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Address to her Association
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iii

Topics

Introduction

Christian Science Practice

Preamble
Mind Aware of Itself
Three-dimensional Belief in Matter
Sleeping and Waking Dream
Animal Magnetism Unmasked
Summary

Being Is Individual

Preamble
Jesus
Mary Baker Eddy
Oneself

Compulsory Health Insurance

Capitalism

Peace

Summary

GREETINGS

We are joyous today in this demonstration of our meeting. We are proving the unreality of limitations and restrictions calling themselves a belief in war, because we are here.

These meetings are not held only in obedience to The Manual of the Mother Church, for that would be mere ritualism, but because the student demonstrates for himself the one Being, God, Mind.

We are not here as persons, though material belief would call us teacher and students. Through the understanding of Christian Science, the Science of Mind, we learn who and what we are. We are not merely human beings, striving to be scientific in our demonstration of the one Being; but we have accepted and acknowledged the one and only I or Ego, the divine Mind, and from that standpoint, we manifest or reflect that which we are, the only I or Us.

I trust that today's paper will be beneficial in dealing with individual and world problems from the standpoint of divine Science, the one Mind, your consciousness.

INTRODUCTION

Christian Science is the "new tongue." Mary Baker Eddy refers to it thusly many times throughout her works. In *Miscellaneous Writings* she states,

"Science, understood, translates matter into Mind, rejects all other theories of causation, restores the spiritual and original meaning of the Scriptures, and explains the teachings and life of our Lord. It is religion's 'new tongue,' with 'signs following,' spoken of by St. Mark. It gives God's infinite meaning to mankind -- healing the sick, casting out evil, and raising the spiritually dead."¹

And in *Christian Healing* she says "The new tongue" is the spiritual meaning as opposed to the material. It is the language of Soul instead of the senses."² Christian Science being the "new tongue" it alone must translate or interpret the universe and all things. In *Science and Health*, Mrs. Eddy says,

"Advancing spiritual steps in the teeming universe of Mind lead on to spiritual spheres and exalted beings. To material sense, this divine universe is dim and distant, gray in the somber hues of twilight; but anon the veil is lifted, and the scene shifts into light. In the record, time is not yet measured by solar revolutions, and the motions and reflections of deific power cannot be apprehended until divine Science becomes the interpreter."³

Christian Science declares God to be the Principle of the universe and man, and we all know that **"The divine Principle of the universe must interpret the universe."**⁴

It is therefore incumbent upon the Christian Scientist to define, classify and interpret for the world all things. It is your business and mine. We alone know and understand God as Principle, and man and the universe as its reflection. We alone can give the divine and scientific meaning to everything this infinite idea, man-

¹ Mis 25:12

² Heal 7:6-8

³ S&H 513:6

⁴ S&H 272:28-29

universe includes. We must give the world the scientific definition of all things; of peace, of government, of capital and labor, as well as of God, of man and the universe, of health and church.

It is from the standpoint that "**Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them,**" ⁵ that I wish to present the various subjects of this year's Association Address to you.

We are not human beings living in a material world endeavoring to know God, but infinite and divine consciousness *including* the world. We already are what the world seems to be attaining.

To illustrate the importance of interpreting all things from the standpoint of Mind, God, I am going to give the definitions of some everyday subjects and topics of conversation from this standpoint of Principle, Mind, God. As I do this, mentally contrast them with some of the statements you have no doubt heard expressed by those considered to be experts in their field, but whose reasoning is based on finite mortal mind.

Capitalism is defined in Science as Mind, the only head or capital, and every man is a capitalist because God is his Mind.

Labor is the activity of that intelligence, so every man is a laborer.

The Fourth Dimension is that mental capacity which sees through the three dimensional belief, for there is no outside to infinity. Mind conscious of itself knows only itself without limitation of time or space. Every healing is that of a three dimensional belief.

Government is defined by Science as the law of God. "**In the spiritual Genesis of creation all law was vested in the lawgiver, who was a law to Himself. In divine Science, God is One and All; and, governing Himself, He governs the universe.**" ⁶

Peace is defined as "**the promise and reward of rightness.**"⁷It is Principle, Oneness.

So long as Christian Scientists allow the worldly wise to define and interpret things for them, darkness prevails for the world. For as it says in Genesis,

"And the earth was without form and void; and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters." ⁸

"Divine Science, the Word of God, saith to the darkness upon the face of error, 'God is All-in-all,' and the light of ever-present Love illumines the universe." ⁹

Remember that when more scientific advances are made by material scientists, biologists, astronomers, doctors of medicine, surgeons, psychiatrists, chemists, economists, etc., they are not teaching us or telling us anything, but they are reflecting *our scientific knowing* and interpreting from the standpoint of Mind, Principle, God.

⁵ S&H 513:17-19

⁶ Mis 258:12

⁷ My 278:23

⁸ Gen 1:2

⁹ S&H 503:12

As an example of material scientists reflecting *our scientific knowing and interpreting from the standpoint of Mind*, I should like to bring to your attention the changes of thinking in the field of light. First, let us note the scientific interpretation given to light by Mrs. Eddy. She says,

"Light is a symbol of Mind, of Life, Truth, and Love and not a vitalizing property of matter. Science reveals only one Mind, and this one shining by its own light and governing the universe, including man, in perfect harmony. This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'Whose seed is in itself.'" ¹⁰

"In divine Science, which is the seal of Deity and has the impress of heaven, God is revealed as infinite light. In the eternal Mind, no night is there." ¹¹

It is history that, at times of great spiritual revelation, light has been seen. When Moses gave the Commandments, his face shone. At the birth of Jesus, a star shone forth. When Peter in prison, bound between two soldiers, entertained divine thoughts which released him, a light shone in the prison. On the Mount of Transfiguration with Peter, James and John, it is recorded that Jesus **"was transfigured before them; and his face did shine as the sun, and his raiment was white as light."**

Mrs. Eddy, in writing *Science and Health*, says that

"What I wrote had a strange coincidence or relationship with the light of revelation and solar light. I could not write these notes after sunset." ¹²

Also, in the picture of Mrs. Eddy's symbolic poem *Christ and Christmas* the light of the star predominates throughout.

I remember when Miss Morrison was lecturing, she told of being lost in a wood. As it grew dark and she still did not find her way, the verse from Psalms came with great clearness and force, **"Thy word is a lamp unto my feet, and a light unto my path."**¹³ At that moment, she was conscious of a light at her feet which showed her the way out.

Christian Science reveals that light is intelligence, Mind, and because God is the Mind of man, he is that light. In and as the light of divine intelligence, all things are revealed.

In view of this, I think the following excerpts from a report by a newspaperman on recent advances in the field of medicine and illumination research show how Christian Science **"illumines, designates and leads the way."**¹⁴

(Newspaper Article.)"For years, material scientists referred to man as a rational animal. Now, leading scientists, including those at Harvard University, refer to man as a manifestation of light, indicating that when a man is born, a light is turned on. In this same field, Dr. Crile conducted experiments which proved that an aura of light is ever-present around the head of an individual. In fact, this glow of light traces about the whole body.

¹⁰ S&H 510:27-4

¹¹ S&H 511:11-14

¹² My 114:16-19

¹³ Psalms 119:105

¹⁴ S&H 454:19

He found that when the body was weak or under narcotics, this glow all but disappears, establishing the fact that a radiant person is a healthy person.

“No one should ever refer to a light as a *thing*. It is too sacred. A light is a great event, a light in a bulb or a candle is a great event going on. Light is indestructible. All darkness cannot destroy the light of a single candle. This is substantiated by the modern research of some of the ablest scientists of our time.”

From this account, I believe you can see that because of Mrs. Eddy's declaration to the world that light is the symbol of Mind; and because of the individual Christian Scientist's knowing of this fact, the evidence of it is reflected in these various fields. Our Leader says,

"A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples when he said: ... 'Ye are the light of the world' ... Let us watch, work, and pray that this ... light not be hid, but radiate and glow into noontide glory." ¹⁵

We are that light, for we know that the one Mind, our Mind, and the thoughts which we think in contradistinction to the error which may seem to be, is **the light, and we must be conscious of the power of this light.**

Let us always remember that Science **"is the unerring manifesto of Mind, the law of God, its divine Principle,"** and that **"it is the infinite calculus defining the line, plane, space and fourth dimension of Spirit."** ¹⁶Let us take our position as Scientists, not smugly or intolerantly, but in great love and understanding, never allowing the belief of mortal mind to interpret Life for us. Being faithful and living the facts of Being as Science, Mind, we find that **"old things are passed away; behold, all things are become new."** ¹⁷

CHRISTIAN SCIENCE PRACTICE

Preamble

We all know that the way in which the Christian Science Movement became visible and active was through the healing it accomplished. Each one here today knows he made his so-called entrance into Christian Science through healing. Some aspect of his life was healed, was answered. Perhaps it was physical, perhaps moral, perhaps a search for God was satisfied.

It was the healing that attracted the world's thought to Christian Science. It was healing that attracted people in Jesus' time. Without healing, what we say or teach is not of much more importance or influence than the sayings and teachings of other churches. It is as James said: **"I will show thee my faith by my works."** ¹⁸ This requirement of healing separates us from all other religions and prevents Christian Science from becoming merely intellectual, for more than intellectuality is required to heal sin, sickness and death. Christian Science is by itself, for no other church or denomination claims to heal by its teaching.

