

CHAPTER XII

CHRISTIAN SCIENCE PRACTICE

*Why art thou cast down, O my soul [sense] ?
And why art thou disquieted within me ?
Hope thou in God ; for I shall yet praise Him,
Who is the health of my countenance and my God. — PSALMS.*

And these signs shall follow them that believe : In my name shall they cast out devils : they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. — JESUS.

- 1 **I**T is related in the seventh chapter of Luke's Gospel
that Jesus was once the honored guest of a certain
3 Pharisee, by name Simon, though he was quite unlike
Simon the disciple. While they were at meat, an unusual
incident occurred, as if to interrupt the scene
6 A gospel narrative of Oriental festivity. A "strange woman"
came in. Heedless of the fact that she was debarred from
such a place and such society, especially under the stern
9 rules of rabbinical law, as positively as if she were a Hin-
doo pariah intruding upon the household of a high-caste
Brahman, this woman (Mary Magdalene, as she has
12 since been called) approached Jesus. According to the
custom of those days, he reclined on a couch with his
head towards the table and his bare feet away from it.
15 It was therefore easy for the Magdalen to come behind

the couch and reach his feet. She bore an alabaster jar 1
 containing costly and fragrant oil, — sandal oil perhaps,
 which is in such common use in the East. Breaking 3
 the sealed jar, she perfumed Jesus' feet with the oil,
 wiping them with her long hair, which hung loosely
 about her shoulders, as was customary with women of her 6
 grade.

Did Jesus spurn the woman? Did he repel her adora-
 tion? No! He regarded her compassionately. Nor was 9
 this all. Knowing what those around him ^{Parable of}
 were saying in their hearts, especially his host, ^{the creditor}
 — that they were wondering why, being a prophet, the 12
 exalted guest did not at once detect the woman's immoral
 status and bid her depart, — knowing this, Jesus rebuked
 them with a short story or parable. He described two 15
 debtors, one for a large sum and one for a smaller, who
 were released from their obligations by their common
 creditor. "Which of them will love him most?" was the 18
 Master's question to Simon the Pharisee; and Simon re-
 plied, "He to whom he forgave most." Jesus approved
 the answer, and so brought home the lesson to all, follow- 21
 ing it with that remarkable declaration to the woman,
 "Thy sins are forgiven."

Why did he thus summarize her debt to divine Love? 24
 Had she repented and reformed, and did his insight
 detect this unspoken moral uprising? She ^{Divine}
 bathed his feet with her tears before she ^{insight} 27
 anointed them with the oil. In the absence of other
 proofs, was her grief sufficient evidence to warrant the
 expectation of her repentance, reformation, and growth 30
 in wisdom? Certainly there was encouragement in the
 mere fact that she was showing her affection for a man

1 of undoubted goodness and purity, who has since been
 2 rightfully regarded as the best man that ever trod this
 3 planet. Her reverence was unfeigned, and it was mani-
 4 fested towards one who was soon, though they knew it
 5 not, to lay down his mortal existence in behalf of all
 6 sinners, that through his word and works they might be
 7 redeemed from sensuality and sin.

8 Which was the higher tribute to such ineffable affec-
 9 tion, the hospitality of the Pharisee or the contrition of
 10 the Magdalen? This query Jesus answered
 11 by rebuking self-righteousness and declaring
 12 the absolution of the penitent. He even said that this
 13 poor woman had done what his rich entertainer had neg-
 14 lected to do, — wash and anoint his guest's feet, a special
 15 sign of Oriental courtesy.

16 Here is suggested a solemn question, a question indi-
 17 cated by one of the needs of this age. Do Christian
 18 Scientists seek Truth as Simon sought the Saviour, through
 19 material conservatism and for personal homage? Jesus
 20 told Simon that such seekers as he gave small reward
 21 in return for the spiritual purgation which came through
 22 the Messiah. If Christian Scientists are like Simon,
 23 then it must be said of them also that they *love*
 24 little.

25 On the other hand, do they show their regard for
 26 Truth, or Christ, by their genuine repentance, by their
 27 broken hearts, expressed by meekness and
 28 human affection, as did this woman? If
 29 so, then it may be said of them, as Jesus said of the
 30 unwelcome visitor, that they indeed love much, because
 31 much is forgiven them.

32 Did the careless doctor, the nurse, the cook, and the

brusque business visitor sympathetically know the thorns 1
 they plant in the pillow of the sick and the heavenly
 homesick looking away from earth, — Oh, did Compassion 3
 they know! — this knowledge would do much requisite
 more towards healing the sick and preparing their helpers
 for the “midnight call,” than all cries of “Lord, Lord!” 6
 The benign thought of Jesus, finding utterance in such
 words as “Take no thought for your life,” would heal
 the sick, and so enable them to rise above the supposed 9
 necessity for physical thought-taking and doctoring;
 but if the unselfish affections be lacking, and common
 sense and common humanity are disregarded, what men- 12
 tal quality remains, with which to evoke healing from
 the outstretched arm of righteousness?

If the Scientist reaches his patient through divine 15
 Love, the healing work will be accomplished at one
 visit, and the disease will vanish into its native Speedy
 nothingness like dew before the morning sun- healing 18
 shine. If the Scientist has enough Christly affection to
 win his own pardon, and such commendation as the Mag-
 dalen gained from Jesus, then he is Christian enough to 21
 practise scientifically and deal with his patients compas-
 sionately; and the result will correspond with the spiritual
 intent. 24

If hypocrisy, stolidity, inhumanity, or vice finds its
 way into the chambers of disease through the would-be
 healer, it would, if it were possible, convert Truth 27
 into a den of thieves the temple of the Holy desecrated
 Ghost, — the patient’s spiritual power to resuscitate him-
 self. The unchristian practitioner is not giving to mind 30
 or body the joy and strength of Truth. The poor suf-
 fering heart needs its rightful nutriment, such as peace,

1 patience in tribulation, and a priceless sense of the dear
 Father's loving-kindness.

3 In order to cure his patient, the metaphysician
 must first cast moral evils out of himself and thus

6 Moral evils
to be cast out attain the spiritual freedom which will en-
 able him to cast physical evils out of his
 patient; but heal he cannot, while his own spiritual
 barrenness debars him from giving drink to the thirsty
 9 and hinders him from reaching his patient's thought, —
 yea, while mental penury chills his faith and under-
 standing.

12 The physician who lacks sympathy for his fellow-
 being is deficient in human affection, and we have the

15 The true
physician apostolic warrant for asking: "He that loveth
 not his brother whom he hath seen, how can
 he love God whom he hath not seen?" Not having this
 spiritual affection, the physician lacks faith in the divine
 18 Mind and has not that recognition of infinite Love which
 alone confers the healing power. Such so-called Scien-
 tists will strain out gnats, while they swallow the camels
 21 of bigoted pedantry.

The physician must also watch, lest he be over-
 whelmed by a sense of the odiousness of sin and by the
 24 Source of
calmness unveiling of sin in his own thoughts. The
 sick are terrified by their sick beliefs, and
 sinners should be affrighted by their sinful beliefs; but
 27 the Christian Scientist will be calm in the presence of
 both sin and disease, knowing, as he does, that Life is
 God and God is All.

30 If we would open their prison doors for the sick, we
 must first learn to bind up the broken-hearted. If we
 would heal by the Spirit, we must not hide the talent

of spiritual healing under the napkin of its form, nor 1
bury the *morale* of Christian Science in the grave-clothes
of its letter. The tender word and Christian 3
encouragement of an invalid, pitiful patience Genuine
healing
with his fears and the removal of them, are better than
hecatombs of gushing theories, stereotyped borrowed 6
speeches, and the doling of arguments, which are but so
many parodies on legitimate Christian Science, aflame
with divine Love. 9

This is what is meant by seeking Truth, Christ, not
"for the loaves and fishes," nor, like the Pharisee, with
the arrogance of rank and display of scholar- 12
ship, but like Mary Magdalene, from the sum- Gratitude
and humility
mit of devout consecration, with the oil of gladness and
the perfume of *gratitude*, with tears of repentance and 15
with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period
of which Jesus spoke to his disciples, when he said: "Ye 18
are the salt of the earth." "Ye are the light The salt of
the earth
of the world. A city that is set on an hill can-
not be hid." Let us watch, work, and pray that this salt 21
lose not its saltness, and that this light be not hid, but
radiate and glow into noontide glory.

The infinite Truth of the Christ-cure has come to this 24
age through a "still, small voice," through silent utter-
ances and divine anointing which quicken and increase
the beneficial effects of Christianity. I long to see the 27
consummation of my hope, namely, the student's higher
attainments in this line of light.

Because Truth is infinite, error should be known as 30
nothing. Because Truth is omnipotent in goodness,
error, Truth's opposite, has no might. Evil is but the

1 counterpoise of nothingness. The greatest wrong is
 2 but a supposititious opposite of the highest right. The
 3 **Real and** confidence inspired by Science lies in the fact
 4 **counterfeit** that Truth is real and error is unreal. Error
 5 is a coward before Truth. Divine Science insists that
 6 time will prove all this. Both truth and error have come
 7 nearer than ever before to the apprehension of mortals,
 8 and truth will become still clearer as error is self-
 9 destroyed.

10 Against the fatal beliefs that error is as real as Truth,
 11 that evil is equal in power to good if not superior, and that
 12 **Results of** discord is as normal as harmony, even the hope
 13 **faith in Truth** of freedom from the bondage of sickness and
 14 sin has little inspiration to nerve endeavor. When we
 15 come to have more faith in the truth of being than we have
 16 in error, more faith in Spirit than in matter, more faith
 17 in living than in dying, more faith in God than in man,
 18 then no material suppositions can prevent us from healing
 the sick and destroying error.

19 That Life is not contingent on bodily conditions is
 20 proved, when we learn that life and man survive this
 21 **Life independ-** body. Neither evil, disease, nor death can be
 22 **ent of matter** spiritual, and the material belief in them dis-
 23 appears in the ratio of one's spiritual growth. Because
 24 matter has no consciousness or Ego, it cannot act; its
 25 conditions are illusions, and these false conditions are the
 26 source of all seeming sickness. Admit the existence of
 27 matter, and you admit that mortality (and therefore dis-
 28 ease) has a foundation in fact. Deny the existence of
 29 matter, and you can destroy the belief in material con-
 30 ditions. When fear disappears, the foundation of disease
 is gone. Once let the mental physician believe in the

reality of matter, and he is liable to admit also the reality 1
of all discordant conditions, and this hinders his de-
stroying them. Thus he is unfitted for the successful 3
treatment of disease.

In proportion as matter loses to human sense all en- 6
tity as man, in that proportion does man become its
master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus ^{Man's} _{entity}
as demonstrated in healing the sick, raising the dead, 9
and walking over the wave. All these deeds manifested
Jesus' control over the belief that matter is substance,
that it can be the arbiter of life or the constructor of any 12
form of existence.

We never read that Luke or Paul made a reality of
disease in order to discover some means of healing it. 15
Jesus never asked if disease were acute or ^{The Christ} _{treatment}
chronic, and he never recommended atten-
tion to laws of health, never gave drugs, never prayed 18
to know if God were willing that a man should live. He
understood man, whose Life is God, to be immortal, and
knew that man has not two lives, one to be destroyed and 21
the other to be made indestructible.

The prophylactic and therapeutic (that is, the prevent- 24
ive and curative) arts belong emphatically to Christian
Science, as would be readily seen, if psychology, ^{Matter not} _{medicine}
or the Science of Spirit, God, was understood.
Unscientific methods are finding their dead level. Lim- 27
ited to matter by their own law, what have they of the
advantages of Mind and immortality?

No man is physically healed in wilful error or by it, 30
any more than he is morally saved in or by sin. It is
error even to murmur or to be angry over sin. To be

1 every whit whole, man must be better spiritually as well
 as physically. To be immortal, we must forsake the
 3 **No healing** mortal sense of things, turn from the lie of false
in sin belief to Truth, and gather the facts of being
 from the divine Mind. The body improves under the
 6 same regimen which spiritualizes the thought; and if
 health is not made manifest under this regimen, this
 proves that fear is governing the body. This is the law
 9 of cause and effect, or like producing like.

Homœopathy furnishes the evidence to the senses, that
 symptoms, which might be produced by a certain drug,
 12 **Like curing** are removed by using the same drug which
like might cause the symptoms. This confirms
 my theory that faith in the drug is the sole factor in the
 15 cure. The effect, which mortal mind produces through
 one belief, it removes through an opposite belief, but it
 uses the same medicine in both cases.

18 The moral and spiritual facts of health, whispered
 into thought, produce very direct and marked effects on
 the body. A physical diagnosis of disease — since mor-
 21 tal mind must be the cause of disease — tends to induce
 disease.

According to both medical testimony and individual
 24 experience, a drug may eventually lose its supposed power
 and do no more for the patient. Hygienic
Transient treatment also loses its efficacy. Quackery
potency likewise fails at length to inspire the credulity
of drugs of the sick, and then they cease to improve. These les-
 27 sons are useful. They should naturally and genuinely
 30 change our basis from sensation to Christian Science,
 from error to Truth, from matter to Spirit.

Physicians examine the pulse, tongue, lungs, to dis-

cover the condition of matter, when in fact all is 1
 Mind. The body is the substratum of mortal mind,
 and this so-called mind must finally yield 8
 to the mandate of immortal Mind. Diagnosis
of matter

Disquisitions on disease have a mental effect similar 6
 to that produced on children by telling ghost-stories in
 the dark. By those uninstructed in Christian Ghost-stories
inducing fear
 Science, nothing is really understood of material 9
 existence. Mortals are believed to be here without their
 consent and to be removed as involuntarily, not knowing
 why nor when. As frightened children look everywhere 12
 for the imaginary ghost, so sick humanity sees danger in
 every direction, and looks for relief in all ways except the
 right one. Darkness induces fear. The adult, in bond- 15
 age to his beliefs, no more comprehends his real being
 than does the child; and the adult must be taken out of
 his darkness, before he can get rid of the illusive suffer-
 ings which throug the gloaming. The way in divine 18
 Science is the only way out of this condition.

I would not transform the infant at once into a 21
 man, nor would I keep the suckling a lifelong babe.
 No impossible thing do I ask when urging
 the claims of Christian Science; but because Mind imparts
purity, health,
and beauty
 this teaching is in advance of the age, we 24
 should not deny our need of its spiritual unfoldment.
 Mankind will improve through Science and Christi- 27
 anity. The necessity for uplifting the race is father to
 the fact that Mind can do it; for Mind can impart
 purity instead of impurity, strength instead of weak-
 ness, and health instead of disease. Truth is an altera- 30
 tive in the entire system, and can make it "every whit
 whole."

- 1 Remember, brain is not mind. Matter cannot be sick,
and Mind is immortal. The mortal body is only an erro-
neous mortal belief of mind in matter. What
3 **Brain not** you call matter was originally error in solu-
intelligent tion, elementary mortal mind, — likened by Milton to
6 “chaos and old night.” One theory about this mortal
mind is, that its sensations can reproduce man, can form
blood, flesh, and bones. The Science of being, in which
9 all is divine Mind, or God and His idea, would be clearer
in this age, but for the belief that matter is the medium
of man, or that man can enter his own embodied thought,
12 bind himself with his own beliefs, and then call his bonds
material and name them divine law.

