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## CHAPTER IV — CHRISTIAN SCIENCE VERSUS SPIRITUALISM

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

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

### **The infinite one Spirit**

1 MORTAL existence is an enigma. Every day is a  
mystery. The testimony of the corporeal senses  
3 cannot inform us what is real and what is delusive, but  
the revelations of Christian Science unlock the treasures  
of Truth. Whatever is false or sinful can  
6 never enter the atmosphere of Spirit. There  
is but one Spirit. Man is never God, but spiritual man,  
made in God's likeness, reflects God. In this scientific  
9 reflection the Ego and the Father are inseparable. The  
supposition that corporeal beings are spirits, or that there  
are good and evil spirits, is a mistake.

### **Real and unreal identity**

12 The divine Mind maintains all identities, from a blade  
of grass to a star, as distinct and eternal. The  
questions are: What are God's identities?  
15 What is Soul? Does life or soul exist in the thing

formed?

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

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

**Dream-lessons**

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

**Found wanting**

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

could believe in spiritualism.

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

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- 1 There is but one spiritual existence, — the Life of  
which corporeal sense can take no cognizance. The  
3 divine Principle of man speaks through immortal sense.  
If a material body — in other words, mortal, material  
sense — were permeated by Spirit, that body would  
6 disappear to mortal sense, would be deathless. A con-  
dition precedent to communion with Spirit is the gain of  
spiritual life.

### **Spirits obsolete**

- 9 So-called *spirits* are but corporeal communicators. As  
light destroys darkness and in the place of darkness all  
is light, so (in absolute Science) Soul, or God,  
12 is the only truth-giver to man. Truth de-  
stroys mortality, and brings to light immortality. Mortal  
belief (the material sense of life) and immortal Truth  
15 (the spiritual sense) are the tares and the wheat, which  
are not united by progress, but separated.

- Perfection is not expressed through imperfection.  
18 Spirit is not made manifest through matter, the anti-  
pode of Spirit. Error is not a convenient sieve through  
which truth can be strained.

### **Scientific phenomena**

21 God, good, being ever present, it follows in divine  
logic that evil, the suppositional opposite of good, is never  
present. In Science, individual good derived  
24 from God, the infinite All-in-all, may flow  
from the departed to mortals; but evil is neither com-  
municable nor scientific. A sinning, earthly mortal is  
27 not the reality of Life nor the medium through which  
truth passes to earth. The joy of intercourse becomes  
the jest of sin, when evil and suffering are communicable.  
30 Not personal intercommunion but divine law is the com-  
municator of truth, health, and harmony to earth and  
humanity. As readily can you mingle fire and frost as

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

3 Spiritualism calls one person, living in this world, *ma-*  
*terial*, but another, who has died to-day a sinner and sup-  
posedly will return to earth to-morrow, it terms a *spirit*.

6 The fact is that neither the one nor the other is infinite  
Spirit, for Spirit is God, and man is His likeness.

#### **One government**

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

15 If Spirit, or God, communed with mortals or controlled

18 them through electricity or any other form of matter, the  
divine order and the Science of omnipotent, omnipresent  
Spirit would be destroyed.

### **Incorrect theories**

21 The belief that material bodies return to dust, hereafter  
to rise up as spiritual bodies with material sensations and  
desires, is incorrect. Equally incorrect is the  
24 belief that spirit is confined in a finite, ma-  
terial body, from which it is freed by death, and that, when  
it is freed from the material body, spirit retains the sensa-  
tions belonging to that body.

### **No mediumship**

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

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

### **Opposing conditions**

3 To be on communicable terms with Spirit, persons must  
be free from organic bodies; and their return to a mate-  
rial condition, after having once left it, would  
6 be as impossible as would be the restoration  
to its original condition of the acorn, already absorbed  
into a sprout which has risen above the soil. The seed

9     which has germinated has a new form and state of exist-  
ence. When here or hereafter the belief of life in matter  
is extinct, the error which has held the belief dissolves  
12    with the belief, and never returns to the old condition.  
No correspondence nor communion can exist between  
persons in such opposite dreams as the belief of having  
15    died and left a material body and the belief of still living  
in an organic, material body.