¹⁵ S&H 367:17

¹⁶ Mis 22:3-12

¹⁷ II Cor 5:17

¹⁸ James 2:13

That some have been healed by the reading of the Bible, *Science and Health*, and Mrs. Eddy's other books, is the proof that Principle underlies and is this Science, and that it is the only religion which is Science and can prove God is Science, Principle.

Therefore, healing from a divine or metaphysical standpoint is incumbent only on the Christian Scientist, because the Christian Scientist is the only one who knows according to Principle and rule what constitutes true healing. It is all revealed in the Bible, *Science and Health*, and Mrs. Eddy's other works. The time is coming, as the Bible tells us when **"They shall all know me, from the least of them unto the greatest of them."** ¹⁹

It is, thus, of the greatest importance that we heal -- that we understand how we heal. It is illuminating to know that one definition of *heal* given by Webster is "to restore to original purity or integrity." Thus, healing in Christian Science is understood to be the bringing back to original goodness, purity, integrity, all aspects of life. Now what else could accomplish this but the Original, Origin, Mind? *Healing is the bringing back of ourselves to our original purity, goodness and integrity -- Mind, or Principle. "To be or not to be, that is the question."* ²⁰ It is no wonder Mrs. Eddy calls Shakespeare "immortal Shakespeare, great poet of humanity." **We must be because Being is -- Being is Mind, intelligence, understanding.**

Healing and Being demand the understanding of God; the understanding of the relationship of man and the universe to Principle; the understanding of existence, our existence, and the relationship of man and the universe to Us, known as the only I or Us; the understanding of how to live Godly Life by overcoming the belief that we are human beings and all that entails as sin, sickness and death.

Because healing is so important, I am taking up the subject of Christian Science Practice in the hope that we may enliven thought upon this momentous question; that we become better practitioners; that our work be more sure and instantaneous; that we may feel the same assurance Jesus felt when he said to the Centurion in reply to his request that he heal his servant, **"I will come and heal him."** ²¹

From the infinite subject of Christian Science practice I have selected five points for elucidation. These are:

- 1) **Mind aware of itself is Christian Science practice.**
- 2) **Because Mind is aware of itself, the three-dimensional belief of matter is self-seen and destroyed.**
- 3) **Because Mind is aware of itself, dreaming is relegated to unreality.**
- 4) **Mind aware of itself is the only body -- healthy, indestructible, perfect in "expression, form, outline and color."**
- 5) **Because Mind is aware of itself, animal magnetism is unmasked as unreal.**

¹⁹ Jer 31:34

²⁰ S&H 66:1

²¹ Matt 8:7

CHRISTIAN SCIENCE PRACTICE

Mind Aware of Itself

What is termed *Christian Science practice* is self-conscious Mind -- Mind conscious of its own perfection. Practice is the *modus operandi* or way in which the wholeness and oneness of Being appears in demonstration as practitioner and patient, individually and generically.

Again, Christian Science practice is self-conscious Mind -- Mind aware of itself. Consider the import of this -- **self-conscious Mind**. Right now, then, let us understand that what is called treatment or practice in *Christian Science* is *not primarily overcoming beliefs, but living the facts of Being*. It is not overcoming sin, sickness, and death, but living Mind as Life. If we laid more stress on Being -- understanding the Science of existence -- than on the seeming difficulties, there would be better results. God appearing, or Mind appearing, is what is called Christian Science practice.

Genuine Christian Science practice is the most important work in which anyone may be engaged, and it is to be practiced in all its purity by every active Christian Scientist whether he is known as a public practitioner or not. What is an active Christian Scientist? He is one who understands himself as divine consciousness because God is the only Mind. He is one who is being this Mind in his daily life and is scientifically understanding all propositions which present themselves to him. If he is not doing this, he has no proof that he could handle specific cases of sin and sickness which are presented to a practitioner in the public practice of Christian Science.

Consciousness is primal! One's practice is the ever-broadening outlook of Mind, the infinity of Mind appearing.

Everything of which we are conscious is our self; and I am, you are, generic as well as individual. We are conscious of the whole universe. Any world proposition is our proposition, and it is according to our understanding of it. As far as we are concerned, what we know of it is all there is to it. This point in Christian Science practice must be accepted.

Early in your work as practitioners, learn to take the Science way rather than the suffering way. Our Leader says, "**Either here or hereafter, suffering or Science must destroy all illusions regarding life and mind.**"²² Why not accept Science, let the facts of Being appear, rather than take the suffering way and struggle with beliefs. Whatever appears as an error can never be expelled by the mind that believes it, sees it, hears it, feels it. This is the suffering way. *That mind* must be put off.

Mrs. Eddy tells us, "**What you see, hear, feel, is a mode of consciousness, and you can have no other reality than the sense you entertain of it.**"²³ *To lose the sense of sin, sickness and death, we must lose the mind that sees them, and that is all there is to it. "Agree with thine adversary quickly, whilst thou art in the way with him."²⁴ This is the Science way. Instead of arguing with a belief, you agree with it on the*

²² S&H 296:6-9

²³ Unity 8:6

²⁴ Matt 5:25

basis of mortal mind and then, know, "But what difference does that make to me?"
"This *me* is Spirit."²⁵

What enables us to put off that mind and **"let the Mind be in us which was also Christ Jesus?"**²⁶ The divine Mind, the only Mind. This Mind forever asserts, maintains and sustains itself. As we refuse to think mortally, we see the unreality of mortal mind and limitation. The divine Mind in this way appears, asserts, maintains and sustains itself; or conversely, as the actuality of the divine Mind appears, the belief in material thinking and material manifestation disappears. This is proved every time we heal a condition in Christian Science.

CHRISTIAN SCIENCE PRACTICE

Three Dimensional Belief of Matter

In teaching and practicing Christian Science, I think we can all agree that we very often find two extremes in dealing with the subject of matter: either making too much of it or disregarding it. *The Christian Scientist knows that matter is another name for mortal mind, and it is therefore mental, though it appears physical.*

Matter being mental, it is a belief in limitation or a limited concept of a divine idea. Thus we say there is no matter because there is no limitation, because there is no mortal mind. Mind, God, is infinite. The two following statements of Mrs. Eddy reveal much which the practitioner of Christian Science should understand.

"Who dares to say either that God is in matter or that matter exists without God,"²⁷ and, **"Matter without Mind is a moral impossibility ... Destroy the five senses as organized matter, and you must either become non-existent, or exist in Mind only; and this latter conclusion is the simple solution of the problem of being, and leads to the equal inference that there is no matter."**²⁸

The verity of these statements is seen in the demonstration of Jesus after the crucifixion. He presented the same body as before; he ate, walked and talked with his disciples. It was the same body, nothing changed. He, as divine consciousness, had removed certain limitations concerning it. Jesus knew that a sword thrust in his heart could not prevent him from thinking, walking, seeing, hearing, and lo! heart, eyes, ears, and legs performed as before.

There is no matter, for there is no limitation -- no mortal mind. **"Mind manifests all that exists in the infinitude of Truth."**²⁹ When we say there is no matter, we do not produce a vacuum nor an obstruction. Looking out from Mind as Mind, we see no limitations, but a new heaven and a new earth. Looking out from Mind, as Mind, we see beyond the three dimensional belief of matter and really prove the fourth dimension (much sought after by material scientists.)

To illustrate. Someone believes his hearing is impaired by a disease of the ear. The practitioner -- knowing as Mind -- would see beyond the three-dimensional

²⁵ S&H 467:14

²⁶ Phil 2:5

²⁷ S&H 531:21

²⁸ Rud 5:17, 26

²⁹ S&H 258:15-16

belief of hearing (supposedly confined to an ear) to the divine fact that hearing is a function of Mind -- infinite, therefore unconfined.

Healing accomplished in Christian Science is, then, the fourth dimension of Spirit, for in each case some specific belief in three-dimensional matter, limitation, or mortal mind has been seen through or dissipated by the understanding of the one Mind. This is Christian Science practice.

Our work as practitioners is not to do something to a person, a place, a thing, or a condition. It is not to *change* anything. It is to be that Mind which knows the harmony and immortality of itself, conscious of its own perfection, thus removing any misconception or limitations to this perfection of Being. We are demonstrating apodictical Principle, which reveals the perfection of all things from the infinitesimal to the infinite.

The mathematician in the demonstration of mathematics never changes anything, he only proves the perfection of the principle of mathematics. Likewise, in music, the musician alters nothing, but reveals, by his understanding of musical harmony, the perfection of the principle of concord. So the practitioner, knowing Mind as his Mind, destroys the belief in evil by being conscious of good only. Then the belief of evil, whatever its guise, disappears. Treatment is knowing, Mind knowing, Being.

In becoming active in the practice of Christian Science, in order to be scientific, there is a point we must clear up. To desire to have patients to heal is in itself a claim, an error. What appears as a patient must be scientifically understood; otherwise, we are seemingly engaged in establishing error. What constitutes that which looks like a patient? To this, the practitioner must give thought; otherwise, he is working in the human realm.

No matter how human any situation seems, our work is always in the absolute, *is* absolute. There are two points to be understood about that which calls itself a patient.

First, that which tells you its so-called problem is an attempt to pull you down from your high estate as Mind by getting you to take cognizance of the error. It is an attack primarily upon your consciousness, not the patient's. The patient is not separate from your consciousness. The practitioner can lift anyone out of a claim by lifting himself above the belief.

Second, what calls itself a patient is the disguise in which the idea of Mind appears, for what you know as divine Mind, in contradistinction to what the belief says it is, is the divine idea. One may say that what looks like a patient is one of the infinite ways in which the perfection of your own being appears.

