid may
 13 unwittingly add more fear to the mental reservoir already
 14 overflowing with that emotion.

15 Doctors should not implant disease in the thoughts of
 16 their patients, as they so frequently do, by declaring dis-
 17 ease to be a fixed fact, even before they go to
 18 Wrong and right way work to eradicate the disease through the ma-
 19 terial faith which they inspire. Instead of furnishing
 20 thought with fear, they should try to correct this turbulent
 21 element of mortal mind by the influence of divine Love
 22 which casteth out fear.

23 When man is governed by God, the ever-present
 24 Mind who understands all things, man knows that with
 25 God all things are possible. The only way to this
 26 living Truth, which heals the sick, is found in the Science
 of divine Mind as taught and demonstrated by Christ
 27 Jesus.

28 To reduce inflammation, dissolve a tumor, or cure or-
 29 ganic disease, I have found divine Truth more potent than

Christianity

What is “the resuscitating law of Life?”. One must begin with the spiritual sense that discerns Life as Spirit—Life apart from all material methods and medical organisation. This “seed within itself” is found in the third day of Genesis and symbolizes that measure of spiritual understanding which is analogous to resurrected thought and being.

PRINCIPLE The wrong way is to begin by implanting fear and disease in the
Mind thought of the patient as if “all causation is matter instead of Mind”.
The right way is to dissolve fear and any other “turbulent element”
through the power of divine Love.

The only way is the Christ-way as demonstrated by Christ Jesus.

Divine Truth is “more potent than all lower remedies”. Problems of disease should be seen as a challenge, and if one decides aright only blessing can follow. Christianity

all lower remedies. And why not, since Mind, God, is the source and condition of all existence? Before deciding that the body, matter, is disordered, one should ask, "Who art thou that repliest to Spirit? Can matter speak for itself, or does it hold the issues of life?" Matter, which can neither suffer nor enjoy, has no partnership with pain and pleasure, but mortal belief has such a partnership.

1 Christianity (contd.)

The important decision

3

6

Spirit

When you manipulate patients, you trust in electricity and magnetism more than in Truth; and for that reason, you employ matter rather than Mind. You weaken or destroy your power when you resort to any except spiritual means.

Manipulation unscientific

9

12

It is foolish to declare that you manipulate patients but that you lay no stress on manipulation. If this be so, why manipulate? In reality you manipulate because you are ignorant of the baneful effects of magnetism, or are not sufficiently spiritual to depend on Spirit. In either case you must improve your mental condition till you finally attain the understanding of Christian Science.

15

18

If you are too material to love the Science of Mind and are satisfied with good words instead of effects, if you adhere to error and are afraid to trust Truth, the question then recurs, "Adam, where art thou?" It is unnecessary to resort to aught besides Mind in order to satisfy the sick that you are doing something for them, for if they are cured, they generally know it and are satisfied.

Not words but deeds

21

24

27

"Where your treasure is, there will your heart be also." If you have more faith in drugs than in Truth, this faith will incline you to the side of matter and error. Any hypnotic power you may exercise will diminish your

30

We are dealing with mortal belief which claims partnership with pain and pleasure, suffering and enjoyment: matter has no such partnership and cannot decide for itself. Therefore Truth is always the remedy when the root error has been uncovered.

Christianity
(contd.)

Spirit Manipulation through electricity is equally erroneous. Matter of itself has no power to respond *pro* or *con*. Electricity and magnetism are primitive mortal mind—the opposite of Spirit.

The understanding of Spirit eliminates manipulation completely.

The demand is for deeds not words. (See Marginal Heading.)

1 ability to become a Scientist, and *vice versa*. The act
 of healing the sick through divine Mind alone, of casting
 3 out error with Truth, shows your position as a Christian
 Scientist.

The demands of God appeal to thought only; but the
 6 claims of mortality, and what are termed laws of nature, Science

Physiology
or Spirit appertain to matter. Which, then, are we to
 accept as legitimate and capable of producing
 9 the highest human good? We cannot obey both physi-
 ology and Spirit, for one absolutely destroys the other,
 and one or the other must be supreme in the affections.

12 It is impossible to work from two standpoints. If we
 attempt it, we shall presently "hold to the one, and
 despise the other."

15 The hypotheses of mortals are antagonistic to Science
 and cannot mix with it. This is clear to those who heal
 the sick on the basis of Science.

Soul 18 Mind's government of the body must supersede the so-
 called laws of matter. Obedience to material law pre-

21 No
material law vents full obedience to spiritual law, — the law
 which overcomes material conditions and puts

matter under the feet of Mind. Mortals entreat the di-
 vine Mind to heal the sick, and forthwith shut out the aid

24 of Mind by using material means, thus working against
 themselves and their prayers and denying man's God-
 given ability to demonstrate Mind's sacred power. Pleas

27 for drugs and laws of health come from some sad incident,
 or else from ignorance of Christian Science and its tran-
 scendent power.

Principle 30 To admit that sickness is a condition over which God
 has no control, is to presuppose that omnipotent power
 is powerless on some occasions. The law of Christ, or

Demonstration alone “shows your position as a Christian Scientist”.

The text now considers *law* in relation to Christianity and human Science experience.

The text also returns to consider the fallacy of the dual position, Spirit and matter, in relation to law.

“It is impossible to work from two standpoints.”

Soul The demand is for full obedience to spiritual law (for belief can never truly operate as law) apropos control of health and government of body. “No material law” (M.H.)

Principle “The law of Christ, or Truth, makes all things possible to Spirit . . .”
omnipotent power can never become powerless.

Truth, makes all things possible to Spirit; but the so-called laws of matter would render Spirit of no avail, and demand obedience to materialistic codes, thus departing from the basis of one God, one lawmaker. To suppose that God constitutes laws of inharmony is a mistake; discords have no support from nature or divine law, however much is said to the contrary.

Can the agriculturist, according to belief, produce a crop without sowing the seed and awaiting its germination according to the laws of nature? The answer is no, and yet the Scriptures inform us that sin, or error, first caused the condemnation of man to till the ground, and indicate that obedience to God will remove this necessity. Truth never made error necessary, nor devised a law to perpetuate error.

