
CHAPTER VI — SCIENCE, THEOLOGY, MEDICINE

MEDICINE

Question of precedence

27 Which was first, Mind or medicine? If Mind was
first and self-existent, then Mind, not matter, must have
been the first medicine. God being All-in-
30 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

PAGE 143

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

Methods rejected

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

Error not curative

15 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

greater. On this basis it saves from starvation by theft, and quiets pain with anodynes. You
18 admit that mind influences the body somewhat, but
you conclude that the stomach, blood, nerves, bones,
etc., hold the preponderance of power. Controlled by
21 this belief, you continue in the old routine. You lean on
the inert and unintelligent, never discerning how this de-
prives you of the available superiority of divine Mind.
24 The body is not controlled scientifically by a negative
mind.

Impossible coalescence

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

PAGE 144

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

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

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

Soul and sense

9 The various mortal beliefs formulated in human philosophy, physiology, hygiene, are mainly predicated of matter, and afford faint gleams of God, or Truth.

12 The more material a belief, the more obstinately tenacious its error; the stronger are the manifestations of the corporeal senses, the weaker the indications of Soul.

Will-power detrimental

15 Human will-power is not Science. Human will belongs to the so-called material senses, and its use is to be condemned. Willing the sick to recover is not the metaphysical practice of Christian Science, but
18 is sheer animal magnetism. Human will-power may infringe the rights of man. It produces evil continually, and is not a factor in the realism of being. Truth, and
21 not corporeal will, is the divine power which says to disease, "Peace, be still."

Conservative antagonism

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

Ancient healers

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

PAGE 145

1 whether they caught its sweet tones, as the natural

3 musician catches the tones of harmony, without being
able to explain them. So divinely imbued
6 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 and victory

9 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
12 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
15 on some other minor curative.

Mystery of godliness

Scientific healing has this advantage over other meth-
ods, — that in it Truth controls error. From this fact
18 arise its ethical as well as its physical ef-
fects. Indeed, its ethical and physical effects
are indissolubly connected. If there is any mystery
21 in Christian healing, it is the mystery which godliness
always presents to the ungodly, — the mystery always
arising from ignorance of the laws of eternal and unerr-
ing Mind.
24

Matter versus matter

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

How healing was lost

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

PAGE 146

1 to his students was healing, and he proved his faith by
his works. The ancient Christians were healers. Why
3 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.

Drugs and divinity

Material medicine substitutes drugs for the power of
God — even the might of Mind — to heal the body.
15 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.

Christian Science as old as God

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 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.

Reduction to system

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

PAGE 147

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

6 Late in the nineteenth century I demonstrated the divine
rules of Christian Science. They were submitted to the
broadest practical test, and everywhere, when honestly ap-
9 plied under circumstances where demonstration was hu-
manly possible, this Science showed that Truth had lost
none of its divine and healing efficacy, even though cen-
12 turies had passed away since Jesus practised these rules
on the hills of Judaea and in the valleys of Galilee.

Perusal and practice

Although this volume contains the complete Science of
15 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*,
18 and the demonstration of the rules of scientific healing
will plant you firmly on the spiritual groundwork of

21 Christian Science. This proof lifts you high above the
perishing fossils of theories already antiquated, and en-
ables you to grasp the spiritual facts of being hitherto
unattained and seemingly dim.

A definite rule discovered

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

Jesus' own practice

Jesus never spoke of disease as dangerous or as difficult

PAGE 148

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

The man of anatomy and of theology

Neither anatomy nor theology has ever described man
as created by Spirit, — as God's man. The former ex-
9 plains the men of *men*, or the "children of
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

15 anatomy and theology define man as both physical and
16 mental, and place mind at the mercy of matter for every
17 function, formation, and manifestation. Anatomy takes
18 up man at all points materially. It loses Spirit, drops the
19 true tone, and accepts the discord. Anatomy and the-
20 ology reject the divine Principle which produces harmo-
21 nious man, and deal — the one wholly, the other primarily
22 — with matter, calling that *man* which is not the counter-
23 part, but the counterfeit, of God's man. Then theology
24 tries to explain how to make this man a Christian, — how
from this basis of division and discord to produce the con-
cord and unity of Spirit and His likeness.

