

## CHAPTER VI

### SCIENCE, THEOLOGY, MEDICINE

*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. — PAUL.*

*The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. — JESUS.*

**I**N the year 1866, I discovered the Christ Science or 1  
divine laws of Life, Truth, and Love, and  
named my discovery Christian Science. God 3  
had been graciously preparing me during many  
years for the reception of this final revelation of the ab-  
solute divine Principle of scientific mental healing. 6

This apodictical Principle points to the revelation of  
Immanuel, "God with us," — the sovereign ever-pres- 9  
ence, delivering the children of men from  
every ill "that flesh is heir to." Through  
Christian Science, religion and medicine are  
inspired with a diviner nature and essence; fresh pinions 12  
are given to faith and understanding, and thoughts ac-  
quaint themselves intelligently with God.

Feeling so perpetually the false consciousness that life 15  
inheres in the body, yet remembering that in  
reality God is our Life, we may well tremble  
in the prospect of those days in which we must say, "I 18  
have no pleasure in them."

Christian  
Science  
discovered

Mission of  
Christian  
Science

Discontent  
with life

1 Whence came to me this heavenly conviction, — a con-  
 2 viction antagonistic to the testimony of the physical senses ?  
 3 According to St. Paul, it was “the gift of the grace of  
 4 God given unto me by the effectual working of His power.”  
 5 It was the divine law of Life and Love, unfolding to me  
 6 the demonstrable fact that matter possesses neither sen-  
 7 sation nor life; that human experiences show the falsity  
 8 of all material things; and that immortal cravings, “the  
 9 price of learning love,” establish the truism that the  
 10 only sufferer is mortal mind, for the divine Mind cannot  
 11 suffer.

12 My conclusions were reached by allowing the evidence  
 13 of this revelation to multiply with mathematical certainty  
 14 and the lesser demonstration to prove the  
 15 Demonstrable  
evidence greater, as the product of three multiplied by  
 16 three, equalling nine, proves conclusively that three times  
 17 three duodecillions must be nine duodecillions, — not  
 18 a fraction more, not a unit less.

When apparently near the confines of mortal existence,  
 standing already within the shadow of the death-valley,  
 21 Light shining  
in darkness I learned these truths in divine Science: that  
 22 all real being is in God, the divine Mind, and  
 23 that Life, Truth, and Love are all-powerful and ever-  
 24 present; that the opposite of Truth, — called error, sin,  
 25 sickness, disease, death, — is the false testimony of false  
 26 material sense, of mind in matter; that this false sense  
 27 evolves, in belief, a subjective state of mortal mind which  
 28 this same so-called mind names *matter*, thereby shutting  
 29 out the true sense of Spirit.

30 New lines  
of thought My discovery, that erring, mortal, misnamed  
 31 *mind* produces all the organism and action of  
 32 the mortal body, set my thoughts to work in new channels,

and led up to my demonstration of the proposition that  
Mind is All and matter is naught as the leading factor in  
Mind-science.

Christian Science reveals incontrovertibly that Mind  
is All-in-all, that the only realities are the divine Mind  
and idea. This great fact is not, however, seen  
to be supported by sensible evidence, until its  
divine Principle is demonstrated by healing the sick and  
thus proved absolute and divine. This proof once seen,  
no other conclusion can be reached.

For three years after my discovery, I sought the solu-  
tion of this problem of Mind-healing, searched the Scrip-  
tures and read little else, kept aloof from so-  
ciety, and devoted time and energies to dis-  
covering a positive rule. The search was sweet, calm, and  
buoyant with hope, not selfish nor depressing. I knew  
the Principle of all harmonious Mind-action to be God,  
and that cures were produced in primitive Christian  
healing by holy, uplifting faith; but I must know the  
Science of this healing, and I won my way to absolute  
conclusions through divine revelation, reason, and dem-  
onstration. The revelation of Truth in the understand-  
ing came to me gradually and apparently through divine  
power. When a new spiritual idea is borne to earth, the  
prophetic Scripture of Isaiah is renewedly fulfilled:  
"Unto us a child is born, . . . and his name shall be  
called Wonderful."

Jesus once said of his lessons: "My doctrine is not  
mine, but His that sent me. If any man will do His will,  
he shall know of the doctrine, whether it be of God, or  
whether I speak of myself." (John vii. 16, 17.)

The three great verities of Spirit, omnipotence, omni-

1 presence, omniscience, — Spirit possessing all power,  
 filling all space, constituting all Science, — contradict  
 3 forever the belief that matter can be actual.  
 God's  
 allness  
 learned  
 These eternal verities reveal primeval exist-  
 6 in which all that He has made is pronounced by His wis-  
 dom good.

Thus it was that I beheld, as never before, the awful  
 9 unreality called evil. The equipollence of God brought  
 to light another glorious proposition, — man's perfecti-  
 bility and the establishment of the kingdom of heaven on  
 12 earth.

In following these leadings of scientific revelation,  
 the Bible was my only textbook. The Scriptures were  
 15 Scriptural  
 foundations illuminated; reason and revelation were recon-  
 ciled, and afterwards the truth of Christian  
 Science was demonstrated. No human pen nor tongue  
 18 taught me the Science contained in this book, SCIENCE  
 AND HEALTH; and neither tongue nor pen can over-  
 throw it. This book may be distorted by shallow criti-  
 21 cism or by careless or malicious students, and its ideas  
 may be temporarily abused and misrepresented; but the  
 Science and truth therein will forever remain to be dis-  
 24 cerned and demonstrated.

Jesus demonstrated the power of Christian Science to  
 heal mortal minds and bodies. But this power was lost  
 27 The demon-  
 stration lost  
 and found sight of, and must again be spiritually dis-  
 cerned, taught, and demonstrated according  
 to Christ's command, with "signs following."  
 30 Its Science must be apprehended by as many as believe  
 on Christ and spiritually understand Truth.

No analogy exists between the vague hypotheses of

agnosticism, pantheism, theosophy, spiritualism, or 1  
 millenarianism and the demonstrable truths of Chris-  
 tian Science; and I find the will, or sensuous Mystical 3  
 reason of the human mind, to be opposed to antagonists  
 the divine Mind as expressed through divine Science.

Christian Science is natural, but not physical. The 6  
 Science of God and man is no more supernatural than  
 is the science of numbers, though departing Optical illus- 9  
 from the realm of the physical, as the Science tration of  
 of God, Spirit, must, some may deny its right to Science  
 the name of Science. The Principle of divine metaphysics  
 is God; the practice of divine metaphysics is the utiliza- 12  
 tion of the power of Truth over error; its rules demon-  
 strate its Science. Divine metaphysics reverses perverted  
 and physical hypotheses as to Deity, even as the ex- 15  
 planation of optics rejects the incidental or inverted  
 image and shows what this inverted image is meant to  
 represent. 18

A prize of one hundred pounds, offered in Oxford Uni-  
 versity, England, for the best essay on Natural Science,  
 — an essay calculated to offset the tendency of Pertinent 21  
 the age to attribute physical effects to physical proposal  
 causes rather than to a final spiritual cause, — is one of  
 many incidents which show that Christian Science meets 24  
 a yearning of the human race for spirituality.

After a lengthy examination of my discovery and its  
 demonstration in healing the sick, this fact became evi- 27  
 dent to me, — that Mind governs the body, Confirma-  
 not partially but wholly. I submitted my tory tests  
 metaphysical system of treating disease to the broad- 30  
 est practical tests. Since then this system has gradually  
 gained ground, and has proved itself, whenever scien-

1 tifically employed, to be the most effective curative agent  
in medical practice.

3 Is there more than one school of Christian Science?  
Christian Science is demonstrable. There can, there-  
fore, be but one method in its teaching. Those who de-

6 One school  
of Truth part from this method forfeit their claims to  
belong to its school, and they become adher-  
ents of the Socratic, the Platonic, the Spencerian, or some  
9 other school. By this is meant that they adopt and ad-  
here to some particular system of human opinions. Al-  
though these opinions may have occasional gleams of  
12 divinity, borrowed from that truly divine Science which  
eschews man-made systems, they nevertheless remain  
wholly human in their origin and tendency and are not  
15 scientifically Christian.

From the infinite One in Christian Science comes one  
Principle and its infinite idea, and with this infinitude  
18 Unchanging  
Principle come spiritual rules, laws, and their demon-  
stration, which, like the great Giver, are "the  
same yesterday, and to-day, and forever;" for thus are  
21 the divine Principle of healing and the Christ-idea charac-  
terized in the epistle to the Hebrews.

Any theory of Christian Science, which departs from  
24 what has already been stated and proved to be true, af-  
On sandy  
foundations fords no foundation upon which to establish  
a genuine school of this Science. Also, if any  
27 so-called new school claims to be Christian Science, and  
yet uses another author's discoveries without giving that  
author proper credit, such a school is erroneous, for it  
30 inculcates a breach of that divine commandment in the  
Hebrew Decalogue, "Thou shalt not steal."

God is the Principle of divine metaphysics. As there

is but one God, there can be but one divine Principle of 1  
 all Science; and there must be fixed rules for the demon- 2  
 stration of this divine Principle. The letter Principle and 3  
 of Science plentifully reaches humanity to-day, practice  
 but its spirit comes only in small degrees. The vital part, 4  
 the heart and soul of Christian Science, is Love. With- 5  
 out this, the letter is but the dead body of Science, — 6  
 pulseless, cold, inanimate.

The fundamental propositions of divine metaphysics 9  
 are summarized in the four following, to me, *self-evident*  
 propositions. Even if reversed, these proposi- Reversible  
 tions will be found to agree in statement and propositions 12  
 proof, showing mathematically their exact relation to  
 Truth. De Quincey says mathematics has not a foot to  
 stand upon which is not purely metaphysical. 15

1. God is All-in-all.
2. God is good. Good is Mind.
3. God, Spirit, being all, nothing is matter. 18
4. Life, God, omnipotent good, deny death, evil, sin,  
 disease. — Disease, sin, evil, death, deny good, omnipo-  
 tent God, Life. 21

Which of the denials in proposition four is true? Both  
 are not, cannot be, true. According to the Scripture,  
 I find that God is true, “but every [mortal] man a 24  
 liar.”

The divine metaphysics of Christian Science, like the  
 method in mathematics, proves the rule by inversion. 27  
 For example: There is no pain in Truth, and Metaphysical  
 no truth in pain; no nerve in Mind, and no inversions  
 mind in nerve; no matter in Mind, and no mind in mat- 30  
 ter; no matter in Life, and no life in matter; no matter  
 in good, and no good in matter.