Life The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony. Laws of nature are laws of Spirit; but mortals commonly recognize as law that which hides the power of Spirit. Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

Truth Truth casts out all evils and materialistic methods with the actual spiritual law, — the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame. If Christian Science dishonors human belief, it honors spiritual understanding; and the one Mind only is entitled to honor.

1 Science
(contd.)

3

6

9

12

15

18

21

24

27

30

The student is invited to study this section closely, as law, its authority and operation are vital in every department of life. Science
(contd.)

Life Laws of nature rightly understood are laws of Spirit; they lead to life and are absolute in their demand. "No reservation is made for any lesser loyalty." There is no emaciation or weakness here. Laws of matter, so-called, hide the power of Spirit. (See M.H. "Laws of nature spiritual".)

Truth Observe the power behind "the actual spiritual law . . ." (p. 183 : 27).
"Belief and understanding" (M.H.)

1 The so-called laws of health are simply laws of mortal Science
 belief. The premises being erroneous, the conclusions (contd.)
 3 are wrong. Truth makes no laws to regulate sickness,
 sin, and death, for these are unknown to Truth and should
 not be recognized as reality.

6 Belief produces the results of belief, and the penal-
 ties it affixes last so long as the belief and are insepara-
 ble from it. The remedy consists in probing the trouble
 9 to the bottom, in finding and casting out by denial the
 error of belief which produces a mortal disorder, never
 honoring erroneous belief with the title of law nor yield-
 12 ing obedience to it. Truth, Life, and Love are the only
 legitimate and eternal demands on man, and they are
 spiritual lawgivers, enforcing obedience through divine
 15 statutes.

Love

Controlled by the divine intelligence, man is harmoni-
 ous and eternal. Whatever is governed by a false belief
 18 is discordant and mortal. We say man suffers
 Laws of human belief from the effects of cold, heat, fatigue. This
 is human belief, not the truth of being, for matter cannot
 21 suffer. Mortal mind alone suffers, — not because a law
 of matter has been transgressed, but because a law of this
 so-called mind has been disobeyed. I have demonstrated
 24 this as a rule of divine Science by destroying the delusion
 of suffering from what is termed a fatally broken physical
 law.

27 A woman, whom I cured of consumption, always
 breathed with great difficulty when the wind was from
 the east. I sat silently by her side a few moments. Her
 30 breath came gently. The inspirations were deep and nat-
 ural. I then requested her to look at the weather-vane.
 She looked and saw that it pointed due east. The wind

Belief producing the results of belief is the counterfeit of the oneness of being—"Principle and its idea is one". (p. 465.)

Science
(contd.)

Love These "laws of human belief" (M.H.) are not law in the true sense of the term, since they can always be reversed by divine law in Science.

The author (M.B.E.) illustrates the above fact from her own experience.

had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced the difficulty. My metaphysical treatment changed the action of her belief on the lungs, and she never suffered again from east winds, but was restored to health.

LIFE No system of hygiene but Christian Science is purely **6**
Mind mental. Before this book was published, other books
 were in circulation, which discussed "mental medicine" and "mind-cure," operating through **A so-called mind-cure** **9**
 the power of the earth's magnetic currents to regulate life and health. Such theories and such systems of so-called mind-cure, which have sprung up, are as material as the **12**
 prevailing systems of medicine. They have their birth in mortal mind, which puts forth a human conception in the name of Science to match the divine Science of im- **15**
 mortal Mind, even as the necromancers of Egypt strove to emulate the wonders wrought by Moses. Such theories have no relationship to Christian Science, which rests on **18**
 the conception of God as the only Life, substance, and intelligence, and excludes the human mind as a spiritual factor in the healing work. **21**

Jesus cast out evil and healed the sick, not only without drugs, but without hypnotism, which is the reverse of ethical and pathological Truth- **Jesus and hypnotism** **24**
 power.

Erroneous mental practice may seem for a time to benefit the sick, but the recovery is not permanent. This is **27**
 because erroneous methods act on and through the material stratum of the human mind, called brain, which is but a mortal consolidation of material mentality and its **30**
 suppositional activities.

A patient under the influence of mortal mind is healed

LIFE Belief in the power of the earth's magnetic currents to regulate life Science
(contd.)
Mind and health is magnetic and hypnotic in type and content, and has no relationship whatever with Christian Science which "is purely mental" or with the works of Christ Jesus.

Erroneous methods based on brain are always hypnotic in type and operation: "the reverse of ethical and pathological Truth-power".

1 only by removing the influence on him of this mind, by
 3 ^{False} emptying his thought of the false stimulus
 3 ^{stimulus} and reaction of will-power and filling it with
 the divine energies of Truth.

Science
(contd.)

Spirit
 6 Christian Science destroys material beliefs through the
 understanding of Spirit, and the thoroughness of this work
 determines health. Erring human mind-forces can work
 only evil under whatever name or pretence they are em-
 9 ployed; for Spirit and matter, good and evil, light and
 darkness, cannot mingle.

Evil is a negation, because it is the absence of truth.
 12 It is nothing, because it is the absence of something. It
 is unreal, because it presupposes the absence
 15 ^{Evil} of God, the omnipotent and omnipresent.
^{negative and} Every mortal must learn that there is neither
^{self-destructive} power nor reality in evil.

Evil is self-assertive. It says: "I am a real entity, over-
 18 mastering good." This falsehood should strip evil of all
 pretensions. The only power of evil is to destroy itself. It
 can never destroy one iota of good. Every attempt of evil
 21 to destroy good is a failure, and only aids in peremptorily
 punishing the evil-doer. If we concede the same reality to
 discord as to harmony, discord has as lasting a claim upon
 24 us as has harmony. If evil is as real as good, evil is also as
 immortal. If death is as real as Life, immortality is a myth.
 If pain is as real as the absence of pain, both must be im-
 27 mortal; and if so, harmony cannot be the law of being.