- When man demonstrates Christian Science absolutely,
15 he will be perfect. He can neither sin, suffer, be subject
to matter, nor disobey the law of God. There-
16 **Veritable** fore he will be as the angels in heaven. Chris-
success tian Science and Christianity are one. How, then, in
Christianity any more than in Christian Science, can we
believe in the reality and power of both Truth and error,
21 Spirit and matter, and hope to succeed with contraries?
Matter is not self-sustaining. Its false supports fail one
after another. Matter succeeds for a period only by
24 falsely parading in the vestments of law.

- “Whosoever shall deny me before men, him will I also
deny before my Father which is in heaven.” In Chris-
27 **Recognition** tian Science, a denial of Truth is fatal, while
of benefits a just acknowledgment of Truth and of what
it has done for us is an effectual help. If pride, super-
30 stition, or any error prevents the honest recognition of
benefits received, this will be a hindrance to the recovery
of the sick and the success of the student.

If we are Christians on all moral questions, but are in 1
 darkness as to the physical exemption which Christian-
 ity includes, then we must have more faith 3
 in God on this subject and be more alive to Disease far
 more docile
 than iniquity
 His promises. It is easier to cure the most
 malignant disease than it is to cure sin. The author has 6
 raised up the dying, partly because they were willing to
 be restored, while she has struggled long, and perhaps in
 vain, to lift a student out of a chronic sin. Under all 9
 modes of pathological treatment, the sick recover more
 rapidly from disease than does the sinner from his sin.
 Healing is easier than teaching, if the teaching is faithfully 12
 done.

The fear of disease and the love of sin are the sources
 of man's enslavement. "The fear of the Lord Love frees
 from fear 15
 is the beginning of wisdom," but the Scriptures
 also declare, through the exalted thought of John, that
 "perfect Love casteth out fear." 18

The fear occasioned by ignorance can be cured; but
 to remove the effects of fear produced by sin, you must
 rise above both fear and sin. Disease is expressed not 21
 so much by the lips as in the functions of the body. Es-
 tablish the scientific sense of health, and you relieve the
 oppressed organ. The inflammation, decomposition, or 24
 deposit will abate, and the disabled organ will resume its
 healthy functions.

When the blood rushes madly through the veins or 27
 languidly creeps along its frozen channels, we call these
 conditions disease. This is a misconception. Mind circu-
 lates blood 30
 Mortal mind is producing the propulsion or the
 languor, and we prove this to be so when by mental means
 the circulation is changed, and returns to that standard

1 which mortal mind has decided upon as essential for
 health. Anodynes, counter-irritants, and depletion never
 3 reduce inflammation scientifically, but the truth of being,
 whispered into the ear of mortal mind, will bring relief.

Hatred and its effects on the body are removed by
 6 Love. Because mortal mind seems to be conscious, the
 sick say: "How can my mind cause a disease
 Mind can de-
 9 destroy all ills I never thought of and knew nothing about,
 until it appeared on my body?" The author has an-
 12 swered this question in her explanation of disease as origi-
 nating in human belief before it is consciously apparent
 on the body, which is in fact the objective state of mortal
 mind, though it is called matter. This mortal blindness
 and its sharp consequences show our need of divine meta-
 15 physics. Through immortal Mind, or Truth, we can
 destroy all ills which proceed from mortal mind.

Ignorance of the cause or approach of disease is no
 18 argument against the mental origin of disease. You con-
 fess to ignorance of the future and incapacity to preserve
 your own existence, and this belief helps rather than
 21 hinders disease. Such a state of mind induces sickness.
 It is like walking in darkness on the edge of a precipice.
 You cannot forget the belief of danger, and your steps
 24 are less firm because of your fear, and ignorance of mental
 cause and effect.

Heat and cold are products of mortal mind. The body,
 27 when bereft of mortal mind, at first cools, and after-
 wards it is resolved into its primitive mortal
 Temperature
 is mental elements. Nothing that lives ever dies, and
 30 *vice versa*. Mortal mind produces animal heat, and then
 expels it through the abandonment of a belief, or in-
 creases it to the point of self-destruction. Hence it is

mortal mind, not matter, which says, "I die." Heat 1
 would pass from the body as painlessly as gas dissipates
 into the air when it evaporates but for the belief that in- 3
 flammation and pain must accompany the separation of
 heat from the body.

Chills and heat are often the form in which fever mani- 6
 fests itself. Change the mental state, and the chills and
 fever disappear. The old-school physician
 proves this when his patient says, "I am better," Science
 versus
 hypnotism 9
 but the patient believes that matter, not mind,
 has helped him. The Christian Scientist demonstrates
 that divine Mind heals, while the hypnotist dispossesses 12
 the patient of his individuality in order to control him.
 No person is benefited by yielding his mentality to any
 mental despotism or malpractice. All unscientific mental 15
 practice is erroneous and powerless, and should be under-
 stood and so rendered fruitless. The genuine Christian
 Scientist is adding to his patient's mental and moral power, 18
 and is increasing his patient's spirituality while restoring
 him physically through divine Love.

Palsy is a belief that matter governs mortals, and can 21
 paralyze the body, making certain portions of Cure for
 palsy
 it motionless. Destroy the belief, show mortal
 mind that muscles have no power to be lost, for Mind is 24
 supreme, and you cure the palsy.

Consumptive patients always show great hopeful-
 ness and courage, even when they are supposed to be in 27
 hopeless danger. This state of mind seems Latent fear
 diagnosed
 anomalous except to the expert in Christian
 Science. This mental state is not understood, simply 30
 because it is a stage of fear so excessive that it amounts
 to fortitude. The belief in consumption presents to mor-

1 tal thought a hopeless state, an image more terrifying than
 2 that of most other diseases. The patient turns involun-
 3 tarily from the contemplation of it, but though unacknowl-
 4 edged, the latent fear and the despair of recovery remain
 5 in thought.

6 Just so is it with the greatest sin. It is the most subtle,
 7 and does its work almost self-deceived. The diseases
 8 deemed dangerous sometimes come from the
 9 Insidious most hidden, undefined, and insidious beliefs.
concepts

The pallid invalid, whom you declare to be wasting away
 with consumption of the blood, should be told that blood
 12 never gave life and can never take it away, — that Life is
 Spirit, and that there is more life and immortality in one
 good motive and act than in all the blood, which ever
 15 flowed through mortal veins and simulated a corporeal
 sense of life.

If the body is material, it cannot, for that very reason,
 18 suffer with a fever. Because the so-called material body
 19 Remedy is a mental concept and governed by mortal
for fever mind, it manifests only what that so-called
 21 mind expresses. Therefore the efficient remedy is to
 destroy the patient's false belief by both silently and au-
 dibly arguing the true facts in regard to harmonious
 24 being, — representing man as healthy instead of diseased,
 and showing that it is impossible for matter to suffer, to
 feel pain or heat, to be thirsty or sick. Destroy fear,
 27 and you end fever. Some people, mistaught as to Mind-
 science, inquire when it will be safe to check a fever.
 Know that in Science you cannot check a fever after ad-
 30 mitting that it must have its course. To fear and admit
 the power of disease, is to paralyze mental and scientific
 demonstration.

If your patient believes in taking cold, mentally convince him that matter cannot take cold, and that thought governs this liability. If grief causes suffering, convince the sufferer that affliction is often the source of joy, and that he should rejoice always in ever-present Love. 1 3

Invalids flee to tropical climates in order to save their lives, but they come back no better than when they went away. Then is the time to cure them through Christian Science, and prove that they can be healthy in all climates, when their fear of climate is exterminated. 6 9

Through different states of mind, the body becomes suddenly weak or abnormally strong, showing mortal mind to be the producer of strength or weakness. A sudden joy or grief has caused what is termed instantaneous death. Because a belief originates unseen, the mental state should be continually watched that it may not produce blindly its bad effects. The author never knew a patient who did not recover when the belief of the disease had gone. Remove the leading error or governing fear of this lower so-called mind, and you remove the cause of all disease as well as the morbid or excited action of any organ. You also remove in this way what are termed organic diseases as readily as functional difficulties. 12 15 18 21 24

The cause of all so-called disease is mental, a mortal fear, a mistaken belief or conviction of the necessity and power of ill-health; also a fear that Mind is helpless to defend the life of man and incompetent to control it. Without this ignorant human belief, any circumstance is of itself powerless to produce suffering. It is latent belief in disease, as well as the fear of disease, which associates sick- 27 30

ness with certain circumstances and causes the two to appear conjoined, even as poetry and music are reproduced in union by human memory. Disease has no intelligence. Unwittingly you sentence yourself to suffer. The understanding of this will enable you to commute this self-sentence, and meet every circumstance with truth. Disease is less than mind, and Mind can control it.

Without the so-called human mind, there can be no inflammatory nor torpid action of the system. Remove the error, and you destroy its effects. By looking a tiger fearlessly in the eye, Sir Charles Napier sent it cowering back into the jungle. An animal may infuriate another by looking it in the eye, and both will fight for nothing. A man's gaze, fastened fearlessly on a ferocious beast, often causes the beast to retreat in terror. This latter occurrence represents the power of Truth over error, — the might of intelligence exercised over mortal beliefs to destroy them; whereas hypnotism and hygienic drilling and drugging, adopted to cure matter, is represented by two material erroneous bases.

Disease is not an intelligence to dispute the empire of Mind or to dethrone Mind and take the government into its own hands. Sickness is not a God-given, nor a self-constituted material power, which copes astutely with Mind and finally conquers it. God never endowed matter with power to disable Life or to chill harmony with a long and cold night of discord. Such a power, without the divine permission, is inconceivable; and if such a power could be divinely directed, it would manifest less wisdom than we usually find displayed in human governments.

If disease can attack and control the body without
 the consent of mortals, sin can do the same, for both
 are errors, announced as partners in the be-
 ginning. The Christian Scientist finds only
 effects, where the ordinary physician looks for causes.
 The real jurisdiction of the world is in Mind, controlling
 every effect and recognizing all causation as vested in
 divine Mind.

A felon, on whom certain English students experi-
 mented, fancied himself bleeding to death, and died be-
 cause of that belief, when only a stream of
 warm water was trickling over his arm. Had
 he known his sense of bleeding was an illusion, he would
 have risen above the false belief. Let the despairing in-
 valid, inspecting the hue of her blood on a cambric hand-
 kerchief, think of the experiment of those Oxford boys,
 who caused the death of a man, when not a drop of his
 blood was shed. Then let her learn the opposite state-
 ment of Life as taught in Christian Science, and she will
 understand that she is not dying on account of the state of
 her blood, but is suffering from her belief that blood is
 destroying her life. The so-called vital current does not
 affect the invalid's health, but her belief produces the
 very results she dreads.

Fevers are errors of various types. The quickened
 pulse, coated tongue, febrile heat, dry skin, pain in the
 head and limbs, are pictures drawn on the
 body by a mortal mind. The images, held in
 this disturbed mind, frighten conscious thought. Unless
 the fever-picture, drawn by millions of mortals and im-
 aged on the body through the belief that mind is in matter
 and discord is as real as harmony, is destroyed through

1 Science, it may rest at length on some receptive thought,
 and become a fever case, which ends in a belief called
 3 death, which belief must be finally conquered by eternal
 Life. Truth is always the victor. Sickness and sin fall
 by their own weight. Truth is the rock of ages, the head-
 6 stone of the corner, "but on whomsoever it shall fall, it
 will grind him to powder."

Contending for the evidence or indulging the demands
 9 of sin, disease, or death, we virtually contend against
 the control of Mind over body, and deny the
 12 **Misdirected** power of Mind to heal. This false method
contention is as though the defendant should argue for the plaintiff
 in favor of a decision which the defendant knows will
 be turned against himself.

15 The physical effects of fear illustrate its illusion. Gaz-
 ing at a chained lion, crouched for a spring, should not
 terrify a man. The body is affected only with
 18 **Benefits of** the belief of disease produced by a so-called
metaphysics mind ignorant of the truth which chains disease. Noth-
 ing but the power of Truth can prevent the fear of
 21 error, and prove man's dominion over error.

Many years ago the author made a spiritual discov-
 ery, the scientific evidence of which has accumulated to
 24 **A higher** prove that the divine Mind produces in man
discovery health, harmony, and immortality. Gradu-
 ally this evidence will gather momentum and clearness,
 27 until it reaches its culmination of scientific statement and
 proof. Nothing is more disheartening than to believe
 that there is a power opposite to God, or good, and that
 30 God endows this opposing power with strength to be used
 against Himself, against Life, health, harmony.

Every law of matter or the body, supposed to govern

man, is rendered null and void by the law of Life, God. 1
 Ignorant of our God-given rights, we submit to unjust
 decrees, and the bias of education enforces Ignorance 3
 this slavery. Be no more willing to suffer the of our rights
 illusion that you are sick or that some disease is develop- 6
 ing in the system, than you are to yield to a sinful temp-
 tation on the ground that sin has its necessities.

When infringing some supposed law, you say that
 there is danger. This fear is the danger and induces the 9
 physical effects. We cannot in reality suffer No laws
 from breaking anything except a moral or of matter
 spiritual law. The so-called laws of mortal belief are 12
 destroyed by the understanding that Soul is immortal,
 and that mortal mind cannot legislate the times, periods,
 and types of disease, with which mortals die. God is the 15
 lawmaker, but He is not the author of barbarous codes.
 In infinite Life and Love there is no sickness, sin, nor
 death, and the Scriptures declare that we live, move, and 18
 have our being in the infinite God.

Think less of the enactments of mortal mind, and you
 will sooner grasp man's God-given dominion. You must 21
 understand your way out of human theories God-given
 relating to health, or you will never believe dominion
 that you are quite free from some ailment. The har- 24
 mony and immortality of man will never be reached
 without the understanding that Mind is not in matter.
 Let us banish sickness as an outlaw, and abide by the 27
 rule of perpetual harmony, — God's law. It is man's
 moral right to annul an unjust sentence, a sentence never
 inflicted by divine authority. 30

Christ Jesus overruled the error which would impose
 penalties for transgressions of the physical laws of

1 health; he annulled supposed laws of matter, opposed
 2 to the harmonies of Spirit, lacking divine au-
 3 ^{Begin} ^{rightly} thority and having only human approval for
 their sanction.

If half the attention given to hygiene were given to the
 6 study of Christian Science and to the spiritualization of
 7 ^{Hygiene} ^{excessive} thought, this alone would usher in the millen-
 8 nium. Constant bathing and rubbing to alter
 9 the secretions or to remove unhealthy exhalations from
 the cuticle receive a useful rebuke from Jesus' precept,
 "Take no thought . . . for the body." We must beware
 12 of making clean merely the outside of the platter.

He, who is ignorant of what is termed hygienic law, is
 more receptive of spiritual power and of faith in one
 15 ^{Blissful} ^{ignorance} God, than is the devotee of supposed hygienic
 law, who comes to teach the so-called igno-
 rant one. Must we not then consider the so-called law
 18 of matter a canon "more honored in the breach than
 the observance"? A patient thoroughly booked in medi-
 cal theories is more difficult to heal through Mind than
 21 one who is not. This verifies the saying of our Master:
 "Whosoever shall not receive the kingdom of God as a
 little child, shall in no wise enter therein."