- 1 Usage classes both evil and good together as *mind*;  
 therefore, to be understood, the author calls sick and sin-  
 3 Definition of mortal mind ful humanity *mortal mind*,— meaning by this  
 term the flesh opposed to Spirit, the human  
 mind and evil in contradistinction to the divine Mind, or  
 6 Truth and good. The spiritually unscientific definition  
 of mind is based on the evidence of the physical senses,  
 which makes minds many and calls *mind* both human and  
 9 divine.

In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.

- 12 Mortal mind is a solecism in language, and involves an  
 improper use of the word *mind*. As Mind is immortal,  
 the phrase *mortal mind* implies something un-  
 15 Imperfect terminology true and therefore unreal; and as the phrase  
 is used in teaching Christian Science, it is meant to  
 designate that which has no real existence. Indeed, if  
 18 a better word or phrase could be suggested, it would  
 be used; but in expressing the new tongue we must  
 sometimes recur to the old and imperfect, and the new  
 21 wine of the Spirit has to be poured into the old bottles of  
 the letter.

- Christian Science explains all cause and effect as men-  
 24 tal, not physical. It lifts the veil of mystery from Soul and  
 body. It shows the scientific relation of man  
 27 Causation mental to God, disentangles the interlaced ambiguities  
 of being, and sets free the imprisoned thought. In divine  
 Science, the universe, including man, is spiritual, harmoni-  
 ous, and eternal. Science shows that what is termed *mat-*  
 30 *ter* is but the subjective state of what is termed by the  
 author *mortal mind*.

Apart from the usual opposition to everything new,



the one great obstacle to the reception of that spiritual- 1  
 ity, through which the understanding of Mind-science  
 comes, is the inadequacy of material terms for Philological 3  
 metaphysical statements, and the consequent inadequacy  
 difficulty of so expressing metaphysical ideas as to make  
 them comprehensible to any reader, who has not person- 6  
 ally demonstrated Christian Science as brought forth in  
 my discovery. Job says: "The ear trieth words, as the  
 mouth tasteth meat." The great difficulty is to give the 9  
 right impression, when translating material terms back  
 into the original spiritual tongue.

SCIENTIFIC TRANSLATION OF IMMORTAL MIND 12

GOD: Divine Principle, Life, Truth, Love, Divine  
 Soul, Spirit, Mind. synonyms

MAN: God's spiritual idea, individual, per- Divine 15  
 fect, eternal. image

IDEA: An image in Mind; the immediate Divine  
 object of understanding. — *Webster*. reflection 18

SCIENTIFIC TRANSLATION OF MORTAL MIND

*First Degree* : Depravity.

PHYSICAL. Evil beliefs, passions and appetites, fear, 21  
 depraved will, self-justification, pride, envy, de- Unreality  
 ceit, hatred, revenge, sin, sickness, disease,  
 death. 24

*Second Degree* : Evil beliefs disappearing.

MORAL. Humanity, honesty, affection, com- Transitional  
 passion, hope, faith, meekness, temperance. qualities 27

1 *Third Degree: Understanding.*

3 **Reality**      **SPIRITUAL.** Wisdom, purity, spiritual understanding,  
spiritual power, love, health, holiness.

6 **Spiritual universe**      In the third degree mortal mind disappears, and man as God's image appears. Science so reverses the evidence before the corporeal human senses, as to make this Scriptural testimony true in our hearts, "The last shall be first, and the first last," so that God and His idea may be to us what divinity really is and must of necessity be, — all-inclusive.

12 A correct view of Christian Science and of its adaptation to healing includes vastly more than is at first seen.

15 **Aim of Science**      Works on metaphysics leave the grand point untouched. They never crown the power of Mind as the Messiah, nor do they carry the day against physical enemies, — even to the extinction of all belief in matter, evil, disease, and death, — nor insist upon the fact that God is all, therefore that matter is nothing beyond an image in mortal mind.

21 **Divine personality**      Christian Science strongly emphasizes the thought that God is not *corporeal*, but *incorporeal*, — that is, bodiless. Mortals are corporeal, but God is incorporeal.

24 As the words *person* and *personal* are commonly and ignorantly employed, they often lead, when applied to Deity, to confused and erroneous conceptions of divinity and its distinction from humanity. If the term personality, as applied to God, means infinite personality, then God is infinite *Person*, — in the sense of infinite personality, but not in the lower sense. An infinite Mind in a finite form is an absolute impossibility.

The term *individuality* is also open to objections, because an individual may be one of a series, one of many, as an individual man, an individual horse; whereas God is *One*, — not one of a series, but one alone and without an equal. 1 3

God is Spirit; therefore the language of Spirit must be, and is, spiritual. Christian Science attaches no physical nature and significance to the Supreme Being or His manifestation; mortals alone do this. God's essential language is spoken of in the last chapter of Mark's Gospel as the new tongue, the spiritual meaning of which is attained through "signs following." 6 9 12

Ear hath not heard, nor hath lip spoken, the pure language of Spirit. Our Master taught spirituality by similitudes and parables. As a divine student he unfolded God to man, illustrating and demonstrating Life and Truth in himself and by his power over the sick and sinning. Human theories are inadequate to interpret the divine Principle involved in the miracles (marvels) wrought by Jesus and especially in his mighty, crowning, unparalleled, and triumphant exit from the flesh. 15 18 21

Evidence drawn from the five physical senses relates solely to human reason; and because of opacity to the true light, human reason dimly reflects and feebly transmits Jesus' works and words. Truth is a revelation. 24 27

Jesus bade his disciples beware of the leaven of the Pharisees and of the Sadducees, which he defined as human doctrines. His parable of the "leaven, which a woman took, and hid in three measures 30

1 of meal, till the whole was leavened," impels the inference that the spiritual leaven signifies the Science of Christ  
 3 and its spiritual interpretation, — an inference far above the merely ecclesiastical and formal applications of the illustration.

6 Did not this parable point a moral with a prophecy, foretelling the second appearing in the flesh of the Christ, Truth, hidden in sacred secrecy from the visible  
 9 world?

Ages pass, but this leaven of Truth is ever at work. It must destroy the entire mass of error, and so be eternally  
 12 glorified in man's spiritual freedom.

In their spiritual significance, Science, Theology, and Medicine are means of divine thought, which include spiritual  
 15 The divine and human contrasted laws emanating from the invisible and infinite power and grace. The parable may import that these spiritual laws, perverted by  
 18 a perverse material sense of law, are metaphysically presented as three measures of meal, — that is, three modes of mortal thought. In all mortal forms of thought, dust  
 21 is dignified as the natural status of men and things, and modes of material motion are honored with the name of *laws*. This continues until the leaven of Spirit changes  
 24 the whole of mortal thought, as yeast changes the chemical properties of meal.

The definitions of material law, as given by natural  
 27 science, represent a kingdom necessarily divided against  
Certain contradictions itself, because these definitions portray law as physical, not spiritual. Therefore they con-  
 30 tradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.

When we endow matter with vague spiritual power, — 1  
 that is, when we do so in our theories, for of course we  
 cannot really endow matter with what it does Unescapable 3  
 not and cannot possess, — we disown the Al- dilemma  
 mighty, for such theories lead to one of two things. They  
 either presuppose the self-evolution and self-government 6  
 of matter, or else they assume that matter is the product  
 of Spirit. To seize the first horn of this dilemma and con-  
 sider matter as a power in and of itself, is to leave the cre- 9  
 ator out of His own universe; while to grasp the other  
 horn of the dilemma and regard God as the creator of  
 matter, is not only to make Him responsible for all disas- 12  
 ters, physical and moral, but to announce Him as their  
 source, thereby making Him guilty of maintaining perpet-  
 ual misrule in the form and under the name of natural 15  
 law.

In one sense God is identical with nature, but this na-  
 ture is spiritual and is not expressed in matter. The law- 18  
 giver, whose lightning palsies or prostrates in God and  
 death the child at prayer, is not the divine ideal nature  
 of omnipresent Love. God is natural good, and is repre- 21  
 sented only by the idea of goodness; while evil should be  
 regarded as unnatural, because it is opposed to the nature  
 of Spirit, God. 24

In viewing the sunrise, one finds that it contradicts  
 the evidence before the senses to believe that the earth  
 is in motion and the sun at rest. As astron- The sun 27  
 omy reverses the human perception of the and Soul  
 movement of the solar system, so Christian Science re-  
 verses the seeming relation of Soul and body and makes 30  
 body tributary to Mind. Thus it is with man, who  
 is but the humble servant of the restful Mind, though it

1 seems otherwise to finite sense. But we shall never under-  
 2 stand this while we admit that soul is in body or mind in  
 3 matter, and that man is included in non-intelligence. Soul, or Spirit, is God, unchangeable and eternal; and  
 4 man coexists with and reflects Soul, God, for man is God's  
 5 image.

6 Science reverses the false testimony of the physical  
 7 senses, and by this reversal mortals arrive at the funda-  
 8 mental facts of being. Then the question in-  
 9 **Reversal of** evitably arises: Is a man sick if the material  
 10 **testimony** senses indicate that he is in good health? No! for matter  
 11 can make no conditions for man. And is he well if the  
 12 senses say he is sick? Yes, he is well in Science in which  
 13 health is normal and disease is abnormal.

14 Health is not a condition of matter, but of Mind; nor  
 15 can the material senses bear reliable testimony on the sub-  
 16 ject of health. The Science of Mind-healing  
 17 **Health and** shows it to be impossible for aught but Mind  
 18 **the senses** to testify truly or to exhibit the real status of man. There-  
 19 fore the divine Principle of Science, reversing the testi-  
 20 mony of the physical senses, reveals man as harmoniously  
 21 existent in Truth, which is the only basis of health; and  
 22 thus Science denies all disease, heals the sick, overthrows  
 23 false evidence, and refutes materialistic logic.

24 Any conclusion *pro* or *con*, deduced from supposed sen-  
 25 sation in matter or from matter's supposed consciousness  
 26 of health or disease, instead of reversing the testimony of  
 27 the physical senses, confirms that testimony as legitimate  
 28 and so leads to disease.

29 **Historic** When Columbus gave freer breath to the  
 30 **illustrations** globe, ignorance and superstition chained the  
 limbs of the brave old navigator, and disgrace and star-

vation stared him in the face; but sterner still would have  
 been his fate, if his discovery had undermined the favor-  
 ite inclinations of a sensuous philosophy.

Copernicus mapped out the stellar system, and before  
 he spake, astrography was chaotic, and the heavenly fields  
 were incorrectly explored.

The Chaldean Wisemen read in the stars the fate of  
 empires and the fortunes of men. Though no higher  
 revelation than the horoscope was to them dis-  
 played upon the empyrean, earth and heaven  
 were bright, and bird and blossom were glad in God's  
 perennial and happy sunshine, golden with Truth. So  
 we have goodness and beauty to gladden the heart; but  
 man, left to the hypotheses of material sense unexplained  
 by Science, is as the wandering comet or the desolate  
 star — "a weary searcher for a viewless home."