A patient is entirely a mental experience, because he or she claims to present something to the conscious attention of the practitioner. At that instant, therefore, the event is either a false mental or a true mental experience. If a patient appears to the practitioner *as a human being* coming to him to understand how God *heals the sick*, then that is a false mental experience. But if the practitioner understands that what is going on is *self-conscious Mind*, then it becomes a scientific experience. Mind, self-conscious Mind, as the practitioner, is conscious of the perfection of itself as that which appears as a patient. We have, thus, a factual demonstration of the

statement, "All must be Mind and Mind's ideas,"³⁰ and we again see that treatment is *Being*.

It is erroneous to keep thought on the belief -- on the limitation. As the practitioner scientifically destroys his own belief in an error, he heals the patient. The practitioner does not have to do something to the patient or make the treatment go somewhere, he just sees through the three dimensional sense.

Mrs. Eddy is said to have remarked to a student of hers, "Destroy the belief in consumption, and the patient recovers." As the *practitioner* destroys *his* belief in consumption, the so-called patient recovers -- not primarily as he destroys the belief of consumption in the patient's thought. Jesus voiced it so well, so scientifically, in this well-known statement, "I, if I be lifted up from the earth, will draw all men unto me."³¹

I, Ego, understanding itself as Mind, sees through all limitations and knows only the infinity of itself.

CHRISTIAN SCIENCE PRACTICE

Sleeping and Waking Dream

To illustrate Christian Science practice in another way, we note that Mrs. Eddy often speaks of the sleeping and waking dream, the dream with eyes open and one with eyes closed. Our Leader questions, what is the difference?

"In both the waking and the sleeping dream, the dreamer thinks that his body is material and the suffering is in that body."³²

"A mortal may be weary or pained, enjoy or suffer, according to the dream he entertains in sleep. When that dream vanishes, the mortal finds himself experiencing none of these dream-sensations. To the observer, the body lies listless, undisturbed, and sensationless, and the mind seems to be absent.

"Now I ask, Is there any more reality in the waking dream of mortal existence than in the sleeping dream? There cannot be, since whatever appears to be a mortal man is a mortal dream."³³

Any belief of life or existence separate from God, Mind, *is a dream*; any sense of living underived from God, known as sin, disease or death *is a dream*; any harmonious sense of existence, if considered separate from God, *is a dream*. **To awaken from dream beliefs means to begin to relate existence to, or understand all existence as, Mind. It means to awaken to reality.**

If it seems to be sickness, then awake to realize that *all sickness is a dream*. If it is a sense of peace and contentment in matter, awake to see that peace and contentment *belong alone to Mind*. In this way, we heal or bring to an end the belief in an existence separate from God, or a *sense of dreaming*, or the belief in another mind besides the divine Mind.

³⁰ Mis 23:30

³¹ John 12:32

³² S&H 188:15

³³ S&H 250:15-25

In *Science and Health* we find this statement, "Medical theories virtually admit the nothingness of hallucinations, even while treating them as disease; and who objects to this? Ought we not, then, to approve of any cure, which is effected by making the disease appear to be what it really is, an illusion?"

"Here is the difficulty: It is not generally understood how one disease can be just as much of a delusion as another. It is a pity that the medical faculty and clergy have not learned this, for Jesus established this foundational fact, when devils, delusions, were cast out and the dumb spake" ³⁴

Thus, you see that Jesus did not cast out diseases. How could he or anyone who understands scientific healing cast out a disease separate from the mind that thinks it or is conscious of it? The answer very clearly is that which is cast out is a delusion. Other names for this are dream, belief, hallucination, any and all of which mean a false mental condition. In fact, what is the difference between a case where someone thinks he is covered with feathers and one where someone thinks he has a tumor? Really none, except that the medical profession teaches that one is a condition of matter, while the other is insanity, a purely mental condition.

The student of Christian Science sees that both are erroneous mental conditions because the feathers are as real to one mental state as the tumor is to the other. Both are mental phases of a mythical mind, which are cast out by Mind, the only Mind, the Mind of the one doing the work. From this standpoint of the one Mind, the Christian Scientist awakes to the perfection of all things, because Mind sees perfection only. We are awake then, to the realization that Mind, the one and only Mind, reveals all in and as perfection, right here and now. Any belief to the contrary is a sleeping, or waking, dream.

An article was recently brought to my attention which reads as follows:
"Experiments in embryology, conducted by Dr. Oscar E. Schotte, Amherst College, proves no organism 'rests' as long as it has life. This has led to regeneration theory which may conceivably develop to a point where one day man can grow a new member where one has been lost. Our tissues have what it takes to live forever. (Any practical development lies, or course, many years in the future.)"

Did this doctor tell us anything new? The fact is that he has just begun to agree with Mrs. Eddy's statement we have just quoted. In that statement made some sixty years ago, she defined the true nature of cell when she declared it would be possible to grow a new limb.³⁵

We must be willing to see the possible attainment of such truths as these no matter how far in the future they may seem to be. As a Christian Scientist, you must face the question -- do you believe it or do you not believe it? If you say, *eventually, but not now*, you have but prolonged the time until it does occur. Where is that *eventually*? It will always remain afar off unless you bring it into the present now. Whatever is true, is true now!

Jesus, every step of the way in his marvelous, but natural, demonstration of Mind over sin, sickness and death, was conscious of the perfection of body -- in every form as idea -- perfect hand in place of the withered one; clean flesh instead of leprous; seeing eyes instead of blind ones; hearing ears instead of deaf; man alive

³⁴ S&H 348:3-13

³⁵ S&H 489:3-8

instead of dead. He was awake, *not dreaming*, and so was conscious of the perfection of his own being. He, as divine Mind, knew or reflected body as divine idea.

We are not living two existences -- one material, the other mental. We are Mind-idea, the only existence, and that is divinely mental. This divine Mind expresses itself right here and now as idea in "multifarious forms of the living Principle, Love" ³⁶seen as better forms of health, character, wealth, and beauty.

Either mortal mind is real, is the creator and actor, or God, Mind is the only Creator and Actor. That which hand is, for instance, is Mind perfectly expressing itself. It is perfect now and at this instant. There could not be a perfect hand and an imperfect one, or a spiritual one and a material one. Here is the awakening from a false mental state, or the casting out of a false mental condition, delusion, hallucination, evil spirit. It is this that Jesus cast out or refuted as no part of perfect Being or consciousness, and the perfect hand appeared.

Shall we attribute to mortal mind the power to see, hear, talk? Of course not. Let each say, "I see because Mind is seeing; I hear because God is hearing; I talk because Mind alone speaks." Heart is beating because God is the action of heart. Shall we attribute any intelligent action to mortal mind? We must unsee this duality which seems to exist in treatment, with God, Mind, afar off, helping in some way to take care of a situation of which it is claimed He knows nothing. The Bible says, "In all thy ways acknowledge Him." ³⁷ Now the word *acknowledge* means *to recognize as one's own*. The teachings of divine Science would interpret that *to recognize Him, Mind, as one's own Being*. Then, is not Mind nearer than hands or feet or breathing?

Healing is accomplished *by* Mind and *as* Mind aware of itself. Because Mind is mental, it must know itself as idea. The demonstrating Christian Scientist knows that the Mind which he is is Godly, and he begins to see as idea that which before appeared as persons, place and thing. The thing is the idea itself, consciousness. God-consciousness, then, begins to interpret all of which it is conscious as idea, because God-consciousness is divine. This true treatment reveals the fact that everything already is, and as this understanding of the one and only Mind-idea operates, the imperfect concept of noumenon and phenomena disappear.

In class each year I say "substance is omni-action." What looks like the form of something animated by thought is scientifically seen as completely mental. **Substance is omni-action.**

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not for I have redeemed thee; I have called thee by thy name; thou art mine." ³⁸

Our work is not to change anything, neither is it to make error nothing, for it is that already; but it is to stand unmoved, apparently in the midst of it, knowing its nothingness. **Stand as consciousness, divine consciousness, Mind aware of the perfection of itself.**

Again, comes the realization that all is consciousness, that consciousness is fundamental. **What we experience is our own consciousness, nothing out**

³⁶ S&H 477:21

³⁷ Prov 3:6

³⁸ Isa 43:1

there harming us, nothing in our bodies harming us, separate from our own thought of it.

All propositions are universal, but their solution is individual because consciousness is individual and generic. No man has dominion over anything but himself and cannot change anything but himself. *If one feels something needs changing, the necessity is that he change what he thinks concerning that something.*

To reiterate, all is consciousness, and if it is not consciousness based on Mind, God, or God-consciousness, it is a dream. A great peace comes to us as we see that all there is to do is to BE -- be what we understand God to be in every daily experience. Be sure of what you know, and then, with that sureness and immovability, BE.

CHRISTIAN SCIENCE PRACTICE

Animal Magnetism Unmasked

This country is the one in which animal magnetism was uncovered as *nothing*.

There is great significance in the historical fact that Mrs. Eddy was unable to have *Science and Health* printed until she put in the chapter *Animal Magnetism Unmasked*. We are told she was adverse to doing this. Mrs. Eddy had given her book without this chapter to the printer. She had even given the money for the printing, but still, he did not proceed.

Finally, Mrs. Eddy decided to include the chapter and set out to visit the printer with it to inform him thus. At the junction where she was to change trains she met the printer, who had started on his way to tell her that he was ready to go ahead with the work.

As Christian Scientists we accept the inspirational nature of Mrs. Eddy's work and that it was revelation. This experience of Mrs. Eddy's is no casual happening. It is to be regarded as a given direction in *our* work, as well as it was for hers. We must understand what animal magnetism claims to be.