24 One whom I rescued from seeming spiritual oblivion,
 in which the senses had engulfed him, wrote to me: "I
 should have died, but for the glorious Principle you teach,
 27 — supporting the power of Mind over the body and show-
 ing me the nothingness of the so-called pleasures and pains
 of sense. The treatises I had read and the medicines I
 30 had taken only abandoned me to more hopeless suffering
 and despair. Adherence to hygiene was useless. Mortal
 mind needed to be set right. The ailment was not bodily,

but mental, and I was cured when I learned my way in
Christian Science." 1

We need a clean body and a clean mind, — a body 3
rendered pure by Mind as well as washed by water.
One says: "I take good care of my body." A clean mind
and body 6
To do this, the pure and exalting influence of
the divine Mind on the body is requisite, and the Christian
Scientist takes the best care of his body when he leaves
it most out of his thought, and, like the Apostle Paul, is 9
"willing rather to be absent from the body, and to be present
with the Lord."

A hint may be taken from the emigrant, whose filth 12
does not affect his happiness, because mind and body
rest on the same basis. To the mind equally gross, dirt
gives no uneasiness. It is the native element of such a 15
mind, which is symbolized, and not chafed, by its sur-
roundings; but impurity and uncleanness, which do
not trouble the gross, could not be borne by the refined. 18
This shows that the mind must be clean to keep the body
in proper condition.

The tobacco-user, eating or smoking poison for half a 21
century, sometimes tells you that the weed preserves
his health, but does this make it so? Does his Beliefs
illusive 24
assertion prove the use of tobacco to be a salu-
brious habit, and man to be the better for it? Such in-
stances only prove the illusive physical effect of a false
belief, confirming the Scriptural conclusion concerning a 27
man, "As he thinketh in his heart, so is he."

The movement-cure — pinching and pounding the poor
body, to make it sensibly well when it ought to be in- 30
sensibly so — is another medical mistake, resulting from
the common notion that health depends on inert matter

1 instead of on Mind. Can matter, or what is termed
matter, either feel or act without mind?

3 We should relieve our minds from the depressing thought
that we have transgressed a material law and must of
6 **Corporeal** necessity pay the penalty. Let us reassure
penalties ourselves with the law of Love. God never
punishes man for doing right, for honest labor, or for
deeds of kindness, though they expose him to fatigue,
9 cold, heat, contagion. If man seems to incur the penalty
through matter, this is but a belief of mortal mind, not
an enactment of wisdom, and man has only to enter his
12 protest against this belief in order to annul it. Through
this action of thought and its results upon the body, the
student will prove to himself, by small beginnings, the
15 grand verities of Christian Science.

If exposure to a draught of air while in a state of
perspiration is followed by chills, dry cough, influenza,
18 **Not matter,** congestive symptoms in the lungs, or hints of
but Mind inflammatory rheumatism, your Mind-remedy
is safe and sure. If you are a Christian Scientist, such
21 symptoms are not apt to follow exposure; but if you
believe in laws of matter and their fatal effects when
transgressed, you are not fit to conduct your own case or
24 to destroy the bad effects of your belief. When the fear
subsides and the conviction abides that you have broken
no law, neither rheumatism, consumption, nor any other
27 disease will ever result from exposure to the weather. In
Science this is an established fact which all the evidence
before the senses can never overrule.

30 Sickness, sin, and death must at length quail before
the divine rights of intelligence, and then the power
of Mind over the entire functions and organs of the

human system will be acknowledged. It is proverbial 1
 that Florence Nightingale and other philanthropists en- 2
 gaged in humane labors have been able to Benefit of 3
 undergo without sinking fatigues and expo- philanthropy
 sures which ordinary people could not endure. The ex- 4
 planation lies in the support which they derived from 5
 the divine law, rising above the human. The spiritual 6
 demand, quelling the material, supplies energy and en- 7
 durance surpassing all other aids, and forestalls the 8
 penalty which our beliefs would attach to our best 9
 deeds. Let us remember that the eternal law of right, 10
 though it can never annul the law which makes sin its 11
 own executioner, exempts man from all penalties but 12
 those due for wrong-doing.

Constant toil, deprivations, exposures, and all untow- 13
 ard conditions, *if without sin*, can be experienced with- 14
 out suffering. Whatever it is your duty to do, 15
 you can do without harm to yourself. If you Honest toil 16
 sprain the muscles or wound the flesh, your has no 17
 remedy is at hand. Mind decides whether or not the penalty 18
 flesh shall be discolored, painful, swollen, and inflamed. 19
 20

You say that you have not slept well or have overeaten. 21
 You are a law unto yourself. Saying this and believing 22
 it, you will suffer in proportion to your belief Our sleep 23
 and fear. Your sufferings are not the penalty and food 24
 for having broken a law of matter, for it is a law of mortal 25
 mind which you have disobeyed. You say or think, be- 26
 cause you have partaken of salt fish, that you must be 27
 thirsty, and you are thirsty accordingly, while the oppo- 28
 site belief would produce the opposite result. 29
 30

Any supposed information, coming from the body or 31
 from inert matter as if either were intelligent, is an illu- 32

1 sion of mortal mind, — one of its dreams. Realize that
 2 **Doubtful** the evidence of the senses is not to be accepted
 3 **evidence** in the case of sickness, any more than it is in
 the case of sin.

Expose the body to certain temperatures, and belief
 6 says that you may catch cold and have catarrh; but no
 7 such result occurs without mind to demand
 8 **Climate** it and produce it. So long as mortals declare
 9 **and belief** that certain states of the atmosphere produce catarrh,
 fever, rheumatism, or consumption, those effects will
 follow, — not because of the climate, but on account of
 12 the belief. The author has in too many instances healed
 disease through the action of Truth on the minds of mor-
 tals, and the corresponding effects of Truth on the body,
 15 not to know that this is so.

A blundering despatch, mistakenly announcing the
 death of a friend, occasions the same grief that the friend's
 18 **Erroneous** real death would bring. You think that your
 19 **despatch** anguish is occasioned by your loss. Another
 despatch, correcting the mistake, heals your grief, and
 21 you learn that your suffering was merely the result of
 your belief. Thus it is with all sorrow, sickness, and
 death. You will learn at length that there is no cause
 24 for grief, and divine wisdom will then be understood.
 Error, not Truth, produces all the suffering on earth.

If a Christian Scientist had said, while you were labor-
 27 ing under the influence of the belief of grief, "Your sor-
 28 **Mourning** row is without cause," you would not have
 29 **causeless** understood him, although the correctness of
 the assertion might afterwards be proved to you. So,
 when our friends pass from our sight and we lament,
 30 that lamentation is needless and causeless. We shall

perceive this to be true when we grow into the understanding of Life, and know that there is no death. 1

Because mortal mind is kept active, must it pay the penalty in a softened brain? Who dares to say that actual Mind can be overworked? When we reach our limits of mental endurance, we conclude Mind heals brain-disease 6 that intellectual labor has been carried sufficiently far; but when we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth, refreshed by the assurances of immortality, opposed to mortality. 12

Our thinkers do not die early because they faithfully perform the natural functions of being. If printers and authors have the shortest span of earthly existence, it is not because they occupy the most Right never punishable 15 important posts and perform the most vital functions in society. That man does not pay the severest penalty 18 who does the most good. By adhering to the realities of eternal existence, — instead of reading disquisitions on the inconsistent supposition that death comes in obedience 21 to the law of life, and that God punishes man for doing good, — one cannot suffer as the result of any labor of love, but grows stronger because of it. It is a law of so-called mortal mind, misnamed matter, which causes all things discordant. 24

The history of Christianity furnishes sublime proofs 27 of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding Christian history 30 whereby to defend himself, not only from temptation, but from bodily suffering.

1 The Christian martyrs were prophets of Christian
 Science. Through the uplifting and consecrating power
 3 of divine Truth, they obtained a victory over the corpo-
 real senses, a victory which Science alone can explain.
 Stolidity, which is a resisting state of mortal mind, suffers
 6 less, only because it knows less of material law.

The Apostle John testified to the divine basis of Chris-
 tian Science, when dire inflictions failed to destroy his
 9 body. Idolaters, believing in more than one mind, had
 "gods many," and thought that they could kill the body
 with matter, independently of mind.

12 Admit the common hypothesis that food is the nutri-
 ment of life, and there follows the necessity for another
 admission in the opposite direction, — that
 15 ^{Sustenance} ^{spiritual} food has power to destroy Life, God, through
 a deficiency or an excess, a quality or a quantity. This
 is a specimen of the ambiguous nature of all material
 18 health-theories. They are self-contradictory and self-de-
 structive, constituting a "kingdom divided against itself,"
 which is "brought to desolation." If food was prepared
 21 by Jesus for his disciples, it cannot destroy life.

The fact is, food does not affect the absolute Life of
 man, and this becomes self-evident, when we learn that
 24 ^{God sus-} ^{tains man} God is our Life. Because sin and sickness are
 not qualities of Soul, or Life, we have hope in
 immortality; but it would be foolish to venture beyond
 27 our present understanding, foolish to stop eating until
 we gain perfection and a clear comprehension of the living
 Spirit. In that perfect day of understanding, we shall
 30 neither eat to live nor live to eat.

If mortals think that food disturbs the harmonious
 functions of mind and body, either the food or this thought

must be dispensed with, for the penalty is coupled with
 the belief. Which shall it be? If this decision be left
 to Christian Science, it will be given in behalf
 of the control of Mind over this belief and every Diet and digestion
 erroneous belief, or material condition. The less we
 know or think about hygiene, the less we are predisposed
 to sickness. Recollect that it is not the nerves, not mat-
 ter, but mortal mind, which reports food as undigested.
 Matter does not inform you of bodily derangements; it
 is supposed to do so. This pseudo-mental testimony can
 be destroyed only by the better results of Mind's oppo-
 site evidence.

Our dietetic theories first admit that food sustains the
 life of man, and then discuss the certainty that food can
 kill man. This false reasoning is rebuked in Scripture rebukes
 Scripture by the metaphors about the fount
 and stream, the tree and its fruit, and the kingdom di-
 vided against itself. If God has, as prevalent theories
 maintain, instituted laws that food shall support human
 life, He cannot annul these regulations by an opposite
 law that food shall be inimical to existence.

Materialists contradict their own statements. Their
 belief in material laws and in penalties for their infrac-
 tion is the ancient error that there is fraternity
 between pain and pleasure, good and evil, God Ancient confusion
 and Satan. This belief totters to its falling before the
 battle-axe of Science.

A case of convulsions, produced by indigestion, came
 under my observation. In her belief the woman had
 chronic liver-complaint, and was then suffering from a
 complication of symptoms connected with this belief. I
 cured her in a few minutes. One instant she spoke de-

1 spairingly of herself. The next minute she said, "My
 2 food is all digested, and I should like something more
 3 to eat."

We cannot deny that Life is self-sustained, and we
 should never deny the everlasting harmony of Soul, sim-
 6 ^{Ultimate}ply because, to the mortal senses, there is seem-
^{harmony}ing discord. It is our ignorance of God, the
 divine Principle, which produces apparent discord, and
 9 the right understanding of Him restores harmony. Truth
 will at length compel us all to exchange the pleasures and
 pains of sense for the joys of Soul.

12 When the first symptoms of disease appear, dispute the
 testimony of the material senses with divine Science. Let
^{Unnecessary} your higher sense of justice destroy the false
 15 ^{prostration} process of mortal opinions which you name
 law, and then you will not be confined to a sick-room nor
 laid upon a bed of suffering in payment of the last far-
 18 thing, the last penalty demanded by error. "Agree with
 thine adversary quickly, whiles thou art in the way with
 him." Suffer no claim of sin or of sickness to grow upon
 21 the thought. Dismiss it with an abiding conviction that
 it is illegitimate, because you know that God is no more
 the author of sickness than He is of sin. You have no
 24 law of His to support the necessity either of sin or sick-
 ness, but you have divine authority for denying that neces-
 sity and healing the sick.

27 "Agree to disagree" with approaching symptoms of
 chronic or acute disease, whether it is cancer, consump-
 tion, or smallpox. Meet the incipient stages
 30 ^{Treatment} of disease with as powerful mental opposi-
^{of disease}tion as a legislator would employ to defeat the passage of
 an inhuman law. Rise in the conscious strength of the

spirit of Truth to overthrow the plea of mortal mind, 1
alias matter, arrayed against the supremacy of Spirit. 2
 Blot out the images of mortal thought and its beliefs in 3
 sickness and sin. Then, when thou art delivered to the
 judgment of Truth, Christ, the judge will say, "Thou
 art whole!" 6

Instead of blind and calm submission to the incipient
 or advanced stages of disease, rise in rebellion against
 them. Banish the belief that you can possibly entertain a single intruding pain which cannot be ruled out by the might of Mind, and in this way you can prevent the development of pain in the body. 12
 No law of God hinders this result. It is error to suffer
 for aught but your own sins. Christ, or Truth, will de-
 stroy all other supposed suffering, and real suffering for 15
 your own sins will cease in proportion as the sin ceases.

Justice is the moral signification of law. Injustice de-
 clares the absence of law. When the body is supposed 18
 to say, "I am sick," never plead guilty. Since matter cannot talk, it must be mortal mind
 which speaks; therefore meet the intimation with a pro- 21
 test. If you say, "I am sick," you plead guilty. Then
 your adversary will deliver you to the judge (mortal
 mind), and the judge will sentence you. Disease has 24
 no intelligence to declare itself something and announce
 its name. Mortal mind alone sentences itself. Therefore
 make your own terms with sickness, and be just to yourself 27
 and to others.

Mentally contradict every complaint from the body,
 and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the
 fruits of Spirit. Fear is the fountain of sickness, 30

Righteous
rebellionContradict
errorSin to be
overcome

1 and you master fear and sin through divine Mind; hence
 it is through divine Mind that you overcome disease.
 3 Only while fear or sin remains can it bring forth death.
 To cure a bodily ailment, every broken moral law should
 be taken into account and the error be rebuked. Fear,
 6 which is an element of all disease, must be cast out to
 readjust the balance for God. Casting out evil and fear
 enables truth to outweigh error. The only course is to
 9 take antagonistic grounds against all that is opposed to
 the health, holiness, and harmony of man, God's image.

The physical affirmation of disease should always be
 12 met with the mental negation. Whatever benefit is pro-
 duced on the body, must be expressed men-
 14 ^{Illusions}_{about nerves} tally, and thought should be held fast to this
 ideal. If you believe in inflamed and weak nerves, you
 are liable to an attack from that source. You will call it
 neuralgia, but we call it a belief. If you think that con-
 18 sumption is hereditary in your family, you are liable to
 the development of that thought in the form of what is
 termed pulmonary disease, unless Science shows you
 21 otherwise. If you decide that climate or atmosphere is
 unhealthy, it will be so to you. Your decisions will master
 you, whichever direction they take.