The earth's diurnal rotation is invisible to the physical  
 eye, and the sun seems to move from east to west, instead  
 of the earth from west to east. Until rebuked  
 by clearer views of the everlasting facts, this  
 false testimony of the eye deluded the judgment and in-  
 duced false conclusions. Science shows appearances often  
 to be erroneous, and corrects these errors by the simple  
 rule that the greater controls the lesser. The sun is the  
 central stillness, so far as our solar system is concerned,  
 and the earth revolves about the sun once a year, besides  
 turning daily on its own axis.

As thus indicated, astronomical order imitates the  
 action of divine Principle; and the universe, the reflec-  
 tion of God, is thus brought nearer the spiritual fact, and  
 is allied to divine Science as displayed in the everlasting  
 government of the universe.

- 1 The evidence of the physical senses often reverses the  
 real Science of being, and so creates a reign of discord, —
- 3 **Opposing** assigning seeming power to sin, sickness, and  
**testimony** death; but the great facts of Life, rightly un-  
 derstood, defeat this triad of errors, contradict their false  
 6 witnesses, and reveal the kingdom of heaven, — the actual  
 reign of harmony on earth. The material senses' re-  
 versal of the Science of Soul was practically exposed nine-  
 9 teen hundred years ago by the demonstrations of Jesus;  
 yet these so-called senses still make mortal mind tributary  
 to mortal body, and ordain certain sections of matter, such  
 12 as brain and nerves, as the seats of pain and pleasure,  
 from which matter reports to this so-called mind its status  
 of happiness or misery.
- 15 The optical focus is another proof of the illusion of  
 material sense. On the eye's retina, sky and tree-tops  
 apparently join hands, clouds and ocean meet  
 18 **Testimony of** and mingle. The barometer, — that little  
**the senses** prophet of storm and sunshine, denying the testimony of  
 the senses, — points to fair weather in the midst of murky  
 21 clouds and drenching rain. Experience is full of instances  
 of similar illusions, which every thinker can recall for  
 himself.
- 24 To material sense, the severance of the jugular vein  
 takes away life; but to spiritual sense and  
 27 **Spiritual** in Science, Life goes on unchanged and  
**sense of life** being is eternal. Temporal life is a false sense of  
 existence.

Our theories make the same mistake regarding Soul  
 30 and body that Ptolemy made regarding the solar system.  
 They insist that soul is in body and mind therefore tribu-  
 tary to matter. Astronomical science has destroyed the



false theory as to the relations of the celestial bodies, and 1  
 Christian Science will surely destroy the greater error as 2  
 to our terrestrial bodies. The true idea and 3  
 Principle of man will then appear. The Ptole- Ptolemaic  
and psychi-  
cal error  
 maic blunder could not affect the harmony of  
 being as does the error relating to soul and body, which 6  
 reverses the order of Science and assigns to matter the  
 power and prerogative of Spirit, so that man becomes  
 the most absolutely weak and inharmonious creature in 9  
 the universe.

The verity of Mind shows conclusively how it is that  
 matter seems to be, but is not. Divine Science, Seeming  
and being 12  
 rising above physical theories, excludes matter,  
 resolves *things* into *thoughts*, and replaces the objects of  
 material sense with spiritual ideas. 15

The term CHRISTIAN SCIENCE was introduced by  
 the author to designate the scientific system of divine  
 healing. 18

The revelation consists of two parts:

1. The discovery of this divine Science of Mind-  
 healing, through a spiritual sense of the Scriptures and 21  
 through the teachings of the Comforter, as promised by  
 the Master.

2. The proof, by present demonstration, that the so- 24  
 called miracles of Jesus did not specially belong to a  
 dispensation now ended, but that they illustrated an  
 ever-operative divine Principle. The operation of this 27  
 Principle indicates the eternity of the scientific order  
 and continuity of being.

Christian Science differs from material sci- Scientific  
basis 30  
 ence, but not on that account is it less scien-  
 tific. On the contrary, Christian Science is pre-emi-

1 nently scientific, being based on Truth, the Principle of  
all science.

3 Physical science (so-called) is human knowledge, — a  
law of mortal mind, a blind belief, a Samson shorn of his  
strength. When this human belief lacks organ-

6 Physical  
science a  
blind belief zations to support it, its foundations are gone.

Having neither moral might, spiritual basis,  
nor holy Principle of its own, this belief mistakes effect  
9 for cause and seeks to find life and intelligence in matter,  
thus limiting Life and holding fast to discord and death.

In a word, human belief is a blind conclusion from material  
12 reasoning. This is a mortal, finite sense of things, which  
immortal Spirit silences forever.

The universe, like man, is to be interpreted by Science  
15 from its divine Principle, God, and then it can be under-

Right inter-  
pretation

stood; but when explained on the basis of  
18 growth, maturity, and decay, the universe, like man, is,  
and must continue to be, an enigma.

Adhesion, cohesion, and attraction are properties of  
21 Mind. They belong to divine Principle, and support

All force  
mental

the equipoise of that thought-force, which  
24 proud wave, "Thus far and no farther."

Spirit is the life, substance, and continuity of all  
things. We tread on forces. Withdraw them, and

27 creation must collapse. Human knowledge calls them  
forces of matter; but divine Science declares that they  
belong wholly to divine Mind, are inherent in this  
30 Mind, and so restores them to their rightful home and  
classification.

The elements and functions of the physical body and

of the physical world will change as mortal mind changes 1  
 its beliefs. What is now considered the best condition  
 for organic and functional health in the human 2  
 body may no longer be found indispensable <sup>Corporeal</sup> 3  
 to health. Moral conditions will be found always <sup>changes</sup>  
 harmonious and health-giving. Neither organic inaction 6  
 nor overaction is beyond God's control; and man will  
 be found normal and natural to changed mortal thought,  
 and therefore more harmonious in his manifestations than 9  
 he was in the prior states which human belief created and  
 sanctioned.

As human thought changes from one stage to an- 12  
 other of conscious pain and painlessness, sorrow and  
 joy, — from fear to hope and from faith to understand- 15  
 ing, — the visible manifestation will at last be man gov-  
 erned by Soul, not by material sense. Reflecting God's  
 government, man is self-governed. When subordinate  
 to the divine Spirit, man cannot be controlled by sin or 18  
 death, thus proving our material theories about laws of  
 health to be valueless.

The seasons will come and go with changes of time and 21  
 tide, cold and heat, latitude and longitude. The agri-  
 culturist will find that these changes cannot <sup>The time</sup>  
 affect his crops. "As a vesture shalt Thou <sup>and tide</sup> 24  
 change them and they shall be changed." The mariner  
 will have dominion over the atmosphere and the great  
 deep, over the fish of the sea and the fowls of the air. 27  
 The astronomer will no longer look up to the stars, —  
 he will look out from them upon the universe; and the  
 florist will find his flower before its seed. 30

Thus matter will finally be proved nothing more  
 than a mortal belief, wholly inadequate to affect a man

1 through its supposed organic action or supposed exist-  
 2 ence. Error will be no longer used in stating truth. The  
 3 Mortal noth-  
 ingness problem of nothingness, or "dust to dust," will  
 be solved, and mortal mind will be without  
 form and void, for mortality will cease when man beholds  
 6 himself God's reflection, even as man sees his reflection  
 in a glass.

All Science is divine. Human thought never pro-  
 9 jected the least portion of true being. Human belief  
 has sought and interpreted in its own way  
 12 A lack of  
 originality the echo of Spirit, and so seems to have  
 reversed it and repeated it materially; but the human  
 mind never produced a real tone nor sent forth a positive  
 sound.

15 The point at issue between Christian Science on the  
 one hand and popular theology on the other is this: Shall  
 18 Antagonistic  
 questions Science explain cause and effect as being  
 both natural and spiritual? Or shall all that  
 is beyond the cognizance of the material senses be called  
 supernatural, and be left to the mercy of speculative  
 21 hypotheses?

I have set forth Christian Science and its application  
 to the treatment of disease just as I have discovered them.  
 24 Biblical  
 basis I have demonstrated through Mind the effects  
 of Truth on the health, longevity, and morals  
 of men; and I have found nothing in ancient or in modern  
 27 systems on which to found my own, except the teachings  
 and demonstrations of our great Master and the lives of  
 prophets and apostles. The Bible has been my only au-  
 30 thority. I have had no other guide in "the straight and  
 narrow way" of Truth.

If Christendom resists the author's application of the

word Science to Christianity, or questions her use of the word Science, she will not therefore lose faith in Christianity, nor will Christianity lose its hold upon her. If God, the All-in-all, be the creator of the spiritual universe, including man, then everything entitled to a classification as truth, or Science, must be comprised in a knowledge or understanding of God, for there can be nothing beyond illimitable divinity.

The terms Divine Science, Spiritual Science, Christ Science or Christian Science, or Science alone, she employs interchangeably, according to the requirements of the context. These synonymous terms stand for everything relating to God, the infinite, supreme, eternal Mind. It may be said, however, that the term Christian Science relates especially to Science as applied to humanity. Christian Science reveals God, not as the author of sin, sickness, and death, but as divine Principle, Supreme Being, Mind, exempt from all evil. It teaches that matter is the falsity, not the fact, of existence; that nerves, brain, stomach, lungs, and so forth, have — as matter — no intelligence, life, nor sensation.

There is no physical science, inasmuch as all truth proceeds from the divine Mind. Therefore truth is not human, and is not a law of matter, for matter is not a lawgiver. Science is an emanation of divine Mind, and is alone able to interpret God aright. It has a spiritual, and not a material origin. It is a divine utterance, — the Comforter which leadeth into all truth.

Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own lawgiver, that law is founded on material con-

1 ditions, and that these are final and overrule the might of  
 2 divine Mind. Good is natural and primitive. It is not  
 3 miraculous to itself.

The term Science, properly understood, refers only to  
 the laws of God and to His government of the universe,  
 6 **Practical** inclusive of man. From this it follows that  
**Science** business men and cultured scholars have found  
 that Christian Science enhances their endurance and  
 9 mental powers, enlarges their perception of character,  
 gives them acuteness and comprehensiveness and an  
 ability to exceed their ordinary capacity. The human  
 12 mind, imbued with this spiritual understanding, becomes  
 more elastic, is capable of greater endurance, escapes  
 somewhat from itself, and requires less repose. A knowl-  
 15 edge of the Science of being develops the latent abilities  
 and possibilities of man. It extends the atmosphere of  
 thought, giving mortals access to broader and higher  
 18 realms. It raises the thinker into his native air of insight  
 and perspicacity.

