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## ON MALPRACTICE

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You need no more protection against mental malpractice, animal magnetism or any other evil, call it what you will, than a fish needs protection from getting dust in its eyes; and you can no more encounter evils in fact, than can a fish run its nose into a dust bank in the ocean. It is an utter impossibility.

The moment you try to protect yourself against any form of evil, it is evident that you believe that there is something else than God, good, from which you require to be protected, and just so long as you endeavor to protect yourself from that thing whatsoever it may be termed, you continue to believe the thing is there and real. Thus you try to protect yourself against something from which you positively need no protection whatsoever, and for the simplest of all reasons, because there is no such thing and it is not there. At the same time you leave yourself wide open to the only thing you need protection against, namely your own false belief; and moreover just so long as you continue to try to protect yourself against that evil, do you keep the belief alive, for to do so is *prima facie* evidence that you still believe in its reality, else why try to protect yourself against it?

No one ever needs to be protected against anything other than his own false beliefs. Note that well. The remedy of course is: don't believe.

So far as you are concerned there is only one malpractitioner on earth and you are that one. Look out for him that he does not do it. That is the only way to get rid of the malpractitioner. Don't do it. If you believe that somebody is malpracticing on or directing evil thoughts against you, or anyone else, or that someone is doing evil, then you yourself have become a malpractitioner, for you are believing that somewhere there is a mind other than the one Mind, the Mind "which was also in Christ Jesus," and of course that is not the truth. If you do this however, then you are liable to reap the results of, not your own malpractice, but your belief in malprac-

tice, which belief is evidenced by the fact that you are doing it. As has been said, the remedy is simplicity itself: don't do it. Stop it. Do as the Great Master said, "Judge not according to the appearance but judge righteous judgment" or, as the Word of God relayed to us by Isaiah "The Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears, but with righteousness shall he judge . . ."

What the other fellow thinks or does is none of your business, but it is very much your business what you think the other fellow thinks or does, for if you think that he is thinking or doing wrong, then you yourself are thinking wrong or have become a malpractitioner, for you are believing that somewhere is a mind other than the one Mind, or another power than God,—which is sheerest folly, for God is Mind and Mind is all.

No matter what seems to be, no matter if with your physical senses you actually perceive the evil action, no matter what that action may be, nevertheless if you believe someone is doing that evil act, or that there is such evil action, you are caught in the maelstrom of malpractice, and unless you cease so doing, you will suffer, not for the malpractice, as has been said, but because of your belief in malpractice; not from anything the other fellow may have done or may be doing, but from your own belief that he is doing it.

The instant remedy is always the same, STOP IT. Stop what? The other fellow's malpractice? Not at all. Never mind him. Let him do as he will. Stop your own false believing. How? By refusing to entertain evil suggestions, and as you do this, the Christ will arise in you, and become your Saviour, and save you from those false beliefs, for you will with this Christ Mind behold the Kingdom of God and the things therein. "Real consciousness is cognizant only of the things of God" (S & H 276).

Hear what Mrs. Eddy says corroborating the above (Manual p. 84) "Defence against malpractice. Teachers shall instruct their pupils how to defend themselves against mental malpractice, never

*to return evil for evil, but to know the truth that makes free, and thus be a law, not unto others, but to themselves.*" Perfectly clear, isn't it?

"Christian Scientists, be a law to yourselves that mental malpractice cannot harm you either when asleep or when awake" (S & H 442); and if it cannot harm you either when you are awake or when you are asleep, I ask you when can it harm you? Could one have a better law?