The term *animal magnetism* is the name for the belief in the sum total of evil. The term implies that a mental state is produced by animal magnetism. Inasmuch as God is the only Mind and reflects all that exists, animal magnetism is not Mind, person, place nor thing. Understanding this is important in the demonstration of the Science of existence -- seeing that evil is not Mind, person, place or thing, but a belief in an animal mentality *operating as* persons, place or thing.

This supposed operation of evil presented to the thought of an individual as erroneous person, place or thing must be understood as hypnotic belief and not fact. If one believes what seems to be present is evil, he becomes part of the dream or unreality, and therefore, he cannot heal it.

Experiences teach that any belief in evil yields more quickly and effectively when understood as animal magnetism than it does when simply designated as evil or error.

It is important, then, to see at this time, that which seems to be operating within our Movement -- the necessary disciplining of two teachers -- is to be handled in this way, as *animal magnetism*. This condition, and any other which brings

discredit to the Christian Science Movement, must be so treated and understood by the Christian Scientist as his individual work or responsibility. By doing our work scientifically, these things will cease.

Mrs. Eddy says in the chapter, *Animal Magnetism Unmasked*, "**The maximum of good is the infinite God and His idea, the All-in-all. Evil is a suppositional lie.**"³⁹ The maximum of good understood as Mind-idea is requisite to heal the belief in animal magnetism. Where? As consciousness, your consciousness, the maximum of good, Mind-idea, one indivisible Being. This conscious all-inclusive, infinite goodness knows nothing unlike itself. In this way, and this way only, is The Christian Science Movement and all its activities are held intact.

CHRISTIAN SCIENCE PRACTICE

Summary

"In divine Science, God is One and All; and, governing Himself, He governs the universe." ⁴⁰To summarize this subject of Christian Science Practice, the following points have been covered in the discussion:

- 1) **Christian Science practice is the divine Mind, the one and only Mind aware of its own perfection.**
- 2) **It is Mind understanding itself infinitely expressed in forms of beauty, goodness, health, wealth, thereby erasing the three-dimensional belief of limitation called matter or mortal mind.**
- 3) **It is Mind ever conscious of itself as the only existence, thereby revealing the non-existence of dream beliefs.**
- 4) **It is Mind conscious of itself as divine body, as Mind-idea, infinite Being.**
- 5) **Lastly, it is Mind conscious of its own infinite goodness -- the maximum of good. It is Mind-idea including or being all existence within itself, therefore good, and leaving nothing existing called animal magnetism.**

Most important of all is to know that what we have just covered as Christian Science practice is going on as Mind, here and now, not afar off, but as the Mind of what is called a Christian Science practitioner, for there is and can be but one infinite Mind.

Christian Science healing is purely metaphysical. There is no personal patient. There is no man to be healed, no person, place or thing to be cured. The whole thing is mental, every bit of it. Metaphysical healing has no relation to time, place, matter or person. *The claim is only a picture in mortal mind. It is purely a mental image, and the whole and only thing to do is to meet it mentally.*

As we come to see that Mind is the healer of the sick and there is none beside Him, there is no place for fear or the suggestion that we dare not be that Mind. ***We must be that Mind which was also in Christ Jesus.***

³⁹ S&H 103:15

⁴⁰ Mis 258:13-15

And from this viewpoint we may even agree with the adversary which often seems to whisper to the Christian Science practitioner, "You cannot heal," by saying, "Yes, as human person, I cannot heal; but as Mind, I do!" This power of healing, as Mind, is yours as you know it. In our textbook is this statement,

"So Science reveals Soul as God, untouched by sin and death, -- as the central Life and intelligence around which circle harmoniously all things in the systems of Mind." ⁴¹

To demonstrate this statement of our Leader's as *subjective experience* is what is done as Christian Science treatment. We begin with Soul as our Soul, with Life as our Life, and then realize that from that standpoint or outlook, all things do circle harmoniously in the systems of Mind. I, as one with Soul or Life, am looking out upon the harmonious activity of Mind's own systems.

We would understand Jesus' statement, "**As thou, Father, art in me, and I in thee, that they may be one in us,**" ⁴² in this way: "I and Soul being One, this is the center around which all things move harmoniously, that they may be one in Us."

Isaiah understood this, too, when he said, "**The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.**" ⁴³ Thought is the only force, Mind is causative, therefore effect is mental and as perfect as the Mind that knows it.

To conclude, I shall quote a statement from Mrs. Eddy which was written in a letter and published in the Christian Science Journal.⁴⁴

"Unless we have better healers, and more of this work than any other is done, our Cause will not stand, and having done all, stand. Demonstration is the whole of Christian Science, nothing else proves it, nothing else will save it and continue it with us. God has said this -- and Christ Jesus has proved it."

BEING IS INDIVIDUAL

Preamble

This year, I should again like to emphasize the importance of realizing individual, indivisible God-Being. ***God does not exist anywhere but as your consciousness.*** God is expressed as man, or as Mrs. Eddy states it, "**Man is the expression of God's Being.**"⁴⁵Therefore, ***all that God is is right where you are.***

There are many references in our textbook and other writings of Mrs. Eddy's stating that God governs the universe. How does God govern the universe? Just as God does not exist anywhere but as consciousness, so the universe does not exist anywhere but as consciousness. What you know of the universe is the only universe you have. You include it, you have dominion over it, you govern it.

⁴¹ S&H 310:14

⁴² John 17:21

⁴³ Isa 14:24

⁴⁴ June, 1898 (or 1896)

⁴⁵ S&H 470:23

The God-government of the universe, therefore, is not afar off, but right where you are. It is individual demonstration.

With these points in mind, I should like to call to your attention the lives and teachings of Jesus and Mary Baker Eddy, and with their knowing and actions as our guide, to discuss with you what our experience must be.

BEING IS INDIVIDUAL

Jesus

Anything which is good and true can become experience if we understand the power of thought as Mind. As Mrs. Eddy says,

Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionately to their occupancy of your thoughts."⁴⁶ Shakespeare knew this, for he said: "**There is nothing either good or bad, but thinking makes it so.**"

Do you realize the power of thought? Do you realize the power of your own thinking as you understand that God is your Mind? What is your thinking bringing forth? The revelation that God is consciousness is the mental state by which all things are judged. One cannot live a life separate from God in any way -- socially, civilly, criminally, politically, or religiously. Everything of the universe must come into line with Mind in our demonstration of this momentous fact, and anything under consideration is *true if it expresses God and non-existent if it does not.*

This state of divine perfection knows generic Being to be intact, one whole unit of completeness. Because "**The allness of Deity is His oneness,**" this is the natural state of Deity. He must be ever conscious of His own perfection in every and all avenues of Being. That is why Mrs. Eddy used those words -- social, civil, criminal, political and religious codes -- in defining generic Being, the wholeness and allness of Being, God.

The idea that we work things out in groups is a *fallacy*. What appears later as group was in the beginning an individual. If one begins with the idea that a group accomplishes a purpose, the premise is wrong. The individual is the only premise, and from this basis, then, what we call a group is the infinite oneness of Being appearing. Power and might is then seen to rest with the individual, not the group, and the individual is not tempted to let something outside himself be responsible for the rightness of all things.

In viewing Jesus' experience, let us always be cognizant of the fact that Jesus is the Way shiner. He said, "**I am the way, the truth and the life; no man cometh unto the Father but by me.**"⁴⁷ Note well, that Jesus' influence was from the standpoint of individual God-being.

Jesus' premise was one infinite Being, his Being. There he began to work. He did not have the twelve disciples first, nor any followers, but he acted as One, he acted as God to the world. As a result, he dated the Christian Era. But the original impetus was the consciousness of the individual, called Jesus.

⁴⁶ S&H 261:4

⁴⁷ John 14:6

Mrs. Eddy tells us that Jesus "**held uncomplaining guard over a world**" and that he "**turned forever away from earth to heaven, from sense to Soul.**"⁴⁸ Jesus came to this conclusion after the disciples had failed to watch with him just for one hour -- had failed to understand as he did. This he must have recognized as a broadening experience, for he turned from numbers, sense, to One, Soul, God, and in this he realized his majority.

"One with God is a majority." This very turning from the feeling that in numbers is strength to the realization that the One Being is strength, all sufficient unto itself, is the destruction of the belief in opposition.

The result of that individual activity known as Christ Jesus is far reaching, for as our Leader tells us, it dated the Christian Era, which means that paganism began to yield throughout the world. His clear perception of the insufficiency of rites and ceremonies as a means of healing has been felt universally from that time. This is seen in his remarks to the Jews, such as "**Woe unto you, scribes and Pharisees, hypocrites: for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.**"⁴⁹

He healed in opposition to medical laws and the religious beliefs of his time. In fact, when we closely scrutinize the life of Jesus, looking deep into his practices, we see that he did not work in accord with the accepted beliefs of that day, but he worked in opposition to them.

He raised womanhood. In the healing of womanhood, symbolized by the raising of Mary Magdelene, the universal sense of woman was lifted. We must remember that Jesus lived in a time when woman was spoken of with but few exceptions only as mother, sister, wife, handmaid, or servant. It is recalled how few women had names recorded in the Old Testament. The status of woman is entirely different throughout the New Testament.

During the time of Jesus and forever afterward, woman's place in the world improved. Jesus raised woman to where he was by realizing her perfection. In this particular instance, he fulfilled his own prayer for his disciples "**that where I am, there ye may be also.**"⁵⁰ He knew womanhood was where he was -- for Being is one and therefore indivisible. The understanding of existence as divine, which Jesus knew, first gave woman her rightful place in life. This truth seen by Jesus opened the way for Mrs. Eddy and her discovery of Christian Science.