An odor becomes beneficent and agreeable only in pro-  
 21 portion to its escape into the surrounding atmosphere.  
 So it is with our knowledge of Truth. If one would  
 not quarrel with his fellow-man for waking him from  
 24 a cataleptic nightmare, he should not resist Truth, which  
 banishes — yea, forever destroys with the higher testi-  
 mony of Spirit — the so-called evidence of matter.

27 Science relates to Mind, not matter. It rests on fixed  
 Principle and not upon the judgment of false sensation.

**Mathematics**  
 30 **and scientific**  
**logic** The addition of two sums in mathematics must  
 always bring the same result. So is it with  
 logic. If both the major and the minor propo-  
 sitions of a syllogism are correct, the conclusion, if properly

drawn, cannot be false. So in Christian Science there are no discords nor contradictions, because its logic is as harmonious as the reasoning of an accurately stated syllogism or of a properly computed sum in arithmetic. Truth is ever truthful, and can tolerate no error in premise or conclusion.

If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*, — be it in accord with your preconceptions or utterly contrary to them.

Pantheism may be defined as a belief in the intelligence of matter, — a belief which Science overthrows. In those days there will be “great tribulation such as was not since the beginning of the world;” and earth will echo the cry, “Art thou [Truth] come hither to torment us before the time?” Animal magnetism, hypnotism, spiritualism, theosophy, agnosticism, pantheism, and infidelity are antagonistic to true being and fatal to its demonstration; and so are some other systems.

We must abandon pharmaceuticals, and take up ontology, — “the science of real being.” We must look deep into realism instead of accepting only the outward sense of things. Can we gather peaches from a pine-tree, or learn from discord the concord of being? Yet quite as rational are some of the leading illusions along the path which Science must tread in its reformatory mission among mortals. The very name, *illusion*, points to nothingness.

The generous liver may object to the author’s small estimate of the pleasures of the table. The sinner sees, in the system taught in this book, that the demands of

1 God must be met. The petty intellect is alarmed by constant appeals to Mind. The licentious disposition is discouraged over its slight spiritual prospects.  
 3 **Reluctant**      When all men are bidden to the feast, the excuses come. One has a farm, another has merchandise,  
 6 **guests**              and therefore they cannot accept.

It is vain to speak dishonestly of divine Science, which destroys all discord, when you can demonstrate the actuality of Science. It is unwise to doubt if reality is in perfect harmony with God, divine Principle, — if Science, when understood and demonstrated, will destroy all discord, — since you admit that God is omnipotent; for from this premise it follows that good and its sweet concords have all-power.

15 Christian Science, properly understood, would dis-  
 abuse the human mind of material beliefs which war  
 18 **Children**      against spiritual facts; and these material  
 and adults      beliefs must be denied and cast out to make  
 place for truth. You cannot add to the contents of a  
 vessel already full. Laboring long to shake the adult's  
 21 faith in matter and to inculcate a grain of faith in God, —  
 an inkling of the ability of Spirit to make the body har-  
 monious, — the author has often remembered our Master's  
 24 love for little children, and understood how truly such as  
 they belong to the heavenly kingdom.

If thought is startled at the strong claim of Science for the supremacy of God, or Truth, and doubts the supremacy of good, ought we not, contrari-  
 27 **All evil**      wise, to be astounded at the vigorous claims  
 unnatural      of evil and doubt them, and no longer think it natural to  
 30 love sin and unnatural to forsake it, — no longer imagine  
 evil to be ever-present and good absent? Truth should



not seem so surprising and unnatural as error, and error 1  
 should not seem so real as truth. Sickness should not seem  
 so real as health. There is no error in Science, and our 3  
 lives must be governed by reality in order to be in har-  
 mony with God, the divine Principle of all being.

When once destroyed by divine Science, the false evi- 6  
 dence before the corporeal senses disappears. Hence the  
 opposition of sensuous man to the Science of The error of  
 Soul and the significance of the Scripture, "The carnality 9  
 carnal mind is enmity against God." The central fact of  
 the Bible is the superiority of spiritual over physical power.

#### THEOLOGY 12

Must Christian Science come through the Christian  
 churches as some persons insist? This Science has come  
 already, after the manner of God's appoint- Churchly 15  
 ing, but the churches seem not ready to re- neglect  
 ceive it, according to the Scriptural saying, "He came  
 unto his own, and his own received him not." Jesus once 18  
 said: "I thank Thee, O Father, Lord of heaven and  
 earth, that Thou hast hid these things from the wise  
 and prudent, and hast revealed them unto babes: even 21  
 so, Father, for so it seemed good in Thy sight." As afore-  
 time, the spirit of the Christ, which taketh away the cere-  
 monies and doctrines of men, is not accepted until the 24  
 hearts of men are made ready for it.

The mission of Jesus confirmed prophecy, and ex-  
 plained the so-called miracles of olden time as natural 27  
 demonstrations of the divine power, demonstra-  
 tions which were not understood. Jesus' works John the  
 established his claim to the Messiahship. In Baptist, and  
the Messiah 30  
 reply to John's inquiry, "Art thou he that should come,"

1 Jesus returned an affirmative reply, recounting his works  
 instead of referring to his doctrine, confident that this  
 3 exhibition of the divine power to heal would fully answer  
 the question. Hence his reply: "Go and show  
 John again those things which ye do hear and see: the  
 6 blind receive their sight and the lame walk, the lepers  
 are cleansed, and the deaf hear, the dead are raised up,  
 and the poor have the gospel preached to them. And  
 9 blessed is he, whosoever shall not be offended in me." In  
 other words, he gave his benediction to any one who  
 should not deny that such effects, coming from divine  
 12 Mind, prove the unity of God, — the divine Principle  
 which brings out all harmony.

The Pharisees of old thrust the spiritual idea and the  
 15 man who lived it out of their synagogues, and retained  
 their materialistic beliefs about God. Jesus'  
 18 from other sanitary or religious systems, from doctrines  
 of physics or of divinity; and it has not yet been gener-  
 ally accepted. To-day, as of yore, unconscious of the  
 21 reappearing of the spiritual idea, blind belief shuts the  
 door upon it, and condemns the cure of the sick and sin-  
 ning if it is wrought on any but a material and a doctrinal  
 24 theory. Anticipating this rejection of idealism, of the  
 true idea of God, — this salvation from all error, physi-  
 cal and mental, — Jesus asked, "When the Son of man  
 27 cometh, shall he find faith on the earth?"

Did the doctrines of John the Baptist confer healing  
 power upon him, or endow him with the truest concep-  
 tion of the Christ? This righteous preacher  
 30 John's mis- givings once pointed his disciples to Jesus as "the  
 Lamb of God;" yet afterwards he seriously questioned

the signs of the Messianic appearing, and sent the inquiry 1  
to Jesus, "Art thou he that should come?"

Was John's faith greater than that of the Samaritan 3  
woman, who said, "Is not this the Christ?" Faith accord-  
ing to works  
There was also a certain centurion of whose  
faith Jesus himself declared, "I have not found so great 6  
faith, no, not in Israel."

In Egypt, it was Mind which saved the Israelites from  
belief in the plagues. In the wilderness, streams flowed 9  
from the rock, and manna fell from the sky. The Israelites  
looked upon the brazen serpent, and straightway believed  
that they were healed of the poisonous stings of vipers. 12  
In national prosperity, miracles attended the successes of  
the Hebrews; but when they departed from the true  
idea, their demoralization began. Even in captivity 15  
among foreign nations, the divine Principle wrought  
wonders for the people of God in the fiery furnace and  
in kings' palaces. 18

Judaism was the antithesis of Christianity, because  
Judaism engendered the limited form of a national or  
tribal religion. It was a finite and material Judaism  
antipathetic 21  
system, carried out in special theories concern-  
ing God, man, sanitary methods, and a religious cultus.  
That he made "himself equal with God," was one of the 24  
Jewish accusations against him who planted Christianity  
on the foundation of Spirit, who taught as he was in-  
spired by the Father and would recognize no life, intelli- 27  
gence, nor substance outside of God.

The Jewish conception of God, as Yawah, Jehovah,  
or only a mighty hero and king, has not quite Priestly  
learning 30  
given place to the true knowledge of God.  
Creeds and rituals have not cleansed their hands of

1 rabbinical lore. To-day the cry of bygone ages is re-  
 2 peated, "Crucify him!" At every advancing step, truth  
 3 is still opposed with sword and spear.

The word *martyr*, from the Greek, means *witness*; but  
 those who testified for Truth were so often persecuted

6 **Testimony** unto death, that at length the word *martyr*  
 of martyrs was narrowed in its significance and so has  
 come always to mean one who suffers for his convictions.

9 The new faith in the Christ, Truth, so roused the hatred  
 of the opponents of Christianity, that the followers of  
 Christ were burned, crucified, and otherwise persecuted;  
 12 and so it came about that human rights were hallowed  
 by the gallows and the cross.

Man-made doctrines are waning. They have not waxed  
 15 strong in times of trouble. Devoid of the Christ-power,

**Absence of** how can they illustrate the doctrines of Christ  
 Christ-power or the miracles of grace? Denial of the possi-

18 bility of Christian healing robs Christianity of the very  
 element, which gave it divine force and its astonishing and  
 unequalled success in the first century.

21 The true Logos is demonstrably Christian Science, the  
 natural law of harmony which overcomes discord, — not

**Basis of** because this Science is supernatural or pre-  
 24 miracles ternatural, nor because it is an infraction of  
 divine law, but because it is the immutable law of God,  
 good. Jesus said: "I knew that Thou hearest me al-

27 ways;" and he raised Lazarus from the dead, stilled the  
 tempest, healed the sick, walked on the water. There  
 is divine authority for believing in the superiority of  
 30 spiritual power over material resistance.

A miracle fulfils God's law, but does not violate that  
 law. This fact at present seems more mysterious than

the miracle itself. The Psalmist sang: "What ailed 1  
 thee, O thou sea, that thou fleddest? Thou Jordan,  
 that thou wast driven back? Ye mountains, Lawful 3  
 that ye skipped like rams, and ye little hills, wonders  
 like lambs? Tremble, thou earth, at the presence of the  
 Lord, at the presence of the God of Jacob." The miracle 6  
 introduces no disorder, but unfolds the primal order,  
 establishing the Science of God's unchangeable law.  
 Spiritual evolution alone is worthy of the exercise of 9  
 divine power.

The same power which heals sin heals also sickness.  
 This is "the beauty of holiness," that when Truth heals 12  
 the sick, it casts out evils, and when Truth  
 casts out the evil called disease, it heals the Fear and  
 sick. When Christ cast out the devil of sickness 15  
 dumbness, "it came to pass, when the devil was gone out,  
 the dumb spake." There is to-day danger of repeating  
 the offence of the Jews by limiting the Holy One of Israel 18  
 and asking: "Can God furnish a table in the wilderness?"  
 What cannot God do?