Soul
 Mortal mind is ignorant of self, or it could never be
 self-deceived. If mortal mind knew how to be better, it
 30 ^{Ignorant} would be better. Since it must believe in some-
^{idolatry} thing besides itself, it enthrones matter as deity.
 The human mind has been an idolater from the beginning,

Spirit Thoroughness on the part of the student is a vital factor in healing and eliminating human mind-forces which are dual and hypnotic. Science (contd.)

Observe the Marginal Heading "Evil negative and self-destructive", and the expansion of this between lines 11-27.

Soul At this point the self-ignorance of mortal thought is coupled with its various forms of idolatry. "Ignorant idolatry" (M.H.)

having other gods and believing in more than the one Mind. ^{1 Science (contd.)}

As mortals do not comprehend even mortal existence, how ignorant must they be of the all-knowing Mind and of His creations. ³

Here you may see how so-called material sense creates its own forms of thought, gives them material names, and then worships and fears them. With pagan blindness, it attributes to some material god or medicine an ability beyond itself. The beliefs of the human mind rob and enslave it, and then impute this result to another illusive personification, named Satan. ^{6 9 12}

Principle

The valves of the heart, opening and closing for the passage of the blood, obey the mandate of mortal mind as directly as does the hand, admittedly moved by the will. Anatomy allows the mental cause of the latter action, but not of the former. ^{Action of mortal mind 15}

We say, "My hand hath done it." What is this *my* but mortal mind, the cause of all materialistic action? All voluntary, as well as miscalled *involuntary*, action of the mortal body is governed by this so-called mind, not by matter. There is no involuntary action. The divine Mind includes all action and volition, and man in Science is governed by this Mind. The human mind tries to classify action as voluntary and involuntary, and suffers from the attempt. ^{18 21 24}

If you take away this erring mind, the mortal body loses all appearance of life or action, and this so-called mind then calls itself dead; but the human mind still holds in belief a body, through which it acts and which appears to the human mind to live, — a body like the one it had before death. This body ^{27 30 Death and the body}

Principle The “Action of mortal mind” (M.H.) in both its *voluntary* and *involuntary* phases is now discussed and its inherent errors uncovered as the inversion of divine operation.

At this point under the Marginal Heading “Death and the body”, a very enlightening point emerges. After death “the human mind still holds in belief a body, through which it acts and which appears to the human mind to live,—a body like the one it had before death. This body is put off only as the mortal, erring mind yields to God, immortal Mind, and man is found in His image”. Clearly, each one has

- 1 is put off only as the mortal, erring mind yields to God,
immortal Mind, and man is found in His image.
- Life 3 What is termed disease does not exist. It is neither
mind nor matter. The belief of sin, which has grown
terrible in strength and influence, is an uncon-
6 ^{Embryonic} ^{sinful} ^{thoughts} conscious error in the beginning, — an embryonic
thought without motive; but afterwards it
governs the so-called man. Passion, depraved appetites,
9 dishonesty, envy, hatred, revenge ripen into action, only to
pass from shame and woe to their final punishment.
- Truth 12 Mortal existence is a dream of pain and pleasure in
matter, a dream of sin, sickness, and death; and it is like
the dream we have in sleep, in which every one
15 ^{Disease} ^{a dream} mind. In both the waking and the sleeping dream, the
dreamer thinks that his body is material and the suffering
is in that body.
- 18 The smile of the sleeper indicates the sensation pro-
duced physically by the pleasure of a dream. In the
same way pain and pleasure, sickness and care, are
21 traced upon mortals by unmistakable signs.
- Sickness is a growth of error, springing from mortal
ignorance or fear. Error rehearses error. What causes
24 disease cannot cure it. The soil of disease is mortal
mind, and you have an abundant or scanty crop of disease,
according to the seedlings of fear. Sin and the fear of
27 disease must be uprooted and cast out.
- Love 27 When darkness comes over the earth, the physical
senses have no immediate evidence of a sun.
30 ^{Sense} ^{yields to} ^{understanding} The human eye knows not where the orb of
day is, nor if it exists. Astronomy gives the
desired information regarding the sun. The human or

to work out his own salvation, here and hereafter until scientific translation is fulfilled.

Life

The text now makes a survey of the problems of sin and disease from the beginning; from the unconscious error—"an embryonic thought without motive . . ." It presents the development of mortal thought in its depraved forms through "to their final punishment". "Embryonic sinful thoughts" (M.H.)

Science
(contd.)

Truth

Mortal existence with its beliefs of pain or pleasure is now uncovered as a dream experience.

Observe soil and crop, scanty or abundant, as a symbol with which to analyse and gain a true self-knowledge.

(Love: overleaf)

material senses yield to the authority of this science, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe that there is solar light and heat. Science (in this instance named natural) raises the human thought above the cruder theories of the human mind, and casts out a fear.

In like manner mortals should no more deny the power of Christian Science to establish harmony and to explain the effect of mortal mind on the body, though the cause be unseen, than they should deny the existence of the sunlight when the orb of day disappears, or doubt that the sun will reappear. The sins of others should not make good men suffer.

We call the body material; but it is as truly mortal mind, according to its degree, as is the material brain which is supposed to furnish the evidence of all mortal thought or things. The human mortal mind, by an inevitable perversion, makes all things start from the lowest instead of from the highest mortal thought. The reverse is the case with all the formations of the immortal divine Mind. They proceed from the divine source; and so, in tracing them, we constantly ascend in infinite being.

TRUTH From mortal mind comes the reproduction of the species, — first the belief of inanimate, and then of animate matter. According to mortal thought, the development of embryonic mortal mind commences in the lower, basal portion of the brain, and goes on in an ascending scale by evolution, keeping always in the direct line of matter, for matter is the subjective condition of mortal mind.

Mind

Ascending
the scale

Human
reproduction

18

21

24

27

30

SCIENCE
Word

Love Under the Marginal Heading: "Sense yields to understanding", the symbol is taken from the solar system, to expand and teach human thought to look beyond itself to consider the infinite and eternal.