24 Reverse the case. Stand porter at the door of thought.
 Admitting only such conclusions as you wish realized in
 bodily results, you will control yourself har-
 27 ^{Guarding}_{the door} moniously. When the condition is present
 which you say induces disease, whether it be air, exercise,
 heredity, contagion, or accident, then perform your office
 30 as porter and shut out these unhealthy thoughts and fears.
 Exclude from mortal mind the offending errors; then the
 body cannot suffer from them. The issues of pain or

pleasure must come through mind, and like a watchman 1
 forsaking his post, we admit the intruding belief, forget-
 ting that through divine help we can forbid this entrance. 3

The body seems to be self-acting, only because mortal
 mind is ignorant of itself, of its own actions, and of their
 results, — ignorant that the predisposing, re- The strength 6
 mote, and exciting cause of all bad effects is a of Spirit
 law of so-called mortal mind, not of matter. Mind is the
 master of the corporeal senses, and can conquer sickness, 9
 sin, and death. Exercise this God-given authority. Take
 possession of your body, and govern its feeling and action.
 Rise in the strength of Spirit to resist all that is unlike 12
 good. God has made man capable of this, and nothing
 can vitiate the ability and power divinely bestowed on
 man. 15

Be firm in your understanding that the divine Mind
 governs, and that in Science man reflects God's govern-
 ment. Have no fear that matter can ache, No pain 18
 swell, and be inflamed as the result of a law in matter
 of any kind, when it is self-evident that matter can have
 no pain nor inflammation. Your body would suffer no 21
 more from tension or wounds than the trunk of a tree
 which you gash or the electric wire which you stretch,
 were it not for mortal mind. 24

When Jesus declares that "the light of the body is the
 eye," he certainly means that light depends upon Mind,
 not upon the complex humors, lenses, muscles, the iris 27
 and pupil, constituting the visual organism.

Man is never sick, for Mind is not sick and matter
 cannot be. A false belief is both the tempter No real 30
 and the tempted, the sin and the sinner, the disease
 disease and its cause. It is well to be calm in sickness;

1 to be hopeful is still better; but to understand that sick-
 2 ness is not real and that Truth can destroy its seeming
 3 reality, is best of all, for this understanding is the uni-
 4 versal and perfect remedy.

5 By conceding power to discord, a large majority of
 6 doctors depress mental energy, which is the only real
 7 ^{Recuperation} recuperative power. Knowledge that we
 8 ^{mental} can accomplish the good we hope for, stimu-
 9 lates the system to act in the direction which Mind points
 10 out. The admission that any bodily condition is beyond
 11 the control of Mind disarms man, prevents him from
 12 helping himself, and enthrones matter through error. To
 13 those struggling with sickness, such admissions are dis-
 14 couraging, — as much so as would be the advice to a man
 15 who is down in the world, that he should not try to rise
 16 above his difficulties.

17 Experience has proved to the author the fallacy of
 18 material systems in general, — that their theories are
 19 sometimes pernicious, and that their denials are better
 20 than their affirmations. Will you bid a man let evils
 21 overcome him, assuring him that all misfortunes are from
 22 God, against whom mortals should not contend? Will
 23 you tell the sick that their condition is hopeless, unless it
 24 can be aided by a drug or climate? Are material means
 25 the only refuge from fatal chances? Is there no divine
 26 permission to conquer discord of every kind with harmony,
 27 with Truth and Love?

28 We should remember that Life is God, and that God
 29 is omnipotent. Not understanding Christian
 30 ^{Arguing} ^{wrongly} Science, the sick usually have little faith in
 31 it till they feel its beneficent influence. This shows
 32 that faith is not the healer in such cases. The sick

unconsciously argue for suffering, instead of against it. 1
 They admit its reality, whereas they should deny it.
 They should plead in opposition to the testimony of the 3
 deceitful senses, and maintain man's immortality and
 eternal likeness to God.

Like the great Exemplar, the healer should speak to 6
 disease as one having authority over it, leaving Soul to
 master the false evidences of the corporeal senses and to assert its claims over mortal- ^{Divine} authority 9
 ity and disease. The same Principle cures both sin and
 sickness. When divine Science overcomes faith in a car-
 nal mind, and faith in God destroys all faith in sin and in 12
 material methods of healing, then sin, disease, and death
 will disappear.

Prayers, in which God is not asked to heal but is be- 15
 sought to take the patient to Himself, do not benefit the
 sick. An ill-tempered, complaining, or deceit- ^{Aids in}
 ful person should not be a nurse. The nurse ^{sickness} 18
 should be cheerful, orderly, punctual, patient, full of
 faith, — receptive to Truth and Love.

It is mental quackery to make disease a reality — to 21
 hold it as something seen and felt — and then to attempt
 its cure through Mind. It is no less erroneous ^{Mental}
 to believe in the real existence of a tumor, a ^{quackery} 24
 cancer, or decayed lungs, while you argue against their
 reality, than it is for your patient to feel these ills in
 physical belief. Mental practice, which holds disease 27
 as a reality, fastens disease on the patient, and it may
 appear in a more alarming form.

The knowledge that brain-lobes cannot kill a man nor 30
 affect the functions of mind would prevent the brain from
 becoming diseased, though a moral offence is indeed the

1 worst of diseases. One should never hold in mind
 the thought of disease, but should efface from
 3 **Effacing**
images of
disease thought all forms and types of disease, both for
 one's own sake and for that of the patient.

Avoid talking illness to the patient. Make no unne-
 6 cessary inquiries relative to feelings or disease. Never
 7 **Avoid talk-**
ing disease startle with a discouraging remark about re-
 9 cover, nor draw attention to certain symp-
 toms as unfavorable, avoid speaking aloud the name of
 the disease. Never say beforehand how much you have
 to contend with in a case, nor encourage in the patient's
 12 thought the expectation of growing worse before a crisis
 is passed.

The refutation of the testimony of material sense is
 15 not a difficult task in view of the conceded falsity of this
 16 **False testi-**
mony refuted testimony. The refutation becomes arduous,
 not because the testimony of sin or disease is
 18 true, but solely on account of the tenacity of belief in its
 truth, due to the force of education and the overwhelm-
 ing weight of opinions on the wrong side, — all teaching
 21 that the body suffers, as if matter could have sensation.

At the right time explain to the sick the power which
 their beliefs exercise over their bodies. Give them divine
 24 **Healthful**
explanation and wholesome understanding, with which to
 combat their erroneous sense, and so efface the
 images of sickness from mortal mind. Keep distinctly in
 27 thought that man is the offspring of God, not of man;
 that man is spiritual, not material; that Soul is Spirit,
 outside of matter, never in it, never giving the body life
 30 and sensation. It breaks the dream of disease to under-
 stand that sickness is formed by the human mind, not by
 matter nor by the divine Mind.

By not perceiving vital metaphysical points, not seeing 1
 how mortal mind affects the body, — acting beneficially
 or injuriously on the health, as well as on the Misleading 3
 morals and the happiness of mortals, — we are methods
 misled in our conclusions and methods. We throw the
 mental influence on the wrong side, thereby actually in- 6
 juring those whom we mean to bless.

Suffering is no less a mental condition than is enjoy-
 ment. You cause bodily sufferings and increase them 9
 by admitting their reality and continuance, Remedy for
 as directly as you enhance your joys by be- accidents
 lieving them to be real and continuous. When an ac- 12
 cident happens, you think or exclaim, "I am hurt!"
 Your thought is more powerful than your words, more
 powerful than the accident itself, to make the injury 15
 real.

Now reverse the process. Declare that you are not hurt
 and understand the reason why, and you will find the 18
 ensuing good effects to be in exact proportion to your
 disbelief in physics, and your fidelity to divine meta-
 physics, confidence in God as All, which the Scriptures 21
 declare Him to be.

To heal the sick, one must be familiar with the great
 verities of being. Mortals are no more material in their 24
 waking hours than when they act, walk, see, Independent
 hear, enjoy, or suffer in dreams. We can mentality
 never treat mortal mind and matter separately, because 27
 they combine as one. Give up the belief that mind
 is, even temporarily, compressed within the skull, and
 you will quickly become more manly or womanly. You 30
 will understand yourself and your Maker better than
 before.

1 Sometimes Jesus called a disease by name, as when he
 said to the epileptic boy, "Thou dumb and deaf spirit, I
 3 **Naming** charge thee, come out of him, and enter no
maladies more into him." It is added that "the spirit
 [error] cried, and rent him sore and came out of him, and
 6 he was as one dead," — clear evidence that the malady
 was not material. These instances show the concessions
 which Jesus was willing to make to the popular ignorance
 9 of spiritual Life-laws. Often he gave no name to the
 distemper he cured. To the synagogue ruler's daughter,
 whom they called dead but of whom he said, "she is not
 12 dead, but sleepeth," he simply said, "Damsel, I say unto
 thee, arise!" To the sufferer with the withered hand
 he said, "Stretch forth thine hand," and it "was restored
 15 whole, like as the other."

Homœopathic remedies, sometimes not containing a
 particle of medicine, are known to relieve the symptoms
 18 **The action** of disease. What produces the change? It is
of faith the faith of the doctor and the patient, which
 reduces self-inflicted sufferings and produces a new effect
 21 upon the body. In like manner destroy the illusion of
 pleasure in intoxication, and the desire for strong drink
 is gone. Appetite and disease reside in mortal mind, not
 24 in matter.

So also faith, cooperating with a belief in the healing
 effects of time and medication, will soothe fear and change
 27 the belief of disease to a belief of health. Even a blind
 faith removes bodily ailments for a season, but hypnotism
 changes such ills into new and more difficult forms of dis-
 30 ease. The Science of Mind must come to the rescue,
 to work a radical cure. Then we understand the process.
 The great fact remains that evil is not mind. Evil has

no power, no intelligence, for God is good, and therefore good is infinite, is All. 1

You say that certain material combinations produce disease; but if the material body causes disease, can matter cure what matter has caused? Mortal mind prescribes the drug, and administers it. Mortal mind plans the exercise, and puts the body through certain motions. No gastric gas accumulates, not a secretion nor combination can operate, apart from the action of mortal thought, *alias* mortal mind. 3 6 9

So-called mortal mind sends its despatches over its body, but this so-called mind is both the service and message of this telegraphy. Nerves are unable to talk, and matter can return no answer to immortal Mind. If Mind is the only actor, how can mechanism be automatic? Mortal mind perpetuates its own thought. It constructs a machine, manages it, and then calls it material. A mill at work or the action of a water-wheel is but a derivative from, and continuation of, the primitive mortal mind. Without this force the body is devoid of action, and this deadness shows that so-called mortal life is mortal mind, not matter. 12 15 18 21

Scientifically speaking, there is no mortal mind out of which to make material beliefs, springing from illusion. This misnamed mind is not an entity. It is only a false sense of matter, since matter is not sensible. The one Mind, God, contains no mortal opinions. All that is real is included in this immortal Mind. 24 27

Our Master asked: "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" In other words: How can I heal the body, without beginning with so-called 30

1 mortal mind, which directly controls the body? When
 disease is once destroyed in this so-called mind, the fear
 3 of disease is gone, and therefore the disease is thor-
 oughly cured. Mortal mind is "the strong man," which
 must be held in subjection before its influence upon health
 6 and morals can be removed. This error conquered, we
 can despoil "the strong man" of his goods, — namely, of
 sin and disease.

9 Mortals obtain the harmony of health, only as they
 forsake discord, acknowledge the supremacy of divine
 Mind, and abandon their material beliefs.

12 Eradicate
 error from
 thought

Eradicate the image of disease from the per-
 turbed thought before it has taken tangible
 shape in conscious thought, *alias* the body, and you pre-
 15 vent the development of disease. This task becomes easy,
 if you understand that every disease is an error, and has
 no character nor type, except what mortal mind assigns to
 18 it. By lifting thought above error, or disease, and con-
 tending persistently for truth, you destroy error.

When we remove disease by addressing the disturbed
 21 mind, giving no heed to the body, we prove that thought
 alone creates the suffering. Mortal mind
 24 Mortal mind
 controlled rules all that is mortal. We see in the body
 the images of this mind, even as in optics we see painted
 on the retina the image which becomes visible to the
 senses. The action of so-called mortal mind must be
 27 destroyed by the divine Mind to bring out the harmony
 of being. Without divine control there is discord, mani-
 fest as sin, sickness, and death.

30 The Scriptures plainly declare the baneful influence of
 sinful thought on the body. Even our Master felt this.
 It is recorded that in certain localities he did not many

mighty works "because of their unbelief" in Truth. Any human error is its own enemy, and works against itself; it does nothing in the right direction and much in the wrong. If so-called mind is cherishing evil passions and malicious purposes, it is not a healer, but it engenders disease and death.

If faith in the truth of being, which you impart mentally while destroying error, causes chemicalization (as when an alkali is destroying an acid), it is because the truth of being must transform the error to the end of producing a higher manifestation. This fermentation should not aggravate the disease, but should be as painless to man as to a fluid, since matter has no sensation and mortal mind only feels and sees materially.

What I term *chemicalization* is the upheaval produced when immortal Truth is destroying erroneous mortal belief. Mental chemicalization brings sin and sickness to the surface, forcing impurities to pass away, as is the case with a fermenting fluid.

The only effect produced by medicine is dependent upon mental action. If the mind were parted from the body, could you produce any effect upon the brain or body by applying the drug to either? Would the drug remove paralysis, affect organization, or restore will and action to cerebrum and cerebellum?

Until the advancing age admits the efficacy and supremacy of Mind, it is better for Christian Scientists to leave surgery and the adjustment of broken bones and dislocations to the fingers of a surgeon, while the mental healer confines himself chiefly to mental reconstruction and to the prevention of inflammation.

1 Christian Science is always the most skilful surgeon, but
 2 surgery is the branch of its healing which will be last
 3 acknowledged. However, it is but just to say that the
 4 author has already in her possession well-authenticated
 5 records of the cure, by herself and her students through
 6 mental surgery alone, of broken bones, dislocated joints,
 7 and spinal vertebræ.

8 The time approaches when mortal mind will forsake
 9 its corporeal, structural, and material basis, when im-
 10 mortal Mind and its formations will be appre-
 11 hended in Science, and material beliefs will
 12 not interfere with spiritual facts. Man is indestructible
 13 and eternal. Sometime it will be learned that mortal
 14 mind constructs the mortal body with this mind's own
 15 mortal materials. In Science, no breakage nor dislocation
 16 can really occur. You say that accidents, injuries, and
 17 disease kill man, but this is not true. The life of man is
 18 Mind. The material body manifests only what mortal
 19 mind believes, whether it be a broken bone, disease, or sin.

20 We say that one human mind can influence another and
 21 in this way affect the body, but we rarely remember that
 22 we govern our own bodies. The error, mes-
 23 merism — or hypnotism, to use the recent term
 24 — illustrates the fact just stated. The operator would
 25 make his subjects believe that they cannot act voluntarily
 26 and handle themselves as they should do. If they yield
 27 to this influence, it is because their belief is not better
 28 instructed by spiritual understanding. Hence the proof
 29 that hypnotism is not scientific; Science cannot produce
 30 both disorder and order. The involuntary pleasure or
 31 pain of the person under hypnotic control is proved to be
 32 a belief without a real cause.