It has been said, and truly, that Christianity must be 21  
 Science, and Science must be Christianity, else one or the  
 other is false and useless; but neither is unim-  
 portant or untrue, and they are alike in demon-  
 stration. This proves the one to be identical The unity of 24  
 with the other. Christianity as Jesus taught it was not  
 a creed, nor a system of ceremonies, nor a special gift 27  
 from a ritualistic Jehovah; but it was the demonstration  
 of divine Love casting out error and healing the sick,  
 not merely in the *name* of Christ, or Truth, but in demon- 30  
 stration of Truth, as must be the case in the cycles of  
 divine light.

1 Jesus established his church and maintained his mission  
 on a spiritual foundation of Christ-healing. He taught  
 3 his followers that his religion had a divine  
The Christ-  
mission Principle, which would cast out error and heal  
 both the sick and the sinning. He claimed no intelli-  
 6 gence, action, nor life separate from God. Despite the  
 persecution this brought upon him, he used his divine  
 power to save men both bodily and spiritually.

9 The question then as now was, How did Jesus heal the  
 sick? His answer to this question the world rejected.

He appealed to his students: "Whom do  
Ancient  
spiritualism 12 men say that I, the Son of man, am?" That  
 is: Who or what is it that is thus identified with casting  
 out evils and healing the sick? They replied, "Some  
 15 say that thou art John the Baptist; some, Elias; and  
 others, Jeremias, or one of the prophets." These prophets  
 were considered dead, and this reply may indicate that  
 18 some of the people believed that Jesus was a medium,  
 controlled by the spirit of John or of Elias.

This ghostly fancy was repeated by Herod himself.  
 21 That a wicked king and debauched husband should have  
 no high appreciation of divine Science and the great work  
 of the Master, was not surprising; for how could such  
 24 a sinner comprehend what the disciples did not fully  
 understand? But even Herod doubted if Jesus was con-  
 trolled by the sainted preacher. Hence Herod's asser-  
 27 tion: "John have I beheaded: but who is this?" No  
 wonder Herod desired to see the new Teacher.

The disciples apprehended their Master better than  
 30 Doubting  
disciples did others; but they did not comprehend all  
 that he said and did, or they would not have  
 questioned him so often. Jesus patiently persisted in

teaching and demonstrating the truth of being. His students saw this power of Truth heal the sick, cast out evil, raise the dead; but the ultimate of this wonderful work was not spiritually discerned, even by them, until after the crucifixion, when their immaculate Teacher stood before them, the victor over sickness, sin, disease, death, and the grave.

Yearning to be understood, the Master repeated, "But whom say ye that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind? In his rejection of the answer already given and his renewal of the question, it is plain that Jesus completely eschewed the narrow opinion implied in their citation of the common report about him.

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: "And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the *under-*

A divine  
response

The true and  
living rock

1 *world*, or the *grave*] shall not prevail against it." In  
 other words, Jesus purposed founding his society, not  
 3 on the personal Peter as a mortal, but on the God-  
 power which lay behind Peter's confession of the true  
 Messiah.

6 It was now evident to Peter that divine Life, Truth, and  
 Love, and not a human personality, was the healer of the  
 sick and a rock, a firm foundation in the realm  
 9 **Sublime summary** of harmony. On this spiritually scientific basis.  
 Jesus explained his cures, which appeared miraculous to  
 outsiders. He showed that diseases were cast out neither  
 12 by corporeality, by *materia medica*, nor by hygiene, but by  
 the divine Spirit, casting out the errors of mortal mind.  
 The supremacy of Spirit was the foundation on which  
 15 Jesus built. His sublime summary points to the religion  
 of Love.

Jesus established in the Christian era the precedent for  
 18 all Christianity, theology, and healing. Christians are  
 under as direct orders now, as they were then,  
 21 **New era in Jesus** to be Christlike, to possess the Christ-spirit, to  
 follow the Christ-example, and to heal the sick as well as  
 the sinning. It is easier for Christianity to cast out sick-  
 24 pain than are sinners to give up the sinful, so-called pleas-  
 ure of the senses. The Christian can prove this to-day as  
 readily as it was proved centuries ago.

27 Our Master said to every follower: "Go ye into all the  
 world, and preach the gospel to every creature! . . .  
 Heal the sick! . . . Love thy neighbor as  
 30 **Healthful theology** thyself!" It was this theology of Jesus which  
 healed the sick and the sinning. It is his theology in this  
 book and the spiritual meaning of this theology, which



heals the sick and causes the wicked to "forsake his way, and the unrighteous man his thoughts." It was our Master's theology which the impious sought to destroy. 1 3

From beginning to end, the Scriptures are full of accounts of the triumph of Spirit, Mind, over matter. Moses proved the power of Mind by what men called miracles; so did Joshua, Elijah, and Elisha. The Christian era was ushered in with signs and wonders. Reforms have commonly been attended with bloodshed and persecution, even when the end has been brightness and peace; but the present new, yet old, reform in religious faith will teach men patiently and wisely to stem the tide of sectarian bitterness, whenever it flows inward. 6 9 12

The decisions by vote of Church Councils as to what should and should not be considered Holy Writ; the manifest mistakes in the ancient versions; the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New, — these facts show how a mortal and material sense stole into the divine record, with its own hue darkening to some extent the inspired pages. But mistakes could neither wholly obscure the divine Science of the Scriptures seen from Genesis to Revelation, mar the demonstration of Jesus, nor annul the healing by the prophets, who foresaw that "the stone which the builders rejected" would become "the head of the corner." 15 18 21 24 27

Atheism, pantheism, theosophy, and agnosticism are opposed to Christian Science, as they are to ordinary religion; but it does not follow that the profane or atheistic invalid cannot be healed by Christian Science. The moral condition of such a man de- 30

Marvels and reformations

Science obscured

Opponents benefited

1 mands the remedy of Truth more than it is needed in most  
cases; and Science is more than usually effectual in the  
3 treatment of moral ailments.

That God is a corporeal being, nobody can truly affirm.  
The Bible represents Him as saying: "Thou canst not  
6 <sup>God invisible</sup> see My face; for there shall no man see Me,  
<sup>to the senses</sup> and live." Not materially but spiritually we  
know Him as divine Mind, as Life, Truth, and Love. We  
9 shall obey and adore in proportion as we apprehend the  
divine nature and love Him understandingly, warring no  
more over the corporeality, but rejoicing in the affluence  
12 of our God. Religion will then be of the heart and not of  
the head. Mankind will no longer be tyrannical and pro-  
scriptive from lack of love, — straining out gnats and  
15 swallowing camels.

We worship spiritually, only as we cease to worship  
materially. Spiritual devoutness is the soul of Chris-  
18 <sup>The true</sup> tianity. Worshipping through the medium of  
<sup>worship</sup> matter is paganism. Judaic and other rituals  
are but types and shadows of true worship. "The true  
21 worshippers shall worship the Father in spirit and in  
truth."

The Jewish tribal Jehovah was a man-projected God,  
24 liable to wrath, repentance, and human changeableness.

<sup>Anthropo-</sup> The Christian Science God is universal, eter-  
<sup>morphism</sup> nal, divine Love, which changeth not and caus-  
27 eth no evil, disease, nor death. It is indeed mournfully  
true that the older Scripture is reversed. In the begin-  
ning God created man in His, God's, image; but mor-  
30 tals would procreate man, and make God in their own  
human image. What is the god of a mortal, but a mortal  
magnified?

This indicates the distance between the theological and ritualistic religion of the ages and the truth preached by Jesus. More than profession is requisite for Christian demonstration. Few understand or adhere to Jesus' divine precepts for living and healing. Why? Because his precepts require the disciple to cut off the right hand and pluck out the right eye, — that is, to set aside even the most cherished beliefs and practices, to leave all for Christ.

More than profession required

All revelation (such is the popular thought!) must come from the schools and along the line of scholarly and ecclesiastical descent, as kings are crowned from a royal dynasty. In healing the sick and sinning, Jesus elaborated the fact that the healing effect followed the understanding of the divine Principle and of the Christ-spirit which governed the corporeal Jesus. For this Principle there is no dynasty, no ecclesiastical monopoly. Its only crowned head is immortal sovereignty. Its only priest is the spiritualized man. The Bible declares that all believers are made "kings and priests unto God." The outsiders did not then, and do not now, understand this ruling of the Christ; therefore they cannot demonstrate God's healing power. Neither can this manifestation of Christ be comprehended, until its divine Principle is scientifically understood.

No ecclesiastical monopoly

The adoption of scientific religion and of divine healing will ameliorate sin, sickness, and death. Let our pulpits do justice to Christian Science. Let it have fair representation by the press. Give to it the place in our institutions of learning now occupied by scholastic theology and physiology, and it will

A change demanded

1 eradicate sickness and sin in less time than the old systems,  
 devised for subduing them, have required for self-estab-  
 3 lishment and propagation.

Anciently the followers of Christ, or Truth, measured  
 Christianity by its power over sickness, sin, and death;  
 6 Two claims omitted but modern religions generally omit all but one  
 of these powers, — the power over sin. We  
 must seek the undivided garment, the whole Christ, as our  
 9 first proof of Christianity, for Christ, Truth, alone can  
 furnish us with absolute evidence.

If the soft palm, upturned to a lordly salary, and archi-  
 12 tectural skill, making dome and spire tremulous with  
 beauty, turn the poor and the stranger from the  
 13 Selfishness and loss gate, they at the same time shut the door on  
 progress. In vain do the manger and the cross tell their  
 story to pride and fustian. Sensuality palsies the right  
 hand, and causes the left to let go its grasp on the divine.  
 18 As in Jesus' time, so to-day, tyranny and pride need to  
 be whipped out of the temple, and humility and divine Sci-  
 21 Temple cleansed ence to be welcomed in. The strong cords of  
 scientific demonstration, as twisted and wielded  
 by Jesus, are still needed to purge the temples of their  
 vain traffic in worldly worship and to make them meet  
 24 dwelling-places for the Most High.

### MEDICINE

Which was first, Mind or medicine? If Mind was  
 27 first and self-existent, then Mind, not matter, must have  
 been the first medicine. God being All-in-  
 30 Question of precedence all, He made medicine; but that medicine was  
 Mind. It could not have been matter, which departs  
 from the nature and character of Mind, God. Truth

is God's remedy for error of every kind, and Truth de- 1  
 destroys only what is untrue. Hence the fact that, to-day,  
 as yesterday, Christ casts out evils and heals the 3  
 sick.