### **Bridgeless division**

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

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

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### **Unscientific investiture**

1     This simple truth lays bare the mistaken assumption  
that man dies as matter but comes to life as spirit. The  
3     so-called dead, in order to reappear to those  
still in the existence cognized by the physical  
senses, would need to be tangible and material, — to have

6 a material investiture, — or the material senses could take  
no cognizance of the so-called dead.

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

### **Raising the dead**

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

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

### **Vision of the dying**

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

1 who have gone before. The ones departing may whisper  
this vision, name the face that smiles on them and the  
3 hand which beckons them, as one at Niagara, with eyes  
open only to that wonder, forgets all else and breathes  
aloud his rapture.

### **Real Life is God**

6 When being is understood, Life will be recognized as  
neither material nor finite, but as infinite, — as God,  
universal good; and the belief that life, or  
9 mind, was ever in a finite form, or good in  
evil, will be destroyed. Then it will be understood that  
Spirit never entered matter and was therefore never  
12 raised from matter. When advanced to spiritual being  
and the understanding of God, man can no longer com-  
mune with matter; neither can he return to it, any more  
15 than a tree can return to its seed. Neither will man seem  
to be corporeal, but he will be an individual conscious-  
ness, characterized by the divine Spirit as idea, not matter.  
18 Suffering, sinning, dying beliefs are unreal. When  
divine Science is universally understood, they will have  
no power over man, for man is immortal and lives by  
21 divine authority.

### **Immaterial pleasure**

The sinless joy, — the perfect harmony and immortality  
of Life, possessing unlimited divine beauty and goodness  
24 without a single bodily pleasure or pain, —  
constitutes the only veritable, indestructible  
man, whose being is spiritual. This state of existence  
27 is scientific and intact, — a perfection discernible only  
by those who have the final understanding of Christ in  
divine Science. Death can never hasten this state of  
30 existence, for death must be overcome, not submitted to,



before immortality appears.

The recognition of Spirit and of infinity comes not

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

**Second death**

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

**A dream vanishing**

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

**Progress and purgatory**

Even if communications from spirits to mortal con-

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

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### **Unnatural deflections**

1 The decaying flower, the blighted bud, the gnarled oak,  
the ferocious beast, — like the discords of disease, sin,  
3 and death, — are unnatural. They are the fal-  
sities of sense, the changing deflections of mor-  
tal mind; they are not the eternal realities of Mind.

### **Absurd oracles**

6 How unreasonable is the belief that we are wearing  
out life and hastening to death, and that at the same  
time we are communing with immortality!  
9 If the departed are in rapport with mor-  
tality, or matter, they are not spiritual, but must still  
be mortal, sinning, suffering, and dying. Then why  
12 look to them — even were communication possible — for  
proofs of immortality, and accept them as oracles? Com-  
munications gathered from ignorance are pernicious in  
15 tendency.

Spiritualism with its material accompaniments would  
destroy the supremacy of Spirit. If Spirit pervades all  
18 space, it needs no material method for the transmission  
of messages. Spirit needs no wires nor electricity in order

to be omnipresent.

### **Spirit intangible**

- 21 Spirit is not materially tangible. How then can it  
communicate with man through electric, material effects?  
How can the majesty and omnipotence of  
24 Spirit be lost? God is not in the medley  
where matter cares for matter, where spiritism makes  
many gods, and hypnotism and electricity are claimed  
27 to be the agents of God's government.

- Spirit blesses man, but man cannot "tell whence  
it cometh." By it the sick are healed, the sorrowing are  
30 comforted, and the sinning are reformed. These are the  
effects of one universal God, the invisible good dwelling  
in eternal Science.

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### **Thought regarding death**

- 1 The act of describing disease — its symptoms, locality,  
and fatality — is not scientific. Warning people against  
3 death is an error that tends to frighten into  
death those who are ignorant of Life as God.  
Thousands of instances could be cited of health restored  
6 by changing the patient's thoughts regarding death.