So the sick through their beliefs have induced their own 1
diseased conditions. The great difference between vol-
untary and involuntary mesmerism is that vol- 2
untary mesmerism is induced consciously and ^{Wrong-doer}
should and does cause the perpetrator to suffer, while self- ^{should suffer}
mesmerism is induced unconsciously and by his mistake 3
a man is often instructed. In the first instance it is under- 4
stood that the difficulty is a mental illusion, while in the 5
second it is believed that the misfortune is a material effect. 6
The human mind is employed to remove the illusion in 7
one case, but matter is appealed to in the other. In real- 8
ity, both have their origin in the human mind, and can be 9
healed only by the divine Mind. 10 11 12

You command the situation if you understand that
mortal existence is a state of self-deception and not the 13
truth of being. Mortal mind is constantly ^{Error's power}
producing on mortal body the results of false ^{imaginary}
opinions; and it will continue to do so, until mortal 14
error is deprived of its imaginary powers by Truth, 15
which sweeps away the gossamer web of mortal illusion. 16
The most Christian state is one of rectitude and spir- 17
itual understanding, and this is best adapted for heal- 18
ing the sick. Never conjure up some new discovery from 19
dark forebodings regarding disease and then acquaint 20
your patient with it. 21 22 23 24

The mortal so-called mind produces all that is unlike
the immortal Mind. The human mind determines the 25
nature of a case, and the practitioner improves ^{Disease-}
or injures the case in proportion to the truth ^{production}
or error which influences his conclusions. The mental 26
conception and development of disease are not under- 27
stood by the patient, but the physician should be familiar 28
29 30

1 with mental action and its effect in order to judge the case according to Christian Science.

3 If a man is an inebriate, a slave to tobacco, or the special servant of any one of the myriad forms of sin, meet and
 6 **Appetites to be abandoned** destroy these errors with the truth of being, — by exhibiting to the wrong-doer the suffering which his submission to such habits brings, and by convincing him that there is no real pleasure in false appetites. A corrupt mind is manifested in a corrupt body.
 9 Lust, malice, and all sorts of evil are diseased beliefs, and you can destroy them only by destroying the wicked
 12 motives which produce them. If the evil is over in the repentant mortal mind, while its effects still remain on the individual, you can remove this disorder as God's law is
 15 fulfilled and reformation cancels the crime. The healthy sinner is the hardened sinner.

The temperance reform, felt all over our land, results
 18 from metaphysical healing, which cuts down every tree that brings not forth good fruit. This con-
 21 **Temperance reform** viction, that there is no real pleasure in sin, is one of the most important points in the theology of Christian Science. Arouse the sinner to this new and true view of sin, show him that sin confers no pleasure,
 24 and this knowledge strengthens his moral courage and increases his ability to master evil and to love good.

Healing the sick and reforming the sinner are one and
 27 the same thing in Christian Science. Both cures require the same method and are inseparable in Truth. Hatred, envy, dishonesty, fear, and so forth,
 30 **Sin or fear the root of sickness** make a man sick, and neither material medicine nor Mind can help him permanently, even in body, unless it makes him better mentally, and so delivers him

from his destroyers. The basic error is mortal mind. 1
 Hatred inflames the brutal propensities. The indulgence
 of evil motives and aims makes any man, who is above the 8
 lowest type of manhood, a hopeless sufferer.

Christian Science commands man to master the pro-
 pensities, — to hold hatred in abeyance with kindness, 6
 to conquer lust with chastity, revenge with ^{Mental} charity, and to overcome deceit with hon- ^{conspirators}
 esty. Choke these errors in their early stages, if you 9
 would not cherish an army of conspirators against
 health, happiness, and success. They will deliver you
 to the judge, the arbiter of truth against error. The 12
 judge will deliver you to justice, and the sentence of
 the moral law will be executed upon mortal mind and
 body. Both will be manacled until the last farthing 15
 is paid, — until you have balanced your account with
 God. "Whatsoever a man soweth, that shall he also
 reap." The good man finally can overcome his fear of 18
 sin. This is sin's necessity, — to destroy itself. Im-
 mortal man demonstrates the government of God, good,
 in which is no power to sin. 21

It were better to be exposed to every plague on earth
 than to endure the cumulative effects of a guilty con-
 science. The abiding consciousness of wrong- ^{Cumulative}
 doing tends to destroy the ability to do right. ^{repentance} 24
 If sin is not regretted and is not lessening, then it is
 hastening on to physical and moral doom. You are con- 27
 quered by the moral penalties you incur and the ills they
 bring. The pains of sinful sense are less harmful than its
 pleasures. Belief in material suffering causes mortals to 30
 retreat from their error, to flee from body to Spirit, and
 to appeal to divine sources outside of themselves.

1 The Bible contains the recipe for all healing. "The
 leaves of the tree were for the healing of the nations."
 3 The leaves
 of healing Sin and sickness are both healed by the same
 Principle. The tree is typical of man's divine
 Principle, which is equal to every emergency, offering
 6 full salvation from sin, sickness, and death. Sin will
 submit to Christian Science when, in place of modes and
 forms, the power of God is understood and demonstrated
 9 in the healing of mortals, both mind and body. "Per-
 fect Love casteth out fear."

The Science of being unveils the errors of sense, and
 12 spiritual perception, aided by Science, reaches Truth.
Sickness
 will abate Then error disappears. Sin and sickness will
 abate and seem less real as we approach the
 15 scientific period, in which mortal sense is subdued and
 all that is unlike the true likeness disappears. The moral
 man has no fear that he will commit a murder, and he
 18 should be as fearless on the question of disease.

Resist evil — error of every sort — and it will flee from
 you. Error is opposed to Life. We can, and ultimately
 21 Resist to
 the end shall, so rise as to avail ourselves in every direc-
 tion of the supremacy of Truth over error, Life
 over death, and good over evil, and this growth will go
 24 on until we arrive at the fulness of God's idea, and no
 more fear that we shall be sick and die. Inharmony of
 any kind involves weakness and suffering, — a loss of
 27 control over the body.

The depraved appetite for alcoholic drinks, tobacco,
 tea, coffee, opium, is destroyed only by Mind's mastery
 30 Morbid
 cravings of the body. This normal control is gained
 through divine strength and understanding.
 There is no enjoyment in getting drunk, in becoming a

fool or an object of loathing; but there is a very sharp 1
remembrance of it, a suffering inconceivably terrible to
man's self-respect. Puffing the obnoxious fumes of to- 3
bacco, or chewing a leaf naturally attractive to no crea-
ture except a loathsome worm, is at least disgusting.

Man's enslavement to the most relentless masters — 6
passion, selfishness, envy, hatred, and revenge — is con-
quered only by a mighty struggle. Every Universal
hour of delay makes the struggle more severe. panacea 9
If man is not victorious over the passions, they crush
out happiness, health, and manhood. Here Christian
Science is the sovereign panacea, giving strength to the 12
weakness of mortal mind, — strength from the immortal
and omnipotent Mind, — and lifting humanity above
itself into purer desires, even into spiritual power and 15
good-will to man.

Let the slave of wrong desire learn the lessons of Chris-
tian Science, and he will get the better of that desire, 18
and ascend a degree in the scale of health, happiness,
and existence.

If delusion says, "I have lost my memory," contra- 21
dict it. No faculty of Mind is lost. In Science, all
being is eternal, spiritual, perfect, harmoni- Immortal
ous in every action. Let the perfect model be memory 24
present in your thoughts instead of its demoralized op-
posite. This spiritualization of thought lets in the light,
and brings the divine Mind, Life not death, into your 27
consciousness.

There are many species of insanity. All sin is insan-
ity in different degrees. Sin is spared from Sin a form
this classification, only because its method of of insanity 30
madness is in consonance with common mortal belief.

1 Every sort of sickness is error,—that is, sickness is
 loss of harmony. This view is not altered by the fact
 3 that sin is worse than sickness, and sickness is not ac-
 knowledged nor discovered to be error by many who are
 sick.

6 There is a universal insanity of so-called health, which
 mistakes fable for fact throughout the entire round of the
 material senses, but this general craze cannot, in a scien-
 9 tific diagnosis, shield the individual case from the special
 name of insanity. Those unfortunate people who are
 committed to insane asylums are only so many distinctly
 12 defined instances of the baneful effects of illusion on mortal
 minds and bodies.

The supposition that we can correct insanity by the use
 15 of purgatives and narcotics is in itself a mild species of
 insanity. Can drugs go of their own accord
 18 Drugs and brain-lobes to the brain and destroy the so-called inflam-
 mation of disordered functions, thus reaching mortal
 mind through matter? Drugs do not affect a corpse, and
 Truth does not distribute drugs through the blood, and
 21 from them derive a supposed effect on intelligence and sen-
 timent. A dislocation of the tarsal joint would produce
 insanity as perceptibly as would congestion of the brain,
 24 were it not that mortal mind thinks that the tarsal joint is
 less intimately connected with the mind than is the brain.
 Reverse the belief, and the results would be perceptibly
 27 different.

The unconscious thought in the corporeal substratum
 of brain produces no effect, and that condition of
 30 Matter and animate error the body which we call sensation in matter
 is unreal. Mortal mind is ignorant of it-
 self,—ignorant of the errors it includes and of their

effects. Intelligent matter is an impossibility. You 1
 may say: "But if disease obtains in matter, why do 2
 you insist that disease is formed by mortal mind and 3
 not by matter?" *Mortal mind* and body combine as
 one, and the nearer matter approaches its final state-
 ment, — animate error called nerves, brain, mind, — the 6
 more prolific it is likely to become in sin and disease-
 beliefs.

Unconscious mortal mind — *alias* matter, brain — can- 9
 not dictate terms to consciousness nor say, "I am sick."
 The belief, that the unconscious substratum Dictation
 of mortal mind, termed the body, suffers and of error 12
 reports disease independently of this so-called conscious
 mind, is the error which prevents mortals from knowing
 how to govern their bodies. 15

The so-called conscious mortal mind is believed to be
 superior to its unconscious substratum, matter, and
 the stronger never yields to the weaker, ex- So-called
 cept through fear or choice. The animate superiority 18
 should be governed by God alone. The real man is
 spiritual and immortal, but the mortal and imperfect 21
 so-called "children of men" are counterfeits from the
 beginning, to be laid aside for the pure reality. This
 mortal is put off, and the new man or real man is put 24
 on, in proportion as mortals realize the Science of man
 and seek the true model.

We have no right to say that life depends on matter 27
 now, but will not depend on it after death. We cannot
 spend our days here in ignorance of the Science
 of Life, and expect to find beyond the grave Death no
 a reward for this ignorance. Death will not make us benefactor 30
 harmonious and immortal as a recompense for ignorance.

1 If here we give no heed to Christian Science, which is
 spiritual and eternal, we shall not be ready for spiritual
 3 Life hereafter.

“This is life eternal,” says Jesus, — *is*, not *shall be*;
 and then he defines everlasting life as a present knowledge
 6 Life eternal of his Father and of himself, — the knowledge
and present of Love, Truth, and Life. “This is life eter-
 nal, that they might know Thee, the only true God, and
 9 Jesus Christ, whom Thou hast sent.” The Scriptures
 say, “Man shall not live by bread *alone*, but by every
 word that proceedeth out of the mouth of God,” show-
 12 ing that Truth is the actual life of man; but mankind
 objects to making this teaching practical.

Every trial of our faith in God makes us stronger.
 15 The more difficult seems the material condition to be
Love casteth overcome by Spirit, the stronger should be our
out fear faith and the purer our love. The Apostle
 18 John says: “There is no fear in Love, but perfect Love
 casteth out fear. . . . He that feareth is not made per-
 fect in Love.” Here is a definite and inspired proclama-
 21 tion of Christian Science.

MENTAL TREATMENT ILLUSTRATED

The Science of mental practice is susceptible of no
 24 misuse. Selfishness does not appear in the practice of
Be not Truth or Christian Science. If mental prac-
afraid tice is abused or is used in any way except to
 27 promote right thinking and doing, the power to heal
 mentally will diminish, until the practitioner’s healing
 ability is wholly lost. Christian scientific practice be-
 30 gins with Christ’s keynote of harmony, “Be not afraid!”

Said Job: "The thing which I greatly feared is come upon me." 1

My first discovery in the student's practice was this: 3
 If the student silently called the disease by name, when 3
 he argued against it, as a general rule the body Naming
 would respond more quickly, — just as a per- diseases 6
 son replies more readily when his name is spoken; but
 this was because the student was not perfectly attuned to
 divine Science, and needed the arguments of truth for 9
 reminders. If Spirit or the power of divine Love bear
 witness to the truth, this is the ultimatum, the scientific
 way, and the healing is instantaneous. 12

It is recorded that once Jesus asked the name of a dis-
 ease, — a disease which moderns would call *dementia*.
 The demon, or evil, replied that his name was Evils cast 15
 Legion. Thereupon Jesus cast out the evil, out
 and the insane man was changed and straightway be-
 came whole. The Scripture seems to import that Jesus 18
 caused the evil to be self-seen and so destroyed.

The procuring cause and foundation of all sickness is
 fear, ignorance, or sin. Disease is always induced by a 21
 false sense mentally entertained, not destroyed. Fear as the
 Disease is an image of thought externalized. foundation
 The mental state is called a material state. Whatever 24
 is cherished in mortal mind as the physical condition is
 imaged forth on the body.

Always begin your treatment by allaying the fear 27
 of patients. Silently reassure them as to their exemp-
 tion from disease and danger. Watch the re-
 sult of this simple rule of Christian Science, Unspoken
 and you will find that it alleviates the symptoms of every pleading 30
 disease. If you succeed in wholly removing the fear,

1 your patient is healed. The great fact that God lovingly
 3 governs all, never punishing aught but sin, is your stand-
 point, from which to advance and destroy the human fear
 of sickness. Mentally and silently plead the case scienti-
 6 fically for Truth. You may vary the arguments to meet
 the peculiar or general symptoms of the case you treat,
 but be thoroughly persuaded in your own mind concern-
 9 ing the truth which you think or speak, and you will be
 the victor.

You may call the disease by name when you mentally
 deny it; but by naming it audibly, you are liable under
 12 **Eloquent** some circumstances to impress it upon the
silence thought. The power of Christian Science and
 divine Love is omnipotent. It is indeed adequate to un-
 15 clasp the hold and to destroy disease, sin, and death.

To prevent disease or to cure it, the power of Truth,
 of divine Spirit, must break the dream of the material
 18 **Insistence** senses. To heal by argument, find the type
requisite of the ailment, get its name, and array your
 mental plea against the physical. Argue at first men-
 21 tally, not audibly, that the patient has no disease, and
 conform the argument so as to destroy the evidence of
 disease. Mentally insist that harmony is the fact, and
 24 that sickness is a temporal dream. Realize the presence
 of health and the fact of harmonious being, until the
 body corresponds with the normal conditions of health
 27 and harmony.

If the case is that of a young child or an infant, it needs
 to be met mainly through the parent's thought, silently
 30 **The cure** or audibly on the aforesaid basis of Christian
of infants Science. The Scientist knows that there can
 be no hereditary disease, since matter is not intelligent

and cannot transmit good or evil intelligence to man, and 1
 God, the only Mind, does not produce pain in matter.
 The act of yielding one's thoughts to the undue contem- 3
 plation of physical wants or conditions induces those very
 conditions. A single requirement, beyond what is neces- 6
 sary to meet the simplest needs of the babe is harmful.
 Mind regulates the condition of the stomach, bowels, and
 food, the temperature of children and of men, and matter
 does not. The wise or unwise views of parents and other 9
 persons on these subjects produce good or bad effects on
 the health of children.