It is interesting and helpful to remember that Jesus' whole life was lived amid the greatest totalitarian government the world has ever known. When the child Jesus was born, the Roman Empire was at its zenith. We know that Joseph and Mary had to flee with Jesus into Egypt to keep from coming under its restrictions and edicts. Augustus Caesar was the ruler or governor of Rome, and he could do what he pleased with the property, liberty, and lives of more than three hundred million people comprising the Roman Empire. It is said such power was never wielded by man before, or ever will be again.

Yet Jesus dated the Christian Era. His individual life and practice left a lasting impression, for many aspects of life have been different ever since. However, this point we must see -- it was the Roman *Law* which crucified the man, Jesus.

⁴⁸ S&H 48:6

⁴⁹ Matt 23:25

⁵⁰ John 14:3

BEING IS INDIVIDUAL

Mary Baker Eddy

Now, let us see how the individual, Mary Baker Eddy, changed universal thinking by her understanding of the Science of existence -- the one Mind, and her practice of it.

Mary Baker Eddy, who dated the Scientific Era, must have given much thought to our country and its significance, for she says,

"The history of our country, like all history, illustrates the might of Mind, and shows human power to be proportionate to its embodiment of right thinking. A few immortal sentences, breathing the omnipotence of divine justice, have been potent to break despotic fetters and abolish the whipping-post and slave market." ⁵¹

And, "Rome's fallen fanes and silent Aventine is glory's tomb; her pomp and power lie low in dust. Our land, more favored, had its Pilgrim Fathers. On shores of solitude, at Plymouth Rock, they planted a nation's heart, -- the rights of conscience, imperishable glory. No dream of avarice or ambition broke their exalted purpose, theirs was the wish to reign in hope's reality -- the realm of Love." ⁵²

Here, then, in America -- this heaven and sanctuary -- there was prepared a place to establish Christian Science, carrying forward the works of Jesus and presenting to the world the universal church built upon the rock of individual God-being. This is the church which Peter saw when he said to Jesus, "**Thou art the Christ, the Son of the living God,**"⁵³ and which is called The First Church of Christ, Scientist.

Returning to our premise that God-being is demonstrated individually, which means as one or indivisibly as Mind, we are able to understand how Mrs. Eddy established The Christian Science Movement, which encircles the world with its Mother Church, Publishing Society, branch churches, reading rooms, committees on publication, lecturers, teachers and practitioners. Our Movement evidences what she knew to be the true idea of Church. Mrs. Eddy must have seen that as she understood Mind to be her Mind, she could unfold and establish this final revelation of the Science of Christianity for the world. This illustrates the power of thought. *The better the understanding of the divine Mind, the greater the capacity to accomplish good.*

Mrs. Eddy's life and accomplishments, as well as those of Christ Jesus, must be understood as *subjective experience*. What they achieved was subjective to what they knew. Also they thought of themselves in terms of Spirit; Jesus knew himself as one with the Father. Mrs. Eddy saw herself as Leader.

What Mrs. Eddy knew as an individual expanded into a universal concept -- became world-wide knowing. At one time, she was the only Christian Scientist in the world. She did not wait for a group to work with her, but as an individual, she began to put forward and establish Christian Science. That this way of working to

⁵¹ S&H 225:14

⁵² Pul 10:8

⁵³ Matt 16:16

accomplish great things is essential history substantiated in the lives of Washington, Benjamin Franklin, Abraham Lincoln, and many others.

Mrs. Eddy's individual effort in Christian Science renewed the healing art of Jesus in demonstrating over sin, sickness and death in opposition to material law and material medicine. She lifted woman, once and for all time, to her rightful place of freedom and equality.

Science, theology and medicine have received an impetus because of her demand that healing could be mentally accomplished by prayer and the understanding of God.

Inventions were accelerated in their number and usefulness. She answered the age-old question, "What is truth" by the simple response, "Truth is God."

As in the case of Jesus, so in the case of Mrs. Eddy, the world became different because of what she knew of God and what she knew herself to be. Now, mark well this fact, which is of prime importance and is the difference between the experience of Jesus and Mrs. Eddy: When the belief in evil forces attempted to thwart the influence of Mrs. Eddy by assailing her through law-suits, there was no *Roman law of dictatorship or collectivism* to condemn her; but rather, the law known as *The Constitution of the United States* with its *Bill of Rights* sustained her and her work.

Whereas, the Roman law made it impossible for the followers of Jesus to maintain and sustain his teachings as a movement, the Constitutional law of this country made it possible for the Christian Scientists of today to carry on the Christian Science Movement and to expand its field of action.

The Roman law so condemned the Christians that, although the teachings of Jesus are the basis of true government, the Christians or their followers, for eighteen centuries, were unable to demonstrate the efficacy of these teachings in governmental law.

With this glaring example of injustice by law before him, could any Christian Scientist say that the government of a nation is unimportant to, or separate from, religious growth? Mrs. Eddy knew that the future of the Christian Science Movement required the protection of the law of the government, for she says,

"Religious liberty and individual rights under the Constitution of our nation are rapidly advancing, avowing and consolidating the genius of Christian Science."⁵⁴

BEING IS INDIVIDUAL

Oneself

With these two examples of scientific being before us, Jesus and Mary Baker Eddy -- who both said to go and do as they had done -- we question ourselves, "How are we *individually* demonstrating Christian Science?"

Is each one of us robust, hardy, individualistic, as the were? Shall the world be different because of our work? If not, we have not accepted Jesus as the Way shower and Mrs. Eddy as the Leader.

⁵⁴ My 200:1

We cannot go with the multitude, popular or accredited religious or governmental beliefs of our times, any more than Jesus or Mrs. Eddy did. If there is a multitude, it must go with us because of our oneness with God.

We are not recognizing Mrs. Eddy as Leader unless we follow in that leading, not *just follow*. We have to *lead away from the multitude* until the multitude understands Christian Science. We do not need to persuade or struggle. We only need to BE, but **BE**, and in that Being realize what we mean, what we are, *what the power of that Being is*.

Briefly, the necessity is to BE in opposition to all beliefs which are not in accord with the Science of existence. Because of man's oneness with God -- one indivisible Being -- the individual comes first in the establishment of all law. What law does not uphold this fact, the true Christian Scientist is beholden to oppose. For, as Mrs. Eddy says, **"Whatever teaches man to have other laws and to acknowledge other powers than the divine Mind, is anti-Christian."**⁵⁵

As individuals, Jesus and Mrs. Eddy achieved universal results. As Christ Scientists, so must we. It is apparent today on all sides that the governments of nations are showing themselves according to their basic ideologies, either *for* or *against* the freedom of the individual.

Monarchy, imperialism, socialism, fascism or communism are all anti-Christ. If anyone is startled at this statement, let him ask himself, are any of these forms of government based on the understanding of the Christ, the divine Mind, which reveals man as **"the full representation of Mind?"**⁵⁶ **Do they ask for "fuller acknowledgment of the rights of man as the Son of God?"**⁵⁷ The answer is NO, because in all of these beliefs of government the state is recognized as greater than the individual. They do not recognize "Life, liberty and the pursuit of happiness" as the divine and inalienable right of the individual.

They are, therefore, anti-Christ because they are anti-individual. In fact, these fallacious forms of government are not government at all, but are the disguises in which the anti-Christ would attempt to operate.

Christian Scientists today are the ones by whom the true meaning of Constitutional government shall be revealed, protected, and expanded. Christian Scientists cannot tolerate monarchy, imperialism, socialism, fascism, communism or collectivism because they are contrary to their teachings. The Christian Scientist today must heal the world's belief in these myriad forms of government which make the individual subservient to the state. We must do this so that Mrs. Eddy's statement shall be realized,

"The impersonation of the spiritual idea had a brief history in the earthly life of our Master; but 'of his kingdom there shall be no end,' for Christ, God's idea, will eventually rule all nations and peoples -- imperatively, absolutely, finally -- with divine Science."⁵⁸

Just as Mrs. Eddy built scientific Christianity on the basis of the teachings and works of Jesus and his disciples, so must we maintain and sustain this full

⁵⁵ S&H 169:29-31

⁵⁶ S&H 591:6

⁵⁷ S&H 226:3

⁵⁸ S&H 565:13-18

revelation of divine Science by keeping for the world for all time the understanding of scientific Godly government.

The only effective work in demonstrating this Godly government is that of the individual. Nothing can take place without that first impetus. After all, if the individual has accepted the one Mind as his consciousness, what is he waiting for? Is not Mind sufficient unto all things? Each one of us as we demonstrate the Science of existence at times feels unutterably alone. **"The Christian Scientist is alone with his own being and with the reality of things."** ⁵⁹This is as it should be, for there is Principle involved in working as One.

Because Mind is not one of many minds, it cannot be conscious of collectivity. God is not a collectivist. He only knows the Allness and Oneness of His own Being. The collectivist belief is error. It would not make any difference who stated that the collectivist idea of government is right, these who understand Mind in Christian Science would never believe it. God, whom we have found to be our Mind, must be Himself.

That is why Mrs. Eddy speaks of the voice of the people under the providence of God as rectifying all wrong. Also we remember that she said,

"I do not find my authority for Christian Science in history, but in revelation. If there had never existed such a person as the Galilean Prophet, it would make to difference to me. I should still know that God's spiritual ideal is the only real man in His image and likeness." ⁶⁰

As one better understands Mind, and allows his daily life to express that divinity, there is a freedom of thought for which no price could be taken in recompense. We learn to challenge, with this Christ within-ness, what we hear, what we are told, what we see. Does it express Mind? If it does not, do not accept it; no power can compel one to accept it.