### **Fallacious hypotheses**

- A scientific mental method is more sanitary than the  
use of drugs, and such a mental method produces perma-  
9 nent health. Science must go over the whole  
ground, and dig up every seed of error's sow-  
ing. Spiritualism relies upon human beliefs and hy-  
12 potheses. Christian Science removes these beliefs and

15 hypotheses through the higher understanding of God, for Christian Science, resting on divine Principle, not on material personalities, in its revelation of immortality, introduces the harmony of being.

18 Jesus cast out evil spirits, or false beliefs. The Apostle Paul bade men have the Mind that was in the Christ. Jesus did his own work by the one Spirit. He said: "My Father worketh hitherto, and I work." He never described disease, so far as can be learned from the Gospels, but he healed disease.

#### **Mistaken methods**

24 The unscientific practitioner says: "You are ill. Your brain is overtaxed, and you must rest. Your body is weak, and it must be strengthened. You have nervous prostration, and must be treated for it."  
27 Science objects to all this, contending for the rights of intelligence and asserting that Mind controls body and brain.

#### **Divine strength**

30 Mind-science teaches that mortals need "not be weary in well doing." It dissipates fatigue in doing good. Giving does not impoverish us in the service of our Maker, neither does withholding enrich us.

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

### **A denial of immortality**

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

### **Mysticism unscientific**

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

### **Physical falsities**

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

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

**Poor post-mortem evidence**

1 There is not so much evidence to prove intercommuni-  
3 cation between the so-called dead and the living, as there  
6 is to show the sick that matter suffers and has  
sensation; yet this latter evidence is destroyed by  
the Mind-science. If Spiritualists understood the  
Science of being, their belief in mediumship would vanish.

**No proof of immortality**

At the very best and on its own theories, spiritualism  
can only prove that certain individuals have a continued  
9 existence after death and maintain their affili-  
ation with mortal flesh; but this fact affords  
no certainty of everlasting life. A man's assertion that  
12 he is immortal no more proves him to be so, than the op-  
posite assertion, that he is mortal, would prove immor-  
tality a lie. Nor is the case improved when alleged spirits  
15 teach immortality. Life, Love, Truth, is the only proof  
of immortality.

**Mind's manifestations immortal**

Man in the likeness of God as revealed in Science can-  
18 not help being immortal. Though the grass seemeth to  
wither and the flower to fade, they reappear.  
Erase the figures which express number, silence  
21 the tones of music, give to the worms the body  
called man, and yet the producing, governing, divine  
Principle lives on, — in the case of man as truly as in  
24 the case of numbers and of music, — despite the so-called  
laws of matter, which define man as mortal. Though  
the inharmony resulting from material sense hides the  
27 harmony of Science, inharmony cannot destroy the divine  
Principle of Science. In Science, man's immortality de-  
pends upon that of God, good, and follows as a necessary

30 consequence of the immortality of good.

### **Reading thoughts**

That somebody, somewhere, must have known the deceased person, supposed to be the communicator, is

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1 evident, and it is as easy to read distant thoughts as near.  
We think of an absent friend as easily as we do of one  
3 present. It is no more difficult to read the  
absent mind than it is to read the present.  
Chaucer wrote centuries ago, yet we still read his thought  
6 in his verse. What is classic study, but discernment of  
the minds of Homer and Virgil, of whose personal exist-  
ence we may be in doubt?

### **Impossible intercommunion**

9 If spiritual life has been won by the departed, they  
cannot return to material existence, because different  
states of consciousness are involved, and one  
12 person cannot exist in two different states of  
consciousness at the same time. In sleep we  
do not communicate with the dreamer by our side despite  
15 his physical proximity, because both of us are either un-  
conscious or are wandering in our dreams through differ-  
ent mazes of consciousness.