It is plain that God does not employ drugs or hygiene,  
 nor provide them for human use; else Jesus would have 6  
 recommended and employed them in his heal- Methods  
 rejected  
 ing. The sick are more deplorably lost than  
 the sinning, if the sick cannot rely on God for help and 9  
 the sinning can. The divine Mind never called matter  
*medicine*, and matter required a material and human be-  
 lief before it could be considered as medicine. 12

Sometimes the human mind uses one error to medi-  
 cine another. Driven to choose between two difficulties,  
 the human mind takes the lesser to relieve the Error not  
 curative 15  
 greater. On this basis it saves from starva-  
 tion by theft, and quiets pain with anodynes. You  
 admit that mind influences the body somewhat, but 18  
 you conclude that the stomach, blood, nerves, bones,  
 etc., hold the preponderance of power. Controlled by  
 this belief, you continue in the old routine. You lean on 21  
 the inert and unintelligent, never discerning how this de-  
 prives you of the available superiority of divine Mind.  
 The body is not controlled scientifically by a negative 24  
 mind.

Mind is the grand creator, and there can be no power  
 except that which is derived from Mind. If Mind was 27  
 first chronologically, is first potentially, and Impossible  
 coalescence  
 must be first eternally, then give to Mind the  
 glory, honor, dominion, and power everlastingly due its 30  
 holy name. Inferior and unspiritual methods of healing  
 may try to make Mind and drugs coalesce, but the two will

1 not mingle scientifically. Why should we wish to make  
 2 them do so, since no good can come of it?

3 If Mind is foremost and superior, let us rely upon Mind,  
 4 which needs no cooperation from lower powers, even if  
 5 these so-called powers are real.

6 Naught is the squire, when the king is nigh;  
 7 Withdraws the star, when dawns the sun's brave light.

8 The various mortal beliefs formulated in human philoso-  
 9 phy, physiology, hygiene, are mainly predicated of matter,  
 10 and afford faint gleams of God, or Truth.  
 11 **Soul and sense** The more material a belief, the more obstinately  
 12 tenacious its error; the stronger are the manifestations of  
 13 the corporeal senses, the weaker the indications of Soul.

14 Human will-power is not Science. Human will belongs  
 15 to the so-called material senses, and its use is to be con-  
 16 demned. Willing the sick to recover is not the  
 17 **Will-power detrimental** metaphysical practice of Christian Science, but  
 18 is sheer animal magnetism. Human will-power may in-  
 19 fringe the rights of man. It produces evil continually,  
 20 and is not a factor in the realism of being. Truth, and  
 21 not corporeal will, is the divine power which says to  
 22 disease, "Peace, be still."

23 Because divine Science wars with so-called physical  
 24 science, even as Truth wars with error, the old schools  
 25 still oppose it. Ignorance, pride, or prejudice  
 26 **Conservative antagonism** closes the door to whatever is not stereotyped.  
 27 When the Science of being is universally understood,  
 28 every man will be his own physician, and Truth will be  
 29 the universal panacea.

30 It is a question to-day, whether the ancient inspired  
 31 healers understood the Science of Christian healing, or

whether they caught its sweet tones, as the natural musician catches the tones of harmony, without being able to explain them. So divinely imbued were they with the spirit of Science, that the lack of the letter could not hinder their work; and that letter, without the spirit, would have made void their practice.

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease. It matters not what material method one may adopt, whether faith in drugs, trust in hygiene, or reliance on some other minor curative.

Scientific healing has this advantage over other methods, — that in it Truth controls error. From this fact arise its ethical as well as its physical effects. Indeed, its ethical and physical effects are indissolubly connected. If there is any mystery in Christian healing, it is the mystery which always presents to the ungodly, — the mystery always arising from ignorance of the laws of eternal and unerring Mind.

Other methods undertake to oppose error with error, and thus they increase the antagonism of one form of matter towards other forms of matter or error, and the warfare between Spirit and the flesh goes on. By this antagonism mortal mind must continually weaken its own assumed power.

The theology of Christian Science includes healing the sick. Our Master's first article of faith propounded

1 to his students was healing, and he proved his faith by  
 his works. The ancient Christians were healers. Why  
 3 How healing  
was lost has this element of Christianity been lost?  
 Because our systems of religion are governed  
 more or less by our systems of medicine. The first idol-  
 6 atry was faith in matter. The schools have rendered  
 faith in drugs the fashion, rather than faith in Deity. By  
 trusting matter to destroy its own discord, health and  
 9 harmony have been sacrificed. Such systems are barren  
 of the vitality of spiritual power, by which material sense  
 is made the servant of Science and religion becomes  
 12 Christlike.

Material medicine substitutes drugs for the power of  
 God — even the might of Mind — to heal the body.  
 15 Drugs and  
divinity Scholasticism clings for salvation to the per-  
 son, instead of to the divine Principle, of the  
 man Jesus; and his Science, the curative agent of God,  
 18 is silenced. Why? Because truth divests material drugs  
 of their imaginary power, and clothes Spirit with suprem-  
 acy. Science is the “stranger that is within thy gates,”  
 21 remembered not, even when its elevating effects prac-  
 tically prove its divine origin and efficacy.

Divine Science derives its sanction from the Bible,  
 24 and the divine origin of Science is demonstrated through  
 the holy influence of Truth in healing sick-  
 ness and sin. This healing power of Truth  
 27 Christian  
Science as  
old as God must have been far anterior to the period in  
 which Jesus lived. It is as ancient as “the Ancient of  
 days.” It lives through all Life, and extends throughout  
 30 all space.

Divine metaphysics is now reduced to a system, to a  
 form comprehensible by and adapted to the thought of



the age in which we live. This system enables the learner to demonstrate the divine Principle, upon which Jesus' healing was based, and the sacred rules for its present application to the cure of disease.

Late in the nineteenth century I demonstrated the rules of Christian Science. They were submitted to the broadest practical test, and everywhere, when honestly applied under circumstances where demonstration was humanly possible, this Science showed that Truth had lost none of its divine and healing efficacy, even though centuries had passed away since Jesus practised these rules on the hills of Judæa and in the valleys of Galilee.

Although this volume contains the complete Science of Mind-healing, never believe that you can absorb the whole meaning of the Science by a simple *perusal* of this book. The book needs to be *studied*, and the demonstration of the rules of scientific healing will plant you firmly on the spiritual groundwork of Christian Science. This proof lifts you high above the perishing fossils of theories already antiquated, and enables you to grasp the spiritual facts of being hitherto unattained and seemingly dim.

Our Master healed the sick, practised Christian healing, and taught the generalities of its divine Principle to his students; but he left no definite rule for demonstrating this Principle of healing and preventing disease. This rule remained to be discovered in Christian Science. A pure affection takes form in goodness, but Science alone reveals the divine Principle of goodness and demonstrates its rules.

Jesus never spoke of disease as dangerous or as difficult

1 to heal. When his students brought to him a case they  
 had failed to heal, he said to them, "O faithless gen-  
 3 Jesus' own eration," implying that the requisite power  
 practice to heal was in Mind. He prescribed no drugs,  
 urged no obedience to material laws, but acted in direct  
 6 disobedience to them.

Neither anatomy nor theology has ever described man  
 as created by Spirit, — as God's man. The former ex-  
 9 The man of plains the men of *men*, or the "children of  
 anatomy and of theology men," as created corporeally instead of spir-  
 itually and as emerging from the lowest, in-  
 12 stead of from the highest, conception of being. Both  
 anatomy and theology define man as both physical and  
 mental, and place mind at the mercy of matter for every  
 15 function, formation, and manifestation. Anatomy takes  
 up man at all points materially. It loses Spirit, drops the  
 true tone, and accepts the discord. Anatomy and the-  
 18 ology reject the divine Principle which produces harmo-  
 nious man, and deal — the one wholly, the other primarily  
 — with matter, calling that *man* which is not the counter-  
 21 part, but the counterfeit, of God's man. Then theology  
 tries to explain how to make this man a Christian, — how  
 from this basis of division and discord to produce the con-  
 24 cord and unity of Spirit and His likeness.

Physiology exalts matter, dethrones Mind, and claims  
 to rule man by material law, instead of spiritual. When  
 27 Physiology physiology fails to give health or life by this  
 deficient process, it ignores the divine Spirit as unable  
 or unwilling to render help in time of physical need.  
 30 When mortals sin, this ruling of the schools leaves them  
 to the guidance of a theology which admits God to be  
 the healer of sin but not of sickness, although our great

Master demonstrated that Truth could save from sickness 1  
as well as from sin.

Mind as far outweighs drugs in the cure of disease as 3  
in the cure of sin. The more excellent way is divine  
Science in every case. Is *materia medica* a Blunders and blunderers 6  
science or a bundle of speculative human  
theories? The prescription which succeeds in one in-  
stance fails in another, and this is owing to the different 9  
mental states of the patient. These states are not com-  
prehended, and they are left without explanation except 9  
in Christian Science. The rule and its perfection of opera-  
tion never vary in Science. If you fail to succeed in any 12  
case, it is because you have not demonstrated the life of  
Christ, Truth, more in your own life, — because you have  
not obeyed the rule and proved the Principle of divine 15  
Science.

A physician of the old school remarked with great 18  
gravity: "We know that mind affects the body some-  
what, and advise our patients to be hopeful Old-school physician  
and cheerful and to take as little medicine as 21  
possible; but mind can never cure organic difficulties."  
The logic is lame, and facts contradict it. The author  
has cured what is termed organic disease as readily as she  
has cured purely functional disease, and with no power 24  
but the divine Mind.

Since God, divine Mind, governs all, not partially but  
supremely, predicting disease does not dignify therapeutics. 27  
Whatever guides thought spiritually benefits Tests in our day  
mind and body. We need to understand the  
affirmations of divine Science, dismiss superstition, and 30  
demonstrate truth according to Christ. To-day there  
is hardly a city, village, or hamlet, in which are not to

1 be found living witnesses and monuments to the virtue  
 and power of Truth, as applied through this Christian  
 3 system of healing disease.

To-day the healing power of Truth is widely demon-  
 strated as an immanent, eternal Science, instead of a  
 6 The main purpose phenomenal exhibition. Its appearing is the  
 coming anew of the gospel of "on earth peace,  
 good-will toward men." This coming, as was promised  
 9 by the Master, is for its establishment as a permanent  
 dispensation among men; but the mission of Christian  
 Science now, as in the time of its earlier demonstration,  
 12 is not primarily one of physical healing. Now, as then,  
 signs and wonders are wrought in the metaphysical heal-  
 ing of physical disease; but these signs are only to demon-  
 15 strate its divine origin, — to attest the reality of the higher  
 mission of the Christ-power to take away the sins of the  
 world.