When you are tempted, therefore, to think that it does not matter if compulsory laws of service and health are passed as long as Christian Scientists are exempted from them, or that Christian Science will go on no matter what the government does, remember that Jesus was crucified by the Roman law and that nineteen centuries elapsed before the Truth again appeared. Compulsory health and service laws are but steps toward the elimination or crucifixion of religious freedom. One crucifixion was enough.

"The time for thinkers has come. Truth, independent of doctrines and time-honored systems, knocks at the portal of humanity." ⁶¹

Are you standing "independent of doctrines and time-honored systems" by whatever name they are called? Are you being the Truth in the midst of seeming chaos and realizing the power of your own Being?

Christian Scientists are the only ones who know God as Principle and whose religion is Principle. I am convinced of the greatness of our purpose. I am convinced that we must *be* and stand for what we *be*. If we do not, the Truth of religion, science and government will not be maintained. Just as the work of Jesus and Mrs. Eddy as individuals is felt in the uttermost bounds of the universe, so I believe we shall

⁵⁹ Mess '01:20

⁶⁰ My 318:31

⁶¹ S&H vii

develop the idea of true Constitutional government and have it felt in the uttermost bounds of the universe. This is the demand of our time.

The God-government of the universe, therefore, is not afar off, but right where you are. It is God-being, individually demonstrated in all codes -- social, civil, criminal, political and religious.

COMPULSORY HEALTH INSURANCE

What is health? How is it demonstrated? Webster defines health as *sound in body, mind and soul*. This meaning of the word *health* is as we understand it in Christian Science -- Mind or Soul is the health of the body.

Mrs. Eddy says, "**A scientific mental method is more sanitary than the use of drugs, and such a mental method produces permanent health.**"⁶² Health, then, is a state of Mind, or Soul. Scientific knowing is health.

The title of Mrs. Eddy's book *Science and Health* indicates this. Ever since the textbook was published, doctors have been becoming more and more mental in their treatment of disease. Again, divine Science must interpret health and health law and keep on interpreting and defining it until the world agrees with divine Science and reflects it.

There is a statement of Mrs. Eddy's from a Journal,⁶³ "**And may God forever keep our country from aggressive class legislation whether in the form of a medical bill or bull.**" After hearing that, surely no one here could believe that the compulsory health measures are right or in accord with the teachings of Christian Science.

The current compulsory Health Insurance legislation, both state and federal, is antagonistic to Christian Science, and the field must be alert as to the seriousness of this encroachment on individual and religious freedom. For Christian Scientists, healing, health, is his religion, church and Science.

Compulsory health insurance was first enacted in Germany in 1883. It is but another form of mesmerism and needs to be handled as such. Following Germany's example, other nations began to adopt various forms of health insurance programs.

Two general systems were developed. The most common was the compulsory system as adopted in Austria in 1884, Norway in 1909, Great Britain in 1911, and Russia in 1912. The other type was governmental subsidy of existing voluntary systems as exemplified by Sweden in 1891 and France in 1898. Latest information indicates that approximately twenty governmental health insurance systems are in operation throughout the world. Only Soviet Russia, since the reorganization of its public assistance program in 1922, has completely socialized medicine. Under this arrangement, full medical care is provided at government expense to all the people, and the persons who render the service are on the public payroll.

In the United States, we had no compulsory health insurance legislation until Rhode Island in 1942 provided cash sickness benefits under its Unemployment Insurance law. It is interesting to note that the operation of this law indicates a serious danger of insolvency. The Governor in his report to the Legislature recently

⁶² S&H 79:7

⁶³ Journal of 1898

stated that "the demands upon the Cash Sickness Fund have mounted until we are now paying out benefits in excess of receipts." A significant result of the Rhode Island program is that companies in the state writing health and accident insurance have discontinued operations. The inducement to malingering and fraud, resulting from conditions where it may be more profitable to loaf than to work, is understood to have influenced this withdrawal of commercial enterprise.

I am sure you are all familiar with the attempts to legislate compulsory health insurance in California. Inasmuch as this state is the largest single field of Christian Science in the world, it is imperative that no such legislation ever be enacted.

On a national basis, the Wagner-Murry-Dingall Bill has been reintroduced; but as yet, no action in Congress has been taken. In the ensuing year, however, there possibly will be attempts to enact this type of national legislation in conjunction with the Social Security Act.

Exemptions for Christian Scientists in these various health laws are not enough. We are leaders, not followers. The work of Christian Scientists is not only individual but universal as well. Being is One, therefore it is indivisible. Either a compulsory law is right or it is wrong. There is nothing compulsory in the following statement found in our textbook, **"God has endowed man with inalienable rights, among which are self-government, reason and conscience."** ⁶⁴ Anything made compulsory attempts to infringe this freedom, and this is the sole reason why we oppose compulsory measures. *Under the guise of goodness, planned economy of whatever nature steals away self-government.* Mrs. Eddy classifies self-government as an inalienable right. It is, therefore, incapable of being surrendered. Why? Because self-government scientifically understood is God-government.

You will no doubt recall Mrs. Eddy's council regarding compulsory vaccination. Because it was law, and she believed in obeying the laws of the land, she advised complying with it. However, why allow such laws or compulsory health laws to be made? We are the lawmakers, and our law is scientific divine self-government.

We must realize that health cannot be legislated or brought into being by legislation. It is a state of Mind, and we must remain free to develop it as Mind and as our own law concerning it. As Mrs. Eddy says,

"No crown nor sceptre nor rulers rampant can quench the vital heritage of freedom -- man's right to adopt a religion, to employ a physician, to live or to die according to the dictates of his own rational conscience and enlightened understanding."⁶⁵

Read Judge Clifford P. Smith's pamphlet published in 1914 by the Christian Science Publishing Society entitled *Christian Science, Its Legal Status, a Defense of Human Rights*.

⁶⁴ S&H 106:7

⁶⁵ My 12:12

CAPITALISM

As has already been stated, Christian Science *defines that which exists*; so capitalism can be no exception. What is capitalism? The term receives a good deal of attention these days, and most of it is not favorable. Because this term describes the economic system which has made this country foremost in the world, I would like to discuss with you the metaphysical basis of this system and the spiritual reason for the success of our economic system and the necessity for preserving it.

The world generally thinks of capitalism in terms of money or possessions. Socialism and communism think of it as monopoly, the privileged class and rule by minority -- all of which is a material misconception of capitalism. An authoritative description of capitalism is given in the Encyclopedia Britannica. I shall quote from this source and then discuss the metaphysical points involved.

"This term came into general use during the second half of the 19th century, as a word chiefly signifying the world-wide modern system of organizing production and trade by private enterprise, free to seek profits and fortune by employing for wages the mass of human labor."

It is interesting to note that the use of the term *capitalism* came into being in the latter part of the 19th century. We have already seen that Mrs. Eddy's discovery of Christian Science accelerated invention and industry because it was revealed for all mankind that God is the Mind of man. We are not surprised that capitalism is recognized as coming into being at the same time as Christian Science.

Continuing . . . **"Capital may be most briefly described as wealth used in producing more wealth, and capitalism is the system directing this process. Capital is more nearly a universal force than any other ... yet known. It operates and extends amidst all races, colors and sects."**

Now, wealth is not merely money, as it is commonly thought. Wealth is well-being and affluence, which means "flowing abundantly." Capital, wealth, is far more than is understood as private or individual possession. It is the underlying reality of all things, God, Mind-idea. This capital is divine substance. This capital is as eternal as Mind-idea. It is the center and circumference of Being individually understood. Can this be outmoded? Is Life lived in any other way?

Capital is defined in the dictionary as "head or chief." In Christian Science we interpret and see that capital or wealth is Mind-idea, God, intelligence. We know that God is our Mind; we know, therefore, that we express the Mind that is God, the capital that is God. Every man is a capitalist because God is his Mind. Every man is wealthy because he is the abundant out-pouring or flowing of Mind. *His own Mind is his own source of supply.* No one works up to becoming wealthy or a capitalist; he is at that point now and works out from wealth or capital because -- again -- God is the Mind of man, and Mind understood thus is wealth and capital.

Thus we see that when defined by Christian Science, or Principle, the term capitalism indicates far more than what appears on the surface. As Mrs. Eddy says, **"Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea."**⁶⁶

To give the metaphysical definition of the Encyclopedia's statement that "capital is wealth producing more wealth" we find that capital is Mind infinitely

⁶⁶ S&H 109:4-6

aware of its own ideas, its own perfection -- Mind infinitely revealing the never-ending source of its own Being.

It makes no difference what the abuses of capitalism seem to have been, they do not warrant the attempted destruction of this system, for destroyed it cannot be. Whatever is fundamentally true must be fought out on this line, not another line.

Socialism and communism -- the two so-called systems of thought particularly adverse to the principle of capitalism -- are revealed as densely material systems, because they do not accept God as the Mind of man and, thus, relegate life to a material basis in which things are limited, scarce, divided, unfair, and imperfect. Life is and must be a matter of Principle and not human opinions.

A young man in the US Army, who participated in four invasions, wrote his family that there would have been fewer casualties in each of these experiences if each man had acted and carried out his individual activity instead of letting someone else do it for him. Even here the priceless possession of individual initiative is seen, for what looked like a bad enough situation would have been less bad if the capital or intelligence of the individual were operating as it should according to Principle.