18 In like manner it would follow, even if our departed  
friends were near us and were in as conscious a state of  
existence as before the change we call death, that their  
21 state of consciousness must be different from ours. We  
are not in their state, nor are they in the mental realm  
in which we dwell. Communion between them and

24 ourselves would be prevented by this difference. The  
mental states are so unlike, that intercommunion is as  
27 impossible as it would be between a mole and a human  
being. Different dreams and different awakenings be-  
token a differing consciousness. When wandering in  
Australia, do we look for help to the Esquimaux in their  
30 snow huts?

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

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

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

#### **Natural wonders**

12 Miracles are impossible in Science, and here Science  
takes issue with popular religions. The scientific mani-  
festation of power is from the divine nature  
15 and is not supernatural, since Science is an  
explication of nature. The belief that the universe, in-  
cluding man, is governed in general by material laws, but  
18 that occasionally Spirit sets aside these laws, — this be-



lief belittles omnipotent wisdom, and gives to matter the precedence over Spirit.

### **Conflicting standpoints**

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

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1 Science is immortal and coordinate neither with the  
premises nor with the conclusions of mortal beliefs.

### **Scientific foreseeing**

3 The ancient prophets gained their foresight from a  
spiritual, incorporeal standpoint, not by foreshadowing  
evil and mistaking fact for fiction, — predict-  
6 ing the future from a groundwork of corpo-  
reality and human belief. When sufficiently advanced  
in Science to be in harmony with the truth of being, men  
9 become seers and prophets involuntarily, controlled not  
by demons, spirits, or demigods, but by the one Spirit.  
It is the prerogative of the ever-present, divine Mind, and  
12 of thought which is in rapport with this Mind, to know  
the past, the present, and the future.

15 Acquaintance with the Science of being enables us to  
commune more largely with the divine Mind, to foresee  
and foretell events which concern the universal welfare,  
18 to be divinely inspired, — yea, to reach the range of fetter-  
less Mind.

### **The Mind unbounded**

To understand that Mind is infinite, not bounded by  
corporeality, not dependent upon the ear and eye for  
21 sound or sight nor upon muscles and bones  
for locomotion, is a step towards the Mind-  
science by which we discern man's nature and existence.  
24 This true conception of being destroys the belief of spirit-  
ualism at its very inception, for without the concession of  
material personalities called spirits, spiritualism has no  
27 basis upon which to build.

### **Scientific foreknowing**

All we correctly know of Spirit comes from God, divine  
Principle, and is learned through Christ and Christian  
30 Science. If this Science has been thoroughly  
learned and properly digested, we can know  
the truth more accurately than the astronomer can read

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

### **Value of intuition**

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

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

### **Hyprocrisy condemned**

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

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### **Mental contact**

1 Jesus once asked, "Who touched me?" Supposing

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

### **Images of thought**

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

### **Phenomena explained**

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

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

### **Mental environment**

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

### **Second sight**

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

### **Buried secrets**

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

readers can perceive and reproduce these impressions.

### **Recollected friends**

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

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1 this not in dreamy sleep. In our day-dreams we can  
recall that for which the poet Tennyson expressed the  
3 heart's desire, —  
the touch of a vanished hand,  
And the sound of a voice that is still.  
6 The mind may even be cognizant of a present flavor and  
odor, when no viand touches the palate and no scent  
salutes the nostrils.

### **Illusions not ideas**

9 How are veritable ideas to be distinguished from il-  
lusions? By learning the origin of each. Ideas are  
emanations from the divine Mind. Thoughts,  
12 proceeding from the brain or from matter, are  
offshoots of mortal mind; they are mortal material be-  
liefs. Ideas are spiritual, harmonious, and eternal. Beliefs  
15 proceed from the so-called material senses, which at one  
time are supposed to be substance-matter and at another  
are called spirits.

18 To love one's neighbor as one's self, is a divine idea;  
but this idea can never be seen, felt, nor understood  
through the physical senses. Excite the organ of ven-  
21 eration or religious faith, and the individual manifests

24 profound adoration. Excite the opposite development,  
and he blasphemes. These effects, however, do not pro-  
ceed from Christianity, nor are they spiritual phenomena,  
for both arise from mortal belief.

