

CHAPTER VII

PHYSIOLOGY

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

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

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

To measure intellectual capacity by the size of the 6
brain and strength by the exercise of muscle, is to
subjugate intelligence, to make mind mor- **Man not**
tal, and to place this so-called mind at the **structural** 9
mercy of material organization and non-intelligent
matter.

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

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

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

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

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

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

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

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

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

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

Substituting good words for a good life, fair seeming

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

claims to be a creator, is a fiction, in which paganism and lust are so sanctioned by society that mankind has caught their moral contagion. 1 3

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is. 6 9

Mind's control over the universe, including man, is no longer an open question, but is demonstrable Science. Jesus illustrated the divine Principle and the power of immortal Mind by healing sickness and sin and destroying the foundations of death. 12 15

Mistaking his origin and nature, man believes himself to be combined matter and Spirit. He believes that Spirit is sifted through matter, carried on a nerve, exposed to ejection by the operation of matter. The intellectual, the moral, the spiritual, — yea, the image of infinite Mind, — subject to non-intelligence! 18 21

No more sympathy exists between the flesh and Spirit than between Belial and Christ. 24

The so-called laws of matter are nothing but false beliefs that intelligence and life are present where Mind is not. These false beliefs are the procuring cause of all sin and disease. The opposite truth, that intelligence and life are spiritual, never material, destroys sin, sickness, and death. 27 30

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

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

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

Materialism grades the human species as rising from matter upward. How then is the material species main-
 9 tained, if man passes through what we call death and death is the Rubicon of spirituality? Spirit can form no real link in this supposed chain of material being.

12 But divine Science reveals the eternal chain of existence as uninterrupted and wholly spiritual; yet this can be realized only as the false sense of being disappears.

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

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

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

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

through the five physical senses) constitutes man, we fail 1
 to see how anatomy can distinguish between humanity and the brute, or determine when 2
 man is really *man* and has progressed farther than his 3
 animal progenitors.

When the supposition, that Spirit is within what it 6
 creates and the potter is subject to the clay, is individualized, Truth is reduced to the level 7
 of error, and the sensible is required to be made manifest 9
 through the insensible.

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

Anatomy declares man to be structural. Physiology 18
 continues this explanation, measuring human strength by bones and sinews, and human life 18
 by material law. Man is spiritual, individual, and eter-
 nal; material structure is mortal. 21

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

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

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

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

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

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

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

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

images of disease from taking form in thought, and we 1
 should efface the outlines of disease already formulated in
 the minds of mortals. 8

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

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

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

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

"Where ignorance is bliss, 'tis folly to be wise," says

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

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

Human fear of miasma would load with disease the
 16 air of Eden, and weigh down mankind with superimposed
 17 and conjectural evils. Mortal mind is the worst foe of
 18 the body, while divine Mind is its best friend.

21 Should all cases of organic disease be treated by a
 22 regular practitioner, and the Christian Scientist try
 23 truth only in cases of hysteria, hypochon-
 24 Diseases
 24 not to be
 24 classified dria, and hallucination? One disease is no
 25 more real than another. All disease is the
 26 result of education, and disease can carry its ill-effects
 27 no farther than mortal mind maps out the way. The
 28 human mind, not matter, is supposed to feel, suffer, en-
 29 joy. Hence decided types of acute disease are quite as
 30 ready to yield to Truth as the less distinct type and chronic
 31 form of disease. Truth handles the most malignant con-
 32 tagion with perfect assurance.

Human mind produces what is termed organic disease as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. One basis for all sickness
 I have demonstrated this beyond all cavil. 3
 The evidence of divine Mind's healing power and absolute control is to me as certain as the evidence of my own existence. 6

Mortal mind and body are one. Neither exists without the other, and both must be destroyed by immortal Mind. 9
 Matter, or body, is but a false concept of mortal mind. This so-called mind builds its own Mental and physical oneness 12
 superstructure, of which the material body is the grosser portion; but from first to last, the body is a sensuous, human concept.