As we practice this in daily life we learn to look beyond and outside ourselves to consider the formations of the immortal divine Mind. As we trace these formations to their divine source, "we constantly ascend in infinite being". Observe the Marginal Heading: "Ascending the scale". This is the climax of Christianity reflecting Science.

TRUTH The text now presents a change of subject: "Human reproduction" **SCIENCE**
Mind (M.H.) and all that it involves. The paragraph epitomizes "the development of embryonic mortal mind . . .", as it is understood today. **Word**

Observe the phrase "an ascending scale by evolution" as the counterfeit of "the formations of the immortal divine Mind" which ascend the scale in infinite being.

1 Next we have the formation of so-called embryonic mortal mind, afterwards mortal men or mortals, — all this
 3 while matter is a belief, ignorant of itself, ignorant of what it is supposed to produce. The mortal says that an inanimate unconscious seedling is producing mortals, both body
 6 and mind; and yet neither a mortal mind nor the immortal Mind is found in brain or elsewhere in matter or in mortals.

Word
(contd.)

This embryonic and materialistic human belief called
 9 **Human stature** mortal man in turn fills itself with thoughts of pain and pleasure, of life and death, and arranges itself into five so-called senses, which presently
 12 measure mind by the size of a brain and the bulk of a body, called man.

Human birth, growth, maturity, and decay are as the
 15 grass springing from the soil with beautiful green blades, afterwards to wither and return to its native
 18 **Human frailty** nothingness. This mortal seeming is temporal; it never merges into immortal being, but finally disappears, and immortal man, spiritual and eternal, is found to be the real man.

21 The Hebrew bard, swayed by mortal thoughts, thus swept his lyre with saddening strains on human existence:

24 As for man, his days are as grass:
 As a flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone;
 And the place thereof shall know it no more.

27 When hope rose higher in the human heart, he sang:

As for me, I will behold Thy face in righteousness:
 I shall be satisfied, when I awake, with Thy likeness.

 30 For with Thee is the fountain of life;
 In Thy light shall we see light.

Now follows "the formation of so-called embryonic mortal mind . . ." ^{Word}
Observe that ignorance—mental darkness—pervades the text as in ^(contd.)
Genesis I: 2: "without form and void; and darkness was upon the
face of the deep".

Next comes the time-factor whereby this embryonic concept grows to attain human stature; concepts of pain and pleasure, life and death are experienced through the development of five physical senses, based on brain, nerve and physique. "Human stature" (M.H.)

Yet all the while, birth, growth, maturity, decay appear to be the governing factors coupled with the passage of time, until the human concept passes away "to return to its native nothingness".

The author (M.B.E.) quotes the Psalmist to portray vividly this dream-picture until thought is touched by spiritual sense which precedes the awakening.

With this awakening comes light, life and its associated reflection: "In Thy light shall we see light."

The brain can give no idea of God's man. It can take 1
no cognizance of Mind. Matter is not the organ of infi-
nite Mind. 3

As mortals give up the delusion that there is more than
one Mind, more than one God, man in God's likeness will
appear, and this eternal man will include in that likeness 6
no material element.

Spirit As a material, theoretical life-basis is found to be a **Christ**
misapprehension of existence, the spiritual and divine 9
Principle of man dawns upon human thought, **The immortal**
and leads it to "where the young child was," **birth**
— even to the birth of a new-old idea, to the spiritual 12
sense of being and of what Life includes. Thus the whole
earth will be transformed by Truth on its pinions of light,
chasing away the darkness of error. 15

Soul The human thought must free itself from self-imposed
materiality and bondage. It should no longer **Spiritual**
ask of the head, heart, or lungs: What are **freedom** 18
man's prospects for life? Mind is not helpless. Intelli-
gence is not mute before non-intelligence.

By its own volition, not a blade of grass springs up, not 21
a spray buds within the vale, not a leaf unfolds its fair
outlines, not a flower starts from its cloistered cell.

The Science of being reveals man and immortality as 24
based on Spirit. Physical sense defines mortal man as
based on matter, and from this premise infers the mor-
tality of the body. 27

The illusive senses may fancy affinities with their op-
posites; but in Christian Science, Truth never mingles
with error. Mind has no affinity with matter, **No physical**
and therefore Truth is able to cast out the ills **affinity** 30
of the flesh. Mind, God, sends forth the aroma of Spirit,

As the awakening continues there is the demand to give up the delusion of embryonic development, dependence on brain and physique, for the acceptance of man in the divine likeness, free from and beyond any material element.

Spirit Further awakening brings forward "The immortal birth" (M.H.)— **Christ** the passing of "a material, theoretical life-basis" and acceptance of the divine Principle as the origin and ultimate of man's being. This in turn opens the way for universal transformation and translation.

Soul With this new birth comes "Spiritual freedom" (M.H.)—freedom from "self-imposed materiality and bondage" (the negation of identity).

This ensuing freedom reveals man and nature as not based on embryonic development, but rightly understood as based upon Spirit; and matter is found to be a diminishing false sense destined to disappear—a further example of scientific translation.

As this continues the illusive senses, reluctant to yield, may still cling and "fancy affinities with their opposites". But there is "No physical affinity" (M.H.) and it is because of this fact that Truth can operate to heal and right development can continue.

1 the atmosphere of intelligence. The belief that a pulpy
substance under the skull is mind is a mockery of intelli-
3 gence, a mimicry of Mind.

Principle

We are Christian Scientists, only as we quit our reliance
upon that which is false and grasp the true. We are not
6 Christian Scientists until we leave all for Christ. Human
opinions are not spiritual. They come from the hearing
of the ear, from corporeality instead of from Principle,
9 and from the mortal instead of from the immortal. Spirit
is not separate from God. Spirit *is* God.

Life

Erring power is a material belief, a blind miscalled force,
12 the offspring of will and not of wisdom, of the mortal mind
and not of the immortal. It is the headlong
Human power
a blind force cataract, the devouring flame, the tempest's
15 breath. It is lightning and hurricane, all that is selfish,
wicked, dishonest, and impure.