### **Trance speaking illusion**

27 Eloquence re-echoes the strains of Truth and Love.  
It is due to inspiration rather than to erudition. It shows  
the possibilities derived from divine Mind,  
30 though it is said to be a gift whose endowment  
is obtained from books or received from the  
impulsion of departed spirits. When eloquence proceeds  
from the belief that a departed spirit is speaking, who

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

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

### **Scientific improvisation**

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

### **Divine origination**

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

If seed is necessary to produce wheat, and wheat to

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

### **Mind is substance**

- 6 The earth's orbit and the imaginary line called the  
equator are not substance. The earth's motion and  
position are sustained by Mind alone. Divest  
9 yourself of the thought that there can be sub-



stance in matter, and the movements and transitions now  
possible for mortal mind will be found to be equally  
12 possible for the body. Then being will be recognized  
as spiritual, and death will be obsolete, though now  
some insist that death is the necessary prelude to  
15 immortality.

### **Mortal delusions**

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

### **Scientific finalities**

24 The admission to one's self that man is God's own like-  
ness sets man free to master the infinite idea. This con-  
viction shuts the door on death, and opens it  
27 wide towards immortality. The understanding  
and recognition of Spirit must finally come, and we may  
as well improve our time in solving the mysteries of being  
30 through an apprehension of divine Principle. At present  
we know not what man is, but we certainly shall know  
this when man reflects God.

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

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

### **Man's genuine being**

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

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

### **Erroneous postulates**

Certain erroneous postulates should be here considered  
in order that the spiritual facts may be better  
24 apprehended.

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

27 The second erroneous postulate is, that man is both  
mental and material.

30 The third erroneous postulate is, that mind is both evil  
and good; whereas the real Mind cannot be evil nor the

medium of evil, for Mind is God.

The fourth erroneous postulate is, that matter is in-

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1     telligent, and that man has a material body which is part  
of himself.

3     The fifth erroneous postulate is, that matter holds in  
itself the issues of life and death, — that matter is not  
only capable of experiencing pleasure and pain, but also  
6     capable of imparting these sensations. From the illusion  
implied in this last postulate arises the decomposition of  
mortal bodies in what is termed death.

9     Mind is not an entity within the cranium with the power  
of sinning now and forever.

**Knowledge of good and evil**

12    In old Scriptural pictures we see a serpent coiled around  
the tree of knowledge and speaking to Adam and Eve.  
This represents the serpent in the act of  
15    commending to our first parents the knowl-  
edge of good and evil, a knowledge gained from matter,  
or evil, instead of from Spirit. The portrayal is still  
18    graphically accurate, for the common conception of mor-  
tal man — a burlesque of God's man — is an outgrowth  
of human knowledge or sensuality, a mere offshoot of  
material sense.

**Opposing power**

21 Uncover error, and it turns the lie upon you. Until  
the fact concerning error — namely, its nothingness —  
24 appears, the moral demand will not be met,  
and the ability to make nothing of error will  
be wanting. We should blush to call that real which is  
27 only a mistake. The foundation of evil is laid on a belief  
in something besides God. This belief tends to support  
two opposite powers, instead of urging the claims of Truth  
alone. The mistake of thinking that error can be real,  
30 when it is merely the absence of truth, leads to belief in  
the superiority of error.

### **The age's privilege**

Do you say the time has not yet come in which to

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1 recognize Soul as substantial and able to control the  
body? Remember Jesus, who nearly nineteen centuries  
3 ago demonstrated the power of Spirit and said,  
"He that believeth on me, the works that I  
do shall he do also," and who also said, "But the hour  
6 cometh, and *now is*, when the true worshippers shall  
worship the Father in spirit and in truth." "Behold,  
*now is* the accepted time; behold, *now is* the day of sal-  
9 vation," said Paul.