Next, in the Encyclopedia's article on capitalism, is the following:

"It (capitalism) stimulates originality of ideas, ingenuity of method, boldness of attempt; qualities that the routine of public administration tends to fetter, stifle. The capitalist in this way shares the spirit of the adventure, to whom the pursuit of the personal idea is the breath of his being, and of the artist for whom freedom of individual expression is the vital condition of creativeness. Capitalism swarms with imaginative action. Every day, thousands of heads in business, relying on their own perception and courage, are making decisions and taking risks from which any public official or committee would shrink. Fresh initiative and invention never can be the characteristics of government departments.

"Again, the swift use of time is part of the essence of success in private enterprise. Public officials and offices have to wait until 'opinion is ripe.' For these reasons capitalism gives to economic life a vigour of impulse and creative fertility which no method yet suggested seems likely to supply in anything like the same degree.

"Many a great undertaking employing thousands of workers has sprung from the idea of a single mind or from the intrepid judgment of a single character finding beforehand amongst other men little support or none.

And finally, the Encyclopedia concludes in answering the question: How far does it (capitalism) serve the greatest good of the greatest number?

"In America, however, where what we might call the new or reformed capitalism is in operation on the largest scale, high wages are accepted and welcomed as a vital principle of creative capacity in a way that Europe is only just beginning to comprehend. But what is the inference? Obviously that capitalism everywhere can follow where America leads -- that capitalism as a system is by way of becoming a more willing and vigorous instrument for the greatest good of the greatest number than original Socialism could imagine. In America, individual abilities find the freest scope, the promptest recognition and the amplest reward."

To have initiative is therefore to be capitalistic, because it is Mind-idea. Mind being omnipresent, initiative is omnipresent. I always go back to Mrs. Eddy's outstanding example of the establishment of The Christian Science Movement for inspiration and assurance of what is possible to anyone who understands what it is to

be truly ingenious. To know God as Mind, our Mind, is to know a well of enterprise within oneself springing into life, and the better we know Mind, the better the enterprise.

So, capital is ideas, whether these ideas are manifested as money or products or investment. I believe we have all had the experience of seeing that a certain thing was right to do, but the money with which to do it was not at hand. *By maintaining that what was a right idea included what was necessary for its accomplishment,* we have started forward and have accomplished the thing we perceived. This proves that Mind-idea, intelligence, is capital. After all, the word money comes from the word "mind" meaning "to think." (Webster) *No one earns money, he thinks it. That is why it is capital.*

Such men as C.E. Schwab, T.A. Edison, Andrew Carnegie, Henry Ford and Wm. Jeffers made their success as the result of affluent ideas and not because of money, although money followed as the result of ideas.

Christian Science must define another topic, that of *capital and labor*. In the economic world, capital and labor are understood as two things, most of the time at war with each other. So long as this duality of capital and labor is taught, true economy cannot be demonstrated. Believing that one man is a capitalist and not a laborer and another a laborer and not a capitalist is incorrect.

The Christian Scientist must define this subject metaphysically. Jesus said, **"I and my Father are one,"**⁶⁷ and **"I am the root and offspring of David."**⁶⁸ *He put an end to duality.* He revealed the "I or Ego" as one. How would it be possible to have I, Ego, consciousness as capitalist, and another called I, Ego, as laborer?

This question, then, of capital and labor resolves itself for the Christian Scientist -- into the one I, or Ego, both capital and labor. How can consciousness be divided when it is one and all, with nothing outside itself with which to contend? Believing otherwise is a state of ignorance needing correction.

Because we speak the "new tongue," it becomes our duty to teach the world, through our practice of Christian Science, what reality is. The world must eventually agree with us, accept our definitions, for they are the Truth. We know that as we understand capital and labor as one Being, the difference between capital and labor in the economic world will disappear because it is the Truth of being appearing as us. We know that as we understand that capitalism is the activity of the divine fact that God is the capital or Mind of man, the economic world will begin to acknowledge it.

Mrs. Eddy makes this wonderful statement, **"The vox populi, through the providence of God will redress wrongs."**⁶⁹ The voice of the people in absolute understanding is God uttering Himself, and the more clearly we understand what God is, the more clearly will the people redress wrongs.

Because we speak, the *Science of Existence* is being revealed, covering every phase of living. Life to us, then, is ever interesting and vital, important and actual. Are you doing this? Have you accepted the challenge? Are you defining, proving the truth of Christian Science in the social, civil, political, as well as religious codes?

⁶⁷ John 10:30

⁶⁸ Rev 22:16

⁶⁹ Mis 30:18

PEACE

What is lasting peace? Divine Science alone can define true peace. The Greek word from which the word *peace* comes means "one, to set at one again." The understanding of one infinite Being, then, is the basis of true peace.

As one ponders the infinity and omnipotence of this divinity understood, he takes fresh hope in the accomplishment of a lasting peace. *The Mind which you are is the substance of the peace of men and nations.* Does not our Leader say, "**One infinite God, good, unifies men and nations.**"⁷⁰ Peace is already here because Mind is here, because you are here. Let us, therefore, unfold our understanding of what peace is and what is not peace.

The right is peace; Truth is peace; justice is peace; Principle is peace. When Jesus said, "**My peace I give unto you; not as the world giveth, give I unto you,**"⁷¹ it was from the standpoint of his demonstrated oneness with God, Mind, that he knew and gave this peace. It was from that oneness wherein all is good and good is all. His was the peace and security which is secured within oneself because of conscious Oneness as Mind-idea.

In the demonstration of peace, the difficulty seems to be the ability to retain that oneness. That is why peace has come to have a soft meaning, a sort of acquiescence, and it is why words such as appease, pacify, conciliate, placate, mollify, and expediency are associated with it. None of these are peace.

Today, much of the world does not want peace on the basis of Principle -- that is, understanding Being as One. When we attempt to bring that peace to them, they resist it. At that point we are going to either let our peace -- oneness of Being -- return unto us and wait until they do accept it, or mistakenly, we may attempt to meet them where they are and appease, placate, concede. When, and if, we do, what is gained? Nothing, and there is no peace. True peace is *oneness of Being*.

Jesus admonished his disciples thus when he sent them out to heal,

"And unto whatsoever city or town ye shall enter, enquire who in it is worthy: and abide till ye go thence. And when ye come into an house, salute it. And if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet."⁷²

The foundation for peace was given to us by Jesus, and it takes a Christian Scientist to build on it. Jesus also showed what to do when presented with the belief of opposition. To "shake off the dust of your feet" is to shed as unreal the opposing sense. To "depart out of that house or city" is never to yield what is essential to the true basis of peace.

Because this way of understanding peace seems not generally accepted, peace is thought to be arrived at by appeasement, concession, pacification. This is also why peace is given a false, soft meaning instead of one of basic Principle, vitality and

⁷⁰ S&H 340:23

⁷¹ John 14:27

⁷² Matthew 10:11-14

intrinsic law. It is simple and truly inspirational to know and accept within ourselves what true peace is. But to keep that scientific peace universally seems difficult. World thinking seems to become so beclouded with the belief in opposition to true peace that all that is heard is appease, concede, placate, pacify. We must, then, let our peace return unto us "and depart from that house." We may walk with them to Emmaus, but we never leave the housetop. We must never leave the true understanding of peace, which is Oneness -- one infinite Being. This Oneness must be kept intact within ourselves so that we are lifted up, or to say it more scientifically, that we are self-conscious Oneness. As we do this, all men and nations are drawn to us.

This statement of the Master, "**I, if I be lifted up from the earth, will draw all men unto me,**"⁷³ indicates the action of Principle. Principle bringing all men unto it, but never going down to them. The going down to them brings the appeasing, the placating, the mollifying. While the Christ "**comes to the flesh to destroy incarnate error,**"⁷⁴ it is never less than the Christ.

Again, this is described by Jesus when he said, "**Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me,**"⁷⁵ *Jesus did not say he opened the door; he made no concession to the unwillingness of thought to accept him.* It is as if he had said, "Here I stand, when you take me in, I will come."

This is peace; "**the peace of God, which passeth all understanding,**"⁷⁶ and it prevents wars. The belief in war can never be overcome by legislation or force, forcing nations to do this or that, it can only be done by understanding true peace.

So far in this discussion, we have stated what true peace is. We have seen it as Principle, as immovable Principle. We have seen how Jesus described it in his statements to his disciples and in the record by John in Revelation. But next, we must understand that peace cannot be -- unless we *be* it. As Christian Scientists we understand Principle, and are the only people who do; therefore, it is our work more than all others to demonstrate a lasting peace. "**Blessed are the peacemakers; for they shall be called the children of God.**"⁷⁷ We cannot appease, concede, mollify or pacify.

Do you believe that if through the years the principle of mathematics had conceded here a little and there a little to the errors of miscalculation, or had attempted to find another basis for agreement which did not seem so radical to the mistake, that it would be principle or even in existence today? And so it is with the Principle of Christian Science, which is the basis of true peace. Mrs. Eddy says, "**The Principle of Christian Science demonstrates peace.**"⁷⁸

Your standing as that Principle and idea, including everything of which you are conscious as the infinite idea of that Principle, is immovable. You can wait, but you cannot change, for Principle never alters itself. It is *your knowing* of the perfection and immovability of Principle, *your being it*, which draws all men unto

⁷³ John 12:32

⁷⁴ S&H 583:10

⁷⁵ Revelation 3:20

⁷⁶ Phil 4:7

⁷⁷ Matt 5:9

⁷⁸ My 279:7 (only)

you. But if you go outside your house of demonstration, your consciousness as Principle and idea, you inadvertently are *drawn into the pageant of belief*, in which and to which there is no answer.