Moral and spiritual might belong to Spirit, who holds
18 the "wind in His fists;" and this teaching accords with
Science and harmony. In Science, you can
The one
real power have no power opposed to God, and the physi-
21 cal senses must give up their false testimony. Your in-
fluence for good depends upon the weight you throw into
the right scale. The good you do and embody gives you
24 the only power obtainable. Evil is not power. It is a
mockery of strength, which ere long betrays its weakness
and falls, never to rise.

Truth

27 We walk in the footsteps of Truth and Love by follow-
ing the example of our Master in the understanding of
divine metaphysics. Christianity is the basis of true heal-
30 ing. Whatever holds human thought in line with unselfed
love, receives directly the divine power.

Christianity

I was called to visit Mr. Clark in Lynn, who had been

Principle The demand of Science as it reflects the Christ is that we bring it into expression by quitting our reliance upon the false and grasping the true—"until we leave all for Christ".

Life Taking up this position endows man with the power that can annul primitive physical force—"the offspring of will and not of wisdom". Observe the coupling of these primitive physical forces, found in organic and inorganic structure, with "all that is selfish, wicked, dishonest and impure", so often seen in mortal man. In other words, these types of force all combine in one common counterfeit—mortal mind.

The scientific fact is that there is only one power (observe the Marginal Heading) and this is the power of Spirit which Jesus was able to exercise over the forces of physical nature.

Truth The tone of Science reflecting Christianity now enters the text. Christianity
"Human thought in line with unselfed love" illustrates the scientific fact of spiritual co-incidence, inseparable from divine power.

Truth
(contd.)

1 Science
(contd.)

confined to his bed six months with hip-disease, caused by a fall upon a wooden spike when quite a boy. On entering the house I met his physician, who said that the patient was dying. The physician had just probed the ulcer on the hip, and said the bone was carious for several inches. He even showed me the probe, which had on it the evidence of this condition of the bone. The doctor went out. Mr. Clark lay with his eyes fixed and sightless. The dew of death was on his brow. I went to his bedside. In a few moments his face changed; its death-pallor gave place to a natural hue. The eyelids closed gently and the breathing became natural; he was asleep. In about ten minutes he opened his eyes and said: "I feel like a new man. My suffering is all gone." It was between three and four o'clock in the afternoon when this took place.

Mind cures
hip-disease 3

I told him to rise, dress himself, and take supper with his family. He did so. The next day I saw him in the yard. Since then I have not seen him, but am informed that he went to work in two weeks. The discharge from the sore stopped, and the sore was healed. The diseased condition had continued there ever since the injury was received in boyhood.

Since his recovery I have been informed that his physician claims to have cured him, and that his mother has been threatened with incarceration in an insane asylum for saying: "It was none other than God and that woman who healed him." I cannot attest the truth of that report, but what I saw and did for that man, and what his physician said of the case, occurred just as I have narrated.

It has been demonstrated to me that Life is God

This great fact of scientific coincidence, of the human with the divine, achieved through unselfed love and self-immolation is illustrated vividly in the author's experience with Mr. Clark of Lynn.

1 and that the might of omnipotent Spirit shares not its
 strength with matter or with human will. Review-
 3 ing this brief experience, I cannot fail to discern the
 coincidence of the spiritual idea of man with the divine
 Mind.

6 A change in human belief changes all the physical symp-
 toms, and determines a case for better or for
 worse. When one's false belief is corrected,

9 Truth sends a report of health over the body.

Love Destruction of the auditory nerve and paralysis of the
 optic nerve are not necessary to ensure deafness and blind-
 12 ness; for if mortal mind says, "I am deaf and blind," it
 will be so without an injured nerve. Every theory op-
 posed to this fact (as I learned in metaphysics) would
 15 presuppose man, who is immortal in spiritual under-
 standing, a mortal in material belief.

The authentic history of Kaspar Hauser is a useful hint
 18 as to the frailty and inadequacy of mortal mind. It

Power of
 habit proves beyond a doubt that education consti-
 tutes this so-called mind, and that, in turn,
 21 mortal mind manifests itself in the body by the false
 sense it imparts. Incarcerated in a dungeon, where
 neither sight nor sound could reach him, at the age of
 24 seventeen Kaspar was still a mental infant, crying and
 chattering with no more intelligence than a babe, and
 realizing Tennyson's description:

27 An infant crying in the night,
 An infant crying for the light,
 And with no language but a cry.

30 His case proves material sense to be but a belief formed
 by education alone. The light which affords us joy gave

When scientific coincidence is demonstrated there is a change in human belief—the physical conditions or symptoms always change for the better and health is restored.

Love Even with deafness or blindness, belief alone coupled with false law determines the issue for better or worse, as nerve has not any self-acting intelligence of its own.

The case of Kasper Hauser (as recorded in the Encyclopaedia Brittanica) shows the necessity for education and that it should be on right lines in order to prepare the way for the darkness of belief to emerge into the light. Observe the Marginal Heading: “Power of habit”.

him a belief of intense pain. His eyes were inflamed by the light. After the babbling boy had been taught to speak a few words, he asked to be taken back to his dungeon, and said that he should never be happy elsewhere. Outside of dismal darkness and cold silence he found no peace. Every sound convulsed him with anguish. All that he ate, except his black crust, produced violent retchings. All that gives pleasure to our educated senses gave him pain through those very senses, trained in an opposite direction.

LOVE The point for each one to decide is, whether it is mortal **Science**
Mind mind or immortal Mind that is causative. We **Useful** 12
 should forsake the basis of matter for meta- **knowledge**
 physical Science and its divine Principle.

Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. 18

Academics of the right sort are requisite. Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. 21

It is the tangled barbarisms of learning which we deplore, — the mere dogma, the speculative theory, the nauseous fiction. Novels, remarkable only for their exaggerated pictures, impossible ideals, and specimens of depravity, fill our young readers with wrong tastes and sentiments. Literary commercialism is lowering the intellectual standard to accommodate the purse and to meet a frivolous demand for amusement instead of for improvement. Incorrect views lower the standard of truth. 30

LOVE The demand ultimately is that education shall be on spiritual lines Science
Mind in order that thought may be prepared to accept the fact of scientific translation—forsaking matter for metaphysical Science and its divine Principle.