### **Logic and revelation**

Divine logic and revelation coincide. If we believe  
otherwise, we may be sure that either our  
12 logic is at fault or that we have misinterpreted  
revelation. Good never causes evil, nor creates aught  
that can cause evil.

15 Good does not create a mind susceptible of causing  
evil, for evil is the opposing error and not the truth of

18 creation. Destructive electricity is not the offspring of infinite good. Whatever contradicts the real nature of the divine *Esse*, though human faith may clothe it with angelic vestments, is without foundation.

### **Derivatives of spirit**

21 The belief that Spirit is finite as well as infinite has darkened all history. In Christian Science, Spirit, as a proper noun, is the name of the Supreme Being.  
24 It means quantity and quality, and applies exclusively to God. The modifying derivatives of the word *spirit* refer only to quality, not to God. Man is spiritual.  
27 He is not God, Spirit. If man were Spirit, then men would be spirits, gods. Finite spirit would be mortal, and this is the error embodied in the belief that the infinite can be contained in the finite. This belief tends to becloud our apprehension of the kingdom of heaven and  
30 of the reign of harmony in the Science of being.

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### **Scientific man**

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

12 The eastern empires and nations owe their false government to the misconceptions of Deity there prevalent.

15 Tyranny, intolerance, and bloodshed, wherever found,  
arise from the belief that the infinite is formed after the  
pattern of mortal personality, passion, and impulse.

### **Ingratitude and denial**

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

### **Spiritual insight**

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

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1 The effect of his Mind was always to heal and to save,  
and this is the only genuine Science of reading mortal  
3 mind. His holy motives and aims were tra-  
duced by the sinners of that period, as they  
would be to-day if Jesus were personally present. Paul  
6 said, "To be spiritually minded is life." We approach  
God, or Life, in proportion to our spirituality, our fidel-  
ity to Truth and Love; and in that ratio we know all  
9 human need and are able to discern the thought of the  
sick and the sinning for the purpose of healing them.

Error of any kind cannot hide from the law of God.

12 Whoever reaches this point of moral culture and good-  
ness cannot injure others, and must do them good. The  
greater or lesser ability of a Christian Scientist to discern  
15 thought scientifically, depends upon his genuine spirit-  
uality. This kind of mind-reading is not clairvoyance,  
but it is important to success in healing, and is one of the  
18 special characteristics thereof.

### **Christ's reappearance**

We welcome the increase of knowledge and the end  
of error, because even human invention must have its  
21 day, and we want that day to be succeeded  
by Christian Science, by divine reality. Mid-  
night foretells the dawn. Led by a solitary star amid  
24 the darkness, the Magi of old foretold the Messiahship  
of Truth. Is the wise man of to-day believed, when he  
beholds the light which heralds Christ's eternal dawn  
27 and describes its effulgence?

### **Spiritual awakening**

Lulled by stupefying illusions, the world is asleep  
in the cradle of infancy, dreaming away the hours.  
30 Material sense does not unfold the facts of  
existence; but spiritual sense lifts human  
consciousness into eternal Truth. Humanity advances

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

### **The darkest hours of all**

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

### **Arena of contest**

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

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

### **Millennial glory**

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



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

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

**Dangerous resemblances**

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

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

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

### **Christianity still rejected**

30 Christianity is again demonstrating the Life that is Truth, and the Truth that is Life, by the apostolic work of casting out error and healing the sick. Earth has no repayment for the persecutions which

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1 attend a new step in Christianity; but the spiritual recompense of the persecuted is assured in the elevation of existence above mortal discord and in the gift of divine Love.

### **Spiritual foreshadowings**

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

### **Revelation of Science**

15 Beyond the frail premises of human beliefs, above the loosening grasp of creeds, the demonstration of Christian Mind-healing stands a revealed and practical

18 Science. It is imperious throughout all ages  
as Christ's revelation of Truth, of Life, and of Love, which  
remains inviolate for every man to understand and to  
21 practise.

### **Science as foreign to all religion**

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

### **Key to the kingdom**

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

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

and Divine; the human sense of things errs because it is human.

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

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