In the Scriptural allegory of the material creation, Adam or error, which represents the erroneous theory of life and intelligence in matter, had the naming of all that was material. The effect of names 18
 These names indicated matter's properties, qualities, and forms. But a lie, the opposite of Truth, cannot name the qualities and effects of what is termed matter, and create the so-called 21
 laws of the flesh, nor can a lie hold the preponderance of power in any direction against God, Spirit and Truth. 24

If a dose of poison is swallowed through mistake, and the patient dies even though physician and patient are expecting favorable results, does Poison defined mentally 27
 human belief, you ask, cause this death? Even so, and as directly as if the poison had been intentionally taken. 30

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

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

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

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

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

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

Whoever reaches the understanding of Christian Science

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

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

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

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

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

Descriptions of disease given by physicians and adver-

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

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

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

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

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

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

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

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

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

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

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

The im-
 portant
 decision

Manipulation
 unscientific

Not words
 but deeds

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

The demands of God appeal to thought only; but the
 6 claims of mortality, and what are termed laws of nature,
Physiology appertain to matter. Which, then, are we to
 or **Spirit** accept as legitimate and capable of producing
 9 the highest human good? We cannot obey both physi-
 ology and Spirit, for one absolutely destroys the other,
 and one or the other must be supreme in the affections.
 12 It is impossible to work from two standpoints. If we
 attempt it, we shall presently "hold to the one, and
 despise the other."

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

18 Mind's government of the body must supersede the so-
 called laws of matter. Obedience to material law pre-
 vents full obedience to spiritual law, — the law
 21 **No mate-** which overcomes material conditions and puts
 rial law matter under the feet of Mind. Mortals entreat the di-
 vine Mind to heal the sick, and forthwith shut out the aid
 24 of Mind by using material means, thus working against
 themselves and their prayers and denying man's God-
 given ability to demonstrate Mind's sacred power. Pleas
 27 for drugs and laws of health come from some sad incident,
 or else from ignorance of Christian Science and its tran-
 scendent power.

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

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

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

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

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

- 1 The so-called laws of health are simply laws of mortal
 belief. The premises being erroneous, the conclusions
 3 are wrong. Truth makes no laws to regulate sickness,
 sin, and death, for these are unknown to Truth and should
 not be recognized as reality.
- 6 Belief produces the results of belief, and the penal-
 ties it affixes last so long as the belief and are insepara-
 ble from it. The remedy consists in probing the trouble
 9 to the bottom, in finding and casting out by denial the
 error of belief which produces a mortal disorder, never
 honoring erroneous belief with the title of law nor yield-
 12 ing obedience to it. Truth, Life, and Love are the only
 legitimate and eternal demands on man, and they are
 spiritual lawgivers, enforcing obedience through divine
 15 statutes.

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

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

had not changed, but her thought of it had and so her difficulty in breathing had gone. The wind had not produced the difficulty. My metaphysical treatment changed the action of her belief on the lungs, and she never suffered again from east winds, but was restored to health. 1 3

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

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

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

A patient under the influence of mortal mind is healed

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

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

Evil is a negation, because it is the absence of truth.
 12 It is nothing, because it is the absence of something. It
 is unreal, because it presupposes the absence
 13 <sup>Evil nega-
 tive and self-
 destructive</sup> of God, the omnipotent and omnipresent.
 15 Every mortal must learn that there is neither
 power nor reality in evil.

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

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

having other gods and believing in more than the one 1
Mind.

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

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

The valves of the heart, opening and closing for the pas-
sage of the blood, obey the mandate of mor- Action of
tal mind as directly as does the hand, ad- mortal mind 15
mittedly moved by the will. Anatomy allows the mental
cause of the latter action, but not of the former.

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

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

1 is put off only as the mortal, erring mind yields to God,
immortal Mind, and man is found in His image.

3 What is termed disease does not exist. It is neither
mind nor matter. The belief of sin, which has grown

6 Embryonic
sinful
thoughts terrible in strength and influence, is an uncon-
scious error in the beginning, — an embryonic
thought without motive; but afterwards it

9 governs the so-called man. Passion, depraved appetites,
dishonesty, envy, hatred, revenge ripen into action, only to
pass from shame and woe to their final punishment.

Mortal existence is a dream of pain and pleasure in
12 matter, a dream of sin, sickness, and death; and it is like

15 Disease
a dream the dream we have in sleep, in which every one
recognizes his condition to be wholly a state of

mind. In both the waking and the sleeping dream, the
dreamer thinks that his body is material and the suffering
is in that body.