Physiology deficient

25 Physiology exalts matter, dethrones Mind, and claims
26 to rule man by material law, instead of spiritual. When
27 physiology fails to give health or life by this
28 process, it ignores the divine Spirit as unable
29 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

PAGE 149

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

Blunders and blunderers

3 Mind as far outweighs drugs in the cure of disease as
4 in the cure of sin. The more excellent way is divine
5 Science in every case. Is *materia medica* a
6 science or a bundle of speculative human
7 theories? The prescription which succeeds in one in-
8 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
in Christian Science. The rule and its perfection of operation
12 never vary in Science. If you fail to succeed in any
case, it is because you have not demonstrated the life of
Christ, Truth, more in your own life, — because you have
15 not obeyed the rule and proved the Principle of divine
Science.

Old-school physician

A physician of the old school remarked with great
18 gravity: "We know that mind affects the body somewhat,
and advise our patients to be hopeful 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
24 has cured purely functional disease, and with no power
but the divine Mind.

Tests in our day

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

PAGE 150

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

The main purpose

To-day the healing power of Truth is widely demonstrated as an immanent, eternal Science, instead of a phenomenal exhibition. Its appearing is the coming anew of the gospel of "on earth peace, good-will toward men." This coming, as was promised 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, is not primarily one of physical healing. Now, as then, signs and wonders are wrought in the metaphysical healing of physical disease; but these signs are only to demonstrate its divine origin, — to attest the reality of the higher mission of the Christ-power to take away the sins of the world.

Exploded doctrine

The science (so-called) of physics would have one believe that both matter and mind are subject to disease, and that, too, in spite of the individual's protest 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 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 governed 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 over Mind, — is fading out.

Disease mental

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

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

Intentions respected

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

Man governed by Mind

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

Mortal mind dethroned

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

PAGE 152

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 it is powerless. The immortal divine Mind
takes away all its supposed sovereignty, and
saves mortal mind from itself. The author has endeavored
6 to make this book the AEsculapius 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.

All activity from thought

Anatomy describes muscular action as produced by
mind in one instance and not in another. Such errors
12 beset every material theory, in which one
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.

The author's experiments in medicine

21 The author's medical researches and experiments had
prepared her thought for the metaphysics of Christian
Science. Every material dependence had
24 failed her in her search for truth; and she can
now understand why, and can see the means

27 by which mortals are divinely driven to a spiritual source
for health and happiness.

Homoeopathic attenuations

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

PAGE 153

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

Only salt and water

The author has attenuated *Natrum muriaticum* (com-
6 mon 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
9 water, and a teaspoonful of the water administered at in-
tervals of three hours, she has cured a patient sinking in
the last stage of typhoid fever. The highest attenuation
12 of homoeopathy 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
15 the healer and that there is no efficacy in a drug.

Origin of pain

You say a boil is painful; but that is impossible, for
matter without mind is not painful. The boil simply
18 manifests, through inflammation and swell-

ing, a belief in pain, and this belief is called a
boil. Now administer mentally to your patient a high
21 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
24 own pain — that is, its own *belief* in pain.

Source of contagion

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

PAGE 154

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
diseases should be regarded as contagious, this law ob-
6 tains credit through association, — calling up the fear that
creates the image of disease and its consequent manifes-
tation in the body.

Imaginary cholera

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 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.

Children's ailments

If a child is exposed to contagion or infection, the
mother is frightened and says, "My child will be sick."
18 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

PAGE 155

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

Drug-power mental

3 When the sick recover by the use of drugs, it is the law
of a general belief, culminating in individual faith, which

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

Belief in physics

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

Nature of drugs

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

PAGE 156

1 possess intrinsic virtues or intelligent curative qualities,

3 these qualities must be mental. Who named drugs, and
what made them good or bad for mortals, beneficial or
injurious?

Dropsy cured without drugs

6 A case of dropsy, given up by the faculty, fell into
my hands. It was a terrible case. Tapping had been
employed, and yet, as she lay in her bed, the
patient looked like a barrel. I prescribed
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.

A stately advance

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

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

The modus of homoeopathy

9 Christian Science exterminates the drug, and rests on
Mind alone as the curative Principle, acknowledging that
the divine Mind has all power. Homoeopathy
mentalizes a drug with such repetition of
12 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
15 of action is proportionately increased.