The daily ablutions of an infant are no more natural 12
 nor necessary than would be the process of taking a fish
 out of water every day and covering it with dirt
 in order to make it thrive more vigorously in its Ablutions for cleanliness 15
 own element. "Cleanliness is next to godliness," but
 washing should be only for the purpose of keeping the
 body clean, and this can be effected without scrubbing the 18
 whole surface daily. Water is not the natural habitat of
 humanity. I insist on bodily cleanliness within and with-
 out. I am not patient with a speck of dirt; but in caring 21
 for an infant one need not wash his little body all over each
 day in order to keep it sweet as the new-blown flower.

Giving drugs to infants, noticing every symptom of 24
 flatulency, and constantly directing the mind to such
 signs, — that mind being laden with illusions Juvenile ailments 27
 about disease, health-laws, and death, — these
 actions convey mental images to children's budding
 thoughts, and often stamp them there, making it probable
 at any time that such ills may be reproduced in the very 30
 ailments feared. A child may have worms, if you say so,
 or any other malady, timorously held in the beliefs con-

1 cerning his body. Thus are laid the foundations of the
 belief in disease and death, and thus are children educated
 3 into discord.

The treatment of insanity is especially interesting.
 However obstinate the case, it yields more readily than
 6 ^{Cure of} _{insanity} do most diseases to the salutary action of
 truth, which counteracts error. The argu-
 ments to be used in curing insanity are the same as in
 9 other diseases: namely, the impossibility that matter,
 brain, can control or derange mind, can suffer or cause
 suffering; also the fact that truth and love will establish
 12 a healthy state, guide and govern mortal mind or the
 thought of the patient, and destroy all error, whether it is
 called dementia, hatred, or any other discord.

15 To fix truth steadfastly in your patients' thoughts, ex-
 plain Christian Science to them, but not too soon, — not
 until your patients are prepared for the explanation, —
 18 lest you array the sick against their own interests by troub-
 ling and perplexing their thought. The Christian Scien-
 tist's argument rests on the Christianly scientific basis of
 21 being. The Scripture declares, "The Lord He is God
 [good]; there is none else beside Him." Even so, harmony
 is universal, and discord is unreal. Christian Science de-
 24 clares that Mind is substance, also that matter neither
 feels, suffers, nor enjoys. Hold these points strongly in
 view. Keep in mind the verity of being, — that man is
 27 the image and likeness of God, in whom all being is
 painless and permanent. Remember that man's perfec-
 tion is real and unimpeachable, whereas imperfection is
 30 blameworthy, unreal, and is not brought about by divine
 Love.

Matter cannot be inflamed. Inflammation is fear, an

excited state of mortals which is not normal. Immortal Mind is the only cause; therefore disease is neither a cause nor an effect. Mind in every case is the eternal God, good. Sin, disease, and death have no foundations in Truth. Inflammation as a mortal belief quickens or impedes the action of the system, because thought moves quickly or slowly, leaps or halts when it contemplates unpleasant things, or when the individual looks upon some object which he dreads. Inflammation never appears in a part which mortal thought does not reach. That is why opiates relieve inflammation. They quiet the thought by inducing stupefaction and by resorting to matter instead of to Mind. Opiates do not remove the pain in any scientific sense. They only render mortal mind temporarily less fearful, till it can master an erroneous belief.

Note how thought makes the face pallid. It either retards the circulation or quickens it, causing a pale or flushed cheek. In the same way thought increases or diminishes the secretions, the action of the lungs, of the bowels, and of the heart. The muscles, moving quickly or slowly and impelled or palsied by thought, represent the action of all the organs of the human system, including brain and viscera. To remove the error producing disorder, you must calm and instruct mortal mind with immortal Truth.

Etherization will apparently cause the body to disappear. Before the thoughts are fully at rest, the limbs will vanish from consciousness. Indeed, the whole frame will sink from sight along with surrounding objects, leaving the pain standing forth as distinctly as a mountain-peak, as if it were a separate

Matter is
not inflamed

Truth calms
the thought

Effects of
etherization

1 bodily member. At last the agony also vanishes. This
 process shows the pain to be in the mind, for the inflam-
 3 mation is not suppressed; and the belief of pain will
 presently return, unless the mental image occasioning
 the pain be removed by recognizing the truth of being.

6 A hypodermic injection of morphine is administered
 to a patient, and in twenty minutes the sufferer is qui-
 9 ^{Sedatives} ^{valueless} etly asleep. To him there is no longer any
 pain. Yet any physician — allopathic, homœo-
 pathic, botanic, eclectic — will tell you that the trouble-
 some material cause is unremoved, and that when the
 12 soporific influence of the opium is exhausted, the pa-
 tient will find himself in the same pain, unless the belief
 which occasions the pain has meanwhile been changed.
 15 Where is the pain while the patient sleeps?

The material body, which you call *me*, is mortal mind,
 and this mind is material in sensation, even as the body,
 18 ^{The so-called} ^{physical ego} which has originated from this material sense
 and been developed according to it, is mate-
 rial. This materialism of parent and child is only in
 21 mortal mind, as the dead body proves; for when the
 mortal has resigned his body to dust, the body is no
 longer the parent, even in appearance.

24 The sick know nothing of the mental process by
 which they are depleted, and next to nothing of the
 27 ^{Evil thought} ^{depletes} metaphysical method by which they can be
 healed. If they ask about their disease, tell
 them only what is best for them to know. Assure them
 that they think too much about their ailments, and
 30 have already heard too much on that subject. Turn
 their thoughts away from their bodies to higher ob-
 jects. Teach them that their being is sustained by

Spirit, not by matter, and that they find health, peace, 1
and harmony in God, divine Love.

Give sick people credit for sometimes knowing more 3
than their doctors. Always support their trust in the
power of Mind to sustain the body. Never Helpful en-
couragement 6
tell the sick that they have more courage
than strength. Tell them rather, that their strength
is in proportion to their courage. If you make the sick
realize this great truism, there will be no reaction from 9
over-exertion or from excited conditions. Maintain
the facts of Christian Science, — that Spirit is God, and
therefore cannot be sick; that what is termed matter 12
cannot be sick; that all causation is Mind, acting
through spiritual law. Then hold your ground with
the unshaken understanding of Truth and Love, and 15
you will win. When you silence the witness against your
plea, you destroy the evidence, for the disease disap-
pears. The evidence before the corporeal senses is not 18
the Science of immortal man.

To the Christian Science healer, sickness is a dream
from which the patient needs to be awakened. Dis- 21
ease should not appear real to the physician, Disease to be
made unreal
since it is demonstrable that the way to
cure the patient is to make disease unreal to him. To 24
do this, the physician must understand the unreality
of disease in Science.

Explain audibly to your patients, as soon as they can 27
bear it, the complete control which Mind holds over the
body. Show them how mortal mind seems to induce
disease by certain fears and false conclusions, and how 30
divine Mind can cure by opposite thoughts. Give your
patients an underlying understanding to support them

1 and to shield them from the baneful effects of their own
 conclusions. Show them that the conquest over sickness,
 3 as well as over sin, depends on mentally destroying all
 belief in material pleasure or pain.

Stick to the truth of being in contradistinction to the
 6 error that life, substance, or intelligence can be in matter.

Christian
pleading Plead with an honest conviction of truth and
 a clear perception of the unchanging, unerr-
 9 ing, and certain effect of divine Science. Then, if your
 fidelity is half equal to the truth of your plea, you will
 heal the sick.

12 It must be clear to you that sickness is no more
 the reality of being than is sin. This mortal dream
 of sickness, sin, and death should cease
 15 **Truthful**
arguments through Christian Science. Then one dis-
 ease would be as readily destroyed as another. What-
 ever the belief is, if arguments are used to destroy it,
 18 the belief must be repudiated, and the negation must ex-
 tend to the supposed disease and to whatever decides its
 type and symptoms. Truth is affirmative, and confers
 21 harmony. All metaphysical logic is inspired by this sim-
 ple rule of Truth, which governs all reality. By the
 truthful arguments you employ, and especially by the
 24 spirit of Truth and Love which you entertain, you will
 heal the sick.

Include moral as well as physical belief in your efforts
 27 to destroy error. Cast out all manner of evil. "Preach
 the gospel to every creature." Speak the
Morality
required truth to every form of error. Tumors, ulcers,
 30 tubercles, inflammation, pain, deformed joints, are wak-
 ing dream-shadows, dark images of mortal thought, which
 flee before the light of Truth.

A moral question may hinder the recovery of the sick. 1
 Lurking error, lust, envy, revenge, malice, or hate will
 perpetuate or even create the belief in disease. Errors 3
 of all sorts tend in this direction. Your true course is
 to destroy the foe, and leave the field to God, Life, Truth,
 and Love, remembering that God and His ideas alone 6
 are real and harmonious.

If your patient from any cause suffers a relapse, meet
 the cause mentally and courageously, knowing that 9
 there can be no reaction in Truth. Neither ^{Relapse} disease itself, sin, nor fear has the power to ^{unnecessary}
 cause disease or a relapse. Disease has no intelligence 12
 with which to move itself about or to change itself from
 one form to another. If disease moves, mind, not mat-
 ter, moves it; therefore be sure that you move it off. 15
 Meet every adverse circumstance as its master. Ob-
 serve mind instead of body, lest aught unfit for develop-
 ment enter thought. Think less of material conditions 18
 and more of spiritual.

Mind produces all action. If the action proceeds from
 Truth, from immortal Mind, there is harmony; but mor- 21
 tal mind is liable to any phase of belief. A
 relapse cannot in reality occur in mortals or ^{Conquer} so-called mortal minds, for there is but one ^{beliefs and} ^{fears} 24
 Mind, one God. Never fear the mental malpractitioner,
 the mental assassin, who, in attempting to rule mankind,
 tramples upon the divine Principle of metaphysics, for God 27
 is the only power. To succeed in healing, you must con-
 quer your own fears as well as those of your patients, and
 rise into higher and holier consciousness. 30

If it is found necessary to treat against relapse, know
 that disease or its symptoms cannot change forms, nor

1 go from one part to another, for Truth destroys disease.
 There is no metastasis, no stoppage of harmonious
 3 True govern-
ment of man action, no paralysis. Truth not error, Love
 not hate, Spirit not matter, governs man. If
 students do not readily heal themselves, they should
 6 early call an experienced Christian Scientist to aid
 them. If they are unwilling to do this for themselves,
 they need only to know that error cannot produce this
 9 unnatural reluctance.

Instruct the sick that they are not helpless victims,
 for if they will only accept Truth, they can resist disease
 12 Positive
reassurance and ward it off, as positively as they can the
 temptation to sin. This fact of Christian Sci-
 15 ence should be explained to invalids when they are in a
 fit mood to receive it, — when they will not array them-
 selves against it, but are ready to become receptive to the
 new idea. The fact that Truth overcomes both disease
 18 and sin reassures depressed hope. It imparts a healthy
 stimulus to the body, and regulates the system. It in-
 creases or diminishes the action, as the case may require,
 21 better than any drug, alterative, or tonic.

Mind is the natural stimulus of the body, but erro-
 neous belief, taken at its best, is not promotive of health
 24 Proper
stimulus or happiness. Tell the sick that they can
 meet disease fearlessly, if they only realize
 that divine Love gives them all power over every physical
 27 action and condition.

If it becomes necessary to startle mortal mind to break
 its dream of suffering, vehemently tell your patient that
 30 Awaken the
patient he must awake. Turn his gaze from the false
 evidence of the senses to the harmonious facts
 of Soul and immortal being. Tell him that he suffers

only as the insane suffer, from false beliefs. The only
 difference is, that insanity implies belief in a diseased
 brain, while physical ailments (so-called) arise from the
 belief that other portions of the body are deranged. De-
 rangement, or *disarrangement*, is a word which conveys
 the true definition of all human belief in ill-health, or dis-
 turbed harmony. Should you thus startle mortal mind
 in order to remove its beliefs, afterwards make known
 to the patient your motive for this shock, showing him
 that it was to facilitate recovery.

If a crisis occurs in your treatment, you must treat
 the patient less for the disease and more for the mental
 disturbance or fermentation, and subdue the
 symptoms by removing the belief that this How to
 treat a crisis
 chemicalization produces pain or disease. Insist vehe-
 mently on the great fact which covers the whole ground,
 that God, Spirit, is all, and that there is none beside
 Him. There is *no disease*. When the supposed suffer-
 ing is gone from mortal mind, there can be no pain; and
 when the fear is destroyed, the inflammation will sub-
 side. Calm the excitement sometimes induced by chemi-
 calization, which is the alterative effect produced by
 Truth upon error, and sometimes explain the symptoms
 and their cause to the patient.

It is no more Christianly scientific to see disease than
 it is to experience it. If you would destroy the sense
 of disease, you should not build it up by
 wishing to see the forms it assumes or by
 employing a single material application for
 its relief. The perversion of Mind-science is like as-
 serting that the products of eight multiplied by five, and
 of seven by ten, are both forty, and that their combined

1 sum is fifty, and then calling the process mathematics.
 2 Wiser than his persecutors, Jesus said: "If I by Beelze-
 3 bub cast out devils, by whom do your children cast them
 4 out?"

5 If the reader of this book observes a great stir through-
 6 out his whole system, and certain moral and physical
 7 symptoms seem aggravated, these indications
 8 are favorable. Continue to read, and the book
 9 will become the physician, allaying the tremor which
 10 Truth often brings to error when destroying it.

11 Patients, unfamiliar with the cause of this commotion
 12 and ignorant that it is a favorable omen, may be alarmed.

13 If such be the case, explain to them the law
 14 of this action. As when an acid and alkali
 15 meet and bring out a third quality, so mental and moral
 16 chemistry changes the material base of thought, giving
 17 more spirituality to consciousness and causing it to depend
 18 less on material evidence. These changes which go on
 19 in mortal mind serve to reconstruct the body. Thus
 20 Christian Science, by the alchemy of Spirit, destroys sin
 21 and death.

22 Let us suppose two parallel cases of bone-disease, both
 23 similarly produced and attended by the same symptoms.
 24 **Bone-healing by surgery** A surgeon is employed in one case, and a
 25 Christian Scientist in the other. The sur-
 26 geon, holding that matter forms its own conditions and
 27 renders them fatal at certain points, entertains fears and
 28 doubts as to the ultimate outcome of the injury. Not
 29 holding the reins of government in his own hands, he
 30 believes that something stronger than Mind — namely,
 matter — governs the case. His treatment is therefore
 tentative. This mental state invites defeat. The belief

that he has met his master in matter and may not be 1
 able to mend the bone, increases his fear; yet this belief
 should not be communicated to the patient, either ver- 3
 bally or otherwise, for this fear greatly diminishes the
 tendency towards a favorable result. Remember that the
 unexpressed belief oftentimes affects a sensitive patient 6
 more strongly than the expressed thought.

The Christian Scientist, understanding scientifically
 that all is Mind, commences with mental causation, the 9
 truth of being, to destroy the error. This cor- Scientific
 rective is an alterative, reaching to every part corrective
 of the human system. According to Scripture, it searches 12
 "the joints and marrow," and it restores the harmony of
 man.