There is now a further development of subject—true education. “Academics of the right sort are requisite”—leading to the growth of mortal mind out of itself. To educate is from the Latin *educare*: to bring up (a child); to lead forth.

The inversion and perversion of true education is now uncovered as a leading problem of this age.

1 If materialistic knowledge is power, it is not wisdom. Science
(contd.)
 3 It is but a blind force. Man has "sought out many inven-
 3 tions," but he has not yet found it true that knowledge can
 save him from the dire effects of knowledge. The power
 of mortal mind over its own body is little understood.

Spirit 6 Better the suffering which awakens mortal mind from
 its fleshly dream, than the false pleasures
 9 Sin destroyed
through
suffering which tend to perpetuate this dream. Sin
 alone brings death, for sin is the only element
 of destruction.

"Fear him which is able to destroy both soul and body
 12 in hell," said Jesus. A careful study of this text shows
 that here the word *soul* means a false sense or material
 consciousness. The command was a warning to beware,
 15 not of Rome, Satan, nor of God, but of sin. Sickness,
 sin, and death are not concomitants of Life or Truth.
 No law supports them. They have no relation to God
 18 wherewith to establish their power. Sin makes its own
 hell, and goodness its own heaven.

Soul Such books as will rule disease out of mortal mind, —
 21 Dangerous
shoals
avoided and so efface the images and thoughts of dis-
 ease, instead of impressing them with forcible
 descriptions and medical details, — will help
 24 to abate sickness and to destroy it.

Many a hopeless case of disease is induced by a single
post mortem examination, — not from infection nor from
 27 contact with material virus, but from the fear of the
 disease and from the image brought before the mind; it
 is a mental state, which is afterwards outlined on the
 30 body.

The press unwittingly sends forth many sorrows and
 diseases among the human family. It does this by giv-

Materialistic knowledge is not wisdom. Rightly used it can build the nuclear power station to produce electricity for the use of man. Criminally used it could devastate humanity. Science
(contd.)

Likewise, the power of mortal mind over its own body is as yet little understood for good or ill.

Spirit Sin in its original meaning is any divergence from the perfection of the divine order and is “the only element of destruction”, the only source of suffering.

Hence the words of Jesus to watch—and the warning “to beware, not of Rome, Satan, nor of God, but of sin”.

Soul Evil should always be regarded impersonally, as the sin that constitutes the sinner.

Mental infection, whether from nauseous literature, the press, or medical practice should likewise be guarded against.

The spiritual understanding of Soul enables dangerous shoals to be avoided. (See M.H.)

ing names to diseases and by printing long descriptions 1 Science
 which mirror images of disease distinctly in thought. A (contd.)
 new name for an ailment affects people like a 3
 Parisian name for a novel garment. Every one Pangs
 hastens to get it. A minutely described dis- caused by
 ease costs many a man his earthly days of comfort. What the press
 a price for human knowledge! But the price does not ex- 6
 ceed the original cost. God said of the tree of knowledge,
 which bears the fruit of sin, disease, and death, "In the 9
 day that thou eatest thereof thou shalt surely die."

Principle The less that is said of physical structure and laws, and
 the more that is thought and said about moral
 and spiritual law, the higher will be the stand- Higher
 ard of living and the farther mortals will be re- standard
 moved from imbecility or disease. for mortals 12

We should master fear, instead of cultivating it. It 15
 was the ignorance of our forefathers in the departments
 of knowledge now broadcast in the earth, that made them 18
 hardier than our trained physiologists, more honest than
 our sleek politicians.

Life We are told that the simple food our forefathers ate 21
 helped to make them healthy, but that is a mistake.
 Their diet would not cure dyspepsia at this Diet and
 period. With rules of health in the head dyspepsia 24
 and the most digestible food in the stomach, there would
 still be dyspeptics. Many of the effeminate constitutions
 of our time will never grow robust until individual opin- 27
 ions improve and mortal belief loses some portion of its
 error.

The doctor's mind reaches that of his patient. The 30
 doctor should suppress his fear of disease, else his belief
 in its reality and fatality will harm his patients even more

Principle As thought is lifted to higher standards, educational methods and systems will change from a physical to a spiritual basis with higher and finer standards of living. Science
(contd.)

With the mastery of fear there is health in every department of life, and man becomes a law unto himself. Divine Love reflected in love is the Golden Rule in this respect.

Life In order to help his patient the true doctor should be fearless, and know why he is so.

This is also the starting point of true Christian Science practice, for fear is no element of real being.

1 than his calomel and morphine, for the higher stratum of
 mortal mind has in belief more power to harm man than
 3 ^{Harm done} the substratum, matter. A patient hears the
^{by physicians} doctor's verdict as a criminal hears his death-
 sentence. The patient may seem calm under it, but he is
 6 not. His fortitude may sustain him, but his fear, which
 has already developed the disease that is gaining the
 mastery, is increased by the physician's words.
 9 The materialistic doctor, though humane, is an art-
 ist who outlines his thought relative to disease, and then
 12 ^{Disease} fills in his delineations with sketches from text-
^{depicted} books. It is better to prevent disease from
 forming in mortal mind afterwards to appear on the
 body; but to do this requires attention. The thought of
 15 disease is formed before one sees a doctor and before
 the doctor undertakes to dispel it by a counter-irritant,
 — perhaps by a blister, by the application of caustic or
 18 croton oil, or by a surgical operation. Again, giving an-
 other direction to faith, the physician prescribes drugs,
 until the elasticity of mortal thought haply causes a
 21 vigorous reaction upon itself, and reproduces a picture
 of healthy and harmonious formations.

A patient's belief is more or less moulded and formed
 24 by his doctor's belief in the case, even though the doctor
 says nothing to support his theory. His thoughts and his
 patient's commingle, and the stronger thoughts rule the
 27 weaker. Hence the importance that doctors be Christian
 Scientists.