18 The science (so-called) of physics would have one be-  
 lieve that both matter and mind are subject to disease,  
 and that, too, in spite of the individual's pro-  
 21 Exploded doctrine test and contrary to the law of divine Mind.  
 This human view infringes man's free moral agency; and  
 it is as evidently erroneous to the author, and will be to  
 24 all others at some future day, as the practically rejected  
 doctrine of the predestination of souls to damnation or  
 salvation. The doctrine that man's harmony is gov-  
 27 erned by physical conditions all his earthly days, and that  
 he is then thrust out of his own body by the operation of  
 matter, — even the doctrine of the superiority of matter  
 30 over Mind, — is fading out.

The hosts of Æsculapius are flooding the world with  
 diseases, because they are ignorant that the human mind

and body are myths. To be sure, they sometimes treat 1  
 the sick as if there was but one factor in the case; but  
 this one factor they represent to be body, not 3  
 mind. Infinite Mind could not possibly create <sup>Disease</sup>  
 a remedy outside of itself, but erring, finite, human mind <sup>mental</sup>  
 has an absolute need of something beyond itself for its 6  
 redemption and healing.

Great respect is due the motives and philanthropy of  
 the higher class of physicians. We know that if they un- 9  
 derstood the Science of Mind-healing, and were <sup>Intentions</sup>  
 in possession of the enlarged power it confers <sup>respected</sup>  
 to benefit the race physically and spiritually, they would 12  
 rejoice with us. Even this one reform in medicine would  
 ultimately deliver mankind from the awful and oppres-  
 sive bondage now enforced by false theories, from which 15  
 multitudes would gladly escape.

Mortal belief says that death has been occasioned by  
 fright. Fear never stopped being and its action. The 18  
 blood, heart, lungs, brain, etc., have nothing <sup>Man gov-</sup>  
 to do with Life, God. Every function of the <sup>erned by Mind</sup>  
 real man is governed by the divine Mind. The human 21  
 mind has no power to kill or to cure, and it has no con-  
 trol over God's man. The divine Mind that made man  
 maintains His own image and likeness. The human 24  
 mind is opposed to God and must be put off, as St. Paul  
 declares. All that really exists is the divine Mind and  
 its idea, and in this Mind the entire being is found har- 27  
 monious and eternal. The straight and narrow way is to  
 see and acknowledge this fact, yield to this power, and  
 follow the leadings of truth. 30

That mortal mind claims to govern every organ of the  
 mortal body, we have overwhelming proof. But this so-

1 called mind is a myth, and must by its own consent yield  
 to Truth. It would wield the sceptre of a monarch, but  
 3 Mortal mind it is powerless. The immortal divine Mind  
dethroned takes away all its supposed sovereignty, and  
 saves mortal mind from itself. The author has endeavored  
 6 to make this book the Æsculapius of mind as well as of  
 body, that it may give hope to the sick and heal them,  
 although they know not how the work is done. Truth  
 9 has a healing effect, even when not fully understood.

Anatomy describes muscular action as produced by  
 mind in one instance and not in another. Such errors  
 12 All activity beset every material theory, in which one  
from thought statement contradicts another over and over  
 again. It is related that Sir Humphry Davy once ap-  
 15 parently cured a case of paralysis simply by introducing  
 a thermometer into the patient's mouth. This he did  
 merely to ascertain the temperature of the patient's body;  
 18 but the sick man supposed this ceremony was intended  
 to heal him, and he recovered accordingly. Such a fact  
 illustrates our theories.

21 The author's medical researches and experiments had  
 prepared her thought for the metaphysics of Christian  
 Science. Every material dependence had  
 24 The author's failed her in her search for truth; and she can  
experiments  
in medicine now understand why, and can see the means  
 by which mortals are divinely driven to a spiritual source  
 27 for health and happiness.

Her experiments in homœopathy had made her skept-  
 ical as to material curative methods. Jahr, from  
 30 Homœopathic *Aconitum* to *Zincum oxydatum*, enumerates  
attenuations the general symptoms, the characteristic  
 signs, which demand different remedies; but the drug

is frequently attenuated to such a degree that not a vestige of it remains. Thus we learn that it is not the drug which expels the disease or changes one of the symptoms of disease. 1 3

The author has attenuated *Natrum muriaticum* (common table-salt) until there was not a single saline property left. The salt had "lost his savour;" and yet, with one drop of that attenuation in a goblet of water, and a teaspoonful of the water administered at intervals of three hours, she has cured a patient sinking in the last stage of typhoid fever. The highest attenuation of homœopathy and the most potent rises above matter into mind. This discovery leads to more light. From it may be learned that either human faith or the divine Mind is the healer and that there is no efficacy in a drug. 6 9 12 15

You say a boil is painful; but that is impossible, for matter without mind is not painful. The boil simply manifests, through inflammation and swelling, a belief in pain, and this belief is called a boil. Now administer mentally to your patient a high attenuation of truth, and it will soon cure the boil. The fact that pain cannot exist where there is no mortal mind to feel it is a proof that this so-called mind makes its own pain — that is, its own *belief* in pain. 18 21 24

We weep because others weep, we yawn because they yawn, and we have smallpox because others have it; but mortal mind, not matter, contains and carries the infection. When this mental contagion is understood, we shall be more careful of our mental conditions, and we shall avoid loquacious tattling about disease, as we would avoid advocating crime. Neither sympathy nor society should ever tempt us to cherish 27 30

1 error in any form, and certainly we should not be error's  
advocate.

3 Disease arises, like other mental conditions, from as-  
sociation. Since it is a law of mortal mind that certain  
6 diseases should be regarded as contagious, this law ob-  
tains credit through association, — calling up the fear that  
creates the image of disease and its consequent manifes-  
tation in the body.

9 This fact in metaphysics is illustrated by the following  
incident: A man was made to believe that he occupied a  
bed where a cholera patient had died. Imme-  
12 <sup>Imaginary</sup> <sub>cholera</sub> diately the symptoms of this disease appeared,  
and the man died. The fact was, that he had not caught  
the cholera by material contact, because no cholera patient  
15 had been in that bed.

If a child is exposed to contagion or infection, the  
mother is frightened and says, "My child will be sick."  
18 <sup>Children's</sup> <sub>ailments</sub> The law of mortal mind and her own fears gov-  
ern her child more than the child's mind gov-  
erns itself, and they produce the very results which might  
21 have been prevented through the opposite understanding.  
Then it is believed that exposure to the contagion wrought  
the mischief.

24 That mother is not a Christian Scientist, and her affec-  
tions need better guidance, who says to her child: "You  
look sick," "You look tired," "You need rest," or "You  
27 need medicine."

Such a mother runs to her little one, who thinks she has  
hurt her face by falling on the carpet, and says, moaning  
30 more childishly than her child, "Mamma knows you are  
hurt." The better and more successful method for any  
mother to adopt is to say: "Oh, never mind! You're not



hurt, so don't think you are." Presently the child forgets 1  
all about the accident, and is at play.

When the sick recover by the use of drugs, it is the law 3  
of a general belief, culminating in individual faith, which  
heals; and according to this faith will the effect <sup>Drug-power</sup>  
be. Even when you take away the individual <sup>mental</sup> 6  
confidence in the drug, you have not yet divorced the drug  
from the general faith. The chemist, the botanist, the  
druggist, the doctor, and the nurse equip the medicine 9  
with their faith, and the beliefs which are in the majority  
rule. When the general belief endorses the inanimate  
drug as doing this or that, individual dissent or faith, un- 12  
less it rests on Science, is but a belief held by a minority,  
and such a belief is governed by the majority.

The universal belief in physics weighs against the high 15  
and mighty truths of Christian metaphysics. This errone-  
ous general belief, which sustains medicine and <sup>Belief in</sup>  
produces all medical results, works against <sup>physics</sup> 18  
Christian Science; and the percentage of power on the  
side of this Science must mightily outweigh the power of  
popular belief in order to heal a single case of disease. The 21  
human mind acts more powerfully to offset the discords  
of matter and the ills of flesh, in proportion as it puts less  
weight into the material or fleshly scale and more weight 24  
into the spiritual scale. Homœopathy diminishes the  
drug, but the potency of the medicine increases as the  
drug disappears. 27

Vegetarianism, homœopathy, and hydropathy have  
diminished drugging; but if drugs are an antidote to  
disease, why lessen the antidote? If drugs <sup>Nature of</sup> 30  
are good things, is it safe to say that the <sup>drugs</sup>  
less in quantity you have of them the better? If drugs

1 possess intrinsic virtues or intelligent curative qualities,  
 these qualities must be mental. Who named drugs, and  
 3 what made them good or bad for mortals, beneficial or  
 injurious?

A case of dropsy, given up by the faculty, fell into  
 6 my hands. It was a terrible case. Tapping had been  
 employed, and yet, as she lay in her bed, the  
 9 the fourth attenuation of *Argentum nitratum* with occa-  
 sional doses of a high attenuation of *Sulphuris*. She im-  
 proved perceptibly. Believing then somewhat in the  
 12 ordinary theories of medical practice, and learning that  
 her former physician had prescribed these remedies, I  
 began to fear an aggravation of symptoms from their  
 15 prolonged use, and told the patient so; but she was  
 unwilling to give up the medicine while she was re-  
 covering. It then occurred to me to give her un-  
 18 medicated pellets and watch the result. I did so, and  
 she continued to gain. Finally she said that she would  
 give up her medicine for one day, and risk the  
 21 effects. After trying this, she informed me that she  
 could get along two days without globules; but on  
 the third day she again suffered, and was relieved by  
 24 taking them. She went on in this way, taking the  
 unmedicated pellets, — and receiving occasional visits  
 from me, — but employing no other means, and she was  
 27 cured.

Metaphysics, as taught in Christian Science, is the  
 next stately step beyond homœopathy. In metaphysics,  
 30 A stately  
 advance matter disappears from the remedy entirely,  
 and Mind takes its rightful and supreme  
 place. Homœopathy takes mental symptoms largely

into consideration in its diagnosis of disease. Christian Science deals wholly with the mental cause in judging and destroying disease. It succeeds where homœopathy fails, solely because its one recognized Principle of healing is Mind, and the whole force of the mental element is employed through the Science of Mind, which never shares its rights with inanimate matter.

Christian Science exterminates the drug, and rests on Mind alone as the curative Principle, acknowledging that the divine Mind has all power. Homœopathy mentalizes a drug with such repetition of thought-attenuations, that the drug becomes more like the human mind than the substratum of this so-called mind, which we call matter; and the drug's power of action is proportionately increased.