Drugging unchristian

18 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 cre-
ate drugs intrinsically bad, then they should
never be used. If He creates drugs at all and designs
21 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
24 mortal mind confers the power which the drug seems to
possess.

27 Narcotics quiet mortal mind, and so relieve the body;
but they leave both mind and body worse for this sub-
mission. Christian Science impresses the entire corpore-
ality, — namely, mind and body, — and brings out the

30 proof that Life is continuous and harmonious. Science
both neutralizes error and destroys it. Mankind is the
better for this spiritual and profound pathology.

PAGE 158

Mythology and materia medica

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
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.

Footsteps to intemperance

Drugs, cataplasms, and whiskey are stupid substitutes
for the dignity and potency of divine Mind and its effi-
18 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.

Advancing degrees

24 Evidences of progress and of spiritualization greet us
on every hand. Drug-systems are quitting their hold on

27 matter and so letting in matter's higher stratum, mortal mind. Homoeopathy, 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.

Effects of fear

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

PAGE 159

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

Mental conditions to be heeded

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

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

False source of knowledge

24 The medical schools would learn the state of man from matter instead of from Mind. They examine the lungs, tongue, and pulse to ascertain how much harmony, or health, matter is permitting to matter, — how much pain or pleasure, action or stagnation, one form of matter is allowing another form of matter.

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

PAGE 160

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, for they have no innate power. Unsupported by the faith reposed in it, the inanimate drug becomes powerless.

Obedient muscles

9 The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and

12 secretion of the viscera. When this so-called
mind quits the body, the heart becomes as tor-
pid as the hand.

Anatomy and mind

15 Anatomy finds a necessity for nerves to convey the man-
date of mind to muscle and so cause action; but what does
anatomy say when the cords contract and be-
18 come 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
21 in one instance and not in another, and become cramped
despite the mental protest?

24 Unless muscles are self-acting at all times, they are
never so, — never capable of acting contrary to mental
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 mor-
tal mind governs muscle, if we are only to learn from
anatomy that muscle is not so governed?

Mind over matter

30 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

PAGE 161

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

3 You say, "I have burned my finger." This is an
exact statement, more exact than you suppose; for mor-
tal mind, and not matter, burns it. Holy inspiration
6 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;
9 while an opposite mental state might produce spontaneous
combustion.

Restrictive regulations

12 In 1880, Massachusetts put her foot on a proposed
tyrannical law, restricting the practice of medicine. If
her sister States follow this example in har-
mony with our Constitution and Bill of Rights,
15 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
18 pursuit of happiness."

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

Metaphysics challenges physics

24 The ordinary practitioner, examining bodily symptoms,
telling the patient that he is sick, and treating the case ac-
cording to his physical diagnosis, would natu-
rally induce the very disease he is trying to cure,
27 even if it were not already determined by mor-
tal mind. Such unconscious mistakes would not occur, if
30 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

PAGE 162

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

Truth an alterative

Christian Science brings to the body the sunlight of
Truth, which invigorates and purifies. Christian Science
6 acts as an alterative, neutralizing error with
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.

Practical success

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 the conditions of matter and also without the
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.

Testimony of medical teachers

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

PAGE 163

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

Dr. Benjamin Waterhouse, Professor in Harvard University, declared himself "sick of learned quackery."

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

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

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

15 "The effects of medicine on the human system are in
the highest degree uncertain; except, indeed, that it has

18 already destroyed more lives than war, pestilence, and
famine, all combined."

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

24 "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
imagination displayed to a greater extent; and perhaps
27 so ample an exhibition of human invention might gratify
our vanity, if it were not more than compensated by the
humiliating view of so much absurdity, contradiction,
and falsehood. To harmonize the contrarieties of med-
30 ical doctrines is indeed a task as impracticable as to
arrange the fleeting vapors around us, or to reconcile the
fixed and repulsive antipathies of nature. Dark and

PAGE 164

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
12 they are more scientific than are false claimants to Chris-
tian Science. But all human systems based on material
premises are minus the unction of divine Science. Much
15 yet remains to be said and done before all mankind is
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).