Truth Because the muscles of the blacksmith's arm are
 30 ^{Mind over} strongly developed, it does not follow that
^{matter} exercise has produced this result or that a
 less used arm must be weak. If matter were the cause

With a true self-knowledge the student prepares the way for the Christ in Christianity to uncover and eliminate whatever error needs to be handled. This in turn precludes further formation of disease in or on the body.

Truth The text at this point discusses muscularity to illustrate the mental nature of strength: that strength is not physical but is determined by belief alone until the divine Mind takes charge.

of action, and if muscles, without volition of mortal 1
mind, could lift the hammer and strike the anvil, it
might be thought true that hammering would enlarge 3
the muscles. The trip-hammer is not increased in size
by exercise. Why not, since muscles are as material as
wood and iron? Because nobody believes that mind is 6
producing such a result on the hammer.

Muscles are not self-acting. If mind does not move
them, they are motionless. Hence the great fact that 9
Mind alone enlarges and empowers man through its
mandate, — by reason of its demand for and supply of
power. Not because of muscular exercise, but by rea- 12
son of the blacksmith's faith in exercise, his arm becomes
stronger.

Mortals develop their own bodies or make them sick, 15
according as they influence them through mortal mind.
To know whether this development is produced Latent fear
subdued 18
consciously or unconsciously, is of less impor-
tance than a knowledge of the fact. The feats of the gym-
nast prove that latent mental fears are subdued by him.
The devotion of thought to an honest achievement makes 21
the achievement possible. Exceptions only confirm this
rule, proving that failure is occasioned by a too feeble
faith. 24

Had Blondin believed it impossible to walk the rope
over Niagara's abyss of waters, he could never have
done it. His belief that he could do it gave his thought- 27
force, called muscles, their flexibility and power which
the unscientific might attribute to a lubricating oil. His
fear must have disappeared before his power of putting 30
resolve into action could appear.

Love When Homer sang of the Grecian gods, Olympus was

Latent fear—the governing element, whether conscious or unconscious—is to be eliminated through an understanding of the truth of being in which there is no fear. “Latent fear subdued.” (M.H.)

1 dark, but through his verse the gods became alive in a
 nation's belief. Pagan worship began with muscularity,
 3 ^{Homer and} but the law of Sinai lifted thought into the
 ^{Moses} song of David. Moses advanced a nation to
 the worship of God in Spirit instead of matter, and il-
 6 lustrated the grand human capacities of being bestowed
 by immortal Mind.

Whoever is incompetent to explain Soul would be wise
 9 not to undertake the explanation of body. Life is, always
 ^{A mortal} has been, and ever will be independent of
 ^{not man} matter; for Life is God, and man is the idea
 12 of God, not formed materially but spiritually, and not
 subject to decay and dust. The Psalmist said: "Thou
 madest him to have dominion over the works of Thy
 15 hands. Thou hast put all things under his feet."

The great truth in the Science of being, that the real
 man was, is, and ever shall be perfect, is incontrovertible;
 18 for if man is the image, reflection, of God, he is neither
 inverted nor subverted, but upright and Godlike.

The suppositional antipode of divine infinite Spirit
 21 is the so-called human soul or spirit, in other words
 the five senses, — the flesh that warreth against Spirit.

These so-called material senses must yield to the infinite
 24 Spirit, named God.

St. Paul said: "For I determined not to know any-
 thing among you, save Jesus Christ, and him crucified."
 27 (I Cor. ii. 2.) Christian Science says: I am determined
 not to know anything among you, save Jesus Christ, and
 him glorified.

Love Such is the translating power of the Christ that pagan worship had to yield to the law of Sinai and then go forward to “the song of David”—David who foresaw the inevitability of the Christ. In this age orthodox beliefs and practices are subject to inevitable change, and are yielding to a higher Christianity for this is the age of Science.

The problem of the human body will be solved when the Divine Being is understood as the Soul and Life of all being, and the physical senses yield “to the infinite Spirit named God”.

Then Paul’s phrase, “Jesus Christ, and him crucified” (in Christianity) yields to “Jesus Christ, and him glorified” (in Science understood and demonstrated).

In the proportion that thought is lifted above corporeality to the contemplation of life in and of Spirit, in that same proportion is human life exempted from the penalty symbolised by partaking of “the tree of the knowledge of good and evil: for in the day that thou eatest thereof thou shalt surely die”. This false knowledge represents dualism and pantheism, the apparent co-mingling of opposites which underlies all man-made systems of religion and philosophy.

In the proportion that thought is exalted by the Christ away from corporeality so does man witness scientific translation at work in every field of endeavour—in bodily health, home and all forms of relationship. In other words, he witnesses Christ reflecting a demonstrable Christianity with complete protection and immunity from the errors of the senses, whether latent or openly aggressive, voluntary or involuntary.

The substance of the chapter is the uncovering of false knowledge with reference to body as the focal point where the systems of animal magnetism would desolate the human concept. This is in contrast with the redeeming and translating power of the Christ reflecting Christianity.

Turning to RECAPITULATION p. 468 we have the corresponding question: What is substance? The leading fear of mortal thought is the fear which is inseparable from the belief of life, truth, intelligence and substance in matter. In other words mortality embodies its own fear, and conversely fear embodies mortality. From this fear derives the error that substance is material, that it is finite, that it has to be fought for competitively in order to possess it sufficiently to maintain life; that without it life perishes—that some have too much whilst tens of thousands perish in famine.

As we grasp this great fact, that substance is spiritual—in and of Spirit—we lift our concept of substance out of matter to behold it as it is. Thus substance is translated out of matter to be found in Spirit, to be utilized and demonstrated as idea, and available to all. This in turn eliminates the fear of loss, of inadequacy where maintenance of body is concerned, and so on.

This same fear permeates every plane of mortal existence, and the answer to Question 7 eliminates this fear and puts substance forever beyond the reach of malpractice, discord and decay, and defines it with reference to Truth, Life and Love as the only substance.

This combination of synonymous terms relates to the Christ in absolute Christian Science, and in this context presents substance outside of matter.