If drugs are part of God's creation, which (according to the narrative in Genesis) He pronounced *good*, then drugs cannot be poisonous. If He could create drugs intrinsically bad, then they should never be used. If He creates drugs at all and designs them for medical use, why did Jesus not employ them and recommend them for the treatment of disease? Matter is not self-creative, for it is unintelligent. Erring mortal mind confers the power which the drug seems to possess.

Narcotics quiet mortal mind, and so relieve the body; but they leave both mind and body worse for this submission. Christian Science impresses the entire corporeality, — namely, mind and body, — and brings out the proof that Life is continuous and harmonious. Science both neutralizes error and destroys it. Mankind is the better for this spiritual and profound pathology.

1 It is recorded that the profession of medicine originated  
 in idolatry with pagan priests, who besought the gods to  
 3 heal the sick and designated Apollo as "the god  
 3 Mythology  
and materia  
medica of medicine." He was supposed to have dic-  
 tated the first prescription, according to the  
 6 "History of Four Thousand Years of Medicine." It is  
 here noticeable that Apollo was also regarded as the sender  
 of disease, "the god of pestilence." Hippocrates turned  
 9 from image-gods to vegetable and mineral drugs for heal-  
 ing. This was deemed progress in medicine; but  
 what we need is the truth which heals both mind and  
 12 body. The future history of material medicine may  
 correspond with that of its material god, Apollo, who was  
 banished from heaven and endured great sufferings  
 15 upon earth.

Drugs, cataplasms, and whiskey are stupid substitutes  
 for the dignity and potency of divine Mind and its effi-  
 18 Footsteps to  
intemperance cacy to heal. It is pitiful to lead men into  
 temptation through the byways of this wil-  
 derness world, — to victimize the race with intoxicating  
 21 prescriptions for the sick, until mortal mind acquires an  
 educated appetite for strong drink, and men and women  
 become loathsome sots.

24 Evidences of progress and of spiritualization greet us  
 on every hand. Drug-systems are quitting their hold on  
 matter and so letting in matter's higher stra-  
 27 Advancing  
degrees tum, mortal mind. Homœopathy, a step in  
 advance of allopathy, is doing this. Matter is going out  
 of medicine; and mortal mind, of a higher attenuation  
 30 than the drug, is governing the pellet.

A woman in the city of Lynn, Massachusetts, was  
 etherized and died in consequence, although her physi-

cians insisted that it would be unsafe to perform a needed 1  
 surgical operation without the ether. After the autopsy,  
 her sister testified that the deceased protested <sup>Effects</sup> 3  
 against inhaling the ether and said it would kill <sup>of fear</sup>  
 her, but that she was compelled by her physicians to take  
 it. Her hands were held, and she was forced into sub- 6  
 mission. The case was brought to trial. The evidence  
 was found to be conclusive, and a verdict was returned that  
 death was occasioned, not by the ether, but by fear of 9  
 inhaling it.

Is it skilful or scientific surgery to take no heed of men-  
 tal conditions and to treat the patient as if she were so 12  
 much mindless matter, and as if matter were  
 the only factor to be consulted? Had these <sup>Mental con-</sup>  
 unscientific surgeons understood metaphysics, <sup>ditions to</sup> 15  
 they would have considered the woman's state of mind,  
 and not have risked such treatment. They would either  
 have allayed her fear or would have performed the opera- 18  
 tion without ether.

The sequel proved that this Lynn woman died from  
 effects produced by mortal mind, and not from the disease 21  
 or the operation.

The medical schools would learn the state of man  
 from matter instead of from Mind. They examine the 24  
 lungs, tongue, and pulse to ascertain how  
 much harmony, or health, matter is permit- <sup>False source</sup>  
 ting to matter, — how much pain or pleasure, action or 27  
 stagnation, one form of matter is allowing another form  
 of matter.

Ignorant of the fact that a man's belief produces dis- 30  
 ease and all its symptoms, the ordinary physician is  
 liable to increase disease with his own mind, when he

1 should address himself to the work of destroying it through the power of the divine Mind.

3 The systems of physics act against metaphysics, and *vice versa*. When mortals forsake the material for the spiritual basis of action, drugs lose their healing force,  
6 for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

9 The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and  
12 <sup>Obedient muscles</sup> secretion of the viscera. When this so-called mind quits the body, the heart becomes as torpid as the hand.

Anatomy finds a necessity for nerves to convey the man-  
15 date of mind to muscle and so cause action; but what does  
18 <sup>Anatomy and mind</sup> anatomy say when the cords contract and become immovable? Has mortal mind ceased  
speaking to them, or has it bidden them to be impotent? Can muscles, bones, blood, and nerves rebel against mind in one instance and not in another, and become cramped  
21 despite the mental protest?

Unless muscles are self-acting at all times, they are never so, — never capable of acting contrary to mental  
24 direction. If muscles can cease to act and become rigid of their own preference, — be deformed or symmetrical, as they please or as disease directs, — they must be self-  
27 directing. Why then consult anatomy to learn how mortal mind governs muscle, if we are only to learn from anatomy that muscle is not so governed?

30 <sup>Mind over matter</sup> Is man a material fungus without Mind to help him? Is a stiff joint or a contracted muscle as much a result of law as the supple and

elastic condition of the healthy limb, and is God the lawgiver? 1

You say, "*I have burned my finger.*" This is an exact statement, more exact than you suppose; for mortal mind, and not matter, burns it. Holy inspiration has created states of mind which have been able to nullify the action of the flames, as in the Bible case of the three young Hebrew captives, cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion. 6 9

In 1880, Massachusetts put her foot on a proposed tyrannical law, restricting the practice of medicine. If her sister States follow this example in harmony with our Constitution and Bill of Rights, they will do less violence to that immortal sentiment of the Declaration, "Man is endowed by his Maker with certain inalienable rights, among which are life, liberty, and the pursuit of happiness." 12 15 18

The oppressive state statutes touching medicine remind one of the words of the famous Madame Roland, as she knelt before a statue of Liberty, erected near the guillotine: "Liberty, what crimes are committed in thy name!" 21

The ordinary practitioner, examining bodily symptoms, telling the patient that he is sick, and treating the case according to his physical diagnosis, would naturally induce the very disease he is trying to cure, even if it were not already determined by mortal mind. Such unconscious mistakes would not occur, if this old class of philanthropists looked as deeply for cause and effect into mind as into matter. The physician agrees with his "adversary quickly," but upon different terms 24 27 30

1 than does the metaphysician; for the matter-physician  
 agrees with the disease, while the metaphysician agrees  
 3 only with health and challenges disease.

Christian Science brings to the body the sunlight of  
 Truth, which invigorates and purifies. Christian Science  
 6 Truth an acts as an alterative, neutralizing error with  
 alterative Truth. It changes the secretions, expels hu-  
 mors, dissolves tumors, relaxes rigid muscles, restores  
 9 carious bones to soundness. The effect of this Science is  
 to stir the human mind to a change of base, on which it  
 may yield to the harmony of the divine Mind.

12 Experiments have favored the fact that Mind governs  
 the body, not in one instance, but in every instance. The  
 indestructible faculties of Spirit exist without  
 15 Practical the conditions of matter and also without the  
 success false beliefs of a so-called material existence. Working  
 out the rules of Science in practice, the author has re-  
 18 stored health in cases of both acute and chronic disease in  
 their severest forms. Secretions have been changed, the  
 structure has been renewed, shortened limbs have been  
 21 elongated, ankylosed joints have been made supple, and  
 carious bones have been restored to healthy conditions. I  
 have restored what is called the lost substance of lungs, and  
 24 healthy organizations have been established where disease  
 was organic. Christian Science heals organic disease as  
 surely as it heals what is called functional, for it requires  
 27 only a fuller understanding of the divine Principle of  
 Christian Science to demonstrate the higher rule.

With due respect for the faculty, I kindly  
 30 Testimony of medical quote from Dr. Benjamin Rush, the famous  
 teachers Philadelphia teacher of medical practice. He  
 declared that "it is impossible to calculate the mischief



which Hippocrates has done, by first marking Nature 1  
with his name, and afterward letting her loose upon sick 2  
people." 3

Dr. Benjamin Waterhouse, Professor in Harvard Uni-  
versity, declared himself "sick of learned quackery."

Dr. James Johnson, Surgeon to William IV, King of 6  
England, said :

"I declare my conscientious opinion, founded on long 9  
observation and reflection, that if there were not a single  
physician, surgeon, apothecary, man-midwife, chemist,  
druggist, or drug on the face of the earth, there would be  
less sickness and less mortality." 12

Dr. Mason Good, a learned Professor in London,  
said :

"The effects of medicine on the human system are in 15  
the highest degree uncertain; except, indeed, that it has  
already destroyed more lives than war, pestilence, and  
famine, all combined." 18

Dr. Chapman, Professor of the Institutes and Practice  
of Physic in the University of Pennsylvania, in a published  
essay said : 21

"Consulting the records of our science, we cannot  
help being disgusted with the multitude of hypotheses  
obtruded upon us at different times. Nowhere is the 24  
imagination displayed to a greater extent; and perhaps  
so ample an exhibition of human invention might gratify  
our vanity, if it were not more than compensated by the 27  
humiliating view of so much absurdity, contradiction,  
and falsehood. To harmonize the contrarieties of med-  
ical doctrines is indeed a task as impracticable as to 30  
arrange the fleeting vapors around us, or to reconcile the  
fixed and repulsive antipathies of nature. Dark and

1 perplexed, our devious career resembles the groping of  
Homer's Cyclops around his cave."

3 Sir John Forbes, M.D., F.R.S., Fellow of the Royal  
College of Physicians, London, said :

6 "No systematic or theoretical classification of diseases  
or of therapeutic agents, ever yet promulgated, is true, or  
anything like the truth, and none can be adopted as a safe  
guidance in practice."

9 It is just to say that generally the cultured class of medi-  
cal practitioners are grand men and women, therefore  
they are more scientific than are false claimants to Chris-  
12 tian Science. But all human systems based on material  
premises are minus the unction of divine Science. Much  
yet remains to be said and done before all mankind is  
15 saved and all the mental microbes of sin and all diseased  
thought-germs are exterminated.

If you or I should appear to die, we should not be  
18 dead. The seeming decease, caused by a majority of  
human beliefs that man must die, or produced by mental  
assassins, does not in the least disprove Christian Science;  
21 rather does it evidence the truth of its basic proposition  
that mortal thoughts in belief rule the materiality mis-  
called life in the body or in matter. But the forever fact  
24 remains paramount that Life, Truth, and Love save from  
sin, disease, and death. "When this corruptible shall have  
put on incorruption, and this mortal shall have put on  
27 immortality [divine Science], then shall be brought to pass  
the saying that is written, Death is swallowed up in  
victory " (St. Paul).