The matter-physician deals with matter as both his foe 15
 and his remedy. He regards the ailment as weakened or
 strengthened according to the evidence which Coping with
 matter presents. The metaphysician, making difficulties 18
 Mind his basis of operation irrespective of matter and
 regarding the truth and harmony of being as superior to
 error and discord, has rendered himself strong, instead 21
 of weak, to cope with the case; and he proportionately
 strengthens his patient with the stimulus of courage and
 conscious power. Both Science and consciousness are 24
 now at work in the economy of being according to the law
 of Mind, which ultimately asserts its absolute supremacy.

Ossification or any abnormal condition or derange- 27
 ment of the body is as directly the action of mortal
 mind as is dementia or insanity. Bones have Formation
 only the substance of thought which forms from thought 30
 them. They are only phenomena of the mind of mor-
 tals. The so-called substance of bone is formed first

1 by the parent's mind, through self-division. Soon the
 child becomes a separate, individualized mortal mind,
 3 which takes possession of itself and its own thoughts of
 bones.

Accidents are unknown to God, or immortal Mind,
 6 and we must leave the mortal basis of belief
 Accidents
 unknown
 to God
 and unite with the one Mind, in order to
 change the notion of chance to the proper sense
 9 of God's unerring direction and thus bring out harmony.

Under divine Providence there can be no accidents,
 since there is no room for imperfection in perfection.

12 In medical practice objections would be raised if one
 doctor should administer a drug to counteract the work-
 ing of a remedy prescribed by another doctor.

Opposing
 mentality
 15 It is equally important in metaphysical prac-
 tice that the *minds* which surround your patient should
 not act against your influence by continually expressing
 18 such opinions as may alarm or discourage, — either by
 giving antagonistic advice or through unspoken thoughts
 resting on your patient. While it is certain that the
 21 divine Mind can remove any obstacle, still you need the
 ear of your auditor. It is not more difficult to make your-
 self heard mentally while others are thinking about your
 24 patients or conversing with them, if you understand
 Christian Science — the oneness and the allness of divine
 Love; but it is well to be alone with God and the sick
 27 when treating disease.

To prevent or to cure scrofula and other so-called he-
 reditary diseases, you must destroy the belief in these ills
 30 Mind removes
 scrofula
 and the faith in the possibility of their trans-
 mission. The patient may tell you that he
 has a humor in the blood, a scrofulous diathesis. His

parents or some of his progenitors farther back have so 1
 believed. Mortal mind, not matter, induces this con-
 clusion and its results. You will have humors, just so 3
 long as you believe them to be safety-valves or to be
 ineradicable.

If the case to be mentally treated is consumption, take 6
 up the leading points included (according to belief) in
 this disease. Show that it is not inherited; Nothing to
 that inflammation, tubercles, hemorrhage, and consume 9
 decomposition are beliefs, images of mortal thought su-
 perimposed upon the body; that they are not the truth
 of man; that they should be treated as error and put out 12
 of thought. Then these ills will disappear.

If the body is diseased, this is but one of the beliefs of
 mortal mind. Mortal man will be less mortal, when he 15
 learns that matter never sustained existence The lungs
 and can never destroy God, who is man's Life. re-formed
 When this is understood, mankind will be more spiritual 18
 and know that there is nothing to consume, since Spirit,
 God, is All-in-all. What if the belief is consumption?
 God is more to a man than his belief, and the less we ac- 21
 knowledge matter or its laws, the more immortality we
 possess. Consciousness constructs a better body when
 faith in matter has been conquered. Correct material 24
 belief by spiritual understanding, and Spirit will form
 you anew. You will never fear again except to offend
 God, and you will never believe that heart or any por- 27
 tion of the body can destroy you.

If you have sound and capacious lungs and want
 them to remain so, be always ready with the Soundness 30
 mental protest against the opposite belief in maintained
 heredity. Discard all notions about lungs, tubercles, in-

1 herited consumption, or disease arising from any cir-
 2 cumstance, and you will find that mortal mind, when
 3 instructed by Truth, yields to divine power, which steers
 the body into health.

The discoverer of Christian Science finds the path less
 6 difficult when she has the high goal always before her
 thoughts, than when she counts her footsteps
 7 Our footsteps
 heavenward in endeavoring to reach it. When the desti-
 9 nation is desirable, expectation speeds our progress. The
 struggle for Truth makes one strong instead of weak,
 resting instead of wearying one. If the belief in death
 12 were obliterated, and the understanding obtained that
 there is no death, this would be a "tree of life," known
 by its fruits. Man should renew his energies and en-
 15 deavors, and see the folly of hypocrisy, while also learn-
 ing the necessity of working out his own salvation. When
 it is learned that disease cannot destroy life, and that
 18 mortals are not saved from sin or sickness by death, this
 understanding will quicken into newness of life. It will
 master either a desire to die or a dread of the grave,
 21 and thus destroy the great fear that besets mortal
 existence.

The relinquishment of all faith in death and also of
 24 the fear of its sting would raise the standard of health
 and morals far beyond its present elevation,
 25 Christian
 standard and would enable us to hold the banner of
 27 Christianity aloft with unflinching faith in God, in Life
 eternal. Sin brought death, and death will disappear
 with the disappearance of sin. Man is immortal, and
 30 the body cannot die, because matter has no life to sur-
 render. The human concepts named matter, death, dis-
 ease, sickness, and sin are all that can be destroyed.

If it is true that man lives, this fact can never change 1
 in Science to the opposite belief that man dies. Life is 2
 the law of Soul, even the law of the spirit of 3
 Truth, and Soul is never without its represent- Life not
contingent
on matter
 ative. Man's individual being can no more
 die nor disappear in unconsciousness than can Soul, for 6
 both are immortal. If man believes in death now, he
 must disbelieve in it when learning that there is no reality
 in death, since the truth of being is deathless. The be- 9
 lief that existence is contingent on matter must be met
 and mastered by Science, before Life can be understood
 and harmony obtained. 12

Death is but another phase of the dream that exist-
 ence can be material. Nothing can interfere with the
 harmony of being nor end the existence of Mortality
vanquished 15
 man in Science. Man is the same after as
 before a bone is broken or the body guillotined. If man
 is never to overcome death, why do the Scriptures say, 18
 "The last enemy that shall be destroyed is death"? The
 tenor of the Word shows that we shall obtain the victory
 over death in proportion as we overcome sin. The great 21
 difficulty lies in ignorance of what God is. God, Life,
 Truth, and Love make man undying. Immortal Mind,
 governing all, must be acknowledged as supreme in the 24
 physical realm, so-called, as well as in the spiritual.

Called to the bed of death, what material remedy has
 man when all such remedies have failed? Spirit is his 27
 last resort, but it should have been his first
 and only resort. The dream of death must No death
nor inaction
 be mastered by Mind here or hereafter. Thought 30
 will waken from its own material declaration, "I am
 dead," to catch this trumpet-word of Truth, "There

1 is no death, no inaction, diseased action, overaction, nor reaction."

3 Life is real, and death is the illusion. A demonstration of the facts of Soul in Jesus' way resolves the dark
 6 Vision opening visions of material sense into harmony and immortality. Man's privilege at this supreme moment is to prove the words of our Master: "If a man keep my saying, he shall never see death." To divest
 9 thought of false trusts and material evidences in order that the spiritual facts of being may appear,—this is the great attainment by means of which we shall sweep
 12 away the false and give place to the true. Thus we may establish in truth the temple, or body, "whose builder and maker is God."

15 We should consecrate existence, not "to the unknown God" whom we "ignorantly worship," but to the eternal
 18 Intelligent consecration builder, the everlasting Father, to the Life which mortal sense cannot impair nor mortal belief destroy. We must realize the ability of mental
 21 with the life which is spiritual, not material.

The great spiritual fact must be brought out that man is, not *shall be*, perfect and immortal. We must hold
 24 The present immortality forever the consciousness of existence, and sooner or later, through Christ and Christian Science, we must master sin and death. The evidence
 27 of man's immortality will become more apparent, as material beliefs are given up and the immortal facts of being are admitted.

30 The author has healed hopeless organic disease, and raised the dying to life and health through the understanding of God as the only Life. It is a sin to believe

that aught can overpower omnipotent and eternal Life, 1
 and this Life must be brought to light by the understand-
 ing that there is no death, as well as by other 3
 graces of Spirit. We must begin, however, Careful guidance
 with the more simple demonstrations of control, and
 the sooner we begin the better. The final demonstration 6
 takes time for its accomplishment. When walking, we
 are guided by the eye. We look before our feet, and if
 we are wise, we look beyond a single step in the line of 9
 spiritual advancement.

The corpse, deserted by thought, is cold and decays,
 but it never suffers. Science declares that man is sub- 12
 ject to Mind. Mortal mind affirms that mind
 is subordinate to the body, that the body is Clay reply-
 ing to the
 potter
 dying, that it must be buried and decomposed 15
 into dust; but mortal mind's affirmation is not true.
 Mortals waken from the dream of death with bodies un-
 seen by those who think that they bury the body. 18

If man did not exist before the material organization
 began, he could not exist after the body is disintegrated.
 If we live after death and are immortal, we 21
 must have lived before birth, for if Life ever Continuity
 of existence
 had any beginning, it must also have an ending, even ac-
 cording to the calculations of natural science. Do you 24
 believe this? No! Do you understand it? No! This
 is why you doubt the statement and do not demonstrate
 the facts it involves. We must have faith in all the say- 27
 ings of our Master, though they are not included in the
 teachings of the schools, and are not understood gener-
 ally by our ethical instructors. 30

Jesus said (John viii. 51), "If a man keep my saying,
 he shall never see death." That statement is not con-

1 fined to spiritual life, but includes all the phenomena of
 existence. Jesus demonstrated this, healing the dying
 3 Life all-
 inclusive and raising the dead. Mortal mind must part
 with error, must put off itself with its deeds,
 and immortal manhood, the Christ ideal, will appear.
 6 Faith should enlarge its borders and strengthen its base
 by resting upon Spirit instead of matter. When man
 gives up his belief in death, he will advance more rapidly
 9 towards God, Life, and Love. Belief in sickness and
 death, as certainly as belief in sin, tends to shut out the
 true sense of Life and health. When will mankind wake
 12 to this great fact in Science?

I here present to my readers an allegory illustrative
 of the law of divine Mind and of the supposed laws of mat-
 15 ter and hygiene, an allegory in which the plea of Christian
 Science heals the sick.

Suppose a mental case to be on trial, as cases are tried
 18 in court. A man is charged with having committed liver-
 complaint. The patient feels ill, ruminates,
 20 A mental
 court case and the trial commences. Personal Sense is
 the plaintiff. Mortal Man is the defendant. False Belief
 is the attorney for Personal Sense. Mortal Minds, Ma-
 teria Medica, Anatomy, Physiology, Hypnotism, Envy,
 24 Greed and Ingratitude, constitute the jury. The court-
 room is filled with interested spectators, and Judge
 Medicine is on the bench.

27 The evidence for the prosecution being called for, a
 witness testifies thus:—

I represent Health-laws. I was present on certain nights
 30 when the prisoner, or patient, watched with a sick friend.
 Although I have the superintendence of human affairs, I
 was personally abused on those occasions. I was told that

I must remain silent until called for at this trial, when I 1
 would be allowed to testify in the case. Notwithstanding 2
 my rules to the contrary, the prisoner watched with the sick 3
 every night in the week. When the sick mortal was thirsty,
 the prisoner gave him drink. During all this time the pris- 6
 oner attended to his daily labors, partaking of food at ir-
 regular intervals, sometimes going to sleep immediately
 after a heavy meal. At last he committed liver-complaint,
 which I considered criminal, inasmuch as this offence is 9
 deemed punishable with death. Therefore I arrested Mor-
 tal Man in behalf of the state (namely, the body) and cast
 him into prison. 12

At the time of the arrest the prisoner summoned Physi-
 ology, Materia Medica, and Hypnotism to prevent his pun-
 ishment. The struggle on their part was long. Materia 15
 Medica held out the longest, but at length all these assist-
 ants resigned to me, Health-laws, and I succeeded in get-
 ting Mortal Man into close confinement until I should 18
 release him.

The next witness is called:—

I am Coated Tongue. I am covered with a foul fur, 21
 placed on me the night of the liver-attack. Morbid Secre-
 tion hypnotized the prisoner and took control of his mind,
 making him despondent. 24

Another witness takes the stand and testifies:—

I am Sallow Skin. I have been dry, hot, and chilled by
 turns since the night of the liver-attack. I have lost my 27
 healthy hue and become unsightly, although nothing on my
 part has occasioned this change. I practise daily ablutions
 and perform my functions as usual, but I am robbed of my 30
 good looks.

1 The next witness testifies:—

I am Nerve, the State Commissioner for Mortal Man.
3 I am intimately acquainted with the plaintiff, Personal
Sense, and know him to be truthful and upright, whereas
Mortal Man, the prisoner at the bar, is capable of false-
6 hood. I was witness to the crime of liver-complaint. I
knew the prisoner would commit it, for I convey messages
from my residence in matter, *alias* brain, to body.

9 Another witness is called for by the Court of Error
and says:—

I am Mortality, Governor of the Province of Body, in
12 which Mortal Man resides. In this province there is a stat-
ute regarding disease, — namely, that he upon whose per-
son disease is found shall be treated as a criminal and
15 punished with death.

The Judge asks if by doing good to his neighbor, it is
possible for man to become diseased, transgress the laws,
18 and merit punishment, and Governor Mortality replies in
the affirmative.

Another witness takes the stand and testifies:—

21 I am Death. I was called for, shortly after the report of
the crime, by the officer of the Board of Health, who pro-
tested that the prisoner had abused him, and that my pres-
24 ence was required to confirm his testimony. One of the
prisoner's friends, *Materia Medica*, was present when I
arrived, endeavoring to assist the prisoner to escape from
27 the hands of justice, *alias* nature's so-called law; but my
appearance with a message from the Board of Health
changed the purpose of *Materia Medica*, and he decided at
30 once that the prisoner should die.

The testimony for the plaintiff, Personal Sense, being 1
 closed, Judge Medicine arises, and with great solemnity
 addresses the jury of Mortal Minds. He an- 3
 alyzes the offence, reviews the testimony, and Judge Medi-
 cine charges
 the jury
 explains the law relating to liver-complaint.
 His conclusion is, that laws of nature render disease 6
 homicidal. In compliance with a stern duty, his Honor,
 Judge Medicine, urges the jury not to allow their judg- 9
 ment to be warped by the irrational, unchristian sugges-
 tions of Christian Science. The jury must regard in such
 cases only the evidence of Personal Sense against Mortal
 Man. 12

As the Judge proceeds, the prisoner grows restless. His
 sallow face blanches with fear, and a look of despair and
 death settles upon it. The case is given to the jury. A 15
 brief consultation ensues, and the jury returns a verdict
 of "Guilty of liver-complaint in the first degree."

Judge Medicine then proceeds to pronounce the solemn 18
 sentence of death upon the prisoner. Because he has
 loved his neighbor as himself, Mortal Man has Mortal Man
 sentenced 21
 been guilty of benevolence in the first degree,
 and this has led him into the commission of the second
 crime, liver-complaint, which material laws condemn as
 homicide. For this crime Mortal Man is sentenced to 24
 be tortured until he is dead. "May God have mercy on
 your soul," is the Judge's solemn peroration.