In order that the demonstration of universal peace, scientifically understood, may not be considered abstract or separate from one's daily experience, we must see that this Association Meeting is the demonstration of scientific peace.

The Office of Defense Transportation issued releases designed to discourage and reduce the number of meetings, conferences and similar groups where fifty or more persons were to gather. Our Church Manual, which is the law governing The Mother Church, requires that **"the Associations of the pupils of loyal teachers shall convene annually."** ⁷⁹ Now, what is principle concerning this situation? That these meetings shall convene, of course. We would not consider conceding a point in this respect.

We know that these meetings of students' Associations are especially needed, and not only for the Christian Scientists themselves, but for what they do for the morale of our country, the citizens, and the world. And so we stand as Principle and idea and bring about that expression of Oneness, which this Association is, refusing to give a point in its demonstration. The demonstration of a meeting such as this entails much divine activity on the part of teacher and students. As we have so often said, it is not a gathering of human beings operating in a human way, although it may so appear.

To manifest right ideas there has to be a clean-cut issue, either Principle is All or it is nothing. You cannot have half and half. Mrs. Eddy says,

"Wisdom in human actions begins with what is nearest right under the circumstances, and thence achieves the absolute." ⁸⁰

Many persons take that statement as meaning it is right to accept the lesser idea as substitution for the complete right idea, but the last five words indicate otherwise -- *and thence achieves the absolute*. The absolute is never relinquished, but is held to and thereby determines the steps in the revelation of Truth. In our Textbook, our Leader states,

"It is not wise to take a halting and halfway position or to expect to work equally with Spirit and matter, Truth and error. There is but one way -- namely, God and His idea -- which leads to spiritual being ... on this foundational point, timid conservatism is absolutely inadmissible." ⁸¹

Also, in *Science and Health* we read, **"Right is radical ... We soil our garments with conservatism, and afterwards, we must wash them clean."** ⁸²

Because of the divine ideas which are unfolded in this meeting, ideas of Mind, we know that the world is different. We say, as did Isaiah,

"For unto us a child is born, unto us a son is given and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The mighty God, The ever-lasting Father, the Prince of Peace." ⁸³

Lasting peace will not be evolved from the fluctuating moveableness of either human goodness or ignorance of what constitutes peace, but from actual knowing that

⁷⁹ Manual, Art. XXVI, Sec. 6

⁸⁰ Mis 288:13

⁸¹ S&H 167:22-30

⁸² S&H 452:13

⁸³ Isaiah 9:6

"Principle and its idea is one, and this one is God."⁸⁴ "Let patience have her perfect work,"⁸⁵ in the demonstration of scientific peace. To concede and take less is not the way for him who understands this scientific peace. There is only one position, that of absolute Truth. This must be our position and in the words of John, "But that which ye have already hold fast till I come."⁸⁶

SUMMARY

I would not leave today's meeting without encompassing all we have done here in the absolute understanding of good, God. God, Mind, the one and only Mind, our Mind, is, and must be, supreme. We know that this Mind is conscious only of the infinity of its own goodness. I would not have you leave here today believing that aught is real but "**the infinite God and His idea, the All-in-all.**"⁸⁷

My paper this year has as one of its points the necessity of knowing that divine Science must define all things; the need is, therefore, to define correctly that which seems to be confronting us. The definer is the Christian Scientist because he alone knows divine Science. We must awaken to the necessity to *know* and *be* what is actual in world affairs.

"Christian Science refutes everything that is not a postulate of the divine Principle, God. It is the Soul of divine philosophy, and there is no other philosophy. It is not a search after wisdom, it is wisdom: it is God's right hand grasping the universe, – all time, space, immortality, thought, extension, cause, and effect; constituting and governing all identity, individuality, law and power. It stands on this scriptural platform: that He made all that was made, and it is good, reflects the divine Mind, is governed by it; and that naught apart from this Mind, one God, is self-created or evolves the universe."⁸⁸

We know that objectivity is the belief of that which is considered outside the Ego. Subjectivity is that which exists within the Ego, and which the Christian Scientist understands to be that which he experiences within the divine Mind. Our work, then, is *to be the facts of Being*. In this way objectivity is swallowed up of subjectivity and we lead captivity captive.

Evil is unreal. But it is not factually unreal until it does not seem to exist as material thinking. Your consciousness is divine, knowing only good. To quote an oft repeated statement of Shakespeare, "**There is nothing either good or bad, but thinking makes it so.**" Mrs. Eddy thought it important enough to make it one of three quotations on an opening page of our textbook. To paraphrase it, we say "nothing exists either good or bad except as thinking."

If a person says war is going on over there, the fact is that it is not going on over there, but it is here, where he is thinking, because *he is thinking* war over there. He is not *looking at* discordant pictures here, there, or anywhere. If they seem to

⁸⁴ S&H 465:17

⁸⁵ James 1:4

⁸⁶ Revelation 2:25

⁸⁷ S&H 103:15

⁸⁸ Mis 364

exist, he is *thinking* them. Pictures of person, places and things are not out there being reflected back on the eye's retina. Again, he is thinking them. This is true of the belief of anti-Christ, or any phase of sin, disease or death. They are unreal, untrue, because consciousness is one and divine and knows only good. One sees, then, *how evil seemeth to be and is not*, for as he accepts the one Ego as his own, he sees that there is no war. Mind knows no war, no anti-Christ, no sin, disease or death.

What is termed national or international difficulties will disappear in the demonstration of this scientific oneness of Being. From the outlook of the divine Mind, what is seen as men and nations is the one infinite man or divine consciousness. It is very clear to us now that what mortal thinking says are many men and nations is the universal idea or generic manifestation of God. As one advances in and as this scientific understanding of individual, indivisible generic Being, the idea of men and nations will appear and be understood out from Mind, God. This is the necessity; nothing can be permanently established otherwise.

Jesus was misunderstood. Mrs. Eddy was misunderstood. When Jesus said, *I and my Father are one*, the Jews took stones to stone him. Jesus had accepted the one Ego as his own; he had risen above the personal finite sense of himself, and he was endeavoring to teach the people the glorious possibilities of knowing themselves as he knew himself. They misunderstood him; they thought he was glorifying himself as a human being. This did not deter him. It was Principle, and so . . . he continued on.

Mrs. Eddy, in basing her Science on the Bible and teaching of Christ Jesus, accepted the one Ego as her own -- renouncing the personal sense of herself. She named herself Leader, and in giving this divine Principle to the world in Christian Science, she was misunderstood, called prayerless, Godless. . . . but she pushed on.

In accepting the teaching of Christ Jesus and Mrs. Eddy, we accept the one Ego as ourselves; in spite of the seeming human sense. We will be misunderstood as we reflect this divine Principle. But we must not hesitate, for the time is coming and now is when

"they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord."⁸⁹

In conclusion, I think we should be especially joyous and confident. Christian Scientists are the new order of the ages. We speak the New Tongue. Mrs. Eddy says that if Christian Scientists are faithful to Truth in the twentieth century, **"Christ will give to Christianity his new name, and Christendom will be classified as Christian Scientists."**⁹⁰ We also know she tells us, **"On one side there will be discord and dismay; on the other side there will be Science and peace."**⁹¹

We have accepted but one side *as reality*, that of Science and peace. As we go forth seeing this fulfillment, we must have the courage of our convictions -- at the same time, the possession of the patience which comes from understanding reality. We can wait if need be, for the accomplishment of our purpose, because we know it is already true.

⁸⁹ Jeremiah 31:34

⁹⁰ Pul 22:13

⁹¹ S&H 96:13

Remember to be conscious of the absolute importance of yourself. Understand scientifically, that what you know based on the Science of Mind is changing and will continue to change the world. Take your stand and be what you know you are. This fact of self-conscious Being is infinite and therefore knows no bounds forever rising, forever broadening.

Quoting again from our Leader, a response she made to an invitation from the Civic League of San Francisco to attend the Industrial Peace Conference;

"In Revelation 2:26, St. John says, 'And he that overcometh and keepeth my works unto the end, to him will I give power over the nations.' In the words of St. Paul, I repeat, 'And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my Fathers, believing all things which are written in the law and in the prophets.'"⁹²

In the following statements of scientific Being which I shall read, may I ask you not merely to listen to them as if they were being read *to* you outside yourself, but hear them *as your own knowing*, as in fact, it is, for consciousness is individual, indivisible, therefore, One. These statements are not being said or heard by human persons, for in actual fact, there is no such existence. God is All-in-all, here and now. In that glorious freedom of the realm of Mind, let us know:

There is but one infinite divine Mind, but one Ego, I or Us, Mind-idea. This I or Us constitutes the all of existence; being infinite and divine, it is wholly good. Because I am conscious, I am infinite and divine consciousness, the one and only Ego, I or Us, wholly good.

I am noumenon and phenomena. All that exists proceeds from my own infinite goodness, so all is Good.

I am individual and indivisible goodness, intelligence, joy, health, wealth, peace. I reveal all the glories of divine Being for I am All. I am aware of myself, reflect myself as this individual, indivisible idea, man-universe.

I am Love, all is lovely. I am Spirit, all is eternal. I am Principle, all is intrinsic law. I am Soul, all is divinely substantial. I am Mind, all is intelligent.

God is All-in-all. Mind, Ego, I or Us is all, is the only Life, Being or existence. I AM THAT I AM.

That is all!

⁹² My 285:17