PHYSIOLOGY

The unfolding Genesis concept

Introduction 165: 1-5

MIND	165: 6-171: 16	
Mind	165: 6-167: 10	Observe 7-fold statement indicated in the margin.
Spirit	167: 11-168: 23	No two masters: no half-way position: no half-way success.
Soul	168: 24-169: 17	The true discernment: changed mentality: chemicalization.
Principle	169: 18-170: 6	Mind the only healer: only one system: one Principle.
Life	170: 7-170: 13	Physiology unscientific: the true economy points to life.
Truth	170: 14-170: 21	The demands of Truth ... reach body through Mind.
Love	170: 22-171: 16	Spiritual causation: a closed question (M.H.)
SPIRIT	171: 17-176: 16	
Mind	171: 17-171: 30	Mistaken origin: Matter versus Spirit (M.H.)
Spirit	171: 31-172: 22	The fundamental error: Godless evolution (M.H.)
Soul	172: 23-173: 16	The true identity: when man is <i>man</i> .
Principle	173: 17-174: 8	Three false systems: anatomy, physiology, phrenology.
Life	174: 9-174: 21	Footsteps rising: thunder of Sinai: Sermon on the Mount.
Truth	174: 22-175: 31	Medical errors (M.H.) uncovered.
Love	175: 32-176: 16	Mechanism of human mind yielding to divine Mind: a type of translation.
SOUL	176: 17-180: 10	
Mind	176: 17-177: 14	Diseases not to be classified (M.H.) Mental and physical oneness (M.H.) Mind's healing power and absolute control.
Spirit	177: 15-178: 7	The effect of names (M.H.)
Soul	178: 8-178: 17	Heredity is not law: remote, predisposing, exciting cause uncovered.
Principle	178: 18-178: 31	Animal magnetism destroyed (M.H.): man's true status.
Life	178: 32-179: 11	The way to instant healing: self-immolation.
Truth	179: 12-179: 31	Mistaken methods uncovered.
Love	179: 32-180: 10	Mortal mind taught to uproot false sowing: the true seed within itself, bearing fruit after its kind.

PHYSIOLOGY

PRINCIPLE	180: 11-185: 5	
Mind	180: 11-181: 8	Wrong way uncovered: right way set forth.
Spirit	181: 9-182: 17	No manipulation through electricity or magnetism.
Soul	182: 18-182: 29	Mind's government of body <i>must</i> supersede laws of matter.
Principle	182: 30-183: 15	One law: one law-maker: obedience thereto removes condemnation.
Life	183: 16-183: 25	Laws of nature spiritual (M.H.): weariness and disease are not of His law.
Truth	183: 26-184: 15	Truth versus laws of mortal belief.
Love	184: 16-185: 5	Laws of human belief over-ruled: healing fulfilled.
LIFE	185: 6-189: 24	
Mind	185: 6-186: 4	Mind cure, magnetic and hypnotic systems uncovered.
Spirit	186: 5-186: 27	Evil negative and self-destructive: problem of opposites, death and life.
Soul	186: 28-187: 12	Diverse types of idolatry.
Principle	187: 13-188: 2	Voluntary and involuntary action classified: outcome—death.
Life	188: 3-188: 10	Embryonic sinful thought: an unconscious error in the beginning.
Truth	188: 11-188: 27	Outcome: the dream experience of mortality.
Love	188: 28-189: 24	Emergence inevitable: ascending the scale of infinite being.
TRUTH	189: 25-195: 10	
Mind	189: 25-191: 7	Human reproduction, human stature, human frailty.
Spirit	191: 8-191: 15	The immortal birth.
Soul	191: 16-192: 3	Self-imposed bondage and spiritual freedom; no physical affinity.
Principle	192: 4-192: 10	Human opinions are not spiritual: we must leave all for Christ.
Life	192: 11-192: 26	Blind forces of nature are counterfeit: only one real power.
Truth	192: 27-194: 9	Basis of true healing: co-incidence of Mind and man.
Love	194: 10-195: 10	Reality of being implied through its inversion.

PHYSIOLOGY

LOVE	195: 11-200: 29	
Mind	195: 11-196: 5	True education versus false.
Spirit	196: 6-196: 19	Sin destroyed through suffering: the awakening from the dream.
Soul	196: 20-197: 10	Spiritual sense effaces all false images.
Principle	197: 11-197: 20	Higher standard of living based on spiritual law; a type of translation.
Life	197: 21-198: 28	The way to health versus medical mistakes.
Truth	198: 29-199: 31	Mind source of strength to subdue latent fear.
Love	199: 32-200: 29	Physiology translated out of corporeality into Soul, flesh into Spirit, pagan religion into Song of David and "the grand human capacities of being bestowed by immortal Mind".

The operational concept

Introduction and definition 165: 1-5

WORD	165: 6-171: 16	
Word	165: 6-168: 23	Survey and analysis.
Christ	168: 24-169: 28	Uncovering and chemicalization.
Christianity	169: 29-170: 21	The true economy of man must be lived.
Science	170: 22-171: 16	Spiritual causation is now a closed question.
CHRIST	171: 17-174: 21	
Word	171: 17-172: 22	The root error uncovered.
Christ	172: 23-173: 25	Man's identity wholly spiritual: not materially structural.
Christianity	173: 26-174: 8	The idols of civilization uncovered.
Science	174: 9-174: 21	Spiritual footsteps rising and overtaking the ages.
CHRISTIANITY	174: 22-189: 24	
Word	174: 22-176: 16	How human belief would abuse man.
Christ	176: 17-180: 30	Uncovers the process.
Christianity	180: 31-182: 4	Not words, but deeds.
Science	182: 5-189: 24	Divine law: not laws of matter and human belief.
SCIENCE	189: 25-200: 29	
Word	189: 25-191: 7	Human reproduction, human stature, human frailty.
Christ	191: 8-192: 26	The immortal birth and birthright.
Christianity	192: 27-195: 10	Scientific healing illustrated.
Science	195: 11-200: 29	True education and higher standards in order to emerge from darkness into light.