18 The smile of the sleeper indicates the sensation pro-
duced physically by the pleasure of a dream. In the
same way pain and pleasure, sickness and care, are
21 traced upon mortals by unmistakable signs.

Sickness is a growth of error, springing from mortal
ignorance or fear. Error rehearses error. What causes
24 disease cannot cure it. The soil of disease is mortal
mind, and you have an abundant or scanty crop of disease,
according to the seedlings of fear. Sin and the fear of
27 disease must be uprooted and cast out.

When darkness comes over the earth, the physical
senses have no immediate evidence of a sun.

30 Sense yields
to under-
standing The human eye knows not where the orb of
day is, nor if it exists. Astronomy gives the
desired information regarding the sun. The human or

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

confined to his bed six months with hip-disease, caused by 1
 a fall upon a wooden spike when quite a boy. On enter-
 ing the house I met his physician, who said that 3
 the patient was dying. The physician had just Mind cures
hip-disease
 probed the ulcer on the hip, and said the bone was carious 6
 for several inches. He even showed me the probe, which 6
 had on it the evidence of this condition of the bone. The
 doctor went out. Mr. Clark lay with his eyes fixed and
 sightless. The dew of death was on his brow. I went to 9
 his bedside. In a few moments his face changed; its
 death-pallor gave place to a natural hue. The eyelids
 closed gently and the breathing became natural; he was 12
 asleep. In about ten minutes he opened his eyes and
 said: "I feel like a new man. My suffering is all gone."
 It was between three and four o'clock in the afternoon 15
 when this took place.

I told him to rise, dress himself, and take supper with
 his family. He did so. The next day I saw him in the 18
 yard. Since then I have not seen him, but am informed
 that he went to work in two weeks. The discharge from
 the sore stopped, and the sore was healed. The diseased 21
 condition had continued there ever since the injury was
 received in boyhood.

Since his recovery I have been informed that his physi- 24
 cian claims to have cured him, and that his mother has
 been threatened with incarceration in an insane asylum
 for saying: "It was none other than God and that woman 27
 who healed him." I cannot attest the truth of that
 report, but what I saw and did for that man, and what
 his physician said of the case, occurred just as I have 30
 narrated.

It has been demonstrated to me that Life is God

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

6 A change in human belief changes all the physical symp-
 toms, and determines a case for better or for
 8 worse. When one's false belief is corrected,
 9 Truth sends a report of health over the body.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The less that is said of physical structure and laws, and
 the more that is thought and said about moral 12
 and spiritual law, the higher will be the stand- Higher
standard
for mortals
 ard of living and the farther mortals will be re-
 moved from imbecility or disease. 15

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

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

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

1 than his calomel and morphine, for the higher stratum of
 mortal mind has in belief more power to harm man than
 3 ^{Harm done by} the substratum, matter. A patient hears the
^{physicians} doctor's verdict as a criminal hears his death-
 sentence. The patient may seem calm under it, but he is
 6 not. His fortitude may sustain him, but his fear, which
 has already developed the disease that is gaining the
 mastery, is increased by the physician's words.

9 The materialistic doctor, though humane, is an art-
 ist who outlines his thought relative to disease, and then
 12 ^{Disease} fills in his delineations with sketches from text-
^{depicted} books. It is better to prevent disease from
 forming in mortal mind afterwards to appear on the
 body; but to do this requires attention. The thought of
 15 disease is formed before one sees a doctor and before
 the doctor undertakes to dispel it by a counter-irritant,
 — perhaps by a blister, by the application of caustic or
 18 croton oil, or by a surgical operation. Again, giving an-
 other direction to faith, the physician prescribes drugs,
 until the elasticity of mortal thought haply causes a
 21 vigorous reaction upon itself, and reproduces a picture
 of healthy and harmonious formations.

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

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

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

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

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

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

When Homer sang of the Grecian gods, Olympus was

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

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

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

The suppositional antipode of divine infinite Spirit
 21 is the so-called human soul or spirit, in other words
 the five senses, — the flesh that warreth against Spirit.
 These so called material senses must yield to the infinite
 24 Spirit, named God.

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