The prisoner is then remanded to his cell (sick-bed), 27
 and Scholastic Theology is sent for to prepare the fright-
 ened sense of Life, God, — which sense must be immortal,
 — for *death*. 30

Ah! but Christ, Truth, the spirit of Life and the
 friend of Mortal Man, can open wide those prison doors

1 and set the captive free. Swift on the wings of divine
 Love, there comes a despatch: "Delay the execution;
 3 the prisoner is not guilty." Consternation fills
 Appeal to a
 higher
 tribunal
 the prison-yard. Some exclaim, "It is con-
 trary to law and justice." Others say,
 6 "The law of Christ supersedes *our* laws; let us follow
 Christ."

After much debate and opposition, permission is ob-
 9 tained for a trial in the Court of Spirit, where Christian
 Science is allowed to appear as counsel for
 Counsel for
 defence
 the unfortunate prisoner. Witnesses, judges,
 12 and jurors, who were at the previous Court of Error,
 are now summoned to appear before the bar of Justice
 and eternal Truth.

15 When the case for Mortal Man *versus* Personal Sense
 is opened, Mortal Man's counsel regards the prisoner
 with the utmost tenderness. The counsel's earnest,
 18 solemn eyes, kindling with hope and triumph, look up-
 ward. Then Christian Science turns suddenly to the
 supreme tribunal, and opens the argument for the
 21 defence:—

The prisoner at the bar has been unjustly sentenced.
 His trial was a tragedy, and is morally illegal. Mortal
 24 Man has had no proper counsel in the case. All the testi-
 mony has been on the side of Personal Sense, and we shall
 unearth this foul conspiracy against the liberty and life of
 27 Man. The only valid testimony in the case shows the
 alleged crime never to have been committed. The pris-
 oner is not proved "worthy of death, or of bonds."

30 Your Honor, the lower court has sentenced Mortal Man
 to die, but God made Man immortal and amenable to
 Spirit only. Denying justice to the body, that court com-

mended man's immortal Spirit to heavenly mercy, — Spirit 1
 which is God Himself and Man's only lawgiver! Who or
 what has sinned? Has the body or has Mortal Mind 3
 committed a criminal deed? Counsellor False Belief has
 argued that the body should die, while Reverend Theology
 would console conscious Mortal Mind, which alone is capa- 6
 ble of sin and suffering. The body committed no offence.
 Mortal Man, in obedience to higher law, helped his fellow-
 man, an act which should result in good to himself as well 9
 as to others.

The law of our Supreme Court decrees that whosoever
sinneth shall die; but good deeds are immortal, bringing 12
 joy instead of grief, pleasure instead of pain, and life
 instead of death. If liver-complaint was committed by
 trampling on Laws of Health, this was a good deed, for the 15
 agent of those laws is an outlaw, a destroyer of Mortal
 Man's liberty and rights. Laws of Health should be sen-
 tenced to die. 18

Watching beside the couch of pain in the exercise of a
 love that "is the fulfilling of the law," — doing "unto
 others as ye would that they should do unto you," — this 21
 is no infringement of law, for no demand, human or divine,
 renders it just to punish a man for acting justly. If mor-
 tals sin, our Supreme Judge in equity decides what penalty 24
 is due for the sin, and Mortal Man can suffer only for his
 sin. For naught else can he be punished, according to the
 law of Spirit, God. 27

Then what jurisdiction had his Honor, Judge Medicine,
 in this case? To him I might say, in Bible language, "Sit-
 test thou to judge . . . after the law, and commandest . . . 30
 to be smitten contrary to the law?" The only jurisdiction
 to which the prisoner can submit is that of Truth, Life, and
 Love. If they condemn him not, neither shall Judge Medi- 33
 cine condemn him; and I ask that the prisoner be restored
 to the liberty of which he has been unjustly deprived.

1 The principal witness (the officer of the Health-laws)
deposed that he was an eye-witness to the good deeds for
3 which Mortal Man is under sentence of death. After be-
traying him into the hands of your law, the Health-agent
disappeared, to reappear however at the trial as a witness
6 against Mortal Man and in the interest of Personal Sense,
a murderer. Your Supreme Court must find the pris-
9 oner on the night of the alleged offence to have been acting
within the limits of the divine law, and in obedience
thereto. Upon this statute hangs all the law and testimony.
Giving a cup of cold water in Christ's name, is a Christian
12 service. Laying down his life for a good deed, Mortal Man
should find it again. Such acts bear their own justifica-
tion, and are under the protection of the Most High.

15 Prior to the night of his arrest, the prisoner summoned
two professed friends, Materia Medica and Physiology, to
prevent his committing liver-complaint, and thus save him
18 from arrest. But they brought with them Fear, the sheriff,
to precipitate the result which they were called to prevent.
It was Fear who handcuffed Mortal Man and would now
21 punish him. You have left Mortal Man no alternative.
He must obey your law, fear its consequences, and be pun-
ished for his fear. His friends struggled hard to rescue the
24 prisoner from the penalty they considered justly due, but
they were compelled to let him be taken into custody, tried,
and condemned. Thereupon Judge Medicine sat in judg-
27 ment on the case, and substantially charged the jury, twelve
Mortal Minds, to find the prisoner guilty. His Honor sen-
tenced Mortal Man to die for the very deeds which the di-
30 vine law compels man to commit. Thus the Court of Error
construed obedience to the law of divine Love as disobedi-
ence to the law of Life. Claiming to protect Mortal Man
33 in right-doing, that court pronounced a sentence of death
for doing right.

One of the principal witnesses, Nerve, testified that he

was a ruler of Body, in which province Mortal Man resides. 1
 He also testified that he was on intimate terms with the
 plaintiff, and knew Personal Sense to be truthful; that he 3
 knew Man, and that Man was made in the image of God,
 but was a criminal. This is a foul aspersion on man's
 Maker. It blots the fair escutcheon of omnipotence. It in- 6
 dicates malice aforethought, a determination to condemn
 Man in the interest of Personal Sense. At the bar of Truth,
 in the presence of divine Justice, before the Judge of our 9
 higher tribunal, the Supreme Court of Spirit, and before
 its jurors, the Spiritual Senses, I proclaim this witness,
 Nerve, to be destitute of intelligence and truth and to be 12
 a false witness.

Man self-destroyed; the testimony of matter respected;
 Spirit not allowed a hearing; Soul a criminal though 15
 recommended to mercy; the helpless innocent body tor-
 tured, — these are the terrible records of your Court of
 Error, and I ask that the Supreme Court of Spirit reverse 18
 this decision.

Here the opposing counsel, False Belief, called Chris-
 tian Science to order for contempt of court. Various 21
 notables — Materia Medica, Anatomy, Physiology, Scho-
 lastic Theology, and Jurisprudence — rose to the ques-
 tion of expelling Christian Science from the bar, for such 24
 high-handed illegality. They declared that Christian Sci-
 ence was overthrowing the judicial proceedings of a regu-
 larly constituted court. 27

But Judge Justice of the Supreme Court of Spirit over-
 ruled their motions on the ground that unjust usages
 were not allowed at the bar of Truth, which ranks above 30
 the lower Court of Error.

The attorney, Christian Science, then read from the
 supreme statute-book, the Bible, certain extracts on the 33

1 Rights of Man, remarking that the Bible was better authority than Blackstone:—

3 Let us make man in our image, after our likeness; and let them have dominion.

Behold, I give unto you power . . . over all the power
6 of the enemy: and nothing shall by any means hurt you.

If a man keep my saying, he shall never see death.

Then Christian Science proved the witness, Nerve, to
9 be a perjurer. Instead of being a ruler in the Province of Body, in which Mortal Man was reported to reside, Nerve was an insubordinate citizen, putting in false
12 claims to office and bearing false witness against Man. Turning suddenly to Personal Sense, by this time silent, Christian Science continued:—

15 I ask your arrest in the name of Almighty God on three distinct charges of crime, to wit: perjury, treason, and conspiracy against the rights and life of man.

18 Then Christian Science continued:—

Another witness, equally inadequate, said that on the night of the crime a garment of foul fur was spread over
21 him by Morbid Secretion, while the facts in the case show that this fur is a foreign substance, imported by False Belief, the attorney for Personal Sense, who is in partnership
24 with Error and smuggles Error's goods into market without the inspection of Soul's government officers. When the Court of Truth summoned Furred Tongue for examination,
27 he disappeared and was never heard of more.

Morbid Secretion is not an importer or dealer in fur, but we have heard Materia Medica explain how this fur is
30 manufactured, and we know Morbid Secretion to be on friendly terms with the firm of Personal Sense, Error, &

Co., receiving pay from them and introducing their goods 1
 into the market. Also, be it known that False Belief, the
 counsel for the plaintiff, Personal Sense, is a buyer for this 3
 firm. He manufactures for it, keeps a furnishing store,
 and advertises largely for his employers.

Death testified that he was absent from the Province of 6
 Body, when a message came from False Belief, command-
 ing him to take part in the homicide. At this request
 Death repaired to the spot where the liver-complaint was 9
 in process, frightening away Materia Medica, who was then
 manacled the prisoner in the attempt to save him. True,
 Materia Medica was a misguided participant in the misdeed 12
 for which the Health-officer had Mortal Man in custody,
 though Mortal Man was innocent.

Christian Science turned from the abashed witnesses, 15
 his words flashing as lightning in the perturbed faces
 of these worthies, Scholastic Theology, Materia Medica,
 Physiology, the blind Hypnotism, and the masked Per- 18
 sonal Sense, and said:—

God will smite you, O whited walls, for injuring in your
 ignorance the unfortunate Mortal Man who sought your 21
 aid in his struggles against liver-complaint and Death.
 You came to his rescue, only to fasten upon him an offence
 of which he was innocent. You aided and abetted Fear 24
 and Health-laws. You betrayed Mortal Man, meanwhile
 declaring Disease to be God's servant and the righteous
 executor of His laws. Our higher statutes declare you all, 27
 witnesses, jurors, and judges, to be offenders, awaiting the
 sentence which General Progress and Divine Love will
 pronounce. 30

We send our best detectives to whatever locality is re-
 ported to be haunted by Disease, but on visiting the spot,
 they learn that Disease was never there, for he could not 33

1 possibly elude their search. Your Material Court of Errors,
when it condemned Mortal Man on the ground of hygienic
3 disobedience, was manipulated by the oleaginous machina-
tions of the counsel, False Belief, whom Truth arraigns
before the supreme bar of Spirit to answer for his crime.
6 Morbid Secretion is taught how to make sleep befool reason
before sacrificing mortals to their false gods.

Mortal Minds were deceived by your attorney, False Be-
9 lief, and were influenced to give a verdict delivering Mortal
Man to Death. Good deeds are transformed into crimes,
to which you attach penalties; but no warping of justice
12 can render disobedience to the so-called laws of Matter
disobedience to God, or an act of homicide. Even penal
law holds homicide, under stress of circumstances, to be
15 justifiable. Now what greater justification can any deed
have, than that it is for the good of one's neighbor? Where-
fore, then, in the name of outraged justice, do you sentence
18 Mortal Man for ministering to the wants of his fellow-man
in obedience to divine law? You cannot trample upon the
decree of the Supreme Bench. Mortal Man has his appeal
21 to Spirit, God, who sentences only for sin.

The false and unjust beliefs of your human mental legis-
lators compel them to enact wicked laws of sickness and so
24 forth, and then render obedience to these laws punishable
as crime. In the presence of the Supreme Lawgiver, stand-
ing at the bar of Truth, and in accordance with the divine
27 statutes, I repudiate the false testimony of Personal Sense.
I ask that he be forbidden to enter against Mortal Man
any more suits to be tried at the Court of Material Error.
30 I appeal to the just and equitable decisions of divine Spirit
to restore to Mortal Man the rights of which he has been
deprived.

33 Here the counsel for the defence closed, and the Chief
Justice of the Supreme Court, with benign and imposing

presence, comprehending and defining all law and evi- 1
 dence, explained from his statute-book, the Bible, that any so-called law, which under- 2
 takes to punish aught but sin, is null and void. Charge of the
Chief Justice 3

He also decided that the plaintiff, Personal Sense, be 4
 not permitted to enter any suits at the bar of Soul, but 5
 be enjoined to keep perpetual silence, and in case of 6
 temptation, to give heavy bonds for good behavior. He 7
 concluded his charge thus:— 8 9

The plea of False Belief we deem unworthy of a hearing. 10
 Let what False Belief utters, now and forever, fall into 11
 oblivion, “unknelled, uncoffined, and unknown.” Accord- 12
 ing to our statute, Material Law is a liar who cannot bear 13
 witness against Mortal Man, neither can Fear arrest Mortal 14
 Man nor can Disease cast him into prison. Our law refuses 15
 to recognize Man as sick or dying, but holds him to be for- 16
 ever in the image and likeness of his Maker. Reversing the 17
 testimony of Personal Sense and the decrees of the Court of 18
 Error in favor of Matter, Spirit decides in favor of Man 19
 and against Matter. We further recommend that Materia 20
 Medica adopt Christian Science and that Health-laws, 21
 Mesmerism, Hypnotism, Oriental Witchcraft, and Esoteric 22
 Magic be publicly executed at the hands of our sheriff, 23
 Progress. 24

The Supreme Bench decides in favor of intelligence, that 25
 no law outside of divine Mind can punish or reward Mortal 26
 Man. Your personal jurors in the Court of Error are 27
 myths. Your attorney, False Belief, is an impostor, per- 28
 suading Mortal Minds to return a verdict contrary to law 29
 and gospel. The plaintiff, Personal Sense, is recorded in 30
 our Book of books as a liar. Our great Teacher of mental 31
 jurisprudence speaks of him also as “a murderer from the 32
 beginning.” We have no trials for sickness before the tri- 33

1 bunal of divine Spirit. There, Man is adjudged innocent
 of transgressing physical laws, because there are no such
 3 laws. Our statute is spiritual, our Government is divine.
 "Shall not the Judge of all the earth do right?"

The Jury of Spiritual Senses agreed at once upon a
 6 verdict, and there resounded throughout the vast audience-
 chamber of Spirit the cry, Not guilty. Then
 Divine the prisoner rose up regenerated, strong, free.
 verdict
 9 We noticed, as he shook hands with his counsel, Chris-
 tian Science, that all sallowness and debility had dis-
 appeared. His form was erect and commanding, his
 12 countenance beaming with health and happiness. Divine
 Love had cast out fear. Mortal Man, no longer sick
 and in prison, walked forth, his feet "beautiful upon the
 15 mountains," as of one "that bringeth good tidings."

Neither animal magnetism nor hypnotism enters into
 the practice of Christian Science, in which truth cannot
 18 be reversed, but the reverse of error is true.
 Christ the An improved belief cannot retrograde. When
 great phy- Christ changes a belief of sin or of sickness into
 sician
 21 a better belief, then belief melts into spiritual understand-
 ing, and sin, disease, and death disappear. Christ, Truth,
 gives mortals temporary food and clothing until the ma-
 24 terial, transformed with the ideal, disappears, and man
 is clothed and fed spiritually. St. Paul says, "Work
 out your own salvation with fear and trembling;" Jesus
 27 said, "Fear not, little flock; for it is your Father's good
 pleasure to give you the kingdom." This truth is
 Christian Science.

30 Christian Scientists, be a law to yourselves that mental
 malpractice cannot harm you either when asleep or when
 awake.